

The Berean Christadelphian

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

HAMILTON, Ontario Wentworth Arms Hotel, Sherwood Room—Memorial 11am Bro. R. F. Philip 799 Cranston Court, Burlington, Ontario. Phone (416) 639-1750.

GREETINGS and Love in the Master's Name to all the brethren and sisters of the Household of Faith. We love Him because He first loved us, and has been pleased to call us out of darkness into His marvelous light. What a blessing it is to know the Truth which makes us strong and confident in these closing days that things will not continue as they are.

As we tread this vale of tears we are much encouraged by the visits of our brethren and sisters during the past year, and through the words of exhortation of the brethren. We have enjoyed the company and fellowship of brethren and sisters from London, Toronto, Buffalo, Waterford, Detroit and Texas, and are grateful for their support.

We are few in number and our ecclesia now consists of sis. Jenny Fotheringham, sis. Martha Fogg, sister-wife Rose, and myself. We miss the company of sis. Grayson and sis. Box who removed to London in May.

We are, however, encouraged and strengthened each Sunday, weather permitting, by the company of bro. Gibson and sis. Crone of Toronto. We appreciate their efforts in driving the 50 miles each week, that we may keep the memorial together.

We are sorry to report the death of sis. Cope Sr. who passed away in March, 1971. We pray that in the mercy of our Lord she will find a place in God's Kingdom at the return of Jesus, when the quick and the dead shall be called to His judgment seat.

We regret to have to remove from our register bro. Clifford Cope for continued absence from the table of the Lord, and an unwillingness to communicate with us. We pray that our brother will stop and consider, and be willing to walk with us again on the road to the Kingdom.

The present travail in the Brotherhood grieves us greatly. How much better that our efforts be spent in building together with expressions of love, kindness and mercy than never-ending contentions which promote hard feelings. Are our actions pleasing in His sight?—He Who has forgiven and does forgive expects us to show forth the same spirit.

"Behold how good a thing it is that brethren should dwell in unity."

With our united love in the Truth, —bro. R. F. Philip

PAPAKURA, New Zealand—Bro. A.J. Starr, R.D. 2 via Auckland.

MY sister-wife and self, being in isolation here, send loving greetings to all our brethren and sisters "scattered abroad," in the letter and spirit of the apostle Paul—

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

We had the pleasant company of our bro. and sis. Ray Hodges from Esperance, Western Australia, from Oct. 13 to 16, which included our Memorial Meeting of our Lord Jesus Christ, and it was indeed a memorable day for us both, as we had also with us bro. Marsich, bro. & sis. Griffin, bro. Les Fisher, and bro. & sis. Crocker, all from the Whangarei ecclesia.

We did appreciate the effort of them all to be with us. Bro. Hodges gave us a much appreciated word of exhortation, based upon Isaiah 53.

I would like to take this opportunity to exhort all concerning the current fellowship disturbance, to be guided by the "whole counsel of God." God has given us, in His Holy Word, many examples for our guidance concerning our treatment of our erring fellow repentant brethren.

With sincere love in the Truth from us both, your brother in the One Hope,

—A.J. Starr

EDITORIAL

Judas and Jesus

"One of you is a devil"—John 6:70

WHEREVER the words "exhort" or "exhortation" appear in the New Testament, we find the meaning to be, "To call near, to implore, to entreat." A typical example of exhortation is found in Peter's 2nd letter. He implores and intreats us to—

"Give DILIGENCE to make our calling and election SURE."

In the loving mercy of God Who desires all to be saved, this CAN be done, and it is the most important—the only important—thing in our lives. The same principle appears in all Paul's letters, as Heb. 2:1-3—

"Therefore we ought to give the MORE EARNEST HEED to the things which we have heard, lest at any time we should let them slip.

"For if the word spoken by angels was steadfast, and EVERY TRANSGRESSION and disobedience received a just recompense of reward . . ."

Before we finish that quotation, let us look at one example which is sufficient to bring this vividly home to us, and to make us realize the dreadful (though glorious) seriousness of our position in relation to the Body of Christ, of which we have become a part through our belief and obedience of the Gospel.

When the Children of Israel were suffering from thirst, God commanded Moses to SPEAK to the Rock, and it would give forth water. But, because of the rebellious attitude of the people, Moses—sorely tried—lost his patience for a moment, and SMOTE the Rock.

As a result of this one brief act of disobedience, in a long life of obedience, Moses was not permitted to lead the people into the Land of Promise, which was his heart's desire. Truly, as Paul says—

"GOD IS NOT MOCKED."

It is not surprising, then (continuing the quotation), that he asks—

". . . how shall WE escape, if we NEGLECT so Great Salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

That is real exhortation—not something to be merely "enjoyed," but something to stir and search us to the depths of our hearts, as to the duty laid upon us as brethren and sisters of the Lord Jesus.

"If we NEGLECT." Fateful words! It is so easy to "neglect" in the busy and interesting rush of present things. What happens to the study, the meditation, the quiet moment of prayer, the self-searching—as the days rush by and our so brief life quickly passes?

Can we live in "neglect," in forgetfulness, during the week, and then come to the meeting Sunday morning and expect the exhortation to "prepare" us for an acceptable partaking of the bread and wine? No. By no means. Our preparation for the next Sunday should begin immediately after each memorial, and should continue faithfully through the whole week.

THEN, if we have walked in remembrance and in the Truth during the week, we will be ready for the bread and the wine in blessing and not self-condemnation. Jesus said (Matt. 7:13-14, Diag.):

"Enter in through the narrow gate; for wide is the gate of destruction, and broad that way leading thither! And many are they who enter in through it!

"How narrow is the gate of life! How difficult that way leading thither! And how few find it!"

Let us, by way of exhortation, of meditation, of self-examination, compare the lives of Jesus and Judas: two men in close companionship, and yet so different in character and destiny! Success and failure, victory and defeat, wisdom and folly, humility and presumption, serving God and serving self, the natural and the spiritual. What a thought-provoking contrast they make!

In the beginning of his ministry, Jesus had drawn to him 12 disciples, and constituted them apostles (Matt. 10:1-8)—

"He gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease.

"These 12 Jesus sent forth, and commanded them saying, Go to the lost sheep of the House of Israel. And as ye go, preach, saying, The Kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give."

Among the 12—among these who received the gift of the Spirit, and "tasted the powers of the Age to Come,"—was one named Judas Iscariot. "Judas" is the Greek form of Judah. "Iscariot" indicates he was a "man of Kerioth," a city of southern Judah.

We have no idea concerning the motive of Judas in being attracted to Jesus, but we do know why Jesus selected him as an apostle, for after he had washed their feet he said—

"I speak not of you all: I know whom I have chosen. But that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." (John 13:18, from Psa. 41:9).

This is further emphasized in his prayer to God—

"While I was with them in the world, I kept them in Thy Name. Those that Thou gavest me I have kept, and none of them is lost but the son of perdition, that the scripture might be fulfilled" (John 17:12).

Previous to this we read (John 6:66-67)—

"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the 12, Will ye also go away?"

Peter assured him they would remain faithful. Then Jesus said—

"Have not I chosen you 12: and one of you is a devil (informer, slanderer)"—v. 70.

Judas must have realized that it was he, and even at that time hatred was being developed in his mind, and had taken the place of love, and was leading him onward to betrayal. This man was given the greatest privilege possible—to be constantly in the presence of the perfect man, the most beautiful character, the Son of God. But even this did not move him to goodness. He chose the way of death.

We learn from John 12:6 that Judas was the treasurer for the group. We do not know, but it might be that he was not accustomed to have so much money in his possession. But we do know that he became covetous, and this led to unfaithfulness, and finally to embezzlement. This all comes out in the report of Mary's gracious act in anointing Jesus in the home of Simon the leper (John 12:1-6)—

"Then Jesus 6 days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

"There they made him a supper, and Martha served..

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus . .

"Then said one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for 300 pence, and given to the poor?"

"This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein."

This is clearer in the Diaglott, RV and RSV—

"..as he had the money box he used to take what was put in it."

The estimated value of the ointment was \$45.00, a very large sum in those days, and that would be a great loss to Judas. In reporting this episode, Matthew tells what followed (26:14-16)—

"Then one of the 12, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you?"

"And they covenanted with him for 30 pieces of silver.."

—about \$15.00, the price of a slave at that time—

".. and from that time he sought opportunity to betray him."

This happened the same night that Mary had anointed Jesus, and shows the state of mind that Judas was in. We marvel that Judas should be so foolish as to sell his hope of eternal life for such a paltry sum. But is not anything—even the greatest treasure on earth—a paltry sum to sacrifice eternal life for?

These things are recorded for our admonition—not that we should glory that we are so much wiser than Judas, but that in this striking, tragic, pitiful example of folly and wasted opportunity and spurned love we should discern the common diabolos of the flesh that we must all be on guard against. Judas "neglected" his glorious opportunity, and "repented" when it was too late. ALL "repent" (with gnashing of teeth) when their folly becomes obvious—but what is such selfish "repentance" worth?

But why was it necessary to betray him? Why did they not just seize him on one of the many occasions when he was publicly preaching? The answer comes to us in Luke 20:19—

"And the chief priests and scribes the same hour sought to lay hands on him, but they feared the people."

So they sought to seize him secretly, in some secluded spot, and convey him to the council chamber and have him condemned before the multitude were aware. And Judas supplied them the answer.

When the arrangements for the Passover were completed, we find Judas back with the other apostles. In John 13 it is recorded that "supper being ended" (or, RV, "during supper"), Jesus took a towel and girded himself, and began to wash the apostles' feet. And we should note carefully—Judas was included. How gracious and kind was the Master, even to this traitor! Are we followers of him?

Peter thought Jesus ought to wash his hands and his head as well. The answer of Jesus is significant as to Judas—

"He that is washed needeth not save to wash his feet, but is clean every whit. Ye are clean, BUT NOT ALL."

For, said John, he knew who should betray him. Therefore he said, "Ye are not all clean." Then said Jesus—

"Verily I say unto you that one of you shall betray me."

Matthew says they were exceeding sorrowful, and began every one of them to say to him, "Lord, is it I?" No wonder they were shocked to hear such terrible news. One of their close little trusted group an evil traitor! Even Judas said to Jesus, "Is it I?" What depths of callousness he had reached in his plans, that he could coolly ask that question! He must have asked it, and pretended concern and sorrow, to avoid suspicion of the others. How could he, in such continual intimacy, so cleverly hide his true character that the faithful 11 did not suspect him?

Jesus replied to him, "You have said so."

Then said Jesus, "What you are going to do, do quickly."

Apparently, during the excitement, the other apostles did not hear all that was said, for some of them thought Judas had gone to buy something for the feast, or he was to give something to the poor.

Their misunderstanding was doubtless caused by lack of attention, for they had been quarreling about who among them should be the greatest. What sorrow of heart that must have given Jesus! Here again, let us not marvel at this, and pride ourselves that we are better, for have we not had bitter words, or at least bitter thoughts, very soon before or after the solemn breaking of bread in remembrance of this loving sacrifice?

In view of Christ's great love so manifested, any unkindness any time puts us in the category with these disciples, quarreling on this so sad occasion.

After a brief and gentle reprimand, Jesus spoke to the disciples those wonderful words recorded by John in chapters 14-16. This was followed by the sublime prayer in ch. 17.

Events were now moving swiftly, and they were soon in the garden of Gethsemane—a place where Jesus often stopped to rest. He had now reached the great test of his life (and so had Judas, but what a difference!)

Jesus appealed to his Father 3 times in agonizing prayer. There are at least 3 reasons why he was in such agony. He knew he had to be perfectly obedient, even unto death: perfect in every thought and action. He knew the manner of his death was to be by the shame and long agony of crucifixion, and he must maintain his perfection of character, his perfect control of the flesh, through it all. The fact that he was the Son of God did not ease the suffering or lessen the struggle, because he possessed the same nature as ours. And so he fervently prayed—

"O my Father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as Thou wilt."

Judas was familiar with the place. He had been the intimate companion. And so he led the mob there. He had told them he would kiss Jesus as a signal for them to take him and hold him fast. So he advanced to Jesus and said, "Hail, Master!"—and kissed him.

Could any treachery be more vicious! How did this chosen, highly-favored man reach such a depth of depravity? What a lesson this is of the evil of the natural human heart! Is it possible for us to imagine the sensation that must have swept over Jesus at the kiss of this creature, and then the sensation that Judas must have had as Jesus looked into his eyes and said—

"Judas, would you betray the Son of man with a kiss?"

What terrible treachery! Surely, at that moment, he must have begun to realize the full extent of what he had done, as the mob surrounded Jesus and bound him and roughly hurried him away to the cruel vengeance of his bitter enemies. The disciples sought to fight, assured doubtless that the divine power of Jesus would prevail, as it always had. But he forbid them: and they all forsook him and fled. And there was Judas left, his evil work accomplished.

What a foolish tragedy, when he had been called to be one of the most blessed and favored of men! May God deliver us from the follies of the human heart!

Soon after, "when he saw that Jesus was condemned (Matt. 27:3), he returned to the priests as quickly as possible, confessed his crime, and threw down the miserable 30 pieces of silver which by that time must have burnt like fire in his hands—

"I have sinned in that I have betrayed innocent blood!"

And the callous, heartless, brutal answer—

"What is that to us? See thou to that."

"WHAT IS THAT TO US?" What do we care? We have at last achieved our purpose! The words of Jesus, "son of perdition—*apolia*—waste, destruction, damnation," must have flashed across his mind. It was the same word he had used in the incident that had finally precipitated his vile crime—

"Why this waste—apolia—of the ointment?"

Mocked by the high priests, Judas rushed out and committed suicide by hanging himself.

How do we understand this man? He had been with Jesus over 3 years—"from the baptism of John." During this long, intimate association, Jesus had manifested the power of God without measure, healed the sick, cleansed lepers, raised the dead, and preached to the people the glorious Gospel of the Kingdom of God. And Judas had shared in this power and this preaching so thoroughly that none of the disciples suspected him.

Let us, in every temptation to deviate from the Way of Truth—however slight—remember the tragedy of Judas. We may determine the beginning, but God determines the end.

What a terrible price Judas paid for his folly and greed! Judas: Son of Waste; Son of Desolation. A wasted life, a wasted glorious opportunity, the love of God utterly wasted upon him—

"There is a way that seemeth right unto a man, but the end thereof are the ways of death."

(Continued next month, if the Lord will)

Thou Art My Battle-Axe

"With thee (Israel) will I break in pieces the nations, and with thee will I destroy kingdoms"—Jer. 51:19-20

BY BROTHER JOHN THOMAS

THE Lord Jesus at his appearing in his Kingdom finds Judah inhabiting the land: not all the Jews, but a goodly number of them. Having gained the victory of Armageddon, he convenes the elders of the people, which—as their deliverer—he has a right to do. Thus—

"They look upon him whom they have pierced" (Zech. 12:10).

"And one shall say unto him, What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends" (Zech. 13:6).

The effect of this information upon the people is to cause a national lamentation. They will then discover that he to whom they owe their deliverance from Gog is Jesus of Nazareth, whom their fathers crucified. They will therefore (Zech. 12:10-14; Rev. 1:7)—

"Mourn for him as one mourneth for his only son..

"In that day there will be a great mourning in Jerusalem."

Two-thirds of the people will have been cut off by the war against Gog (Zech. 13:8), and the third which survives will have passed through a fiery ordeal. It will have been a refining process in which they will have been—

"Refined like silver, and tried as gold is tried" (v. 9).

Thus prepared, a "spirit of grace and supplications" (Zech. 12:10) will be poured upon them, and they will call on the Name of the Lord, and He will hear them (13:9), and "open for them a fountain for sin and for uncleanness" (v. 1). He will say, "It is My people." And they shall say, "The Lord is my God." Thus will Judah be grafted again into their own olive, and brought to acknowledge Jesus as King of the Jews, and to confess that—

"He is Lord, to the glory of God the Father" (Phil. 2:11).

The New Covenant being made with the House of Judah, the Kingdom is established. Not, however, to its full extent. It is but the Kingdom in its small beginning, as when David reigned in Hebron over Judah alone. The Lord Jesus, as King of Judah, will have to bring the Ten Tribes, and the nations generally, to acknowledge him as King of Israel and Lord of the whole earth.

What would the reader think of the little kingdom of Greece undertaking to subdue the whole world? Yet when the Lord appears in his little Kingdom of Judea, he will undertake to—

*Deliver every Israelite in bondage;
Establish David's Kingdom to its full extent;
Overturn all kingdoms and dominions among the Gentiles;
Abolish all their superstitions;
Enlighten them in the Truth;
And bring them to submit to him joyfully as their Lawgiver, High Priest, and King.*

He will begin this mighty enterprise with Judah, for (Zech. 10:3)—

"He hath made them as his goodly horse in the battle. And they shall be as mighty men which tread down their enemies in the mire of the streets in the battle.

"And they shall fight because THE LORD IS WITH THEM, and the riders on horses shall be confounded"
(Zech. 10:5).

"And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of Hosts their God.

"In that day (saith the Lord), I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf: and they shall devour all the people round about" (Zech. 12:5-6).

Such is the illustration of their prowess. The nations will be as wood, or as sheaves, subject to the action of fire. They may resist, but they are certain to be subdued without further power of resistance—

"They shall tread down the wicked, for they shall be ashes under the souls of their feet" (Mal. 4:3).

Their conquests will begin with the countries contiguous to Judea, for when the Assyrian shall invade their land, the Judge of Israel having caused him to fall (Mic. 5:6-7)—

"Judah shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof."

Thus shall he that is to be ruler in Israel—

".. deliver them from the Assyrian when he cometh into their land, and when he treadeth within their borders. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord."

Having thus conquered the land which God promised to Abraham and his seed for an everlasting possession, and made Judah as a bent bow in the hand of the King, the next thing is for the Lord to fill it with Ephraim as his arrow-headed weapon of war (Zech. 9:12-16). In other words (Zech. 12:9)—

"The Lord will seek to destroy all nations that come against Jerusalem."

—under the banner of Gog. And to accomplish this so as at the same time to bring back the Ten Tribes to the land of Canaan, he will cause Judah to make war upon Greece, and blow the trumpet to war against the Ten Kingdoms of the habitable and the populations of the West, among whom the "remnant of Jacob" is dispersed.

These scattered tribes will have been "hissed for" or invited to leave the lands of their oppressors, and to make common cause with Judah. They will respond to the invitation, and as—

"The arrow of the Lord they will go forth as lightning, and they shall devour and subdue" (Zech. 9:14-15).

"And they shall be like a mighty man, and their heart shall rejoice as through wine . . ."

"And I will bring them (saith the Lord) again also out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead and of Lebanon . . ."

"And he (Ephraim) shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up.

"And the pride of Assyria shall be brought low, and the sceptre of Egypt shall depart away"
(Zech. 10:7-11; Isa. 11:15-16).

Let us, then, attend more particularly now to the relation subsisting between the king of Israel and his 10 Tribes, designated as "Ephraim" and "the remnant of Jacob" in the Word. Addressing them, the Lord says by the prophet (Jer. 51:20-23)—

"Thou art My battle-axe and weapons of war, for with thee will I break in pieces the nations, and with thee will I destroy kingdoms. With thee will I break in pieces captains and rulers."

THIS HAS NEVER BEEN THE CASE SINCE THE PROPHECY WAS DELIVERED. It remains, therefore, to be fulfilled. With Judah as His goodly war-horse and well-strung bow, filled with the Ephraim-arrow, and wielding the Israel-battleaxe—

"The Lord will go forth with whirlwinds of the south."

The "remnant of Jacob" will then (Mic. 5:8)—

"Be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver."

By such a weapon as this, the Lord will (v. 15)—

"Execute vengeance in anger and fury upon the heathen, such as they have not heard of."

This belligerent state of things between the King of Israel and the nations of Gog's dominion (styled the "goats") will continue for 40 years. The subjugation will be gradual, as Israel is made to "go through" from kingdom to kingdom. Saith the prophet (Mic. 7:14)—

"Feed Thy people with Thy rod, the flock of Thy heritage which dwell solitary in the wood. Let them feed in Bashan and in Gilead as in the days of old."

In answer to this petition, the Lord replies (v. 15)—

"According to the days of thy coming out of the land of Egypt will I show unto him (Israel) marvelous things."

This is 40 years; for so long were they in passing from Egypt to Canaan, which was the type of their coming out from among the nations to the Holy Land under the generalship of Elijah, the Lord's harbinger to the 10 Tribes. The "marvelous things" to be shown them will not be performed in private, but will be as notorious as the plagues of Egypt, for (Mic. 7:16-17)—

"The nations shall see and be confounded at all their might. They shall lay their hand upon their mouth, their ears shall be deaf.

"They shall lick the dust like a serpent. They shall move out of their holes like worms of the earth. They shall be afraid of the Lord, the God of Israel, and shall fear because of thee."

The more immediate consequence of these exterminating wars will be the cessation of all further resistance in the north, which will have been thus compelled to "give up" the Israelites among them, and to let them go and serve "in the wilderness of the people."

They will not march directly into the Holy Land, because the generation of Israelites who leave the north will be no more fit for immediate settlement there than their fathers were who left Egypt under Moses. They would be as rebellious under the government of Shiloh as that generation whose carcasses fell in the wilderness, and concerning whom (Psa. 95:11)—

"Jehovah sware in His wrath that they should not enter into His rest."

They must, therefore, be subjected to discipline, and trained up under the divine admonition. But notwithstanding all the "marvelous things" they will have witnessed, they will prove themselves true to the character of their fathers, who were stiff-necked and perverse, and resistant always of the Spirit of God; so that they will not be permitted to enter into the land of Israel. Their children, however, will come thither from "the land of the enemy" and attain to their own border (Jer. 31:15-17).

The reader will, doubtless, desire to know upon what ground I affirm these things. This is as it ought to be, for he should set his face like a flint, and refuse credence to anything and everything which is not sustained by the "testimony of God." Turn, then, to the prophet Ezekiel, where it is thus written (20:30-38)—

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you:

"And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand.

"And I will bring you into the wilderness of the people, and there will I plead with you face to face.

"Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

"And I will cause you to pass under the rod, and will bring you into a delivering of the Covenant.

*"And I will purge out from among you the rebels, and them that transgress against Me. I will bring them forth out of the country where they sojourn, and **THEY SHALL NOT ENTER INTO THE LAND OF ISRAEL.**"*

While they are in this wilderness it is that Jesus becomes—

"A stone of stumbling and rock of offense to the house of Israel."

—as he had before been to Judah. And the consequence is that "the rebels among them" are excluded from the blessings of Shiloh's government and eternal life and glory in the then world to come.

Nothing can be plainer than Ezekiel's testimony. If the reader know how the Lord pleaded with Israel face to face in the wilderness by the hand of Moses, he will well understand the ordeal that yet awaits the tribes to qualify them for admission into the Holy Land.

The Lord's power and the angel were with them in the wilderness of Arabia, but they saw not His person. So, I judge, will the Lord Jesus and some of the saints be with Israel in their Second Exodus, seen perhaps by their leaders (as the Elohim were by Moses, Aaron, the elders and Joshua), but not visible to the multitude of the people, who must walk by faith and not by sight. For, though God is able to graft them in again, He can only do it on a principle of faith, for the condition of their restoration laid down in His Word is (Rom. 11:23)—

"IF they abide not in unbelief, they shall be grafted in again."

It would seem from the testimony of Malachi, who prophesied concerning the 10 Tribes, that while they are in the wilderness of the people they will be disciplined by the Law of Moses as their national code, while things concerning Jesus will be propounded to them as a matter of faith, for it is testified by Hosea that they shall be gathered and shall—

"Sorrow a little for the burden of the King of princes" (8:10).

The person with whom they will have more immediately to do in their Second Exodus is Elijah. There would seem to be a fitness in this. In the days of their fathers, when they forsook the Lord and abolished the Law of Moses, Elijah was the person whose ministerial life was occupied in endeavoring to 'restore all things.'

Though he did much to vindicate the Name and Law of Jehovah, he was taken away in the midst of his labors. For what purpose? That he might at a future period resume his work, and perfect it by restoring all things among the 10 Tribes according to the Law of Moses, preparatory to their being planted in their land under a New Covenant to be made with them there (Mal. 4:4-6; Jer. 31:31).

But it may be objected, that Elijah has come already, and that John the Baptist was he (Luke 1:17). True, in a certain sense he was. John was Elijah to the house of Judah in the sense of his having come "in the spirit and power of Elijah."

But John was not the Elijah who talked with Moses on the Mt. of Transfiguration. The latter is Elijah to the house of Israel. The scribes taught that Elijah must precede Christ, which Jesus approved, saying (Matt. 17:11)—

"Elijah truly shall first come, and RESTORE ALL THINGS."

He said this after John was put to death. John did not restore all things, but Elijah will. And that too before the Lord Jesus makes himself known to the 10 Tribes, whom he will meet in Egypt. The period of Israel's probation drawing to a close, they will have advanced as far as Egypt on their return to Canaan, as it is written—

"They shall return to Egypt" (Hos. 8:13).

This is necessary, for it is written, in more senses than one—

"Out of Egypt have I called My Son" (Hos. 11:1).

As they are to be gathered from the west, north, and east, they will have gone through the countries by a circuitous route to Egypt. They are to be gathered from Assyria, or the countries of Gog's dominion, but I have not yet discovered in the Word the line of march they are to follow in arriving at Egypt. But that they are to be assembled there is certain, for it is written (Zech. 10:10)—

"I will bring them AGAIN also out of the land of Egypt."

This was spoken some 200 years after the overthrow of Samaria, and it is indisputable that neither Israel nor Judah have been again brought out of Egypt to inhabit their land. The exodus from Egypt is, then, still in the future.

But in coming out of Egypt they will have to cross both the Nile and the Red Sea, and although their march thither will have been one of conquest, it will not have been unattended with defeat, because of their own rebelliousness. The hearts of their enemies will be hardened to their own destruction to the last conflict. The South will still be disposed to "keep back" Israel from their country. Therefore, in leaving Egypt—

"Ephraim shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up.

"And the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away"

(Zech. 10:10-11).

The combined forces of Egypt and Assyria shall be broken as the hosts of Pharaoh, and the horse and his rider be drowned in the depths of the sea, for (Isa. 11:15-16)—

"The Lord shall utterly destroy the tongue of the Egyptian Sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the 7 streams, and make (Israel) go over dry-shod . . . like as it was to Israel in the day that he came up out of Egypt."

They will now sing the Song of Moses, and the Song of the Lamb, who will have given them such a mighty deliverance from all their enemies. Being now—

"The ransomed of the Lord," they "shall return and come to Zion with songs and everlasting joy upon their heads" (Isa. 35:10).

The prophet "like unto Moses," mightier than Joshua, and "greater than Solomon," will conduct them into the Holy Land and, having delivered to them the New Covenant, will "settle them after their old estates." Having "wrought with them for His Own Name's sake," and by them as His "battle-axe and weapons of war" subdued the nations, and brought them to His holy mountain, He will "accept them there," and "there shall all the house of Israel, ALL of them in the land," as one nation and one kingdom under Shiloh, "serve the Lord God" (Ezek. 37:21,28; 20:40; 34:22,31).

Thus the little Kingdom of Judea will become "a great mountain" or empire, "filling the whole earth." The "Economy of the Fulness of Times" will now have fairly commenced, and the Day of Christ in all the glory of the Sun of Righteousness have opened in all its blessedness upon all the nations of the earth. The Gospel preached to Abraham, saying—

"In thee shall all families of the earth be blessed,"

—will be a reality. The Lord, with Judah as His bended bow and Israel for His arrow, having subdued the nations, and (Psa. 149:8)—

"Bound their kings with chains and their nobles with fetters of iron."

—as His conquests progressed, will have transferred their much abused power to His saints (Rev. 2:26-27), who shall rule them with a rod of iron which cannot be broken.

Having received His law (Isa. 42:4), and experienced the justice of its administration, 'all nations will call him blessed,' and 'daily will he be praised.' A universal jubilee will celebrate the admiration of mankind, and their devotion to the King of all the earth. The world will no more resound with war's alarms for 1000 years, and among the highest there will be glory to God; on the earth there will be peace, and goodwill among men (Luke 2:14).

The mission of the Lord's Christ will have been gloriously fulfilled. He will have raised up the tribes of Jacob, restored the preserved of Israel, and been the salvation of Jehovah to the end of the earth (Isa. 49:6). In his days there will be abundance of peace, for the nations will beat their swords into plowshares and their spears into scythes, and practice war no more (Isa. 2:4).

"At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered to it, to the Name of the Lord, to Jerusalem . . ."

—as the metropolis of the world—

". . . neither shall they walk any more after the imagination of their evil heart" (Jer. 3:17).

The things they now delight in will be abomination to them, for—

"The Gentiles shall come unto the Lord from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things in which there is no profit" (Jer. 16:19).

When enlightened by the Lord, this will be their judgment of the "names and denominations"—Pagan, Mohammedan, Papal and Protestant—which now, as a covering veil spread over all nations, darkens their understandings and alienates them from the life of God (Isa. 25:7). But when the King of Israel and his Saints shall rule the world, all these superstitions will be forever abolished, and mankind will be of one faith and practice. They will speak one religious language, and serve Jehovah with unanimity, for, says He:

"Then will I turn to the people a pure language, that they may all call upon the Name of the Lord with one consent" (Zeph. 3:9).

This must, indeed, be the Lord's doing, for who among men has the wisdom, knowledge and power to bring the nations to speak intelligibly on religious subjects, and to be of one religion? The sword only can prepare the way for this (Isa. 26:9). Mankind must be made to "lick the dust like a serpent" before they will consent to change their creeds for eternal Truth. Judgment will bring them to reason, and they will say at length—

"Come, let us go up to the Mountain of the Lord, to the Temple of the God of Jacob. And HE will teach us of His ways, and we will walk in His paths.

"For out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

As to Israel, the Lord will have gotten them praise and fame in every land where they have been put to shame, and have made them a name and a praise among all people of the earth (Zeph. 3:19-20).

"All nations shall call them blessed, for they shall be a delightsome land, saith the Lord of hosts" (Mal. 3:12).

Instead of being a byword and a reproach, as at this day, the Gentiles will glory in their patronage, for (Zech. 8:23)—

"In those days it shall come to pass that 10 men shall take hold out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew saying,

"We will go with you, for we have heard that God is with you."

Yes, the Kingdom and Throne of David will be in their midst again, and Christ the Lord God and Holy One of Israel sitting upon it in power and great glory. The Gospel of the Kingdom will no longer be a matter of hope, but a reality. And those who have believed it, and submitted cheerfully and lovingly to the law of faith in the obedience it requires, and have perfected their faith by works meet for repentance, will be shining (Dan. 12:3)—

"As the brightness of the firmament, and as the stars forever and ever."

This is the Hope of Israel which is set before men in the Gospel, and for which Paul was bound with a chain. It is a very different one to that exhibited in pulpit-theology. Yet it is that which must be embraced as the soul's anchorage, if a man would be saved, and inherit the Kingdom of God.

Second Voyage to Australia

BY BROTHER ROBERT ROBERTS

"By his own blood he entered in once into the Holy Place, having obtained eternal redemption"—Heb. 9:12

PART TWENTY-FOUR JUNE 18, 1898: TIMARU TO CHRISTCHURCH

WE left Timaru for Christchurch by rail on Saturday afternoon, June 18, at 5 o'clock. The distance is about 100 miles, and it took us about 4 hours to cover the distance. The journey was performed in the dark. We arrived about 9, and were met by several brethren and sisters, and conveyed to the hospitable, loving home of bro. Disher, of Milton Rd., Sydenham, a suburb of Christchurch. Christchurch is a comparatively large city—population about 20,000. It is one of the leading cities of New Zealand, the others being Wellington, Auckland, Napier and Dunedin.

There is a fairly large ecclesia of about 50. They were larger, but they have recently been weakened by the secession of some who have been subverted by the various "fads" that have been in agitation in New Zealand for some time past.

There was a desire and arrangement that I should meet these in the presence of the ecclesia from whom they are separated. But at the last moment, the leading brother among them (Kirby) excused attendance.

THE DEATH OF CHRIST DENIED AS GOD'S APPOINTMENT

He is a worthy man, so far as natural qualities are concerned, but he has made himself an enemy of apostolic Truth by denying that the death of Christ was a sacrifice required and appointed of God, as a condition of human forgiveness and admission to life eternal. He sent me a message that his great difficulty in holding this view was that it involved a reflection on the character of God. He is a kindly man, and I have no doubt he sincerely thinks what he says, but the thought is nonetheless to be classed with what Paul describes as—

"High things that exalt themselves against the knowledge of God."

—and his attitude is distinctly the one rebuked by the Lord when Peter protested against the suffering of Christ. We all know how bluff was the Lord's characterization of the state of mind that, even through mistaken kindness (Matt. 16:23)—

"Savored not the things that be of God, but those that be of men."

It is not possible for man to sit in judgment on the divine character, or to say what God ought to do or not—to require or not require. It is for man simply to receive the testimony that God has given of Himself and His ways. And we must receive the WHOLE testimony, and not only those parts that may be agreeable to our natural characteristics.

God has declared Himself kind and loving and gracious, but He has also declared Himself jealous and holy and intolerant of any infringement of His supremacy (Ezek. 20:5; Lev. 11; 10:3; Psa. 46:10- 44-45). He has practically exhibited what we might call this stern side of His character in such incidents as the striking dead of two priests who dared to deviate from His directions (Lev. 10:2) and of Uzzah, who profanely touched the ark, even with an apparently good intention (1 Chron. 13:10). The expulsion of Adam and Eve from Eden and the requirement of sacrifice is of the same character, and also the drowning of the whole world, the destruction of Sodom and Gomorrha, and the burning of Jerusalem and the Temple. We have nothing to do but what Paul says (Rom 11:22)—

"Behold therefore the goodness AND the severity of God."

If we are tempted to think the death of Christ inconsistent with His love, we must look all round it, and consider what it was intended to secure—the reconciliation of men on the basis of justice and declared righteousness. Do read and ponder Rom. 3:21-26: Consider what comes out of this at last—the removal of death and all evil from the earth and the populating of the planet with a race of joyous immortal intelligences who will ascribe to God the glory of their redemption through Christ.

WE MUST ACCEPT THE PLAIN TESTIMONY

Surely there is no difficulty in understanding that love has sometimes to employ painful expedients to reach its aims.

Difficulty or no difficulty, the testimony is explicit, and we are bound to receive it on pain of God's displeasure, that—

The shedding of the blood of Christ was essential to the forgiving of our sins unto life eternal (Matt. 26:28);

Faith in the power of his blood in this respect is necessary to our justification (Rom. 3:25; 5:1-9);

His death was necessary to the putting away of sin (Heb. 9:26);

We are redeemed through his blood (Col. 1:14);

We are washed by his blood (Rev. 1:5; 7:14)—that is, spiritually made white therein.

Though there was no talismanic power in his blood, as a physical agent, yet the shedding of it in the special connection in which God required it, was a part of the righteousness of God which a man denies at his peril. It was a literal act in its occurrence—

"He poured out his soul (life—which is in the blood—Lev. 17:11) unto death."

He thus—*"Made his soul an offering for sin"* (Isa. 53:10-12).

"By his own blood he entered in once into the Holy Place, having obtained eternal redemption" (Heb. 9:12).

Therefore (vs. 13-15)—

"If the blood of bulls and goats and the ashes of the heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh (under the Mosaic Law) how much more shall the blood of Christ, who through the Eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God."

"For this cause he is the mediator of the New Covenant, that by means of death, for the redemption of the transgressions that were under the First Covenant, they which are called might receive the promise of eternal inheritance."

The Lord himself was brought again from the dead through this blood of the everlasting covenant (Heb. 13:20).

He himself, "as the seed of David according to the flesh," was a sufferer from the evils that came from the entrance of sin into the world. From these he was the first to be redeemed by his own obedience. It was part of his obedience to submit to death (Phil. 2:8).

This commandment he received from the Father (John 10:18).

The reason was that sin might be condemned in the flesh and the righteousness of God declared (Rom. 8:3; 3:25-26).

He is the first fruits of the work thus accomplished and the first begotten of the dead (1 Cor. 15:23).

DENIERS OF THESE TRUTHS BELONG OUTSIDE THE BODY

These things are testified, and they are presented to us for faith. There can therefore be no agreement with those who, from whatever cause, nullify them by maintaining that the death of Christ was a mere tragedy in which the malice of men triumphed over a righteous man; that it was no necessity in the Father's plan for our redemption; that it was a mere example of obedience, and a reformatory moral influence in the power of sympathy; that the shedding of his blood was not necessary; that "Christ died because he was killed;" and that he might as well have died in his bed!

Such doctrines destroy the Truth as foreshadowed in all the sacrifices of the Law, and testified in the Prophets. It is not possible for men faithful to divine obligation to give any quarter to them. Such doctrines belong to the outer darkness and not to the fellowship of the Gospel. The men who hold them are not in their place at the table of the Lord. They are men to be antagonized without reservation; and fighting belongs not to the House of God, except in a united and earnest contention for the Faith delivered to the saints. When men have to be fought on the first principles of the Truth, their place is outside—not inside. There must be the one Faith, before there can be the one Body.

The proposed meeting did not come off, but I had an interview with another (Scott), who is separated in sympathy with these wrong doctrines. He said his chief difficulty was about the adoption of a basis, or formulated statement of faith, as the ground of fellowship.

I said the acceptance of the Truth was the ground of fellowship, but some definition of the Truth had to take place before the existence of this acceptance could be ascertained. The Bible was of course the source of our faith, but it was not enough for a man to say, "I believe the Bible." Millions would say this who knew nothing of the Truth. The Pope himself would have to be admitted on that footing. The question was, What did the Bible teach? and agreement as to this could only be attained by assent to a common definition.

He admitted this, but would have the definition oral.

It was a choice, then, between words spoken and words written. Words written were certainly to be preferred to words spoken. Words spoken might be forgotten, or misunderstood. Words written could be pondered and studied. God had given us His Word in writing. If He had not, where should we have been? Luke said that many in his day had—

"Set forth in order a declaration of the things most surely believed."

—and that it seemed good to him to do the same (Luke 1:1). Why should he object to what seemed good to Luke? I suggested to him that the REAL trouble was the want of agreement on his part with the things contained in the statement proposed for adoption.

He said he did not agree to certain details.

DID HE BELIEVE THAT GOD WOULD RESTORE ISRAEL?

Perhaps the details were rather important? Did he believe that God would restore again His people Israel after the flesh?

Here he hesitated, and said it would depend upon the meaning.

I told him I'd never, till recently, met any man professing to be a brother, who would hesitate to give a hearty "Yes" in answer to such a question, and that the fact was, some who had been in the Truth were drifting back to the

old orthodox fogs, and that the Truth was going to rot in their hands. THIS was the cause of the fermentation that had been going on, and the brethren who had insisted on division, in such a state of things, had only done their duty.

The doctrines that were being called in question were matters in which enlightened men could consent to no compromise, however painful the personal consequences might be. We did not know each other after the flesh, and when men, whose acquaintance we had made in the name of the Truth, began denying the restoration of the Kingdom again to Israel, and the righteousness of God in the death of His Son, they dissolved the bonds that had made us friends, and were responsible for the evil consequences resulting. There was nothing for it but to walk apart in peace, against the day of grand adjudication which would settle all things.

We had a pleasant stay of ten days in Christchurch, during which many meetings took place, three of which were public lectures to large and attentive audiences. I addressed the Sunday School twice; spoke twice at the breaking of bread; delivered an address at a social meeting; and took part in various private gatherings.

At our departure there were many expressions of regret, and many emphatic assurances of the benefit experienced from our visit, and strong wishes expressed for our return on some future occasion, should the Lord's absence continue.

JUNE 28: CHRISTCHURCH TO WELLINGTON

We left by the steamer Taupo on Tuesday, June 28, sailing at midnight from Port Lyttelton, which is the seaport for Christchurch some miles away. The sailing was behind time, and took place after an amusing and perplexing variety of alterations as to day and hour—ending with a wearying final wait of about 10 hours, after we had got on board and friends gone away. The cause was the breakdown of another steamer of the same company, necessitating a transfer of cargo.

After 17 hours sail from Port Lyttelton, we arrived at Wellington on Tuesday afternoon, June 28. Bro. & Sis. Lesueur were waiting to receive us, and conveyed us to their Dulce Domum ("Sweet Home") near the Island Bay, about 4 miles out of town. We had completed our tour of the South Island (or rather Middle Island, as it literally is if Stewart's Island is reckoned the South Island), and we now commenced our wanderings in the North Island.

There had been some curious fluctuations of program for Wellington. In the first instance, there had been no strong suggestion nor necessity for a visit to Wellington on account of the weakened state of things resulting from division in sympathy with the Timaru no-restoration of Israel heresy. Notwithstanding this, I allotted 6 days to Wellington, aiming to include a Sunday, but these days were gradually reduced—(first by misfit of steamboat communication from the south, and then by demands of neighboring places)—till one day only was left—the day following our arrival.

This was an absurd sequel to the expectation of a long stay with sis. Lesueur, entertained by sis. Roberts, consequent on an invitation from sis. Lesueur to spend a month with her on her arrival in the colonies. So we arranged that sis. Roberts should stay a fortnight with sis. Lesueur (whose acquaintance she was desirous of forming) while I should visit Napier and Dannevirke, and that she should join me by rail at Palmerston when I should be done with Napier and Dannevirke.

But this snug arrangement let loose the winds in other quarters; and we had to reconsider. While we were reconsidering, word came that Dannevirke would not expect us, on account of the poverty caused by a severe reduction of employment which had prevailed for some time. This placed 4 days at our disposal, which I instantly resolved to give to Wellington on my return from Napier, as a quid pro quo for which we arranged for Wellington to surrender a part of sis. Roberts' fortnight to allow of her going with me to Napier. This being comfortably arranged, we could go forward.

Sis. Roberts' acquaintance with sis. Lesueur was very gratifying to her, as that of a cultured lady fit for any society, and in total and enthusiastic submission to the things of the Spirit. It is a rare thing to find cultivated people in the Lord's service. In the age nearly dawning upon the world, it will be the rule without exception, for the aristocracy of the age will be the Lord's people, and cultivated with a cultivation of sweetness and dignity that cannot be known in this poor mortal nature. Meanwhile a foretaste is pleasant.

Let a Man Examine HIMSELF

"When ye sin against the brethren, ye sin against Christ.. If meat make my brother to offend, I will eat no flesh while the world standeth"—1 Cor. 8: 12-13

PART TWO

Speaking of unfruitful, the first 3 "Fruits of the Spirit" are Love, Joy and Peace. There is something peculiar about all 3: they are not the kind of characteristics that we normally consider as coming by effort from WITHIN, but by CAUSE from without.

That is, we do not normally WILL to Love, but rather it is a result of external cause. Even more so with Joy—we do not will it, but we experience it as the result of something. And even yet more so with Peace.

This is true, and it is important to perceive it. ALL good must come to us from without, from above. We cannot will these things of ourselves. They must be caused from without. Within ourselves is "no good thing"—only evil and corruption (Rom. 7:18).

Why then tell us that these are characteristics—fruits—WE must bring forth? The answer lies in the fact that the Cause of all these things (and all the other fruits) is eternally existent and all-powerful. Our part—our duty—our only hope of life, is to perceive that Cause, to make effective contact with it, to let it work its purifying, beautifying, transforming work upon us.

If we truly learn and perceive the real facts of life, the eternal facts, the divine, spiritual facts which are revealed in God's Word, and if we put ourselves within the constant influence and consciousness of these facts, then Love and Joy and Peace will inevitably and irresistibly flow in upon us, and they will be the only possible way we can feel and act. There will be no room in our minds for anything except Love, Joy, and Peace.

Though mankind is evil, and sunk deeply in sin, we must love them, and wish them well, and seek to do them well—not so much for their sakes as for our own. To be part of God and Christ, our basic character must be love—a love that radiates out freely to all. This was Christ's great power among men.

There are different aspects to love. Truly Christ did not love his enemies in the same sense that he loved the apostle John. One was compassion and benevolence, the other was the deepest communion of mind and heart.

But he did love all men, and commiserate their weaknesses and evils and sorrows, and he was consumed with a zeal to help and comfort them, and turn them to the way of life and joy.

By nature, we are critical of others. This is how we build our ego. And surely there is plenty in all to be critical about, if that is what gives us our petty satisfactions. We can very "righteously" and rightly be critical of everyone and everything. The whole creation is stumbling along in vanity and corruption. But Jesus said—

"Love your enemies.. Do good to them that hate you."

Most of us seem to have tremendous trouble even loving our brethren—those companions God has given us in the Way of Life—let alone our enemies. It seems to take so little to create coldness and ill-feeling, to set in motion-criticism and tale-bearing and fault-finding and bitterness and rumor-mongering. This is the sad measure of the shallowness of our faith in God and love for one another.

There is a cure, a guaranteed, infallible cure: the Word of God continually, self-searchingly studied: the commands of God put into wholesome, flesh-mortifying practice.

Joy and Peace are clear commands: essential ingredients of the only character that is acceptable to God. If we do not have Joy and Peace in deep spiritual measure, then we have not been "born of God," and we are in no position to criticize, correct, or legislate for others, for we are in deep spiritual poverty ourselves, in great need of merciful help. We shall receive mercy only if our basic character is to extend mercy.

Love, Joy, and Peace are fruits of the spirit—the spirit of Christ. And if we haven't got the fruits, we haven't got the spirit, and we are "none of his" (Rom. 8:9). This is quite clear from the following—

"The statutes of the Lord REJOICE the heart" (Psa. 19:8).

"Let those that trust Thee REJOICE, let the righteous SHOUT FOR JOY" (Psa. 5:11).

True trust makes fulness of joy inevitable. Let us measure our faith by our degree of constant, loving, spiritual joy.

"The righteous doth SING and REJOICE" (Prov. 29:6)

That is one of their clear and unmistakable identifications. If they don't sing and rejoice in everything, they are not righteous.

"These things have I spoken, that your joy might be full" (John 15: 11).

"Ask and ye shall receive, that your joy might be full" (John 16: 24).

Glorious divine provision has been made for us that our joy may be ALWAYS FULL. If it is not, then let us forget about others' faults for a while, and diligently find out and correct what is wrong with ourselves. Let us get "born of God" by the Word.

If we have this joy in God that Jesus promises, this tremendous sense of rejoicing and thanksgiving and gratitude and worship and love—if we have this, then we cannot possibly have hurt feelings, or fault-finding, or strife, or any kind of bitterness to anyone, especially to our brethren. Paul says several times—

"In EVERYTHING give thanks."

This is the measure of our faith in the divine assurance that—

"ALL things work together for them that love God."

In some things in this present vale of tears, the good is hard or impossible for us to see with our present limited understanding, as it was to Job. But Faith will believe it is there, and Wisdom will seek to learn the lesson to be learned, and the development of character that is intended.

We are not on this earth for present pleasure or satisfaction. We are here solely for a life-long course of training and development for the most glorious destiny imaginable. EVERYTHING—good or evil, light or dark—is working toward that end for the sons of God. Therefore EVERYTHING without exception calls for thanksgiving to God, even as Paul says—

"Rejoice in tribulation" (Rom. 5:3).

This requires a complete transformation of the natural outlook. This is one of the things that are "foolishness" to the natural man whose realities are limited to the animal present.

"Rejoice in the Lord ALWAYS" (Phil. 4:4).

"Rejoice EVERMORE" (I Thess. 5:16).

"Believing, ye rejoice with JOY UNSPEAKABLE" (I Pet. 1:8).

"Be GLAD in the Lord, and REJOICE, ye righteous" (Psa. 32:11).

We DARE not ignore these commands. And they ARE commands. They are the only way to spiritual health. If we do not constantly and thankfully rejoice in God, we are sick in our minds. These commands are the only cure for the loathsome disease of the natural fleshly mind.

And Peace is just as clearly commanded and required as Joy. It is commanded in the sense that we MUST—with God's instructions and God's help—get ourselves into the spiritual and mental condition that irresistibly creates Peace—

"Great peace have they that love Thy Law, and nothing—NOTHING—shall offend them" (Ps. 119:165).

Here is a clear declaration that IF we really do love the Law of God—love it in the Bible sense of giving it all our heart and attention, then we SHALL have great peace, and we shall never take offense at anything. The contrary is also clearly implied: if we do not have great peace, if we do take offense, then we do not love the Law, we have not been "born of God."

"To be spiritually minded is PEACE" (Rom. 8:6).

Again, it is entirely up to us. We are COMMANDED to be spiritually minded. We are told HOW to become spiritually minded. If we do not have peace—perfect peace, the "peace that passeth understanding"—then we have not been obedient, we are unfaithful stewards, we have "neglected so great salvation."

"LET the peace of God rule in your hearts" (Col. 3:15).

Again, putting the responsibility for peace squarely on ourselves. If we follow the commands (AND they are many, AND they take all life's activity and energy, AND there are no shortcuts), then we are guaranteed peace.

It is very clear, from the principles that Christ lays down, that if we do not have, and MANIFEST, the fruits of the Spirit in abundance, then THAT must be our first concern, and we have no time, and are in no fit position, to legislate for others.

ANGER. There are 3 very interesting statements concerning anger, especially interesting because of the AV translation-

Matt. 5:22—"Angry *WITHOUT A CAUSE*."

1 Cor. 13:5—"Love is not *EASILY provoked*."

Titus 1:7—"Not *SOON angry*."

The weakening qualifications: "without cause, easily, and soon," are not in the original. The commands condemn human anger without qualification. The RV omits the first 2 qualifications: the Diaglott omits all three.

To justify anger in man, it is customary to refer to Christ exhibiting anger. We might just as well justify violence because he drove the moneychangers from the Temple. He was acting for God, directly, by direct inspiration of the Spirit. But the commands for US are crystal clear—

"The wrath of man worketh not the righteousness of God" (James 1:20).

"Put away *ALL* wrath and anger" (Eph. 4:21).

"Anger resteth in the bosom of fools" (Eccl. 7:9).

"Put off *ALL* these: anger, wrath, etc." (Col. 3:8).

"The works of the flesh.. wrath" (Gal. 5:19-20).

Christ, Paul and Stephen all give us beautiful examples of not only forgiving enemies, but sincerely praying for their forgiveness and wellbeing, not only without the seeking of forgiveness BY those enemies, but in the very face of their active and deadly enmity.

If our forgiveness, as some claim, has to wait for others' repentance and humble seeking of forgiveness, then most of our commanded forgiving will never get done at all, and our minds and hearts will be increasingly poisoned and embittered by accumulated grievances.

Paul gives a vital command, widely ignored (Rom. 15:1-3)—

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves,

"Let everyone please his neighbor for HIS good to edification. Even Christ pleased not himself."

Now, we all think we are among the "strong," although we may not admit it, even to ourselves. If we did not think we were strong we would be spending much more time and effort trying to GET strong. So we are apparently quite satisfied that more effort than we are doing in this direction is quite unnecessary, and we are quite strong enough. Effort will always be in reverse ratio to self-satisfaction.

How much then, of this spirit of pleasing our neighbor (or brother) for HIS good is there among us? What do we actually DO—what do we actually FOREGO—for the sake of others? For the peace of mind of others? To satisfy and quieten the scruples and misgivings of others—unjustified though they may be?

Here is the unerring measure of our supposed brotherly love—the love which indicates whether we have passed from death to life.

If we love our brethren (as we say we do), then we shall joyfully SEEK such opportunities to manifest that love by sacrifice on their behalf. Paul says in this connection (1 Cor. 8:12-13)—

"When ye sin so against the brethren, and wound their weak conscience, ye *SIN AGAINST CHRIST*.

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Only those who willingly and lovingly follow Paul in this are Christ's brethren. All others are "in the flesh," whatever their pretensions or appearances. If we knowingly do ANYTHING that offends or troubles another, or in any way weakens them or influences them to think or act wrongly, then we are SINNING AGAINST CHRIST, and thus cutting ourselves off from all hope of life. This is one of the great and searching ways in which God tests our love for others, to see if we really have "passed from death to life," or if it is just pretense.

GRACE. Graciousness: basic, inward, gentle, Christ-like graciousness to all, under all circumstances—

"We beheld his glory: full of Grace and Truth . . . And of his fulness have we all received, and grace for grace"
(John 1:14-16).

But HAVE we? Where is this beautiful spiritual Grace we claim to have received? Have we received from Christ—do we manifest-this vital spiritual ingredient of true holiness: Grace, graciousness and kindness and gentleness to all? Or do we, thinking we are serving God, manifest the fleshly, self-righteous "Off with his head" attitude of Jehu—

"Come and see my zeal for the Lord!"

Truly Jehu had great zeal, and he wielded the sword of destruction with marvelous enthusiasm and vigor, and very efficiently and ruthlessly. But his sad history revealed that it was not a true Christ-like zeal for the Lord and for holiness and love. Many have a destructive, tearing down "zeal for the Lord."

* * *

RICHES. Paul commanded Timothy (1 Tim. 6:17-18)—

"Charge them that are rich in this world that they do good, that they be rich in good works, ready to distribute—eumetadotos: literally, "good at giving away"—

". . . willing to communicate . . ."

Literally: "willing to fellowship, share, have things in common."

By scriptural standards, most of us are rich—indecently rich. That is, we have and we handle far more than is required for the basic necessities of life. Most of it goes for luxuries and lusts: keeping up with the world: an opulent convenience-and-gadget-loaded establishment. We quaintly regard as "necessities" things that would turn the rich of Bible times green with envy.

"Having food and raiment, therewith be content."

So Paul COMMANDS in the same context. What does this really mean? Where does it all end?—

"Give us this day our daily bread."

"This day": that's all. Not a hoard for the future, like the rich fool of Christ's searching parable. And BREAD: not meat. Meat was far from a daily thing in Bible times. Americans eat many times more meat than the Japanese. They are far more murderous and violent, and they have many times more heart trouble. There may be no connection, but it is interesting. We live in the midst of a degenerate, bloated, artificial, mad merry-go-round lifestyle, and we unconsciously absorb it.

"Sell what thou hast, and give alms: provide yourselves treasure in the heavens" (Luke 12:33).

"He that soweth sparingly shall reap also sparingly . . . God loveth a cheerful giver" (2 Cor. 9:6-7).

FAITH. The key thought on Faith is—

"Faith without Works is dead" (James 2:26).

Faith is an all-consuming, overpowering assurance and conviction that possesses the heart, and controls and motivates all actions. Our faith is what we DO, not what we say, even to ourselves. Faith doesn't just happen—

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

And the Faith God requires, the Faith that moves mountains, the Faith of Hebrews 11, does not come by brief or superficial hearing, but by constant, lifelong, deeply-attentive study and meditation.

It is what we DO that reveals where our Faith really is, and who we really believe: our own hearts and possessions, or God. Where we put our life's efforts and interests exposes WHAT our Faith is really in. We can each easily add it up for ourselves. Let us face it: time for present things; time for God's things. Set them beside each other—and draw your own conclusions

Faith in God will lead to a complete and consistent Way of Life and a course of action that is folly to the mind of the flesh. The worthies of old all had their faith severely tested to the very breaking point. They were forced to make choices that involved great peril and great sacrifices. By a living, active Faith under terribly trying circumstances they earned a good report, though often it cost them all their worldly possessions and even life itself. They did not forge the sinews of their Faith sitting idly in their slippers in air-conditioned or steam-heated comfort. From a natural point of view their course was folly: utter stupidity: suicide.

* * *

MEEKNESS, LOWLINESS, HUMILITY. These qualities, though essential, are hard to pin down. They are probably the most faked and counterfeited characteristics of Godliness. Everyone takes for granted that he is "humble," even the pompous Pope of Rome. Many are proud of their humility, and boast about it, even in their prayers

to God. If we say we are humble, we probably are not, for the truly humble realize the deceptiveness of pride, and could not possibly advertise their humility.

But these things—meekness, lowliness, humility—are vitally important. It would pay us to make the prayerful effort to get to the bottom of what they really mean, and really understand and practice them. Jesus said—

"Learn of me, for I am meek and lowly in heart: and ye shall find REST UNTO YOUR SOULS" (Matt. 11:29).

If we are never offended or upset about what others do or say to us, if we truly do have peace and "rest in our souls," if we do not need to buttress our ego and our self-confidence and our standing before men with possession of material things, if we can take correction and criticism with thanksgiving even if it is grossly unfair, if we would never dream of talking about our humility or calling ourselves humble—then perhaps we have made some little headway in achieving this elusive but essential quality of spiritual wisdom.

Pride, lust and greed are the 3 basic drives of sinful flesh. Together, these 3 constitute the "wisdom of this world"—the basic principles it operates by. These ARE the world: the root of all it does.

The Word of God, and it alone, gives us the power to discern and overcome them in ourselves. Quite often slothfulness and disobedience masquerade as humility. We know we are not doing what we should, or anywhere near as much as we should, and we effusively and "humbly" parade our lack of zeal and effort as if it were some virtue, and as if confession and display of it absolved us from doing anything about it. Paul says to the Romans—

"Present your bodies a LIVING SACRIFICE" (Rom. 12:1-2).

What does "living sacrifice" mean to us? Paul is unmistakably speaking of giving the whole life without reserve. And he says this is our "reasonable service." That is, this command is nothing special or unusual, for just a special few, but is the REASONABLE thing expected of ALL. And after we have fulfilled it to the fullest, we are instructed to say (and MEAN)—

"We are unprofitable servants."

Paul continues in Rom. 12:2—

"Be not conformed to this world."

WHY not? Because the world's whole structure is based on the lust of the flesh, the lust of the eyes, and the pride of life—and this is the way of death. In many things we must of necessity be conformed to some extent to the world: our houses, our clothes, our food, our occupations, we drive cars, etc.

But none of this should be done thoughtlessly and sheep-likely and automatically, by blind custom, just because everyone else does it. Every item and aspect must be individually thought out and tested by the Word: Does this particular thing fit into the Way of Life? Is it a practical and useful necessity in accomplishing God's work, or is it a useless part of the world's false and fleshly fabric of activity and custom?

Is it (and we shall so often find it IS) another aspect of the universal wine of the Roman Harlot by which all nations are drunk? Surely it is vitally necessary that we ask ourselves this in December of all times, when the Harlot's wine flows so freely. It is so fatally easy just to do something without thought or study or realizing its evil connections and significances—to drift along in it on the way to death, just because the superstitious and idolatrous world does it—

"Come ye out of her, My people! Be not partakers of her sins!"

But most importantly, we should not be conformed to the world in their motives and purposes and the reasons they do things: ambition and pride and greed and fear and pleasure-seeking: retaliation and bigotry and animosity and selfishness—

"Be not conformed to the world, but be ye transformed by the renewing of your mind."

Here is our principal, lifelong task, clearly expressed: that upon which our eternal destiny depends. That divine character to which we must be transformed is clearly set out in many commands of Scripture, and it is of surpassing beauty.

The great danger is that, because of its unearthly beauty and its great difference from the natural way of the flesh, and its great rarity in the earth, we tend not to realize its vital NECESSITY as a divine requirement, but rather

brush it off as some far-off ideal vaguely aimed at but never come to grips with in this busy, everyday existence. But Paul pointedly continues—

"That ye may prove (manifest or demonstrate) what is that good, and acceptable, and perfect will of God"
(Rom. 12:2).

Not talk about it, but show it—show to all men what alone is "acceptable." We have got to demonstrate this required character to the world. This is an essential part of preaching the Gospel. Just talking is no good. We must demonstrate the Gospel's POWER in our own lives to the full transforming extent of the scriptural command.

Belief is ACTION. Faith is shown by WORKS. How could anyone believe us if we ourselves do not believe it strongly enough to really DO it? Earnest example is far more powerful and persuasive than mere empty exhortation or critical condemnation.

Let us first SHOW IN OURSELVES that we are a holy, pure, zealous, royal, spiritual priesthood—a beacon of divine light in an evil fleshly world. Let us manifest a pure embodiment of divine, self-sacrificing love and patience and concern for the welfare of all mankind. THEN perhaps we can legitimately start judging others.

We tend to think of all these things as simply exhortation, and we judge ourselves very leniently on them. But let us realize they are all COMMANDS: clear, specific, divine, inescapable commands—just as baptism is a command. Would we expect to be saved without baptism? Then why should we expect to be saved if we ignore these other commands?

Let us not deceive ourselves. The stakes are far too great. The call—the requirement—is very, very high. But it is quite possible—quite attainable—for all who are willing to do what is asked. It is not for the half-hearted. We are either something very outstanding, very special, very beautiful in character—or we are pitiful, self-deluded hypocrites—animals grotesquely masquerading as angels.

Let us, above all, not brush off the terrible urgency of this matter by complacently presuming on God's mercy. That is the fatal error of the churches. That is "sinning that grace may abound."

There will be vast room—and vast need—for God's abundant mercy AFTER we have done the very most and best that is humanly possible. Anything less than our best does not even call God's mercy into operation.

And on this matter of mercy, so essential to us all, let us ever remember with trembling that (James 2:13)—

"He shall have judgment without mercy that hath showed no mercy."

What is so urgently needed among us in these last closing days, 125 years after the revival of the Truth in the earth by the tremendous labors of brethren Thomas and Roberts, is not new divisions and subdivisions based on new requirements of fellowship that condemn these faithful pioneers as incompetent and deficient in Saving Truth.

But what is needed is brethren and sisters searchingly examining THEMSELVES; brethren and sisters who are truly "born of God," and who manifest all the unearthly beauties that God has prescribed and PROMISED TO CREATE AND DEVELOP in those who are part of the glorious New Man in Christ Jesus, renewed in righteousness and true holiness after the image of Him Who created him—

"LET A MAN EXAMINE HIMSELF. . . LET US ARISE AND BUILD!"

—G.V.G.

Samson—in Weakness Made Strong

Samson is only mentioned once outside the book of Judges, but that one mention is vitally important to the true picture for it tells us two things: one, that Samson was a MAN OF FAITH, and second, that he OBTAINED A GOOD REPORT.

Apart from this revealing insight, the life of Samson would appear to be a tragedy of weakness. Samson, like David, was a true man of God at heart, but he had to learn wisdom by great suffering and humiliation.

We are very glad that his name is listed in the divine honor roll of the outstanding faithful—Heb. 11. We are glad to learn that his great strength was a result of his intense faith—not merely the self-pleasing and meaningless tantrums of a capricious giant. Careful examination of the record of his life will confirm this.

In Judges 15 we see Samson in the same light as David before Goliath. All Judah was in abject fear of the Philistines—so much so that they came to bind Samson, their GOD-GIVEN JUDGE, to deliver him for the sake of shameful peace! Samson permitted himself to be bound and delivered. Then, v. 14—

"And when he came to Lehi, the Philistines shouted against him. And the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands."

Obviously he permitted himself to be bound and delivered IN FAITH that the Spirit of God would come upon him when needed.

Following this, he judged and defended Israel 20 years. Then, at the end of this long and faithful service, he joined himself to a woman of the world, who could not rest until she had broken down the sacred bond of faith and obedience between him and God, and had sold him in shame to his enemies.

His punishment for this lapse of his lifelong vows was very great. The Philistines put out his eyes and used him for sport to the glory of their idol Dagon.

But, says Paul, he DIED IN FAITH—having learned by suffering. Out of weakness he was made strong, by faith. The loss of his natural vision opened the eyes of his understanding.

Paul's own experience was similar. He, too, was blinded that he might see. He, too, was reviled, despised, buffeted, and set forth as a spectacle to the world. Yet, like Samson, he in his humiliation and death pulled down the strongholds of wickedness.

But Jesus himself is the pre-eminent example of dying in a public spectacle of shame, yet in death destroying his destroyers and delivering his people.

All the great men of the Philistines were destroyed in Samson's death, and the Philistines did not bother Israel for many years.

The lesson of Samson is clear. It is the lesson of Adam. Adam was not deceived, but persuaded. Samson was worn down by continual contention until he finally gave in foolishly against his judgment, for the sake of peace. *Peace never came.*

The Origins of "Easter"

(The following article is from the Encyclopedia Britannica. We quote it to show the unscriptural, pagan-catholic origin and development of this church festival. It is one more case of "all nations deceived by the wine of her fornication").

The word "Easter" (Anglo-Saxon, Eastre, Eoster; German, Ostern) is a survival from the old Teutonic mythology. It is derived from Eostre, or Ostara, the Anglo-Saxon goddess of spring, to whom the 4th month—called Eostur-monath—was dedicated. This month was the same as the "Mensis Paschalis," when "the old festival was observed with the gladness of a new solemnity."

There is no trace of the celebration of Easter as a Christian festival in the New Testament or in the writings of the apostolic fathers. The sanctity of special times or places was an idea quite alien from the early Christian mind. Neither Christ nor his apostles enjoined the keeping of this or any other festival. The apostles had no thought of appointing festival days, but of promoting a life of blamelessness and piety.

JUDAIZING

The first Christians, being derived from or intimately connected with, the Jewish Church, naturally continued to observe the Jewish festivals. The Passover . . . continued to be celebrated, and became the Christian Easter.

But though the observance of the Paschal festival at a very early period became the rule in the Christian church, a difference as to the TIME of its observance speedily sprang up between Christians of Jewish and Gentile descent, which led to a long-continued and bitter controversy. No rule as to the date of the Easter festivals having been laid down by authority, Christians were left to follow their own instincts. These were naturally different in the Jewish and Gentile churches.

In the absence of any authoritative decision as to the day to be observed and the proper mode of calculating it, other discrepancies arose which led to controversies and dissensions which distracted the church and became a source of mockery and ridicule to the unbelievers.

THE POPE'S VERDICT

This diversity of usage was gradually brought to an end by the verdict of the Church of Rome. A decretal of Pope Pius I (the genuineness of which, however, is by no means established) pronounces that "the Pasch should be celebrated on the Lord's Day by all." The same question was controverted between Victor, bishop of Rome, and Polycrates, bishop of Ephesus. Victor's despotic demand that the Asiatic churches should adopt the Roman system having been met with a courteous but firm refusal, Victor proceeded to excommunicate him and all who held with him. Irenaeus remonstrated with the bishop of Rome, and ultimately the Asiatic churches were allowed to retain their usage.

The settlement of this controversy was one among the causes which led the emperor Constantine to summon the Council of Nicea in 325. The consent of the assembled prelates was unanimous. All agreed that Easter should be kept on one and the same day throughout the world. Nothing, however, was said as to the determination of the day. That was left to be calculated at Alexandria, and the bishop of that see was to announce it annually to the churches under his jurisdiction, and to the bishop of Rome by whom it was to be communicated to the Western churches.

THE ROMAN RULE FINALLY ESTABLISHED

But although measures had thus been apparently taken to secure uniformity of observance, some centuries elapsed before all discrepancy ceased. We learn from Ambrose that in 387 the churches of Gaul kept Easter on Mar. 21, while the churches of Italy postponed it to Apr. 18, and those of Egypt to Apr. 25.

The Roman rule was finally established in England by Archbishop Theodore in 669.

(The perpetual calculation of "Easter" is a very complicated ecclesiastical process developed by the Catholic Church. It takes 9 large pages in the Ency. Brit. to explain it. It deals with "dominical letters" and "golden numbers" and "epacts" and endless similar mummery and sorcery. "Come ye OUT from among them, and be ye SEPARATE.")

Current Events Fulfilling Prophecy

"Hath not God made foolish the wisdom of this world?"—1 Cor. 1:20

NEW WAR HORRORS: "CIVILIZATION" MARCHES ON. Hottest idea currently being discussed: flying robots that could revolutionize all forms of warfare. Some military planners say robot planes may have greater impact than atom bomb. By end of 70's, US may have large fleet.

Miniaturized computers, tiny remote controlled TV cameras, laser-guided bombs & other break throughs, have now made RPVs (Remotely Piloted vehicles) both technologically & economically feasible.

An RPV was pitted in a test against a piloted Phantom jet. Capable of making turns so sharp that they exert a force of 12G's (enough to black out pilots), it dodged the jet's missile & outmaneuvered it in other ways. RPVs with TV cameras have dropped bombs within 3 feet of targets. (Tm 9:11).

NOTE: The Bible tells us that war & war preparation will continue to increase as long as wicked man rules the world. Man has piously said for centuries that war would fade away as the human race matured and "civilization" advanced. Which is lying, & which is telling the truth?

US BECOMING DEPENDENT on turbulent & war torn Mideast for enormous amounts of oil. Many Mideast countries unstable & unfriendly to US. and the cost—\$30 billion by '85—will add to present large US balance-of-payments deficit. But no alternative in the foreseeable future. (USN 9:4).

NOTE: The growing importance of Mideast oil, the growing assertiveness of Mideast oil countries, the growing influence of Russia inciting them against West—all intensify the focus of world concern on vital Mideast.

THE DRUG TRADE. Present flow of narcotics to the West is capable of supporting a savage rise in consumption—& with it a savage rise in crime, crippled lives, deaths: 560,000 US addicts, double '70 level, 10 times '60.

Average addict spends \$8000 a yr. on drugs. Fifty pet. of NY crime is drug related. US is a \$5 billion a year drug market. Europe, which once idly dismissed it as a US problem, now find to their horror they have a growing addict population. (Tm. 9:4).

NOTE: Clearly there is no greater stupidity than the self-destruction of drug addiction—but when people are godless, then God sends them vile affections to destroy themselves.

NEWS FROM NOWHERE. Based on 6-month research inside networks, conclusion reached that because of pressure (sponsors, Govt., costs, time), TV news bears only slight resemblance to facts. (Nwk 8:28)

NOTE: This is surely obvious to any intelligent person, without need of a 6-month research.

ISRAEL PEACE INITIATIVE. Sudden & historic expulsion of Russia from Egypt left Israel militarily supreme in Mideast & able to risk making generous peace offer. It has made a secret offer to Egypt that includes a map detailing what Israel sees as a near-final border.

It proposes withdrawal from large areas—more than Israel has ever before indicated it would give up. It would return to Egypt over $\frac{2}{3}$ of Sinai peninsula. South Sinai would be made an Israeli military bastion. Plan would allow Suez opening, & free Egypt to develop the Mediterranean shore. The offer to Egypt was coupled with another approach to Jordan (Allon Plan), providing for return of West Bank, with Israel holding a series of armed settlements along Jordan. Syria's Golan Hgts. would simply be retained. (Tm 9:11)

NOTE: Israel has denied this report (as it necessarily must), but it generally seems to fit the facts & probabilities, & certainly in the direction things must go sooner or later. Jordan & Egypt are the 2 Arab countries with whom Israel must come to agreement.

TERRORISTS & HOSTAGES. It has become a universal nightmare. Terrorists strike without warning. Innocent persons—diplomats, businessmen, tourists, athletes—suddenly become hostages, pawns in a struggle going on half a world away. Guerrillas, bandits & psychopaths in unpredictable varieties have been staging ever more spectacular outrages.

During past 5 yrs., Palestine terrorists, Latin American guerrillas, Viet War protesters, 4 common criminals in US & Europe have been responsible for 260 skyjackings & political kidnappings, bringing a Dark Ages gloom to travel & diplomacy in much of 20th century world (Tm 9:18).

NOTE: Surely if the people of the so-called "Dark Ages" were alive today, they would be terrified at world conditions. The last days must be days of "men's hearts failing them for fear of what is coming to pass."

SUCH A THING AS "CLEAN POLITICS?" In current US election campaign, names are called & innuendoes of scandal are spread, theory being that votes can be gotten by defaming candidates of other side. The mud-slinging goes on as charges & countercharges are made, & suits & countersuits are filed, and the people wonder whether politics CAN be "clean."

US system is supposed to be best in world, but in presidential campaign many an attempt is made to discredit opposing candidates. This isn't "clean" politics. "Clean" politics absent as well in local affairs.(USN 9:25)

NOTE: A sad—but true A scriptural—commentary on what is proudly & piously claimed to be the "best govt. in the world." It is generally agreed that \$400 million dollars will be spent in the current US elections. How could such money-laden politics be "clean"?

DEATH RAY. Like other triumphs of science, laser has become a double-edged sword: may be on way to becoming a military weapon that till now only existed in fiction: the Death Ray.

Laser shows so much military promise that US will spend \$90 million this year on it. Russians spending even more; may be well ahead of US: they claim to have generated a beam of 300 billion watts.

Ordinary bullets & missiles follow arching trajectories that must be carefully calculated in advance. Lasers travel in straight line at speed of light (186,000 miles a second). Even a computer-controlled ICBM could not maneuver fast enough to avoid them.

US is working on a portable laser that could be carried into battle by only 3 men. Aimed like a rifle, it would silently kill up to 5 miles away. "Once a man is in your sights, you've got him: there are no misses." (Tm9:4)

NOTE: Another deadly & diabolic weapon coming rapidly into being. Another milestone in the glorious march of "civilization," which is mainly measured by the degree of sophistication in man's principal occupation: the art of making war. Surely the end must come soon!

ARE NUCLEAR PLANTS SAFE? For yrs. Atomic Energy Commission has insisted they are. Recent evidence creating doubt. "Emergency core cooling system" never actually tested, not even in scale models. Many top nuclear-safety experts testify that "technically indefensible" assumptions are being made about the device. Also there's disturbing evidence that nuclear fuel rods have bent, crushed or cracked in operation. (Tm 9:18).

NOTE: Puny man is playing with elemental forces far beyond his capability to handle wisely.

EGYPT MAY BUY ARMS FROM BRITAIN. Would include aircraft & warships. Britain has no embargo on Mideast sales. (Ldn FP 7:20)

US MERCHANT FLEET RUSTING AWAY. After WW II, it was world's largest: over 2000 ships. Now only 600, many of them old relics. Only 5 pct. of imports come on US ships. (USN 9:4).

NOTE: There may be a change. The "ships of Tarshish" figure largely in the last days (though they may be airships?). Actually a great proportion of what are actually US ships operate under the flags of Liberia» Panama, etc., to avoid US regulation.

MILLION RUSSIAN TROOPS ON CHINA BORDER. Airfields still being opened. More Soviet firepower trained on China than on Europe. Never before in history has there been deployment of troops of such magnitude without a war taking place. China claims large parts of Russia. (USN 9:4)

NOTE: It would appear that China is one of the "hooks" by which God is holding Russia in leash until the proper time for her to be "brought forth" (Ezek. 38:4) arrives.

GROWING TOLL OF CRIME AGAINST BUSINESS. Huge burden paid by customers on every transaction. Hijackers, burglars, thieves & other criminals cost US business \$16 billion a year. Steadily worsening. Actual figure may be 3 times the officially-estimated \$16 billion.

Theft in transportation industry alone cost \$1½ billion in 70, but that was only tip of iceberg. Additional indirect costs raise loss to \$10 billion. Theft of securities is another fast-growing criminal enterprise. (USN 10:2)

NOTE: Surely never in history has the evil incubus of crime & violence had its cancerous tentacles so fatally entwined thru all levels & aspects of the social order, & foolish modern permissive theories encourage the growing menace. Truly if "self-expression"—bringing out and indulging all the evil lusts of the flesh—is the acme of human goals, then the most vicious & unrestrained criminal should be the world's greatest hero.

COMMUNIST TREATMENT OF PRISONERS. In world's last 3 major conflicts, there were delays of years before Reds freed prisoners. After WW II, it took 14 years of prodding before Russia released most of its German prisoners. The last Jap prisoners were not released by Russia till '56, & by China till '58. Reds have refused to account for 1000s of POWs.

Among the still missing soldiers held by Reds are 950,000 Germans, 114,000 Japs, 50,000 S. Koreans, 22,000 French and 400 Americans. Today, 27 years after end of WW II, 1.7 million Germans still missing: 750,000 assumed dead, no information on 950,000 others.

Russia took 850,000 Jap prisoners to Siberia for slave labor in factories & mines: 540,000 finally returned by '56; 200,000 died from malnutrition & mistreatment; 114,000 unaccounted for. (USN 9:18).

NOTE: Man today pretends to be so "improved" & "civilized," but in many ways the present is the most frightful & vicious period of all history.

THE FIERCE BRAZILIAN BEES ARE COMING. Millions swarming northward at rate of 200 miles per year, liquidating native bees, quick to sting & sometimes kill any unwary animal or person. At present rate they will conquer all S. America in 10 years. Unless stopped, they will reach U.S.

It was man who loosed this killer bee. In '56, a Brazilian geneticist decided to breed the perfect honey bee. He wanted to combine best attributes of aggressive & hardworking African bee with European bee. But 26 swarms of African bees escaped, mated with native bees, flourished & spread.

The offspring are precisely opposite of what was planned: they have none of virtues of native bees, but all the African bee's viciousness & wanderlust. When provoked, even by machinery vibrations, they attack anything that moves. Ten deaths are officially attributed to them; they have even killed horses & mules. They chase their victims for long distances. (Tm 9:18).

NOTE: A striking case of how man's foolish, presumptuous tampering with nature is bringing chaos & destruction.

US OIL IMPORTS SKYROCKETING. US oil imports now \$4 billion a year. By '85, probably \$30 billion. (USN 10:9)

NOTE: Most of US's huge oil consumption goes for non-productive foolishness & self-indulgence, as in the degenerate days of Imperial Rome, while all Russia's economy is geared, with fanatical single-mindedness, to strengthen the state & its economic & military power.

LIGHTNING strikes somewhere on earth 100 times every second. It's a greater killer than hurricanes & tornadoes; causes 100s of deaths yrly. in US alone; starts majority of forest fires. (Tm9: 11)

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Bible Questions

BIBLE CITIES: Identify the association or description

LIST ONE—QUESTIONS: Pair the 48 items in List 1 with the 48 names in List 2

- | | | | |
|----------------|--------------------|--------------------|-----------------------|
| 1. John left | 13. Village called | 25. Vineyards of | 37. Shorn his head |
| 2. Baalzebub | 14. Tell it not in | 26. Ahab wounded | 38. Little strength |
| 3. The place | 15. Sing as harlot | 27. Worked wilily | 39. Pleas'd him not |
| 4. First love | 16. Blind Zedekiah | 28. In wilderness | 40. Philip found at |
| 5. Stone Paul | 17. Joseph, Elisha | 29. Medes' palace | 41. Which is desert |
| 6. Uriah died | 18. Deliver me up? | 30. 12 spies from | 42. Kill 85 priests |
| 7. Terah died | 19. 2nd city taken | 31. Dyed garments | 43. 3 friends' home |
| 8. On foot to | 20. Nathanael home | 32. Treasure city | 44. Avenge blood of |
| 9. Right eyes | 21. Trophimus sick | 33. Taught men of | 45. 3 days in Sicily |
| 10. Satan seat | 22. Lord roar from | 34. Joshua burned | 46. Fetch compass to |
| 11. Omri built | 23. Pharpar, Abana | 35. Woman Jezebel | 47. Macedonia Man |
| 12. Jacob well | 24. Lord make room | 36. Saul's capital | 48. 22 mi. N. of Tyre |

LIST TWO—ANSWERS: Write numbers from List 1 beside the correct names.

Ai	Sidon	Assos	Gibeon	Emmaus	Samaria	Pergamos
Nob	Cabul	Keilah	Azotus	Jezreel	Casiphia	Damascus
Zion	Troas	Riblah	Lystra	Miletus	Thyatira	Philadelphia
Gath	Hazor	Dothan	Sychar	Succoth	Rehoboth	Jabeshgilead
Tyre	Perga	Pithom	Bozrah	Bethany	Cenchrea	Ramothgilead
Gaza	Ekron	Engedi	Rabbah	Rhegium	Syracuse	Kadeshbarnea
Cana	Haran	Gibeah	Tadmor	Ephesus	Achmetha	

November Answers

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|-----------------------|------------------------|--------------------------|
| 1. Dinah—Shechem | 17. Palms—Jericho | 33. Luz—Bethel |
| 2. Caleb—Hebron | 18. Herdmen—Tekoa | 34. Lame blind—Jerusalem |
| 3. Hebron—Kirjatharba | 19. Water—Aenon | 35. Apollos—Alexandria |
| 4. Eliphaz—Teman | 20. Saul body—Bethshan | 36. No mean city—Tarsus |
| 5. Tabitha—Joppa | 21. Achish—Ziklag | 37. Great—Babylon |
| 6. Admah—Zeboim | 22. Bring up—Endor | 38. Philip—Caesarea |

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| 7. 2 hosts—Mahanaim | 23. Chaldees—Ur | 39. Christians—Antioch |
| 8. Gaius—Derbe | 24. Entrance—Hamath | 40. Half speech—Ashdod |
| 9. Fishpools—Heshbon | 25. Joshua—Timnath | 41. Exalted—Capernaum |
| 10. Winter—Nicopolis | 26. Look back—Sodom | 42. Reproach—Gilgal |
| 11. Confusion—Babel | 27. Great woman—Shunem | 43. Poor blind—Laodicea |
| 12. Any good—Nazareth | 28. Widow—Sarepta | 44. Little—Bethlehem |
| 13. Little one—Zoar | 29. Through isle—Paphos | 45. Abiathar—Anathoth |
| 14. Palace—Shushan | 30. Baasha—Ramah | 46. Epaphras—Colosse |
| 15. Joppa—Lydda | 31. Name Live—Sardis | 47. Chief city—Philippi |
| 16. Noble—Berea | 32. Well oath—Beersheba | 48. 3 days—Nineveh |
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