

# The Berean Christadelphian

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

**Edited and Published by:**

**G. A. Gibson, 1501 Woodbine, Ap. 1616, Toronto 365, Ont. M4C4H1, Can.**

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

---

## CONTENTS

ECCLESIAL NEWS: Baltimore, Canton, Miami .....	Inside Front Cover
EDITORIAL: According to the Pattern Shown Thee .....	65
REAPING THE EARTH'S HARVEST (Bro. Thomas) .....	67
SECOND VOYAGE TO AUSTRALIA (Bros. Roberts) Part 27 .....	71
TRIBULATION WORKETH PATIENCE (Acts 16) .....	78
Fraternal Gatherings: Lampasas, Hye .....	85
IN THE IMAGE OF GOD MADE HE HIM (Part 3) .....	86
CURRENT WORLD EVENTS FULFILLING PROPHECY .....	92
Bible Questions and February Answers .....	Back Cover

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

**CHRIST IS COMING SOON AND WILL REIGN ON EARTH**

## Ecclesial News

**BALTIMORE**, Maryland—Memorial 10:30 a.m.—Bro. Russell Frisbie, 3417 Forest Hill Road, Baltimore 21207. Phone (301) 944-3870.

We are happy to announce that SANDRA LEE BOWERS was examined and immersed on February 17, 1973.

On March 19, bro. Wesley R. Frisbie and sis. Sandra Lee Bowers were united in marriage. We pray that they may be a help to each other in their walk in the Truth. —Your brother in Christ, Russell C. Frisbie

---

**CANTON**, Ohio—YMCA, 205 Second St. NW—Sun. Sch. 10 am; Memorial Service 11 am; Bible Class Tues. in homes—Bro. Braden T. Edwards, 6060 Homeworth Rd., Homeworth, Ohio 44634; phone (216) 586-4411.

LOVING Greetings in Christ Jesus.

This past year we were blessed with the following visitors, who have been a pleasure and a comfort to us in these trying times: brethren and sisters Paul Neely, Cedell Caldwell, Fred Higham Jr., Charles Banta Sr., Nicholas Mammone; and sisters Grace Frisbie, Eva Banta, Carolyn Thompson.

We deeply appreciated and enjoyed the labours of the brethren who gave comforting and instructive words of exhortation to help us on the pathway to the Kingdom.

We invite any who can to visit us, that we may share together the joys of companionship in the Truth, and be mutually strengthened and upbuilt. With much love in the bonds of the Truth, your brother, —Braden Edwards

---

**MIAMI**, Florida 33155—3428 SW 65th Avenue; phone (305) 667-7828—Mem. 10:30 am; S.S. 11:30 am; Class Wed. 7:30 pm—Bro. Thomas S. Lumley (same address).

GREETINGS to all in the bonds of Love and Truth.

It is with deep sorrow we report the falling asleep in Christ Jesus of sister Emma Lumley on Feb. 18, 1973. Sis. Lumley was immersed into the Saving Name on Oct. 26, 1926, in Worcester, Mass. She now awaits the call of Christ to resurrection, being confident and steadfast in the Faith through all the trials we must endure.

We wish to thank all in the Brotherhood for their letters of love and encouragement during our sister's prolonged illness. We feel a great sense of loss with the absence of our beloved sister, wife, and mother. But we sorrow not as others who have no hope, and we take comfort from the fact that the night is far spent, and the Lord will soon appear. May we all be found one in Christ Jesus.

Since our last ecclesial news we have had the pleasure of the association and fellowship of the following visitors: bro. Bob & sis. Rose Philip (Burlington, Ont.), bro. Victor & sis. Ruth Gilbert (Buffalo, N.Y.), bro. Pat & sis. Marie Cassidy (Lampasas, Tex.), bro. Herb & sis. Jean Ricketson, bro. Arthur & sis. Nellie Coye, and sis. Patricia Coye (Boston, Mass.), and bro. Bob. Martin (London, Ont.). We were comforted by the word of exhortation by bro. Ricketson and bro. Gilbert. Your brother in Christ Jesus, —Thomas Lumley

---

*Please notify us promptly of address changes.  
If the Berean is received unwanted, please mark the envelope,  
"Refused, return to sender," and drop it in a mailbox.*

---

Some of the sweetest words of Christ were delivered in the immediate prospect of arrest and death (John 14, 15, 16, 17): and some of Paul's sweetest epistles were written when he was suffering bonds and imprisonment (Ephesians, Philippians, Colossians, Philemon. 2nd Timothy). —Christadelphian, 1884.

---

*"We are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them"—Eph. 2:10.*

---

**"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple"—Psalm 27:4.**

One thing. One thing is needful. Complication is unrest, but simplification is peace. One thing in life must stand in majestic isolation like the mountain of the Lord, and all other things must be grouped in complete subjection at its base.

---

## According to the Pattern Shown Thee

"And Moses did look upon all the work: and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them"—Exodus 39:43

Among the things written for our instruction, there are none more interesting and beneficial than those pertaining to the Tabernacle which was constructed and set up in the vicinity of Mount Sinai. While in the mount, Moses received the pattern, or plans, and the detailed specifications, and the authority was granted him to proceed at once.

Like many things of divine origin, the Tabernacle served a two-fold purpose. Its immediate need was, of course, to form the centre of Israel's national life, but it had a deeper significance as Paul brings out so beautifully when he says (Heb. 9:9-10)—

"It was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

Such a structure, intended to serve so great a purpose, must of necessity be constructed with meticulous and reverent care. Therefore it was not left to the discretion of Moses to build the sanctuary according to the dictates of his own conscience, but he was—

". . admonished of God when he was about to make the Tabernacle; for, See, saith He, that thou make all things according to the pattern showed to thee in the mount"—Heb. 8:5.

When reading the 25th, 26th and 27th chapters of Exodus, we cannot fail to observe the *exacting and detailed specifications both of the Tabernacle and its furniture*. Nothing was left to guess work. Moses was not even permitted to proceed with the work of construction until God had taken special precautions to ensure that it would be fabricated according to divine standards. This was done by selecting Bezaleel, of the tribe of Judah, and Aholiab, of the tribe of Dan.

"They being filled with wisdom of heart, to work all manner of work, wrought with every wise hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded"—Ex. 35:35; 36:1.

In due time, the mandate was fulfilled, and the work completed—

". . according to all that the Lord commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it; and Moses blessed them.

Then a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle"

—Ex. 39:42-43; 40-34.

Moses and his co-workers had been faithful in all things, with the result that *God's blessing rested upon the fruit of their labour*.

Let us now go back to our quotation from Romans 15:4. The reason we use the R.S.V. is because "*didaskaliai*" is there rendered "instruction" instead of "learning" as in the A.V. Learning is knowledge acquired by systematic study, while instruction is a more forceful expression, and signifies the act of furnishing with authoritative direction, and that is just what the Bible does.

What then do we learn from the instruction given us with regard to the construction of the Tabernacle? Well, there are many things to observe and learn, but due to limited space we will only be able to look at a few. However, it all depends whether we are willing to learn. We can be like those mentioned by Jesus, who—

". . seeing see not; and hearing they hear not, neither do they understand"—Matt. 13:13.

or we can—

". . hear instruction, and be wise, and refuse it not"—Prov. 8:33.

If we are in the latter class, we will learn that as Moses followed the pattern set for him, so we must follow the pattern set for us in the Scriptures. God is the Author of salvation, and if we expect to find favour before Him, we must conform to His requirements. If we say, "There is no harm in doing this or that," and go about to establish our own form of righteousness, we will find out to our own bitter sorrow that we have been offering "strange fire" that will bring the wrath of God upon us. Let us be wise and *follow the divine standards*.

Another very plain and important lesson that comes to us is the *freewill* basis upon which the materials were supplied. In fact, that was the only manner in which they would be accepted:

"Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take My offering"—Ex. 25:2.

Upon reflection, it will be noted that in God's dealings with the human race, *freewill has always been a dominant feature*. Although we live subject to the law of Christ, we are free to exercise our voluntary will. To be a faithful servant, there must be first, as Paul says, a *willing mind*. It would be of little use to us if we kept God's commandments because we were afraid of Him. The only effectual incentive to keep them is a faith that works by love, and "This is love," says John, "that we walk after his commandments."

An outstanding feature of the Tabernacle is the faithfulness with which the specifications were observed. Moses says "they had done the work as the Lord had commanded." And that is exactly what we are expected to do. Suppose some of them had said, "Why be so particular? Why make 50 loops in each curtain, when 40 will do?" Another might have said, "Why make the boards 10 cubits long, when they will be easier to handle if they are only 6 cubits long?" However, if they had not shown care and attention to detailed instructions, the result would have been an imperfect Tabernacle, and *such could not have served as a symbol of the Mosaic example, and shadow of heavenly things*.

The lesson is clear. In the erection of the Tabernacle, Moses was a wise master builder. Paul uses this term with respect to himself, when he says,

"According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon"—I Cor. 3:10.

We are builders, too. But how well do we build? Are we wise, or foolish builders? Do we build upon the sand, or upon the rock? And, finally, when shaping our materials that are to be used, do we follow the pattern shown to us in the Scriptures of Truth, or are we attempting to *set our own standards by altering the specifications*? No man can afford, nor has he any right, to trifle with divine precepts, for we are admonished (Heb. 2:2-3)—

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?"

It is a fact to be faced, that both individuals and communities rapidly decline in moral and spiritual qualities if the things written for our instruction, and guidance, are not maintained as the standard for our walk in the Truth. *The pattern is essentially high*, but the reward is transcendently great.

"Whoever is wise, let him understand these things; whoever is discerning, let him know them; for the ways of the Lord are right, and the upright walk in them, but transgressors stumble in them"—Hos. 14:9 (RSV).

—Editor.

---

## Reaping the Earth's Harvest

*"And I looked, and behold a White Cloud, and upon the Cloud One sitting like to a Son of Man, having upon his head a golden stephan, and in his hand a sharp sickle.*

*"And another Angel came out of the Nave, vociferating with a loud voice to him sitting upon the Cloud, Thrust in thy sickle, and reap, because for thee hath arrived the hour of reaping, for the harvest of the earth hath been ripened.*

*"And he that is sitting upon the Cloud cast his sickle upon the earth, and the earth was reaped"—Revelation 14:14-16.*

**BY BROTHER JOHN THOMAS**

"AND I looked," saith John. Previous to this his ears, not his eyes, had been addressed. He had just been listening to the "Voice from the Heaven/" and the comment of the Spirit upon it. Having finished the writing of it in the book before him, he very naturally looked up, and thereupon perceived that the scene had been changed.

When he last wrote the words, "I looked, and behold," he introduced us to a scene upon Mt. Zion, where the Lamb with the 144,000 are seen standing. This is a Pentecostal scene, and exhibition of First Fruit. But, before Pentecost comes the Passover in its fulfilment in the Kingdom of the Deity (Luke 22:15-18). We had not been

informed whether the Lamb and the 144,000 had entered Zion without a conflict, or as the result of a great disaster inflicted upon the enemy.

The reader will perceive a remarkable transition from the subject treated of in the latter half of Rev. 13 to the beginning of 14. They are altogether different and unconnected. The former treats of the Name of the Beast, and the manner of its establishment in the earth: the latter, of the Name of the Father, and what it effects after its apocalypse.

But as to how it established itself in Zion, this 14th chapter has hitherto afforded us no information. Before the Lamb can enter Zion with the 144,000, it will be necessary for him to expel the enemy. He comes to redeem Zion from the power of the foreigners, who have "come in like a flood," and afflicted her with "desolation and destruction, and the famine, and the sword." At this crisis of Zion's history, coeval with "darkness covering the earth, and gross darkness the people" Yahweh enquires thru the prophet (Isa. 52:5)—

*"What have I here, that My people is taken away for nought? They who rule over them make them to howl, saith Yahweh, and My Name continually every day is blasphemed."*

Joel 3:2—"They have scattered Israel among the nations, and they have parted My Land."

And (Daniel 11:45)—

*"The King of the North hath planted the tents of his entrenched camp between the seas to the mountain of the glory of the Holy One."*

Such are Zion's relations—domestic and foreign, social, civil, and spiritual—at the crisis immediately preceding the appearance of the Lamb and his company within her walls. Being assembled in the Valley of Jehoshaphat, and having laid successful siege to Jerusalem, the enemy rifle its houses, ravish its women, and send half its population into captivity, many of whom they sell to the Greeks for slaves at the vilest prices (Zech. 14:2; Joel 3:3).

This prostrates Jerusalem in the dust, and fastens bands around the neck of the captive daughter of Zion. The uncircumcised and the unclean, then in possession of Tyre and Zidon, and the coasts of Palestine, are in high feather over their success. This will truly be the day of Jacob's trouble, in which there will be none to help, nor any to uphold (Isa. 63:3; Jer. 30:7).

But Zion's extremity is her Redeemer's opportunity—

*"When" (saith Moses) "He seeth that their power is gone, He will repent Himself for His servants"*

(Deut. 32:36).

And, saith Joel (2:18-19)—

*"He will then be jealous for His land, and pity His people, who shall no more be made a reproach among the nations."*

"The Harvest of the Earth"—according to Joel, and John's Angel that comes out of the Nave (Rev. 14:15)—hath been ripened: "for their wickedness is great." The Harvest is composed of vast multitudes of ripened wickedness in the plain, or valley, of judgment, unconsciously awaiting a terrible overthrow. Joel in vision saw them all assembled there, as expressed in the words:

*"Multitudes, multitudes (hamonim, hamonim) in the Valley of Judgment, for the Day of Yahweh is near in the Valley of Judgment."*

These hamonim are the hamon-gog of Ezek. 39:11—the Multitude of Gog, which is buried in the valley of the judgment executed, and gives name to an adjacent city called Hamonah, that is, Multitude. This and the preceding chapter of Ezekiel (38 & 39) are parallel with Joel 3, and with John's vision of the reaping.

The prophet is indignant at their wickedness (Joel 3:13). He does not pray for their conversion, nor for their salvation, but for their sudden and complete overthrow, in the words (Joel 3:11)—

*"Thither cause to come down with violence Thy Mighty Ones, O Yahweh!"*

Nor will Joel's prayer be in vain, for, referring to the same crisis, Zechariah says (14:5)—

*"Yahweh Elohim shall come in, and all the Saints with Thee."*

This "coming in" to Jerusalem will be with violence, and a terrific outpouring of wrath upon the multitude in arms. In the words of Ezek. 38:18-22—

*"Adonai Yahweh saith, My fury shall come up in My face, for in My jealousy and in the fire of My wrath have I spoken:*

*"Surely in that day there shall be a great shaking in the land of Israel.. and all the men that are upon the face of the land shall shake AT MY PRESENCE."*

*"And the mountains shall be thrown down, and the towers shall fall, and every wall shall fall to the ground.  
"And I will call for a sword against Gog throughout all My mountains, saith Adonai Yahweh: every man's sword shall be against his brother.  
"And I will plead against him with pestilence and with blood. And I will rain upon him and upon his bands and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."*

Thus Yahweh goes forth and fights against these multitudes "AS IN THE DAYS OF OLD" (Zech. 14:3).

Such is the Harvest of the Earth, and its reaping. John looked, and beheld it in symbol. He saw a "white cloud" (Rev. 14:14)—a cloud of Mighty Ones habited in fine linen, which represents the righteousness of them that are clothed with it (Rev. 19:8, 14). A "cloud" indicates a multitude; and such a cloud, when looked upon in reference to its intrinsic excellence, would look "white" to the eye of faith. "All the Saints with Yahweh Elohim" are "Yahweh's Mighty Ones," numerically represented by 144,000. These are the "white cloud," or Cherub, upon which the Spirit rides (Psa. 18:10). or, in the language of the Apocalypse (14:14)—

*"Upon which One like to a Son of Man is sitting."*

Here the Spirit sits upon the White Cloud, while in Rev. 10:1, he is 'clothed with a Cloud.' This 10th chapter is introductory to the 14th. The Ancient of Days must descend from heaven before He can be "clothed with a Cloud," or ride upon a Cloud of Saints now sleeping in the dust. Hence the scene beheld represents events SUBSEQUENT to the descent of Christ Jesus and the resurrection and immortalization of the 144,000; and BEFORE they obtain possession of the Holy City. This is the epoch of the vision, and synchronizes with the concluding period of the Sixth Vial, and coeval with the gathering of the kings of the earth and their armies (Rev. 16:16)—

*"Into the place called in the Hebrew tongue Armageddon."*

The "One like the Son of Man" sits upon the Cloud—

*"Having upon his head a golden STEPHANOS."*

—rendered "crown," but not a diadem. This indicates that he is the Generalissimo of the Cloud of Mighty Ones, but not yet in possession of David's diadem, which was removed from David's House when Zedekiah, the profane wicked prince of Israel, was abased by Nebuchadnezzar (Ezek. 21:26)

The "stephan" indicates that he is going to compete for a prize which he has not as yet acquired. If he had been seen with a "diadem" upon his head, it would have implied that he was the ruling monarch of one kingdom at least, or that such was his destiny. On the contrary, the scene before us exhibits him in the outset of his military career, whose course will be that of a strong man to run and win a race (Psa. 19:5).

The prize set before him is not one, but "MANY diadems" (Rev. 19:12). And these he acquires by—

*"The energy whereby he is able to subdue all things to himself."*

He transfers the diadem from the Ten Horns to his own head, when their kingdoms have become his by right of conquest. He is then seen sitting no longer on a Cloud, but "upon a throne set in the heaven"—the throne of his father David, which Yahweh Elohim hath given him (Rev. 4:2; Luke 1:31-33).

The "sharp sickle" in his hand (Rev. 14:14) is symbolical of his power to reap down the multitudes which have assembled in the valley or plain of their destruction. The sword called for throughout the mountains of Israel, their mutual slaughter, the pestilence, overflowing rain of hailstones, fire and brimstone, the panic and blindness of the horses, and the madness of their riders (Zech. 12:4; 14:12-15)—all illustrate the sharp sickle cast upon the earth for its reaping at the appointed hour.

*"And the earth was reaped" (Rev. 14:16).*

The "Little Horn of the Goat," the King of Fierce Countenance, is broken without hand; the Image of Nebuchadnezzar is smitten by the Stone; the Gog Multitude is prostrate upon the mountains of Israel; the King of the North hath come to his end without anyone to help him; and Judah is delivered from the Assyrian by the Bethlehem-born Ruler of Israel whose goings forth are from of old, from everlasting (Mic. 5:2-7; Dan. 11:45; 8:9,23,25; 2:34).

This Confederacy against the East is shivered to pieces as a potter's vessel, and Jerusalem is delivered. From henceforth she will be no more trodden under foot of the Gentiles; nor will the uncircumcised and the unclean be

permitted to enter. Zion hath now put on her strength, and Jerusalem her beautiful garments. She is no longer rebellious against her King, but blesses him as her Redeemer who has come in the Name of Yahweh. She had thrown open wide her gates, that the King of Glory, Yahweh Tz'vaoth, strong and mighty in battle, might enter in.

Standing with his feet upon the Mt. of Olives, he beholds the Passover fulfilled in the Kingdom—the Assyrian is slain, Zion is redeemed, and the Lamb with the 144,000 stand on her Holy Mount—

*"Henceforth Jerusalem shall be holy, and no strangers shall pass through her any more"* (Joel 3:17).

---

## **Second Voyage to Australia**

**BY BROTHER ROBERT ROBERTS**

*To the Law and to the Testimony: if they speak not according to this Word, it is because there is no light in them"*  
—Isa. 8:20

### **PART TWENTY-SEVEN**

#### **TUES., JULY 26: A QUICK TRIP TO NGARUAWAHIA: BRO. STARR**

FINDING there was no other public appointment till Thursday, a need having arisen for my running over to Melbourne before sailing for England, I began to wonder whether we could not put Ngaruawahia into the blank: days instead of waiting till next week, and so getting away a week sooner. Ngaruawahia (which we tried to remember by thinking of the "narrow way, eh ho!") is a small township about 80 miles to the south of Auckland, reachable by rail—where dwells an excellent family circle in the Truth by the name of Starr. By telegraph we ascertained it would be possible to hasten the lectures there by a week, so we started on Tuesday morning and got there in 4 hours.

Ngaruawahia is one of the quiet corners of the earth. Its leading features are a river, a hill range, wooded to the summit on the west, a railway bridge crossing the river, a few houses, and a wide wooded plain to the east—a strange place for the Truth to have got to. We stayed at the house of young bro. Starr—married a few months previously to one of the daughters of bro. Connolly, of Auckland. (By the way, they told me this marriage was the result of my last visit to New Zealand. I was all unconscious. How could it be if I knew nothing of it? A riddle that I dare say some may guess.)

#### **A TRAGEDY IN THE CONNOLLY FAMILY: "LAY HOLD ON LIFE"**

I found the family under the shadow of a great and recent grief. A son of bro. Connolly had been killed by the falling of a tree in this neighbourhood. Bro. Connolly had taken up 300 acres of bush-land near Ngaruawahia for his 2 sons, and they had been nearly 2 months engaged clearing the timber, when this accident happened.

What made it specially sad was that the youth was interested in the Truth, but had not made that submission which he had intended. The other son was there during our stay, but had lost all heart in the work in which they had been jointly engaged. Time will heal all wounds. There may be a blessing in the evil, not at present visible. The rest are quickened, at all events, in their resolution to "lay hold upon eternal life."

#### **2 LECTURES (TUES. & WED.): PRESBYTERIAN OBJECTIONS**

There were 2 lectures—the one on "The Coming" and the other on "The Kingdom of Christ"—held in the Public Hall of the place. Bro. Starr Sr. presided. There was not a large audience judged by ordinary places, but considering the bad state of the weather (for it rained and thundered heavily), and considering also that there had been only one day's notice of the meetings, the attendance was wonderful.

At the first meeting a Presbyterian preacher was present, and could not restrain the antagonism stirred within him by what he heard. He shouted a question in the midst of the lecture. I said it would be time for questions at the close, but at the close he rose and said I had proved nothing, I had refused to answer questions.

I could only say that I had advanced nothing without ample proof. "Yes," said he, "to your own satisfaction." "Well," said I, "whose satisfaction, other than my own, should I speak to?" I ought, he said, "to speak to other people's satisfaction also."

I said I had done so in thousands of cases, all over the world.

All this time he was moving out, and finally disappeared through the door. It was supposed he would return in full panoply next day, but he left the place by the midday train. It was said he was a preacher belonging to Huntley, an adjacent town.

**THURS., JULY 28, 1898: RETURN TO AUCKLAND: A LECTURE**

We left Ngaruawahia on Thursday morning, July 28, and returned to Auckland in time for the evening lecture in the Odd fellows' Hall, on "The Kingdom of Christ." The night was very tempestuous, but there was a good audience.

**FRI., JULY 29: A MEETING AT BRO. TANFIELD'S HOUSE**

On the Friday night there was a private meeting at the house of bro. Tanfield, at which I delivered an address, and answered questions on the unscriptural state of things prevailing in the denominations. A Mr. Wylde was present, who holds the Truth in great part, but fraternizes with the Wesleyans and others, and was disposed to advocate temporizing measures. I put some questions to him, which he found a difficulty in answering.

**SUN., JULY 31: AT AUCKLAND: A LETTER TO THE PAPER**

On Sunday, July 31, we had our 2 last meetings in the midst of storm—breaking of bread in the morning, and lecture at night at the Masonic Hall. There were good attendances, and farewells with regret. The brethren made an unexpected "love offering," out of "the abundance of their joy and deep poverty." I told them in thanking them through bro. Harrison, that it was some offset to the bitter things that had to be borne in the service of the Truth.

During my presence in Auckland, there was a controversy in the local press, on the widely interesting question, of whether and why the popular church system was a failure. Perceiving an opening for a voice, I penned the following contribution, which appeared in the New Zealand Herald for Aug. 2, 1898—

"To the Editor, Sir—Perhaps you will allow a stranger passing through your beautiful town to contribute a word to the controversy that has been going on in your columns on the question of whether the Church is a failure.

"I perceive that one of the preachers admits the partial failure, and has various suggestions as to the cause, and a word as to the remedy. The remedy is more important than any explanation of the undoubted failure. He thinks the cure lies in 'getting back to Christ's teaching and thought.' 'Truth,' saith he, 'must come.'

"In the abstract this is good. But how is this to be got at? How are we to get back 'to Christ's teaching and thought?' If we had no official record of Christ's teaching, it would be impossible to get back to it. But we have such a record in the New Testament, which has been in the hands of believers in an unbroken line of transmission since the first century.

**"If the rank and file of the Churches would begin the regular and attentive reading of the Bible, there would be some hope of getting back to the original teaching of Christ, as many have already done.**

"I say 'the Bible' advisedly, meaning the Old Testament as well as the New, for the Old Testament was as much commended to the attention of the people by Christ as his own commandments. If the people were to cultivate the habit of reading the Bible for themselves, independently of denominational bias, we should soon witness a revolution in popular theology, for the Bible does not teach popular theology in any of its fundamental doctrines and principles. Popular theology is a conglomerate of Platonic philosophy and ecclesiastical tradition, alias human speculation and invention.

"The Bible promulgates divine revelation. It teaches the mortality of man, the unity of God, and the bodily, terrestrial nature of the salvation that God is now working out by Christ. Many of the preachers recognize this, but hold back from its public avowal for fear of results.

"I fear there is little likelihood of the people adopting the plan of Bible study, if the views expressed by Mr. Badewell in your issue of Friday prevail—as they do, and are likely to do, more and more from their plausibility and palatability—that is, as regards the mass. A few will doubtless always be found, whose knowledge of the Scriptures will never allow them to consent to the suggestions that the Bible embodies 'the myths of an eastern people,' and who will be prepared to maintain without reserve, and in the full exercise of reason, that it is 'to be received and accepted as God's inspired Word.' This view is not disposed of by the quotation from a Jesuit father, not by the consensus of a whole hierarchy of clerical erudition.

"When the Bible is UNDERSTOOD, the objections that weigh so readily upon Mr. Badewell's class fall to the ground. The mere reading of it, in any systematic manner, is enough to dispel the notion of superstitious or even a human origin. The 'six days hypothesis,' the creation of light, and Adam and Eve's advent in the garden of Eden, and all the other details supposed to be so damaging, are all matters of exegetical detail and fall into harmony with the general scheme of divine (and scientific) truth, when the Bible is allowed to give us this scheme in a 'strictly literal interpretation,' carried out with due regard to obvious figures of speech where they occur.

**"The huge mistake that is driving the people into irreligion is the assumption that clerical theology and Bible revelation are identical.**

"The two things are as wide as the poles asunder. Many have found out this to their joy, and if the discovery could only be extended to the public in general, we should soon have a different attitude on the part of the New Zealand public to the Book, to which even now they unconsciously owe so much. I am, etc., Robert Roberts."

#### **MON., AUG. 1: SAILING FROM AUCKLAND FOR SYDNEY**

We left Auckland on Monday, August 1, in the s.s. Mararoa for Sydney—1,000 miles over the stormy sea. Properly speaking, the return voyage to England began on the day sis. Roberts and I left Melbourne for New Zealand—which was May 26. The visit to New Zealand was the first part of the return voyage so far as I was concerned.

The expectation was that when we had gone through that long straggling country, (nearly 1,000 miles from south to north, and 150 irregularly—from east to west) we should part at Auckland—sis. Roberts going west to Sydney on her way to Melbourne, and I eastwards, to San Francisco, on my way to Birmingham.

But when we got to Auckland, it became evident that it would be expedient for me to revisit Melbourne before starting for England. So, as recorded in the last chapter of notes, I sailed with sis. Roberts in the Mararoa for Sydney, instead of the Moana for America.

#### **A ROUGH VOYAGE: LABORS FOR THE TRUTH ON BOARD**

The voyage (about 4 days) was a very rough one—the ocean always seems stormy between Australia and New Zealand—sis. Roberts was a little upset by the uncomfortable motion of the vessel, coming on the back of the fatigue resulting from something like a 6 hours' levee among friends before starting (you see the steamer did not sail for some hours after the advertised time—which caused what is expressively called "hanging about")

Notwithstanding the discomforts of sea-sickness, sis. Roberts did good service for the Truth in her conversations with lady passengers. One case was quite interesting. The lady had seen our Auckland lectures advertised before starting, and had purposed attending; but being unable herself to go, she had pressed upon a grown-up son and daughter to do so. They attended, and brought her back a glowing report of what they had heard. She was now surprised to find us on board the same vessel. Sis. Roberts afterwards visited her in Sydney and arranged for her to have a copy of Christendom Astray.

#### **FRI., AUG.5: ARRIVAL AT SYDNEY: REST AND RELIEF**

We reached Sydney on Friday, August 5, early in the day—an hour or two before our time, nearly too soon for 2 sharp friends who were on the outlook, though with a scramble they were on the wharf as soon as the steamer. Once in the hands of bro. Jackson and bro. Bell, our anxieties for the time were at an end. We were packed off in a literally packed conveyance to bro. Jackson's friendly house, 4 miles off at Marrickville, while our 2 brethren departed for the duties of the day. The rest of a stable habitation was very acceptable after the turmoil of the sea.

It had been arranged that I should go forward to Melbourne, leaving sis. Roberts at Sydney till my return to that port in 2 weeks time to sail for San Francisco. She had not been to Sydney before, and there was a mutual desire on the part of herself and the brethren that she should embrace the opportunity of making the acquaintance of the largest ecclesia in the colonies.

#### **SUN.-MON., AUG. 7-8: MEETINGS AT SYDNEY: ON TO MELBOURNE**

I stayed over the Sunday, meeting with the brethren, and addressing them, morning and evening, departing for Melbourne by the Monday night's express. I had not known till the last moment whether I should be going to

Melbourne by sea or land, otherwise I might have arranged to stay at Albury on the way. However I made up for this on the way back.

The train had to go through Wagga Wagga, where bro. Payne now lives, but at such an unseasonable hour (4 a.m. I think) that a visit could not well be arranged. I had an interesting letter from him afterwards, mentioning encouraging prospects for the Truth in his new neighbourhood, especially at a quiet place about 40 miles off—I forget the name—where a company of men had come to a knowledge of the Truth through reading Christendom Astray, and had sent to know how they could be assisted in the obedience of the Truth.

At Albury station, 7 o'clock, I saw sis. Frew and bro. Kaye for a few minutes.

Being a day before my time, and not wishing to arrive prematurely at Melbourne, I stayed off at Benalla (my ticket admitting of this), and gave the day to writing in a temperance hotel.

#### **WED., AUG. 10: ARRIVAL HOME: A LONELY COMPANY: 2 LECTURES**

I arrived at Melbourne on Wednesday, August 10, and found all well with our lonely little company at the Orient House, except that another horse had died, and water was going short. I spent a pleasant fortnight with them, attending the meetings, and lecturing 2 Sundays on "The Voice of God in History," and "The Voice of God in Prophecy."

#### **THURS., AUG. 25: THE FINAL FAREWELL: LEAVING MELBOURNE**

I bade them a reluctant adieu early on Thursday, August 25, and took the train at Glenroy for Albury, where it had been arranged I should lecture on my way to Sydney. The arrangement was made under peculiar circumstances. For some considerable time, bro. Dinsmore had been in the habit of inserting a weekly advertisement in one of the local papers, setting forth some element of the Truth, in a brief form, with proof-texts accompanying.

Nobody had a right to say a word against it. Still, the clergy did not like it. They would have had no objections to bro. Dinsmore advertising himself as the agent of Cockle's pills or Mother Siegel's syrup, but to have the Scripture-supported Truth held up weekly before the eyes of the community was not at all soothing to their feelings.

At last, a rocket was fired off by a Roman Catholic priest in the shape of a letter denouncing the heretical stuff, and the paper that could lend itself as a medium for it. This brought out a cordial response from an Episcopalian clergyman, who warmly seconded his Roman Catholic brother's protest.

Then came a letter on the other side, putting in a plea for liberty and fair play, and suggesting, if I remember rightly, that the clerical objectors should take the British way of dealing with heresy by arguing it down instead of fulminating a condemnation which nobody in these days of freedom could be expected to take any notice of.

This commenced a newspaper war which did not go to a great length. It ended in the clericals trying to "boycott" the paper. They publicly declared their intention to induce their people to cease taking a paper that lent itself to diffusion of such rank infidelity—as if a paper could be held responsible for the things said by advertisers. No doubt some would be intimidated for a time, but in the end, the stream would resume its natural course.

It was suggested that the state of mind caused by this newspaper breeze would be favourable for obtaining the public ear for the hearing of the Truth. So it was arranged that I should deliver one lecture—the circumstances not favouring more.

#### **FRI., AUG.26: A LECTURE AT ALBURY: ON TO SYDNEY**

I arrived at mid-day on the Friday, rested at the house of bro. Dinsmore in the afternoon, and in the evening delivered the lecture. There was a large audience for Albury, and a very attentive hearing, and at the close, a great number of questions were put. The meeting was considered as interesting and successful as such a hurried effort allowed. Two hours after the lecture, I took the night express for Sydney, where I arrived next day about 11 o'clock.

#### **SAT., AUG. 27: A DAY AT MANLY WITH SIS. ROBERTS**

After a certain amount of writing I spent a very enjoyable day with sis. Roberts at Manly, a seaside resort at the lower side of the harbor, just outside "the heads." We could not help some degree of sadness at the prospect of separating so soon for so long a time.

## SUNDAY, AUGUST 28

Next day (Sunday), we had a profitable day with the brethren, morning and evening. The lecture was on "The Meaning of God's Dealings with Mankind Past and Future."

### MON., AUG. 29: SAILING FROM SYDNEY FOR NEW ZEALAND

On Monday, having done the needful packing, we sent my part of "the things" down to the s.s. Alameda, and then went for the few last hours together. At 4 o'clock there was a good muster of brethren and sisters at the wharf of the Union Steamship Co., at the foot of Margaret Street. (Sis. Roberts was to sail next day in the coasting steamboat for Melbourne.)

Having said farewell, the gangway was unshipped punctually at 4 o'clock, and the Alameda slowly left her moorings and was soon moving down the harbor among those handkerchief wavings which sadly mean so much more than can be expressed, a curious mixture of reminiscences, friendship, sorrow, and hope. In less than half-an-hour we were out on the great ocean, in a heavy swell, with the head of the vessel pointed to New Zealand, 1000 miles away.

The night closed in darkness and roughness, and most of the passengers were banished to their cabins by the distressing sensations caused by the heaving and rocking of the vessel. As I am happily not affected in this way, I was able to commence at once to pull up the arrears of writing into which I had fallen during the last fortnight.

### THE DIFFERENCES ON AN AMERICAN BOAT

The s.s. Alameda is an American boat, and therefore differing in several respects from those in which I have been accustomed to travel. The differences I must say are all in favour of the American. I cannot adduce more conclusive evidence than this, that whereas I have invariably been put out of order in all previous sea voyages, in this instance I preserved a proper equilibrium of health during the entire 3½ weeks or so I spent on board.

The explanation lay partly in the fact stated by the head steward, "We have no red tape here." In English ships there is a rigid adherence to system from which one finds it difficult to depart in the midst of a crowd of people, and if the food does not happen to be suitable in every particular, you are helpless.

On board the *Miowera*, for example, the last time I crossed the Pacific, the etiquette was as high almost as at a nobleman's table. The dishes came in regular courses. If you did not care for what was offered, you let it pass. If you wanted something else you must wait, and probably could not even have it by waiting.

On the Alameda there was system, of course (for nothing could be done without system), but it was a flexible system that could be adapted to everyone's particular needs. Many of the dishes were placed on the table for you to help yourself; and as regards those not on the table, but on the bill of fare, you could have anything you liked, in any order. (By the way, they said "bill of fare" and not menu. English people should certainly speak English. These lordly ways are burdensome to plain men, and all true men are plain men—even as the little children who Jesus prescribes as the ideal.)

Then the American officials are more sensible and humble and cheery than their English confreres, who are liable to be austere and stand-off.

---

## Tribulation Worketh Patience

*"I will show him how great things he must suffer for my Name's sake"—Acts 9:16*

IN Acts 16 and 17 we are again travelling with Paul. At the close of chapter 15 he set out with Silas on the second of his three great journeys of proclaiming the Gospel to the world. It was about 50 AD, 20 years after Jesus' crucifixion and resurrection.

He suggested to Barnabas that they revisit the ecclesias they had established in western Asia Minor on the first journey. From this arose the dispute over taking Mark, who had left them and turned back on the first journey. This disagreement between Paul and Barnabas could not be settled, so after working together for over 15 years, they parted.

Paul and Barnabas had been close from the beginning. It was Barnabas who introduced Paul to the brethren at Jerusalem, when they were afraid of him. And it was Barnabas who got Paul to go to Antioch to help him with the work there.

Both these men had the Holy Spirit in great measure. Of Barnabas it is said he was "*full of the Holy Spirit*" (Acts 11:24). At the beginning of the first journey, the Holy Spirit specifically selected Barnabas and Paul (mentioning Barnabas first) to go forth together to preach to the Gentiles (Acts 13:2).

Yet still, they could not solve this point at issue between them, and this divinely appointed team broke into two. There is much food for profitable thought here, and much comfort for our present dark day. Why did they not appeal to God, and why did not God settle it for them by the direct guidance of the Spirit?

Doubtless they DID fervently appeal to God, and doubtless He DID settle it, but not necessarily in the way we might desire or expect. Of another trouble of another kind at another time, Paul said it had worked out "*to the furtherance of the Gospel*" (Phil. 1:12).

So here. Two expeditions set out instead of one. Of Barnabas we do not hear again, but this is no reflection on him, for the record is concerned with Paul and we hear very little about any other at all.

Of Mark, Paul later speaks very highly more than once. In Col. 4:10-11, he was with Paul in his first imprisonment in Rome, and Paul says he was a "*comfort to him.*" And in 2 Tim. 4:11, at the very end of Paul's life, again in prison in Rome, the one person he tells Timothy to bring to him is Mark, and he speaks of him as "*profitable to him for the ministry.*"

Of these two Holy Spirit-filled men, Paul and Barnabas, which was to blame? Which was wrong?

Not necessarily either. Nor is there any evidence that either behaved in an unChristlike way. The word in Acts 15:39, translated "contention" is more often used in a good sense than a bad one. It denotes very strong feeling, but not necessarily wrong feeling. It is the word translated "provoke" in—

*"Provoke unto love and good works"* (Heb. 10:24)

It is the word used for "stirred" in Acts 17:16 where Paul's heart was compassionately and zealously stirred by the ignorance of the Athenians' pitiful, intense worship of what they knew not.

There was very strong feeling on both sides of this disagreement, each for his own unshakably determined course of action. Paul was determined he would not take Mark on this trip. Barnabas was determined he would not go without Mark. Both may have been perfectly right in their judgment. We are not specifically told their reasons, but they seem quite clear and both legitimate.

Paul would not take him because he had failed them on the first trip. Paul's reason may have just as much out of love and consideration for Mark as Barnabas' was. The hardships of this second trip were greater and more prolonged than those of the first. We have only to think of the terrible beating with iron rods the apostles suffered in Philippi, and the mob uproars and vicious treatments at Thessalonica, Berea and Corinth. He would know young Mark was not ready, and another failure could be disastrous for both Mark and the expedition.

Barnabas, on the other hand, would not go without his nephew Mark. He too was probably right. Clearly Mark wanted to go. Clearly therefore he regretted having abandoned them on the first journey. Clearly he was anxious to redeem himself. To deny him the opportunity might have destroyed him by remorse and disappointment.

So two expeditions would clearly be the answer, dividing the proposed field of visiting the ecclesias they had established, one by Barnabas and Mark to more familiar and less hazardous territory, until Mark was more fully matured as a soldier of Christ.

There are many lessons for us, but what surely is the great one? That even very outstanding apostles filled with the Holy Spirit may sincerely and irreconcilably disagree. God does not always choose to give all the answers to everything, for He is testing us to see how we react to problems and difficulties.

If we always react with gentleness and kindness and fairness and meekness and patience and brotherliness and love, all will at last be well for us, and God will in His good time clear all the clouds away.

But if the flesh comes to the surface, and we react with harshness and bitterness and rudeness and unkindness, and believe and spread false reports about our brethren, then woe betide us, for our just condemnation will be terrible indeed!

We shall never know all the answers to all problems. But if we do not consistently manifest the meek and loving spirit of Christ in all our dealings with our brethren, and scrupulous truth and fairness in what we say about them, then we might as well forget everything and join the world, for we are the world's biggest hypocrites.

We cannot possibly be right if our spirit is wrong, for God will only guide those of the right spirit. If we cannot control our own tongue and temper, then that—and that alone—is our number one life-and-death problem, and we had better worry about ourselves and forget about condemning others.

So Paul starts out on Journey Two with Silas, a new companion. This time they went by land across the mountains into eastern Asia Minor, to Derbe, Lystra, Iconium, etc.

The first incident, beginning ch. 16, is the addition of Timothy to the party. It is clear that a devoted young man, to take care of the many details of travelling, would be a tremendous advantage in the work, and the loss of such, in the middle of the journey, a great blow and handicap to them. Twelve years later, Timothy is still especially noted for his youth, so at this time he must have been very young indeed, most probably in his teens.

The first thing Paul does is to have him circumcised, though he taught to these very same ecclesias, in Gal. 5:2, that—

*"If ye be circumcised, Christ shall profit you nothing."*

There are always those who are eagerly looking for "inconsistencies" to condemn in their brethren, and here indeed is a perfect example—

"Paul! You said, *'If ye be circumcised, Christ shall profit you nothing.'* But here when faced with a problem yourself, you directly violate that principle, just as an expediency to save yourself trouble with the Jews!"

We know there was no inconsistency. We know Paul's motives in both cases were perfectly correct, and completely harmonious with each other. We see the picture clearly. But how can you convince someone who is seeking for something to find fault with, and to use to discredit someone? The scriptural command is, over and over—

*"JUDGE NOT, THAT YE BE NOT JUDGED."*

With our puny little limited minds, it is impossible for us to judge fairly, even if we should have all the facts. And we never have ALL the facts.

This is not to say that there must not be a strong fellowship stand, strongly adhered to. Otherwise we would all be still in the Catholic Church. We must decide where the fellowship line is, and we must faithfully adhere to it, very gently and kindly, but very firmly.

But we must never judge motives, or seek occasions of fault-finding, or believe and peddle hurtful rumours, or talk behind peoples' backs, or speak of sins—either real or supposed—TO ANYONE EXCEPT THE PERSON INVOLVED. In doing such, we condemn ourselves. The stern penalties of the law of Christ are very fearful against any of these fleshly abominations—

*"AS YE JUDGE, SO SHALL YE BE JUDGED."*

Many do not seem to realize the terrible judgment in store for those who accept Christ, and then violate his laws of brotherliness and kindness.

So Paul circumcised Timothy, even though he said the circumcision would cut a man off from the salvation of Christ.

The next few verses (6-10) are very interesting. We remember that these men—especially Paul—had the power of the Holy Spirit in tremendous measure, that Spirit which Jesus said should *"lead them in all truth."* In these verses, we are reminded of Abraham, who, Paul says (Heb. 11:8)—

*"Went out, not knowing whither he went"*

God just said to him, "Leave home; start out; I'll tell you later where you are going." We tend to get impatient. We tend to worry about what is coming, and what to do about it. But—

*"Sufficient unto the day is the evil thereof."*

God doesn't have to tell us what to do until the time comes to do it. All we have to be concerned about are the problems of today. That is the big lesson we find so hard to learn. We worry about so many things that haven't happened, and never will happen. When shall we ever learn that God knows what He is doing, and we can very safely leave all the worrying to Him?

But getting back to Acts 16:6. These men were filled with the power of the Spirit, and they were out doing the Spirit's work. But what do we find? They must stumble on their way by trial and error.

They made the circuit of the ecclesias, confirming the disciples. Then they considered where to go next. Did the Spirit guide them? Not at all, except negatively. They apparently first considered going to Asia. This refers to the western end of Asia Minor, centred around Ephesus. This would be the logical move on the basis of Paul's pattern of moving gradually west by way of great cities.

But the Spirit just forbade them to go to Asia. So they headed north for Bithynia, but again the Spirit said no. They had tried west and north, and been barred, so they tried northwest, in between, and this time they were permitted to proceed.

Why did God act like this? And why are we told about it? Surely to teach us essential lessons. We have got to have patience, and we have got to have faith, and we have got to have complete, calm, unworried dependence. Answers will come, when they are needed.

So they finally by trial and error, reached the coast at Troas, at the northwest tip of Asia Minor, opposite Europe. And still the destination God had in mind for them has not been revealed. But after they reached Troas, Paul had the vision of the man of Macedonia, calling for help. Even then there was no direct instruction. How easy for God to have said at the very beginning—

*"Don't waste your time trying this direction and that direction. Go straight to Macedonia."*

But God, in His Own good wisdom, did not choose to do it that way. They still, by putting everything together, had to reach the conclusion that this appeared to be what God wanted them to do. And this time they were right.

Surely this whole impressive train of events is to emphasize our day-to-day dependence on the guidance of God. As soon as He tells us too far ahead, as soon as we begin to confidently plan for the future, as soon as problems seem to be clearing up and answers seem to be coming, we begin to lose touch—to lose the urgent sense of the need of daily guidance. Right away we relax. Our minds—released from pressure—turn to worldly things. We begin to build sepulchres on high, as if this were our eternal resting place.

The next deeply instructive event is the beating and jailing of Paul and Silas. Up to the time he wrote 2nd Corinthians (which was about 2/3 through his life in the Truth), Paul had been beaten 3 times with iron rods by the Romans, and 5 times lashed with 40 stripes by the Jews. The beating with iron rods was a terrible punishment, not only at the time but in its long painful crippling effects afterward. Often it broke bones and did great permanent injury.

Why did Paul have to suffer these things? Why did Christ have to suffer as he did? Why is it—as Paul told the Lycaonian brethren after his own stoning at Lystra—that (Acts 14:22)—

*"We must through MUCH tribulation enter the Kingdom of God."*

Of Christ himself it is said (and it is one of the deepest statements of Scripture), that (Heb. 5:8)—

*"He LEARNED OBEDIENCE by the things that he suffered."*

How could a perfect, sinless man "*learn obedience*"? From the very beginning he was sinless: but he was untried, unexperienced, undeveloped in character. He had not "*overcome*." At the end he was tried, and experienced, and established—having perfectly overcome all trials and sufferings.

Suffering is the crucible in which character is purged and purified and beautified, and then fired to indestructible permanence. In our original, natural state, we are rotten, ugly, fleshly, animal creatures. Some

of us never get to be anything else but rotten, ugly, fleshly, animal creatures all our lives, though we are given the inestimable privilege and responsibility of living, like Judas, in the presence of divine beauty.

Suffering takes many forms, and only God knows what each suffers, and how much. Suffering does not NECESSARILY beautify and purify. Sometimes it makes us even worse than our original natural ugliness was. It is a matter of how we are exercised by it. If we really believe God—and sadly there is much less REAL belief than there appears to be on the surface—if we really believe God, then we really believe that—

*"All things work together for good to them that love God."*

*"All things!"* If we haven't got that connection, we haven't got ANYTHING. And if we have got it—how can we ever be unhappy—how can we ever be disappointed—how can we ever wish things to be different than they are?

Truly we wish them to be different in the sense that we wish them to be working in a certain direction of change and accomplishment. But they ARE doing that! We KNOW they are, for—

*"All things WORK TOGETHER for good—toward good—for them that love God."*

All we have to be concerned about is that we are among those that truly "love" God—in the scriptural sense of complete and unrestrained devotion and obedience. And this is indeed a tall order, a lifetime effort, a fulltime project. It consists mainly of always doing what God wants, and not doing what WE want—of always acting in harmony with the beauty of the Spirit and not the ugliness of the flesh. That's our main concern—our own character and conduct, or we are just hypocrites.

But why should Paul need more suffering than anyone else? We would think it was terrible if we were nearly beaten to death once, but Paul experienced this at least 8 times, and never knew when it was coming again.

It was not because he deserved or needed it more. There is another aspect to suffering, another marvellous and beautiful aspect. Jesus said of Paul at the very beginning—

*"I will show him what great things he must suffer for my Name."*

Of Peter, Jesus spoke concerning the death whereby he should glorify God. And of himself it is recorded—*"With his stripes we are healed."*

How does suffering serve the Name of Christ, and glorify God, and heal others? These are strange and wonderful divine things. There is much we do not know, but there is also much we can dimly perceive, and somehow feel rather than actually comprehend.

Paul speaks of striving to participate in the fellowship of Christ's sufferings, and there IS indeed a "fellowship of suffering" that is far deeper and closer than any fellowship of mere joy could ever be. If we are Christ-like and compassionate, and kind to one another, we shall come through all problems more closely knit together in love, for we shall have experienced the beautiful "fellowship of sufferings."

The reaction to suffering is the key to its value. It is the beauty of character born of bitter tribulation that makes all worthwhile. If Paul had just endured these things stoically and courageously, it would have been commendable, but it would have had no living power. Many do that, and yet they are nameless and forgotten.

But let us consider the apostles' reaction. First, their clothes were torn off and they were beaten severely with iron bars. The record specifically says that "many stripes" were laid upon them—that is, more than usual—especial severity. They would be in constant severe pain for many days after; any movement would be agony.

Then they were thrown—literally thrown—into prison. The jailor, being specially charged with their safety, in turn "throws" them into the inner prison—the dungeon, and fastens their feet in stocks. These stocks were an instrument of torture to create a position of great discomfort.

All this time they would be wounded and bleeding, with their wounds completely unattended to. But the main thing is, what was their reaction to all this? All down through earth's dark history of man's wickedness this has happened (and still happens) countless times to countless millions. Natural man is a vile, jungle creature of hatred and vindictiveness and backbiting and vicious falsehood.

*"And at midnight Paul and Silas prayed, and sang praises unto God."*

They were not putting on an act. This was the true, deep, spontaneous reaction of their hearts. These men were really IN the Truth. They really knew what it was all about. Their minds were thoroughly and inseparably in tune with God. They knew that all was of God, and all was for some great eternal good, and that they were a privileged part of that great purpose of at last filling the earth with God's glory.

Let us not be sorry for them. Let us rather be sorry for ourselves that in this day of ease and comfort and luxury and self-indulgence, we are so pitifully out of touch with those glorious realities the apostles' experienced. How many of us are really IN the Truth, as they were?

They did not seek martyrdom. They fled from it whenever they faithfully could. They did all they faithfully could to avoid it. But when it came, they knew it was of God for some strange and glorious purpose, and they rejoiced in tribulation, they *"rejoiced that they were considered worthy to suffer"* for the great Name of Jesus.

One result was the conversion of the jailor—the one who just previously had cruelly added to their misery by roughly throwing them into the dungeon and putting their feet in stocks.

Was it worth it? Would we consider it worth it, if we could save a soul from death? Here is the key to the whole matter. Here we can test our hearts to see if we really are in the Truth and have any idea what it is all about. To them it WAS worth it, worth all the suffering, because they were driven by the mighty power of love for their fellowman. They were not self-centred. They thought nothing of themselves.

To what extent are we driven by that power? Is it a vital overwhelming force within us so that we are constantly seeking to do good, and willing to suffer anything for it? Are we really IN the Truth—God's glorious TRANSFORMING Truth—or do we just have a religion? *"Let a man examine himself,"* says Paul, as he turns our hearts and minds to this great sacrifice for mankind, this supreme manifestation of love—*"Greater love hath no man than this"*—

*"Let a man examine HIMSELF."*

To examine ourselves is an ugly, stomach-turning task. Few indeed are willing to face what they see, but those few are God's eternal jewels. —G.V.G.

---

## **Fraternal Gatherings**

If the Lord Will

**LAMPASAS, TEXAS: FRIDAY to SUNDAY, JUNE 8 to 10**

Bro. Ross Wolfe, 1802 Rumley Rd., Lampasas, Tex. 76550; (512) 556-5249

**HYE, TEXAS: SUNDAY to SUNDAY, JULY 29 to AUGUST 5**

Bro. N. Mammone, 2200 W. No. Loop, Ap. 129, Austin, Tx. 78756; 512-453-1048

---

## **In the Image of God Made He Him**

*"In heaven their angels do always behold the face of my Father which is in heaven"*—Matthew 18:10

### **PART THREE**

#### **THE SPIRITUAL CONFIRMS THE LITERAL**

Truly, in the New Testament, the "image of God" is also used in a much higher sense than external form, but rather than destroying the simple literal foundation, the spiritual application is BUILT UPON and confirms it.

We do not find ANYWHERE in Scripture that spiritual lessons and applications disprove the actual, literal facts they are patterned from.

Passages using this expression or thought in a spiritual sense are:

2 Cor. 3:18—*"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory" (Amer. Rev. Vers.: ". . . are being changed into his likeness from one degree of glory to another.")*

Col. 3:10—*"Put on the new man, which is renewed in knowledge, after the image of Him that created him."*

Eph. 4:24 (Amer. Rev. Vers.)—*"Put on the new nature, created after the likeness of God in true righteousness and holiness."*

It will be clearly seen that the "image of God" in these passages is a likeness to Him in mind and character. This is a legitimate and scripturally supported spiritual application, patterned on the natural, as many spiritual teachings are. It is quite clear and understandable and—while based upon the literal meaning—there is no confusion or conflict with it.

### **CLEAR DISTINCTION BETWEEN LITERAL AND SPIRITUAL**

THERE is plainly a vast difference between the simple, literal "image of God" in which man was made at the beginning and all men have been made in since, and the image referred to in these passages which is a matter of developed character, tried faith, growing in knowledge, obedience learned through things suffered, spiritual transformation of the mind, etc.

The **natural** image is bestowed upon ALL from creation forward; the **spiritual** image is a matter of lifelong effort and gradual attainment. THE SCRIPTURES DO NOT CONFUSE THE TWO.

James 3:9 could not possibly be referring to the same thing as 2 Cor. 3:18. The first is natural, involuntary and universal; the second is spiritual, voluntary and individual. The first is applied to all men; the second only to the faithful believers.

It is essential to PERCEIVE THIS DISTINCTION, and not mix these references together.

It is the meaning of the former—the natural, universal image—with which we are concerned. This meaning we believe we have conclusively demonstrated by a thorough examination of what the original words used by God really mean, and the way they are consistently used to fix that meaning beyond question. Also by other Old Testament foundation references to the subject of the form of God.

The abandonment of this essential truth will soon lead to a broad disintegration of the scriptural picture concerning the spiritual body, and a long step toward the bodiless, immaterial, immortal soul conception.

The Scriptures nowhere give any support to the theory that the image of God in which man was—and still is—made is "dominion" or "spiritual discernment that Adam had but Eve hadn't," etc. Nothing of this kind is included in the simple, natural meaning of the words used. These are groundless and unsupported suppositions, the fallacy of which should be obvious by the fact that such a wide range of meanings must be given a simple term in order to make it fit all references.

### **HEBREWS 1:3**

Heb. 1:3—*"His Son ... the brightness of His glory, and the express image of His Person."*

This is the AV, and it seems to represent the meaning of the original words as accurately as any, unless "substance" (RV) is a closer rendering than "person." We believe this verse to be a strong support of the truth concerning the form of God. It appeals to us in that way, but we do not insist upon this exact meaning here, because it is not absolutely literally conclusive.

The "express image" is in the Greek **charakter**, literally "engraving," and, as bro. Thomas points out in Phanerosis, the **engraving** of a **substance** points strongly to a **form**, specially when it is tied in with such a visual aspect as "the brightness of His glory."

However, as bro. Roberts mentions (Chdn. 1892), the case does not rest on this verse. To those who feel the force of the other testimony, this reference adds strength, but they would not use this verse exclusively as a primary proof.

## COLOSSIANS 1:15

Col. 1:15—"*His Son . . . who is the image of the invisible God.*"

The specific introduction of the word "invisible" surely directs our minds to the aspect of sight and appearance. This seems inescapable. To us, therefore, this verse is another clear link in the chain. The word "image" itself here is not conclusive, for the Greek word (eikon) is used both literally and figuratively in the New Testament, though more often in the primary sense of an actual, visible similitude.

### PART TWO

*"In heaven their angels do always behold the face of my Father which is in heaven"*—Matt. 18:10

### SETH IN ADAM'S IMAGE, AS ADAM IN GOD'S

WE would like to direct attention to the exact parallel between Gen. 1:26—

*"Let us make man in our image (tselem), after our likeness (demuth).*

And Gen. 5:3—

*"Adam begat a son in his own likeness (demuth), after his image (tselem)."*

It will be noted that the original words are identical.

Surely these identical expressions—used in similar relation and so close together, and further tied together by Gen. 5:1—must mean the same simple thing. Surely it is highly forced and unnatural to suggest that we must interpret them in two entirely different ways, according to our own ideas of what they should mean.

### REFERENCES TO BODILY PARTS

THERE is another aspect which we do not present as absolutely conclusive in itself, but which to us adds great supplementary strength to the picture. Beside the continual and natural references to God as a person as we know such—"Father," "He," etc.—there are the many allusions to Him that imply a form similar to man's—His face, His hands, etc.

It is argued that this is all "symbolic," and that on this basis, He must also have wings (Psa. 17:8) and feathers (Psa. 91:4).

True, much is symbolic and figurative. Many such expressions are used of men in other than a literal sense, as to "*hold something in the hollow of one's hand,*" or to "*grind the faces of the poor.*" But, on the foundation already given, we believe the many places which refer quite naturally and apparently literally to God as an actual person with a form like man's carry great weight in presenting a consistent picture. It is just what we would expect, on the basis of Gen. 1:26.

We know "wings" are quite obviously figurative, but we experience no more difficulty with this than we do when we ourselves use the expression "take someone under our wing." Such clearly figurative expressions—employed freely by men themselves—cannot be used as an excuse to brush aside all the natural and simple references to God's face, hands, eyes, etc., without some very real evidence that none of this is intended to convey the idea that it quite naturally and simply does convey.

If God is very anxious and concerned that we should NOT get this impression, it is surely strange that ALL the references to Him, from Genesis to Revelation, when accepted in their ordinary sense, so strongly lead TO that impression, whatever aspect of the subject we consider.

We are well aware that Christendom considers a literal sitting down in a literal Kingdom of God to partake of literal food with Christ as a gross and absurd notion, but—believing what God has said—we are quite unmoved by an apostate Christendom's views, or the views of the "wise" of the world. The same applies to this question.

### VERSES USED IN ATTEMPT TO DISPROVE THE TRUTH

There are some verses that are quoted in an effort to prove that the form of man is not patterned after the form of God:

Deut. 4:15—"*Ye saw no manner of similitude (temunah) on the day that the Lord spoke to you.*"

Even on the face of it this does not in any way support the above contention. It is a perfectly true statement of fact, and it is emphasized to guard them against their very prevalent weakness of desiring to make and worship images. But of Moses—in whom there was no such danger—God said, "*The similitude (temunah: same word) of Yahweh shall he behold*" (Nm. 12:8). And we are given an instance of this happening (Exo. 33:20-23).

\* \* \*

Jer. 10:23—"*It is not in man that walketh to direct his steps.*"

The argument from this is rather obscure and hard to define. It lies in the suggestion that the phrase "that walketh" is given as a distinguishing characteristic of man, as contrasted with God. Surely the simple, reasonable meaning lies in the connection between "that walketh" and "his steps," just as if we said, "It is not in man that laboureth to direct his labour aright." Consider a very similar expression (Psa. 89:48)—

*"What man is he that liveth, and shall not see death?"*

Could this be used to prove that God has no life, simply on the ground that man is spoken of as living?

\* \* \*

Eccl. 7:29—"*God hath made man upright; but they have sought out many inventions.*"

It is inferred that this verse refers to the making of man in God's image and man's subsequent decline from that image. Apart from the fact that this suggestion contradicts the clear meaning of "image" in Gen. 1:26, we believe the clearest proof that this interpretation is impossible lies in the distinction that Paul makes in 1 Cor. 11:7 between the man and the woman as related to the image of God—

*"Man is the image and glory of God: but the woman is the glory of the man."*

Both man and woman were made "upright." Both were "very good" before transgression. If we say that being made "upright" was being made in the image of God, then we deny that the woman was made upright. If woman was not "upright" or "straight" when made, then the statement that they were "very good" would not be true, and God would be made the originator of sin.

\* \* \*

Rom. 1:23—"*They changed the glory of the uncorruptible God into an image made like unto corruptible man.*"

We would like to call attention first to the fact that this in no way states or proves or indicates that man was not made in the image (form) of God. This should be clearly realized, for much has been made of this by inference.

It is simply a perfectly true statement of fact that—forsaking the true and pure worship of the Creator—they made and worshipped gods patterned after vile and corruptible men.

WHETHER OR NOT MAN IS MADE IN THE FORM OF GOD DOES NOT AFFECT THE SIN HERE SPOKEN OF.

Forsaking the true God—putting Him from their minds (v.28)—they followed the tendencies of their own lusts and desires, and created false gods, patterned after themselves.

*"They changed the truth of God into a lie, and worshipped and served the creature more than the Creator" (v. 25).*

That was the sin. The fact that—patterning idols after men—they would approximate the form of God, would be quite incidental. It was creatures, with all their vile passions and propensities; they were the patterns and ideals they were copying for their objects of degraded worship.

Bro. Roberts, says, in answer to exactly the same objection in the 1892 Chdn., pg. 133— "The allegation in Rom. 1:23 against the fools who had '*changed the glory of the uncorruptible God into an image*

*made like to corruptible man'* has reference to nature rather than shape, as shown by the emphasis on the terms of the contrast—'corruptible' and 'uncorruptible' in connection with 'glory.'

"The mythology of the Greeks and the idolatries of the Canaanites may illustrate what is meant. They reduced the glowing fountain of Eternal Power to a mere creature like man with his weaknesses and passions."

This is emphasized by the following verse: *"Wherefore God gave them up to uncleanness through the lusts of their own hearts."*

Some have thought, on the basis of v. 18 ("Who hold the Truth"), that this first chapter of Romans refers to believers who have gone partly astray. But the Rev. Vers. here has, "Who hinder the Truth."

The original word is *katecho*, and while it admittedly is and may be translated "keep, possess, hold fast," it is also just as accurately rendered "seize, stay, withhold, let, restrain."

Surely it will be quite evident from a careful reading of this chapter that it is the whole mass of the Gentiles that is being spoken of, as chapter 2 speaks of the Jews. The whole scope and framework and plan of the epistle demand this. Paul says (3:9)—

*"We have proved both Jews and Gentiles that they are ALL under sin,"*

\* \* \*

John 5:37—*"Ye have neither heard His voice at any time, nor seen His shape."*

This is interpreted to mean, "nor seen anything of similar shape." This is not sound interpretation; it takes all the point and meaning out of the passage. The passage says, "Ye have not seen His shape" (*eidōs*—form, appearance). Consider the context of the same verse—

*"The Father hath borne witness of me, ye have neither heard, etc . . ."*

The point at issue is WITNESS, testimony, evidence.

It is God's **OWN authentic voice** or **visible manifestation** that is in question as a matter of genuineness and witness. Whether or not they had seen countless men fashioned after His shape is entirely irrelevant.

It will be noted that all the foregoing "proofs" are based on inference. Not one of them actually says what they are used to try to prove. This is true also of Psa. 73:20, which was considered earlier.

### MALE AND FEMALE FORMS

AS a further objection, it is said that if we accept the natural and literal sense of Gen. 1:26, we immediately introduce the question of sexual characteristics (because of the distinction of 1 Cor. 11:7). This is a train of thought—in relation to God—that we are very reluctant to even consider, much less discuss. Jesus said (Mt. 22:29):

*"Ye do err, not knowing the Scriptures . . ."*

*"They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage . . ."*

*"They are the **children of God**, being the children of the resurrection."*

But still they are **real, actual, perfect spiritual bodies**, with head and limbs, etc. Let us not be like the Sadducees who confused the incidental and passing with the essential and lasting. Let us take a larger, truer view.

To say that apart from sexual differences there is no distinction between the male and female forms is just not true. (This argument is put forward in an attempt to show that 1 Cor. 11:7 cannot refer to form, because there the man is said to be the image and glory of God in distinction to the woman who is but the glory of the man and not the "image of God.")

Male and female are two distinct forms. All general proportions, and many important details, vary. Examine any book on figure drawing or anatomy. The facts of the case are just what we would expect to find in the light of Paul's words in 1 Cor. 11:7—similarity throughout with just sufficient difference to create

a clear distinction between the two forms and to show that one is the original creation and the other is a modified reflection of it.

This point, instead of weakening the case, when examined beautifully strengthens and illustrates it. Mere sexual characteristics—a temporary provision for present necessities (Luke 20:35)—need not, and should not, enter into the consideration for a moment. Those who accept the true scriptural picture experience no difficulty in this respect, and no desire to presumptuously pry beyond the limits of divine revelation, or introduce unseemly aspects. It is only the contrary view that insists on raising this aspect.

### **ARE WE IMAGE-WORSHIPPERS?**

IN support of this theory, it is constantly and repeatedly charged against the brethren and sisters and Christadelphians generally:

"If you have any knowledge of God's form, you have created an 'image in your mind.' You are worshipping that, instead of worshipping God Himself, and you are therefore an image-worshipper."

Surely it is obvious to any reasonable person that this is an utterly illogical confusion of thought. It could just as reasonably be argued that if you have any conception of God at all "in your mind"—whether it be of form, nature or attributes—then you are worshipping something "in your own mind."

It is essential to have some conception of God "in the mind"—

*"This is life eternal—that they might know Thee, the only true God . . . "*

*"We know what we worship."*

This conception, to be "worshipping in truth," must consist of what God has been pleased to reveal concerning Himself—no more, no less. God has revealed the fact that He patterned man after His own form, and it is pure nonsense to say that by believing this one becomes an image-worshipper.

We do not know what God looks like, beyond the general revelation that man's form is patterned after God's. We do not seek to know. We feel no obligation or liberty to speculate on the matter at all. We desire to learn as much as we can about the vast store of knowledge that God has revealed—not waste time in dangerous and profitless speculation about what He has not.

But even if we had been told exactly what God's appearance is, to say that this would make us image-worshippers and that we would immediately be "worshipping an image in our mind" is self-evidently absurd. We know exactly what our friends look like. When we love them, does that make us image-lovers, just because we have a picture of their form in our mind? Are we loving them, or an image in our mind? When we write to them or send them a message, are we addressing them, or an image in our mind? Surely the fallacy of the whole thing is obvious!

The disciples knew exactly what Christ looked like. They were with him for years before, and 40 days after, his glorification. They necessarily had an exact picture in their mind of his appearance. Were they praying through an image in their mind when they prayed through Jesus to the Father? It is recorded (Heb. 1:6)—

*"And again, when He bringeth in the first begotten into the world, He saith, And let all the angels of God worship him."*

Christ had a form which was intimately revealed to men and to angels. Is this command therefore "image-worship"? Let us learn to distinguish things that differ and not make these groundless charges of "image-worship" just because the simple testimonies of God are accepted in their natural and obvious sense. We are not wiser than God.

True believers worship God Himself. They ascribe honour and glory to Jesus Christ whom they know on infallible testimony to be a real, tangible spirit body in human form. To call this image-worship is a meaningless confusion of words.

**(Continued next month, if the Lord will)**

---

## Current Events Fulfilling Prophecy

*"The corruption that is in the world through lust"—2 Peter 1:4*

**MAINLINE CHURCHES IN TROUBLE.** Even warm Christmas season cannot hide fact that progressive, "Mainline" Protestant denominations are in trouble. Unlike fundamentalist churches, they've suffered a decline in membership & influence in recent years. Trendy philosophies — as "secular theology" & "God is dead" fad — have sapped faith of liberals, while conservatives have hardened into social indifference.

Many young, meanwhile, are gorging themselves on lush diet of non-institutional experience, ranging from yoga to "Jesus freak" phenomenon. US Catholicism has fared no better.

A recent Harris poll shows only 30 pet. of Americans have "great confidence" in nation's religious leaders, down 10 pet. in 5 years. California's Episcopal Bishop Myers says, "People today want holy priests — gurus." To his own image as a social activist, Myers has added a touch of the mystical, including Zen & Sufi meditations. (Nwk 12:25).

*NOTE: The Churches of the world are "in trouble," and rightly so, because they (claiming to have the key of knowledge) have cast aside the pure and holy light of the inspired Word of God, and have run after every foolish, flesh-pleasing modern theory to pander to the fickle masses. People want gurus, so Episcopal "Bishop" Myers throws in "Zen and Sufi meditations" to tickle their ears. And to obscure the Divine Word, the Churches are busy foisting on the people a host of new very freely paraphrased "versions" which completely obscure the Gospel of the Kingdom, and lower the Scriptures to the human level.*

**SAUDI ARABIA** has proposed a deal giving their oil a special place in US market free of restrictions & duties in return for Arab investment in oil industry & guarantee of regular oil flow to US. US interested. (USN 10:16)

**ALARMING COMEBACKS BY "CONQUERED" DISEASES.** Measles, long considered vanquished, increased every year from '68 to '71. Mumps went up in '71 & again in '72. Hepatitis continues to baffle the doctors.

Venereal disease, once thought conquered, making frightening comeback—2½ million new cases a year—a new case every 12 to 15 seconds. This curve is that of a classic epidemic of a disease out of control.

Influenza defies best brains in medical science: viruses causing it change form quickly. Vaccine against one won't work against another.

Increased use of blood transfusions & mounting tide of drug abuse have combined to increase serum hepatitis from 1500 cases in '65 to 10,000 in '72. A drug user injecting himself with an unsterile needle is likely to get it. If he sells his blood to support his habit, his infected blood will be transferred to an innocent victim. This is a growing concern. (USN 12:25)

*NOTE: The only way man can beat the curse is by OBEDIENCE to God, this he will not do. So God rightly frustrates all his labours.*

**FORGOTTEN UN.** Almost unnoticed, UN's 27th session adjourned last week, after 500 meetings, 1500 hours of debate, & 153 resolutions. US is increasingly at odds with General Assembly. This year it voted for only a few resolutions. By comparison, some African states voted with majority 92 pet. of time; Russia 60 pet.

UN resolutions make little difference, because the 97 nation majority of small poor countries that pass them have no clout. These 97 nations pay only 14 pet. of UN costs, while US alone has always paid over 30 pet. of total.

UN is becoming irrelevant on matters of peace & security, & runs risk of being converted into a sort of international institute of technology, or into an ineffective chapter of International Red Cross.

A US proposal for a convention to curb skyjacking & terrorism never came to a vote. Torture & repression of political dissidents by such countries as Russia, Brazil & Greece are out-of-bounds because they are "internal matters." The Assembly condemned White racism in S. Africa, but completely ignored Amin's plundering & expulsion of Uganda Asians. (Tm 1:1)

*NOTE: Did the leaders of the world ever believe that this modern Tower of Babel could ever be anything more than a mocking repetition of all man's past high-promise failures to bring universal peace on human terms, without righteousness? How sad is this hopeless reliance on rickety human means, and complete ignoring of the one, only way—obedience to God's Word!*

**RED OPPRESSION.** While they court their new trading partners in West with cordiality, East-bloc regimes are cracking down on their own societies with uncommon force. Russia is leading way with a drive on personal freedoms & intellectual life that is fast approaching Stalin-era dimensions.

Moscow has cut back on all sorts of civil & cultural liberties. Producers must stage politically oriented works, mail censorship has been tightened; library privileges are harder to obtain; it is a crime to use telephones "against state interests"; citizens are limited to one trip abroad in 10 years.

The East bloc leaders' fearful approach to detente reflects the desperate gamble they're taking. They decided on limited accommodation with West because they hungered for access to Western capital & technology, to rescue their economies to prevent serious social upheavals at home. (Tm 12:25).

*NOTE: We may wonder why the nations of Europe cannot see the red light in all these events, as the Russian shadow creeps inexorably over them. The only explanation to much of the nations' conduct today is that God is making them foolish to their own destruction, as He says He does.*

**ISRAEL SLIPPING IN AFRICA.** Israel aid programs to Black African nations undercut the Arab world. Now Arabs are fighting back with oil money from Libya, Arabia & Kuwait, with pressure on African states that contain Moslems. Uganda broke with Israel first: then Niger, Chad, Congo & Mali did too, ousting Israel missions, welcoming Arab loans. (USN1:12)

*NOTE: As Mideast oil becomes more vital, Arab wealth and influence will be able to buy more and more world discrimination against Israel.*

**NEW RUSSIAN NUCLEAR SUB** armed with an undersea-launched missile with a 5000-mile range—almost double that of US Polaris & Poseidon weapons. (A 5000-mile missile could reach any spot in US from Barents Sea off Norway, or from waters around Kamchatka in Siberia). These new subs will be able to stay on patrol for 70 days, as against 45-55 days for present subs. (Nwk 1:8)

*NOTE: It is a giant chess-game, played in deadly earnest for world control. The giants—offensive and defensive—circle and watch each other continually, making their devious moves, and sparring for position. When Russia feels she has secured the advantage and US is sufficiently weakened and obstructed, she will strike.*

**IS END NEAR?** Jews have recaptured Jerusalem. Soviet power threatens Mideast. Nine nations now in Common Mkt. To growing 1000s of Christians, these facts are portents of doom, a detailed scenario for the Apocalypse.

Most Christians have to deal somehow with the Second Coming of Christ because tradition & Scripture seem so certain of it. Both the Apostles' & Nicene Creeds attest to belief in a returning Christ who will judge living & dead. There are mentions in all 4 Gospels. Old Testament abounds with related prophecies in Isaiah, Daniel & Ezekiel.

Most important is the Revelation, that stunning piece of apocalyptic biblical literature that has fascinated & frustrated interpreters for 19 centuries. It is Revelation that has given art & literature the most vivid images of mankind's terrible last days: the Four Horsemen, the Scarlet Beast & the Whore of Babylon, the monster Antichrist, and Christ's 1000-year reign.

In modern times, much of mainstream Protestant scholarship has virtually dismissed idea of a real Second Coming, preferring to view apocalyptic literature as a metaphor, a prefiguring of an eventual victory of Christ's redemptive power over forces of evil.

Catholicism generally tends to accept ancient creedal statements at face value, but in interpretation holds a multitude of views. (Tm 1:8)

*NOTE: A remarkable admission and confirmation of the clear testimony of Scripture as to Christ's return and reign, and of the pitiful convolutions and contortions of the Churches who try to get rid of it, or to fit it into their pagan, heaven-at-death superstitions.*

**POPE REVIVES THE DEVIL.** Covering 2 of the 8 pages of Vatican's newspaper one day last week was a special report by 7 theologians arguing existence of Devil, & assuring the faithful of his continuing malevolence in modern world. Indeed, Satan is so essential to entire body of Catholic belief, one scholar warned, that if this "pillar" of faith is removed, "then certainly other parts of the structure will collapse."

The articles were commissioned by Pope himself, in effort to underscore his deepening conviction that Satan is very much at work these days, particularly in Catholic Church. Pope warned that "the smoke of Satan has entered the temple of God through a fissure in the Church." He was anxious to correct Catholic scholars who deny reality of Devil. (Nwk 1:1)

*NOTE: He is correct: the whole structure of Catholicism would collapse without the essential pillars of devil, hell, purgatory and torment.*

**APARTHEID MOVES NORTH.** Harder times ahead for Rhodesia's Blacks. Parliament recently adopted a series of harsh new measures of S. African style apartheid on its 5 million subjugated Blacks. (Tm 1:1)

*NOTE: This course of repression can only in the end result in terrible violence. To preserve their own selfish interests and privileges, the Whites have no other alternative. They took the land by force wherever they went, they herded the natives into the poorest parts, they subdued and oppressed them, and used them as cattle for their own aggrandisement. With this long, bitter background, there is no turning back. But they are building a dreadful bomb for the future. All this plays into Russia's hands, who waits her time.*

**MORAL CORRUPTION.** More than half of all British women are pregnant when they are married. (Tm 12:25)

*NOTE: This is a terribly sad statistic, made especially so because in its better days Britain was a place where decency and morality were honoured and respected, and life had some meaning other than Amoritish animalism. With such disgusting Canaanite abominations and depravity in the supposedly "better" parts of the earth, how much of this world's population will be fit to be spared for the pure and holy Kingdom of Christ? No wonder God must make terrible "desolations in the earth" (Psa. 46:8) before He can begin to build anything clean and wholesome.*

**RED IS RESPECTABLE.** A "new look" has emerged in recent years among Communist parties in many non-Communist nations of Europe, Asia, & Latin America. Even Russians, sniffing winds of detente, have encouraged "united front" approach as only practical way for their foreign comrades to gain a political foothold.

Today, the Communist parties in W. Europe, Asia & Latin America increasingly seek to project an image of themselves as patriotic, democratically-inclined movements willing to work within conventional parliamentary framework. As result, many have become part of the local political establishment, & voters have begun to lose fear of "Red menace."

With over 1½ million members, the Italian Communist Party is by far the world's largest non-ruling Communist Party. In last May's national election, it captured over ¼ of vote, & elected 179 of the 630 Deputies. "New majority" of Leftists, including Communists, is foreseeable.

With elections only 2 months off, polls show Socialist-Communist combine in France well ahead of ruling Gaullists. With prize of power seemingly within reach, new Communist slogan is: "We can be trusted."

In India, Communist Party received boost toward respectability with signing of India-Russia Friendship Treaty in '71. Since then, India's Communists seem to be gradually merging with Mrs. Gandhi's Congress Party.

By plugging away at everyday issues in overcrowded, underserved Japan, the Communists astonished country by doubling their Parliament strength to 38 seats (out of a total of 491) in November elections. In Tokyo & Osaka, 1 in every 5 voters went Communist.

In Chile, the Communist Party has already attained a level of political power that other Communists in the Free World can only dream of. It is the best-disciplined & most relentlessly hard-working party in Chile. (Nwk 1:8)

*NOTE: Surely there is much evil and corruption in the world and in all its govts. and political institutions for the Communists to point out and belabour, promising a manmade millennium if they are given power. And surely many under present govts. have little to lose in giving Communism a chance to alleviate their miseries. All is going Russia's way. Chile was a great breakthrough—a Communist govt. getting to power by the ballot and recently strengthened and confirmed by another national election.*

**FORCE "REDUCTIONS."** Russians quietly beefing up forces in E. Europe, so, if agreement reached on mutual reduction of East-West forces in Europe, they can make cuts agreed to & still have same amount of power they've had for years. (USN 1:1)

*NOTE: "Mutual Force Reductions" is another Russian-set trap that US is blindly walking into. And there is very strong feeling in US itself to pull out unilaterally and leave Europe to the mercy of Russia. Time favours Russia. The cards are all hers. All she needs do is wait her time.*

**BEYOND THE CEASE-FIRE.** Hanoi's fundamental objective is to rule all of Indo-China, & even push beyond. Chances of keeping Hanoi in line—even with lure of massive foreign aid—are virtually nil. Hanoi's ambitions are causing increasing worry all way to Singapore.

In Cambodia, even optimists are convinced the Communists, already in control of ½ the country, could take rest any time they chose.

Laos, too, presents a dismal picture. Communists occupy ½ the nation & are positioning themselves for a further grab for power. (USN 1:8)

*NOTE: US, having failed to stop the Communists in Indochina by force, is trying to buy them off with promises of massive reconstruction aid. The result can only be to build them up for renewed and greater aggression. We well remember how successive attempts to buy off Hitler only added to his strength and appetite for aggression.*

*Hanoi's rulers, backed by Russia and China, are unchangeably dedicated to enforcing Communist dictatorship over all S.E. Asia.*

**SOVIET AMBITIONS** touch all parts of globe. After their ouster from Egypt, they moved to build up influence in Syria & oil-rich Iraq. A new Friendship Treaty with India gives Moscow foothold for Asian expansion.

But it is W. Europe where US-Soviet aims come into sharpest conflict. Russia is trying to create a false sense of security in Europe—utilizing conferences on security & armed forces reduction—in hopes of inducing US to withdraw its troops, & encouraging indifference to W. Europe defence.

W. Europe enjoys best of 2 worlds at expense of US. Once weak & divided, it's now economically powerful enough to challenge US in trade, yet it remains largely dependent on US for military security. (USN 1:8)

*NOTE: The prophetic picture is working out so amazingly that we tend to take it for granted, and lose our sense of wonderment. But how wonderful and reassuring that bro. Thomas, in his deep prophetic studies, could so unerringly put his finger on then terribly backward Russia of his day as the ambitious world Colossus of our day. With Vietnam defused, at least for the present, W. Europe is the current focus of the US-Russia world struggle.*

**THE NEW "3 R's."** US schools fast developing an ominous new set of 3 R's: rape, robbery & riot. For teachers & students alike, the issues are no longer learning but survival. Nearly 1000 assaults on students & teachers in '72 in Miami. Los Angeles confiscated guns from 40 students in one recent month, & homecoming parade at L.A.'s Jefferson Hi ended with a shoot-out in which 5 students—including homecoming princess—were wounded.

"Our whole society is based on violence, even within the family," says one principal, "Then people expect youngsters to be above all this." In many cities, the drug trade flourishes on corners near schools.

Bands of knife-wielding nonstudents roam school corridors with impunity, shaking down 7-yr.-olds for their lunch money, & using the rest rooms for sex assault. Desperate educators turning bldgs. into fortresses. (Nwk 1:15)

*NOTE: "Our whole society is based on violence, even within the family." Like Caiaphas, they blindly speak here afar deeper truth than they realize, that encompasses the whole human race. The whole educational system is partaking of the nature of these evil times, and is becoming a rat-warren of vermin and corruption.*

**INDIA-US WARMUP?** Relations between US & India taken sudden turn for better. First hint of thaw came last month in exchange of unusually warm telegrams between Mrs. Gandhi & Nixon. Last year's Friendship Treaty with Russia made India's traditional "neutrality" highly suspect, & placed India in Moscow's corner in its quarrel with China.

India has grown very uncomfortable by its identification with Moscow. Mrs. Gandhi has become aware that India's options on an international scale have been reduced rather than expanded. (Nwk 12:25)

*NOTE: India is a big question mark. Bro Thomas (who has been so incredibly accurate) saw it as an essential part of the Tarshish Power. Many things have changed since his day, but we believe India will be found on the right side at the right time. The rapidly-shifting kaleidoscope of "friend" and "foe" in human politics should teach us not to draw conclusions from day-to-day appearances. The basic trend, the overall picture, is the key.*

**BRITAIN JOINS MARKET.** After decade of on-again, off-again talks & an unseemly amount of cross-channel bickering, Britain will formally abandon its traditional insularity & enter Common Mkt.

But even before first trumpet blasts are sounded, some sour notes have crept in. On eve of the big event, polls showed 49 pet. of British still against entry; only 37 pet. in favour. (Nwk 1:1)

*NOTE: It is a measure of once proud and independent Britain's weakness and extremity that she is forced into this distasteful & humiliating alliance. But it cannot last.*

**SOCIETY AT WAR.** Friction today is the outstanding mark on our national life. Group fights group. Race fights race. Creed fights creed. The poisoned shafts of intolerance & distrust are carried to the inner recesses of everyday life. Class wars have become commonplace in our times. They have infected our politics as they have poisoned the minds of men who carry responsibilities in our economic life.

Hate has become intensified. The sullen thought of labour, of capital, of management, of governmental officials—each nurturing the hurt of wounds inflicted by others, each blaming the other as source of their frustration—only serve to disintegrate rather to integrate the national spirit. (USN 1:1)

*NOTE: "Whence come wars and fightings among you? Come they not of your lusts?" (Jam. 4:1). Such is the root of mankind: selfishness and hate. "In my flesh dwelleth no good thing" (Rom. 7:18). And in these last days all shame is being cast aside, all restraints and barriers being broken down.*

**INDIA'S CHANGE OF HEART.** A yr. ago, US-India relations drifting from bad to worse. Mrs. Gandhi had chosen to sign a 20-yr. "friendship" pact with Russia. When India & Pakistan went to war, US aid to both was cut off. "Not a bad thing," she said, declaring India now 'self-sufficient' in food.

A long drought cut into India's dreams of self-sufficiency. By Nov., Mrs. Gandhi found it politic to send Nixon a warm message of congratulations on his re-election. By that time India's food needs were known—also Russia's shortages. So expect US-Indian relations to improve—fast. (USN 1:1)

*NOTE: In spite of all its problems, in spite of all the obvious advantages & attractions of stream-lined dictatorship over bumbling self-rule, India is a democracy, and apparently the principle is well rooted. This is strange and rare in a world that lives mainly under the lash and the gun of dictatorship. It is by far the world's largest democracy—2½ times the population of US. General world trend is to dictatorship: ¾ of world already under it.*

**OMINOUS CHANGES IN JAPAN.** Possibility of stunning new realignments of military power in Far East. Japs casting sceptical eye on US-Jap Security Treaty, & US's 180 bases in Japan. List of complaints against the bases is formidable.

In last week's elections, Leftists scored surprising gains. Socialists gained 31 seats, & long-dormant Communist Party increased from 14 to 38, making it 2nd-largest opposition party. Many voters plainly unhappy about results of 25 yrs. of conservative rule. Communists, having won over 20 seats, are now eligible to participate in parliamentary steering committees. (Nwk 12:25)

*NOTE: In its courting of former enemies Russia and China, US has shamefully ignored and by-passed and embarrassed its faithful ally Japan. It may be planting seeds for bitter fruits in the future. Japan today is infinitely more powerful than it was 30 years ago when it came very close to seizing control of the entire Far East and West Pacific.*

**END OF YUGOSLAV EXPERIMENT?** Yugoslavia's "Communism-with-a-difference" is faltering. In 71, as inflation spiralled upward 15 pct, industries sank into red—unable to meet payrolls, fill orders, or attract vitally needed capital from West.

So Belgrade had no choice but to rely more on Moscow than at any time since it split with Stalin over 20 years ago. It is negotiating for \$1.3 billion Russian credits. Soviets, who have long been lecturing their satellites that only true Communism is Russian Communism, are jubilant. (Tm 1:15)

*NOTE: Yugoslavia has held out valiantly against Russian domination, but its days of freedom appear to be numbered. Tito is very old, and the country is badly splintered by deeply antagonistic nationalities. Its submission to Moscow and return to the fold would give Russia the whole east Adriatic coast for naval bases, many times multiplying its Mediterranean power. Italy's position would become very precarious.*

**CROWDED SPACE.** Since '58, US has launched 815 unmanned satellites— 115 civilian & 700 military-cost \$27 billion: 337 still orbiting. (USN 12:18)

*NOTE: Six times as many military as civilian. "Prepare war!"*

---

## Bible Questions

*If we did not know any more about our daily job than we do about the Word of God, how long would we hold our job?*

Write number of each question in List 1 beside answer in List 2.

### WHO...

1. Made havoc?
2. Loved David?
3. Hid 100 men?
4. Taught Paul?
5. Killed John?
6. Judged Paul?
7. Killed James?
8. Killed babes?
9. Had vile sons?
10. Anna's father?
11. Born in Pontus?
12. Hid her nephew?

### LIST ONE

18. Fled into Egypt?
19. King had leprosy?
20. Gershom's brother?
21. Gershon's brother?
22. Born at Alexandria?
23. Famous for his ear?
24. Child of the devil?
25. King's chamberlain?
26. Killed by Sharezer?
27. Tetrarch of Abilene?
28. Suffered in a dream?
29. Was hewed in pieces?
35. Under pomegranate tree?
36. Bound with 2 chains?
37. Life saved by animal?
38. Taught men of Succoth?
39. King slew all brethren?
40. Prated malicious words?
41. Father had bloody flux?
42. Mentions Job's patience?
43. Called Paul pestilent?
44. Was injured when infant?
45. Died on king's birthday?
46. Walked in house to & fro?

- |                      |                         |                                  |
|----------------------|-------------------------|----------------------------------|
| 13. Drove the cart?  | 30. Slain at winepress? | 47. Born day grandfather died?   |
| 14. Captured Debir?  | 31. Under fig tree?     | 48. Cared for none those things? |
| 15. Shaved his head? | 32. Under oak tree?     | 49. King of Judah died in Egypt? |
| 16. Walked with God? | 33. Under palm tree?    | 50. Was mourned at Abelmizraim?  |
| 17. A leprous woman? | 34. Under juniper tree? |                                  |

**LIST TWO**

Eli	Peter	Miriam	Publius	Tertullus
Job	James	Balaam	Othniel	Jehosheba
John	Hiram	Elymas	Blastus	Diotrephes
Saul	Aquila	Apollos	Malchus	Sennacherib
Noah	Uzziah	Phanuel	An angel	Mephibosheth
Ahio	Gideon	Ichabod	Lysanias	Pilate's wife
Paul	Elisha	Jehoram	Jehoahaz	Herod Great
Zeeb	Merari	Eliezer	Jeroboam	Herod Antipas
Agag	Gallio	Obadiah	Gamaliel	Herod Agrippa I
Jacob	Elijah	Deborah	Nathanael	Herod Agrippa II

**February Answers**

1. Agag—Amalekite
2. Doeg—Edomite
3. Ittai—Gittite
4. Gaius of Derbe
5. Uriah—Hittite
6. Jesse—Bethlehemite
7. Cyrus—Persian
8. Micah—Morasthite
9. Nabal—Carmelite
10. Nahum—Elkoshite
11. Sihon—Amorite
12. Heber—Kenite
13. Titus—Greek
14. Hiram of Tyre
15. Phebe—Cenchrea
16. Abram—Hebrew
17. Hobab—Midianite

**HOMES AND NATIONALITIES**

- |                       |                            |
|-----------------------|----------------------------|
| 18. Simon—Cyrenean    | 35. Ahijah—Shilonite       |
| 19. Elihu—Buzite      | 36. Joseph of Arimathea    |
| 20. Haman — Agagite   | 37. Abishag—Shunammite     |
| 21. Oman—Jebusite     | 38. Eliphaz—Temanite       |
| 22. Mesha—Moabite     | 39. Eliezer of Damascus    |
| 23. Elijah—Tishbite   | 40. Sopater of Berea       |
| 24. Hushai—Archite    | 41. Potiphar—Egyptian      |
| 25. Zophar—Naamathite | 42. Dionysius—Areopagite   |
| 26. Darius—Mede       | 43. Barzillai—Gileadite    |
| 27. Geshem—Arabian    | 44. Sanballat—Horonite     |
| 28. Gideon—Abiezrite  | 45. Trophimus—Ephesian     |
| 29. Naaman—Syrian     | 46. Ebedmelech—Ethiopian   |
| 30. Pilate—Roman      | 47. Belshazzar—Babylonian  |
| 31. Talmai of Geshur  | 48. Ahithophel—Gilonite    |
| 32. Nahash—Ammonite   | 49. Aristarchus—Macedonian |
| 33. Bildad—Shuhite    | 50. Chedorlaomer of Elam   |
| 34. Sargon—Assyrian   |                            |

---

\$3.50 per yr. (only for those who desire to pay)

---

Printed in U.S.A.

---