

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.

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

CANTON, Ohio—YMCA, 205 Second St. NW—Sun. Sch. 10 am; Memorial Service 11 am; Bible Class Tues. in homes— Bro. Paul Inman, 1520 Bonnot Place NE, Canton, Ohio 44705; phone (216) 456-5319.

LOVING Greetings in Christ Jesus:

During the past year we have not had our usual number of visitors, due to sickness and other reasons which could not be helped during these uncertain times, but we have enjoyed the company of: bro. & sis. Fred Higham Jr. (Detroit); bro. & sis. George Booker (Austin); bro. & sis. Paul Neely (Houston); and sis. Ethel Hoage (Denver). Bro. Higham helped us with the word of exhortation.

Our bro. Paul Inman is now the recording brother, so please address all ecclesial communications to him (see address above).

With much love in the Truth from all in Canton,

—bro. Braden Edwards

Bible Questions

PAIRS (Parallels, associates, opposites, contrasts, etc)

LIST ONE—QUESTIONS

- | | | | | | | |
|---------|----------|----------|-----------|-----------|------------|----------------|
| 1. Ox | 8. Iron | 15. Dogs | 22. Moth | 29. Heart | 36. Honey | 43. Mortar |
| 2. Jot | 9. Dust | 16. Mote | 23. Root | 30. Faith | 37. Wives | 44. Evening |
| 3. Hip | 10. Milk | 17. Dens | 24. Jews | 31. Raven | 38. Peace | 45. Bishops |
| 4. Sin | 11. Fire | 18. Bond | 25. Kings | 32. Moles | 39. Spirit | 46. Blasting |
| 5. Sea | 12. Vine | 19. Hand | 26. Alpha | 33. Sheep | 40. Beauty | 47. Seedtime |
| 6. Cup | 13. Urim | 20. Safe | 27. Belly | 34. Bread | 41. Loaves | 48. Wormwood |
| 7. Bell | 14. Food | 21. Wool | 28. Blind | 35. Grace | 42. Thorns | 49. Strangers |
| | | | | | | 50. Chambering |

LIST TWO—ANSWERS

- | | | | | | | |
|------|-------|-------|--------|--------|---------|-------------|
| Ass | Wine | Reins | Caves | Tittle | Mildew | Thummim |
| Gall | Lame | Death | Sound | Pestle | Priests | Raiment |
| Bats | Dove | Goats | Bands | Fishes | Harvest | Pilgrims |
| Free | Linen | Ashes | Waves | Safety | Platter | Thistles |
| Foot | Thigh | Brass | Swine | Greeks | Figtree | Brimstone |
| Rust | Truth | Omega | Thighs | Branch | Deacons | Concubines |
| Beam | Flesh | Honey | Butter | Works | Morning | Wantonness |
| | | | | | | Pomegranate |

December Answers

1. Smoking flax
2. Was climbed—Sycamore
3. Lily of valley
4. His lap full—gourds
5. Rose of Sharon
6. Hang harp on—Willow
7. Reuben found—Mandrakes
8. Grain of mustard (seed)
9. Bell & a pomegranate
10. Bow head like—Bulrush
11. In the bottom—Myrtle
12. Cedars of Lebanon
13. Wormwood and gall
14. Sift you as wheat
15. Five barley loaves
16. Thorn in the flesh
17. All flesh is grass
18. Sound of going—Mulberry

TREES AND PLANTS

26. Bowls made like almonds
27. Brought from Ophir—Almug
28. Comfort me with apples
29. Elijah slept under—Juniper
30. In midst of Garden—Tree of Life
31. Mint & anise & cummin
32. Beareth thorns & briers
33. Noah made ark of—Gopher
34. In furrows of field—Hemlock
35. What are these 2 olive trees
36. Pure blood of the grape
37. Mixture of myrrh & aloes
38. Ark among the flags
39. Beast trode down the thistle
40. Put pure frankincense on each row
41. Let fire come out of bramble
42. Idolater planteth—Ash
43. Weeds wrapped about my head

19. City of palm trees
20. Rods of green poplar
21. Spikenard very precious
22. Purge me with hyssop
23. Take a lump of figs
24. Absalom hanged in—Oak
25. 100 bunches of raisins

44. Wood used in Tabernacle—Shittim
 45. Fitches are beaten with staff
 46. My hands dropped with myrrh
 47. I am like a green fir tree
 48. Jacob used—Hazel & chestnut
 49. Cockle instead of barley
 50. Wicked spread like green bay tree
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EDITORIAL

The Way of Life

Among a group of people who have attained to a knowledge of the Truth, and have been associated together in the operation of an ecclesia, it might well be thought that they are of one mind in all things. No doubt they were at the beginning of their probation, but as time passed differences of opinion arose—not necessarily on matters of doctrine, as relating to first principles, but with regard to their daily walk.

Having fallen in love with the Truth, the beginner is fully conscious of what is required of him. He realizes that the Way of Life is narrow, and he must deny himself many things that the world has to offer. He remembers the words of Jesus spoken to the disciples at the beginning of his ministry (Matt. 7:13-14)—

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way, that leadeth unto life, and few there be that find it."

For a time he may face the facts, and accept the consequences with joy: but as he comes in daily contact with the things of the world, the mind of the flesh begins to interfere, and he finds himself asking such questions as "do you think there is any harm in doing this, or doing that?"

For a time he ponders these questions, and after a while he convinces himself that the Way of Life is not quite so hard, and the gate not quite so narrow as he thought at first. Apparently, he does not realize that this is one of the first steps on the road to unbelief. Paul was very anxious about the believers in the first century. He used the lesson of Israel in the wilderness, and follows it with these words,—

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin"—Heb. 3:12-13.

Even if he had stopped at this point, there is sufficient warning for those who are deeply interested in the Way of Life; but the apostle adds another warning of even deeper significance—

"For we are made partakers of Christ—IF we hold the beginning of our confidence stedfast unto the end"
—Heb. 3:14.

This is a very emphatic statement, and shows without any question the same lesson that Yahweh brought out with such force against Israel during the captivity (Ezek. 33:12)—

"Therefore, thou son of man, say unto the children of thy people: The righteousness of the righteous shall not deliver him in the day of his transgression . . . neither shall the righteous be able to live for his righteousness in the day that he sinneth."

This demonstrates clearly that a past record of righteousness will be of no benefit if it is followed by a course of misconduct. These two references prove that a right course must be maintained throughout our days of probation.

One of the most striking examples in the Scripture that supports Jesus in his declaration "that the gate is narrow, and the way is hard, that leads to life" is found in the record of Moses. It is testified of him that,—

"There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face"—Deut. 34:10.

In view of these great qualifications, it is well for us to thoughtfully consider the punishment that came upon him because of one failure to remain stedfast. This record is found in Numbers, chapter 20. Moses was commanded to

speaking to a rock in the presence of Israel, and was informed that it would "give forth his water". It is evident that Moses was suffering from a state of irritation, for he said,—

"Hear now, ye rebels; must we fetch you water out of this rock?"—Num. 21:10.

Then in direct opposition to what he had been commanded,—

"Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also"—Num. 20:11.

Moses did not make any excuse, nor did he give any reason for his rash act. But God was angry, and said to Moses and Aaron:

"Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them"—Num. 21:12.

The words "because ye believed Me not" signify that a momentary state of unbelief came upon Moses for which he was punished. Later on he besought the Lord to let him go over, and see the good land beyond Jordan,—

"But (said Moses) the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto Me of this matter"—Deut. 3:20.

Some may think that the action taken against Moses was severe beyond reason; but let any who think so remember that God has established the Way of Life, and in view of that, it was but the enforcement of a lesson that too many fail to realize in this day. If we are to attain unto salvation, we MUST take our walk in the Truth seriously, and understand that in the days of our first parents, "a flaming sword turned every way to keep the tree of life". The tree of life is still guarded, and only those who overcome will be permitted to eat of it.

The easy way is the wide gate, and the broad road that leads to destruction. The way that leads to life is a narrow way, and requires a great effort on our part if we would enter therein. We may satisfy ourselves now by doing as *we* please; but the all-important thing for a brother, or sister, of Christ to do is to learn how he ought to walk, and to please *God*, for that is the only manner in which they can find the Way of Life. —Editor.

DOCTRINE—MONGERS

They "creep in unawares" through the entrance-way of a theoretical assent to the Truth, ungodly men—clever enough (as the serpent was), but unhallowed. Clear, like the Pharisees, to perceive a definition and a difference, but—like them—reprobates to the WEIGHTIER matters: love, mercy, obedience, holiness (without which the Gospel is worse than useless).

From doctrinarian Christadelphians may all assemblies of God be speedily delivered. What the Gospel needs is SAINTS, not doctrine-mongers. —Bro. Roberts, 1872.

Leviathan Hooked

BY BROTHER JOHN THOMAS

(Published in the "Herald of the Kingdom," March, 1855)

"Do you think that the army of Russia evacuating the Principalities, is the being 'turned back' into their own territory, as predicted in Ezek. 38, saying, 'And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth and all thine army, etc.'?"

In answer to this I reply in the negative. The turning back is affirmed of Gog *as the Assyrian invader of the Holy Land in the Latter Days*. It is the Gog of Gomer and of Persia, Libya, and Khush who is to be turned back. The Czar of Rosh, Meshech, and Tubal has not yet attained to that position in the prophecy. When he becomes the Gog of Gomer, Persia, etc.—

"An evil thought will come into his mind, and he will say, I will go up to the land of unwalled villages, etc."

His purpose will be to bring the whole country into permanent subjection to his dominion, according to the old policy of his predecessors the kings of Assyria, Egypt, and Babylon.

But as in their case, so it will be in his. Their purpose was defeated. The army of Sennacherib was overwhelmed, the great dragon of Egypt was hooked into the wilderness and there destroyed, and the power of Babylon was broken by "the Heir." The language applied to the first and second is similar, and illustrative of that applied to Gog—

"Because (said Jehovah) thy rage against Me and thy tumult, is come up into Mine ears, therefore will I put My hook in thy nose, and My bridle in thy lips, and I will turn thee back by the way by which thou camest."

This is said in Isa. 37:29 of Sennacherib, whose power, after having passed through the dynasties of the golden, silver, brazen, and iron parts of the Assyrian Image, comes in those latter days to concentrate itself in the clay. *The Power is one, while the dynasties that have administered it have been several.* In Isa. 27:1 the Power is styled—

"Leviathan, that crooked serpent: the dragon that is in the sea."

And in Job 41:34—

"The King over all the children of pride."

This Leviathan is the Dragon of the Apocalypse, ch. 22:2, and styled there, "*The Old Serpent which is Devil and Satan,*" and which (John says) the Messenger who descends from heaven subdues, or vanquishes; that is, to use the word in Ezekiel, "*turns back,*" as it is rendered in the Common Version.

I should therefore paraphrase the words of Ezekiel thus—

"Son of man, set thy face against an Autocracy, against the land of Magog, or Scythia, against a prince of Rosh, Meshech, and Tubal, or the Czar of all the Russias, and prophesy against him, and say,

"Thus saith the Lord Jehovah, Behold I am against thee, O Gog, the Scytho-Autocratic Power, administered by the Prince of Rosh, Meshech, and Tubal, and I, even I, will repulse thee."

I object to the strategical withdrawal from the Danubian Principalities being the turning back referred to, because it was not done by the Lord Jehovah, Who, in the prophecy, says that He will crush, vanquish, or repulse, Gog.

The history of Sennacherib shows what is the interpretation to be put upon the English phrase "*I will turn thee back.*" He was repulsed on the mountains of Palestine by *supernatural power*, which destroyed 185,000 of his troops in one night. Gog is to be "turned back" after the same example; for saith the Lord Jehovah by Ezekiel,

"I will repulse thee, and reduce thee to a sixth (Ezek. 39:2).

Or in the Common Version—

"I will turn thee back, and leave but the sixth part of thee."

That is, *the reduction of the northern army to a sixth part, which flees with all speed from the place of slaughter, is the turning back of the Gogian power from Palestine.*

In coming against the Danubian Principalities the Prince of Rosh, Meshech, and Tubal is in no sense fulfilling the prophecy of Ezekiel. He is but preparing for the grand rush against the Ottoman Dynasty of the Little Horn of the Goat, predicted by Daniel in ch. 9:40. It is not till after he has overthrown the Ottoman, and himself becomes the political incorporation of the Little Horn Power, that the Lord's hooks are put into his Leviathan-jaws, and he is caused to come from the parts north of Palestine and Jerusalem upon the mountains of Israel.

Leviathan has first to acquire maturity in the Sea—in the countries of the Mediterranean or Great Sea—out of whose political tempests the Four Beasts of Daniel's vision are matured. The Leviathan power being developed in that Sea, the Lord Jehovah purposes to put His hook into its nose and to draw it thence upon the dry land of Palestine.

This Clay Power of the Latter Days; the Feet and Brazen Claws of Daniel's 4th Beast with which it stamps 'the Residue'; also the Clay formative element of the Image's feet; this power, I say, will possess all Egypt, at the crisis of its fate—not Egypt proper only, but all that Fourth Beast dominion—

"Spiritually (or figuratively) called Sodom and Egypt, where also our Lord was crucified"
(Rev. 11:8).

—the "Great City" or Roman Babylon of the Latter Days.

For this reason, it is styled "Leviathan, the Dragon that is *in the Sea*." Hence, the King of the Leviathan Power in its final manifestation is the Pharaoh of the Latter Days, and its overthrow in Ezekiel is predicted in language originally applied to the Pharaoh contemporary with Nebuchadnezzar who, being Jehovah's hook; conquered him. Therefore, inheriting his power (styled "the Great Dragon") Nebuchadnezzar's successors of the gold, silver, brass, iron, and clay dynasties, in inheriting his territorial dominion *inherit also the Dragon-Power*, which in its iron and clay incorporations is shown in the Apocalypse as—

"A Great Dragon in the heaven"—"the old Serpent, called the Devil and the Satan, which leads the whole habitable astray" (Rev. 12:3-9).

In Rev. 12, the Iron Power of the Roman Habitable in its Pagan constitution is symbolized by the Dragon. In ch. 13 it is the *same territorial dominion* (with diminished jurisdiction consequent upon the revolutions of the West) in its *Greco-Catholic constitution*. And in ch. 20, it is the commingled iron and clay having dominion over a habitable extending from the confines of India to the Baltic, in its *Russo-Greek and Roman constitution* of the Time of the End; and concerning which the Lord Jehovah says by Ezekiel (Ezek. 38:17)—

"THOU ART HE of whom I have spoken in old times by My servants the prophets of Israel, who prophesied in those days many years that I would bring thee against them."

The *Leviathan, Dragon, or Crocodile*, being the symbol of this power, the Lord Jehovah addresses it on divers occasions in such language as this (Ezek. 29:2-5)—

"Son of man, set thy face against Pharaoh King of Egypt, and prophesy against him, and against all Egypt; speak and say, Thus saith the Lord Jehovah, Behold I am against thee, Pharaoh King of Egypt, the Great Dragon that lieth in the midst of his rivers, which hath said, My river (or Nile-Power) is mine own, and I have made it for myself.

"But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

"And I will cast thee out into the wilderness, thee and all the fish of thy rivers; thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered; I have given thee for meat to the beasts of the field and fowls of heaven."

The interpretation of this is found in the history of the fall of Egypt, which, although it was to revive after forty years, was to be the "*basest of the kingdoms*," and to "*exalt itself no more above the nations*" (Ezek. 29:15).

To put a hook in the jaws of Leviathan, or Gog, is to overcome him; and to put a bridle in his lips is to give such a direction to his movements, through the policy he shall be called to avow, as that he will be forced to go where the purpose of his conqueror demands.

Sennacherib was both hooked and bridled, and the consequence was he was turned back by the way by which he came; as it is written (Isa. 37:29)—

"I will turn thee back by the way which thou camest."

When a fish is hooked it is overcome and may be turned out of its course. Russia is not hooked, *nor can all the Powers combined put a hook into its jaws*. It is therefore not "turned back." There is but one Power can hook it, and that is the Lord Jesus, who is (Isa. 30:27-31; 31:4-9)—

"The NAME OF YAHWEH that cometh from far, His anger burning, and its burden heavy: His lips full of indignation, and his tongue as a devouring fire.

"And His breath as an overflowing stream shall reach to the midst of the neck to fan the (Leviathan) nations with the fan of destruction, and there shall be a rein upon the jaws of the people causing to err (or blunder in their policy, as may now be clearly seen).

"And Yahweh shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of anger, and the flame of a devouring fire, with scattering, and tempest, and hail-stones: for through the voice of Yahweh shall the Assyrian be beaten down (or Leviathan-Gog be turned back) who smote (Israel) with a rod."

"So shall the I-Shall-Be of Armies come down to fight for Mount Zion, and for the Hill thereof. As birds flying, so will the I-Shall-Be of Armies defend Jerusalem; defending also He will deliver it; and passing over He will preserve it.

"In that day every man shall cast away his idols of silver and his idols of gold.

"Then shall the Assyrian (Gog) fall by the sword not of a mortal; and the sword not of a common man shall devour him; and he shall flee for fear of the sword, and his young men shall be for tribute.

"And he shall pass beyond his fortress for fear; and his commanders shall be dismayed at the ENSIGN, saith Yahweh, Whose fire is in Zion, and His furnace in Jerusalem."

This is the way the Lord Jesus, or "*Name of Jehovah*," "turns back," or repulses Gog, when, as Ezekiel says (38:18-20)—

"His fury comes up into His face; and all the men that are upon the face of the land shall shake at His presence."

Then, saith the Lord Jehovah (Ezek. 38:21-23)—

"I will call for a sword against him throughout all My mountains; every man's sword shall be against his brother. And I will plead against him with pestilence and blood, and I will rain upon him and upon his bands and upon the many peoples with him, an overflowing rain, and great hailstones, fire, and brimstone.

"Thus will I make Myself great and holy; and I will be known in the eyes of many nations, and they shall know that I (that is, Jesus) am the I SHALL BE or Jehovah."

Such is the teaching of the Word. *Russia's career is evidently onward until its power is encountered from above. What it cannot do by force it will accomplish by guile, and by the "bridled" policy of its blundering and incapable foes.*

It may lose many battles, and experience considerable reverses; but this will only prove that its efforts have been in the wrong direction, or that it has been going ahead too impetuously for the times and purposes of God.

Its success eventually is CERTAIN; and none can finally repulse it until the sling-stone of David's Son shall prostrate the giant upon the mountains of Jacob's land.

Soon then may Russia stamp "the residue" with its feet, firmly planting its heel on the neck of Gomer and his bands. The speedier this is accomplished, the nearer will God's kingdom be; and for which "THE HEIR OF ALL THINGS" taught his joint-inheritors to pray. Things seem at present taking a new turn, and preparing to enter into the second stage of the war.

The Gog-ship of Europe is before the Prince of Rosh, which can never be by campaigns in the Crimea. *The seat of war must be changed that the Papal Kings, no longer overawed by the armies of France, may agree and give their power and strength to the Beast, until the words of God be fulfilled (Rev. 17:13-17).*

This is a point worthy of more consideration than has yet been bestowed upon it. These Ten-Horn Kings are the Kings of Gomer and his bands—the Iron nations to be commingled with the Clay. But "they shall not cleave one to another" long. The brittle band will soon be broken on the mountains of Israel. Babylon's colossal empire of the latter days will be dis-severed into its four constituent metallic elements, when Gog, laden with nations as with thick clay, shall fall to rise no more for a thousand years.

Thus cleft asunder by a single blow, a wind shall fan them as the chaff of God's threshing, until their kingdoms become theirs for whom they are prepared. Surely, then, the heirs of the kingdom may well and earnestly pray—

"Let Russia triumph, and Europe speedily be chained!"

The Love of Christ

BY BROTHER ROBERT ROBERTS

"He is the Head of the Body, the Ecclesia; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence"—Col. 1:18

Once again assembled at the breaking of bread, we do this "till he come." It is in remembrance of him whom we have heard, and of whom we are able to say,

"Whom having not seen, we love" (1 Pet. 1:8).

The love of Christ is not a mere phrase with the true saint; it is a reality—the leading sentiment of his mind. He can say with Paul—

"The love of Christ constraineth me" (2 Cor. 5:14).

There is not a more powerful motive among men—nay, I will say, that as regards enduring effort and unconquerable perseverance, there is no motive among men that can at all approach the love of Christ. Nothing binds men so firmly together as a mutual and concurring love of Christ; and nothing divides them so effectually as difference in sentiment with regard to Christ.

The saint has every reason to love Christ. He is in all respects beautiful in himself to such as have learned the first and the great commandment to—

"Love the Lord with ALL the soul, and mind and strength."

By any other class his beauty is not appreciated. His beauty is not such as would answer to the world's ideal—moral, artistic, or religious. It is not the beauty of a statue or of a "gentleman born."

Christ is more than kind; he is holy. He is more than forgiving; he is just, and with wickedness angry. He is more than gentle; he is exacting of supreme affection. He is more than good; he is zealous of the Father. He is more than courteous, refined, and cultivated; he is the impartial judge according to each man's work, regarding not the persons of men, and speaking flattery to none.

He is more than man; he is God manifest. The Lamb of God, he is yet the Lion of the Tribe of Judah. The healing Sun of Righteousness, he is yet the treader of the winepress of the fierceness and wrath of Almighty God.

A right acquaintance with him will embrace all the features of his beauty, and will lead to the imitation of each of them in our own characters: for *he is the example set us to copy*. The omission of any causes defect. Some try to imitate his kindness while forgetting his zeal. Others copy his severity while failing completely to remember his gentleness. Others extol his placability and charity while overlooking his righteousness and jealousy of the Father's honour.

Let us remember *all* the elements of his perfect character. They are "altogether lovely." They constitute the Lord Jesus one by himself in the history of the world. No such personage ever appeared before or since. No name comes near his in its glorious renown.

Even now, in the present evil world, God hath given him a Name which is above every name. It is the highest name in the world's mouth, in the world's hero roll. True, it is regarded superstitiously. Still, it is the most exalted and honourable in all their assemblies, in all their traditions and associations. Before him, the glory of other names pales like the yellow light of a candle before the sun. He is the object of universal homage, though it be the homage of ignorance and insincerity.

He stands alone in the past in his towering dignity, his superhuman earnestness, his unapproachable beneficence, his unwearying patience, his immaculate righteousness, his spotless purity, his unostentatious condescension, his untainted disinterestedness, his perfect submission to the will of God. He has shed a great light

upon the world already. Europe owes its civilisation to him. By the mission he placed in the apostles' hands, he abolished Paganism and humanised the Gothic hordes.

But above all, he is THE COMING MAN. The light of the past is but the token of the dawn, the first rays of the sun sent up from the horizon athwart the darkness of night. The light of the future is the brightness of meridian day. *The future is filled with him.* No other name is discernable but his. As the stars disappear as the sun rises, so his glory in the future blots out all other names that are named.

When the dreary course of the present animal economy shall have run its appointed time, *Christ on earth will be all in all.* All present greatness (so-called) will have passed away like a dream. Mighty cities: London, Rome, Paris, New York, Berlin, Vienna, St. Petersburg, will be no more. The roaring commerce of a thousand markets will have ceased; the trade of a hundred ship-crowded seas, the business on all the marts and exchanges of the world will have dried up and vanished away.

The political personages who fill so large a place in the importance of the present hour, will be as effete as the mummies of Egypt. Kings and emperors will be remembered as blots; literary men, artists and academicians as deceptions; the teeming and all-important "public" as the horrid labyrinth of a huge nightmare passed away with the rise of the dawn—never more to re-appear, while CHRIST will be the established institution of the earth—established on foundations that cannot be moved. His kingdom will have no end. The earth will be filled with his glory. Nothing will be important but his people and his affairs.

Well may we choose him as our portion and inheritance! The present, which is all we have of our own, is a transitory dream of trouble; while the future, which is *his*, and ours in him, is an everlasting reign of glory.

Well may we prefer him and serve him. We have no hope apart from him. Without him human life is without light. There is nothing but clouds around and darkness ahead to the natural man. Decay works within; vanity attends on all external circumstances; the grave waits with open mouth at the end of the toilsome journey—and we never know how near that end is.

Bring Christ into the economy of human life, and you bring *light, hope, joy, friendship with God and man, and an eternal inheritance in reserve.* Some say they do not want an eternal inheritance. Some say the present life is quite long enough for them; that immortality would tire them. Such is the grunt of the sow, which knows no higher good than the mire and the wallow. They speak foolishly. They reason from present weakness and incapacity. Whence comes the sensation of "tire"? From the incapability of an animal nature to keep up the supply of energy which enjoyment consumes. No doubt a body such as we have would tire of living for ever; but it is not the present body that is to live for ever.

The present body is to be changed: it is to be made a spiritual body; and the spiritual body is powerful where the animal body is weak. There will be no "tire" or satiety with the spirit body. Weariness belongs to weakness only, and comes in the ratio of weakness purely. A person in poor health tires sooner than one that is robust. One laid on a sick bed is tired as soon as he begins; one that is well can go on for hours, and enjoy what he is about.

A spiritual body is strong, and incapable of fatigue. Therefore, endless days will be endless sweetness and joy; chiefly because *heart and nature will be one with God*, the inexhaustible Fountain of sweetness, glory and joy.

These things are accessible to us *in Christ and in Christ only.* Well may we meet at this table in honour of him and in remembrance of him. It is good for us to be here. It is to our profit to call him to memory. If we remember him, he will remember us in the day of his gladness. If we forget him, he cannot forget himself.

He is in heaven, and at the appointed time will come whether we on earth remember him or not. When that day comes, we shall realize how much it has been to our well-being to have been kept in the way of his commandments, and to have waited on the memorial of his Name.

Every time we assemble round the table, he is brought to our minds. We act not as our own friends if we suffer any controllable cause to keep us away. Destructive indeed is the doctrine we are *not* called on to break bread in remembrance of him! The love of him will lead to it as a delight. We cannot recall his memory so distinctly as is desirable, without some objective exercise. Jesus, who "knew what was in man," knew this when he appointed this memorial supper. Designed for a purpose, it serves its purpose admirably. It brings him before us in the hour of his

humiliation, and introduces to notice the day of his glory. It connects the two in one act. It reminds us of his weakness as the foundation of the day of his glory.

A guileless partaker of our common mortality in Adam, we see him herein offered in harmony with the working of an immutable Creator, that in raising him, the Father might provide us one in whom His law has been vindicated, that through him His grace might advance without the compromise of His justice. Perceiving this, we can unite in the adoration of the Designer of this arrangement of love. We ascribe glory to Him that sitteth on the throne, and unto the Lamb.

This table of the Lord gives us a standing ground for the scriptural contemplation of the sufferings of Christ and the glory that shall follow. They help us to realize our entire dependence on him for all our hope of goodness in the ages to come; they help us to feel our position as his servants, his disciples, his brethren; they stir up, from first day to first day, our anxiety to be diligent to make our calling and election sure, by the doing of those things which he has commanded, obedience to which will alone command his favour in that day.

To forsake the assembly of ourselves altogether, as the manner of some, is a species of wilful sinning which will cut us off from beneficial relation to that one sacrifice of sins, which was made by and in the Root and Offspring of David. It is a disobedience of one of the leading commandments, left by the Lord for the observance of his disciples, during his absence. The assembly of the saints at the table of the Lord, is one of the sweet resting-places provided by the Lord of the highway, for his weary pilgrims in their journey through this evil world.

At the same time, it is always possible, as at Corinth, to come together, "not for the better but for the worse." We must guard against this by the avoidance of those conditions that lead to such a result. A want of unity is fatal to edification. *Union without unity is worse than worthless; it is pernicious; it tends to frustrate the objects of fellowship.*

The ecclesia is not the place at all for argument about the principles of the one Faith. That belongs altogether to the outside. The plea of "looking at both sides" is plausible and looks candid, but it belongs only to those who are uncertain of the Faith; and uncertainty is no feature of the full assurance of faith, without which it is impossible to please God.

It is all very well for those who do not know the Truth to talk in such a style; such are in no state to form constituents of a body that is to be the "pillar and ground of the Truth."

Agreement in the things of the Spirit is the first condition of ecclesial unity. The unity of the Spirit may be kept in the bond of peace; but the schism of the Spirit—disagreement in the things of the Spirit—renders peace impossible.

Those who are indifferent can easily afford to ignore disagreement; and preach cordially of the virtue of "agreeing to differ." This is no characteristic of the church of the living God. It contends for the faith once delivered to the saints, and obeys Paul's command (1 Tim. 6:5) to "turn away" from the perverse disputings of men of corrupt minds.

The first characteristic of true saintship is zeal for the things of God. He is not content to cultivate friendship on the basis of adhesiveness or any other merely fleshly instinct. He stands "in God": God's ways and principles are the rule of his life, the measure of his aspirations, the standard of his friendship, the foundation of all his doings.

The Laodicean attitude of indifference—the readiness to agree to differ within the precincts of the ecclesia—is impossible with him. He must have the faith first pure, knowing that peace will follow, and from peace, edification, and the growth in every good thing that shall prepare the brethren for the Lord's coming. A contrary condition produces every evil work.

Unity in the Spirit will admit of growth to the stature of the perfect man in Christ. It will help us to dwell together in love and hope, striving together for the faith of the Gospel, abounding in the whole work of the Lord with thanksgiving.

Let us obey implicitly the advice of Paul, who counsels abstinence from strifes of words, foolish questions and contentions, which he declares to be "unprofitable and vain" (Titus 3:9).

"Charge them before the Lord, that they strive not about words to no profit, but to the subversion of the hearers . . . Shun profane and vain babblings" (2 Tim. 2:14-16).

He instructed Titus to "AFFIRM CONSTANTLY" that believers should be careful to maintain good works, which were to their profit (Titus 3:8). Leaving perverse, uncandid, evasive and Jesuitical disputers, then, to themselves, let us be diligent in every good work, against the impending day of account, relieving the afflicted, comforting the saints in their tribulations, leading sinners into the way of justification and eternal life.

These good works wither before the hot blast of contention, strife, backbiting, and vain glory; and by these, men, running well for awhile, are destroyed. Let us take heed, and show ourselves men of God, Whose seed "remaineth in them"; who cannot be moved away from the path of duty or the hope of the Gospel by the wildest storms that may come; who stand stoutly, in their particular day and relations, in the position described by Habakkuk:

"Although the fig tree shall not blossom, neither shall fruit be in the vines: the labour of the olive shall fail and the fields shall yield no meat: the flock shall be cut off from the fold, and there shall be no herd in the stalls, **yet will I rejoice in the Lord, I will joy in the God of my salvation!**" (3:17).

The standing aim of this class is to be approved of God, however much they may incur the opprobrium of men. Men work one way; the children of God another. *God's opinion of the ways of men is clearly and abundantly recorded.* This record they "read, mark, learn, and inwardly digest." They eschew the selfishness rebuked by Haggai, who was commanded by the Spirit to say to the men of Israel,

"Is it time for you, O ye, to dwell in your ceiled houses, and My house lie waste? . . . My house is waste, and ye run every man into his own house" (1:4-9).

There is no stone-and-mortar house of God to attend to; but there is another house—the House of God, the pillar and ground of the Truth, whose condition is that of wasteness, and to which we are called to attend *in priority to our own affairs*. If we are of God, we feel not at liberty to do as the men of Israel did, and as the world around does, to look after their own affairs, and see ourselves comfortably established without regard to the desolate state of the house of God.

While God is a pilgrim in the earth, His sons are not content to be dwellers in the tents of sin. *While Jerusalem and her children are in affliction, they aim not to seek their ease.* They have a heart to feel for the down-trodden house of Christ, and *on its upbuilding their best exertions are bestowed.* They give not to the Lord the refuse, the fag end, the superfluity. They have noticed the lesson of Mal. 1:16-14:

"A son honoureth his father and a servant his master. If, then, I be a Father, where is Mine honour? If I be a Master, where is My fear? saith the Lord of Hosts, unto you, O priests, that despise My Name.

"Ye say, Wherein have we despised Thy Name? Ye offer polluted bread upon Mine altar; and ye say, Wherein have we polluted Thee?

"In that ye say, The table of the Lord is contemptible. If ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and the sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of Hosts.

"Cursed be the deceiver that hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing.

"For I am a great King, saith the Lord of Hosts, and My Name is dreadful among the heathen."

These principles apply in the Truth. Wise men will have them in remembrance, honouring the Lord with their substance; sowing bountifully, that they may reap bountifully; that in the day about to dawn, they may not be of those who will be rejected, for a faithless use of the "few things" now entrusted to their care.

The Berean Fellowship *A Re-statement of Position in Relation to Current Problems.*

(Reprinted from July, 1960, Berean)

As the trends in the Reunion movement become clearer, and many who have joined in that movement are now seriously reconsidering their position, a restatement of the Berean position on various problems that have confronted the Brotherhood, has become desirable.

This article has been many months in preparation. It has been submitted to all Berean ecclesias and brethren and sisters, and has received their approval. Two drafts were submitted, the 3rd (this present form) incorporating as far as possible all suggestions received as a result of the circulation of the first two.

While it is *not to be taken as a formal, official, all-inclusive document*, NOR IN ANY WAY AS AN ADDITION TO THE STATEMENT OF FAITH, it does represent the considered, united viewpoint of the Berean fellowship in regard to the principal issues that have arisen. It is not necessarily meant to be final and exhaustive—other problems can be considered later as circumstances require.

At the outset, let it be clearly understood that there is no desire to criticize others. Our purpose is simply to present our own position, with particular relation to the present circumstances. Reference to others will be kept to the minimum required to make our position and its reasons clear.

OUR IDENTITY and OUR NAME

First and foremost, we have been increasingly impressed during the past seven years with the *great value and importance of a clear distinction and identity in fellowship*. The Berean fellowship has maintained a clear, separated position for 37 years, since it was first necessary to stand aside from loose fellowship and toleration of error.

We desire to continue the benefit and advantage of this 37-year identity and stability. We firmly believe that the stand taken in 1923 was right and necessary for the preservation of the Truth. We freely recognize and confess mistakes in methods and attitudes due to the inherent weakness of the flesh and the natural limited perception of the human mind, but the general foundation and course of our fellowship from the first, we believe, in God's mercy and guidance, to have been sound.

In our approach to the problems and opportunities arising from the present developments, *this determination to maintain the value of our clear, separate position will be, God willing, our guiding principle*.

We earnestly desire, yea, *need*, the strength and support of all earnest brethren and sisters. We know that all who are at one with us in heart will agree with the reasonableness of our request that they seek our fellowship on the basis of a recognition of the soundness and correctness of the long established stand of the Berean fellowship. In this way they will contribute to the strength of the continuity of our position, and share its advantages with us. All who are truly of one mind with us will readily agree to restrict their fellowship to those who are identified with the Berean position.

To consent to a union of fellowship on any other basis would be to sacrifice the strength and stability that our consistent stand for 37 years has built up.

Some have objected to the name "Berean" on the ground that it implies a claim to certain characteristics and denies them to others. We would like to point out that it does not imply presumption any more than the name "Christadelphian"—Christ's Brother—can be said to. It is not meant to imply any claim or presumption but rather a dedication and allegiance and aim toward certain scriptural characteristics.

But is not the name "Christadelphian" sufficient? Sadly, we believe all must agree upon consideration that it is not. A name is simply to identify and distinguish. Therefore when any name is used by more than one separate group, some further identification is necessary.

Our determination to decline to consider merging with other groups and adopting any other name is not that we consider there is any special virtue or importance in the name itself, but because *it represents a continuous position and outlook established over many years*. We derive comfort and strength and stability from this consistent, continuous identity, especially in view of the many changes in principles, fellowship and outlook throughout the Christadelphian world in recent years.

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The second major point we desire to make clear is that WE HAVE NO INTENTION OF IMPOSING ANY NEW, OFFICIAL, BASIC REQUIREMENT OF FELLOWSHIP.

If some, in reading this article, find that certain matters they would like defined are not treated of, or to their mind are insufficiently treated of, we would ask that they receive the following as the explanation.

Our purpose is consolidation, not innovation. We desire to remove any occasion for the charge that we are setting up new requirements. Furthermore, we have been more and more impressed with the conviction that the real solution to many problems lies *not so much in specific restrictive legislation but in laboring to build and develop a higher and more spiritual plane of thought and action throughout the Brotherhood by the transforming power of the love of Christ.*

This is our great aim and fervent desire, and we frankly say that IT IS TO SUCH AS ARE WHOLEHEARTEDLY IN HARMONY WITH THIS AIM THAT WE APPEAL. Those who are satisfied with anything less than striving toward the beauty of the perfection of the holiness and goodness and godliness manifested in Christ will not find the Berean fellowship to be what they desire.

Where this desire exists and flourishes in united zeal, worldly and fleshly things will be cast away freely without the need of legislation, and many problems of conduct that have saddened and divided the brotherhood will be undreamed of. We believe, too, that God will protect and deliver such a body from many of the problems that have been allowed to trouble the disobedient and worldly.

We are equally anxious and determined, on the other hand, upon a firm defense and preservation of the original truths and principles upon which the Berean fellowship has always stood.

The following are the principal issues upon which we believe it wise at this time to reiterate our position.

* * *

I. THE NATURE AND SACRIFICE OF CHRIST

It was the determined agreement of the former Bereans who took part in the Jersey City Conference to insist upon an acceptance of the Ten Point Statement on the Nature and Sacrifice of Christ as a minimum safeguard against the erroneous theories long current in the Central group. Under pressure, this determination was not maintained.

We firmly believe that any who do not desire to *willingly and readily* express their approval of the Ten Point Statement designed to defend Truth and guard against error, are not of one mind with us, and consequently a union in fellowship with such would not be mutually beneficial.

The Ten Point Statement is as follows:

4 ERRORS TO BE REJECTED

1. That the nature of Christ was not exactly like ours.
2. That the offering of Christ was not for himself, and that Christ never made any offering for himself.
3. That Christ's offering was for personal sins or moral impurity only. That our sins laid on Christ made him unclean and accursed of God, and that it was from this curse and this uncleanness that Christ needed cleansing.
4. That Christ died as a substitute; that is, that he was punished for the transgressions of others and that he became a bearer of sin by suffering the punishment due for sins.

6 TRUTHS TO BE ACCEPTED

1. That death came into the world extraneously to the nature bestowed upon Adam in Eden, and was not inherent in him before sentence.
2. That the sentence defiled him (Adam) and became a physical law of his being, and was transmitted to all his posterity.
3. That the word "sin" is used in two principal acceptations in the Scriptures. It signifies in the first place "the transgression of law," and in the next it represents that physical principle of the animal nature which is the cause of all its diseases, death, and resolution to dust.
4. That Jesus possessed our nature, which was a defiled, condemned nature.
5. That it was therefore necessary that Jesus should offer for himself for the purging of his own nature, first, from the uncleanness of death that, having by his own blood obtained eternal redemption for himself, he might be able afterward to save to the uttermost those that come unto God by him.
6. That the doctrine of substitution (that is, that a righteous man can, by suffering the penalty due to the sinner, free the sinner from the penalty of his sins) is foreign to Scripture and is a dogma of heathen mythology.

We earnestly desire fellowship on the basis of a wholehearted oneness of mind, but we believe recent events have shown the fallacy of attempting to build fellowship on any basis involving compromise or insufficient investigation. We believe the principle of uniting first and "straightening things out" later is neither scripturally sound nor practically workable.

There must be a willingness to face the facts of the past that have brought about the problems of the present. Essential truths have been assailed. Friends of the Truth will gladly make clear their position, yea, will be anxious to make it clear.

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II. RESURRECTIONAL RESPONSIBILITY

On this question, we stand firmly and wholeheartedly upon Article 24 of the Statement of Faith that has been accepted among us since the days of bro. Roberts—

"That **at the appearing of Christ** prior to the establishment of the Kingdom, the responsible (namely, **those who know the revealed will of God**, and have been called upon to submit to it), dead and living—obedient and disobedient—will be summoned before his judgment seat "to be judged according to their works"; and "receive in body according to what they have done, whether it be good or bad" (2 Cor. 5:10; 2 Tim. 4:1; Rom. 2:5, 6, 16; 14:10-12; 1 Cor. 4:5; Rev. 11:18).

This truth is expressed equally clearly in the Instructor by which we have taught our children the way of the Lord for the same length of time—

132 Q.—What will Christ do first when he returns?

A.—He will assemble all those who are responsible to judgment, living or dead.

133 Q.—Who are responsible to judgment?

A.—All who know the truth, whether they submit to it or refuse.

Bro. Thomas defined the same basic principle in his "system of divine truth" entitled "The Revealed Mystery," Article 46—

"Those who have come to an understanding of the gospel, but have rejected it . . . come forth from the grave again to encounter the burning indignation of Christ, the Judge of the living and the dead, at his appearing and kingdom."

We believe that *light* is the ground of resurrectional responsibility (John 3:19; James 4:17), and the clear scriptural picture is that the responsible—just and unjust—will be called forth together for judgment at the last day—"at his appearing and his kingdom" (John 12:48; 2 Tim. 4:1).

This issue was fought through in the past by the pioneers of the Truth. Faithful brethren found that compromise on this basic principle is unsound and impractical. We believe our only faithful course is to maintain a clear and uncompromising position on this as to fellowship, so that we may be of one mind and may be free to teach our children in a clear trumpet sound without having other brethren whom we support in fellowship undermining our efforts and teaching them otherwise. The Truth cannot prosper under such confused conditions.

This is a serious issue, and goes far deeper than many realize. The prevalent incorrect and hazy conceptions about resurrectional responsibility undermine the one great solemn fact of all existence—the eternal majesty and authority of God over all His creation. We see it very clearly illustrated in the very beginning—authority, command, responsibility, and a calling to account. Adam was not asked if he desired to make a covenant.

This error engenders an entirely false and unwholesome conception of man's position before his Creator.

The issues of life and death depend upon the reality and vividness with which we keep these basic principles before our minds. We believe, therefore, that it would be a disastrous casting away of all the value of the past struggle if we were to unite with any who do not robustly discern, believe and actively support this basic truth.

There are various shades of error on this question, mutually tolerated within other groups. To open our arms to such on a compromise basis would be to insert the thin end of the wedge.

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III. EVOLUTION

We have been increasingly impressed with the necessity of a strong stand upon the original Christadelphian beliefs regarding Creation.

The attempts to reinterpret the early chapters of Genesis to bring them into harmony with current speculations regarding "geological ages" and "evolutionary development" is a clear repetition in these last days of the fatal trend in the early centuries when the "learned" and the philosophers took over the church and remolded its doctrines to the then current worldly conceptions of "science" and "knowledge."

We reject as unscriptural all theories of this evolutionary nature, such as that Adam was not necessarily the first man, but just the first "real" man—meaning the first "man" whom God chose to endue with capacity for worship, which is interpreted as "creating" man.

The Berean fellowship stands strongly on the original Christadelphian belief that *the first chapter of Genesis is a true, literal record of creation*, and not just a "vision" that Moses saw, representing long ages of evolution.

We believe the simple truth as testified in Exo. 20:9-11—

"Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God . . .

"For **in six days the Lord made heaven and earth, the sea, and all that in them is**, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

Referring to this passage, bro. Thomas said—

"The 6 days of Genesis were unquestionably 6 diurnal revolutions of the earth upon its axis. This is clear from, the tenor of the Sabbath law . . . Would any Israelite or Gentile, **unspoiled by vain philosophy**, come to the conclusion of the geologists by reading the Sabbath Law? Six days of ordinary length were ample time for Omnipotence."

We are well aware that the wisdom of the world considers this "foolishness," but we are convinced that if we are to be among the accepted, we must decide on which side we stand.

This divine truth is a providentially provided anchor of our faith. As long as we hold it fast in godly simplicity, we are protected against the drift toward evolutionary speculation.

As to modern speculations and theories about the antiquity and development of the present condition of things on the earth, we feel no need to apologize for, or reinterpret, the simple scriptural record. In the divine purpose, "science" doubtless has been guided in these last days to discover many wonderful facts and truths in order to bring about the desired conditions on the earth, but when they presume to speculate about the past and attempt to fix ages and periods and relationships and supposed evolutionary developments by methods based on their limited current observations of natural phenomena, they are leaving out of account the one great central fact of the universe that makes all their speculations meaningless—*the continuous, universal, ever-present direct power and control of God in the working of His will.* Of such, Jesus said (Matt. 22):

"Ye do err, not knowing the Scriptures, **nor the power of God.**"

Apart from divine revelation, man is utterly incompetent to speculate about the remote past. We have no difficulty in dismissing all these idle theories with the words of Paul in the first chapter of First Corinthians, particularly vs. 20 and 27:

"Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?"

"God hath chosen the foolish things of the world to confound the wise . . . that no flesh should glory in His presence."

This is why He confounds their wisdom, and why we know that their supposed "wisdom" in anything to do with His creation and purpose is foolishness.

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IV. CONFERENCES

Our convictions over many years, greatly strengthened by recent events, are that there is great wisdom in the words of bro. Roberts to be found in the Ecclesial Guide, Article 44—

FRATERNAL GATHERINGS FROM VARIOUS PLACES

These are beneficial **when restricted to purely spiritual objects** (i.e., let the brethren assemble anywhere from anywhere, and exhort, or worship, or have social intercourse together); but **they become sources of evil if allowed to acquire a legislative character in the LEAST DEGREE.**

Ecclesial independence should be guarded with great jealousy (with the qualification indicated in the foregoing sections). To form "unions" or "societies" of ecclesias, **in which delegates should frame laws for the individual ecclesias**, would be to lay the foundation of a collective despotism which would interfere with the free growth and the true objects of ecclesial life.

Such collective machineries create fictitious importances, which tend to suffocate the Truth. All ecclesiastical history illustrates this.

It is clear from ecclesiastical history that the practice of sending "representatives" to "conferences" was one of the major stepping stones to the Great Apostasy. We have a great fear of the consequences of any delegation of authority or power of "representation," especially when such "representation" is exercised at a distant place. This inevitably leads to centralization and a shriveling of the individual determination in regard to ecclesial affairs.

We believe that, in the providence of God, the Truth was well established by our pioneer brethren. We believe that system of Truth has had continuous existence among us, and is held by the Berean fellowship today. We therefore see no need for potentially dangerous "conferences" with other groups. It is the essential nature of conferences to lead to compromise, and these compromises are often worked out by a few who are not truly representative of the body, under the pressure of eloquence, emotion, and limited time.

In addition to the general dangers of conferences, there are various specific unsound aspects upon which we believe it is necessary in the circumstances to make our position clear. The following we believe to be misguided and unsound:

1. Any agreement to limit the investigation and consideration of any aspect of an issue which has affected fellowship in the past.

(It is very difficult to maintain soundness of fellowship even when every possible care and precaution is employed. It is impossible when there is an agreement to ignore the facts of the past which have created the conditions of the present.)

2. Any agreement to rule out discussion of any other issues than the "original cause" of the separation.

(When one group has had to separate from another because of toleration of error, all reason, Scripture and experience teach that, especially after a prolonged separation, great care and thorough detailed investigation of all doubtful points would be required to discover if there is any true basis for considering re-association.)

3. Putting any such proceedings under the control of any who are not of our fellowship.

* * *

V. SUING AT LAW

We believe, and have always believed, that the Scriptures forbid going to law against another for any cause whatsoever.

The command is plain. The addition of the phrase, "for any cause whatsoever," does not add anything to the command. It means the same without it. But it is added to indicate that we accept the command in its fulness, and to guard against a merely nominal acceptance which nullifies it by "exceptions."

This command regarding going to law against another is part of the *basic framework of the principles of the Law of Christ*, which forbids violence, coercion, resistance and retaliation for evil. We are not to use the law, or the powers of the law, against anyone in any way. To do so in *any* way is to violate the *whole* spirit.

This command is not simply a technicality which can scripturally be circumvented by subterfuge, threats, and the creating of false impressions of intentions to use the law. A threat to use the law, whether stated or merely implied with a view to intimidating, or coercing, not only violates the command, but adds to it the evil of deception.

This command is an *integral and essential part of the beautiful way of life in Christ*, and a clear perception of this way, and a clear distinguishing of it from the evil, deceptive, self-assertive way of the flesh, will enlarge our hearts and free us from the misconception that compliance with the *letter* of the law is sufficient and a *technical* obedience is all that God requires. The basic issue is our own character under trial and development in the inner battle with the evil of the flesh.

The undermining of this principle of non-retaliation and non-resistance was one of the principal causes of the Berean stand of separation in 1923. This principle was blurred and assailed during the first World War and in the "Constabulary" issue that followed.

We wish to keep this principle clearly distinct from what is termed the "Divorce" question. The issue of suing at law is far deeper and broader than just that. A clear stand on this issue is one of the necessary bulwarks of the true spirit of the Truth in these days.

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VI. DIVORCE

In relation to the brethren and sisters of Christ

We believe divorce is contrary to the commands of Christ.

We believe that remarriage after divorce is contrary to the commands of Christ.

"And unto the married I command, yet not I, but the Lord. Let not the wife depart from **(korizo—put asunder—Matt. 19:6)** her husband.

"But and if she depart, let her remain unmarried, or be reconciled to her husband. And let not the husband put away his wife" (1 Cor. 7:10-11).

We believe further that these 2 evils are not only contrary to divine command but are in *direct violation of the deep principles of the mind of Christ*. They will be eschewed as unthinkable by all true brethren and sisters of Christ.

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VII. WORLDLINESS

There are many who have thought the Berean fellowship too "narrow" and "extreme" on the issues of holiness and separation from the world. *We are thankful that we have such a reputation and we shall increasingly do our best to justify it*. The sad events in the brotherhood during the past few years have greatly strengthened our conviction that *looseness and worldliness have been the major source of all ecclesial problems* and of the purging trials that have been brought upon us, and that the only solution is an ever greater striving toward holiness and godliness.

We intend, God willing, to press increasingly for a closer walk, greater holiness, less worldliness. We are very strongly set against worldly habits, customs, fashions, amusements, entertainments, associations and affiliations. We cannot too often or too strongly remind ourselves and one another of the solemn words of John, James and Paul—

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For ALL that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15-16).

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4.4).

"What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? . . . For ye are the Temple of the Living God . . . Wherefore come out from among them and BE YE SEPARATE, saith the Lord, and I will receive you" (2 Cor. 6:14-17).

Let us make these spirit-words our banner and our ensign. Let us, in these closing, evil, Gentile days, show forth the divine glory of the beauty of holiness.

We recognize the existence among us of things and ways that belong to the world. We are greatly troubled by them. We believe that it was a preponderance of worldliness that led to the collapse of a large part of the Berean fellowship in 1953. We desire to build more soundly upon the lessons of the past.

Recent events have taught us many things. Those of us that remain have been drawn much closer together in the bonds of love and of the unity of the Spirit.

Reflection and experience has, we believe, taught us the cause of many of the weaknesses and failures of the past. *To be in harmony with God, the underlying spirit of any fellowship must be joyfulness, patience, gentleness and love.* These divine attributes are essential parts of the doctrine of Christ. They must permeate and dominate the whole body. Otherwise the whole fabric will gradually wither and die spiritually, however it may prosper and grow externally. *None are his brethren who do not wholeheartedly subscribe to these principles and actually APPLY them as the basis of their life in the Truth.*

We have been impressed more and more with the conviction that there can be no communion between looseness and holiness, no fellowship between worldliness and godliness, no oneness of mind and walking together between the mind of the flesh and the mind of the Spirit. True divine fellowship can only exist between those who are mutually and heartily and joyously dedicated to the principle of pressing on toward perfection.

We are not in sympathy with the over-hastiness that has at times been manifested to apply the processes of withdrawal of fellowship. We believe the gentle and loving Law of Christ provides and requires a course of humble, patient endeavor toward reconciliation and unity of mind.

Still, the true Body of Christ is a closely-knit unit—by command and by choice—and the spiritual health and welfare of one affects all. Infractions of the divine law that are defended or persisted in cannot be overlooked or ignored or brushed aside as just some one's "private life" that is none of our responsibility or concern. Such an attitude completely fails to comprehend the glorious, joyful oneness, inter-dependence and communion of the true Body of Christ.

The following we mention as an example and because this particular matter has played a part in the "reunion" problem of one ecclesia. It is part of our agreed basis of *fellowship* that the brethren of Christ cannot take part in politics (Article 35, Doctrines to Be Rejected). When brethren persist in violation of this principle and vote in the world's elections, it becomes our duty, in accord with the principles of Matt. 18, to carry out the commands relating to withdrawal, for the preservation of the unity and spirit of the Truth among us. Otherwise our "Basis of Fellowship" ceases to be a basis of *fellowship* at all.

The great tragedy of compromise and looseness is that it is progressive, and its trend is ever downward. There is no standing still. We are either, by constant effort, drawing toward greater godliness, or we are drifting downward into the ways of the flesh. Paul "ceased not to warn night and day with tears," knowing the flesh and its inevitable tendencies.

We believe that all that has happened has had the divine purpose of forcing this realization and conviction upon us. We must repeatedly be put through the purging and purifying process of divine love. The way of life and godliness is a far greater and more revolutionary thing than most realize—

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new!"

* * *

VIII. MILITARY SERVICE

As we consider current problems arising in the Household, we notice that there is a definite trend away from the original position upheld by the brethren of some years ago in respect to military service. There is a present tendency to accept non-combatant service, and service in the Merchant Marines. Work under the supervision of the Military and in munitions factories is also making it difficult for the brethren to secure exemption as religious conscientious objectors.

Our position in this respect should be clearly understood and consistently maintained, not only as a doctrinal principle of our Faith, but also as a *way of life* to be upheld and exemplified by the purity and holiness of our walk before God, and by our strict adherence to the precept that calls for separateness from all the institutions of the world.

In our endeavor to render acceptable obedience to God, we find it necessary to ask for exemption from both combatant and non-combatant service in any branch of the armed forces. And in order that our lives may be found consistent with our convictions in this respect, we should refrain from taking employment in any capacity under the supervision of the Military or where the principal line of work is the manufacture or supply of arms, munitions or military equipment to the armed forces.

This is so because it is our sincere conviction that the laws of God, which transcend all human laws, definitely and unmistakably forbid His children having any connection with the martial organizations of the country in which they live.

* * *

IX. THE FORMULA FOR FELLOWSHIP

There is at present a movement for a realignment and a new form of reunion on the basis of an acceptance of the "BASF without reservation, enforced in fellowship." This is all very well *as far as it goes*, but we believe that recent events in the brotherhood have clearly shown that just a bare affirmation to this effect is not a sufficient basis for a lasting unity.

Reason, Scripture and experience teach that in each case there must be sufficient investigation to give assurance of oneness of mind. More care will be required in some cases than others, and no simple password can be set down as the only requirement. Certainly mass amalgamation on a majority vote basis is utterly inadequate to preserve the Truth, for the dissenting minority that comes along with the majority may bring every form of error. A majority vote is, as clause 5 of the Constitution specifies, the brotherly way to determine "order and arrangement," but *fellowship* is an *individual* matter.

The only generalization that can be made is that in any consideration of a unity in fellowship, *sufficient mutual investigation must be made in each individual case to maintain the Truth among us to the best of our ability.*

To avoid any appearance of harshness, or of the erection of any unnecessary barriers, we would like to make it clear that we desire it to be as easy and pleasant as possible, in faithfulness to the Truth, for any to join or to return to us who have come to a full unity of mind with us on the problems confronting the Brotherhood.

We recognize that it would be the prerogative of each ecclesia to determine the amount of personal interviewing necessary in any particular case. We believe it is a basic principle that the Truth is an *individual matter*. Each individual must be considered as an individual, but we are anxious that it be done as gently and unofficially and briefly as is consistent with the Truth. We have no thought of interrogation just for interrogation's sake, but rather speedy and joyful reception as soon as unity of mind is established.

However, it is the mind of the Berean fellowship—particularly in the light of the insufficiently-considered mass movements in fellowship of the past few years—that this scriptural aspect of *individual consideration* should be mutually accepted in any discussion of resumption of fellowship, and should be honored in principle, though truly applied in humbleness, kindness and wisdom.

The events of the past few years have deeply impressed us with the wisdom and truth of the words of bro. Roberts in 1896, speaking concerning fellowship problems near the end of a life of conflict and struggle for the Truth—

"Our circulation would have been a large one, after 32 years' publication, if we had chosen to broaden out to the diluted forms of truth that are current in sundry quarters . . .

"We would rather walk with an afflicted few in the scriptural purity of the hope of Israel (with all that that involves), than run with a prosperous multitude in the loose and polluted ways of the natural man. The looseness may be convenient for the time being, but there hastens a time when it will be highly inconvenient.

"When God speaks again by Christ returned, the inconvenience of this adhesion to His holy, narrow ways will turn to felicitation, joy and gladness . . .

"Experience over a wide and constantly fermenting field shows that unless there is a resolute adhesion to the position of divine wisdom, recovered with much difficulty during the last two generations, there is danger of easily losing it all: NOT ALL AT ONCE, BUT POINT BY POINT—ONE POINT AT A TIME UNTIL ALL IS GONE . . ."

* * *

In conclusion, we cannot too often or too strongly emphasize our deep conviction that there can be no true, sound, strong, spiritual fellowship on any basis other than eager, mutual yearning toward the divine beauty of holiness. There is no other power that can truly unite us spiritually, and mark us out from the rest of the perishing world.

There can be but one True Bride of Christ, and she will be marked by an all-consuming love for her Lord, manifested in a constant striving toward the beautiful ideal of spiritual perfection described in the words of the Spirit through Paul—

"A glorious ecclesia, not having spot, or wrinkle, or any such thing, but holy and without blemish" (Eph. 5:27).

Without the eager, mutual acceptance of dedication to this divine ideal, all else is meaningless and dead. This must be the heart and power of any true fellowship. The Berean fellowship is deeply conscious of its many human weaknesses and imperfections, but it is lovingly united in a realization of, and strong desire toward, the great beauty of this pattern of the chosen Bride of Christ.

We earnestly appeal for the support and fellowship of all who will enthusiastically stand with us upon the foregoing truths and principles.

Let us strengthen and encourage one another—in the few days that remain as the war-clouds gather ominously around Armageddon—to manifest the beauty of that divine community, the holy and separated Bride of Christ, awaiting her Lord in purity and patience in a world given over to pleasure and sin.

The Four Accounts of the Resurrection

The accounts of the resurrection of Christ by Matthew, Mark, Luke, and John are not inconsistent with each other, though in some features they vary. Some seem to think the statement that "He appeared *first* to Mary of Magdala" is inconsistent with the testimony of Matthew, that he appeared to certain "women."

There is no inconsistency here. He *did* appear to Mary first; he *did* appear to those women: It does not say "first." Even if it did, there would be no difficulty—there were 2 Marys among them.

There were a number of women related to the transactions of the resurrection morning. We find (Matt. 27:55; Mark 15:40-41) that "many women" had followed Jesus from Galilee to Jerusalem.

"Among whom were Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children."

These many women were witnesses of the crucifixion, and also of the deposit of the body of Christ in the tomb of Joseph (Luke 23:55, also Mark 15:47); after which they returned and prepared sweet spices and ointments, and rested on the Sabbath (Luke 23:56), having arranged for an early visit to the sepulchre on the first day morning to embalm (Mark 16:1).

In the early visit, most of "many women" appear to have taken part (Luke 24:1), and at first in one band. The several accounts may be pieced together thus:

Before the arrival of the women, there had been an earthquake and angelic manifestation attendant of the resurrection of Jesus, throwing the keepers of the tomb into a panic (Matt. 28:2). The women, who had wondered how they were to obtain access to the tomb, arrive and find the stone rolled to one side, and the sepulchre.

They conclude the body had been taken away, and are perplexed (Luke 24:2). Mary Magdalene, leaving the other women at the sepulchre in their perplexity, returns and tells Peter (John 20:2),

"They have taken away the Lord out of the sepulchre, and WE know not where they have laid him."

In Mary's absence, two angels appear at the sepulchre, in whose presence the remaining women stoop, affrighted, to the earth. The angels inform the women of the resurrection of Christ and tell them to go and tell his disciples. They depart quickly with fear and great joy, and run to bring the disciples word (Matt. 28:8).

Mary returns with Peter and John, who inspect the empty sepulchre, and see the left clothes of the dead. Not knowing the Scriptures that Jesus should rise again from the dead, sorrowing curiosity satisfied, they go again to their own home (John 20:2-10),

Mary remains behind, and stays outside the sepulchre weeping. In a short time she takes another look into the sepulchre: this time she sees the angels who had some time before appeared to the rest of the women. She does not know them to be angels, but probably supposes them to be visitors. They ask her why she weeps.

"Because they have taken away my Lord, and I know not where they have laid him."

Having said this, she steps back to resume her position outside the sepulchre, and sees a third person, whom she supposes to be the gardener. She instantly asks him where he has laid the body of Jesus. The response reveals to her the delightful fact that *it is Jesus himself!* Forbidding her to touch him, he tells her to go and tell his disciples that he is about to ascend.

The other women, yet on their way, having been angelically apprised of the resurrection, are met by Jesus, who salutes them, and tells them to go and ask his brethren to meet him in Galilee. They hold him by the feet, and worship him. There is no interdiction against touching him, as in the case of Mary, the cause being removed (Matt. 28:9-10).

Mary Magdalene arrives at the place of the disciples' stay, about the same time as "Joanna and Mary, the mother of James, and the other women that were with them" (Luke 24:10). The women (all of them) tell what happened; but their words seem as idle tales.

Two of their company afterwards (during the day) go on some business to Emmaus; and while on the way, are joined by the Lord, who converses with them, but holds their eyes, and reveals himself to them at the end of the journey and then disappears (Luke 24).

The two from Emmaus return and narrate their experience. While they are discussing the matter, Jesus himself appears, shows the nail marks on his hands and feet, submits to be handled, and eats before them in their midst, Thomas being absent.

Thomas returns after the interview, but refuses to believe what he is told, unless he sees Christ for himself, and is allowed to put his fingers in the holes of the nails and spear.

Eight days afterwards, the disciples being again assembled, and Thomas being with them, Jesus again appears in their midst, and addresses himself specially to Thomas, whose scepticism disappears.

Afterwards the disciples return to Galilee, where Christ appears to them several times. Finally, at the end of 40 days (the disciples having returned to Jerusalem) he takes leave of them at Bethany.

This enumeration of events, which is consistent with a strict collation of the four narratives, admits of the statement of Mark being correct, that Jesus appeared "first" to Mary Magdalene, and therefore dispenses with the necessity for rejecting any or any part of the New Testament narratives, which are all sustainable in respect of authenticity.

It is, however, worthy of observation that the evidence of the resurrection of Christ does not lie with these narratives. They form a part of it; but are not logically essential to it, though they collaterally strengthen it much. The evidence of Christ's resurrection in the testimony of the apostles, as recorded in the Acts and Epistles, would be conclusive even if God had not granted us the kindness of a circumstantial narrative by credible eye-witnesses.

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Current Events Fulfilling Prophecy

"I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there"—Ecclesiastes 3:16

POPE BUILDS VATICAN'S DIPLOMATIC MUSCLE. One of Pope's most cherished dreams has been to invigorate Holy See's atrophied diplomatic muscle. He took initiative with series of historic journeys to Asia, Africa, & N. & S. America—most widely traveled pope in history.

Now he has summoned over 80 Vatican ambassadors & mission heads to Rome for first full assembly of papal diplomats in history, to chart Vatican's next moves toward better relations with Communists & non-Christians.

Just how successful Pope's past diplomatic overtures have been is underscored by fact that Holy See now has right to name bishops in all E. Europe except Albania; maintains diplomatic relations with 8 Arab states.

It has pointedly avoided diplomatic relations with Israel, since Rome refuses to acknowledge Jewry's special relationship with Palestine.

Another diplomatic leap forward was taken last July when Vatican was formally represented at the Helsinki Conference on Security & Cooperation in Europe—the first international assembly in which Vatican was an active participant (not just observer) since 1815 Congress of Vienna (Tm 9:3)

NOTE: Several key points: 1. Pope now has gained right to name bishops in all Russian-ruled E. Europe countries. 2. Rome has diplomatic relations with 8 Arab states. 3. Rome has never recognized Israel's existence, and rejects diplomatic relations with it. 4. Russia invited Pope to send an active participant to the Helsinki Conference on Europe Security—FIRST SUCH POLITICAL PARTICIPATION SINCE FALL OF HOLY ROMAN EMPIRE NEARLY 200 YEARS AGO.

EAST GERMANY'S "MIRACLE": RUTHLESS & EFFICIENT. E. Germany has become 9th largest industrial power in world, & by far the richest Communist state per capita. Already has passed Italy in per capita income: closing in on Britain. Though smaller than Cuba, E. Germany now produces more than whole of Hitler's pre-war Reich.

E. Germany economic miracle even more miraculous than W. Germany's. End of WW II left W. Germany with the mines & factories of the Ruhr, an industrial base only partly destroyed. E. Germany got fields & forests of Prussia & Saxony. What leftovers there were, Russia took away. Whole factories were shipped to Russia. And when loot was all removed, Russia ripped up rail-tracks & took them too.

While US poured Marshall Plan money into W. Germany, Russia siphoned off any spare cash in East. E. Germany paid Russia \$15 billion direct reparations, plus untold amounts under extortionist trade agreements.

Even more harmful than loss of factories & machines to East was loss of brains to West. Between '49 & '61 (when Wall was built), nearly 3 million E. Germans fled to West—mostly young, talented, & educated. With so many problems, how did E. Germany even survive, let alone achieve such prosperity? Because East Germans are still Germans.

East Germany is beyond doubt the most closed society in Communist world—more regimented in many ways than Russia itself. Even mild criticism of govt. gets people into trouble. A man who recently, while drunk, insulted an Interior Ministry official was given a 4-year sentence. 300,000 Russian troops still occupy the country. (Tm 10:1)

NOTE: A horrible and highly efficient despotism: a dreadful but tremendously productive ant hill of slave labor. Germany must furnish the sinews of the King of the North's might. Both Germanys are economic miracles. Subjected and united to Russia as Gog and Magog, they will form a humanly-invincible power.

LEFT-RIGHT CONFLICT IN CHILE. Castro tried to warn Allende that only road to Marxism was with a gun, but Allende was committed to Marxism AND democracy, & he wouldn't listen. It was not just another Latin

American coup, & Chile was not just another Latin American country. With its large middle class, its long & proud democratic tradition, & its record of political stability, Chile is one of most advanced L.A. nations.

Violent failure last week of Allende's "democratic" Marxist experiment marked ominous new turn in Latin America's search for political stability & economic reform. Whatever the truth, coup revived fears of U.S. meddling.

By the end of Allende's first year, signs of trouble already growing. Farm production took a nosedive; copper output slumped alarmingly.

Trouble began in earnest last fall when Allende proposed setting up a govt. trucking firm. Chile's truckers walked off their jobs. Commerce in the narrow, 2600-mile-long country, which depends on highway transportation, ground to a standstill: 80 pet. of stores closed in the capital; doctors, lawyers & other professionals joined the sympathy strike.

At end, Chile in state of collapse that can only be compared to last days of Germany's Weimar Republic in '30s (just before Hitler). Inflation rate rising each day to new all-time highs—way over 300 pet. a year—& Chilean currency had been devalued on black market by 10,000 pet. in Allende's 3 years. Daily bread lines were a block long, & gasoline lines much longer. Official prices in stores incredibly high.

In Allende's violent overthrow & sudden death, Chile's long record of democratic rule was suddenly & brutally snapped. (Nwk. 9:24)

* * *

For 2 terrible days last week, capital of Chile turned into a bloody battleground. Planes roared in at rooftop level, firing rockets & sowing bombs; tanks rumbled thru streets, tearing holes in bldgs. with cannon-shells. Presidential Palace disappeared behind a veil of smoke & flames. Inside it, Chile's Marxist President Allende died as an army junta took over Chile.

His downfall had implications that reached far beyond Chile's borders. His had been the first democratically elected Marxist govt. in Latin America (& in world). Leftists will conclude that revolution is a surer route to power than ballot box. Anti-imperialists everywhere immediately assumed U.S. was behind Allende's downfall. Democracy has all too often been the victim of S. America's tragic history of violence & upheaval. Today, ¾ of its 200 million people are under military rule.

Allende may be more potent dead than alive. His overthrow may convince radicals that violent revolution & repression of all dissent is the only way to socialism. Next time a popular Marxist leader appears in Chile, his path to power may not be quite so peaceful. (Tm.9:24)

NOTE: The tragedy of Chile is a miniature of the tragedy of mankind. Some men are strong and capable, and some are weak and dependent—the iron and the clay. Some have position and power and wealth, and some do not. The strong and able and privileged always consider themselves as somehow entitled to more luxury and advantage and a higher standard of living than the weak. The basic motive of the flesh is selfishness and greed and special privilege. "Men will praise thee when thou doest well to thyself." Out of fear of upheaval and disruption of their privileged position, or out of desire to feel or appear "generous," the strong—after they have well taken care of their own comforts—make minimal provision for the weak, and feel quite magnanimous. Some among the strong and capable, like Allende, either have the pitiful illusion that this basic human greed and disparity can be cured by human means—by turning everything upside down and putting the weak and incompetent in place of the strong and competent (that is, that they can defy the decree of God and establish peace and paradise without righteousness and submission to God)—or they incite the weak against the strong for their own personal advantage and glory. The highly artificial and fragile greed-and-luxury motivated US society—dependent upon so many vulnerable factors (transportation, communication, power supply, food distribution, etc.) to keep operating—may not be as securely far from a Chilean holocaust as might appear. The Chileans, long used to stable "democracy," were sure "It couldn't happen here." There will be no millennium, no peace, no "Great Society" or any other such wishful fantasy of unregenerated flesh, until Jesus Christ builds such a society on the essential basic foundation of holiness and reverent, obedient submission to God. "Not my will, but Thine, be done."

SAUDI ARABIA ROCKETS TO PROMINENCE. World's fastest economic growth rate: 16 pet. a year. Reason is oil. Without oil, would be a backward desert; with oil, fast becoming a world power. Moving into position where even great world powers will have to listen when Saudis speak. Only nation able to stave off world energy crisis. Producing 8 million barrels a day. By '80, will have to produce 20 million barrels a day to satisfy West's demand.

They can. But WILL they? Till recently, U.S. confident Faisal would never shut oil tap: long-standing ties with U.S. considered too strong for that. He's fiercely anti-Communist. He's grateful to U.S. technology for finding & extracting the oil that gives him power. Has turned to U.S. to build up his army, & to industrialize his country.

But his pro-U.S. sentiments are running headlong into ever-increasing pressures on other fronts. Ever since crushing defeat in '67 War, Arab leaders have been pressuring Faisal to use oil boycott threat as level to make U.S.

force Israel to withdraw. Faisal, a fanatical anti-Zionist, has become increasingly enraged over Israel's refusal to hand back conquered Arab lands—and especially by Israel's insistence it will retain all Jerusalem, one of holy cities of Islam.

Saudi Arabia facing a strange economic problem: it's making too much money. It just can't use all it's getting. Income is just piling up in useless \$ reserves, & Saudis have been burned lately by \$ devaluations. Far better, they say, to leave oil in ground where value sure to increase. (Nwk. 9:10)

NOTE: Suddenly the whole axis of the world turns on Saudi Arabia, and the once proud and mighty nations of Europe—who imperiously ran the whole world for centuries—are crawling on their hands and knees to humbly seek Arab favors. What a revealing exposure of the true state of European weakness, like the final evaporation of the fading British Empire myth in the 1956 Suez fiasco! Who will control Arabia's oil, and thereby control Europe, has become the world's most pressing question. We expect Arabia, as Sheba and Dedan, to be allied with Tarshish. Arabia's present sudden prominence gives great significance to bro. Thomas' conclusion that there would probably be an alliance between Christ and Arabia (submission of Arabia to Christ) before Armageddon—a circumstance forming part of the reason for the furious descent of Gog.

WORLD'S WEATHER. Growing evidence around world that major shift in earth's weather may be under way. Freakish droughts, storms & floods all over globe, coupled with long term changes in temperature and rainfall. Could profoundly affect world food production, & welfare of millions.

Prime example: region south of Sahara Desert. Millions there threatened with starvation in one of worst droughts on record: edge of desert creeping south 30 miles per year, burning out grazing land, farms & towns.

Broad belts of drought across Russia, India & China caused shortage of vital grain last year. Pakistan, Mexico, Tunisia & Korea ripped by disastrous floods this year. Northern Hemisphere slowly cooling since '40s; Equatorial Zone getting wetter; arid regions getting drier. (USN 9:3)

NOTE: The "signs in the heavens" (Luke 21:25) that are to herald Christ's return are primarily in the political heavens, but in many cases of prophecy we find the symbolic sign reinforced by a literal counterpart (as the 7th Vial poured into the "Air" as the arena of warfare—Rev. 16:17). The above account of current weather disruptions is clearly a contributing part of the final "time of trouble such as never was."

ARAB OIL SQUEEZE IS ON. Last week, Arab-Israel dispute & global energy crisis combined to form a potentially explosive mixture. Kaddafi suddenly nationalized all foreign oil companies, thereby threatening to set off oil war between oil-rich Arab world & thirsty industrialized West. US may soon be faced with painful dilemma of having to either cut oil consumption drastically, or to conduct its foreign policy under Arab thumb.

Arab oil squeeze is on—and move reflects a fundamental shift in nature of Mideast crisis. Having no prospect of settling their feud with Israel by arms, Arabs have turned to their only really potent weapon—oil. Real target is US, & its continuing support for Israel.

Arabs know US is vulnerable. By even conservative estimates, US oil consumption will hit 24 million barrels a day by '80, yet domestic production can't increase much from present 11 million barrels a day. US will have to import up to 60 pct. of its oil. Jap & Europe demands will double also.

Oil scramble seems to have taken Washington almost completely by surprise. For years, energy policy has been pushed into background by Viet War & domestic crises. Not till last week did Nixon call top oil & energy policymakers together for full-scale review of dismal outlook.

Result was a crash energy program reminiscent of post-Sputnik space effort. Nixon announced US aiming for energy self-sufficiency in 3 to 5 years: pushing Alaska pipeline, deep-water ports to handle super-tankers, pumping oil being held back for military emergencies, authorizing strip mining of coal reserves, & speeding up nuclear plant construction.

Kaddafi's move had clearly brought US up short. He took over a 51 pct. control of all Libyan oil operations, & announced a further boost in prices, already up to \$4.90 per barrel from \$2.30 last spring. What's more, he said \$s no longer acceptable in payment: must be a strong, hard currency or gold. Libya's takeover does more than just underscore US's & oil industry's weakness: it opens way to similar action in Persian Gulf where major US investments & operations are, & where recent agreements daily look shakier. US considers King Faisal of Saudi Arabia the key man in oil war. What he wants is some sign of motion in long-stalled Mideast dispute. He believes US must nudge Israel into giving up occupied lands. But just how tough can US get with Israel? Given, US's clear cut commitment to Israel security, & given strength of pro-Israel lobby in US, a major policy shift seems out of question.

Americans must adjust to fact that thru inaction & improvidence US has become dependent on foreign sources of fuel. No longer are US's once seemingly inexhaustible natural reserves enough. (Nwk 9:17)

NOTE: In its greed and pursuit of the "good life," the West has blindly assumed 2 fallacies: that the world's energy resources are inexhaustible, and that the Arabs would not "dare" to cut off the oil. Even apart from political considerations, it is obvious folly for the Arabs to permit the pouring out of their oil at a rate that depresses its value by abundance, and that brings in money faster than they can put it to use. There is only so much oil: everyday its

value in the ground increases, especially as it is held back. The whole oil picture is pure Alice-in-Wonderland fantasy. Even at best, with uninterrupted flow, the very cost of the needed oil by 1980 will disrupt the world money markets and make the Arabs the world's bankers. The irony is that a large part of the oil US uses is pure unproductive waste—on foolish "luxuries" and "comforts" and "pleasures" far beyond sensible necessities. The whole shallow concept of "happiness" is to wallow in more and more burdensome "luxuries" that no one can afford.

CHURCH OF SCOTLAND. Recent study reveals 68 pet. of clergy suffer mental, psychoneurotic & personality disorders. (Tm. 9:3)

NOTE: It necessarily MUST be so—"blind leaders of the blind." ALL who are out of harmony with the Truth of God "suffer mental, psychoneurotic and personality disorders." This is the sick condition of the whole world.

CITIES RUINING OWN WEATHER. Sprawling urban centers becoming "heat islands" that twist climate for millions—alarming problem for future. Of all ways man tampers with his environment, few can compare in scope with how a city influences weather. Bigger the city, bigger the influence.

Urban centers can be 10 to 20 degrees hotter than surrounding environs. City dwellers get more rain, & far greater number of damaging flash floods. Water doesn't soak into ground because of all the concrete. In winter, a metropolitan area will get up to 100 pet. more fog than rural areas. Not as much wind in cities as in country: so pollution isn't carried away, & heat hangs in atmosphere. City air has 100 times more dirt than country air.

First step man takes in building a city is to replace trees & grass with asphalt, concrete & brick. These wreak havoc on natural weather patterns. They absorb heat like giant storage batteries by day; radiate pent-up warmth all night. Big buildings store heat, radiate hot air, break up wind currents—leaving urban center with stagnant air.

A city's air pollution—held stationary over urban sprawl by a dome of hot air—has most drastic health consequence. It's a contributing factor in wide assortment of respiratory ailments, including lung cancer, bronchitis & emphysema. And difficult breathing strains the heart.

As more & more move into cities, the boundaries of one megalopolis overlaps another, & heat islands join, covering 100s of sq. miles. (USN 9:17)

YOUTH-GANG VIOLENCE RISING. Juvenile war erupting again—with automatic weapons: growing bolder & more violent. Unprecedented number of murders involving gangs: widespread community concern. To get money, gangs attack at random, often selecting elderly as targets. They aren't afraid of police because they aren't afraid of what courts will do. Parents, if they have any, don't or can't control them; so things just get worse & worse.

Several Los Angeles gangs claim memberships as high as 1500. In Watts (Los Angeles' black ghetto) nearly half of those who get to 10th grade do not make it to graduation, while drop-out rate in affluent neighborhoods is under 2 pet. Without an education, young Blacks have little chance for steady work. Watts unemployment in 16-to-24 age group is 46 pet. Confidence that govt. will do anything for them is at lowest ebb, so they're turning to gangs.

Easy access these days to guns & cars has brought sharp increase in shooting incidents, & wide-ranging scope of gang activity.

In NY, over 350 gangs known to police—a 50 pet. rise in a year. Over 100 known gangs in Philadelphia, but total thought to be much higher. Police know of 220 gangs in Chicago. (USN 9:17)

NOTE: The first human city was built by the murderer Cain (Gen. 4:17). The next reference to city-building is by the violent Nimrod (Gen. 10:11). Next is proud, godless Babel: "Let us build us a city and a tower" (Gen. 11:4). The cities of men have always been centers of sin and evil, squalor and misery, violence and oppression. But they are also centers of wealth and excitement and convenience and power. A great worldwide change is coming soon. All the world's big cities today are a blight and a crime against the earth.

WHY CAN'T WEST SEE RED LIGHT? Chou En-lai has just told the party faithful: "Relaxation of tensions with non-Communist states is a temporary & superficial phenomenon. It throws the enemy into confusion & causes division among them. This is favorable to Communism."

Russians are telling their people same thing. Suslov recently said "There is not, nor ever can be, peaceful coexistence between Communism & Capitalism." (USN 9:17)

NOTE: Like Hitler in Mein Kampf, Russia and China are clearly telling the world of their evil intentions and ambitions. But Europe learned nothing from the tragedy of the Munich appeasement of Hitler, and a new and far more tragic Munich looms.

U.S. EDUCATION'S DECLINE. Widespread disillusionment among parents & taxpayers over billions lavished on education: only 31 pet. now think well of U.S. educational system, compared with 61 pet. in '66. Many questions being asked about what the money spent in '60s accomplished. Large expenditures have gone into "compensatory" programs: so far scores show that no significant improvement has resulted.

In late '50s, "new math" was hailed as breakthrough. Recent study finds money spent on training teachers & rewriting textbooks in "new math" largely wasted. Nearly a full generation has learned a smattering of "sets," "variables," and "binary operations." But many students have failed to learn the arithmetic needed to balance checkbooks, figure income taxes, or compare prices at grocery store.

Spent on education: in '63, \$35 billion; in 73, \$95 billion. Nearly all large city school systems on brink of financial disaster. (USN 9:3)

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SCHOOL ARSON, VANDALISM, THEFT costs U.S. at least \$½-billion yearly. Trouble is not confined to low-income areas. (USN 9:3)

NOTE: The violent confusion and corruption in the US educational system is an appalling but encouraging sign of the last days. The Detroit school teachers were on strike for 2 months this fall, keeping the schools closed, disrupting the education of ½ million children, and brazenly defying the courts and the law. The conditions of utter immorality in US colleges, as revealed by repeated newsmagazine articles, are too vile for printing in the Berean. All restraints and regulations have been cast aside. Great names (like Harvard) that were once respectable halls of learning are now dens of immorality. What will the next generation bring forth—schooled in licentiousness and contempt for law?

EGYPT MAKES PEACE WITH JORDAN. In recent years, Hussein treated as a pariah in Arab world because he drove Palestine commandos out of Jordan. Last week, hard feeling vanished. Sadat announced Egypt resuming diplomatic ties with Jordan: expect Syria to follow suit.

Apparent reason: Faisal of Saudi Arabia, who wants unity among conservative Arab states to counter radicals led by Libya's Kaddafi. Faisal told Sadat that financial aid to Egypt would depend on Sadat making peace with Hussein. (Nwk 9:24)

NOTE: The Arab states are lining up into 2 groups exactly as prophecy requires: Egypt-Jordan-Arabia vs. Libya-Syria-Iraq. This is very interesting and encouraging. We look forward to seeing the former group more and more US-oriented, and the latter group more and more Russia-oriented.

US DOMINATION OF WORLD ECONOMY FADING. End of an era. Startling change in US position. Measured by output-per-person, US has suddenly fallen from perch it long held as world's richest country. Switzerland, Sweden, Denmark, & Germany have all moved ahead of US. Total output in Switzerland is \$7000 per person per year; US is 5th with \$6000 Canada 7th with \$5000; (once-mighty Britain not even among first 10).

Erosion of US economic supremacy promises to deepen in coming years. US share of world production falling. Since '66, West Europe & Japan have surpassed US in rate of economic growth. US also lags in improvements in productivity. Other countries plow back into new plant & equipment a bigger share of annual output than US does. Average US factory workers gets \$3.85 an hour; a Swede gets \$4.00. (USN 9:24)

NOTE: For years, US has taken for granted that by some arbitrary God given right, it leads—and is destined to lead—the world in everything. It has lived far beyond its means, grandly and ostentatiously scattering its wealth around the world and squandering its dwindling national resources on riotous living. If is dedicated to selfishness and pleasure. Everyone demands more and more, and is willing to give less and less in return. It is essential that US be humbled and weakened, so that Russia may rise in world power and presumption.

PAX AMERICANA FADES. US for many yrs. has been accustomed to use its economic means to support its political ends. Foreign aid, trade concessions, stationing troops abroad are manifestations of this policy.

Now US's economic weight in the world has diminished. Its currency has been weak, its trade unbalanced, it is falling behind even on rather modest foreign-aid commitments.

The experience of US today is a repeat of what began to happen, 50 yrs. ago, to Britain. The Pax Britannica was good for Britain & for the world while the British had the resources to maintain it. Economic erosion & war put an end to that role. The world has been a less peaceful & less stable place ever since. But there was nothing the British could have done about it.

Henceforth, US political initiatives will have to take into account its economic limitations. (Nwk 10:22)

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SECOND BEST: US GETTING THERE ALL TOO FAST. US used to make 76 pet. of world's autos, now 33 pet.; 47 pet. of steel, now 19 pet.; following WW II, US built most of world's merchant ships, now 2 pet.; now down from first to 3rd in machine tool manufacture; 40 percent of Americans walk in imported shoes. (USN 10:29)

NOTE: Pax Britannica, so haughtily invincible a century ago, is now a faint and amusing memory. How we used to wave those proud little schoolchild Union Jacks, as "Britannia Ruled the Waves"! And the Pax Americana is fading fast: how brief was THAT comet! The men in the Kremlin have plans for a universal Russian Peace, when the

law shall go forth from Moscow, and all freedom and opposition shall be crushed. Humanly, this is inevitable, as US fades like the decadent Roman Empire, but God will intervene with the true and eternal Peace built on holiness and righteousness. .

TANZAM RAILROAD. In the long and colorful history of railroading, few tracks have ever been laid any faster than those of the Tanzam Railway, which is moving southwest from the Tanzanian port of Dar es Salaam to the copper belt of Zambia at the extraordinary rate of 3 miles a day.

The 1200 mile line, financed by a \$400 million interest-free loan from China, is being built by 15,000 Chinese and 35,000 Zambians and Tanzanians. The hardest part—21 tunnels, 200 bridges, 1000 culverts—already completed.

It's due to be finished late in '74, nearly 2 yrs. ahead of schedule. It will give Zambia's copper direct all-Black ocean access. (Tm 10:8)

NOTE: A thought-provoking fact in a fast changing world. The West's political & industrial dominance is over. Well within our past lifetime, Tanzania and Zambia were secure & docile British fiefs, and China was a chained, helpless and abused giant.

THE AUTOCRAT. Dissent is nothing new in Russia, & neither is the way today's men in the Kremlin try to silence it. Since the 18th century, Russian writers and intellectuals have cried out in protest against the autocratic abuses of leaders steeped in the tradition of Mongol despotism.

And it was Czar Nicholas I—not Brezhnev—who pioneered the technique of dealing with troublesome dissenters by putting them in insane asylums.

Perhaps the ultimate Russian dissenter was Lenin, who himself spent 2 years in prison & 3 years in exile in Siberia. But when Lenin came to power, he and his Communist heirs—like the Czars before him—ruthlessly attempted to suppress any hint of opposition. (Nwk 10:8)

NOTE: This is the fearful specter that increasingly looms over the world, and only an enfeebled and decadent US stands in the way. Bro. Thomas usually spoke of the ruler of Russia as the Autocrat. There have been great changes, and some may—viewing things superficially—think him out of date, but the inner reality that he so clearly perceived is still there unchanged.

OIL AS A WEAPON. After months of vacillating, the Arab oil-producing states held one quick conference last wk. & did what they had long threatened to do. They used oil as a weapon in the fight with Israel.

To Europe & Japan, which depend almost entirely on Arab oil, the news raised the prospect of paralyzing fuel shortages. It was greeted with equal gravity in US, which is counting on a sharp increase in Arab oil imports in the next few years.

Under the new agreement, supporters of the Arab cause will continue to get oil, while US & other Arab "enemies" will be cut back.

Beside the cutback, 6 Persian Gulf countries broke off negotiations with the oil companies & announced a massive 70 pet. increase in price. No longer will prices be negotiated: from now on, producers will set price. (Nwk 10:29).

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EUROPE ASKING VITAL QUESTION: Was Mideast war really Russia's oil war, the one so long feared in Europe? Both the Arabs grip on readily available oil, & Russia's grip on Arabs dependent on Russia for arms were recognized by most Europeans as facts of life. Europe far from a fighting mood. Once again Europe demonstrating impotence as political force in a world crisis. Western Alliance in worse shape than its critics supposed.

NATO nations hinted they would refuse landing rights for US planes resupplying Israel. Spain publicly refused to let US use its Spanish bases. That pleased Arabs & Russia.

On other hand, Yugoslavia, officially "nonaligned" & that leaned heavily on US aid in past, publicly announced that it had agreed to Russian use of its airspace to resupply Arabs. (USN 10:29)

NOTE: This was the beginning, last October. The intervening months have seen oil become the world's No. 1 concern, with the Arabs suddenly rocketed to power and prominence, Russia gloating, and a divided Europe humbly begging Arab favors. Only little Holland had the courage (or the folly) to refuse to crawl before the Arabs. The sudden and striking events of the past few months have brought the picture so much more clearly and ominously into focus as it relates to the end. Europe has seen the handwriting on the wall.

THE FALL OF MR. LAW-AND-ORDER. For 5 yrs. Agnew was the preeminent moralist of the Nixon Administration—the scourge of crime & license & permissiveness in US life. But now he finds himself accused of crimes of the most squalid sort—selling favors for payoffs, as a Governor & even as Vice President.

He pleaded no contest to one count of tax evasion, suffered the whole tawdry story to be spread on the record, and left Washington in disgrace—2nd ever to quit Vice Presidency, first to go out a convicted criminal.

Agnew's fall, & the corruption it revealed near the very heart of the Administration, came as a fresh disaster for a Presidency already sunk deep in scandal. Nixon's Administration was already near ruin, with 2 Cabinet members, 7 White House staffers already indicted or convicted: & many more sweating out grand-jury investigations.

The deal by which Agnew got off with 3 yrs. probation & a \$10,000 fine reawakened the old suspicion that prisons are for the poor & powerless, not the rich & well-connected.

And the sheer, tacky venality of the scandal could only feed public cynicism about the political processes—the more so for Agnew's having made it to the top plying the theme of rectitude and honesty. (Nwk 10:22)

NOTE: A sorry picture indeed. A man who made his name and fame by pompous and self-righteous condemnations of others. Another gaping rent in the rotten fabric of the "democratic" system. Only the iron-rod, divine rule of Christ flushing out the sewers of human rule can bring righteousness and peace to the earth.

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Printed in U.S.A.
