

The Berean Christadelphian

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

ESPERANCE 6450, Western Australia—2 Emily Street—Memorial 11 am; Class Thursday 7:30 pm—Bro. Ray Hodges (same address).

TO our brethren and sisters of like precious Faith: Grace be with you, and Peace.

We send our love to all the Household, and also express our thanks to the brethren and sisters who by letters and tapes have lessened our isolation. Truly it is a joy when the mailman brings a letter from our brethren and sisters: how eagerly it is read, with a pleasure that strengthens the bond of oneness in Christ.

Recently the writer was able to make a short visit to see sisters Hazel and Tina Quenby. What a lovely feeling it is meeting brethren and sisters in Christ, what fresh enthusiasm it gives to conversation on those things concerning the Gospel of the Kingdom of God.

World conditions encourage us to hope that the day is near when we will all be assembled together. May we all, with the blessing of our God upon us, make that extra effort while it is day, to make our calling and election sure.

The grace of our Lord Jesus Christ be with you all. With love in the Truth from the Esperance ecclesia.

—bro. Ray Hodges

WORCESTER, Mass.—Vasa Hall, 1 Ekman St.; Phone (617) 753-4492-S.S.9:30am; Memorial 10:30am (10am July & Aug.); Lecture monthly; Classes in homes—Bro. E. Sargent, 8 Proctor St., Box 296, Ashburnham, Mass. 01430; Phone (617) 827-5890.

WITH sorrow we record the falling asleep of 3 of our senior members. Sister Mabel Brierly on Sept. 4, 1973, after a long and cheerful waiting for the Messiah. Sister Lucy (Anderson) Waid on Oct. 15, 1974, whose entire lifetime was associated with the Truth. Well grounded in the Scriptures and with a good knowledge of Eureka, she was a mother in Israel to many. Bro. Gilbert spoke fitting words of comfort for the occasion. On Mar. 13, 1976, sister Mamie Elliott fell asleep after prolonged illness and confinement to a nursing home for several years. These all wait for the call of our Redeemer.

Our number was increased in Sept., 1975 as we welcomed bro. Harry Phillips to our ecclesia after moving to this area from Canton, Ohio because of employment. Bro. Harry will be a great help to us as we carry on the work of the Truth.

We have been greatly uplifted and encouraged by the association and fellowship of so many visitors. From New Jersey, bro. & sis. D. Sommerville, sisters Margaret, Lois, Becky, Mary and Sharon Sommerville. From Hawley, Pa., sis. Ella Smith. From Canton, bro & sis. B. Edwards, bre. John & Billy Phillips, sisters Wm. Phillips and Sharon Inman. From Evansville, sis. Carolyn Thompson. From Houston, bre. E. Torres and D. Van Pelt. From Richard, bro. & sis. A. Jones, bro. & sis. E. Truelove, bro. Gordon Jones, sisters Annetta, Phyllis & Shirley Jones, sis Wonda Frazer. From London, bro. & sis. D. Clubb, bro. & sis. D. Gwalchmai, bro. Bob Martin, sis. Venie Martin. From Toronto, bro. Gibson. From Hamilton, bro. & sis. R. Philip. From Buffalo, bro. Gilbert.

Again we would like to express our appreciation to the following brethren for their assistance by lecturing: bre. Edwards, Sommerville and Truelove; and those who exhorted: bre. Clubb, Edwards, Gibson, Gwalchmai, A. Jones, Martin, R. Philip, D. Sommerville, E. Truelove, Van Pelt.

Your brethren and sisters in Worcester send love to all of like precious Faith. —bro. Edgar Sargent

HOUSTON, Tx.—Christadelphian Hall, 8008 Junius St., phone (713) 926-2850-S.S. 10 am; Memorial 11 am; Lecture 7 pm on 3rd Sunday, Eureka Class other Suns. 7 pm; Nazareth Revisited Class Wed. 7 pm; Temple of Ezekiel's Prophecy Sunday am. Bro. John Packer, 210 East Third St., Deer Park, Tx. 77536; phone (713) 479-4292.

IT has been some time since we have reported from this portion of the Lord's Vineyard. We keep plodding along in our short days of probation to try to keep the lightstand aglow in Houston among the violent and corrupt times of the end. As we watch the daily news, we can strengthen our faith as we see the nations aligning themselves as our pioneers predicted they would.

Our radio program every Sunday morning brings very little response, except for some of the clergy who want debates, etc., for their glorification and show, and who are not really interested in the Truth of the Gospel.

It is with great sadness that we report the receipt of letters from bro. & sis. J. B. Scott (formerly of Houston and S. Carolina) and from bro. Alton Stuchlik, that they have joined themselves with another group.

Bro. & sis. Jack Stanaland (formerly in isolation in Centerville, Tx.) have moved back to Houston, and are very welcome additions to the ecclesia.

Visitors since last writing have been: bro. A. Marshall Sr. bro. & sis. Ross Wolfe, bro. Ronnie Wolfe (Lampasas); bro. & sis. Nick Mammone, bro. & sis. Gary Smith (San Angelo); bro. & sis. Frank Truelove (Richard); sisters Icle Osborne and Ethel Hoage (Denver). We certainly appreciate the words of exhortation and lecture given by bre. Mammone, Wolfe, Smith and Truelove.

With love in the Truth from the Houston ecclesia,

—bro. John Packer

EDITORIAL

Until He Come

"This do in remembrance of me"—Luke 22:19

ON the first day of each week we come together to remember Christ Jesus. Climaxing that remembrance, we break bread and drink wine: the bread symbolizing his body, and the wine his shed blood.

But why do we do it? To answer this question, we find ourselves involved in a number of things. Let us reflect for a few minutes on what took place when Jesus instituted this memorial: for it is a memorial of him. Shortly before this, he had arranged to eat the Passover with his disciples. This was one of the greatest of the many features of the Mosaic appointments, and was eaten for the first time on the night the firstborn in all the land of Egypt were slain.

Many times had this feast been observed, and also many times with great splendour, such as the one directed by king Josiah when the Book of the Law was found again, near the end of the ancient Kingdom of God. But never had it been observed under such unusual circumstances as this last night in Jesus' mortal life.

The whole Law, after nearly 15 long centuries of foreshadowing Jesus' work, was on the verge of its complete fulfilment. *The hour had come:* the great and terrible hour Jesus had spoken of many times. They were assembled in an upper room in the city of Jerusalem. The feast of the Passover being finished, Jesus took bread and blessed it (that is, he gave thanks for it—compare Matthew's and Mark's records with Luke's and Paul's), and said—

"This is my body which is given for you" (Luke 22:19)

Then he broke the bread, and gave it to them with the request that they do this thereafter in (or for a) remembrance of him. In like manner, he took the cup of wine, saying—

"This cup is the New Testament in my blood which is shed for you . . . This do as often as ye drink it for my remembrance" (Luke 22:20; 1 Cor. 11:25).

In reciting this, Paul adds (1 Cor. 11:26)—

"For as often as ye eat this bread and drink this wine, ye do show the Lord's death *till he come*" (1 Cor. 11:26).

But *who is Jesus*, that we—in this far off time and distant place—should obey his commandment? He is the man who appeared about 1950 years ago in the land of Israel, and made the astounding claim that he was the Son of God and Messiah of Israel.

Others too have made that claim. And even in our time in the city of Jerusalem there was one who wrote a book of 2000 pages which he called "The Bible in the Hands of Its Creator," and in which he claimed to be the Messiah. But he is dead, and so is his book.

Others have made similar claims: but only one has been able to establish his claims. He did that by the wonderful works which he did. The works of Jesus bear witness to the fullest extent that God sent him and gave him power such as no other man has had. It was on the evidence of these works that Jesus appealed to the Jews—

"Say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

"If I do not the works of my Father, believe me not. But IF I DO, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in Him" (John 10:36-38).

While it is true that Jesus did many works of goodness, they were not merely good works. They were works of *power*, and so great that even Nicodemus, a ruler of the Jews, was so deeply impressed that he made a special visit to Jesus, and said (John 3:2)—

"Rabbi, we know that thou art a teacher come from God: for *no man can do these miracles that thou doest, except God be with him.*"

This was very early in Jesus' ministry. We note this ruler and master in Israel addressed Jesus as "Rabbi"—*Teacher*. Do we ever stop and think seriously of the mighty works of Jesus? They must have been most unusual and exceptional in character, extent and degree. The claims of Jesus were only before the public for the short space of 3½ years. There was nothing like the instant communication & means of travel we have today. He went about on foot. He had no wealth or position. And yet coming out of the simple and despised hill country west of the sea of Galilee, he was able to soon fill the country with his fame to an extent that roused the rulers of the people, and caused the Pharisees to say—

"Behold: the world is gone after him!" (John 12:19).

And so great did the combined opposition of the Jews and Romans become that only his destruction would satisfy them.

It is also of great interest to us to note that after his crucifixion, on the day of Pentecost, when Peter was making known to the people the things concerning the Name of Jesus, he introduced his subject in these words (Acts 2:22)—

"Ye men of Israel, hear these words. Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know."

His enemies thought they had triumphed when they had brought about his crucifixion, but a new display of power appeared in the hands of his disciples, as he had promised. He had said (Acts 1:8)—

"Ye shall receive power after that the Holy Spirit is come upon you: and ye shall be witnesses unto me"
(Acts 1:8)

In order to be witnesses of such a calibre that would cause men and women to listen to them, it was necessary that they have power to establish the truthfulness of their testimony. Peter mentions this in Acts 5:32—

"And we are his witnesses of these things: and so is the Holy Spirit, whom God hath given to them that obey Him."

And Paul, in Heb.2:4, gives similar testimony—

"God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Spirit, according to His Own will."

They testified that God had raised Jesus from the dead, and declared that they had seen him, and talked with him, and ate food with him. These were claims of a most unusual nature and, under ordinary circumstances, no one would believe them. But following these claims they healed the sick, opened the eyes of the blind, cured the deaf; and many other wonderful works followed their testimony. Truly, they were Christ's witnesses. It was not the work of one, but of many; and their persistence in the face of bitter opposition, even to torture and death, proved them to be trustworthy.

That Christ *rose from the dead* was the focal point in the apostles' teaching. Paul especially, as in 1 Cor. 15, goes to great length to establish this point. The substance of it all is this: *the resurrection of Jesus is proof of his greatest claims*—

1. That he was (and is) the Son of God.
2. That he is the one who has the keys of death and the grave.
3. That he is the one who will judge the world in righteousness.
4. That he is the one by whom universal peace and wellbeing will be established when the Kingdom of God is a reality on the earth.

Surely then we have good reason to obey him and break bread in his memory "*until he come.*" Any other course is nothing but self-destructive folly, and those who neglect to do so have nothing to look forward to but shame and everlasting contempt.

Are there any other reasons why we should honour and remember Jesus in weekly breaking of bread? Yes, there are. Take Jesus as a man, apart from what we have presented. Look before him: look after him. There is none to equal him: none to compare with him. Suppose we say to ourselves, as many Jews do—

"Admittedly, he was a great man, as a man, but we also have had other great men in the world."

But—let us be careful, and examine his record carefully. Let us be honest, and search the records of the past. In our search, let us be sure to examine all literature and the history of all ages. Can we find one of whom his enemies had to admit that—

"Never man spake like this man" (John 7:46).

—one who in calm and guileless purity could state—

"I do *always* those things that please God" (John 8:29).

—one who could confidently challenge the closest, most minute scrutiny of every act of his perfect life—

"Which of you convinceth (convicteth) me of sin?" (John 8:46).

Look at his record—such compassion for those who were weak;--

—such unflinching fidelity to Truth;

—such zeal for the work his Father had given him to do;

—such love and condescension to his disciples;

—such meekness on the part of one so great;

—such dignity and tenderness.

And yet, in the presence of his enemies:

—such intolerance of wickedness;

—such fearlessness in the face of bitter, deadly opposition.

Look at him as revealed in the Gospel narratives, and then look where you may. Do you find another like him? NO. He stands entirely apart; and above all others, as Paul says in Heb. 7:26—

"For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

There is but one answer to all our questions concerning the Lord Jesus. He is the ONE he claimed to be. He is, as Peter confessed in worshipful awe, "*the Son of God.*" As we carefully examine the records in the New Testament, and think upon them as we contemplate the Old, we must admit that there is but one explanation, and that is the one given by the angel to his mother—

"And the angel said to her, Fear not, Mary, for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

"He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end.

"Then said Mary unto the angel, How shall this be, seeing I know not a man?

"And the angel said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God"
(Luke 1:30-35).

Jesus, the son of Mary, is the Word made flesh, and is therefore the manifestation of the Father. Note what John says of him—

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the *Word of Life*:

"(For the Life was manifested, and we have seen it, and bear witness, and show unto you that Eternal Life which was with the Father, and was manifested unto us)"—1 John 1: 2.

Thus the Eternal Father manifested Himself by His Spirit thru the living body of Jesus who, as a child, had been developed from his mother in the same manner as any child is developed. This manifestation is further elucidated by many of the sayings of Jesus, as—

John 8:28: "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that *I do nothing of myself*; but as my Father hath taught me, I speak these things."

John 14:10: "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but *the Father that dwelleth in me*, He doeth the works."

If we say that Jesus possessed a nature different from ours—a divine nature not subject to sin, disease and death as is common to all men, then we contradict the testimony of Paul in Heb. 2:16—

"For verily he took not on him the nature of angels, but he took on him the seed of Abraham" (Heb. 2:16).

If we maintain that Jesus partook of his Father's substance, then we teach that he was not a *manifestation* of the Father and, therefore, not the Christ, because the word Christ means the "Anointed One." The One manifested was ever existing; but not the one thru whom the manifestation was made. Jesus, the medium of the Father's manifestation, was the seed of Abraham and the seed of David, as the apostles testify (Matt. 1:1; Acts 13:23; Rom. 1:3, etc.).

The Father, being the centre of all power and wisdom, expresses His will and His purpose by, or through, the Spirit which irradiates from His Person. The Word-Logos or wisdom-energy was with the Father before the work of Creation. This is clearly set forth in Prov. 8:22-30. When the great power and wisdom of the eternal Creator was made flesh, it became a person, and that person was the man CHRIST JESUS. Thus the wisdom-energy of the Father became clothed in human nature—a nature identical with ours, and yet a man who spoke as no other man has spoken.

Surely then we must feel satisfied that we do a wise and good thing when we in loving obedience break bread and drink wine in memory of so great a person. As we review all these glorious things, and all this evidence of Himself and His purpose that God has so lovingly provided for those with God-tuned hearts and eyes to see, we must come to the conclusion, as the apostle Peter said—

"We have not followed cunningly-devised fables" (2 Pet. 1:16).

No, we certainly have not. Our faith is built upon a Rock of salvation, and the gates of the grave shall not prevail against it. Let us therefore hold fast to our faith in Christ. Not fast *today*, and then slacken *tomorrow*, but with all the determination and patient, consistent faithfulness we can muster, *with God's ever present help*.

There is no true hope apart from Christ. Outside him all is darkness and death. If we desert him, we desert everything. He left the earth about 1950 years ago, but not forever. "I will come again," he said. We believe his promise, though we know not the day nor hour.

But the signs of today indicate that the time is near, even at the door. Much has been revealed by the prophets and apostles. Combining their information, we are able to recognize the days in which we live as the time of the end—even the time when the vision shall speak: *but only to those who will listen*. When the Lord comes, he will find the wise with oil in their lamps, and ready to go forth to meet him. But the foolish will discover that their oil has run out—that there is only enough left to give a flickering light which gradually fades until the light goes out: and they are left in darkness.

What does that all mean? It means that the wise are those who have kept the Faith. They have filled and refilled their lamps from the Spirit-Word, and were thus enabled to "let the word of Christ dwell in them *richly*." But the foolish are they who at this present time, through the cares of this world or the deceitful of seeking riches, neglect that one thing which is needful. When Jesus appears, the whole perspective will suddenly and abruptly change. All present things, so important now, will be revealed in their mocking unimportance and uselessness, and the foolish will make a frantic effort to get ready to meet the Bridegroom, but the terrible response will be: "*TOO LATE!*"

Let us therefore be wise, and give ourselves wholly to *important* things, and forsake not the assembling of ourselves together (not just Sunday morning, but all the works of the Lord), exhorting one another and so much the more as we see the day approaching.

The voice of Wisdom speaks to us from Prov. 8:34-36—

"Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord.

"But he that sinneth against me wrongeth his own soul: *all they that hate me love death.*"

—Editor

All Nations Are Less Than Nothing

"The nations are as a drop of a bucket, and are counted as the small dust of the balance . . . All nations before Him are as nothing, and they are counted to Him less than nothing, and vanity— Isa. 40:15-17

BY BROTHER JOHN THOMAS

A correspondent asks: Why are the people of one age more favoured than those of another, in hearing the Gospel and being saved? For instance, see what numbers were converted during the apostolic age, whilst whole

nations and generations of men had gone down to the dust without having ever heard a message of warning, or testimony of mercy and righteousness.

And, again, in millennial times, what multitudes will be blessed and saved under divine knowledge and government, whilst millions have perished in the intervening ages. I know that in those 2 favoured ages—apostolic and millennial—it is the direct working of the Spirit's power, in a more visible and potent manner, which is the cause of such eminent success; but why does God put it forth more signally in one age than another, seeing that one generation needs the blessings of salvation as much as another?

And it is said that "God will have all men to be saved" (1 Tim. 2:4), and that "He is not willing that any should perish" (2 Pet. 3:9).

PEOPLE of one age are more favoured than of another because one generation of flesh and blood happens to live contemporary with the times appointed in the original plan, while other generations do not. No injustice is done to the nations and generations that never heard the Gospel. Before they were born into the world they were nothing: after they died they went to nothing, so they became as though they had never been. They had no hopes, and now they have no regrets. Why, then, need we burden ourselves with sorrowing for them that know nothing and care for nothing?—

"The dead know not anything" (Eccl. 9:5).

Men were not ushered into being for the purpose of being saved or lost. *God-manifestation, not human salvation, was the grand purpose of the Eternal Spirit.* The salvation of a multitude is incidental to the manifestation, but it was not the end proposed.

The Eternal Spirit intended to enthrone Himself on the earth, and—in so doing—to develop a Divine Family from among men, every one of whom shall be spirit because born of the Spirit; and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood.

In elaborating this purpose, upon the principles revealed in the Bible, a far greater production of human kind occurs than is necessary. Hence vast multitudes are swept off by disease, war, and so forth, and the multitude left are of but little more use than to keep the world a-going until the Divine Family shall become complete.

God will take out from the human race as many for His Name as *His* purpose requires. If He chose to make apostolic demonstrations every 200 years, He could, doubtless, obtain a 100-fold more for the Kingdom than upon the present system. But He does not so operate. It is fair, then, to conclude that His purpose does not demand so many, and that, therefore, He only employs means adequate to what He desires.

True, "one generation *needs* the blessing of salvation as much as another," but it is not God's pleasure to respond to all their needs, for the plain reason that He does not. The more light, the more responsibility. Hence there will be, no doubt, more raised to Aion judgment who have previously lived in the apostolic age than of those who live in this generation of ours. It is, therefore, a merciful dispensation to leave the "Veil of the Covering" over the intoxicated nations until the appointed time to teach them righteousness by the only means that can effect it—by the argument of Divine force, as introductory to the force of Divine argument—

"When Thy judgments, O Jehovah, are in the earth, the inhabitants of the world will learn righteousness"
(Isaiah 26:9).

This is the only remedy for our rebellious race.

God has given light enough and ample means enough for the taking out all needed for His Name. The Light is strong enough for an honest and good heart to see by, but it is not strong enough to bring men to obedience of a contrary description. Men who do not think and dare not reason or act, lest they should jeopardize their social position, or be wounded in the vested interests, can never see the Kingdom of God. The Light is not strong enough for them, and their constant exclamation is—

"I do not see it in that light". . .

"I cannot so understand it."

It is never convenient for them to see anything by which their idols are made to follow the lead of Dagon.

* * *

God does not—

"Will all men to be saved and come to a knowledge of the Truth" (1 Tim. 2:4).

—in the sense of *compelling* such a result. That He does not is clear from the fact that very few of mankind in each generation arrive at that knowledge, and salvation is scrupulously predicated upon the knowledge and obedience of the Truth. The original words of Paul to Timothy do not sanction such a supposition. Speaking of God, he says—

"Who is willing that all men be saved and come to the exact knowledge of Truth. For there is one God and one Mediator of God and men, Jesus, a man anointed, who gave himself a ransom for all: the testimony in its proper times" (1 Tim. 2:4-6).

The proof of God's willingness is seen in His sending an invitation to all men, offering them the kingdom, power and glory of which the Gospel treats, with eternal life at the resurrection. And the extent of the salvation—or amplitude of the "all"—is also seen in accompanying the invitation in the history of its proclamation; so that when His willingness shall have found its full development and the fruits shall be gathered in, they will sing—

"Thou hast purchased us for God with thy blood OUT OF every kindred, and tongue, and people, and nation"
(Revelation 5:9).

He is willing that any man—Jew, Turk, Protestant, Pagan or Papist—should be saved on the terms He has appointed, for—

"God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted with Him" (Acts 10:34-35).

But He will not *force* men to be saved; nor will He *permit* them to be saved if they will not believe His promises and do His commands.

In 2 Pet. 3:9, the word rendered "willing" is not the same as used by Paul above. Peter said—
"Not desiring or wishing that any perish."

The "any" are related to the "us-ward" immediately before—

"The Lord is longsuffering *to us-ward*, not willing that any should perish."

He is willing that the incorrigible perish, but He does not desire or wish that any of the saints should perish. There were certain before Peter's mind who had obeyed the Truth, but—

"Had forsaken the right way" (2 Pet. 2:15).

—and who were about to fall into that furnace of fire that was shortly to devour Judah. It was the Lord's "longsuffering" toward such errorists of the circumcision that caused the seeming delay with which the apostles were taunted. He did not wish any of them to perish, but that they might all come to a change of mind.

—Herald, April, 1858

Principles of Fellowship

"Have no fellowship with the unfruitful works of darkness"—Eph. 5:11

BY BROTHER ROBERT ROBERTS

WITHDRAWAL NOT JUDGING, BUT PROTECTION OF SELF AND TRUTH

GOD has been pleased to subject those who desire to conform to His Word to what sometimes amounts to painful embarrassment, by having required of them things that at first sight are incompatible with one another. They are to do good to all men, and yet not to be unequally yoked with unbelievers. They are to be "in the world," and yet to "come out from among them and be separate." They are to love their enemies, and yet to love not the world. They are to be patient with the erring, and yet to abhor that which is evil and not to bear with men that are evil. They are to think no evil, and yet to try professors. They are to submit to wrong, and yet to refuse even to eat with men that are called brethren who espouse wrongdoing or error. They are to show hospitality, and yet to receive not into their houses those who bring not the doctrine of Christ.

There is, doubtless, an object in prescribing these apparently conflicting duties. It sets up contrary mental currents that at last bring about a fine equilibrium of character which would not be attainable if duty lay all in one direction. But often the effort to conform brings distress, and it is impossible not to feel pity for men sacrificing one duty in their endeavour to conform to another.

These thoughts are suggested by a current effort which may be well meant enough in some directions, but which cannot receive favour from a complete enlightenment. It is an effort that tacitly invites us to repudiate the policy of insisting upon a wholly-inspired and infallible Bible as the basis of fellowship, by adopting a "basis of fellowship" that omits it. This document is most plausible in its wording, as all efforts in a wrong direction are; but in its meaning and implications it is far worse than its promulgators probably intend or have any idea of.

It formulates an impossible rule of withdrawal, which turns the ecclesia into a judgment seat of the papistic order. The apostolic rule is to "withdraw from every brother who walks disorderly" and from those who teach heresy—without reference to the question of what the Lord may *finally* think of them. And this rule is defensive in its bearing: not offensive. It means that we are not to be partakers of other men's sins. John lays down the axiom that he that receives the holder of wrong doctrine or practice partakes of his evil deeds.

In withdrawing, we wash our own hands. We leave to God those whom we withdraw from. We are not authorized to judge or condemn them. But this document lays it down that we must not withdraw unless we are prepared to maintain that the cause of withdrawal will make salvation impossible. This would erect an ecclesia into a spiritual judicature, deciding questions which the Lord has reserved for himself. The document proposes "union with all who have not forfeited their right to the fully assured salvation."

How can such a rule be carried out? How can we know who have and who have not forfeited the said right? It is calling on us to pronounce on a matter beyond our jurisdiction, & that has been placed beyond it by the express command to "judge not," "condemn not."

The time for withdrawal is when men drift into unscriptural attitudes of faith or practice. These we note and separate ourselves from, without reference to the question of whether the offenders can be saved, which we cannot decide. And the withdrawal is NOT *putting them out*, but *going out ourselves*, as the term implies. We simply go away, saying we cannot be responsible. The attitude prescribed by this suggested "basis" would place the ecclesia in a chair of authority, with power of excommunication, arrogating the right to "cut off" or say the excommunicated cannot be saved.

Faithful men are more truly modest, while more uncompromising toward departure from the Faith than the sentiments that inspire this "basis." Faithful men say—

"We have no power to cut off: Christ will do that. But we have power to withdraw; and this we will do—with however much reluctance and pain—when the Word of God and its obligations are tampered with by whomsoever. We will exercise this liberty unhampered by any assumptions as to the position of those who have 'responded to the Gospel call'."

The "basis" declares that all such are—

"In union and fellowship with the Father."

This is not true. There were many in the apostolic age who had "obeyed the Gospel call" whom the Apostles repudiated as "enemies of the cross of Christ" (Phil. 3:18); "spots in their feasts of charity" (Jude 12); who claimed to be Jews but were not, but lied (Rev. 3:9).

It is a fundamental principle as to the operation of the Gospel that—

"Many are called, but few are chosen" (Matt. 22:14).

—and that—

"All are not Israel that are of Israel" (Rom.9:6).

This is a principle which we cannot apply, and which we are not called upon to apply. We do not know who will be chosen of those who have been called. We have nothing to do with saying who will and who will not be saved, as regards profession of the Truth. The thing we have to do is to take care of our own standing in relation to the prevailing corruptions. *We refuse to be implicated in these*, while entertaining the very best wishes concerning all men. We mingle with Bible charity the most decisive resolution not to be compromised by any class of men, whether they have gone through the waters of baptism or no.

Unless we observed this apostolically prescribed scrupulosity, the Truth would soon be suffocated and disappear. Men who decline it are the enemies of the Truth without intending it perhaps—all which will appear in a very plain light when the expediencies of the passing mortal hour are at an end in the manifested presence of the Author of the seven messages to the ecclesias.

—April, 1891

THE COMPLETE TRUTH ESSENTIAL FOR FELLOWSHIP

THE principle which isolates us from the popular communion isolates us also from the fellowship of all who reject *any part* of the Truth. Some accept the Truth in part, but are either unable or unwilling to receive it in its entirety. . .

Such persons are generally what is called very "charitable"; that is, they are willing to connive at any amount of doctrinal diversity so long as friendliness is maintained. They are lovers of peace. Peace is certainly very desirable

when it can be had on a pure foundation: but the charitable people referred to are not particular about the foundation. They will compromise the Truth in some one or other of its integral elements for the sake of personal harmony.

This is a spurious charity altogether. We are not at liberty to relax the appointments of God. The exercise of "charity" must be confined to our own affairs. We have no jurisdiction in God's matters.

What *God* requires is binding on us all: and the faithful man cannot consent to accept any union that requires a jot or tittle to be set aside or treated as unimportant. Such a man cannot consent to form a part of any community that is not "the Pillar and Ground of the Truth."
—December, 1876

EPISTLES TO CORINTH DO NOT JUSTIFY FELLOWSHIP OF ERROR

EVERY spiritually-minded brother and sister will cordially respond to the definition of the ecclesial institution as a divine Tabernacle, pitched "in the midst of a waste howling wilderness of unenlightened humanity"; and all such will cry a hearty "Amen!" at the suggestion of "almost inexhaustible patience and carefulness" in our dealing with such an institution.

Yet some care is needed in the deductions we draw from Paul's attitude to the Corinthian ecclesia. Some have argued on that attitude in a way to nullify his *express directions* in other cases.

Paul had authority as an apostle which he could use with decisive effect in case of need. It was authority he had received—

"For edification, and not for your destruction" (2 Cor. 10:8).
—as he said: but still it was authority *which he was prepared to use*—

"Since ye seek a proof of Christ speaking in me" (2 Cor. 13:2-3).

He could say—

"If any man obey not our word by this epistle, note that man and have no company with him" (2 Thess. 3:14).

We all know that men having authority in any matter to fall back on are naturally patient and gentle to a degree not so easy where there is nothing but argument and equal influence to set against the teaching of the opposition. This has to be considered in judging of Paul's tone and attitude towards an ecclesia in so corrupt a state as the Corinthians. But as to the right attitude towards such corruptions in the abstract, we must gather them where *that* is the subject in hand.

Paul recognized the original character of the Corinthian ecclesia as "God's building," and argued against the various corruptions in doctrine and practice that prevailed at the time of his writing. *But he did not mean that these corruptions were to be disregarded in fellowship.* On the contrary, in the case of fornication referred to, he said—

"Put away from among yourselves that wicked person" (1 Cor. 5:13).

He found fault with them at their indifference, and that they had not—

"Rather mourned that he that hath done this deed *might be taken away from you*" (v. 2).

His argument goes powerfully *against* retaining such—

"Know ye not that *a little leaven leaveneth the whole lump*? PURGE OUT THEREFORE THE OLD LEAVEN" (v. 6).

When he says—

"Judge nothing before the time" (1 Cor. 4:5).

—he is speaking of the brethren's personal judgment of himself—a thing forbidden concerning all brethren, and a thing that cannot accurately be done. He is not speaking of ecclesial attitude to wrong doing. He does not mean that we are to shut our eyes to manifest disobedience or denial of the Truth in our own midst. On the contrary, he makes the enquiry as if to something well understood and notorious—

"Do ye not judge them that are within?" (1 Cor. 5:12).

—that is, in the cognizance of manifest evil-doing, to the extent of refusing to eat with any called a brother who is a fornicator, etc. (v. 11).

So, though he argues with some who denied the resurrection, we are not to conclude that he regarded such a denial as compatible with a continuance in fellowship if persisted in. We must judge on this point by expressions directed expressly to the question of how error persisted in is to be dealt with.

On this, he does not speak ambiguously. Even to the Corinthians, referring to an approaching 3rd visit, he expresses the fear that he should be found such as they would not like. He only writes in the tenor of apparent toleration "lest," says he (2 Cor. 13:10)—

"Being present, I SHOULD USE SHARPNESS *according to the power which the Lord hath given me to edification and not to destruction.*"

"Shall I," enquires he—

"Come unto you with a ROD, or in love and the spirit of meekness?" (1 Cor.4:21).

And—

"Being absent now, I write to them which heretofore have sinned, and to all other, that if I come again, *I will not spare*" (2 Cor. 13:2).

In other epistles, the indications are quite explicit (and it cannot be that he contemplated our ignoring what he says in one epistle because of what he has said in another). To Timothy he plainly says, "Withdraw thyself" (1 Tim. 6:4) from a class whom he describes as—

"Proud, knowing nothing, but doting about questions and strifes of words"

—who—

"Consent not to wholesome words, even the words of our Lord Jesus."

He also says—

"Avoid profane and vain babblings and oppositions of science falsely so called, which some professing have erred concerning the Faith" (v. 20).

He also advises him to shun certain "babblings" personated by Hymeneus and Philetus—

"Who concerning the Truth have erred, saying the resurrection is past already" (2 Tim. 2:18).

To Titus he says—

"A man that is an heretic after the first and second admonition reject" (3:10).

To the Romans—

"Mark them who cause divisions and offences contrary to the doctrine which ye have learned, and *avoid them*" (16:17).

John speaks plainly to the same effect (2 John 9-10)—

"If any man bring not this doctrine, receive him not into your house."

And the messages of Jesus to the 7 Asian ecclesias are all more or less in the same strain.

It is all according to reason; for if we were at liberty to ignore departure from the Faith and practice of the Gospel, it would certainly happen in the long run that both must vanish from our midst. Friendliness would indispose a man to be critical; decay would set in as the result of the indifference. Thus the ecclesia would prove the reverse of the Pillar and Ground of the Truth. No community can ever hold together that winks at the denial of its own principles.

But we perpetrate a wrong against Christ if we separate ourselves from his brethren on the ground of some *personal* grievance against one or more in their midst. There is a right remedy for this; and if from any cause we cannot apply it, let us forbear. In such cases we are to practice almost inexhaustible patience and care.

And even in matters of error, we must be quite sure the wrong is espoused, and give everyone an opportunity of repudiating the wrong, before we resort to the extreme and irrevocable remedy of separation, by which we throw the issue entirely on the final judgment of Christ. There may be cases in which we have no alternative, but it is far better if we can settle differences before we meet him.

— May, 1890

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Trees of Righteousness

"Then shall the Trees of the Wood sing out at the presence of the Lord, because He cometh to judge the earth"
—1 Chron. 16:33

THE Scriptures often make use of natural things, such as animals and trees, to illustrate the character and characteristics of those who believe and obey God's will, and of those who are disobedient.

Jotham's parable (Judges 9) is a good example. We particularly note that the Olive, Vine and Fig trees refused to reign over the trees, but the Bramble, a worthless briar which bare no fruit to God or man, accepted the invitation. The history surrounding this parable explains its meaning. They had asked Gideon (a man of faith and good works toward God and man) to rule them, but he refused, saying—

"I will not rule over you, neither my son: the Lord shall rule over you."

David in the Psalms has said—

"I am like a green Olive Tree" (52:8).

So it may be said of Gideon, that he was like the green Olive Tree: feeling he could do more good to God and man in his humble, useful service, and content to remind them that God was their King, and fully all that they needed of royalty. Samuel in later years grieved when Israel rejected God and clamoured for a visible, mortal king.

But Abimelech—a man destitute of good works, a murderer, a mere Bramble—accepted the kingship. The way the parable was fulfilled in Abimelech and the men of Shechem proves its divine origin.

We are taught much throughout Scripture under the beautiful and impressive figure of trees. There are good trees and corrupt, green trees and dry, fruitful and barren, living and dead. In Psa. 1 the righteous is a verdant, never-fading, fruitful tree by a pure river of water. The wicked man spreads in power and glory like a green bay tree, but he is soon cut down and destroyed (Psa. 37). The righteous shall flourish eternally like the majestic, upright palm tree & the mighty, unshakable cedar (Psa. 92). Wisdom is a tree of life (Prov. 3). The vine and the fig tree create a tranquil picture of the undisturbed and peaceful prosperity of the Age to Come, when universal calm will prevail, and violence no more rack the earth.

The cultivated and wild olive trees are a familiar figure of the beautiful relationship of Jew and Gentile in Christ, and of deep lessons thereupon. Christ in solemn warning states (Matt. 7:19)—

"Every tree bringing not forth good fruit is hewn down and cast into the fire."

The spirit of Christ in Isaiah declares (61:1-3)—

"The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted . . . to comfort all that mourn . . .

"To give them beauty for ashes, the oil of joy for mourning . . . that they may be called *Trees of Righteousness*, the planting of the Lord, THAT HE MIGHT BE GLORIFIED."

Tremendous pleasure and joy assured to men, as long as they realize, and put first, and fulfil, the whole purpose of their existence—

"That HE might be glorified!"

* * *

In Isa. 41:19, God says through the prophet—

"I will plant in the wilderness the CEDAR, the SHITTAH tree, and the MYRTLE, and the OIL tree; I will set in the desert the FIR tree, and the PINE, and the BOX tree together:"

The fact that there are just seven trees mentioned here, and the frequency of the use of trees as figures, surely indicates that these represent the "Trees of Righteousness, the planting of the Lord," and are typical of the saints in their completeness and perfection in the days of Christ, in the Paradise of God. The expression "together" seems deeply significant, and strengthens the figure.

It might be asked, "Is God going to plant the Multitudinous Christ in the *wilderness* and the *desert*?" Yea, truly, that indeed is His entire purpose—to *transform* the wilderness. Does not Isaiah record—

"The Lord shall comfort Zion: He will comfort all her waste places; and He will *make her wilderness like Eden, and her desert like the Garden of the Lord*. Joy and gladness shall be found therein, thanksgiving and the voice of melody."

There is wilderness and desert in the land promised to Abraham and to his Seed, unto which promise all in Christ are heirs—

"As many of you as have been baptized into Christ have put on Christ . . . And if ye be Christ's, then are ye Abraham's Seed, and heirs according to the Promise" (Gal. 3:27-29).

Abraham's inheritance today is desert. From early times, much of this vast territory of Eden has been natural desert, though we know it was not created so in the beginning: it is part of the curse of sin. But in a far deeper sense, it is spiritual desert, as is all the world to which Abraham is heir (Rom.4:13). The Trees of Righteousness are to be the means of its glorious transformation.

This is the place—wilderness and desert—where God will plant the Trees of Righteousness to make the desert bloom, and if it be true that those 7 trees are representative of the faithful, then we may learn from the nature and use of those trees, things which can teach us what manner of people we must be to be found among the Trees of Righteousness in the Garden of God.

* * *

THE CEDAR TREE is familiar to us because of the many scriptural references to it. David says:

"The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon" (Psa. 92:12).

Cedar was the principal wood used in the construction of the Temple. There are at least 2 notable features of the Cedar. One is its deep-rootedness. It is so deep-rooted that no storms or winds ever blow them down. The other feature is its almost imperishable nature. Even today, it is highly prized for this quality. It is both lasting in itself, and preservative of things enclosed by it. It is never known to die except by the woodman's axe or the lightning's stroke. It is thus typical of those who are—

"Rooted and grounded in love" (Eph. 3: 17).

Paul says in another place—

"Be ye stedfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15:58).

The lasting nature of the wood finds its analogy in the endurance of the class whose characters are upright and acceptable in the eyes of God: endurance at present in faith and patience; eternal, majestic, Cedar-like endurance in immortal glory as the bestowed gift of God's acceptance and approval—

"The righteousness shall be in everlasting remembrance" (Psa. 112:6).

The Cedar, while rugged and strong, is also very pleasant and fragrant. It combines strength with beauty of both scent and appearance. Pleasant fragrance is not incompatible with strength and firmness—rather it is an essential element of true strength.

The Cedar is noted, too, for both the number and the wide-extending nature of its long branches. Cedar, with Hyssop, was used in the cleansing of the leper, and in preparation of the red-heifer Water of Purification. Perhaps this is an indication that the Cedar—the monarch of trees whose very name means "firm" or "strong" represents the pre-eminent Tree of Righteousness, our Strong One, the Man made strong for Himself by the Father.

* * *

THE SHITTAH TREE is the Acacia, of which there are about 300 varieties, each differing somewhat in its nature and usefulness. (How manifold are the ways of God!). Its most important features are that it was ideal for furniture, and impervious to insect damage. The "chittim wood" used in the Mosaic Tabernacle was almost without doubt the Shittah tree. Its wood is light, very strong, and very durable, a combination making it ideal for the Tabernacle, which had to be carried and had to endure. Shittah is susceptible to a high &: beautiful polish. It is a very hardy tree, flourishing in the barren desert where few other trees can exist. It had an abundance of long sharp thorns. It is therefore a fitting symbol of the present tribulation-laden wilderness journey. But it is of such material that the beautiful, shining, highly polished Tabernacle of glory is formed. Its blossom is golden yellow.

The Shittah is unaffected by insects. Insects, though small, are often disastrous to the life of a tree, or the strength of wood. There many small things which prove disastrous to the spiritual life. Let us escape the danger and

influence of small things by enlarging our minds through study and meditation on the Word of God. It is such who will become furniture in the spiritual House of the habitation of God through the Spirit.

* * *

THE MYRTLE TREE'S leaves contain a volatile oil used as a stimulant, and its berries are much used for medicine. It has a star-like flower. We are reminded of those trees whose leaves shall be for the healing of the nations. In applying the type to individuals in the Truth, their doctrine is a stimulant and a medicine for sinful, perishing man; and the star-like flowers are symbolic of those who shall—

"Shine as the stars for ever and ever" (Dan. 12:3).

—when they shall be made like Christ who said—

"I am the bright and morning Star."

Crushed Myrtle leaves exude a highly-prized fragrance. The beautiful, star-blossomed, fragrant Myrtle is, in the Kingdom Age, to replace the ugly, destructive briars of the present sin-cursed order (Isa. 55:13). Myrtle branches were (and still are) one of the principal components of the Feast of Tabernacles booths—the great harvest-time, rejoicing memorial of the divine care through the now-completed wilderness journey. Of similar import is Zechariah's Spirit-man who stands among the Myrtle trees in the bottom (rather: shaded, protected place) when—

"All the earth sitteth still and is at rest"(1: 8-11).

Esther's original Hebrew name (Hadassah) means Myrtle, and she truly was a fragrant Tree of Righteousness in the salvation of her people—a redemption typical of the Myrtle-millennial Age.

* * *

THE OIL TREE (OLIVE TREE) is of great vitality, and known to live a 1000 years. It produces olive berries which afford very nutritious oil for food and medicine, and for light. Paul speaks of Israel as the true Olive tree, and the adoption of the Gentiles as the grafting in of the wild Olive. If we expect to be the planting of the Lord, we must become like the true Olive tree.

The oil is obtained by beating the olives, a symbol of richness and usefulness through trial. Israel was commanded to bring pure olive oil, beaten for the light of the Tabernacle and Temple. The Israel of the Deity have always produced the Light of God's Truth. The operation of the illuminating Word exercises our senses to discern both good and evil, and glorify God in our life and work. The golden oil flows through the branches to the golden lampstand.

It was an olive leaf in the mouth of the dove that brought Noah the welcome message of the birth of a cleansed and purified new day for the earth and mankind (though soon sadly soiled again).

The Olive tree is of great beauty. Indeed, all trees are beautiful, but the Olive especially so. Its branches are intricately twisted and contorted as if it had passed through great trials in its struggle to grow upwards. Its leaves are a deep rich green on the top, and silver underneath; in sunlight and a breeze, it is a rippling sea of brilliant silver-green. Silver and green are redemption and life. Of Israel when he is at last purified and at peace with God and himself, Hosea says—

"His beauty shall be as the Olive tree" (14:6).

The Olive is the richest and most fruitful tree of the Bible world: its produce was a large and vital factor in the life of ancient times. David—and of course more deeply, Christ—is a:

"Green Olive tree in the House of God" (Psa. 52:8).

—a verdant, fruitful, life-giving tree growing in holy soil.

Olive trees flourish best on rocky ground. Their foundation is in the Rock. This is the basis of Moses' figure in speaking of God's rich blessings upon Israel—

"He shall drink oil out of the flinty rock" (Deut. 32:13).

To grow to true fruitfulness, the Olive tree requires much work and attention, especially when it is young, otherwise its substance runs to fruitless wild shoots. It is a slow-growing tree, coming to fruition after long and patient care, but then increasingly fruitful for long generations. The Olive is native to Bible lands, from which it has been carried and propagated throughout the earth, like the Spirit-Gospel-Light that its rich oil typifies.

* * *

THE FIR TREE has many varieties. From some species is obtained balsam, whose soothing, healing characteristics may be compared to the Truth's comforting influence—imparting hope and consolation in bitterness and afflictions. The Fir tree is much used for ornamental purposes. It will be both useful and ornamental in the Kingdom: the individuals whose characteristics reflect the glory of God will adorn that Age—

"Instead of the Thorn shall come up the Fir tree"(Isa. 55).

The Fir, together with the more prominent Cedar, formed the timber of the Temple. An especial use of Fir, for which its soft sonorousness makes it ideal, is in production of musical instruments—

"David and all Israel played before the Lord on all manner of instruments made of fir wood: harps, psalteries, timbrels, cornets, cymbals" (2 Sam. 6:5)

The Redeemed are the musical instruments of God, sounding the rich melodies of His praise and service. In this, they are Fir trees. In the wisdom of God, each tree has its special pre-eminence and usefulness, so that all combined orchestrate His glory in perfect harmony. The Fir is outstanding in maintaining its true straightness without twist or warp: thus it is excellent building material. The term used possibly means, or more probably includes, the Cypress.

* * *

THE PINE TREE has 2 features worthy of reflection. Like the Acacia, it is useful for furniture and cabinets, working well and bearing a fine finish or polish. The most remarkable feature is that it thrives in almost any soil or situation. This finds its analogy in individuals as Paul, who for the Gospel's sake can adapt to all circumstances—

"I know how to be abased, and I know how to abound. Everywhere and in all things I am instructed both to be full and to be hungry; both to abound and to suffer need. I can do all things through Christ which strengtheneth me" (Phil. 4:12-13).

And he further explains this principle of his life—

"Though I be free from all men, yet have I made myself servant to all, that I might gain the more. Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the Law as under the Law, that I might gain them that are under the Law.

"To them that are without law as without law (being not without law to God but under law to Christ), that I might gain them that are without law. To the weak became I am weak, that I might gain the weak. I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you" (1 Cor. 9:19-23).

Complete self-abnegation; perfect adaptability. A true and faithful Tree of Righteousness. This is the man who said, "*Be ye followers of Me*" Let us ponder it well: what *effort* are we making to conform?

* * *

THE BOX TREE. There are 2 forms, dwarf and giant. So there are great and small in the purpose of God, but all are brethren. The dwarf is used as a hedge or fence around residences, and for this its small size is an advantage, as smallness often is. Those who defend the Truth, even in a humble way, are in God's sight a hedge around the Truth and the flock, defending them and clearly marking the line of separation between within and without.

The wood of the giant Box tree is, like the Fir but for different qualities, much used for parts of musical instruments, finding its analogy in those who with joyful heart praise the Lord with both inner and outward melody, as it will be in the Kingdom of God—

"Then shall the Trees of the Wood sing out at the presence of the Lord, because He cometh to judge the earth" (1 Chron. 16:33).

The Box is a yellow wood, remarkably hard and compact. It is ideally suited for fine engraving. It has been much used for precision instruments where dimensional accuracy and fineness of notation are essential. This is a vital requirement in the true saint, upon whom God desires to engrave His Name and Image with fineness and accuracy and permanence. The Box is ideal, too, for intricate inlaying and mosaic. It is a master craftsman's wood, for delicacy and beauty. How important that we manifest this characteristic to the hand of the great Master Craftsman Who lovingly shapes and engraves us for use and beauty in His eternal purpose! The Box is the ivory among woods.

* * *

All these 7 trees are evergreens- truly representative of those who will be made immortal, equal to the angels, and who shall die no more. They all, too, have medicinal properties in their blossoms, fruit, leaves or exudations—gums, resins, balms and antiseptics.

Some trees excel in strength, some in beauty, some in richness of fruit, some in fragrance, some in healing properties, some in firmness of texture, some in depth of root, some in susceptibility to delicate craftsmanship, etc. Truly we must earnestly strive to develop all these qualities, for they constitute the full and perfect man in Christ Jesus. But still in the deep wisdom of God there is the rich harmony of variety as one is given one gift for the service

of the Body, and one another, so that none is self-sufficient and each may fill his proper part to create the perfect whole.

It is interesting to recall that Christ was a carpenter, and would be lovingly familiar with the varying characteristics and virtues of all the trees, able to skilfully use each to its fullest value and usefulness in building a House for the Father's glory. He was, also, the Great Physician, administering the healing, life-giving products of the trees for the welfare of the world. Psa. 1 tells us of the godly man—

"He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his seasons. His leaf also shall not wither, and whatsoever he doeth shall prosper."

His leaf shall not wither, for he shall be forever green. Jesus says—

"To him that overcometh will I give to eat of the Tree of Life which is in the midst of the Paradise of God" (Rev. 2:7).

And again—

"The leaves of the Trees are for the healing of the nations" (Rev. 22).

May we all be found worthy to be part of that glorious, eternal, divine forest the Paradise of God.—S.H.

MATERIAL FOR THE BEREAN

WE greatly appreciate ALL that is sent. All is examined with interest, and carefully considered. Please bear with us and do not be offended or discouraged if all is not used, and please still continue to send material: we use our sincerest best judgment, according to our ability. When a brother gives an especially good address, please obtain it and send it, or urge him to do so. We are anxious for more variety. We have always followed a rule which we believe has proven wise and necessary, and the only safe one to restrict our contents to material by those in our fellowship. We do not wish to offend anyone, and we ask for sympathetic understanding on this point. We appreciate, too, the news clips that are so kindly sent. Even when not directly used they are very useful in background information, and help greatly with the Signs. Be sure to give date and publication name.

When the Son of Man Cometh

"Be ye therefore ready, for the Son of man cometh at an hour when ye think not." Luke 12:40

ON one occasion Jesus spoke a parable to his disciples to show them that they must always pray, and never lose heart. It is the parable of the Unjust Judge, found in Luke 18:1-8. For a long time the judge ignored the petitions of a widow who persistently entreated him to help her. But at last he decided to give judgment in her favour in order to put an end to her continual requests.

"Hear the words of the unjust judge," says Jesus in revealing the truth of the parable, "If even an unjust man can be moved eventually to do that which is requested, how much more will the just & loving God answer His chosen, even though His wise purpose may necessitate some apparent delay before the answer comes."

This parable indicates a time of waiting in which efforts may appear to be unavailing, but if maintained they will at the end bring the desired result. "Nevertheless" added Jesus in summary and conclusion, "*when the Son of man comes*, will he find men on the earth with this sort of faith?"—strong and assured, and patiently watching and praying in the true Faith of the Gospel.

We note the assumption in this question which we have extracted for our title. If there is one doctrine which stands out prominently in a study of the New Testament, it is that *Jesus is coming back to this earth again*. It is a sad fact that many earnest "Christians" do not understand this, though it is the very heart and kernel of the Gospel Hope. Very often they pray, "O Lord, extend thy Kingdom, instead of praying the scriptural prayer Jesus taught his disciples, "Let thy Kingdom COME." They should be praying for the coming of the King, which will mean the coming of the Kingdom:

"He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus" (Rev. 22:20).

There can be no "extension" of the Kingdom until Christ first comes back to set it up, and rule the earth in righteousness.

The Scriptures tell us that there will be some on the earth with the faith Jesus requires, some who will be acceptable. This is comforting and inspiring, and encourages us to strive to be of such.

It was not understood by the disciples at the first that there was to be any delay at all in the coming of the Kingdom. It is recorded that Jesus once gave a parable to help them realize this. It is the Parable of the Nobleman, given—

"Because he was nigh to Jerusalem, and because they thought the Kingdom of God should immediately appear" (Luke 19:11).

The parable tells of a man of noble family who was to go abroad to receive from the imperial capital the authority of a kingdom, & then to return to it to rule it. Before leaving, he summoned ten of his servants and gave them each a pound, instructing them to trade with the money until he came back. But his fellow-countrymen hated him, and sent a delegation after him to say to the imperial authority, "We do not want this man to be our king."

Then later, after he had obtained title to the kingdom, he returned and commanded the servants to whom he had given the money to be called to him so he could ascertain what profit they had each made *for him*. The first came and said, "Sir, your pound has made 10 pounds." "Well done, my good servant," he said, "since you have proved trustworthy in this small matter, I am going to put you in charge of 10 cities." The 2nd came, and said, "Sir, your pound has made 5 pounds." And he commended him also, saying that he was to be governor of 5 cities.

Then another came and said, "Sir, here is your pound. I have kept it wrapped up in a handkerchief, for I have been scared, as I know you are a hard man, always getting something for nothing and reaping where you have never sown." The nobleman replied, "Thou wicked servant, your own words condemn you. You knew me to be a 'hard man, always getting something for nothing, reaping where I have never sown.' Then why didn't you put my money in the bank, that when I returned I might have received it back with interest?"

And the nobleman said to those who were standing by, "Take away his pound, and give it to him who had 10 pounds." But they said to him, "Sir, he already has 10 pounds!" "Yes," said the nobleman, "and I tell you that to everyone who *has* something, more shall be given; but from him who has nothing, even what he has shall be taken from him."

This examination being completed, then he said, "And as for those enemies of mine who objected to me being their king, bring them here and execute them in my presence."

By this parable the disciples learned that Jesus was to go away into heaven and to return with the authority from God to reward the righteous, punish the wicked, and reign in righteousness, crushing all opposition to his holy rule. He had indicated this to the disciples of John the Baptist when he said—

"Can the children of the bride chamber mourn as long as the Bridegroom is with them? But the days will come when *the Bridegroom shall be taken away from them*, and then shall they fast" (Matt. 9: 15).

But he was not to be taken from them *for ever*. The Parable of the 10 Virgins (Matt. 25: 1-13) makes this quite clear—

"THEN shall the Kingdom of heaven be likened unto 10 virgins ..."

When is that to be? When is the "then"? Let us carefully note the context, 2 verses earlier (Matt. 24:50)—

"The Lord of that servant SHALL COME in a day when he looketh not for him, and in an hour he is not aware of."

In other words, the "then" is to be *when the Lord returns*. But when is he to return? The disciples themselves were very keen to know the answer to that question. So were other saints in past ages—

"And one said to the man clothed in linen which was upon the waters of the river, How long shall it be to the end of these wonders?" (Dan. 12:6).

Just before Christ's ascent into heaven, the disciples asked him—

"Lord, wilt thou at this time restore again the Kingdom to Israel? (Acts 1 :6).

We should carefully note the disciples did not ask, "*Will* the Kingdom ever be restored again to Israel?" To them the question was entirely a matter of *time*. There were things truly they did not understand at this time, but the Gospel of the Kingdom was not one of them. They had, under Christ's instruction, been preaching the Gospel of the Kingdom themselves during his ministry. Now we have to note the Lord's reply—

"It is not for you to know the times or the seasons which the Father hath put in His Own power" (v. 7).

This is in accord with his previous words to them (Mark 13:26-32)—

"Then shall they see the Son of man coming in the clouds with great power and glory.. But of that day and that hour knoweth no man: no, not the angels which are in heaven, neither the Son, but the Father."

Yet Jesus knew that God had appointed a day. A day is coming when the Kingdom is certainly going to be restored to Israel, as all the prophets have declared. Jesus was styled by Pilate, "The King of the Jews," as he himself had stated to him that he was (Luke 23:3). *And so he is to be!* The destiny of those Jews who in their day of opportunity objected to Christ's being their King is graphically portrayed, as we have seen, at the end of the Parable of the Nobleman. As Christ had indicated to the apostles, the Kingdom would not appear immediately in their day. So Paul cautioned the Thessalonians that the day of Christ would not come until the terrible, blasphemous Apostasy had come first (2 Thess.2: 3)—

"Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition."

Paul implored them by the very certainty of Christ's coming (v. 1) not to be hasty. Yet as we read the epistles, we are struck by the sense of expectancy, indeed a sense of urgency, which is so prominent in the minds of those first century writers. For example—

"The night is far spent: the day is at hand" (Rom. 13:12).

And to those at Corinth Paul wrote—

"But this I say, brethren, the time is short" (1 Cor. 7:29).

The Hebrews were told (10:37)-

"For yet a little while, and he that shall come will come, and will not tarry."

The apostle James writes (5:9)—

"Grudge not one against another, brethren, lest ye be condemned: behold, *the Judge standeth before the door*" (5:9).

These apostles were eagerly awaiting the return of their Master. Yet if they did not believe he was to come in their day, why did they write in this strain? Were they mistaken in their expectancy? No, the apostles were not mistaken, as another parable spoken by Jesus clearly indicates. He explained that they were to be *always* ready dressed, with their lamps alight, like servants who waited to welcome their Lord and Master on his return from the wedding feast, so that when he arrived and knocked at the door, they might open it for him *immediately*—

"Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding (festivities): that when he cometh and knocketh, they may open unto him immediately.

"Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them.

"And if he shall come in the 2nd watch, or come in the 3rd watch, and find them so, blessed are those servants.

"And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through" (Luke 12: 35-39)

The urgency and lesson of the parable is made plain by the comment of Jesus himself—

"Be ye therefore ready also: for the Son of man cometh at an hour *when ye think not*" (v. 40).

No wonder the apostle to the Gentiles could remind the Thessalonians in these words—

"For yourselves know perfectly that the Day of the Lord so cometh as a thief in the night" (1:5:2).

And when they had been long nourished on such teaching as this, Jesus reiterated the teaching, using the same words in his last message given through John on the isle of Patmos—

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame" (Rev. 16:15).

The sense of the nearness of the 2nd advent of Jesus becomes not only inevitable, but a matter of utmost urgency. We today can see so much more of the accomplished purpose than did the early disciples (though it is true some of them saw in vision that which is to us now history). We have the evidence of the judgments predicted by Jesus which came upon the Jewish race. We can read of the dreadful levelling of Jerusalem and slaughter of the people in AD 70. And then recall Jesus' words— "But the end is not yet..."

We can note the long period of Gentile domination when Jerusalem is prostrate in the dust, as Jesus foretold (Luke 21:24)—

"And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations. And Jerusalem shall be trodden down of the Gentiles UNTIL *the times of the Gentiles be fulfilled.*"

We can see the long dark history of the Church of Rome, red with the blood of God's saints, Mother of Harlots and Abominations, built upon the traditions of men of corrupt minds. Yes, if the Protestants knew their origins and the origins of their doctrines, they would blush for them. We look at the tragic history of all those who have been persecuted for righteousness' sake, and can cry for them—

"How long, O Lord holy and true, doest thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10).

We can note the evolution of the unholy marriage, whether Papal or Protestant, which has taken place between Church and State; and we realize how the Apostasy predicted by Paul has become a dreadful fact. We may look at the course of the political heavens during the past 2 centuries and note the worldwide upheaval that can be traced back in its origins to the disturbing froglike spirits set loose in France. We see how, in our day, Russia—Gog, the King of the North—has grown into a mighty Colossus ready to swoop down upon God's ancient people, as we read in Ezek. 38:8-9—

"After many days thou (Gog) shalt be visited. In the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people against *the mountains of Israel*, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

"Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land: thou and all thy bands and many people with thee."

We can read about how the Turkish power has been drying up during the past 2 centuries, preparatory to this terrible onslaught prophesied in Ezek. 38. We can see today the influence of the waning of the ecclesiastical moon caused by godless Darwinism, or "science falsely so called," which has blinded and befuddled the nations and helped man to leave God out of account. And everywhere we can feel the restlessness of Luke 21:25—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations, with perplexity: the sea and the waves roaring."

Terrorism, violence, nation against nation, class against class, juvenile delinquency, dreadful and snowballing immorality, crime on the continual and frightful increase; and with heavy forebodings of nuclear extermination burdening men's minds, the situation is exactly as Christ predicted for the last days (Luke 21:26)—

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken."

Ruthless, ambitious, godless Russia, as we know, has sufficient nuclear weapons and intercontinental guided missiles to obliterate mankind. And the Red Navy has developed far beyond defensive needs, till today it is the largest the world has ever seen, ominously prowling all the oceans and seas (Dan. 11:40)—

"And at the time of the end shall the King of the South push at him; and the King of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships, and he shall enter into the countries, and shall overflow and pass over."

Travel to and fro over the vast surfaces of the earth's continents is now becoming commonplace. Men now in hours cover journeys which even in our lifetime took weeks and months. In space, men travel a million miles in days: to the moon and back in less than a week. We recall the words spoken to Daniel in connection with the "time of the end": he was told (12:4)—

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end. Many shall run to and fro, and knowledge shall be increased."

This is certainly true of these times. Man has been permitted to make marvellous discoveries, and now in this "space age," man is literally reaching for the moon. God has allowed man to land on the moon, and to travel vast distances in space. But we see man with his newfound knowledge is becoming more and more proud and

presumptuous and self-willed, rapidly approaching the point when God will openly manifest Himself once more in the avenging and conquering person of Jesus Christ—

"In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. 1:8).

It is not the first time godless and wicked men have aspired to reach unto heaven. Last time they were not prevented from commencing their flesh-glorifying enterprise. They were allowed to plan, and to proceed, and to go so far. But then (Gen. 11:5-8)—

"The Lord came down to see the city and the tower which the children of men builded . . . So the Lord scattered them abroad from thence on the face of all the earth; and they left off to build the city."

The sphere of man is limited through sin. Just as God has set the bounds of the sea, so He has set the bounds of the sea of nations—

"And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed" (Job 38:11).

Man is of the earth, earthy. Can we doubt that the present time should be a time of great expectation and assurance that the Day of the Lord is near? We may arrive at once at the Day of the Lord, if we should die before he comes. We may be among those who will be alive at his coming. We should live in constant expectancy. The right perspective is given in the words of the prophet Joel—

"Multitudes, multitudes, in the valley of decision: for the Day of the Lord is near in the valley of decision" (3:14).

True believers of every age since the first century have been living in the hope that Jesus would return in their day. This is a matter of historical fact. So we see it is not surprising, but to be expected that after nearly 2000 years, scoffers should come and ask—

"Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation" (2 Pet. 3:3-4).

Bible readers know where the promise of Christ's coming is. We know also that all things do NOT "continue as they were." There has been continual movement, continual development, and we eagerly watch it accelerating today before our eyes. Yes, the Bible is full of the promise of Christ's coming. But when shall these things be? Jesus has given us another important and instructive parable—the Parable of the Fig Tree and All the Trees, found in Luke 21:29-31—

"And he spake to them a parable: Behold the fig tree, and all the trees. When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

"So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand."

Notice a fig tree, says Jesus; and indeed, notice all the trees. When they come out in leaf, we know without anyone having to tell us that summer is nearly here. So, when we see these things happening, we can be equally sure that the Kingdom of God has nearly come. "Believe me," says Jesus, "the generation that sees this happen will not pass away until the Kingdom has taken place."

Those who believe that the Jews are finished do not realize that Jesus is here referring to the Israelitish fig tree, which has certainly undergone a marvellous—yea, miraculous—revival since Gen. Allenby in 1917 drove the desolating Turk from God's Holy Land, and the long process of Israelitish rebirth began. Who then would have thought that Israel would be a sovereign state—a new nation in the world—by 1948?

And what of the Arab trees around her?—Egypt, Syria, Iraq, Libya, Saudi Arabia. What were they 50 and less years ago? Nothing but despised, dirt-poor, oppressed, colonized deserts. Nothing at all upon the world stage. But now? Have they not increasingly been bursting out their buds with the intense and proud nationalism arising within each one, in common with many other newborn nation-trees? Do they not now dominate world news and world fear, with their increasingly violent self-assertion, and increasing billions in bristling, oil-bought armaments of every sort?

And at midnight the Bridegroom came, and they that were ready went in with him to the marriage, and THE DOOR WAS LOCKED.

There will then be no time to rush about, to get baptized, to reform, to change our ways, to fill our dark, cold lamps. Therefore let us NOW count everything else as of lesser importance, and let us be like the determined and untiring widow who continually pressed her entreaty, so that praying always we may be accounted worthy to stand approved and joyful before the Son of man. —J.M.

AFTERWARD

*Now the sowing and the weeping; working hard, and waiting long:
Afterward, the golden reaping, harvest home and grateful song.
Now the pruning, sharp, unsparing; scattered blossom, bleeding shoot:
Afterward, the plenteous bearing of the Master's pleasant fruit.
Now the plunge, the briny burden; blind, faint gropings in the sea:
Afterward, the pearly guerdon that shall make the diver free.
Now the long and toilsome duty, stone by stone to carve and bring:
Afterward, the perfect beauty of the palace of the King.
Now the tuning and the tension, wailing minors, discord strong:
Afterward, the grand ascension of the Alleluia song.
Now the spirit conflict-riven, wounded heart, unequal strife:
Afterward, the triumph given, and the Victor's Crown of Life.
Now the training, strange and lowly, unexplained and tedious now:
Afterward, the service holy, and the Master's "Enter thou!"*

"CRY ALOUD, AND SPARE NOT!"

LIFT up thy voice like a trumpet, and show the people their transgressions, and the sons of Belial their sins! I have never heard a man yet, thoroughly imbued with the Truth and the love of it, cry out against a hearty and uncompromising castigation of error, as bitter and too severe. Where men's faith is weak, and their minds are full of uncertainty, and they are conscious that their own deeds will not bear the light, you will find them full of "charity," and sensitively fearful of the Truth being too plainly spoken. All their sympathies are with the corrupters and transgressors of the Word. They don't want their feelings hurt, lest it should "do harm"! The fact is they don't want the Truth too plainly demonstrated lest it should make them unpopular; or they should themselves be obliged to defend that of which they were not fully assured. — Bro. John Thomas

MARRIAGE WITH THE ALIEN

THERE must be a poor spiritual life where those professing to be friends of God can make themselves "one flesh" and one everything else with those belonging to the world, which is God's enemy. If honest men and women do not in their daily reading of the Bible catch enough of the spirit of allegiance to God to preserve them from such a mistake, it does not seem that human utterances could weigh much (to persuade them).—Bro. Roberts, April, 1891.

Most back issues of Berean (to about 1950) are available free to any who would like them.

Current Events Fulfilling Prophecy

EUROPE: ENTER REDS, EXIT US. Kissinger says, "If there is major Communist participation in Western govts., it would be inconceivable that US could maintain troops in Europe." He warned that if Communists win control of W. Europe govts., NATO could not survive and US would be alone & isolated in a world in which it had no relations by values to other countries. (Tm4:19)

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Kissinger declared that major Communist participation in W. Europe govts. would lead to death of NATO & withdrawal of US forces. His blunt language & implied threats stirred resentment in Europe. (Nwk 4:19)

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Britain is uneasy over the long-term reliability of Europeans as partners of US. In past, they say, NATO's strength was based on united opposition to Communism. Today, over US objections, some Europeans no longer view it as a threat & are moving toward acceptance of Communists in govt. Conflicting attitudes toward Communism could tear NATO apart. (USN 4:26)

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Britain's new Prime Minister James Callaghan is likely to be closer to US than any British leader since the 50's. He has never disguised his preference for the Atlantic Alliance over the European Common Market.

Australia counts on US for its defence. In sharp contrast to the previous Labour govt., Prime Minister Fraser advocates a strong US presence in Indian Ocean to counter growing Russian naval strength. (USN 4:19)

IT certainly appears inevitable that Communists WILL be in NATO govts., and probably quite soon. Therefore NATO is clearly doomed, & the gates of W. Europe are opening invitingly to Russia. US must be desperate, & must view the situation as essentially hopeless, to make such undiplomatic public threats that can only accelerate the trend it sees & fears. Politicians come & go—anti-US & pro-US—but it could be significant this time that as Europe reddens, Britain, Australia & New Zealand have elected heads who favour closer US ties. However events vacillate, that must be the situation at the end.

HYPOCRISY & DOUBLETALK IN AFRICA. Time running out for White rule in Rhodesia. Chances of finding peaceful path seem spent. Rhodesia already at war along entire 800-mi. Mozambique border: villages have been terrorized by Black guerrillas, buildings burned, cars ambushed, buses blown up. (Tm4:12)

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While US attention was focused elsewhere—Vietnam, China, Russia, Mideast the Black liberation movements in Africa (with aid of Russia & China) grew strong, Portugal's Empire collapsed, and, finally, US suffered severe loss of face in Angola. Kissinger is touring Black Africa trying to repair the damage.

He must overcome the impression—among both Black & White politicians that US has been on losing side of almost every major question in Africa from Biafra (where US neutrality angered Nigeria) to Angola (where US backed Portugal, partly out of desire to retain vital airbase in Azores. Black African distrust runs deep. Radical Nigeria regime, region's strongest country, recently seized on list of grievances to revoke invitation to Kissinger. (Nwk 5:3)

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Continent loaded with arms & Black-White antagonisms. Kissinger's first venture into Black Africa comes at critical juncture. Kaunda of Zambia and Nyerere of Tanzania say negotiated settlement with White rulers of Rhodesia is impossible, & guerrilla war is only course open. Kaunda has opened up his borders to guerrilla attacks on Rhodesia, as has Mozambique. Black leaders tell US that if Cubans are called in to help, that's Africa's business & not US's. Communists deal in revolt & disorder, & that makes them popular. (USN 5:3)

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Mozambique slipping deeper into economic & political morass. At independence last June future looked bright. Over ½ of its 220,000 Whites left before independence, so it's almost without skilled or professional workers. Under 1000 trained administrators & only 15 doctors for 8½ million.

Pres. Machel set out at breakneck pace to convert nation into "Africa's 1st Marxist state." All land nationalized. The large colonial plantations, which supported over ½ the people, were made collective farms. But nobody can agree on how they are to be run, so production is at standstill. Food production down 75%. Cash crops like sugar & cotton off 50%. Last remaining 30,000 Whites scrambling to get out.

Moscow recently delivered 2 shiploads of armoured cars, mobile rocket launchers, & shoulder fired missiles. Radio Mozambique is whipping up war spirit against Rhodesia. (Tm 5:3)

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Amnesty International, the London-based organization that investigates political repression around the world, last wk. charged that torture of Blacks in Rhodesia is "now employed almost as routine practice by police." Rhodesia's Whites enjoy one of highest standards of living in world. Most households employ 2 or 3 domestic servants. The govt. spent \$56 per Black pupil last yr., \$494 per White pupil. "We don't want to drive the Whites out," said a Black, but they have everything & we nothing. That's not fair. We're being cheated. Let them share the country & the money more evenly, & they're welcome to stay."

One of the measures that embitter Blacks most is the Land Tenure Act of 1970, dividing the country into 2. Rhodesia's 280,000 Whites got the right to own land in the richest & most fertile half (Smith has two 10,000 acre spreads). Other half, often untillable bush, went to 6 million Blacks. Average White wage is \$8080; average Black, \$640. Voting rights depend on income & property: 87,000 Whites qualify; 7500 Blacks. (Tm 4:12)

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Of the 49 countries in Africa, 15 have direct military rule; 29 have 1-party rule; only 5 have multi-party (democratic) political systems: S. Africa, Rhodesia, Botswana, Gambia & Mauritius. S. Africa & Rhodesia both provide a larger measure of freedom & wealth for all their residents—Black & White—than most other countries of Africa. Both would be great prizes for Russia, & official US policy appears well designed to assure that Russia follows up its victory in Angola with Cuban troops by similar takeovers in Rhodesia & S. Africa.

Rhodesia was opened up to rest of world less than century ago by British pioneers. Since then it has developed rapidly thru mineral production & highly productive agriculture. Without the knowledge, skill & capital of the Whites, the Blacks today would be far poorer. Rhodesian Blacks in the modern sector enjoy an average income that's much

more than twice as high as all the rest of Africa, except for S. Africa. Half or more of the students at the University of Rhodesia are Black.

The other former British Black African countries (Tanzania, Uganda, Kenya, Zambia, Nigeria, etc.) do not have anything approximating majority rule. They have minority rule by a Black elite that controls the one party permitted to exist. "Majority rule" for Rhodesia today is a euphemism for a Black minority govt. which would almost surely mean both the eviction or exodus of most of the Whites, & also a drastically lower level of living & of opportunity for the masses of Blacks. That has been the typical experience in Africa—most recently in Mozambique.

Rhodesia has a freer press, a more democratic form of govt., a greater sympathy with Western ideals than most if not all of the states of Black Africa. Yet we play straight into the hands of our Communist enemies! James Burnham had the right phrase for it: Suicide of the West. (Nwk 5:3)

THE last 2 items above view Rhodesia from different viewpoints. Both are doubtless factually true, but opposite in emphasis. Certainly Rhodesia is far from a true "democracy" or "majority rule." But it is one of the few countries in Africa where there is any faint glimmer of democracy or majority rule. It is utter hypocrisy for the 44 Black & Arab dictatorships to declare war on Rhodesia under the pious banner of "majority rule," and it is inexplicable folly for US to encourage & bless such an evil charade. If there were any honesty to the movement—if these Black dictatorships first practiced "majority rule" themselves, then the crusade to "liberate" Rhodesia could have some element of worthiness & decency. But all this seems a nightmarish part of the Great Masquerade by which Russia is mesmerizing a deluded world. And US makes itself look silly trying to stop it.

RED STAR OVER ITALY. Italy in another political crisis: lira tottered, stocks tumbled, riots shook Rome. Govt. seems forced to call for national elections: biggest winner could be Communist Party. With 1.8 card-carrying members, it's largest & strongest Red Party in W. Europe. One of its greatest strengths is ineptitude of Italy's other parties.. In recent national poll, Communist Party head Berlinguer was named politician Italians trusted most. His Party is a tightly disciplined unit in stern Communist tradition: any deviation from the Party line is punished severely. It seems to be the only party in Italy that can make the buses run on time. Its efficiency, industry & honesty has steadily expanded the "Red Belt" of Communist-controlled municipalities. It rules 6 of Italy's 20 regions, & every major city north of Rome, plus Naples. Its good govt. record makes it favourite to capture Rome itself in June election. It dominates Italy's biggest (4 million member) labour union.

Last week, Kissinger gave stern warning of danger of letting Reds into Italy govt. He predicted new set of dominoes—France, Spain, Portugal, Greece—may fall if Reds enter Italy govt. The PCI (Italian Communist Party) maintains a strong "Russian connection." On many foreign policy issues, it stands with Moscow. It still echoes standard Russian line that US "imperialism" must be defeated—without calling for any limits on Russian adventurism. It supports the Palestinians, & the Russian-backed side in Angola. (Nwk 4:26)

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With no govt. in control, conditions in Italy continue to deteriorate: lira plummeted to all-time low of 898 to \$. Confidence in govt. further eroded last week at revelation that Britain's 2 largest oil companies had paid \$2½ million to govt. leaders. (Tm 4:26)

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Heated debate in W. Europe nations: Can Communists be accepted into NATO govts? US says bluntly: No. US takes view that Reds' basic allegiance in foreign policy is to Russia. Reds could emerge from next elections as most powerful political force in Italy: some conservatives think Red participation is essential to solve Italy's problems. Communist power at the grass roots extends over much of the country. Party makes special efforts to reach accommodation with Catholic Church. Mrs. Berlinguer is a devout, regular-attending Catholic, & their 4 children have been baptized. Recent poll shows 67% of Italians believe "good Communist can be good Catholic." (USN 4:26)

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New scandal has burst on Italy's govt: Lockheed made payoffs to an Italian Premier between '65 & '69. It must have been one of the 3 present top men: Premier Moro, President Leone, or Foreign Minister Rumor. (Tm 5:3)

IT is appropriate that Italy, Seat of the False Prophet, is the wedge that will redden all Europe, & destroy its anti-Russian defences. The anti-Communist politicians are forcing the masses into Communism by the frustration of their own corruption & ineptitude.

ONE HUNDRED YEARS AGO

(From the Christadelphian Magazine, April, 1876)

JEWS' AFFAIRS: Under Papal govt., Jews were excluded from professions & higher callings. Jews were oppressed & degraded. Since Papal States have been annexed to Italy (1870) conditions have improved.

Switzerland was for centuries one of most intolerant in Europe. Only in our days have laws been repealed which excluded Jews from Switzerland. **Switzerland was a Reformation & anti-Catholic stronghold, but equally bigoted.**

Sir Moses Montefiore, at age 92, has made his 7th journey to Palestine. He says there would be no difficulty in securing land. Turkish govt. promises to render every possible assistance.

He was the philanthropist pushing and financing the scheme to settle Jews in the Holy Land. The issue reveals sordid squabbles & frictions among the Jews on the matter.

Jewish Chronicle says: "We are anxious to see England connected closely as possible with Bible Lands. If ever Israel's highest aspirations are to be realized, we believe it would be England to which the glorious call would go."

EDITORIAL: We live in the age that witnesses Christ return to the earth, & the signs all tell us it may occur any time. He ought to find us at his coming as busy with his affairs as if we had a 1000 years' work to do. A variety of purposes are before our minds. Health is a main condition, & prospects are by no means equal to our desire. We should like to write—

A series of articles illustrating the working of Providence in the affairs of men; a series of articles on the Law of Moses and its lessons; a series of parables in refutation of current spiritual fallacies; a series of familiar conversations on passing events; a comprehensive treatise of the practical, everyday bearing of the precepts of Christ; a complete demonstration of the divinity of the Bible in numerous lines of thought never before touched; rewrite Twelve Lectures (Christendom Astray); resume the Children's Magazine; a complete series of elementary tracts; a guide to the conduct of an ecclesia in this unapostolic age; continuation of Saturday Evening Scriptural Studies; continuation of Mourner's Untrammelled Musings on things as they are in relation to God; & several other things.

We shall aim at the execution of this program, so far as the difficulties in the way may allow. Should God, in His providence, place sufficient means in our hand to allow of our employing the constant services of a shorthand writer, we might hope, even with present health, to accomplish the above.

What a hive of ceaseless activity bro. Roberts' mind was! How his spiritual desires & ambitions strained at the limitations of their earthly tabernacle! We wonder if the amanuensis materialized. He did at last accomplish much of what he set out here.

SIGNS: The Eastern Question is in process of evolution, tho the rate is slow. The insurrection lives. During the month there have been several battles between the insurgents & the Turks. Will the insurgents in Herzegovina & Bosnia [modern Yugoslavia] be joined in the spring by other parts of European Turkey? Rumania is getting fidgety; Bulgaria unusually discontented.

The Euphrates was drying up, but to the eager watchers in Zion, the evaporation was agonizingly slow as the years rolled on. Within the next 10 years most of European Turkey threw off the yoke, but then little more happened till the Balkan War of 1912 and WW I, beginning the modern phase which we ourselves have witnessed.

The correspondence dealing with purchase of the Suez Canal has been published giving evidence how the step which planted England in Egypt was forced upon Britain in the ways of Providence. Egypt urgently needed money, and was about to sell the Canal to France. Britain moved swiftly.

RELIGION IN POLITICS. Suddenly, presidential candidates in both parties are talking openly about their religious beliefs, a subject most politicians traditionally take great pains to avoid in national elections.

Jimmy Carter described his religious experience about 10 years ago: "I recognized that I had lacked something very precious—a complete commitment to Christ, a presence of the Holy Spirit in my life. Since then, I've had an inner peace & inner conviction & assurance that have transformed my life."

He has continued to describe religion as "the most important thing in my life." Nor has he shied away from the word "sin" in his campaign appearances. Commenting on a recent Supreme Court ruling allowing States to outlaw homosexual activity, he said such relationships are "contrary to Bible teaching."

Ford's campaign speeches often make reference to a "spiritual reawakening" of the nation. He mentions a "commitment" to Christ he has made.

Reagan is said to "pray over tough decisions," and aides say his religious beliefs "influence some of his political decisions, such as his strong stand against abortion." During a nationwide TV speech, he accused Ford of giving in to Communist pressures. He said, "I believe God had a divine purpose in placing this land between the 2 great oceans, to be found by those who had a special love of freedom."

Edmund Brown is a former Catholic seminarian. His spartan life style and his warnings that all Americans are going to have to curb their craving for material goods are often compared with Catholic asceticism.

Some attribute the rising religious concern to a public search for honesty & character in politicians after years of govt. scandal. The only thing the public can be sure of is that nobody knows the answers to our problems, so they

figure it will help if they just get a decent, religious man in office. Religious themes may sway millions of votes this election year. (USN 5:3)

POLITICAL religion is not usually very real or deep, but Jimmy Carter's seems to be a bit more real than most, & he apparently is the one setting the trend this year that others feel they have to match. At the moment, he appears to be the most likely next President, tho that decision will be made by God for His Own purposes, & not according to mere human probabilities. It is very interesting that as the showdown with Russia looms, and US girds for it, religion (even tho it may be shallow, worldly & self-serving) is playing a large role in US political life. Hiram of Tyre, the supporter of Israel and "lover of David," was apparently a believer in Israel's God. But Russia must have its religion too, as it joins forces with the False Prophet & the Ten Kings to war against the Lamb.

LEBANON'S AGONY DRAGS ON. For months, with few interruptions, Lebanon has known only the politics of death. Now the 25th "ceasefire" in five months. 1500 killed last week. Moslems in sight of their basic goal—overturning the antiquated sectarian system of distributing power that has controlled country since independence from France in '46. Christian refusal to accept basic reforms in the system was cause of latest violence. Both sides now using heavy artillery. Emerging new regime presents potential dangers to Mideast peace. A Lebanon in which Moslems have predominant influence in politics may evolve into an Arab socialist state, & perhaps a confrontation power—in last 3 Arab-Israel wars Lebanon stayed neutral.

Israel may now have to worry much more about its Lebanon border. Establishment of Moslem rule may be a notable triumph for Palestinians. Threat of a new war of attrition from combined forces of Syria, Jordan & a strongly anti-Zionist Lebanon has suddenly become real. (Tm 4:12)

* * *

Kamal Jumblatt, leader of the disparate Leftist coalition known as the National Movement (an amalgam of Moslem Leftists & Palestinians), was responsible for the collapse of the Syrian imposed truce. He is the hereditary feudal chieftain of Lebanon's 300,000 Druzes. He was among the leaders of the uprising put down in Lebanon by US Marines in '58. He takes a strong socialist & pro-Palestinian line. He is admired in Moscow: was awarded Lenin Peace Prize in '73, & Order of Lenin in '74. (Tm4:12)

* * *

Beirut, a once-magnificent capital exploding senselessly into ruins. Lebanese no longer control their destiny. Both US & Russia now involved: so are Lebanon's Arab neighbours. Syria is getting advice from Moscow. Sadat warned Syria & Moscow to stay out. On edge is Israel, determined to protect security of its Lebanon border: an Israeli move into Lebanon could start new war.

PLO's Arafat has gained pivotal role as main power broker in Lebanon: his Palestinian battalions made it possible for Moslem Leftists to get upper hand in battle against Christians. PLO anxious to retain power in Lebanon: it's only country from which guerrilla raids can be made against Israel. (USN 4:12)

* * *

Just year ago, bus filled with Moslems was machine-gunned in a Christian district in Beirut: 27 killed. Moslem gunmen hit back. In hours, civil war exploded. Year's death toll up to 20,000. Country is all but partitioned between Christian & Moslem private armies. Economy ruined, people brutalized. Many of best-educated Christians & Moslems have fled. Beirut is stricken city ruled by gangs of terrorists. People live & die by the gun. Outlook is dismal. Christian-Moslem hatreds run deep. Thirst for revenge runs strong. (USN 4:26)

It was carnage as usual in Beirut last week as Lebanon's 25th cease-fire in a year began with shelling, sniping, & an opening day death toll of 110. Death toll for week climbed to nearly 500. (Tm 5:3)

LEBANON was supposedly civilized, cultured, & peaceful, but here is another place—like Boston & Ireland—where events have torn off man's thin, deceptive, surface appearance, & have turned loose the bestial passions & lusts seething beneath.

EUROPE WAR FRONT. Russian front line regiments in Europe are armed with poison-gas artillery. As recently as '74, they also had germ-warfare weapons, which were supposed to have been destroyed by international agreement. US has destroyed its biological weapons: no evidence Russia has. (Nk4:19)

For 10yrs.US has insisted—while Europe objected—that NATO must plan for long war in Europe conventional. Now long war strategy being challenged by many leading US strategists. Former Chiefs-of-Staff head Gen. Maxwell Taylor says: "Realism of prolonged conventional defence of present NATO front with present forces is highly uncertain." He & others now agree with Europe leaders that NATO could resist all-out Russian attack for only few days with conventional forces: then war would inevitably go nuclear. (USN 4:12)

THIS is a frank admission that NATO is a patchwork paper tiger & a sham, good only for a few days' token resistance. Of course US would much prefer the war be kept local to Europe: "going nuclear" would

mean missiles on NY & Washington. But they can see that Russia would knife thru a weak & divided NATO as if it were not there. But Russia won't need to: Europe will fall to her of its own weight & weakness.

CAMBODIAN BLOOD BATH. There is now little doubt that the Cambodian govt. is one of most brutal, backward & xenophobic in world. Refugees describe the revolution as a chilling form of mindless terror. There has been a grim, silent round of purges, mass evacuations, forced labour & wilful assassinations. Since the Communist victory last year, 500,000 to 600,000 people—1/10 of population—have died from political reprisals, disease or starvation.

The populations of every city—young, old, sick, well—have been evacuated & forced at rifle point to work in the rice fields. Cambodia's new rulers have systematically killed former civil servants & soldiers. In recent months the pogrom has been extended to include anyone with an education, as schoolteachers & students. They are wiping out everything of the old society. (Tm4:19)

US must accept the blame for Cambodia's cruel plight. It had a peaceful, & relatively stable & prosperous govt., which strove mightily to keep the country from being sucked into the Vietnam maelstrom. But they were forced in to serve the ends of others; the overthrow of their legal & established govt. was engineered; they were used as pawns, & abandoned. And now they groan under the tyranny of brutal, ignorant Oriental Nazis.

RUSSIAN SHIPS. When all types of ships are counted, Russia is world's top maritime power. After 30 yrs. Of feverish shipbuilding, Russia has biggest fishing fleet, 2nd biggest Navy, & in number of ships 2nd biggest merchant marine. Soviet ships service every major world port, acting in old capitalist tradition of clearing out the competition by price-cutting. They'll haul any product at whatever discount will win the business. Their crews are paid much less than Western sailors; they have no interest & finance costs that make up ½ cost of running a Western vessel; & being govt.-owned they can run at a loss to achieve their end. When competition is destroyed, they can charge anything they wish.

They're on new building spree: 100 new dry-cargo vessels & 33 fast container ships. At same time they're getting great deal of invaluable information on trade flows & kinds of goods for their own political & strategic use. (Tm 5:3)

THE rigid, iron Russian dictatorship, which tolerates absolutely no dissidents, or free thinking, or independent action, has developed a commercial juggernaut that crushes all before it, & with which the "free" nations cannot cope. Its workers are slave-ants, with wages & conditions set by the State, reasonably well cared for from cradle to grave, as long as they "behave" themselves & never raise their voice against the system.

PERSIA'S ARMS BUILDUP. Military build-up in Iran is incredible. 40% of increase in oil revenues since prices were quintupled in '73 have been spent by the Shah on military hardware. (USN 5:3)

PERSIA'S growth is always fascinating, especially military growth, for US is blindly building up the power of what is to be one of Russia's key allies in its plunge for Mideast plunder. How interesting are the moves on the divine chessboard!

OIL, TRADE, & THE BLACKLIST. US is now leading salesman in Mideast market, supplying about 25% of non-military goods bought by OPEC nations. OPEC oil revenues will be \$100 billion in '76; they'll import \$55 billion in services & goods. By '80, they'll import \$100 billion worth a year. There no longer is talk of breaking OPEC & getting oil at lower prices. A massive transfer of the world's wealth from industrialized nations to the underdeveloped oil producers is being accepted. (USN 4:12)

* * *

Showdown building fast in US over Arab Blacklist. At stake are billions in export sales to Arabs. Arabs refuse to do business with blacklisted companies. 1800 US firms & individuals are listed: those who deal with Israel, or help it.

Business with the suddenly wealthy Arab nations is growing fast. Congress considering stiff penalties on firms that submit to Arab terms. Arab leaders make it clear they will not abandon boycott. Treas. Sec. Simon reports that discussions of the boycott & its impact dominated his recent Mideast visit, especially in Saudi Arabia, richest of Arab nations. Simon opposes Congressional legislation against the boycott, saying it will only harden Arabs. (USN 4:19)

US faces a rather unkind & intriguing dilemma. It must either kow-tow humiliatingly to the newly-rich, newly-powerful Arabs, prostituting its own professed high principles with mumbled doubletalk like Simon's, or it must jeopardize its profits & position & power in the Mideast. Doubtless it will find a way to have both worlds.

BOSTON: CITY IN CRISIS. After 2 of worst weeks of violence since court ordered busing began 2 years ago, tension between Blacks & Whites seems at breaking point. City's nerves frayed even more after a bomb ripped thru

the Suffolk Courthouse. The explosion turned the building into a chaos of blood & debris. In next few days, police responded to 30 bomb scares. "There is no question that there is a climate of hatred," Gov. Dukakis said. (Nwk 5:3)

BOSTON, the reputed "cultural" centre of US, is one of the principal historic headquarters of the establishment & celebration of US's 200 years of "freedom." How pitifully thin is man's "cultural" veneer! How close the brute is beneath the surface!

PREPARE WAR! Complete change in Congress' attitude. Hostility toward military has ebbed. Rapidly rising support for giving Pentagon almost anything it wants. Reasons: accelerating Russian arms build-up; Soviet intervention in Angola; stagnated SALT talks. Overall feeling in Congress that world is a tinder box, & we'd better get our war equipment ready. (Tm 4:12)

* * *

Congress not only rejected any cuts in Ford's record \$113 billion defence budget, but gave Pentagon virtually all military hardware programs it wanted. Long-range projects will probably send war budget to \$141 billion by '81: — B-1 Bomber: 244 planes, total \$21½ billion. Trident sub: \$18½ billion for 10. Fighter planes: \$6 billion for 650. Tanks: \$4½ billion.

Soviet military outlays have apparently been higher than intelligence experts thought. It's now believed they have up to 5 million men under arms. A Congressman says, "Reasonable men cannot disagree that a number of Soviet military initiatives have been directed at this country. It's scary, real scary." (Nwk4:12)

* * *

Outer space for military purposes: for first time, armed forces will be in charge of manned missions beyond earth's atmosphere. They'll use the space shuttle. Within 10yrs. space systems will play major role; will support virtually all military forces; could strongly influence outcome of wars. Space will not remain the unmolested territory, the sanctuary, it is today. (USN 4:26)

* * *

Soviet intervention in Angola, disillusionment with detente, & accelerating Russian arms build-up—have all contributed to a growing consensus throughout US for new generation of strategic weapons, designed for a possible war with Russia. (Nwk 5:3)

US is awakening to the bitter facts of life, from its sleepy fantasy of detente. Russia may temporarily pull in its horns, & start to purr, until it gets Europe firmly in its grasp, or it may cast off pretence, now that pretence is exposed. Practically all nations of the world are dictatorships, ruled from the top, as is Russia. So Russia moves easily among them. Democracy is suspect & troublesome to them, for it questions the bonds of the masses. It would seem that W. Europe must have Red, Catholic-blessed dictatorships.

HEARTS FAILING FOR FEAR. With crime rising even in formerly safe suburban & rural areas, you need to know the latest tips: —

Never forget you may be a criminal's target. Always be alert for an attack. Be wary of opening your door to anyone you don't know well. Before opening door, demand the caller's name: if he's a salesman, check with his company. Don't let anyone in who says it's an emergency. At night, especially, you're vulnerable between your home and car have your key out & get from your house & into your car as quickly as possible. Check the floor of the back seat, no matter what the time of day. On your return, have packages in your hand before getting out of the car so you don't waste time standing in the open. Never leave house keys with car keys at parking lot—anyone can check your car license & get your home address. Don't let your tank get below ¼ full, to avoid running out of gas. If you think you're being followed while driving, go to nearest police station & get inside quickly. Avoid walking alone. Stick to busy streets. Women alone should not use parking garage elevators: never get into apartment elevators with a strange man or men. If attacked, don't argue with a gun, knife or deadly weapon. But if attacker is unarmed, use cane or umbrella like a bayonet: use keys to jab or scratch. (USN 5:3)

WHAT an eloquent but terribly sad commentary on today's brave new upward climbing evolutionary world! This is what man has finally achieved, with all his "progress." And the more man "progresses," the worse this picture gets. What meaning it gives to the millennial promise, "They shall not hurt or destroy in all My holy mountain"—the mountain of righteous government that will fill the earth. "None shall make them afraid."

ARAB REVOLTS IN ISRAEL. Bloodiest week ever in Arab-Jew relations in Israel: 6 Arabs killed, scores wounded, 300 jailed; 38 police injured.(Tm4:12)

* * *

Arab uprising began on eve of general strike called by Israel Arabs & Communist Party to protest expropriation of Arab land in Galilee for govt. housing project. The normally complacent native-born Arabs have served notice that Israel faces new & unexpected "Arab problem." Bitterness among Israel Arabs growing rapidly.

Rabin blamed Communist Party. Housing project is part of plan to increase Jewish population in Galilee from 60,000 to 300,000 in 10yrs. Israel Arabs up from 150,000 in '48 to 450,000 today: one of world's highest birth-rates. Communists get 50 to 80% of vote in large Arab towns. (Nk 4:12)

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West Bank landslide: Arabs elected new local leaders who, almost without exception, want nothing more to do with Israel. Israel govt. expected many conservative & co-operating Arabs would be re-elected. Positive proof that Palestinian nationalism is rallying cry for West Bank. Many extremists elected: Communists got 15 seats. In recent months, Israel Army has put down Arab demonstrations with heavy hand. (Nwk 4:26)

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Election was formal declaration that West Bankers accept PLO rather than Hussein's Jordan as their representative. (Tm 4:26)

* * *

Palestinian nationalism surging upward in West Bank to where it could soon become military threat to Israel occupation. PLO can no longer be dealt with as terrorist group outside Israel. It is a potent force on West Bank & extending its roots into Israel itself. Hussein was big loser. (USN 4:26)

* * *

Arab riots in Nablus followed 2-day march thru West Bank by 20,000 militant, armed Israelis demanding permanent annexation. The "Land of Israel" March outraged West Bank Arabs. Arab demonstrations are fed by announcements like the one last week that 5 new Jewish settlements will be established in Jordan Valley this year. (Nwk 5:3)

THINGS are closing in on Israel, as indeed they must to lead up to the final crisis wherein they are to be delivered and purified. Not only are they surrounded by 100 million increasingly rich & well-armed Arabs steadily growing in power & world favour, but they have among them a number of Arabs almost equal to themselves, who are becoming more & more restless & belligerent as the Arab cause gains in world support & prestige. We know prophetically this trend is inevitable, but we can also see how quite naturally Israel's own fleshly & misguided actions are contributing to it. "Blind" is the scriptural definition of natural Israel. We cannot but be continually reminded of the dreadful last days in AD 70, brought on them by their own fanaticism, and greatly increased in terror and terribleness by their own actions. God is leading them to purging & peace.

March Answers

WHAT IN COMMON?

- 1. Sick—Trophimus, Hezekiah
- 2. Bags—Judas, David
- 3. Hair—Samson, Absalom
- 4. Lots—Jonathan, Matthias
- 5. Beds—Og, Palsied man
- 6. Boils—Job, Hezekiah
- 7. Biers—Abner, Widow's son
- 8. Veils—Moses, Rebekah
- 9. Lamé—
Jacob, Mephibosheth
- 10. Cakes—Gideon, Elijah
- 11. Bears—David, Elisha
- 12. Twins—Tamar, Rebekah
- 13. Kisses—Joab, Judas
- 14. Calves—Aaron, Jeroboam
- 15. Sheets—Samson, Peter
- 16. Honey—Jonathan, Samson

- 17. Beards—David, Amasa
- 18. Arrows—Jonathan, Elisha
- 19. Knives—Abraham, Joshua
- 20. Ravens—Noah, Elijah
- 21. Fetters—Samson, Legion
- 22. Baskets—
Paul, Egyptian baker
- 23. Gourds—Jonah, Elisha
- 24. Prisons—Joseph, Peter
- 25. Aprons—Adam, Paul
- 26. Hidden—Moses, Joash
- 27. Hungry—Esau, Peter
- 28. Censers—Nadab, Korah
- 29. Tribute—Ahasuerus, Caesar
- 30. Famine—Joseph, Naomi
- 31. Blinded—Paul, Elymas
- 32. Widows—Anna, Naomi
- 33. Trances—Balaam, Peter
- 34. Crumbs—
Lazarus, Syrophenician

- 35. Mantles—Samuel, Elijah
- 36. Javelins—Saul, Phinehas
- 37. Wisdom—Darda, Daniel
- 38. Lentils—Esau, Ezekiel
- 39. Pitchers—Rebekah, Gideon
- 40. Patterns—Moses, David
- 41. Deacons—Nicholas, Parmenas
- 42. Serpents—Eve, Moses
- 43. Drunken—Noah, Nabal
- 44. Timbrels Miriam,
Jephthah's daughter
- 45. Herdmen—Amos, Doeg
- 46. Disguised—Saul, Ahab
- 47. Trumpets—Gideon, Joab
- 48. Rainbows—Noah, John
- 49. Deep sleep—Adam, Daniel
- 50. Gold chains—Joseph, Daniel
- 51. Death letters—Naboth, Uriah
- 52. Shoelatchets—
Abraham, John Baptist

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Bible Questions

WHAT DID (WILL, SHOULD) HAPPEN WHEN—

(1 Chronicles through Proverbs)

1. I awake	19. Ezra heard of sin	37. Lord turned captivity
2. Thou heard	20. He hath tried me	38. We remembered Zion
3. King saw her	21. Josiah heard Law	39. Amaziah became king
4. Baasha heard	22. He goeth his way	40. Manasseh was afflicted
5. He bowed not	23. No man pursueth	41. I am old & grayheaded
6. Ezra read Law	24. Your fear cometh	42. Came to threshingfloor
7. Her turn came	25. Sennacherib came	43. Artaxerxes' letter came
8. Desire cometh	26. Uzziah was strong	44. Philistines came to strip
9. Zechariah died	27. Ezra opened book	45. Thou doest thyself well
10. They departed	28. I consider heavens	46. Solomon ended praying
11. 3 friends heard	29. His heart was merry	47. Lord shall build up Zion
12. They were sick	30. Darius' decree came	48. She saw Ahaziah was dead
13. Necho came up	31. Hear sound of going	49. Rehoboam was established
14. Sanballat heard	32. Thine enemy falleth	50. I saw prosperity of wicked
15. Asa heard Oded	33. He prepared heavens	51. Rehoboam entered Temple
16. Jeroboam heard	34. Syrians came to help	52. Jehoshaphat came for spoil
17. His sons feasted	35. Inquisition was made	53. Singers lifted up voice as one
18. I go down to pit	36. Jehoram became king	54. Father & mother forsake me
We wept	The people wept	He mocked Nehemiah
I was there	They found Saul	Took 3 days to gather
Wicked flee	Called for Vashti	He slew all his brethren
I will mock	They told Haman	Josiah went against him
Rejoice not	I shall be satisfied	He returned from Egypt
He boasteth	Both were hanged	Hezekiah stopped waters
I was envious	Cloud filled house	Temple building stopped
What is man?	David slew 22,000	I shall come forth as gold
It is tree of life	He rent his clothes	What profit in my blood?
He sent his son	All people stood up	My clothing was sackcloth
Egypt was glad	Men will praise thee	He slew father's murderers
Forsake me not	Left building Ramah	Temple building prospered
Fire came down	Lord will take me up	He went in to burn incense
He forsook Law	He plucked his beard	He shall appear in His glory
He humbled self	She required nothing	He said, The Lord require it
Held out sceptre	Job offered sacrifices	Made appointment to mourn
He took courage	Uzzah put forth hand	Athaliah destroyed seed royal
Smite Philistines	Guard brought shields	We were like them that dream

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