

The BIBLE STANDARD

AND
HERALD OF CHRIST'S KINGDOM

. . . who
are my
brethren?



"Lift up a standard for the
people" — Isa. 62: 10

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. . . who are my brethren?

Matt. 12: 46-50

While [Jesus] yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

MANY RELATIONSHIPS make up the family unit. Although we usually think of our own family as those who are related through blood or marriage or adoption, we also often recognize close friends as such, those who have grown close to us through shared experiences.

The old hymn associates all as God's children, "Dear Lord and Father of Mankind." Certainly all mankind can trace their lineage back to Adam, who was God's son (Psa. 8: 4-8). An appreciation of the closeness of the human race, one to another, is further solidified with the inspired words of the Apostle Paul who writes, "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth. . ." (Acts 17: 24-26). In this natural, organic sense we are all one family.

However, sonship was lost for the human family when Adam sinned, plunging himself, his wife, and all their

offspring into the condemnation of death by dying (Gen. 2: 17; 3: 19). The idea that God is the Father of all mankind is a pleasant one, and, indeed, prophetic — but it is not true now.

Lost along with Adam's status as a son of God were the accompanying privileges — Adam's lordship over the earth, his right of benign subjugation of the animal creation and, of course, the privilege of uninterrupted communication with God. The Apostle Paul in the book of Hebrews elaborates on this in Chapter 2: 6-8.

Who Are Our Brethren?

Jesus was addressing a mixed crowd indoors when He was informed that His mother and brothers wished to see Him. Ever diligent to teach a spiritual lesson, Jesus advanced the question which forms the title of this article.

A cursory reading of His remarks can give the impression that Jesus was belittling His mother and His natural relationship with her and her other children, His stepbrothers. The reverse is true. The beauty of His analogy lies in the high appreciation He held of the maternal and fraternal connections.

The Household of Faith

Our fellow Christians are our brothers and sisters in the Lord. All who repent of their sins and accept Jesus as their Lord and Savior are members of the "household of faith" referred to by the Apostle Paul in Gal. 6: 10 (compare Eph. 2: 13-19).

But just as in a natural family, members differ in their relations with one another, so it is with the Christian family. Some are more committed than others; some are more zealous, and sustain a closer relationship with the Father than do others. This difference in relationship existed in the small company of disciples whom Jesus had with Him while on earth. This does not mean, of course, that we dislike those with whom we are not as close.

We are to love all the household of faith. As the Apostle John points out, we know that we have passed from death unto life *because* we love the brethren (1 John 3: 14).

However, we will feel a special kinship with those who have advanced beyond the mere confession of Christian faith and who have taken the step of consecration or dedication to God's will. This step involves complete surrender of one's own will and a steady resolve to do only God's will. Such was the way of the Master: "Not my will, but thine, be done" (Luke 22: 42).

Denominational Variations

Differences in creedal belief form a prolific source of difficulties among God's people. Though holding a grudging admiration for their fellow believers, some have nonetheless persecuted the Lord's faithful as heretics.

All Scripture references are to the King James Version (KJV), unless otherwise noted.

Heterodoxy

Many of the Lord's teachers and leaders have been severely persecuted by their brethren. Only in later times has their ministry been recognized as one of righteousness and truth. Some of the earlier "heretics" include:

- John Wycliffe: Known as the "morning star of the reformation," John Wycliffe (1328-84) advocated a wide dissemination of the Scriptures in readily understood language. An Oxford academic, Wycliffe had both the education and the devoted persistence to overcome the opposition of the papal clerics of the day, who felt that the Scriptures in the hands of the "peasants" would foment disorder and disobedience. Under the guiding hand of Providence, Wycliffe laid the foundations for the Reformation that was to come, having a profound influence on the Czech reformer, John Huss (also, *Hus*).

- Michael Servetus (1511-53): A Spanish physician, he attended the archbishop of Vienne for 12 years. During this time he carried on a correspondence with John Calvin. Dissenting on the matter of the Trinity and infant baptism — capital crimes under the Justinian Code — he was arrested and imprisoned under the Vienne Inquisition. He escaped to Geneva, where he was arrested by Calvin and later burned at the stake.

- Martin Luther (1483-1546): This towering figure of the Reformation in Germany emphasized justification by faith alone, fought against the widespread use of indulgences, and translated the Scriptures into the vernacular, essentially laying the foundation for Protestantism. He was berated and hectoring by opposing clerics throughout his career, but, through the influence of powerful friends, he remained free from arrest.

These Protestant reformers were not perfect. Luther, for one, had a streak of anti-semitism. Calvin allowed the differences of opinion on the subject of the Trinity to develop in him anger and malice that was un-Christian in nature. Calvin's zeal for his teachings was a moving cause of his persecuting Servetus, though he himself confessed that had Servetus spoken more respectfully to him he may not have had him put to death.

It is true of all the early and Protestant reformers that their doctrinal positions diverged from the orthodoxy of the day and, often, *from one another*. We might like to believe that Christians are drawn to one another in mutual respect and love, but this is very often not the case. The very zeal of the believer impels him to denounce what he construes is error and fecklessness. The evidence of these clashes litters Church history.

Who Has the Monopoly on Truth?

A report was brought to Jesus of one casting out demons. This miracle-worker was not of the company of disciples, and John urged the Lord to stop his work, his not

The belief that one's spiritual fraternity is exclusive and the special object of Heaven's favor has caused a lot of spiritual damage in the Christian sphere. Such an attitude leads to complacency in those who hold this opinion and to their resentment of outsiders.

being "of us." Jesus' reply is illuminating: "He that is not against us, is for us" (Mark 9: 38, 40; Luke 9: 49, 50).

This does not mean that there should be no distinction made between Truth and Error, nor that one way to the Kingdom of Heaven is just as good as another. The point that Jesus was making was that He has many servants in addition to His disciples who also do His bidding, though unacknowledged by those who consider themselves "insiders," among the privileged few. The belief that one's spiritual fraternity is exclusive and the special object of Heaven's favor has caused a lot of spiritual damage in the Christian sphere. Such an attitude leads to complacency in those who hold this opinion and to their resentment of outsiders.

Being "different" has many manifestations. One country magnifies itself against another; one race regards itself as superior to another in form or brains; one class considers itself worthy to inherit the world while another must serve.

Denominational sectarianism is very much like this. Jesus did not think this way. His judgment of others was based on righteousness; yet being righteous — just — it was merciful. How else are we to understand that He died for all — for the Jew, the Moslem, the Hindu, the Buddhist, the agnostic, the atheist — for Gentiles as a whole (1 Tim. 2: 4-6)? However, it is important to note that not *as such* will they be saved from Adamic sin and death to eternal life. *There is only one name and one way to salvation* — Jesus and faith in Him as Savior and King (Acts 4: 12).

In the eyes of many of the Jews in Jerusalem the Gentile Christians were unacceptable unless circumcised. This approach was the source of much bickering in the early Church. It required a convention to address the problem (Acts 15). The Apostle Paul understood quite well the difficulties posed by the narrow attitudes of the Jews toward their fellow Christian-Gentiles — he was often criticized for his ministry toward them. But he understood, too, that this was his ordained mission (Acts 9: 15; 22: 21). Paul fought against sectarianism, excoriating those who encouraged an Apollos *versus* Paul mentality — 1 Cor. 1: 12, 15; 3: 1, 8

HOW READEST THOU?

Luke 10: 16

'T is one thing now to read the Bible through,
Another thing to read, to learn and do;
'Tis one thing now to read it with delight,
And quite another thing to read it right.
Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek;
Whilst others read it without common care,
With no regard to *how* they read or *where*.
Some read it as a history, to know
How people lived three thousand years ago.
Some read to bring unto themselves repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.
Some read it for the wonders that are there,
How David killed a lion and a bear;
Whilst others read — or rather in it look —
Because, perhaps, they have no other book.
Some read the blessed Book — they don't know why,
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there.
One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly *what they thought*.
Some read to prove a pre-adopted creed,
Thus understand but little what they read;
And every passage in the Book they bend
To make it suit that all-important end.
Some read the Book to find that God is love,
Whilst others read — the opposite to prove.
Some people read, as I have often thought,
To teach the Book, instead of being taught.

— *Poems of Dawn*, pp. 8, 9

The Gentiles equally were fellow-heirs of the promises and thus were brethren to the Jewish Christians (Eph. 3: 6, 7) — a truth that was lost in the centuries following the Apostle's death. Brother was set against brother, sister against sister, as Jesus had foretold (Mark 13: 12; John 16: 1-3).

God's chosen (though blinded) people, the Jews, were also cruelly mistreated, being persecuted as "Christ-killers." [The illogic of the view that made such anti-Semitism plausible is hard to grasp, given that Christ's crucifixion was necessary in order for Him to pay the ransom-price, and that He was *raised from the dead*, and "ever liveth to make intercession" for those who come to Him in faith (Heb. 7: 25; Isa. 53: 12).]

Tolerant, But Faithful

"In essentials, unity; in non-essentials, charity" is the code which should govern all Christian fellowship. As the noble Bereans reasoned on the Scriptures to prove all things, so should the Lord's people today do likewise (Acts 17: 10; 12). We need to be equipped with a faith that is based on an intelligent understanding of the plans and purposes of God. Our faith, founded on the Word of God, will enable us to stand firm in the face of persecution, but will also enable us to be charitable and, indeed, helpful to those who put themselves in opposition to us (2 Tim. 2: 24; 26).

As the Apostle Paul says, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4: 31, 32; 1 Pet. 2: 1, 2). We must be not compromisers but faithful workers in the Word, testing what we read and are taught and holding onto the Truth, not in bigotry, but in firmness of faith (1 Thes. 5: 21).

* * *

The Lord's Brethren of 1 Cor. 9: 5

Those styled the Lord's brethren in 1 Cor. 9: 5 were actually His first cousins — the Apostles James and Jude, the writers of the epistles bearing their names. That "the brethren of the Lord" in this verse are Apostles is evident from the fact that 11 Apostles as a whole are first mentioned as having the authority to be married, and then particular ones of them are singled out for special emphasis as among the most important of them.

In discussing one's right to marry, St. Paul introduces the case of one of the "other Apostles," Peter, under the name of Cephas. Then Paul particularizes, showing that the most influential ones among them, the Lord's brethren — James and Jude — and Peter had this privilege. This thought would be clearer if the Greek word *kai*, with its three meanings, "also," "even," and "and," were rendered by these three words in the order given, for the three occurrences of the word *kai* in this verse. The following annotated translation will clarify this: "Do we not have authority to lead about a wife [who is] a sister [a believer], as *also* the other Apostles [have], *even* the brethren of the Lord [James and Jude], *and* Cephas [Peter]." We have italicized the three renderings of the word *kai*.

The fact that St. Peter, one of the Twelve, is here mentioned after the other Apostles, except St. Paul, proves that the brethren of the Lord — James and Jude — were also Apostles. St. Paul singles out them and St. Peter as the most prominent examples of the Apostles to be cited in proof of his proposition that he, an Apostle, might marry.

Fighting for Our Brethren

And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them; Until the Lord have given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan toward the sunrising. And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

— Joshua 1: 12-16 —

THERE IS MUCH IN THIS TEXT that is of interest to us as Christians. God through Joshua spoke these words to His typical people, Israel. He speaks likewise to His antitypical people today.

To the Ruebenites and Gadites and the half tribe of Mannaseh, God, through Joshua, says, "Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land." This would be when they had already conquered the land east of the Jordan and the Lord would have given them rest.

"Y o u r wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them; Until the Lord have given your brethren rest, as he hath given

you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan toward the sunrising." That, of course, would be toward the East, where the sun rises.

"And they answered Joshua, saying, All that thou commandest us we will do . . ." — this is the language of consecration, is it not? ". . . and whithersoever thou sendest us, we will go." This is so much like the willing spirit of Isaiah. When in the vision God asked whom He may send on the mission, Isaiah replied, "Here am I; send me" (Isa. 6: 8).

How Jesus Loved His Brethren

The greatest servant of all, Jesus, is portrayed prophetically as saying, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart" (Psa. 40: 6-8; compare Heb. 10: 5-7). Such an attitude of service God loves. Again the words of Jesus are spoken prophetically in Psa. 22: 22, "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee."

Such love for His brethren — His Church — motivated Jesus to lay down His life for them, as a husband for his wife. For His brethren, He overcame the world — He won the victory for them (John 16: 33; 1 Cor. 15: 57). Not only so, but His sacrifice was made to bring many others to salvation (Matt. 20: 27, 28; Heb. 2: 10; 5: 6-9) — "whosoever will" (Rev. 22: 17). This is why we

say Jesus was a servant like no other. The fruits of His sacrifice are truly universal (Isa. 53: 10-12).

And we must serve, too. We are to help one another in this life, before we get our own reward. We are to have a servant's heart, like that of our Master. In the Scriptural parlance we are to lay down our lives for our brethren (1 John 3: 16). Not only so, we are charged with helping the world of mankind, too (Gal. 6: 10). If we are not willing to serve our brethren and those around us, we demonstrate that we do not have the sacrificial love that our Master evinced, that we are not of those who get their antitypical Jordan inheritance.



BIBLE QUESTION BOX



Q Do you advise us to disconnect ourselves from our church?

A We advise you to be separate from the world. If the church with which you are connected lives in adulterous union with the world, you must, if you would keep your garment white, leave her, “hating even the garment spotted by the flesh” (Jude 23). With her you can have no fellowship nor communion, and the words of Paul would apply to you: “What concord hath Christ with Belial?”; “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the *unclean thing*; and I will receive you” (2 Cor. 6: 15, 18; italics ours).

If on the contrary you associate with a company who live separate from, and endeavor to keep themselves unspotted from the world and are bearing true doctrines and the fruits of the spirit — meekness, gentleness, patience, godliness, brotherly-kindness — and are genuine seekers after Biblical truth, be assured it is not part of Babylon. Forsake not the assembling of yourselves together “as the manner of some is, . . . and so much the more as ye see the day approaching,” but, “building up yourselves in the most holy faith . . . keep yourselves in the love of God” (Heb. 10: 24, 25; Jude 21).

But we have a standing as *individuals* aside from our church standing. As individuals we have become Christ’s followers and recognize Him as our Head and Director. Is our conduct in harmony with our covenant with Christ? Are we entirely His? Is it our meat and drink to do His will? The profession is vain unless it is true. “His servants you are, to whom you obey” (Rom. 6: 16).

Q What should be our attitude toward professing Christians of various denominations who give evidence of only slight knowledge of the truth of God’s Word, and only slight appreciation of the Ransom-sacrifice of Jesus (Matt. 20: 28; 1 Tim. 2: 4-6)? Should we consider them brethren in the Lord?

A All who profess love to God and Jesus Christ and faith in Jesus as their Savior — even though their knowledge of His redemptive work and of other Bible teachings is very limited and vague — should be treated as brethren in the Lord, regardless of denominational affiliation, if in their general conduct they indicate their desire to walk after the Spirit and not after the flesh (Rom. 6: 14-23; 8: 1), and they are not sinning grievously against light and knowledge (comp. Heb. 6: 4-6; 10: 27-31).

When we use the words “brother” or “sister,” we are to remember that among believers there are two classes of brethren (1) those who have merely pledged themselves to God for a reformation of life, and who are to some extent trusting in Jesus as their Savior; and (2) those who have gone on into the condition of consecration, who have dedicated their lives to God, to do His will.

These two classes or gradations of brethren are indicated in Rom. 5: 1, 2 as: (1) those who being justified by faith, “have peace with God through our Lord Jesus Christ”; and, (2) those who

have gone on to consecration, access to which is “by faith” in Jesus as Savior (v. 2). Thus the Apostle Paul explains that being justified by faith through Christ, those who are in this first grace have through Him by consecration access into the second grace — the favor of sonship, which for the partakers of the heavenly calling (Heb. 3: 1) means they could “rejoice in hope of the glory of God” on the spiritual plane. For those partakers of the earthly calling, they may look forward to eventually seeing “the glory of the Lord” on the human plane (Isa. 40: 5) — in God’s Kingdom on earth (Matt. 6: 10).

A similar line of teaching is given in Rom. 12: 1, wherein “the mercies [past favors — *Ed.*] of God,” especially the forgiveness of sins and imputation of Christ’s righteousness to the “brethren” — faith justification — are set forth as the things that should arouse believers of class (1) to make, among other things, an acceptable sacrifice. This giving of themselves to God through Christ in consecration means their giving up self-will and accepting God’s will in Christ (Matt. 16: 24) — their promise to God to be dead to self and the world and to be alive to God, in Christian discipleship. Thus they become brethren of class (2).

Both classes of brethren should be treated courteously, kindly, helpfully, for both are our brethren in the Lord, but it would be impossible to fellowship with class (1) in the same close manner or degree that we fellowship with class (2). Even among those who have dedicated their lives to God, there are some with whom we can have closer fellowship, more in common, than with others — even as Jesus seemed to find closer fellowship with Peter, James and John than with the rest of His Apostles; and with Lazarus, Mary and Martha than with some other disciples.

Accordingly, those who are well developed in Christlikeness, who have grown considerably in grace and in the knowledge of our Lord and Savior Jesus Christ (2 Pet. 1: 5-11; 3: 18), who are able to imbibe and enjoy deeper things of God’s Word, the “strong meat,” will, perhaps, find deeper fellowship with more developed Christians than with the babes, to whom pertains the “milk,” the simpler things of God’s Word (Heb. 5: 11-6: 3). However, this does not mean that they are not to fellowship with the “babes.”

Knowledge is to be highly esteemed among God’s people, and to be regarded as an evidence of progress, of growth, for none can grow “strong in the Lord, and in the power of his might” — in grace — unless he grows also in knowledge (Eph. 6: 10). We properly esteem most highly those whose love for God and His Truth is evidenced by their being guided more and more into the deep things of God. Nevertheless, as in the earthly family, we love and care for the babes and immature ones, so also in the household of faith, the little ones are to be cared for, loved and helped so that they also may grow strong in the Lord and in the power of His might (Heb. 12: 12-14).

LETTERS



Dear Bro. Hedman: . . . I am sad to tell that we have lost our dear Sr. Ragna Kjerkegaard. She had been a very fine and faithful Sister, with whom I have had much communion for more than 45 years. She died February 3, at the age of 95, and yet with still a good memory, despite bad hearing and seeing. We will miss her! I do hope you can mention this in the magazine as she was also very well known in the U.S.

As you know my dear wife, Ella, had an operation and got a new cornea in November. We have just visited the doctor again and he says that all is well, for which we thank our Heavenly Father. . . . In sending to you our best wishes, we remain yours in His blessed service.

Julius Z. Nielsen, Representative-Pilgrim of Denmark

Dear Bro. Hedman: Greetings to you in Jesus' name!

. . . . One of the more recent pieces of fancied enlightenment offered to the populace here and in the western world by its political leaders is Multiculturalism, which is supposed to bring about understanding and peaceful co-existence. . . . So it is that everywhere Islamic mosques and temples are springing up and former Christendom's church buildings are converted to Buddhist and Hindu places of worship; we are waiting to see whether the importing of the "Religion of the Sword" will be an advantage or disadvantage. . . . One of the fast-catching-on pastimes for formerly "Christian" New Zealanders is to join in their services and even travel to India to attend Muslim conventions. The underlying reason for that is largely great disappointment with nominal Christianity and the fact that ritual and ceremony appeal more to them than Truth. One other reason

attractive to some of these converts to such denominations is the fact that some of the other religious systems offer higher moral values than present-day nominal Christian churches.

In reality Multiculturalism is a synonym for religious and civil Sectarianism in that it divides rather than unifies. We know that only one united World government — Christ's — and one united humanity worshipping only one true God can solve the world's present woes.

One positive side to Multiculturalism is that the world's refugee crisis, immigration and emigration of the world's restless masses, is fast becoming a tool to force people (not nations) to learn to live together, iron out their differences, and change their sectarian stance. . . . they shall have to beat their swords into plowshares, and their spears into pruninghooks. . . . or perish. This turmoil, this agitation of the people, the increased "shaking" by natural and symbolic forces, by man's armies, the escalation of man's problems, the fear which is often the underlying motive of earth's population on the move — are they not all indicators of the activity of Christ working towards the fulfillment of the aforementioned prophecy?

Yours by the grace of God,

N. and E. L., New Zealand

* * *

The Bible Standard welcomes your letters. We reserve the right to edit all letters received for length and readability. As a rule, our practice is to indicate only the writer's initials, except where the individual is a known appointee of the Movement. Anonymous letters will not be published.

of interest . . .

The following is reprinted with permission from *English Churchman*, Issue of Dec. 29 & January 5, 2001:

It is interesting to see which side people take in the Israel-Palestinian conflict. The Church of England and the Church in Wales have been pretty even handed in their statements, whatever their private feelings. The Church of Rome has also tried to sound even handed. The Episcopal Church in the USA, the World Council of Churches and Churches Together in Britain and Ireland (CCTBI), have taken a strong pro-Palestinian line.

The Steering Committee of CCTBI have sent letters to 'church leaders in the Holy Land', at the request of its Middle East Forum. We understand from CCTBI that the Israeli churches are not 'mainstream churches' so that no copies of the missive will have been addressed to them. The letter states, "We think of the families on both sides of the conflict for whom this is a time of mourning. We pray especially for the people of Bethlehem and Beit Sahour and Beir Jala for whom the Advent season has not been a time of waiting upon the Prince of Peace but a time of suffering under the oppression of rocket fire and helicopter gunship."

The release continues, "The Forum had noted the continued repression of Palestinian protests against the illegal occupation and also of the catastrophic impact of the enclosures on the economy of the West Bank and Gaza." There is no doubt where CCTBI's sympathies lie.

We remember that, "No weapon that is formed against thee [Israel] shall prosper; and every tongue that shall rise against thee in judgement thou shalt condemn." Isaiah 54: 17. We recognise that Israel is not without her faults, and we pray for both the Israeli and Arab churches caught up in the present conflict. Having said that, we would be very reluctant to be found on the side of those who fight against Israel or condemn her.

**THE BIBLE STANDARD
and Herald of Christ's Kingdom**
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announcements . . .

DEATH NOTICE

Bro. Craig Brown, Keystone Heights, Florida, died January 25, at the age of 48. He is survived by his wife, Sharon; a daughter, Sarah; two sons, Andrew and Thomas; his mother, Naida F. Longley; two sisters, Susan and Donna; and three grandchildren.

We offer our condolences to Bro. Brown's family and friends and pray a blessing on his memory.

MEMORIAL DATE FOR 2001

Our Lord's Memorial occurs on Friday, April 6, after 6:00 p.m.

GENERAL CONVENTIONS FOR SPRING 2001

At-a-glance

U.S.

Florida, March 16-18; Massachusetts, April 27-29; Springfield, Massachusetts, April 27, 28, 29; Muskegon, Michigan, May 26, 27, 28

France: *Barlin*, April 15, 16; Poland: *Poznan*, April 29, 30, May 1

Details

United States

Florida, March 16-18 (Fri.-Sun.): *Site*: The Days Inn, 1031 S. First St., Jacksonville Beach, Fla., 32250; tel.: (800) 321-2037 *Rates and Reservations*: \$72.00 plus tax (12.5%), for 1 to 4 people. Reservations may be made directly with the hotel or through Mrs. Beverly Blaine (Class Secretary), 3569 John Anderson Drive, Ormond Beach, Fla. 32176; tel.: (904) 441-9836.

Massachusetts, April 27-29 (Fri.-Sun.): *Site*: Holiday Inn Holyoke Holiday Inn and Conference Center, 245 Whiting Farms Road, Holyoke, MA 01040; tel.: (413) 534-3311 *Rates and Reservations*: \$72.00 plus tax, for 1-2 people; meals \$11.95 (noon) and \$5.95 (evening; Fri. and Sat. only) on a donation basis. Reservations at group rate guaranteed only until March 27. Full payment must accompany reservation; checks payable to "Holiday Inn." Reservations may be made through Bro. Gunar and Sr. Lucy Vanags, 668 E. St. North, Suffield, CT 06078 (tel.: (860) 668-0701; e-mail: gunluce@earthlink.net); or with the hotel (credit cards accepted). *You must mention the LHMM convention to get the special rate.*

SERVICES BY VISITING MINISTERS

The Editor, Bernard W. Hedman

Springfield Convention, Massachusetts, April 27, 28, 29

Muskegon Convention, Michigan, May 26, 27, 28

Carl W. Seebald

Florida Convention, March 16, 17, 18

Indianapolis, Indiana, March 10

Beechgrove, Tennessee, March 11, 12

Cleveland, Georgia, March 13

Marietta, Georgia, March 14

Largo, Florida, March 19, 20

Keystone Heights, Florida, March 23, 24

Waycross, Georgia, March 25

Wilmington, North Carolina, March 27

Manteo, North Carolina, March 28

Norfolk, Virginia, March 29, 30

Roanoke Rapids, North Carolina, March 31

Muskegon Convention, Michigan, May 26, 27, 28

Ralph Herzig

New Haven, Connecticut, March 18

Springfield Convention, Massachusetts, April 27, 28, 29

Richard Blaine

New Port Richey, Florida, March 4

Florida Convention, March 16, 17, 18

Waycross, Georgia, April 22

Chicago, May 20

Muskegon Convention, Michigan, May 26, 27, 28

Robert Herzig

Auburn, Massachusetts, March 11

Springfield, Massachusetts, April 1

Springfield Convention, Massachusetts, April 27, 28, 29

John Wojnar

Springfield Convention, Massachusetts, April 27, 28, 29

New Haven, Connecticut, May 20

John Detzler

Florida Convention, March 16, 17, 18

Leon Snyder

Muskegon, Michigan, March 4

Cincinnati, Ohio, March 11

Iuka, Mississippi, March 12

Booneville, Mississippi, March 13

Florida Convention, March 16, 17, 18

Fort Lauderdale, Florida, March 21, 22

Marietta, Georgia, March 24, 25

Cleveland, Georgia, March 26

Beechgrove, Tennessee, March 28, 29

Nelsonville, Ohio, March 31, April 1

Springfield Convention, Massachusetts, April 27, 28, 29

Baron Duncan

Florida Convention, March 16, 17, 18

Pittsfield, Massachusetts, April 8

Caribbean: Jamaica, April 13-16; Barbados, April 20-22; Trinidad, April 23-May 3

Evangelists' Services

Robert Branconnier: Sebring, Florida; March 11; Boston, March 25; Auburn,

Massachusetts, May 13; Norfolk, Virginia, May 20

Harry Hammer, Minneapolis, April 14, 15

Don Lewis, Chicago, May 5, 6

David Lounsbury, New York City, April 15

Walter Markiewicz, Spokane, April 21, 22; Osoyoos, Canada, May 5, 6; Moscow,

Idaho, May 19, 20

Harold Solomon, Boston, May 27

Edward Tomkiewicz, Grand Rapids, April 7;

Muskegon, Michigan, April 8