

NOVEMBER, 1949.

# The Berean Christadelphian

EDITED BY G. A. GIBSON

*Devoted to the exposition and  
defence of the faith once for  
all delivered to the Saints;  
and opposed to the dogmas  
and reservations of the Papal  
and Protestant churches; with  
the object of making ready a  
People prepared for the  
COMING OF THE LORD*

CHRIST  
IS COMING  
AND  
WILL REIGN  
ON EARTH

PRINTED IN  
CANADA

## *Reading the Bible*

SALVATION depends upon the assimilation of the mind to the divine ideas, principles, and affections, exhibited in the Scriptures. This process commences with a belief of the gospel, but is by no means completed thereby; it takes a life-time for its scope, and untiring diligence for its accomplishment. The mind is naturally alien from God and all His ideas (Rom. 8:7; I Cor. 2:14), and cannot be brought at once to the Divine Likeness. This is a work of slow development, and can only be achieved by the industrious application of the individual to the means which God has given for the purpose, viz., the expression of His mind in the Scriptures of truth. Spiritual-mindedness, or a state of mind in accordance with the mind of the Spirit as displayed in these writings, can only grow within a man by daily intercourse with that mind, there unfolded. Away from this, the mind will revert to its original swinishness. The infallible advice then to every man and woman anxious about their salvation is—**READ THE SCRIPTURES DAILY**. It is only in proportion as this is done, that success may be looked for. The man who sows sparingly in this respect, will only reap sparingly. Much spiritual fructification is only to be realised in connection with fructifying influences of the Spirit in the word.

—R. ROBERTS

---

### **EXTRACTS FROM PSALM 119**

9. Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

105. Thy word is a lamp unto my feet, and a light unto my path.

130. The entrance of thy words giveth light; it giveth understanding unto the simple.

165. Great peace have they which love thy law: and nothing shall offend them.

---

**RIDDLE**—The riddle submitted in the October Berean seems to be a hard one. If the Editor can figure it out in time, he will give the answer in the December issue.

*The*  
*Berean Christadelphian*

Edited by G. A. GIBSON.

*All communications and manuscripts should be sent to—*  
G. A. GIBSON, 294 Glebeholme Blvd., Toronto 6, Canada.

VOL. XXXVII.

NOVEMBER 1949

No. 440

---

EDITORIAL

Historical records reveal that we are living in the closing days of a six-thousand year period during which man (with all the resources upon which he could draw) has endeavoured to govern his fellow-creatures.

As we look back over the centuries, we observe that in many things man has made great progress. He has increased in worldly wisdom. In matters of science, medicine and machinery he has excelled himself. Although we see him today surrounded by his great inventions which provide every convenience that the heart of man could wish for; although he has founded dominions, principalities and powers; although he has built great cities, and changed the face of nature; yet, at this period in the world's history, we are confronted with the sad spectacle of his failure to govern his own people.

Whether we like to admit it or not, human government has failed. They are unable to cope with the present situation, therefore the world's troubles are on the increase. The rulers, being human, are unable to rise above the level of mankind and, because of this, much of the trouble is traceable to them. It is a well-known fact that when unwise and selfish men get into power, the natural result is bad government, and the effect of bad government is soon made manifest in any nation.

Let it be clearly understood that we are not singling out any particular statesman, or group of political administrators. We are speaking only of mankind in general. It is our belief that, in most cases, our legislators are doing their very best, and are striving to serve their country faithfully. However, even though some of our most capable men have attacked the problems that face the nations today, they have not been able to solve them.

Look where you will, and on every hand you will be confronted with trouble. Practically every nation upon earth is involved in political difficulties. We examine our newspapers, and what a message they bring us. They tell us of conflicts, both national and international. They speak of political and industrial strife. Well might one ask, What is the world coming to? The question is not as hard as it first appears. In fact, the Bible answers it, and all could know if they would but read. Yes, if people would search the scriptures they would discover that present world conditions were foretold over nineteen hundred years ago in the following words of Jesus,—

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; 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. Luke 21: 25-26."

Truly the picture is dark but, thank God, these conditions are not to continue forever. If ever a dark cloud had a silver lining, this one has. Following the words just quoted above, we read,—

"Then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. Luke 21:27-28."

Then shall the prophetic song of the angels be fulfilled, and there will be,

"Glory to God in the highest, and on earth peace and good will toward men. Luke 2:14."

What a contrast to the evil times in which we live. No more distress among the people. No more national quarrels: nation shall not lift up sword against nation, neither shall they learn war any more. Then shall the second portion of the Lord's prayer be fulfilled and—

"God's will shall be done in earth, as it is in heaven."

For the kingdoms of this world shall have become the kingdoms of Jehovah and of His Christ, and His glory shall cover the earth as the waters cover the sea. (Rev. 11:15 & Isaiah 11:9).

What a beautiful vista opens up before the believer of the Gospel.

—EDITOR

---

## ***This is Life, to Know Thee***

**By Brother John Thomas**

The vital importance of understanding the Bible revelation of God will be manifest to those who admit the authority of the New Testament in matters of faith and practice. The testimony of him "who proceeded forth and came from God" was:

"Thou givest to Thy Son jurisdiction of all flesh, that everything which Thou hast given him, he might give to them aionian life. And this is the life of the Aion, **that they should understand THEE**, the only true God, and Jesus Anointed whom Thou sendest."

(John 17:2-3).

From this testimony we learn that—

1. The life of Messiah's Aion is not for all mankind;
2. The life is for those specially given to the Son; and
3. The attainment of this life by those specially given to him, is consequent upon their **intellectual enlightenment** concerning what constitutes "**the only true God,**" and the relation to Him of Jesus in his begetting and anointing.

### **"THE SON HATH GIVEN US DISCERNMENT"**

The apostle John, who heard the utterance of this teaching, reproduces the same doctrine in his first epistle, saying:

"We have comprehended that the Son of the Deity is come, and hath given to us discernment that we might understand the True One, and we are in the True One, in His Son, Jesus Anointed. . . . children **keep yourself from idols**" (1 John 5:20-1).

This intellectual comprehension of the true God is renewing, and is capable of developing the likeness of His moral or spiritual image in the illuminated. This is clear from many passages of Scripture. Jesus, the image of the Invisible God, in addressing the Father, said:

"I have given them (whom Thou hast given me) Thy Word: sanctify them **through Thy Truth: Thy Word is Truth**" (John 17:8-17).

"Ye are clean **through the Word** which I have spoken to you" (John 15:3).

And Paul—alluding to the transforming efficacy of God's revelation of Himself comprehended and believed—tells obedient believers of the Word that they had put off the Old Man with his deeds, and put on THE NEW, made new again by exact knowledge, after the image of Him creating him (Col. 3:9-10).

## TWO CHARACTERS

Here are two characters, or moral natures, in relation to one and the same animal man. Ignorant of the true God and Jesus the Anointed whom He has sent, man is "alienated from the life of God through the ignorance that is in him" (Eph. 4:18); and is invested with "the body of the sins of the flesh" as with an apron of fig leaves. He is then in the Old Man state, and stands before God naked as Adam and Eve in Eden, obnoxious to the anger of offended Deity. He does not know or comprehend the Almighty.

The presumption of this Old Man of the flesh, laden with sins and superstitions, is marvellous. He has filled the world with his "wisdom," "theology," "divinity," "philosophy," etc. Now of the clerical or rabbinical wisdom, and philosophy of this Old Man, the Jehovah-Spirit speaks in very contemptuous terms:

"I will do a marvellous work among this people . . . The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isa. 29:14).

But, as the Spirit of Christ in the same prophet and in the same place also testifies, although Jehovah has poured out upon the staggering guides of Israel the spirit of deep sleep, yet:

"The **deaf** hear the words of the book, and the eyes of the **blind** see out of obscurity; the **meeek** also increase their joy in Jehovah, and the **poor** among men rejoice in the Holy One of Israel" (vs. 18-19).

## BEAUTY CUT ASUNDER

This began to be accomplished in the day when Jehovah cut asunder His staff, Beauty, for whom (as the Spirit of Christ in Zechariah predicted, 11:10-13), Judah and Israel's rulers weighed out to the traitor Judas thirty pieces of silver, and afterwards cast the blood money to the potter for the purchase of his field.

In that day, the deaf were made to hear, the blind to see, the meek to increase their joy, and the poor to rejoice in the broken staff Beauty, in the hand of the Holy One of Israel. "The poor had the Gospel preached to them." They embraced it as the wisdom of God, confirmed to them by signs, wonders and miracles, and by the resurrection of Jesus, on the reunion of the fragments of the broken staff He had severed in His hand. "So," says the prophet, "the poor of the flock that waited upon me **knew that it was the Word of Jehovah.**"

—JOHN THOMAS, 1869

---

## EXHORTATION

### *Labourers in God's Vineyard*

Sometimes we hear the expression, "a corner of the Lord's Vineyard," and the words are very apt ones. They portray a scene of activity—of persons labouring—working for their master. Jesus, during his ministry on earth, gave us the perfect example of how to labour in the Lord's Vineyard—by his actions, his words, and his parables. And he stressed the point of constant labour on many occasions.

In the parable of the sower and the seed, Jesus was teaching a lesson, taking for the background of the parable a scene familiar to all his hearers, and weaving into it a profound lesson. The sower went forth to sow. What seed did he sow? Jesus told his disciples—the Word of the Kingdom. The sower, therefore, was a man doing the Lord's work, and the parable tells us how it was received.

Some fell by the wayside, like those—Jesus explained to his disciples—who hear the word and understand it not. Some fell on stony ground; these are those who receive the word—apparently with joy—but have no depth of root; they fall away. And some of the seed, we are told, fell among the thorns, and the thorns sprang up and choked them. As Jesus explains, they received the word but the cares of this world and the deceitfulness of riches choke the Word. And last of all, some fell upon good ground and brought forth fruit. That is he that heareth the Word and understandeth it, and in turn beareth fruit.

#### WHY PARABLES?

Now Jesus did not tell the sower to stop sowing, but rather to continue that results may come. As we study the parable, what lessons can we apply to ourselves? First of all, the reason for parables is given by Jesus in connection with this parable. The disciples asked him, "What speakest thou unto them in parables?" He answered:

"Because it is given unto you to know the mysteries of the kingdom of heaven, but unto them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath."—Matt. 13:11-12.

So in these simple illustrations, we can gain powerful lessons which are given to those who know the mysteries of the kingdom. So let us then study this parable and see what we can learn. The sower went forth to sow. The first thing we notice—he did not withhold the seed; good and bad received it. Secondly, the seed itself did not vary; it was uniform and constant, and such is God's word. The incorruptible seed—as the apostle Peter puts it—that in itself **cannot fail**. No, **it was the ground that failed**.

#### HARD GROUND

The preaching of the gospel, (the sowing of the seed), soon shows the type of person we are dealing with. Some (and we have all met them) show a hard exterior to God's word, and are critical and harsh in their judgment of it—these are like the hard ground—hard and cold. The word of God is not received by them.

#### SHALLOW GROUND

Some when they hear the Gospel receive it with joy, but being shallow of mind, the seed is not allowed to root deeply. When trouble arises the Truth is forgotten and—like the parable—when the sun was up they were scorched, and because they had no root they withered away.

This, my brethren, tells us of great tragedy, something most of us have witnessed: the quick, enthusiastic response to God's word; the prompt attendance to the meetings; and then—as the days grow into months and months climb into years—the first love dies away. Maybe the first fierce blaze of criticism dries them up—the harsh word, the unkind remark, that the world can give so easily, kills the seed within their hearts. The tribulation and persecution that befalls the faithful proves too much for them. And the lesson can be brought closer home: does this apply to you or me? Let us search our hearts, for we cannot afford to let the seed wither and die.

### CHOKED GROUND

Then there is the seed that fell among thorns and the thorns sprang up and choked it. Jesus describes the thorns as the cares of this world. And in these anxious days, when the many worries we have seem great, let us realize they are like the thorns and as such must be swept aside if we wish the seed to grow.

And not all the cares that can hurt us are of the major crisis variety. The domestic worries, that new job, the promotion, the ambition to improve one's knowledge in matters not connected with the Truth, to do better than the other man; and for the sisters, the household duties, the little things that must be done, the hundred and one tasks that form our life and form the bulk of our cares—most of them innocent in themselves—**are we letting them interfere with God's work?**

We are telling the world that the hour is short and soon Christ will return, but do we realize we must be ready **OURSELVES**? We must not let the mundane things of life crowd out the most glorious thing of all—God's seed which has been implanted into the hearts of each one of us.

### FRUITFUL GROUND

Now Jesus, as was his wont, shows us the example—the seed that landed on good ground. They heard the Word, understood it, and— greatest of all—**brought forth fruit**. And what a wonderful lesson that can be to us to receive the Word, yes, and to apply our hearts and minds so that we understand it to the full! Which means to learn and study the things pertaining to the Kingdom of God, and the Name of Jesus Christ, and to **go and get results**—to bring forth fruit. That again is the keynote, to bring forth abundantly, to endeavour to teach others the Truth.

In another parable, Jesus presents the illustration of the labourers in the vineyard. The account in Matthew tells us that some were hired in the early morning, their wages to be one penny a day. Some were hired at the third hour; some the sixth and ninth hour; and about the eleventh hour some who were still idle were put to work. And most striking of all, they received the same reward as those who laboured all the day.

### OUR EMPLOYER IS GOD

And, brethren and sisters, this is the eleventh hour; soon the time for reward will come. Are we busy proclaiming the Truth so that others can share the Truth with us, and labor themselves the last hour? Remember our employer is God, and if we work diligently the last hour, we will be rewarded according to the effort made not the number of hours worked.

Let us note the closing words of that parable—"**Many are called but few are chosen.**" God is both calling and choosing—not with the values that men hold in esteem—but in TRUE colours. For **His** ways **divine** ways, His actions divine actions, not the ways and actions of man.

So, many are called. Like the sower and the seed, the Word of God goes forth. Wherever there is a lecture, or even a brother willing to expound the Truth, and wherever there is a stranger—in the meeting hall, in the street car, or at work—if he has the gospel message preached unto him, the

invitation is there. But the **choosing** means approval, and that is something we must earn. For above all we must strive to gain the approval of God.

### RESULTS ARE NOT BY CHANCE

Now let us review the two parables and apply the lessons to ourselves. Each one of us has received the seed—that "incorruptible seed" of the Word of God. Each one of us can be likened to a little plot of ground—like a little garden. Now in the natural life, in order to bring forth the best results we have to prepare our gardens carefully—tend them, feed them the correct plant food, pull up the weeds that grow. We have to tend the seed. When it commences to germinate it is very tender, very delicate. We have to watch over it to see that the birds and insects do not devour it, and with **constant care** it grows and brings forth fruit. We all realize that the best fruit produced is not a matter of chance, but of someone's **untiring labour** and the God-given increase.

Now let us look at the spiritual. We each received the Word; the seed was planted. And let us be honest, the soil it was planted in was not always the best. Most of us had done things in our former life that we were ashamed of—that is why we repent at baptism. But now the seed has been planted. The plant has commenced to grow within our hearts.

### HAVE WE CLEARED THE GROUND?

Now I want to ask a question, and it applies to me just as much as to you. For, brethren and sisters, the one who exhorts has need of the lesson just as much as those he exhorts. Have we completely cleared the garden of our heart and mind of the encumbrances that covered it, or have we allowed them to grow like weeds? In the natural life you burn off the old growth and plow the ground. When we emerged from the waters of baptism we each had such a start. Have we been neglectful and allowed the weeds to grow?

Sometimes I am asked the question: How CAN we be different from the world around us? We have to work with them and live with them. Yes, brethren and sisters, that is so; Jesus did not live in a monastery; he had to face the temptations of life, and so do we. Jesus did not put on special garments to distinguish him from his fellows and condemn those who did otherwise. No, he lived among his fellow men—sat at the same table as did sinners—yet he by his words and actions rose above them all.

### WE MUST BE DIFFERENT

**That** is our example from which we must pattern our lives and KEEP THE SEED PURE. And how can we do this? How can our friends and neighbours know that we are the bearers of the Word—Christ's brethren? We work with them—yes, agreed; we meet them in the street car, in the store, in the workshop. What is our conversation with them? Does it show something DIFFERENT about us? It **should** for our minds and thoughts are behind that conversation. Do we follow their idle chatter? DO WE? My brethren, we should not. Peter asks us a question: "What manner of persons **ought** ye to be in all holy conversation and godliness?"

Yes, and what manner of people **would** we be if we spoke and acted like the world around us, with loose tongues! James warned the brethren of his day, and the same warning is ours today:

**"Therewith we bless God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessings and cursings; these things ought not to be. Doth a fountain send forth at the same place sweet water and bitter?"**

So in our conversation we can show what manner of people we are. The world around us is an evil place, with class hatred, racial hatred, hatred for the employer by the employee. These are days of graft and corruption; these are days in which many get dissatisfied and bitter. But our walk in life,

together with our conversation, should show men what manner of people we are. Instead of profanity, there should be words of wisdom; instead of graft and corruption, honesty and integrity; instead of dissatisfaction and bitterness, gentleness and humility. By these men will readily see what manner of people we are.

### FEED ON THE WORD, OR DIE

And the seed that we have in our care—not only must we guard it in all manner of holy thoughts and conversation, but we must feed it lest it die. And to feed the spiritual we must imbibe the spiritual. And that means **study the Word**, so that we can become servants that needeth not be ashamed; learn of the things of the kingdom, and as we learn and apply ourselves, so the seed will grow within us, and we will grow too. And as we grow, so our **labours** can grow. You do not expect a child to perform the same amount of work as a man, and God does not expect the same amount from one of his babes in Christ as he does from an elder.

### BUT FROM ONE AND ALL HE EXPECTS RESULTS—GOOD RESULTS

First, care of that seed that has been given us, so that it will grow, pure and undefiled, free from weeds and thorns. For **that particular** seed is an **individual** responsibility. It is yours and mine to make or mar.

### THE LAST HOUR

Secondly is the responsibility of continuing with God's work. We are the labourers—no one else. Just the little handful of men and women who have embraced the Truth. And what are we doing regarding it in this last hour? Are we striving to show our friends and neighbours the nearness of Christ's return? Are we attending the meetings—helping the brethren who proclaim the truth? And, above all, are we showing them a **good example** by our lives? For this is the **Eleventh Hour!**

Heed now the steward's call,  
Work, brethren, work!  
There's room enough for all,  
Work, brethren, work!  
The service of our Lord  
Constant labor will afford,  
He will your work reward,  
WORK, BRETHREN, WORK

—C.W.

---

### *The Elohim*

Man was made in the image and likeness of God. Or, as David saith, Thou hast made him to fall short a little of the Elohim (Psalm 8.5), or angels. He is, therefore, like to them in form, and capable of similar manifestations; but he falls short of their perfection of beauty, strength, and electrical or spiritual exaltation.

The Elohim, gods or angels, are not spectral impressions, any more than men and women are, though they can make such impressions. They are ponderables, occupying space that cannot be occupied by another body at the same time. They are not ghosts, or disembodied winged phantoms, through which you may sweep your arm as through a shadow, and leave them undivided. They are bodies of a nature capable of corporealising a thunderbolt without deterioration, or hazard of destruction.

Hence the Elohim can walk in the glowing furnace unaffected, as they can also whom they choose to mantle in a halo of their spirit (Dan. 3.25; Isa. 33. 14-15). They can eat and drink, and do eat and drink, material substances (Gen. 18.8), and have feet that can be handled and washed as the feet of men. "Let a little water, I pray you", said Abraham to three of them, "be fetched, and wash your feet, and rest yourselves under the tree. And they said, So do, as thou hast said". The popular notions about angels are mere superstition.

—J. THOMAS

---

## *The Problems of Our Pilgrimage*

**By Brother Robert Roberts**

Peter exclaims, "Be converted." That is, be **changed** from what we are by nature—be **changed** from grovelling worms having no hope beyond the present state of things; be **changed** from children who follow after the lusts that are in the world and who recognise no higher law than their own interests and inclinations; be **changed** from these things—that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord. (Acts 3:19). As much as to say—that in some sense, our sins will not be blotted out until the Lord comes.

Our sins are now forgiven us for Christ's sake (1 John 2:12), but they cannot be said to be finally blotted out until all their effects cease—until we are delivered from this afflicted state in which sin reigns unto death. Our sins will be in every sense blotted out when weakness and death are no longer experienced by us, and when we rejoice in the immaculate nature of the Spirit.

### **WHOM THE LORD COMMENDETH**

And there is **another** sense in which we may look forward to the coming of the Lord for the blotting out of our sins. None of us will know till then how we stand in the regard of Christ. We may understand and believe the Truth, and strive to follow out the commands of the Spirit, and on the whole have the answer of a good conscience. Still, it is **Christ's** thoughts toward us that will determine our position. Our **own** thoughts in this matter are not a certain guide. As Paul says:

"Not he that commendeth himself is approved, but whom the **Lord** commendeth" (2 Cor. 10:18).

We shall then know the divine estimate of our present career. The Lord seeth not as man seeth. His thoughts are higher than ours, as heaven is high above the earth. For this reason we cannot judge ourselves in the sense of forming a reliable estimate of our record. We may judge ourselves in the sense of taking ourselves to task, and inspecting ourselves in the light of the Word, but it does not follow that the conclusions we reach will be correct. The Lord will settle this. May we be included in the gracious words addressed to Israel (Isa. 44:22)—

"I have blotted out as a cloud thy transgressions, and as a thick cloud thy sins: return unto Me, for I have redeemed thee."

### **KEEP MOVING**

A pilgrim is one who travels from one place to another, and who traverses in his journey a strange country in which he is not at home, and which he seeks to get through with all due speed. This is our case, if we are true men in Christ. Lot's wife set out—but stopped. So with us, some are travelling in earnest, some are not. They are not all Israel that are of Israel. This was the case among Israel after the flesh, and it certainly is the case with Israel after the Spirit. For Paul himself, in the days of his ministration gave testimony to that effect, speaking of some, even with weeping, who **served not the Lord Jesus Christ**, but minded **earthly** things (Phil 3:18-19; Rom. 16:18).

If this was so in the dispensation of the Spirit, we need not wonder at anything in this line we experience in these days of silence and darkness. The man who is really travelling is living in the present time **for the future**. Before him, in his "inward parts", is a fixed purpose that is not intelligible to his carnal contemporaries. Deeply rooted is a principle of action invisible to the eyes of such as know not God.

This class—at present outcast in society—will at the appointed time be made to prevail by the compulsion of Omnipotence. At present there is no divine interference at all beyond the secret ways of Providence. All men—without and within—are suffered to walk after their own way, till the Lord come who shall make manifest the hidden things of darkness.

### **THROUGH THE DESERT**

As pilgrims, we have a pilgrim's experience. Going through the desert, he is often subject to privation for want of water. What water he has, he carried in a bottle. There is no spring by the way. That is just our predicament. We sojourn in a dry and thirsty land. We have our bottle, but—unlike the ordinary pilgrim's bottle—it is an inexhaustible one. It is the Bible. We can renew our strength constantly **by reading**. We sit down to the Bible, and we hear God speak. What though His words are not audible? They mean the same. With the **daily** use of this bottle, the pilgrim is enabled to endure the thirst of the wilderness.

In the wilderness, also, there are hovering vultures and ravening wolves; skeletons too, lying in the way, telling the pilgrim of the perils of his path. Then the penetrating sand comes blowing about the pilgrim's tent, getting into everything, even the food. It is great comfort to know that the pilgrimage must, in any case, be short. Others before us have had to grapple with the same difficulties, who—pressing toward the same mark of the prize of the high calling in faith and patience and perseverance—have worked out for themselves a portion in the glorious age.

Life at the longest is a short and troubled dream. The austerities of the desert will soon be no more for us. We shall seem to close our eyes, and re-open them instantly in strength, to behold the realized expectation of Job, when the Redeemer shall stand in the latter days upon the earth. Our course then is to endure with patience the race set before us.

### **"FULNESS OF JOY FOREVERMORE"**

We shall then regale ourselves with refreshment to the full. For the Lord, who will bring the refreshing, will give us a nature capable of drinking it all in, and tiring not. In the present body of our humiliation, enjoyment is ephemeral. We cannot stand it long. It consumes the brain fibre in which it is generated, and leaves us dull and irresponsive.

But when we shall be in spirit-nature, we shall be strong and clear and efficient in all our faculties. We shall feel that readiness, and comfort, and ease of intercourse which is not permitted us to realize in a high degree at the present time. The spirit is willing, but the flesh is weak. A week of toil consumes the energies, and incapacitates for even social activity. Brethren are backward and awkward often from sheer lack of physical pith to act and express the sentiments of their hearts.

When these times of refreshing come, this will all be changed. Everyone will be full of strength and, therefore, full of joy. The main business now is to steer such a course as will ensure our entrance therein. This course must needs be much of a solitary course. That is, we must rely for ourselves on the high calling. We must not depend on **anybody else**. We must not look leaningly anywhere but on High.

## FADING AND RENEWED

To this end we must keep the company of the Word in daily reading. Divine approval is only to be obtained in one way—that is, walking by faith as in the sight of Him Who is invisible. It is **this** that overcometh the world, even our faith. Faith is a picture in the mind of good things to come, and great things now existing—even the Father and our Lord Jesus Christ.

That picture has been drawn on the tablets of our heart by the pencil of the Spirit—the Word of the Lord. And that which puts it there must **keep** it there, for—unlike ordinary pictures—it has to be constantly renewed. The canvas upon which it is drawn is of such a nature as to absorb into itself whatever is placed on its surface. The impression of yesterday is weaker than that of today. Hence the picture pencilled by the Spirit has to be renewed constantly by the colours of the Spirit. **We must be continual readers of the Word.** By that process we get to feel at one with those who have gone before, at one with that which is coming, and least in unison with that which now is.

## DIVINE SIMPLICITY

Now this is a matter which, in essence, is exceedingly simple. But, in our position, it may be made exceedingly complex. The case of Abraham illustrates the simplicity of the matter. Faith in God's promises, and obedience to His commandments, are exhibited as the sum of acceptable walk and conversation.

That which makes the matter apparently less simple to us is that we live in a day when the Truth does not come to us in the direct way in which it got to Abraham. It comes to us in a complication of related circumstances requiring extrication. We have around us an ecclesiastical system of many forms and doctrines, the claims of which have to be put to the test and seen through. This involves **mental labour**, and effort has to be put forward to deliver ourselves from the bondage of the system.

## "ONE THING IS NEEDFUL"

Then, also, the Truth comes to us—not in the language in which it was written—but through a translation. Consequently the intent of the original often comes into question, and matters of controversy are propounded which appear to be deep and real to the superficial apprehension, but which—as far as faith toward God is concerned and the obedience with which He is well-pleased—are so much mere encrustation.

Critical knowledge, an acquaintance with the classics, and all that sort of thing are, after all, incidental to the **real matter**. A man might spend his whole life over dictionaries and lexicons, etc., and still **miss the reality in the end**. The real thing is the reception—with full assurance of faith and love—of the promises of God and His commandments, which constitute the simplicity which is in Christ.

Let us strive after this. It is exceedingly simple. The fear of God, the love of Christ, hope in His Word, obedience to His commands—these will enable us to stand in the great day of account, when a knowledge of dialectics and the understanding of all mysteries will pale and wither before the brightness of the rising sun.

—CHRISTADELPHIAN, 1871

---

## *Signs of the Times*

### **ISRAEL'S TASK**

The word most used every day in the greetings of one Jew to another in Palestine is "Shalom," meaning "Peace." Peace is a universal desire, but there is only One who can bring it about, and great trouble lies a head for Jacob before that Peace comes. However, preparatory events move swiftly on.

With such a tremendous influx of refugee Jews to the land, national bankruptcy seems imminent from the human point of view. Thousands are entering monthly. The "one tenth" of Isaiah 6 seems to be made up. 60,000 or more from Central Europe are in camps ringed round with wire, waiting placement.

Israel is exporting about 13 million pounds worth a year. Her imports are near 60 million. Income from U.S. funds, the cash brought in by the newcomers, and various other sources does not bridge the gulf.

Israel needs 100 million pounds a year to develop the land and employ all her people. The U.S. Govt. has just loaned 25 million pounds through the Export-Import Bank. The United Jewish Appeal hopes to secure another 60 million pounds.

The trend to Socialism, rather like the British variety, is very pronounced. (The connection between Israel and Britain is illustrated by the fact that—like all the British colonies—the Palestine pound went to \$2.80 right with the British pound).

But Israel will do the appointed job of making the land prosperous (and it must be remembered that it was so up to 1943). The really astounding work done by the collective settlements is a wonderful achievement.

Three-fifths of all the immigrants of the last 4 years have been absorbed and are at work. But so much is necessarily just preparatory work at present (rather than established production at a profit) that the financial difficulty can readily be seen.

Ezekiel 38 is in process of fulfilment as far as the state of Israel is concerned. The people will "dwell safely" at last—until Russia moves. The present discussions as to the status of Jerusalem (on the United Nations agenda) are of great interest to us. Will the city become an international zone, or will it pass to Jewish control? "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Those times are fast running out. What is the next step in the eventful history of the "City of the Great King"?

### **HERZL TO ISRAEL**

Theodor Herzl, the founder of modern Zionism, who died in 1904, was buried at Doebbling cemetery in Vienna. On August 14, this year, his body was exhumed and has been taken to Tel Aviv for reburial within the borders of the Jewish state of which he dreamed when all the world scoffed (except the few who understood and believed the Word of God).

### **WORLD RESOURCES**

Recently there was a meeting in New York of the "United Nations Congress on the Conservation and Utilization of Resources." Many speakers spoke of world food problems in the light of rapidly increasing populations; of diseases and remedies for them; and of many other aspects of natural life.

The tasks before the conference are heavy and complex. The only remedy for world ills is Divine, but the scientists and politicians have no use for the "Hope of Israel." The perplexity must increase. The past generation has concentrated more on the arts of misery and destruction than on human welfare. But we lift up our heads. "The desire of all nations WILL come."

### **THE COUNCIL OF EUROPE**

Largely resulting from the movement set in motion by the fertile brain of Winston Churchill, a meeting of the Western European powers with Britain, Turkey, Iceland and Greece has been held in Strasbourg, the capital of the once-again French provinces of Alsace and Lorraine. Thirteen states are therefore seeking to develop a spirit of unity and to give expression thereto in practical ways.

Bewildered men are pinning their hopes of avoiding disaster on such coalitions, but for those enlightened in the Word of God the matter is settled by the prophecy in Daniel 2. Iron and clay do not mix—and never will.

### **A FAMINE OF BREAD—SPIRITUAL**

Famine overtakes spiritual things as well as physical necessities. Before World War II, 11 million Bibles were sold by the British & Foreign Bible Society yearly. Today, owing to various causes arising from the War, the supply is far below that figure. At the same time the demand has greatly increased. It is calculated that 14 million copies yearly are needed.

Book shops are advertising for secondhand Bibles and selling them afterward at high prices. We bought one in Charing Cross Road a little while ago for 5/- that was first sold at 1/- new. The Bible remains the world's best-selling book. Publication is made in every language of the world. How much should we connect 2 Pet. 3:5 and Amos 8:11 with this?

### **A FAMINE OF BREAD—NATURAL**

The problem of feeding the world becomes graver every day. Two-third's of the earth's population are at present underfed. The British Association, meeting at Newcastle on Sep. 3, heard addresses from Sir John Russell, a great agricultural authority; Lord Horder, the greatest British physician; and Sir David Rivett, chairman of the British Commonwealth Council for Scientific & Industrial Research. They spoke concerning the world's food problem. Here are points from the speeches:—

"The world's population is growing faster than ever before . . . There are approximately 20 million added to the earth's population yearly at present, and the number added increases every year. Can all these people be fed? . . . Are we saving the lives of children by improved health measures only to let them die of starvation later on?"

Among the points NOT made by the Association, we may place the following: — Once admit that God made the earth and placed man and other creatures upon it and you are bound to also admit that the final responsibility for the whole organization rests with Him.

This responsibility is not disclaimed. On the contrary, God specifically claims it, as—for instance—Psalm 72 clearly shows. The time periods of the Scriptures are so definite in bringing human rule to an end when the control of world affairs has become impossible for mortal men that this visualized food shortage is but one more sign.

It is a calamity for mankind that its scientists neglect the obvious for the nebulous. They have forgotten God. But God has not forgotten the earth.

## HITLER—TEN YEARS LATER

On the 10th anniversary of the beginning of World War II, Madame Tussaud's waxwork exhibition in London removed the figure of Adolph Hitler from the main gallery, where it had stood for some 12 years, to the basement—into the company of the forgotten murderers of the past. "Art thou also become weak as we? Is this the man that made the earth to tremble? Thou art as a carcass trodden under feet" (Isa. 14:10,16,19). Those words were spoken to a would-be destroyer of the Jews over 2500 years ago. But the Jew still lives.

—WATCHMAN

---

"**THINGS UNSEEN**"—"The eye is not satisfied with seeing, nor the ear filled with hearing." Endeavour therefore to withdraw thy heart from the love of visible things, and to turn thyself to the invisible. For they that follow their sensuality do stain their own consciences, and lose the favour of God.

---

### *1949 Los Angeles Nature of Man Debate*

#### Instalment 2

#### **BRO. AUE'S OPENING ADDRESS, FIRST NIGHT**

Mr. Chairman, respected Moderators, my opponent—Mr. Wilson, Friends, and Brethren & Sisters.

The circumstances which bring together the people of the "Church of Christ" and the Christadelphians are: differences in belief concerning the doctrines of the Scriptures. In representing the Christadelphians, be it understood—first and last—that we believe the Bible to be the authenticated WORD OF GOD, written by the prophets and apostles of old, who were inspired and directed to do so by God.

#### **OUR FOUNDATION**

The Bible is a divinely-inspired record left for man, wherein is revealed man's Creation, Fall and Redemption. It holds forth a hope of Eternal Life in a promised age to come—a hope of immortality in Jesus Christ through resurrection and judgment. It divides mankind into two classes:—

Those IGNORANT of God's Word are destined to die WITHOUT hope of resurrection at Christ's second coming. Those WITH KNOWLEDGE of God's Word are destined to die WITH hope of resurrection at Christ's coming.

Those "with knowledge" consist again of two classes: (1) The UNFAITHFUL, who at judgment are rejected and punished and completely destroyed—oblivion is their lot. (2) The FAITHFUL, who at judgment are accepted and transformed from mortal to immortal, and invited to a participation with Christ in a glorious, divine, everlasting KINGDOM that shall be established ON EARTH at Christ's second coming.

This, in brief, we—the Christadelphians—believe is the teaching of the Bible, which we whole-heartedly embrace.

#### **AGE-OLD DIVINE TRUTH**

These doctrines may seem new and different to many of you, but they are as old as these Scriptures. You know, there was a time when people of the world thought the earth was flat—any

other thoughts were ridiculed—but Columbus changed their viewpoint. And, unknown to them, the Scriptures had so declared for ages—the earth, a sphere, suspended in space:—

Isa. 40:22—"It is He (God) that sitteth on the circle of the earth and the inhabitants thereof are as grasshoppers."

Job 26:7—"He (God) stretched out the north over the empty place, and hangeth the earth upon nothing."

In representing the Christadelphians, I come before you in the spirit of 1 Pet. 3:15,—

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear (Marg: meekness and reverence)".

The proposition under discussion this evening and the 5 nights following is:

"The Scriptures teach that man is mortal, and in the interval between death and resurrection, man is unconscious; no part of him existing on as a conscious, intelligent, thinking entity or being."

### **THE TERMS DEFINED**

I affirm, defining the terms of the proposition as follows:

**MAN:** That being which is formed out of the dust of the ground and animated by the breath of life breathed into his nostrils, by which he is a living soul—a living creature—a living man. This substantial, living creature I call man.

**MORTAL:** That which is subject to death; that which endures for a short time; is of limited existence; is of life uncertainty; that which dies, or—conversely—that which does not live forever.

**UNCONSCIOUS:** A state of insensibility in which man cannot see, hear or think. A state in which man is not aware or conscious of anything.

**DEATH:** Extinction of life (Webster). That condition in which there is a total cessation of action of all the vital functions of man.

**RESURRECTION:** Re-formation of man from the dust, and reanimation by the breath of life being breathed into him again, whereby he will become a living man.

**ENTITY:** Being, existence (Webster). A real being; an actual being.

### **MAN A DUST-FORMED BEING**

The Scripture affirms these definitions. I draw your attention to the account of creation. And now I call on my first WITNESS in support of the afore-mentioned definitions:—

**MOSES**—"The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2:7).

Here we have Moses testifying man to be a dust being. Here we have the assimilation of the dust, and then the breath of life energizing the earth-form and man becomes a living soul or breathing creature—living creature—moving creature. Just a soul, just a creature, a dust creature, a DUST being—NOT a spirit being, not an immortal soul, not an ever-living soul.

And that which was breathed into Man was a BREATH that activated the dust form—NOT an immortal entity, not even an intelligent entity—just a BREATH that made Man alive and permitted his organism to function.

### **MAN MORTAL**

I now call three witnesses to confirm the MORTALITY of man:—

DAVID—"Lord, what is man, that Thou takest knowledge of him! or the son of man, that Thou makest account of him! Man is like to vanity: his days are as a shadow that passeth away" (Psa. 144:3-4).

JOB—"Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job 14:1-2).

JAMES—"Ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little while, and then vanisheth away" (Jam. 4:14).

David, Job and James affirm man as mortal, of few days and as a shadow that passeth away; of brief duration as a flower that flourisheth for a moment and is gone; a life as a vapour that appears briefly and then vanishes away.

### **UNCONSCIOUS IN DEATH**

Now three witnesses come forward to declare Man in the death-state is unconscious:—

DAVID—"Return, O Lord, deliver my soul: oh, save me for Thy mercies' sake. For in death there is no remembrance of Thee: in the grave who shall give Thee thanks?" (Psa. 6:4-5). And again, "The dead praise not the Lord, neither any that go down to silence" (Psa. 115-17).

ISAIAH—"For the grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth" (Isa. 38:18).

SOLOMON—"For the living know that they shall die; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun.

Whatsoever thy hand findeth to do, do it with thy might; for there is NO work, NOR device, NOR knowledge, NOR wisdom, in the grave whither thou goest" (Eccl. 9:5-6, 10).

David, Isaiah and Solomon testify that in death or the grave there is no remembrance, no speaking (giving thanks, praising). A vast silence. The dead know nothing and all their life, personality and characteristics (love, hatred, envy) are gone. No intellect, no work, no knowledge, no design—in the grave where man is destined to go at death.

### **DEATH IS MAN'S DESTINY**

David and Job affirm DEATH to be man's destiny:—

DAVID—"As for man, his days are as grass: as a flower of the field, so he flourishes. For the wind passeth over it and it is gone: and the place thereof shall know it no more" (Psa. 103:15-6).

"Thou hidest Thy face, they are troubled: Thou takest away their breath (ruach), they die, and return to their dust" (Psa. 104:29).

"Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish" (Psa. 146:3-4).

JOB—"But man dieth and wasteth away: yea, man giveth up the ghost (breath—gava), and where is he?" (Job 14:10).

At death, man's breath returns to God, man returns to dust and is no more. The process of death is described as "the breath going forth" (Psa. 146:3). This is the "breath of life" that God breathed into man's nostrils at man's creation. The taking away of man's breath returns man as he was at first—a motionless dust form, a lifeless dust form. "In that day his thoughts perish"—the day when the breath has gone out, when man no longer inhales and exhales the atmosphere.

Man was unconscious when breath was breathed into him, and he is certainly unconscious when the breath goes forth. HE dies. HE returns to his earth—man HIMSELF. His thoughts perish.

### **RESURRECTION FROM DEATH**

The prophet Ezekiel now steps forth to inform us concerning the resurrection:—

"Son of man, can these bones live? And I answered, O God, Thou knowest" (Eze. 37:3).

Here we find the prophet viewing in a vision a valley of dry bones (bones without life), and it says they were "very dry" (v.4). This represents the death state. It is here used as a parable (picture illustration) of the national resurrection of the nation of Israel. The picture of death here shows man in a state of unconsciousness. Let us see how he is re-formed. Here is the process (v.5):—

"Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live."

How is this brought about? Here is an elaboration of it (v.6):—

"I will lay sinews upon you, and I will bring up flesh upon you, and cover you with skin, and put breath into you and ye shall live, and ye shall know that I am the Lord."

There are, first of all, the bones; then God puts flesh upon the bones, then sinews, then skin, and then God breathes into them and they live. They now are restored to life and consciousness. If they had not been unconscious in death, there would have been no need to make alive their organism—"Breathe upon these slain, that they may LIVE" (v.9).

### **NO BEING IN DEATH**

David now is the witness to show that Scripture teaches that it is only during man's LIFE that he has any entity or being:—

"While I live will I praise the Lord. I will sing praises unto my God while I have any being" (Psa. 146:2).

"I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being" (Psa. 104:33).

While we are alive—animated—we worship and praise God, for when death arrives, then we have no being. We have succumbed to the grave and "know not anything." . . .

---

(Bro. Aue's opening speech for the affirmative will be continued next month, God willing).

**WISDOM and KNOWLEDGE**,—"There is a great difference between the wisdom of an illuminated and devout man, and the knowledge of a learned and studious one. Far more noble is that learning that floweth from above from the divine influence, than that which is painfully acquired by the wit of man."

---

### *Retrospection and Retrogression*

We have been apostolically advised to "Exhort one another to provoke unto love and good works" (Heb. 10:24-5). This is our aim, and we wish to speak on Retrospection, or "looking backward," from Luke 9:62, and Retrogression, or "going back," from Jer. 2:27 and other passages.

Retrospection is—as we know—looking backward with the mind rather than merely with the eye. However we see Jesus used the figure of sight to imply the turning back of the whole mind and attention.

Even in this we must realize it is necessary to obey the many commands to "Look back"—to the prophets (Jam. 5:10), to Elias (Jam. 5:17), to the patriarch Job (v. 11), to Abraham (Jam. 2:21), and—as we all remember—to a host of other faithful worthies (Heb. 11). It becomes increasingly evident then, as we consider these things, that the forbidden looking and turning back is in the sense spoken of in the Scripture cited (Jer. 2:27), that is, "Turning the back to God," or "Turn from the holy commandment delivered unto them." In John 6:65 we read:

"From that time many of his disciples went back and walked no more with him."

#### **"REMEMBER LOT'S WIFE"**

Here was a case of insufficient faith (v. 64). Hence these who were weak in faith "looked back", which we are exhorted not to do. It is true the case of Lot's wife is cited which was turning to look back to Sodom. However, the subject treated of when Jesus gave this warning to "Remember Lot's wife" (Lk. 17:32) was the end of the ages, or aions, Jewish and Gentile. Hence no time would be left for even loitering momentarily. Even so, Lot's wife stands out as a warning against turning the attention to those things we left behind.

Whether we apply it to the fall of Jerusalem and the consequent dispersion of the remnant of those escaping that national calamity, or to the time we shall be summoned to appear before our Judge and Lord, in either case there is no time for "looking back"; **the end is come**. In this connection David in Psa. 1 describes the blessedness of—

"The man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

Note the gradual declension here: first "walking among," then "standing in the way of," then "sitting" with sinners, when finally drawn away. This corresponds to "**looking** back," and then "**turning** back" to the world.

#### **PATIENCE AND FORBEARANCE**

Doubtless, in the infinite wisdom of "Him with Whom we have to do," there is a definite time when this or that brother or sister might be described as "not fit for the Kingdom of God." But we fellow-pilgrims traversing with them this wilderness leading toward the Promised Land must exercise patience and forbearance, "considering thyself," as we are exhorted in Gal. 6:1. Surely it would not become fellow-travellers to describe such weak brethren as "unfit for the Kingdom," until the very last extremity has been reached.

The first illustration cited from John 6:66 is but one out of many causes for "turning back"—weakness of faith, resulting in a tendency to resent Scripture itself, even when presented meekly and with only affectionate motive. The context reveals that Jesus' followers were composed in part of those ever ready to take offence at what they could not readily discern or comprehend.

### "I WILL EAT NO MEAT"

Paul, in Rom. 14, deals at some length with possible causes of brethren becoming offended, and it is noteworthy that he advises extreme care and tenderness in cases of mere weakness of understanding. He also cautions against conduct which might cause such weak ones to lose faith in their brethren and in the Truth they are upholding.

The same subject from another angle is dealt with in 1 Cor. 8. For fear of causing some to be offended, even though the act in question was not in itself sinful, still the Apostle advises:

"Take heed lest by any means this liberty of yours become a stumbling block to them that are weak" (v. 9).

And he concludes by saying that it would be advisable to refrain from eating meat altogether, rather than be a cause of offence to a weak brother. In Prov. 18:19 we are told:

"A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle."

### "WOE UNTO HIM!"

This we may all have found to be very true in experiences with offended brethren. Weak, but really sincere, brethren may be among the "lambs" the prophet Isaiah says Jesus will "carry in his bosom" (40:11), for in Luke 17:1-2 there is a warning of dreadful consequences to those who cause offences. This should cause grave concern when weak brethren are involved in trouble, and every attempt should be made to avoid unnecessary offence. Some have justified their withdrawal into the world by citing conduct of some to whom they looked as models of righteous living.

The retrogression of many who once "pressed forward to the mark for the prize of the High calling of God in Christ Jesus" (Phil. 3:14) only emphasizes the warning words:

"He that endureth **to the end**, the same shall be saved" (Matt. 24:13).

Paul spoke of Demas and others who "turned backward" to the "present evil world" in his day. Some may wonder how, in these days of fulfilling prophecy which remind us of the saying, "Many prophets and righteous men having desired to see the things which ye see"—how, we say, **any** (or at least, how **many**) could lose faith and turn back. However, we can begin to realize that all signs are fulfilled in so natural a manner that (to the natural eye) there seems nothing has occurred except the customary shifting of the "status quo" from one group of nations to another as a result of scheming and political intrigue.

### THE PRODIGAL SON

Let us consider two more illustrations of those who have "turned back," that we may learn a lesson from the repentance and zeal they manifest to us. We may take first the case of the "Prodigal Son" (Lk. 15). After having "spent his substance in riotous living," he compared his miserable condition with his previous place in his "father's house" and in his father's favour and tender love. Thereupon, he "came to himself" and resolved to humbly repent and take a low position with his father.

"Yes," some will say, "but that was a hypothetical case—only a parable: it never really occurred." It was a parable, truly. Nevertheless Jesus, the Great Teacher who knew the hearts of all men, gave it as an illustration of a truly repentant man. Doubtless there have been many instances in real life which were very similar to those the parable portrays.

## NAOMI AND RUTH

Now let us turn to an actual case of returning to one's own land and habitation, after first having had to turn away. We refer to the marvellous illustration of love, and the wise choice made by Ruth, in the story of the troubled life of Naomi, who returned to the land and worship of the people of God's choice, turning her back upon Moab and "the people of (the worship of) Chemosh."

Here we find the testimony of Naomi's life was in itself a sufficient example of righteousness and faith in God, without her needing to plead with her daughters-in-law to accompany her. In fact, she tested their faith by actually suggesting they return to their native land and to their idol worship (Ruth 1:15). How refreshing it seems that such love and zeal as Ruth exhibited needed not to be prompted and coaxed from her, but rather the reverse.

Truly these examples of self-sacrificing love teach us there is no need of lengthy entreaties for brethren to return, if they reason like the prodigal son and exhibit humble repentance, or love for such as Naomi who depart from idolatry and live as an example for God. If, like the noble Ruth, they choose the people and worship which is of God, they will be blessed.

Let us conclude, with Paul, "Nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:39).

—H. A. S.

---

## *Night unto Night*

### **"They that sleep, sleep in the night" (1 Thess. 5:7)**

Night is the time for sleep. At a certain time after sunset, the majority of people retire to rest. When we lie down at night, when we compose ourselves to sleep, nothing is more proper than that our last thoughts as we sink into a quiet slumber should be of God, of His character, His mercy, of His loving kindness, of His providence and grace toward us during the day that has just come to a close. Nothing is better fitted to compose the mind to rest and induce quiet and gentle slumber than to think on these things. As the wise man says in the book of Proverbs, 3:24—

"When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be **sweet**."

This is the highest expression of undisturbed tranquillity. He continues:

"Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh."

Under the form of this strong prohibition of fear, there is an equally strong promise of safety. This does not apply to all—only to those who follow the instructions contained in verse 21:

"My son, let not them depart from thine eyes: keep sound wisdom and discretion. So shall they be life unto thy soul, and grace unto thy neck. **THEN** shalt thou walk in thy way safely, and thy foot shall not stumble."

The wise man's advice is: Keep your eyes fixed on Wisdom and Discretion, as one who stands guard over priceless treasure.

## **"WHEN THOU LIEST DOWN"**

Moses, addressing the children of Israel, Deut. 6:6, says:

"Thou shalt talk of them (the commandments statutes, and ordinances of God's Word) when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

And the Word, he says in Deut. 30:14, is "very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." The wise man, following this line of thought in Prov. 6:22, says:

"When thou goest it shall lead thee; when thou sleepest it shall keep thee; and when thou wakest it shall talk with thee."

David in the Psalms, at the time of his flight from Absalom, continues the theme. He says, Psa. 3:5—

"I laid me down and slept; I awakened, for the Lord sustained me."

Notwithstanding the troubles and dangers into which David had been plunged, he had such confidence that God hears prayer, and such calm assurance in His protection, that he could say these words. He mentions it as a remarkable proof of divine protection and favour. He had been driven from his capital, his throne and his home; compelled to wander as a fugitive; accompanied only by a few friends; pursued by his enemies who could be numbered in thousands; exiled and persecuted by his own son; and with this son, thirsting for his life, there were men of age and experience in war whose forces might come upon him at any moment.

## **"HE GIVETH HIS BELOVED SLEEP"**

In these circumstances, hunted as he was, and under all the anxiety and distress which he felt in view of his son's ungrateful conduct, he regarded it as a singular proof of divine favour and as an illustration of the peace which confidence in God gives to those who put their trust in Him, that he was permitted to lie down calmly and sleep. He knew the punishment was of God (2 Sam. 16:11), and he knew the sleep was of God. He bore the one, and gave thanks for the other. What a broad and spiritual perception he had of the ways of God; Few men have been as in tune with the mind of God as was David.

He awakened safe and sound. He had not been attacked by his enemies. That we are awakened in the morning after a night's repose, that we are raised again to a new day, permitted again to greet our friends and unite with them in prayer—should always be regarded as new proof of the goodness of God. WE HAVE NO POWER TO AWAKEN OURSELVES. Is not the resurrection lived through in miniature each day?

## **"THEY SHALL SLEEP, AND NOT WAKE"**

When we consider how many are taken out of the world each night, how many lie down to sleep to wake no more, we should never rise without first giving thanks to our greatest Preserver. Again in Psa. 4:8, he says—

"I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety."

I will alike be in peace, and I will lie down, and I will sleep. I will have a mind at peace (or in tranquillity) when I lie down, and will sleep calmly. He could say this in view of his confidence in God and of his belief that God would preserve him. He had put his trust in God, had sought for his

happiness in Him, and now felt assured that he had nothing to fear, and—at peace with God—would lie down and compose himself to rest.

Though surrounded by danger, he had such confidence in God that he gave himself to quiet slumber. His mind was free from anxiety as a result of his troubles. "He sustained me." God kept the Psalmist from danger and preserved him from death. This is as true now as it was then. God is a supporter of life while we sleep. He guards us. He causes the action of the heart to continue as it propels the blood through the arteries and veins. He secures the gentle rhythm of our breathing both when we sleep and when we wake.

### ONE WHO SLEEPS NOT

All creatures, as far as we know, sleep. Man sleeps. Even a soldier on guard may slumber at his post through long-continued vigil, or weariness; even a watching mother may fall asleep by the side of her child; but God never sleeps.

"He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep" (Psa. 121:3-4).

God is ever watchful and wakeful. His eyes are upon us by day and in the darkness of the night—the literal night, and also the night of calamity, sorrow and woe. God is never weary, never exhausted, never inattentive, never ceases to be watchful. He never for a moment closes His eyes on the condition of His people.

So the Psalmist imparts a truth full of consolation and assurance—that the people of God must always be safe, because their great Guardian never sleeps. Each of His people can, with David, banish fear and trust themselves to His eternal care.

—H. F. W.

---

### *Ecclesial News*

**LOS ANGELES, CALIF.** — 1828 Oak St. Sun. School, 9:45 a.m.; Public Lecture, 10:00 a.m.; Breaking of Bread, 11 a.m.

We are pleased to report the baptism of another into the Saving Name of Jesus. After a good confession of the Faith, THOMAS SEAGOE JR., of Grants, Ore., entered the race for life eternal on Mar. 19, 1949. Our new brother is the son of bro. & sis. T. Seagoe of Grants Pass, and grandson of our bro. & sis. A. C. Johnston. May his probation be short and may he, with us, soon stand before the judgment seat of our Lord from heaven.

Our efforts in preaching the Gospel do not, in these days, seem to reach anyone who will hear. We have continued our Sunday morning effort each week. In addition we recently held a series of debates with the "Church of Christ." Bre. John Hensley and G. F. Aue gave a very good account of the Truth as it is in Jesus. We are now engaged in a special lecture effort every Friday night in the "Ebell of Bell" clubhouse. Even though we have had no results from these efforts in the last 2 years, we know we must continue to preach the good news and glad tidings of God's Kingdom, until that kingdom be established.

On Jan. 16, 1949, we held our annual Fraternal Gathering and Sun. School Program. There were between 200 and 250 brethren and sisters present, mostly from neighbouring ecclesias. An enjoyable and beneficial time was had, we feel sure, by all who attended.

On May 30 we held our annual S.S. outing. Many brethren and sisters and S. S. scholars from nearby ecclesias joined with us to make the day a successful one, especially for the children.

During this year we have had many visiting brethren and sisters, mostly from So. Calif. ecclesias. With these, we also welcomed to the Table of the Lord: sis. Alberta Seagoe (Grants Pass, Ore.); and bro. & sis. Robert Brooks (Scott City, Kansas).

We have appreciated receiving the word of exhortation from: br. J. T. Randall (Santa Barbara); bre. R. L. Brinkerhoff, A. Wolfe, W. M. Biggar, J. E. Land, O. Beauchamp (Pomona); bro. M. D. Stewart (Glendale); and bro W. J. Kilpatrick (Hollywood).

—J. R. Magill (Rec. bro.), 11489 E. Winchell, Whittier, Cal.

**BRANTFORD, CANADA**—Christadelphian Hall, 44 George St. Sundays: 9:45, 11 a.m. & 7 p.m.

On July 9 we held our annual S.S. outing at Rest Acres. About 35 attended and (notwithstanding a long-looked-for and therefore welcome rain) all very much enjoyed the occasion.

Visitors at the Memorial service have been: sis. Grace Marshall (London); sis. Irene Baines (Montreal); and bro. Frank Power, sis. Lewis and sis. Arthur Livermore (Detroit). Bro. Power gave us a welcome word of exhortation.

We are still endeavouring to preach the truth of the Gospel.

—Fred G. Marlett (Rec. bro.), 45 Mintern Ave., Brantford, Ont.

**LAMPASAS, TEXAS, U.S.A.**—1604 Avenue "I" East, Sundays: Worship, 11 a.m.; Bible Study, 1:30 p.m. Wednesday evening: Improvement Class.

The Texas fraternal gathering was held at Hye, Texas, for 5 days ending Aug. 7. The attendance was good, and the meeting was felt to be one of the most profitable we have ever held. Bro. O. Beauchamp (Pomona, Cal.) was the principal speaker.

The meeting for 1950 will be held, God willing, at Hye, August 2 to 6. A hearty welcome is extended to all wishing to attend. Information about accommodations and other arrangements may be had by writing to bro. Erby Wolfe, Route 1, Burnet, Texas, who is secretary for the gathering.

Bro. & Sis. Pat Cassidy have returned to Lampasas from Florida. We hope that they may be permanent members of our ecclesia.

A Wednesday night improvement class has been organized for the benefit of the young brethren.

We have welcomed the following to the table of the Lord: bro. & sis. Joe Burkett, bro. & sis. Elson Frisbie, bro. Joe Banta, bro. & sis. E. W. Banta (Houston); bro. & sis. Melvin Edwards (Eden); sis. Frank & Margerit Martin, bro. & sis. Haley, sis. Oriole Bailey (Stonewall); and sis. Lois Hurst (Gorman).

We are pleased to see the change for the better in the Berean magazine. It is our desire to support its efforts in every way we can so that the high standard of form and usefulness may be maintained which has characterized the work of this little paper since its inception.

—Erby Wolfe (Rec. bro.), Route 1, Burnet, Texas.

**RICHARD, SASKATCHEWAN**—Since last reporting, we have made an effort (by public lectures) to spread abroad the light of the glorious Gospel of Christ. Although we cannot report any concrete evidence that our efforts will be rewarded, still we have had much encouragement by the regular attendance of a few, and by expressions which have revealed a growth of interest. We were

cheered by having a fair audience upon most occasions. We realize that we can plant and water, but God alone gives the increase.

Our visitors this year were from the east and the west. Sis. Curry of Toronto was a welcome visitor in our midst, and at her daughter's home, for six weeks. She, together with the following, attended our July 1st gathering which we feel was a spiritual benefit to us all:

Bro. & Sis. Tyson, sis. Eric Tyson (North Battleford, Sask.); sis. Sarah & Beatrice Sadler (Dafoe, Sask.); Bro. & sis. Punter (Flaxcombe, Sask.); and bre. George & Arthur Luard (Clover Bar, Alta.). We greatly enjoyed their help and company.

Also since then we have had: bro. & sis. Sadler (Dafoe, Sask.); sis. Stuart (Victoria, B.C.); and bro. & sis. Fred Crawford and bro. & sis. Robert Crawford (Onoway, Alta.). All these fellow-pilgrims were most welcome. All made a big effort to come, being between 200 and 2000 miles from us here, with the exception of the North Battleford ecclesia, with whom we have had joint meetings through this season. Upon several occasions we have had words of advice, comfort and edification from bro. Tyson, whose help we value.

We regret having omitted reporting sis. Bouskill visiting us last July. Our sister is at present in isolation in Alberta. We trust she will be helped to remain steadfast in the Faith in this unenviable position.

The times in which we live make us realize more and more the need for the association of those of like Faith, and also our magazine to instruct and keep us in touch with one another. We send our loving greetings through it to the Household of Faith.

—Fred G. Jones (Rec bro.), Box 30, Richard, Sask.

**WHANGAREI, NEW ZEALAND**—For some time there has appeared no "Ecclesial News" from Whangarei. As to numbers, we have no change to report. We meet on Sunday mornings to break bread in remembrance of Jesus Anointed, and deliver public lectures each Sunday evening. Several interested strangers have been regular attendants for some time, and we pray that they may continue, and finally put on the all-saving and sin-covering Name in baptism.

We have been cheered by a visit from bro. & sis. Starr of Papakura. Bro. Starr exhorted to edification in our precious and holy Faith, which is helpful in these days when friends are few. But wherever the Truth is held in its purity, there will the Light be found. "The entrance of Thy Word giveth light; it giveth understanding to the simple."

The May-June Berean is to hand from Canada. We were pleased to receive it again after so long delay and we are all greatly pleased with the new set-up. Having regard to the recent difficulties experienced by the editors (particularly bro. Denney owing to his state of health at a critical time in the Household), we pray that the editors will be strengthened and guided to continue in the Faith grounded and settled, and endure to the end, manifesting an uncompromising attitude to all forms of error extant.

Bro. Leslie Fisher and sis. Marion Marsich were recently united in marriage. The ecclesia's prayer is that they may endure to the end, for of such are the saved.

We would also exhort all brethren and sisters who value the only means we have of inter-ecclesial communication to support the Berean magazine, and encourage it in its standing fast for the Truth and its labours to upbuild the Household against false friends or foes. In such work it is worthy of support by all who value the Truth. The prophet Isaiah wrote: "Open ye the gates that the righteous nation that keepeth the Truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on Thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength" (26:2-4).

—K. R. Macdonald (Rec. bro.), Box 55, Whangarei, New Zealand.

**BE TOLERANT.** —"Endeavour to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with by others. We would willingly have others perfect, yet we amend not our own faults."

\* \* \*

**THE DISTURBING LATE-COMER.**—A woman who always used to attend public worship with great punctuality, and took care to be always in time, was asked how it was she could always come so early. She answered, very wisely, "It is a part of my religion not to disturb the religion of others."

\* \* \*

### **THE BEREAN FOR 1950 (If the Lord will)**

Please note the addition of item 4.

**1950 SUBSCRIPTIONS**—We would like to receive these now. Please send money when ordering, to simplify record-keeping. Canada \$2.50; U.S.A. \$2.50; British Empire 12 shillings, local currency. Please send as follows:

(1) All U.S.A. subscriptions and cash to bro. G. V. Growcott, 15586 Normandy, Detroit 21, Mich. (\$2.50).

(2) All Canadian subscriptions and cash to bro. G. A. Gibson, 294 Glebeholme Blvd., Toronto 6, Ontario. (\$2.50).

(3) Great Britain (and any other country in the Sterling Area, except New Zealand) to bro. G. H. Denney, 47 Birchington Road, Crouch End, London, N.8. (12 shillings).

(4) New Zealand subscriptions should be sent to bro. K. R. Macdonald, P.O. Box 55, Whangarei, N. Z., (12 shillings).

**MANUSCRIPTS**—Will contributors please note that when submitting articles for publication they should be typed (if possible) on just one side of the paper and double-spaced.

\* \* \*

**THE MODERN ASSYRIA**—Oppression of the 130,000 Jews in Iraq is widespread. There are no public uprisings; all is done quietly and subtly by Government pressure. Israel has asked Britain and U.S. to intercede"—N.Y. Times, Oct. 30, 1949.

\* \* \*

**KING OF THE SOUTH**—"Britain's influence in the Middle East has waned; America's has expanded. Today Britain is the predominant foreign influence in Iraq and Jordan; the U.S. in Saudi-Arabia and Yemen; France in Lebanon. Egypt is under some British influence but how much is not clear"—N.Y. Times, Oct. 30, 1949.

\* \* \*

**SUBSCRIPTION 1950**—Readers will doubtless have noticed that, with the present value of the pound, 12 shillings does not equal the Canadian and U.S.A. rate of \$2.50. Actually the rate should be 16 shillings. We did not make the change because we felt that subscribers in the sterling area would be penalized for something over which they had no control, and we had previously determined not to increase the rate for 1950. The cost has been counted very carefully and unless something unforeseen develops the present rates will carry us through.

---

**THE WORLD'S WISE FOOLISHNESS**—"Scientists are supposed to concern themselves only with facts. But when it comes to wild romance they eclipse the most extravagant fancies of fiction. In the 18th century Kant and Laplace romanced about the origin of the solar system. Then Chamberlain and Moulton came along . . . about a wandering star that entered our part of the heavens . . . More recently we have been told that, etc. . . . Now comes Nobel Prize Winner Urey with a dream which deserves recognition for its ingenuity and its departure from accepted notions . . . Here we have a sample of the folklore of a scientific age. Electrons, protons and neutrons strut about where once there were spirits and demons. It is the same tale with improvements"—N.Y. Times, Nov. 4, 1949.

\* \* \*

**MOAB, EDOM & CHILDREN OF AMMON**—"There is hardly a doubt King Abdullah will formally annex (Arabian) Palestine to his Jordan kingdom."—N.Y. Times, Nov. 4, 1949.

\* \* \*

**EGYPT**—"In order to bolster the national morale, Egypt is arming to the teeth with modern weapons, including jet planes"—N.Y. Times, Nov. 4, 1949.

\* \* \*

**GREAT SWELLING WORDS**—"Man knows that evolution occurs and is fast learning exactly how it works. He is rapidly coming to hold the power of life and death. Man is probably quite capable of wiping himself out, or if he has not quite achieved the possibility as yet, he is making rapid progress in that direction"—N.Y. Times, Nov. 4, 1949. (What a confusion of thought! The power of death truly, but what does the poor little proud worm man know of the power of life?).

\* \* \*

**AN EVIL THOUGHT (Eze. 38:10)**—"When the point is reached when the joint ideological and national powers of Russia are sufficiently strong to either overwhelm the remaining citadels of capitalism without war or to challenge them in confidence of success, the **MOST CRITICAL POINT IN MODERN HISTORY** will have been attained" —N. Y. Times, Oct. 30, 1949.

---