

The Berean Christadelphian

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

Edited and Published by:
G. A. Gibson 294 Glebeholme Blvd., Toronto 6, Ontario, Canada

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

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CHRIST IS COMING AND WILL REIGN ON EARTH

Children's Section

My dear boys and girls:

Since writing to you in October, I have thought of you many times and wondered if those of you who live in distant lands took the time to find out where the city of Toronto is. If you have, you may be wondering what it is like to live in Canada. Well, here are a few things that may be of interest to you.

The distance from the Atlantic ocean on the east to the Pacific ocean on the west is almost 4200 miles; and from the southern limits to the Arctic ocean is about 3450 miles. The total area of Canada is 3,737,617 square miles, of which 242,558 square miles is fresh water, lakes and rivers. The country is so large that it is necessary to have five time zones. That means that when it is seven o'clock in the morning on the west coast at Vancouver, it is eleven o'clock mid-day in Halifax on the east coast.

People in some parts of the world believe that, here in Canada, it is winter all the year round. Well, it is up at the north pole, but in most all of the southern portions we have as fine warm summer weather as one could wish. Here in Toronto we usually have snow from the first of December until the end of March, and during that time we have some real cold weather when the temperature goes down as far as ten degrees below zero; but that is unusual. Yesterday we had snow, but today (Dec. 10th) it is raining and the temperature is forty degrees above zero. In our summer months, from June to September, the temperature goes as high as 105 degrees in the shade, so you see we have a great variety of weather.

Canada is one of the great fruit producing-countries of the world. Right here in our garden, we have a Macintosh apple tree which is 35 feet in height, and produces about ten bushel of lovely apples each year.

About one hundred miles from Toronto is the Niagara fruit belt where some of the world's finest peaches, pears, apricots, cherries and other summer fruits are grown. So you see Canada is really a fine country to live in. But Canada, or any other country, at its best today does not reflect the beauty that it will reflect when—

Zion's King shall reign victorious,
All the earth shall own His sway;
He will make His Kingdom glorious;
He will reign through endless day.

Your sincere friend, G.G.

For Riddle See Page 32

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Edited by G. A. GIBSON

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

Vol. 38, No. 1

January, 1950

EDITORIAL

To take up the work that another has laid down, and endeavour to carry on, often becomes a difficult task. It is particularly so in any pursuit to which some phase of publicity is attached, such as that of editing a magazine. We realize, of course, that there are better ways of doing things than our own, so criticism is usually helpful to some extent, and is therefore appreciated. There are also a number whose sympathies cause them to express themselves with various forms of encouragement. These, too, are greatly appreciated because they help to ease the burden, and strengthen our courage.

We have before our minds a very high standard which we may never be able to attain. There is so much to be done, and so little time in which to do it that we fear our strength will not be equal to doing what we believe should be done. One of our contemplated changes, that we have made, is our front cover. We have returned to a previous form with the index of contents, and thereby fulfilled the wishes of a number of our friends. Other changes will follow, when possible, in order to make the magazine more helpful as well as interesting. We are anxious to have a variation in material that will include exhortation, exposition, present day signs, and other short articles of a poignant character that will be of value to all readers.

A feature of our magazine that we wish to emphasize is that of Ecclesial News. Therefore we strongly urge recording brethren, in all parts, to assist us with regular reports of ecclesial activity. We believe frequent and brief reports are preferable, from the point of view of currency and interest. (We ask your forbearance at the present delay between sending and printing. We are striving to correct this.) It is important for our unity and encouragement that we are mutually informed of all ecclesial activities of a spiritual and scripturally-edifying nature.

In the early stages of our work we made it a general rule to acknowledge all letters, and we would like to continue doing so. We would like to write separately and express our gratitude for the kind words they have used—words of comfort and encouragement. But time and strength does not permit; therefore we say to one and all, thank you, very much. As our greeting goes forth to all parts of the world, may they find you strong in faith, and of good courage, and determined to resume the journey before us, which will have such a pleasant ending if we continue in the faith, grounded and settled, and do not move away from the hope of the gospel.

—EDITOR.

“Manna”

When the Children of Israel were in danger of dying for lack of food in the wilderness, they unexpectedly received bread for their sustenance of such a kind as the physical conditions of the earth could not produce under natural laws. Its appearance was so mysterious, so peculiar, and so new, that the startled Israelites expressed their wonderment in the question—“Manna?” or, in plain English, “What is it?”

Fifteen hundred years afterwards, the nation was again startled by the appearance among them of one who claimed to be the True Bread from heaven for the life of perishing Israel, and the question passed wonderingly again from lip to lip—"Manna: What is it?"

Nearly 2000 years have since rolled by, and each successive age has vibrated with the query: "What is Christ?" The blood of millions has soaked the soil in discussion of the question. It is not, however, with the world's aspect of the matter that God's children are concerned. They are entirely agreed in their understanding of all the methods by which the Scriptures exhibit Christ as the Bread of Life. They do not ask, "What is Christ?", but: "How are we to eat his flesh and drink his blood and be sustained by spiritual Manna?"

A VITAL QUESTION FOR ALL

This question should seriously engage the attention of ALL the children of God. Of what does the manna consist? Is it a process of continuous acquirement of fresh ideas concerning Christ? No, not exactly this. Ideas are not everything, though they are the foundation of everything. New ideas or fresh knowledge is the power of BEGETTING the "new man", but knowledge OF ITSELF will not nourish him and sustain his life.

An intellectual apprehension of Bible facts is the FOUNDATION of righteousness, but it is not of itself formative of it. INSTRUCTION IN RIGHTEOUSNESS is the alpha and omega of the Bible. This is the basic purpose of the Scriptures which find their embodiment in Christ, as John proclaimed when he declared, "The Word was made flesh." The Bible, so to speak, is Christ in expansion. And yet there are many who can run through Bible facts from Genesis to Revelation without absorbing any likeness of Christ, so that to eat the spiritual manna is something more than to know and accept Bible records. It is a PERCEPTION and PERSONAL ADOPTION of those PRINCIPLES that lie hidden beneath the historic parable, symbol and prophecy of the Bible.

DISCERNMENT AND EXPERIENCE

The two opposing principles of RIGHTEOUSNESS and SIN are exhibited in the Bible, and declared in Christ. Our EXPERIENCE and intelligent discernment of these two principles may be defined by a figure as an EATING of manna or, by another figure, as eating the flesh and drinking the blood of Christ. It is one thing just to BELIEVE that, inasmuch as God has said the heart is deceitful above all things, it must be so. It is quite another thing to REALIZE and EXPERIENCE it to be so. It is one thing to accede to the bare facts of revelation, and quite another thing to PERCEIVE their MEANING.

Knowledge becomes manna when we APPLY it to the every day circumstances of our life, and not until then does it begin to transform our character. It is here that we need God's direct help, and become "workers together with Him." The process is:—He reveals His will; we read that will; He controls our circumstances; we apply our knowledge of His will to those circumstances. By this process the divine mind is spiritually discerned, manna is eaten, and life is nourished.

THE MIND OF CHRIST IN US

Apart from divinely controlled circumstances and the application of Bible principles to the events of life, we could never eat manna. We could not know good and evil. We could not get experience. And we could not know righteousness. To RECOGNISE God's will ALWAYS and to submit to it, is a mental and moral IDENTIFICATION with Christ, and we cannot know him in any other way.

God knows EXACTLY the disposition, strength and temperament of all His children. Every event or trial that He sends is MEASURED, WEIGHED and SHAPED according to the ability to eat manna. No trial is permitted for which there is not available sufficient spiritual counterforce. Where

there are great opportunities for knowing God's will, circumstances are duly proportioned to the knowledge. God's appointments for us are a digestive apparatus for converting KNOWLEDGE into EXPERIENCE.

CONFLICT WITH THE CARNAL MIND

Of course it means conflict. How CAN it be otherwise? Manna is the BROKEN body and SHED blood of Christ. It points to struggle with sin, breaking it in pieces, crucifying sin-nature. That given body of Christ was the broken sinful nature of Adam. Sin was sacrificed on the altar of destruction by tearing in pieces the carnal mind, and we can only assimilate Christ into ourselves by identifying ourselves with his life and work.

It is not all pain, however. The results of eating manna are really wonderful even now. It imparts a meaning and vigor to life that no one knows but he who feels it. The interest of life is immeasurably increased when the spiritual senses of the new man are trained and developed to see and to hear and to taste instruction in righteousness in whatever form God pleases to present it. To those who are nourished by manna, all Scripture is charged and alive with the power to make us wise unto salvation.

IN THE HEAVENLIES

The record of a nation's downfall, a domestic incident, the affliction of a man—all have a place in that system of truth into which we are built. There is a sympathetic interest awakened in all that we read. Every situation, every character, is a living reality. We become highly impressionable to all underlying principles and we readily distinguish between false and true doctrine. We FEEL the drift of everything that confronts us, and we take precautions accordingly. We seem to live in another world, or, in the language of Scripture, we "sit down in heavenly places."

And when we contemplate the ravishing joyous picture of the future which in relation to us entirely depends on our eating manna, who would weary of the food. What is he like who refuses it? Just a dry, motionless, inert mass of material, with which even God Himself can do nothing. Then let us be content with nothing else but the Heavenly Bread of Life.

—M.G.

The Importance of Knowing God

REPLY TO A CHARGE OF BEING AN "EXCLUSIONIST" AND A "DIVIDER OF THE FLOCK"

By Brother John Thomas

We beg leave to say that we exclude no one, Jew, Mohammedan or Pagan. It is not we that exclude, for it is not our prerogative to do so. We learn from the Bible that there is a certain thing called "the Word." We did not invent this, and therefore we are not responsible for its definitions and testimonies. We believe that the Deity is its Author, and that therefore He is responsible for all its hard and crucifying sayings, and the exclusion of all from His salvation except the few whom He condescends to choose. He saith—

"Many are called, but few are chosen" . . . "Many shall seek to enter in and shall not be able".
. . . "Straight is the gate, and narrow is the way, that leadeth unto life, and few there be that find it."

All this is very exclusive; but this is not our "great sin," if sin it be at all. If the Deity had waited until He had consulted man, and had deferred to his advice, He would have reversed this

arrangement which provides only for the salvation of "the few". But He did not wait to consult any of His creatures, which plainly indicates to our mind that He had no respect for any of their opinions or views in the premises. "What He hath purposed He hath purposed **in Himself** for "His own good pleasure—Eph. 1:9; Rev. 4:2. In this we acquiesce with perfect and entire satisfaction.

THE UNCHANGING WORD AND THE NARROW WAY

All then we have to do is to **study this Word**, and to find out what it teaches for faith and obedience. We endeavour to discover how the "Word defines the few that shall be saved, and what it says of the "gate" and the "way which leadeth unto life." We believe that we understand what the Word teaches upon these important subjects, and we tell an unthankful and perverse generation what it says.

We show to its "wise and prudent" who the Word excludes, and who it does not. And because it excludes them, and theirs that "wonder after them", they hate it. But to conceal their hatred to the Word, they handle roughly in their talk all who show the condemnation that Word fulminates against them. Doubtless it gratifies, for it is so fine a thing to be thought "liberal and charitable." It makes us so popular with Old Adam, and who can doubt it when we denounce "exclusionists"?

As to being a "divider of the flock," what "flock" is that? We glory indeed in being a divider of good and honest hearts from among the goatish community. Christ's sheep are a flock who know the Shepherd's voice, which is the Truth. This never divides them, and they make no outcry against excluding wolves and goats from the fold. They are particularly anxious that they should not be permitted to creep in at unawares. And we never yet heard a real sheep say, "This is very offensive to us."

Reasoning from what we know of sin's flesh, or human nature, experience proves to us that men invariably sympathize with those leaders for whose crotchets and traditions they have a fondness. Such are ever ready to defend their "characters" and to throw the shield of "charity" over them, for the quenching of the darts hurled at them by those who are fighting the fight of faith.

"CRY ALOUD AND SPARE NOT"

We are aware that our style shocks the nervous system of the sensitive who like what they call "the truth" to be presented in so mild and charitable a form that when even the Pope himself should hear it, not a feature of his courtly countenance should twitch at the word. Speaking from experience, we say unhesitatingly that this tameness of tone and style will make no impression upon this generation. The tone and style needed is that of "Cry aloud and spare not; lift up the voice like a trumpet, and show the people their transgressions and the house of Jacob their sins."

This hath been our course, and will continue to be to the end of the chapter. When men go to war they are not afraid of doing harm to their cause by a bold, determined and uncompromising onslaught upon the enemy. They do not concern themselves about what the enemy will think.

We affirm, contrary to the opinion of our censors, that we return all our adversaries good for evil. Their efforts against us have been uniformly for our destruction; ours against them for their illumination and salvation. We have not flattered them with our pen, which we know has been sharp, for nothing else will do. "Rebuke them sharply, that they may be sound in the faith." This we do, leaving all consequences to Him who shapes all things after the counsel of His Own will.

—Herald, 1861.

"The Marriage of the King's Son"

By Brother Robert Roberts

There is a first and a last with everything. Strange to say, there is a first and a last with God. The first exhibits an aspect of things too vast and subtle for the human understanding. There was a time when He alone existed. There was a time when He began to incorporate His power in the stupendous framework of the heavens. And this introduces the idea of the last relation to Him. It is a very different last from the last of anything else.

There is a grammatical peculiarity about the Hebrew word translated "last", that lets in a little light on the subject. When God said in Hebrew by Isaiah, "I am the first, and I am the last," it is as if He had said in English, "I am the first, and I am the lastS." The latter word is plural, intimating that the last phase of the divine existence would be a plural manifestation. This is in exact accord with what we see. Alone in the beginning, He is a multitude at the finish—a multitude of sons in whom His attributes are reflected.

THE DARK NIGHT—THE GLORIOUS MORNING

In this there is a very grand conception. It is a far more glorious state of things at the finish than at the beginning. It is a finish reached by a gradual process which gives intensity to the glory when fully developed. We see it illustrated in the case of our own earth and our own race. Here is a long history since Adam's fall—long and dreadful, but interwoven with hope and comfort, and ending in perfection.

If we confine our view to the visions of the transition state through which we are passing, we shall be distressed beyond measure. But if we remember that it is but part of a divine development, our feelings will adjust themselves. We have strong need to lean upon this view, for the spectacle of human miseries is agonising. It is difficult sometimes to withhold tears at the helpless state of man. Even their very badness—as we might express it—is a thing to pity, for it is a result of their circumstances.

It is a sad sight, enough to break the heart. Why was Christ a man of sorrows, except that he realised the state of things as it exists is in such great contrast to what he knew ought to be? God's ways are vast and beyond our comprehension, and our only comfort lies in the guaranteed and revealed purpose to work all things to a good result at last.

Beholding the dreadful scene of human vanity and misery, we fall back upon the only comfort that is applicable, namely, that the earth will someday be as bright and happy as it is now dark and miserable. "The glory of the Lord SHALL cover the earth as the waters cover the sea."

THROUGH A GLASS DARKLY

The heart naturally yearns for the manifestation of God's actual presence. Man was made for God's society, and he can never be happy apart from it. We read the Bible, and are comforted by it, and affected by Him through it, but the process is indirect. It has not the exhilarant power of open communion. David exclaims, "When shall I come and appear before God?"

The Bible is a letter that was sent long, long ago. We have read it until our poor mortal minds faint and fail in the effort to extract the sense of God's presence and guidance. We yearn even to death for the day of His revived work and revived communication with His people. We know it is coming, and that Christ, the Bridegroom, will make his long-promised visit to wed his waiting and watching bride, and introduce her to those glorious attendant circumstances that belong to his arrival.

THE MARRIAGE OF THE KING'S SON

The chapter we read (Matt. 22) introduces this illustration, and exhibits various features of the divine plan. I refer to the parable of the King's son. This parable is a summary of the work of God upon the earth, from beginning to close.

"A certain King made a marriage for His Son;" A more gladsome purpose could not be intimated. Jesus is the King's Son; who is the bride? This also we know, by abundant instruction in the apostolic letters. A holy, acceptable community, generated and developed in circumstances of evil, are to be gathered together at a fixed time, and presented to and united with Christ, who comes for the purpose of the marriage. He changes their nature from the weak earthly, corruptible thing it now is, into the nature which he possesses, which is incorruptible, glorious and immortal. This change must be considered the act of marriage, after which there is fulness of joy forever.

As husband and wife they enter upon possession of the whole earth. The immortal population developed at the end of the 1000 years as the result of their labors may be considered as the family they beget in their joyous intercourse.

THE INVITATIONS IGNORED

To this marriage the King sent out invitations. His servants go to call them that were bidden, but they would not come. He sent other servants, saying, "All things are ready: come to the marriage." But they made light of it, and went their way, one to his farm, and one to his merchandise. It seems unbelievable folly, put in this naked and vivid way, but how many who know better are doing exactly this! And the remnant took his servants, and entreated them spitefully, and slew them.

It will be recognised that Jesus represents the attitude of Israel toward the Word of God presented through the prophets. For many generations He had entreated them, but they had rejected His entreaties and ill-used His messengers. As a nation this was Israel's attitude, but there were of course in all their generations a chosen remnant. If it be asked why the chosen remnant were not sufficient, the answer is in the parable, "Still there is room." This shows that a certain number are needed for the work ordained for the Bride in the purpose of God.

TERRIBLE JUDGMENT

The parable proceeds, "The King sent forth His armies, and destroyed those murderers, and burnt up their city." The destruction of Jerusalem stands before universal mankind as an awful spectacle of God's angry judgment. Nothing ever equalled it in the history of mankind. It is worthy of note that these Roman armies are in the parable styled God's armies. All things belong to God, and when He condescends to use any of them in a special work, they are His in a special sense. The Assyrian is described as His weapon of indignation; Nebuchadnezzar as His servant (though they were not aware He was using them).

Another thing to be thought of, as we contemplate the unparalleled horrors of Israel's destruction, is that there is a terrible side to God's character, as well as a kind and loving one. We need to call this to mind in our age, when the tendency is to presume upon the love of God. The ordinances of heaven and earth are inflexible in their operation; you must adjust yourself to them to experience their beneficial operation. Fire will prepare wholesome food, but it will also scald and burn and destroy. There is a fixed channel in which God's mercy operates—toward them that keep His commandments (Psa. 103:17:18).

"IF THOU HADST KNOWN . . .!"

It is in the next phase of the parable where our own place as Gentiles comes in. "The wedding is ready, but they which were bidden were not worthy. Go into the highways and as many as ye find, bid to the marriage." Note: "The wedding IS ready." Does this mean that had a sufficient number of Israelites been obedient, the purpose of God would have been consummated 1900 years ago? The Son certainly was there, for Jesus was risen and glorified, if the bride had been also ready, would the marriage have been performed? Jesus said to Jerusalem, "IF thou hadst known, in this thy day, the things which belong unto thy peace! But now—" We need not dwell on the thought, for "Known unto God are all His works from the beginning, and therefore He knew the bride would not be ready in the first century of our era, therefore the second set of invitations was no after-thought. The servants in this case were the apostles. The work was a very effectual work for the time, for God worked with them and great multitudes were added to the Lord everywhere. But when the apostles died and the caprice of human ambition came into play, the work deteriorated and practically ceased. The present system of churches is the relic of their labors in a mummified form. Still we cannot doubt that all through the dark centuries there have been some who have been generated by the Word of God.

NO WEDDING GARMENT

The parable informs us that, "When the King came in to see the guests, he saw there was a man which had not on a wedding garment," and ordered the man cast out. This is a remarkable feature, fully explained to us in the apostolic writings and the Lord's own other teachings. All who present themselves for admission to the glorious occasion will not be accepted. The parable would be incomplete without giving a place to this feature. It represents a class, and that a large one, for the interpretive remark with which the Lord concludes this parable is: "Many are called, but few are chosen."

The reason the guest was rejected was because he was not suitably attired—he had not on a wedding garment. What this means we know, and it is of the greatest importance to us. The wedding garment is explained in the Apocalypse as the righteousness of saints—that is, the righteous CHARACTER of saints finding expression in the righteous DEEDS of saints.

HOLD FAST TO WHOLESOME WORDS

It is the constant declaration of Paul that the unrighteous will NOT inherit the kingdom of God, and that he only is righteous that DOETH righteousness. Let us beware then against being misled by the influence of the easy doctrines that are in vogue in the religious communities around us, and hold fast to the WHOLESOME WORDS of the Lord Jesus and his apostles.

Exhortation

"Go Forward!"

The object of our assembly this morning may be summed up in the words, "To remember Christ", and in this our Faith is motivated by a consideration of the past, present and future. In this connection, our readings for the day can form a suitable basis for consideration and reflection, as two poles of God's great plan of salvation are brought before us—Moses and Christ. Jesus commends the writings of Moses to us when he said to the Jews: "For had ye believed Moses, ye would have believed me". The Law therefore continues to be a schoolmaster, because it leads us to the things in Christ.

The circumstances attending the departure of the children of Israel from Egypt are very well known. However, a close study of the details reveals many thoughts of an exhortative nature, sometimes not seen in the general outline of the Exodus. On whose account then were these things

written? It certainly did not benefit those whose eyes were blinded; neither can those who reduce them to legend and tradition draw any consolation from them. For OUR sakes are they written. They are the priceless heritage of the Ecclesia of Christ. It remains for us to draw the consolation, strength and comfort from them by a consideration of the mercy and love of God toward those whom He has called. It would seem from Exod. 13:17-8 that God led the people in a round-about way through the wilderness, for we read:

"And it came to pass when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near, but God led the people about through the way of the wilderness of the Red Sea."

First of all it is necessary to recall that the divine purpose behind their departure from Egypt and their journey through the wilderness was to humble them and to prove them, and to know what was in their hearts whether they would keep the commandments or not. When this is understood, a remarkable parallel is seen between our position and theirs.

"AND THEY WERE SORE AFRAID"

Here was a great company of people, men, women and children and their substance which they brought from Egypt, in an apparent trap, with the Red Sea to their front, a mountain barrier to the North and South, and the road to Egypt in the rear, and they were there by direct commandment of God. Egypt was at this time in the plenitude of power, and the waters of the Red Sea were real—very real. But how weak is human nature, and how prone they were to forget! It mattered not to them that God's great power and saving arm was manifested in Egypt in a manner that shook not only Egypt, but the surrounding nations. It mattered not to them that the angel of His presence was between them and the Egyptians. It mattered not that God has surrounded the host with a wall of fire. Their faith failed, and they were terrified.

The statement by the Apostle Paul that "Without faith it is impossible to please God" is equally applicable to every generation. We continually thank God for having called us out of darkness unto the light of His Word, and this ecclesia has for many years attempted to penetrate the future through the light of Prophecy with the aid of Eureka. There is every evidence that the future will be a period of great trial to us both individually and ecclesially. We do not wish to minimize that. Daniel terms it a time of trouble such as never was, but how easy it is for us to extract FEAR from that which is designed to produce CONFIDENCE, to see DESPAIR in that which is intended to produce HOPE, and to see only TROUBLE in that which is designed to bring us COMFORT and consolation! Let us call to mind the words of our Master who, on speaking of the terrible calamities which would herald his presence on earth, said:

"When ye see these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

If the Hebrews had made a correct appraisal of their situation through the eye of Faith, they could well have sung the Song of Moses in contemplation and anticipation of coming deliverance. Instead, they longed for Egyptian bondage, and cried out unto the Lord. Moses attempted to reassure the people and said: "Fear ye not, stand still, and see the salvation of the Lord."

"GO FORWARD"

Moses was aware of the precarious position in which the people were placed, and his statement can be taken as an indication that he thought God would in some manner deliver them, but on considering the answer of God to him, we wonder whether Moses' statement was a full declaration of Faith:

"Wherefore comest thou unto me? Speak unto the children of Israel that they go forward."

Can it be that Moses appealed unto God for direction, when his course lay clear? For us to pray for guidance and strength to walk in the light of Christ's commandments is good and acceptable with God, but to hesitate and stop and entrench ourselves when our course lies open according to the revelation of His will, will not help the situation.

The history of the Ecclesia of Christ has been to a great extent a history of brethren and sisters who KNEW the path and pursued it with all their heart and understanding. "Stand still and see the salvation of God", but alas, the children of Israel were a long way from their inheritance.

"HARNESSED"

In Exod. 12:18, it is recorded: "And the children of Israel went up HARNESSED out of Egypt". That is, girded, equipped for movement and action. The Apostle Paul advances the same thought and applies it to those in Christ. Taking the figure of the Roman soldier he counseled the Ephesian brethren to have their feet shod with the preparation of the Gospel of Peace, their loins girded about with Truth, armed with the breastplate of Righteousness, shield of Faith, helmet of Salvation, and the sword of the Spirit which is the Word of God. Moses and the children of Israel were equipped for action. So are we! "Speak unto the children of Israel that they GO FORWARD."

No doubt it is the innermost desire of many of us to find solitude and quietness, and build—as it were—a wall between us and the world. It is true God has provided times of refreshing, times such as this when we are away from the world to enjoy each other's fellowship. We may feel to some extent like the disciples who witnessed the vision of splendor and were in the company of Moses, Elijah and Christ. "Master, it is good for us to be here" said Peter. "Let us make a tabernacle. Let us ABIDE here". But they were soon faced with the reality of things. Moses and Elijah had conversed with Jesus and spoke of the deacease he must accomplish at Jerusalem. They were in an atmosphere of divine glory, a foretaste of things to come, the influence of which remained with them as long as they lived, but they were also taught the lesson that God has a work in the valley below, and that the struggling mass of humanity must have the Gospel preached unto them.

A TIME TO WORK

Never in the world's history have men been confronted with a task as great. There is an ever-present danger of the Ecclesia ungirding itself as though the Kingdom were already attained; as though the Kingdom were not something to be diligently sought after, as though God is not still calling out from the nations a people for His Name. Is it possible that we as an Ecclesia could become self-centered and spend much time over things of little consequence, while the weightier matters of the Truth are neglected? Is it possible that we are looking too closely upon ourselves, and blind to the great objectives before us? Is it possible that we are giving up the struggle? If so, then the exhortation is to us: "Speak to the children of Israel that they GO FORWARD".

It is a divinely recorded fact that less than 300 years after Christ, by far the greater part of those who claimed allegiance to his name were so rich in material things and positions of state, that they thought that the kingdom had already come, and proclaimed, "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ;" These things said they, while they cast out those who were keeping the Faith alive on the earth.

"THY WAY, NOT MINE, O LORD"

To measure ourselves according to the light of the Word and to seek to overcome the sin that doth so easily beset us is evidence of a forward movement, and there is no greater or more effective way to do this than to lose ourselves in the work of the Truth. Stagnant water by its calm and quiet

appearance sometimes makes a picture of great beauty, especially if surrounded by trees, but the water is unfit for human consumption, whereas the running brook, by its very movement purifies itself and refreshes the traveller. One is inclined to think of the words of John who wrote:

"And every man that hath this hope in him PURIFIETH HIMSELF, even as he is pure."

The same thought is advanced in Luke 12:35 & 36,—

"Let your loins be girded about, and your light burning: and ye yourselves like unto men that wait for their Lord."

The children of Israel followed a pillar of a cloud by day and a pillar of fire by night. In this they had followed divine instructions, yet if left to their own judgment, it is doubtful if any of them would have taken the course indicated by the pillar of a cloud, they would have taken what seemed to them to be an easier and more direct way, but God saw that this course would be fraught with dangers and pitfalls. Where did the way of the pillar of cloud lead them? It led them to safety and deliverance. Where will it lead us? Are we following the pillar and cloud. We sometimes sing.—

Thy way, not mine, O Lord, However dark it be!
Lead me by Thine own hand, Choose out the path for me.

We read in the Psalms that God's Word is a lamp to our feet. If we endeavour to follow His Word, in both precept and example, it will lead to deliverance—a deliverance in which the opening of the Red Sea fades into insignificance by comparison,

"For blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates of the city."

We may reason within ourselves that if we could but see the visible demonstration of the divine power on earth as evidenced in Egypt, it would be enough for us. But which is greater, prophecy miraculously given, or the same prophecy unfolding itself in the affairs of nations? In Rev. 15 we read of what are called the "seven last plagues". Now whereas the plagues of Egypt are confined to that country, these last plagues are world-wide in their scope. As the signs and wonders shown in Egypt resulted in victory and deliverance for Israel, so these last plagues will bring victory and deliverance to the saints. THEY sang the "Song of Moses;" the SAINTS will sing the "Long of Moses and the Lamb", a song of joy and triumph.

HOLD FAST THE VISION

There is always the possibility of losing sight of the vision. It is recorded that the things that are SEEN are temporal, and the things NOT seen are eternal. Unless we go forward in full assurance of faith, the barriers in our path will be magnified. We have but to recall that God is proving us, and chastening us daily. Jesus said his yoke was easy and his burden light. It all lies in our ATTITUDE, which in turn is determined by our LOVE and ATTACHMENT. How easy it is for us to view things as the children of Israel did and leave God out of the picture! The Truth is in conflict with the world daily. The sentiments and aims of even the most honorable men are directly opposed to it. Legislation could dissolve us, as power is in the hands of the adversaries of Truth. Regimentation is before the world, and we will be affected. These things are true, and they would stand out like mountains unless we could see beyond them. The promise of God is that He will never leave or forsake us, and that, providing WE are faithful, it is God that worketh in us both to will and to do. When the children of Israel lost sight of the fact that God was with them, that He was guarding them day and night with tender and affectionate care; that He was chastening and proving them as a father would his son, THEN they were faint and weak and wanted to return to Egypt.

The Apostle Paul, outlining notable examples of faith, wrote: "By faith he (Moses) forsook Egypt, not fearing the wrath of the king: for he endured as seeing Him Who is invisible." There is not such a thing as "blind faith". Old Testament worthies quoted as examples were men and women who KNEW what God had promised, and regulated and adjusted their lives in accordance.

"BY FAITH"

In the final reckoning, what greater testimony could anyone have than it could be said of us, BY FAITH we kept His commandments and sought His kingdom, being unmoved by the shame and humiliation. By faith we also kept the Passover (Christ our Passover) during his absence in anticipation of coming deliverance, and in order that the love, mercy and kindness of God may live in our minds during our Master's absence.

We also may lose sight of the fact that God is with us. Is it not written "Where two or three are gathered together in my name, there I am in the midst to bless"? A few apparent hardships and difficulties along the route, and the Hebrews became faint and longed to return to Egypt. God was said to have been "grieved with that generation", and the Apostle writes: "Their carcasses fell in the wilderness," and exhorts us not to fall after the same example of unbelief. Many having known and embraced the Truth have turned back. Many and various reasons no doubt are advanced, but the reason given by Jesus covers most cases, "The love of many shall wax cold". Such should consider their position while it is yet today. It is better not to have known the way of righteousness than turn from the Holy Commandments.

The Apostle Paul exhorts us not to forsake the assembly, and Jesus said: "Do this in remembrance of me." Let us therefore adjust our affairs in order that they will not conflict with the meetings. Jesus linked the past with the future when he said, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God."

Let us go forward, knowing that shortly God will destroy that great arch enemy of mankind, death, resulting in victory and deliverance for all His saints, when it will be no longer necessary to draw consolation and comfort from types and shadows, for the Lamb will be on Mount Zion when all righteous tongues will find employ in songs of everlasting joy.—W.T.

1949 Los-Angeles Nature of Man Debate

Installment 4

NOTE: When publication of this was undertaken, it was hoped to present the complete debate—both affirmative and negative. However, when the brethren got down to the task of preparing the negative material (Mr. Wilson's part of the debate) for printing, difficulties arose. At that time bro. Aue wrote:

"I have just been going over with bro. Gordon Stewart of the Glendale ecclesia the transcribed notes of my opponent in the recent debate. Inasmuch as we do not have the consent for publication of his addresses, we feel to avoid difficulties we must omit Mr. Wilson's addresses. We wish to be free from any entanglement which might occur should objections or misunderstandings arise, and above all we do not want any charges to fall on any Christadelphian."

We wrote to bro. Aue: "If it were possible, it would be a great advantage to secure all the notes and material you could, direct from Mr. Wilson. You could give him any assurance he desired concerning explanations in the printed matter that the final form of it was prepared by our side, and he was not to be considered the direct author."

Bro. Aue replied: "I fear I am going to disappoint you in the matter of the negative . . . The notes of Mr. Wilson's representatives were very incomplete . . . The only way I would be able to obtain the negative would be to have Mr. Wilson write it himself. I will investigate this angle and let you know at once."

Later bro. Aue wrote: "Bro. R. Stone immediately wrote to Mr. Wilson to either secure permission to submit the negative material of the debate with his help for publication, or else he write it in full— whichever way he desired."

MR. WILSON OBJECTS

The reply received from Mr. Wilson was (in part): "If it were possible to have the debate published in full just as it was delivered by the speakers, I would be very much in favor. However, since it was not taken and preserved in any permanent form, this would be impossible for either of the speakers. Neither of us could reproduce every argument in writing just as made orally. I would object to a publishing of my part of the debate in any scanty or garbled form."

In view of the above, it will be understood why the negative material cannot be presented, as originally hoped. However, bro. Aue's treatment of the various points that arose is quite full and complete, and we believe that a good picture of the trend of the debate will be obtainable from his material. Therefore we continue with—

Bro. Aue's 2nd Address (First Night's Rebuttal)

Mr. Chairman, Mr. Wilson, Friends, and Brethren & Sisters:

We wish to immediately clarify that no statement was made that the wicked dead would not be raised. There are two classes of the dead—the RESPONSIBLE, and those NOT responsible. Only the responsible are affected by the resurrection. The responsible are those who have knowledge of God's Word. They have hope of resurrection, of standing again, of being raised from the dead and re-animated, of being able to account at judgment for works in this mortal life.

The IRRESPONSIBLE are not raised. They "remain in the congregation of the dead" (Prov. 21:16). The responsible—those who ARE resurrected—consist of two classes: the RIGHTEOUS and the UNRIGHTEOUS. They are also sometimes called the FAITHFUL and the UNFAITHFUL. The unrighteous dead or the unfaithful dead may also be termed the wicked dead. So at the resurrection we find two classes appearing for judgment—the righteous or faithful class, and the unrighteous, unfaithful, or wicked, class. The righteous have hope through resurrection and judgment of obtaining the gift of God—ETERNAL LIFE; whereas the unrighteous or wicked will be condemned and utterly destroyed—they will be no more (Psa. 37:10,20, 34,38; 104:35; 145:20; 2 Thess. 1:9-10). In quoting Eccl. 9: 5, 6—

"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 any thing that is done under the sun."

—in quoting this, we did not think it would require explanation of a simple matter of the death-state, which our definition fully covered. That is, that it was a dissolution of man to a complete state of insensibility or unconsciousness. Conversely we might add, in the life-state it is the animation of man to a state of consciousness wherein all man's organism functions.

DEATH COMES BECAUSE OF SIN

Scripture abundantly testifies that all men are destined to die—that death comes to all because of sin—and that man, by nature, is sinful. Scripture also testifies that man is corruptible and that in death man undergoes the process of returning to dust and that in death man's destination is the grave.

Rom. 5:12—“Wherefore as by one man sin entered the world, and death by sin, so DEATH PASSED UPON ALL MEN, for that all have sinned.”

Eccl. 7:20—“For there is not a just man upon the earth, that doeth good, and sinneth not.”

HOPE IN CHRIST

Here all men—no exceptions—are destined to die. Here man, by nature, is sinful—dying—and thus mortal. So it is in the following references, but with the added hope in Christ of obtaining eternal life through resurrection—

Rom. 6:23—“For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.”

I Cor. 15:21-2—“For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.”

II Cor. 1:9—“But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.”

THE UNENLIGHTENED REMAIN DEAD

Scripture also testifies that though a man might be honorable, yet if he understands not (God's Word), he is like the beasts that perish. That is, he perishes like the beast; no thought given him whatsoever; he is forgotten and decomposes in the grave.

Psa. 49:12, 20—“Nevertheless, man being in honor abideth not: he is like the beasts that perish . . . Man that is in honor, AND UNDERSTANDETH NOT, is like the beasts that perish.”

Scripture also testifies there is a class of people for which death ends all—

Psa. 88:4-5—“I am counted with them that go down to the pit: I am as a man that hath no strength: free (RV: cast off) among the dead like the slain that lie in the grave, whom Thou rememberest no more: and they are cut off from Thy hand.”

If they are NO MORE REMEMBERED and CUT OFF from God's hand, then there is nothing for them beyond the grave.

Psa. 49:14, 19—“Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning: and their beauty shall consume in the grave from their dwelling . . . He shall go to the generation of his fathers: THEY SHALL NEVER SEE LIGHT.”

If death is to make a feast of them and they are never to see light, then they remain forever in darkness—in the grave.

Isa. 26:14—“They are dead, they SHALL NOT LIVE. ..They are deceased, they SHALL NOT RISE. Therefore Thou hast visited and destroyed them, and made all their memory to perish.”

If they are NOT TO RISE, then the grave and death is their lot forever.

Isa. 43:14-17—"Thus saith the Lord, For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans . . . They shall lie down together, THEY SHALL NOT RISE: they are extinct, they are quenched as tow."

If these Chaldean-Babylonians (see v. 14) are NOT TO RISE but are EXTINCT, then surely there is a class who will remain in the grave forever. And if these people are extinct, how CAN it be said there is anything whatsoever IMMORTAL about them? The Bible testifies that they are MORTAL.

Obad. 16—"As ye have drunk upon My holy mountain, so shall ALL THE HEATHEN drink continually, yea, they shall drink, and they shall swallow, and they shall BE AS THOUGH THEY HAD NOT BEEN."

Here again is the class that is not to be raised and described as: "They shall be as though they had not been," meaning that no account will be taken of them—they will be completely forgotten and left to rot in the grave. And Scripture abundantly testifies that there is ALSO a class of people for which death does NOT end all—

Psa. 49:15—" . . . BUT God will deliver MY soul from the grave (through resurrection), for He shall receive me."

The mere suggestion of the soul requiring deliverance from the grave destroys any possibility of the soul being immortal.

Job 19:25-27—"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. ..And though after my skin worms destroy this body, yet in my flesh shall I see God, Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

Here we have man redeemed in the day when Christ shall stand upon earth (v. 25). Resurrection is evident by v. 26 where, though the process of death—returning to dust—had taken place, yet in his (Job's) flesh (NOT spirit) "shall I see God." From out of his own flesh—his own eyes, Job would see his redeemer upon the earth.

Dan. 12:2—"Many (NOTE: not ALL) of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Here is the class of people (limited to the responsible as comprehended in the phrase "MANY of them that sleep in the dust") separated into two classes: the RIGHTEOUS who awake (are quickened) to everlasting life, and the UNRIGHTEOUS who are a shame and contempt everlastingly.

Prov. 14:32—"The wicked is driven away in his wickedness, but the righteous hath hope in his death."

RIGHTEOUS NOT YET REWARDED

Scripture testifies that the righteous dead have not yet received their reward—

Acts 7:5—"And He (God) gave him (Abraham) none inheritance in it; no, not so much as to set his foot on. ..Yet He PROMISED that He WOULD give it to him for a possession and to his seed after him, when as yet he had no child."

Abraham, though dead, received not the promise.

Heb. 11:13, 39-40—"These all died in faith, NOT HAVING RECEIVED THE PROMISES, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth . . . And these all, having obtained a good report through faith, RECEIVED NOT THE PROMISE: God having provided some better thing for us, that they WITHOUT US should NOT BE MADE PERFECT."

All the faithful die—no reward yet—the dead not rewarded before those still living, that is, all are REWARDED TOGETHER at some time in the FUTURE. And what WAS the promise?

I John 2:25—"And THIS is the promise that he hath promised us—even ETERNAL LIFE."

Rev. 11:18—"And the nations were angry, and Thy wrath is come, and the TIME OF THE DEAD, that they should be JUDGED, and that Thou shouldest GIVE REWARD unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth."

NOTE WELL: The reward is to be given AFTER JUDGMENT, and the judgment has NOT YET TAKEN PLACE . . .

(Bro Aue's First Night Rebuttal Will Be Continued Next Month, God Willing).

Signs of the Times

THE ONE TENTH

One of the most definite of all Israelitish signs relative to our day is that in Isa. 6:15—"Yet in it shall be a tenth that shall return and shall be eaten up of the land. The holy seed shall be the substance thereof." On Nov. 20 a statement was issued by the Israeli Govt. that the number of one million Jews in Palestine had been just reached when a plane carrying 137 people from the Yemen (Arabia) landed at Lydda airport. If the Jews of the world number approx. 10 to 12 million, then the tenth is nearly reached. The importance of this sign cannot be overestimated.

THOSE THAT FLY

Isaiah (in 60:8) asks, "Who are these that fly as a cloud, and as pigeons do to the windows of their home?" The context plainly shows this to refer to the latter-day return of Israel. Today a great proportion of the returning Jews get there by air. The Bombay contingent of over 700 all went by air. And all the Yemenite Jews descended from the scattered kingdom of Israel flew home on what was called "Operation Magic Carpet."

THE CHILDREN COME

Jeremiah says (31:17), "There is hope in thine END . . . Thy CHILDREN shall come again to their own border." The Jewish magazine "Ivriah" records that over 12,000 refugee children were brought to Palestine from Jan. to Aug., this year.

BRO. JOHN THOMAS, AND TODAY'S WORLD

Bro. Thomas was the greatest student of the Scriptures of the "latter days." Note the striking harmony between the following two extracts:—

From Elpis Israel, written over 100 years ago: "The dominions of the four beasts in their full extent will be divided between two independent dominions of the Latter Days, namely, that of Gog and that of Tarshish—the Bear and the Lion. Gog's will include so much of the territory as to entitle his dominion to be represented by Nebuchadnezzar's image: Assyria, Persia, Asia Minor, Armenia, Mesopotamia, Egypt, Italy, Germany, Belgium, France, Spain, Portugal, Sardinia and Naples (Italy), Bavaria, Hungary and Greece—countries all included in the catalog given by Ezekiel in his prophecy about Gog. These were symbolized by the head, breast, body, thighs, legs and toes of the image. These at the crisis are united together in one dominion that is broken to pieces as the result of the battle of Armageddon."

From a recent speech by Winston Churchill: "It is my duty to place before you certain facts about the present position in Europe. From Stettin to Trieste an iron curtain has descended across the continent. Behind that curtain lie all the capitals of the ancient States of central and eastern Europe—Warsaw, Berlin, Prague, Vienna, Budapest, Belgrade, Bucharest and Sophia. All of these famous cities lie in the Soviet sphere, all are subject to Soviet-Communist influence, and to a very high and increasing measure of control from Moscow. Athens alone at the moment is free to decide its future in an election."

A BURDENSOME STONE

Jerusalem still remains a "burdensome stone to all people." The proposals to make it an "international zone" ruled by the United Nations are doomed to final failure. On Dec. 4 the Israeli parliament threw out a ringing challenge to the U.N. by unanimously voting approval of the unequivocal promise made by Premier Ben-Gurion, that "Israel will never under any conditions whatsoever accept any kind of "foreign rule for Jerusalem." Mark well the evil and sinister alliance that drove this proposal through. The following news-clip is headed, "U.N. VOTES SEIZURE OF JERUSALEM," and dated Dec. 10: "The United Nations Assembly voted decisively last night to set up an international rule over Jerusalem. The Assembly meets in its final session today to debate what it will cost in cash. It was warned that the cost in blood also may be heavy. The vote was a victory for the powerful VATICAN-BACKED coalition of Latin-American countries and the SOVIET BLOC. The ARAB voters (other than Jordan) also voted for the plan. The U.S. and Britain were among the countries voting against the plan."

Ben-Gurion did not miss the ominous portent of this unholy confederacy. He said on Dec. 15: "We are on the threshold of a political struggle without precedent. Three powerful forces have joined hands against us—the ARABIC, CATHOLIC and COMMUNIST worlds." On behalf of the Israeli Govt., he has declared Jerusalem the inalienable center of Jewish life and capital of the country, and the seat of government is being transferred there from Tel-Aviv. What stirring times! What matter the petty little things of the present when divine and eternal history is being written in letters of fire!

COMMUNISM

It is approximately 100 years since the issue, in the joint names of Karl Marx and F. Engels, of a pamphlet entitled, "Manifesto of the Communist Party." Reading that document from the point of view that WE hold, we see in it both virtues and faults. The virtues are that it seeks to ameliorate the lot of the downtrodden and oppressed, who have been crushed for centuries under the wheels of soulless commercialism and tyranny. The faults—and they are black and terrible—are that it rejects all thought of divine guidance, flouts God's authority, and arrogantly brushes aside any consideration of HIS purpose in the earth.

It also sets out the form of usurpation of power and crushing of all opposition which has been so thoroughly demonstrated in Russia and her satellite countries. Marx was a German Jew who lived for a long time in London. He was buried at Highgate cemetery, and his sepulchre is still a place of pilgrimage there for his followers. He abandoned orthodox Jewry and avowed complete Atheism.

Some brethren have suggested (and it is worthy of consideration) that there is a reference to the German origin of Communism in Isa. 14:29-32: "Rejoice not, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth (even worse) a cockatrice, and his fruit shall be a fiery, flying serpent." And this declaration follows: "There shall come forth out of the North a smoke, and none shall be alone (or free) in his appointed times." The previous context speaks of breaking the Assyrian in the land and treading him underfoot—clearly a reference to the latter days.

It is suggested that the "serpent's root" was in Germany, and that when the power of that country which smote Israel so terribly was broken, the fruit out of the "root" was Russian Communism. This gives great power and timeliness to the concluding verse: "What shall one then answer? That the Lord hath founded Zion, and the poor of HIS people SHALL trust in it."

RUSSIA AND TURKEY

The divinely-revealed plan shows that in the near future Russia—having swallowed up the former Turkish possessions in Europe—will proceed to the conquest of the remaining Turkish territory, then on to Egypt, thus outflanking Palestine. The final phase is the march upon Jerusalem and the driving of the British forces into Transjordan. "Final," that is, from the point of view of human history and achievements, but only the prelude to the establishment of the authority of the Great King. "And the Lord shall be King over all the earth" (Zech. 14:9).

If "this generation" in our Lord's prophecy in Luke 21 refers to the generation that sees the end of Gentile times in relation to Palestine, that is, the generation that saw 1916-18 and the establishment of the Home for the Jews in that land, it follows that the last dates given in the Scriptures—Dan. 12 for instance—lead us from 1917 to 1957 or thereabouts.

Will the Lord come before that date? This is a heart-searching question. Are we WORKING as we should, and are we READY for his coming?

—WATCHMAN.

Correspondence

GODLINESS, JERUSALEM, AND FELLOWSHIP

Dear Brother,

Greetings in the Saving Name.

We have reached a new year, another milestone on the road to the Kingdom of God. What will the New Year bring? Will it bring Christ from heaven? And will we be ready? In a new translation recently published, we find 2 Pet. I rendered as follows:—

"By His (God's) action He has given us everything that is necessary for living the truly good life, in allowing us to know the One Who has called us to virtue and glory . . . making it possible for you to escape the inevitable disintegration that lust produces in the world, and to share God's essential nature. For this very reason you MUST do your very utmost from YOUR side, and see that your faith carries with it real goodness of life . . .

"Your goodness must be accompanied by Knowledge, your Knowledge by Self-Control your Self-Control by the Ability to Endure. Your Endurance, too, must always be accompanied by a Real Trust in God; that in turn must have in it the quality of Brotherliness, and your Brotherliness must lead to Christian Love . . . Set your minds, then, on endorsing BY YOUR CONDUCT the fact that God has called and chosen you. If you go along the lines I have indicated, there is no reason why you should

stumble. And if you have lived the sort of life I have recommended, God will open to you the gates of the eternal Kingdom of our Lord and Savior Jesus Christ."

There is no doubt we need these attributes mentioned. "Knowledge, Self-Control." The Knowledge received and acted upon should supply the Self-Control which we all need . . .

In the cable news from New York in today's paper, I notice U.S. gives caution to Israel and Jordan" against any precipitate action on the U.N. decision to internationalize Jerusalem." The U.S. representatives in Tel Aviv and Amman "had informally cautioned both governments against any action that would jeopardize the relations with the VATICAN (!) and Arab countries." The correspondent added, "The influence of the ROMAN CATHOLIC CHURCH was one of the reasons for the General Assembly's decision" (to internationalize the city).

This is a point to be carefully watched—the influence of the Vatican. Is it that we are NOW to see "The Abomination of Desolation" stand where it ought not—in Jerusalem? . . .

* * *

Bro. Hughes and I were pleased to see our letter presented to the brotherhood in the Sept. Berean. Though it had received a good deal of "editing", nevertheless it fairly represented our viewpoint. Letters of agreement have since come to hand from Britain. (Bro. Macdonald here calls attention to the unhappy conditions in Britain, where many are drifting to other, unsound fellowships or are "on the fence". He continues):—The position as I see it is—Let each ecclesia indicate where they stand, then send to their means of making it known, the "Berean", and not wait for others. Let us "strengthen the things that remain." Let us, as Josiah (2 Kgs. 22), endeavour to repair the House of God, as also we have recently been reading in Ezra and Nehemiah, but this time to make ready for the King.

Love in the One Faith from your brother in Christ,

—K. R. Macdonald, P.O. Box 55, Whangarei, New Zealand.

* * *

We join with bro. Macdonald in urging the brethren and sisters in Britain to stand fast by the well-established and scriptural "Berean" position, and not to be drawn (or drift) into groups that tolerate and promulgate error or create unjustified division. It takes courage to stand alone and resist the appeal of large numbers, but let us not in these closing days forfeit our strong position for which faithful brethren have contended in the past. Stand with us, brethren, and give the rest of the brotherhood the comfort and encouragement of your open support. We assure you that the "Berean" magazine, God willing, entertains no thought of encouraging compromise with other groups from whom, in the past, we have sadly found it necessary to stand aside in defense of the Truth. Nor do we desire, at this late day, to create division by dictating new standards of fellowship.

—EDITOR

Ecclesial News

BUFFALO, N.Y., U.S.A.—O. F. Temple, cor. Kenmore & Myron Aves., Kenmore, N.Y. Memorial 10:15 a.m.; Sun. Sch. 11:45 a.m.; Lecture 2nd Sun. each mo. (in Jan., on the 15th).

We are pleased to report the marriage of bro. G. W. Kling and sis. Ellen Waltner on July 31. We trust their new relationship will be to their mutual benefit and happiness in the Truth.

We have been greatly encouraged in assisting four of Adam's race to put on the sin-covering Name of Christ. They are MR. & MRS. BRUNO MUSCALO, MRS. CLARENCE SELICK, and MRS. H. WESTNER. We hope their continuance in the race for Eternal Life will be unto the end, and at last they will receive the gift of Immortality. We also rejoice that, after examination by our

arranging brethren, we have extended the right hand of fellowship to bro. Clarence Sellick who of recent years has not been a member of any ecclesia.

We have been encouraged by the following visitors at the Lord's Table: bro. & sis. H. Fotheringham, bro. & sis. Phillips, sis. A. Fotheringham, sis. Ward (Hamilton); bro. & sis. A. Styles, bro. & sis. E. Styles, bre. D. Thomas, Pytel, E. Lewis, F. Power, N. Styles, J. Cady, H. W. Styles, sis. Hazel Anderson & Sylvia Styles (Detroit); bro. & sis. D. Slipp (Oshawa); sis. Lillian Young (Glendale, Cal.); Sis. H. Nicholls (Plymouth, Eng.); bre. D. Crone, R. Simpson, R. Jones, J. Scott, G. Jackson Jr., sis. Ruth & Margaret Styles (Toronto). We were encouraged by the assistance of bre. A. Styles and Pytel in edifying and comforting words of exhortation.

The members of this ecclesia have expressed their appreciation for the improved condition of the "Berean-Christadelphian." Special mention has been made of the splendid Editorial in the Oct. issue, with the assurance of holding to the "scriptural principles upon which the Berean fellowship is founded." Based upon this resolute stand, the "Berean-Christadelphian" should reflect the true Oracle of God, with the help and guidance of our Heavenly Father. With our Lord and Master's return near at hand, we hope for the success of the magazine, and blessing to come upon every good effort in the Lord's service.

—Geo. A. Kling (Rec. bro.), 79 Mang Ave., Kenmore 17, N.Y.

CANTON, Ohio, U.S.A.—2729 Ninth St. S.W. Sunday School 9:30 a.m.; Breaking of Bread 10:30; Bible Class Tues., 8:00 p.m.; Lecture Saturday 8:00 p.m.

We rejoice exceedingly to report that 19 former members of the meeting known as the Eagle Hall ecclesia have rejoined us. They are bre. P. M. Phillips, T. A. Phillips, J. W. May, F. Slayman, E. Campbell, D. Rader and J. Thomas; sis. B. Porath, L. Lisk, E. Wooliscroft, B. Kling, B. Campbell, R. Morrison, E. May, M. Walsh, E. Phillips and D. Slayman. (We too rejoice and give thanks. This is the kind of news that strengthens the hands of the brotherhood. May the reunited Canton brethren and sisters be given blessing and comfort in their labors for the Truth—EDITOR).

It is with sorrow we report the falling asleep of our sister Mary Beatrice Porath, on Nov. 14, after a long illness. She rejoined us 3 weeks before she died, but was unable to attend the meeting. She was baptised 38 years ago. Bro. Ralph Coy spoke words of comfort and consolation at the funeral service.

We have obtained a meeting hall which will seat about 160. We sincerely hope that if it is God's will, some may learn of the glorious Truth from the platform of our new hall while the opportunity still remains.

We have been greatly encouraged by the following visitors: bro. & sis. E. Styles, bro. & sis. H. Styles, bre. H. W. Styles Sr., W. Pytel, J. Cady, D. Thomas, sis. M. Livermore, M. Shaw and E. Gotthardt, all of Detroit ecclesia. We were helped by the services in the Lord of bre. E. Styles, H. Styles and W. Pytel.

—Chas. Wheeler (Rec. bro.), 1C00 Thirteenth N.E., Canton 4, Ohio.

GLENDALE, Calif., U.S.A.—Women's Club House, 5105 Hermosa, cor. Colorado Blvd., Eagle Rock (P.O. Los Angeles 41), Calif. Sundays: Bible School 9:30 a.m.; Breaking of Bread 11:00; Lecture, and Study Class of preceding lecture, alternating, 7:00 p.m.

The arranging brethren have appointed the asst. rec. bro. to the duty of sending ecclesial news. Our meeting has grown very fast, now having a membership of 98, and this will relieve the rec. bro. of one of his many duties. I believe the most important news to record is the baptisms and dates, for these are referred to many times in later life as an authentic record—which most of us treasure—of the date of our birth into the family of the God of Israel:—

Felix Paggi	Feb. 3, 1946	Maurice Martinat ..	Oct. 3, 1948
Donald Kent	Apr. 28, 1946	Robert Crooks	Oct. 31, 1943
Agnes Burson	June 16, 1946	Lois Mock	Mar. 27, 1949
Richard Corbin	July 21, 1946	Sara Warrender ..	Apr. 24, 1949
Leonard Zimmerman	Mar. 23 1947	Arthur L. Simmons	May 4, 1949
Marion Wade	Mar. 30, 1947	John Collister	July 4, 1949
Elsie Wade	Mar. 30, 1947	Joanne White	July 24, 1949
Rosemary McCloud	Nov. 2, 1947	Marion Cooper	July 31, 1949
Kathleen McGavin	Aug 22, 1943	Geo. Van Mierlo ..	Aug. 14, 1949

We have laid to rest until the Master calls them:—sis. Jessie Mock, who fell asleep Aug. 5, 1949, and bro. Hugh Magill, who fell asleep Sept. 24, 1949. They rest from their labors, and we believe their sleep will be short.

Quite a few of our young brethren and sisters have married "in the Lord," and we are happy to report these marriages, praying that they be guided to help one another on the road Zionward:—

Bro. Robert Lloyd and sis. Margaret Carter, July 31, 1946.
 Bro. Richard White and sis. Agnes Burson, June 19, 1947.
 Bro. Leonard Zimmerman and sis. Pauline Dye, May 27, 1947.
 Bro. Richard Corbin and sis. Rosemary McCloud, April 30, 1948.
 Bro. Thurman Tate and sis. Loleta Flenniken, July 17, 1948.
 Bro. Robert Crooks and sis. Marion Wade, Nov. 3, 1948.
 Bro. Eugene Cooper and sis. Grace Blunt, Nov. 14, 1948.
 Bro. Leo Simmons and sis. Elsie Wade, June 5, 1949.
 Bro. George Van Mierlo and sis. Loleta Waddell, Oct. 28, 1949.

Also bro. Gail Trent of the Santa Barbara Ecclesia, and sis. Janet Warrender, Apr. 9, 1948. We have lost sis. Trent to Santa Barbara.

The brethren and sisters in southern Calif, are blessed in having so many ecclesias close to one another, which we may visit and have visitors come to us. Glendale (at Eagle Rock), Los Angeles, Hollywood, Pomona and Santa Barbara are all within an hour or so of fast travel in these days when "Many shall run to and fro, and knowledge shall be increased." We believe we are now in the "Time of the end," and while we see the increase of knowledge in the sciences, there is not much increase in the "Wisdom that is from above," which is "first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." This condition will not prevail until he comes who was, and is, the embodiment of all these virtues. "Be patient, therefore, brethren, unto the coming of the Lord: . . . Stablish your hearts, for the coming of the Lord draweth nigh."

—Jos. H. Lloyd (Asst. rec. bre.), 3020 Henrietta, La Crescenta, Cal.

HOUSTON, Texas—8008 Junius St. Sun.: Breaking of Bread 11:00 a.m.; Lecture 7:30 p.m. (on 2nd & 4th Suns.) Tues. Bible Class 7:30 p.m.

We are rejoiced and encouraged in announcing the immersion of bre. GLEN GARNAND and CEDELL CALDWELL. On Sep. 25 they put on the Saving Name of Christ in the sin-covering waters of baptism. May they continue to walk in the precious light of the Word, keeping their garments white, through the will of God. These two brothers are husbands of sis. Thelma Rae Garnand and sis. Maurine Caldwell.

—W. T. Hunt (Rec. bro.), 8008 Junius St., Houston, Texas, U.S.A.

LAMPARD, Sask., Can.—Lampard P.O., via Watson, Sask.

Greetings to all our brethren and sisters in like precious Faith. I wish to report the marriage of my daughter Beatrice to bro. Fred Jones of Richard, Sask., on Oct. 21. They plan to reside on a farm

near Richard. Although it will mean a loss of one from our small meeting of six, we are all well-pleased to see them heed the Spirit's injunction to be "equally yoked together" in the Faith. Sis E. Jones Sr. (bro. Fred's mother) was here for a short stay and met with us around the table of the Lord. Sis. Edith Jones Jr. paid us a short visit also. Those of like precious Faith are always welcome whenever they desire to come our way.

—Bro. J. W. Sadler.

MANCHESTER, England—Sis. A. Jones of 48 Wellington St., Bradford, Manchester 11, has notified us of her desire to be associated with us in fellowship, waiting for the return of our Lord. She has unhappily found it necessary to separate from those with whom she formerly met in that place, because of unscriptural teaching in regard to God's commandments concerning marriage.

MANSFIELD, Ohio, U.S.A.—146 Arthur St. Bro. & sis. R. M. Carney Sr. and sis. Arlene Carney hold a meeting in remembrance of the Lord every Sunday and would welcome visitors.

MONTREAL, P.Q. Canada—7564 Lasalle Blvd., cor. First Ave., Villa Lasalle.

We meet at 11:00 a.m. at the above address for worship and breaking of bread in remembrance of our Savior and his great atoning work on our behalf. Recent visitors have been bro. & sis. Paul Aue (Jersey City); bro. & sis. W. Thomas (Detroit); bro. & sis. D. Percival (now in Hamilton, Ont.). Bre. Percival & Thomas each gave us some splendid thoughts for our upbuilding and encouragement from the inspired Word; we appreciate their labor of love. We also had our bro. & sis. Rees (Detroit) who, passing through midweek, gave us a short visit. These visits remind us that we have brethren and sisters in different parts of the world earnestly striving for the same goal, namely, a humble place in God's Kingdom and glory.

—J. D. Baines (Rec. bro.), 1426 Clemenceau Ave., Crawford Pk., Verdun 19, P.Q.

SANTA BARBARA, Calif. —Sis. Ethel Blunt writes: I would like to record the death of my husband, bro. William Ernest Blunt, aged 65. He fell asleep on Nov. 30 after a long, distressing illness. For us the loss is great, but for him a release from pain and suffering. He was immersed in Cambridge, Eng., in 1901. The Truth was a great comfort to him in the long weary hours of suffering. We who are alive and well do well to remember that when we come to the end of our mortal span of life, the precious things of the Truth and our glorious hope of a life to come are all that really count. Life at its best is but vanity.

I would like also to report the death of my father, William W. Booth, on Oct. 8, at the age of 84. He was immersed in Nottingham, Eng., in 1882, so his had been a long pilgrimage. To the last his mind was very clear and he dearly loved to talk of the Kingdom, always hoping that he would be alive at the return of Christ.

WINCHMORE HILL, England—Adult School Hall, Church Hill, London. Breaking of Bread 4:00 p.m.; Public Lecture 6:00 p.m.

On 4 Sat. evenings during Oct. we held a Special Effort at Enfield Town, in which bre. G. H. Denney (Winchmore), A. H. Nicholls (Stourbridge), A. A. Jeacock (Croydon) and E. W. Phipps (Birmingham) spoke on "The Bible Prophecies the Best Guide Today on All World Problems." Current signs of the times were dealt with. The attendance of the stranger was poor, in spite of posters, handbills and press announcements. However, the efforts of the speakers were greatly enjoyed by the brethren and sisters.

We propose (if the Lord will) to hold a Tea & Fraternal on Sat., Dec. 10, in our own hall.

We wish to express to our brethren and sisters overseas our appreciation for their gifts of food parcels received during the year. These were distributed among our members. This tangible evidence of love and kindness is a great comfort and encouragement to us.

We are sorry to lose sis. G. Pyne who has removed to Margate where she will be in isolation. We have had the pleasure of the company of bro. F. Nicholls of Plymouth at the Table in recent weeks.

—C. H. Bath (Rec. bro.), 15 Second Ave., Bush Hill Park, Middx.

Riddle

The October Riddle was a hard one because most of us thought it referred to human beings. We have only heard from a few who discovered that it was the two milch kine used by the Philistines to send the Ark back to Israel. Come with me to the sixth chapter of the first book of Samuel and read about it from verse seven to verse fourteen. And now we give you one for this month.

An old man, with head bowed from sorrow and suffering, was returning home after the death of his rebellious son. Part of the journey required the use of a vessel for conveying passengers across a river. Who was the old man; what kind of a vessel was used and what stream did he cross?

ADDRESSES OF RECORDING BRETHERN

(Incomplete List)

AUSTRALIA

(list not received)

CANADA

BRANTFORD (Ont.) — Fred G. Marlett, 45 Mintern Avenue.
CHATHAM (Ont.) — Lorne C. Sparkham, 76 Delaware Ave.
EDMONTON (Alta.) — G. Luard, Clover Bar, Alta.
FLAXCOMBE! (Sask.) — L. K. Punter.
HAMILTON (Ont.) — Henry N. Fotheringham, 331 Barton St., East.
HUDSON (Ont.) — T.H. Pringle, Hudson, Ont.
LAMPARD (Sask.) — J. W. Sadler, Lampard P.O. via. Watson, Sask.
LETHBRIDGE (Alta.) — William Blacker, 1225 6th Avenue S.
LONDON (Ont.) — W. D. Gwalchmai, 173 Devonshire Ave.
MONCTON (N.B.)—Wm. E. Hayward, 11 Waterloo Street.
MONTREAL (Que.) — J. D. Baines, 1426 Clemenceau Ave., Verdun 19, Quebec.
NORTH BATTLEFORD (Sask.) — S. E. Tyson, 822 108th St.
ONOWAY (Alta.) — Robert W. Crawford, Box 53.
OSHAWA (Ont.) — Joseph Beasley, 449 Ritson Road.
PEMBROKE (Ont.) — Cyril J. Webb, 258 Herbert Street.
RICHARD (Sask.) — Fred G. Jones, Box 30.
ST. JOHN (N.B.) — A. D. Duncan, 46 Adelaide Street.
STEWIACKE (N.S.) — Thomas H. Hull.
TORONTO (Ont.) — H. J. Newnham, 25 Pepler Ave., Toronto 6.

GREAT BRITAIN

(list not received)

NEW ZEALAND

NUHAKA, H.B. — Russell Hughes, Hikurangi Station.
PUTARURU — B. E. Brandt, Sweet Waters, Overton, R.D.
WHANGAREI — K. R. Macdonald, Lillian Street, Kamo. Postal Address, Box 55, Whangarei.
PAPAKURA — A. J. Starr.

UNITED STATES OF AMERICA

BOSTON (Mass.) — Kenneth MacKellar, 86 Walnut St. Reading, Mass.
BUFFALO (N.Y.) — Geo. A. Kling, 79 Mang Ave., Kenmore 17, N.Y.
CANTON (Ohio) — Chas. Wheeler, 1000 13th St. N.E., Canton 4.
DENVER (Col.) — J. Osborne, 432 S. Emerson Street.
DETROIT (Mich.) — G. V. Growcott, 15586 Normandy, Detroit 21.
GLENDALE (Calif.) — J. D. Laidlaw, 1130 Graynold Ave.
HAMLEY (Pa.) — H. A. Sommerville, Lake Ariel, Pa.
HOUSTON (Tex.) — W. T. Hunt, 8008 Junius Street, Houston 12.
LAMPASAS (Tex.) — Erby Wolfe, Route 1, Burnet, Texas.
LANSING (Ohio) — Joseph Oreschovsky, Box 31, Lansing.
LOS ANGELES (Calif.) — J. R. Magill, 11489 E. Winchell, Whittier, California.
MANSFIELD (Ohio) — R. M. Carney, 146 Arthur Ave., Mansfield.
NEWARK (N.J.) — Alex Packie, P.O. Box 36, Madison, N.J.
PHILADELPHIA (Pa.) — Carl E. George, 3330 N. 15th Street.
POMONA (Calif.) — L. E. Cochran, 733 East Monterey Ave. Pomona.
SCRANTON (Pa.) — Julio Scaramastro, 1124 Luzerne Street, Scranton.
UTICA (N.Y.) — B. J. Dowling, 133 Harding Place, Utica 3.
WORCESTER (Mass.) — Vernon R. Brierley, 84 Birch St. Worcester 3.

Cover Notes

RECORDING BRETHREN—As a result of numerous requests we return, in this issue, to a former practice of listing ecclesias with the names and addresses of the Recording brethren. The list, of course, is not complete. Will Recording brethren, therefore, please check the lists and advise us promptly of any corrections or omissions. Brethren, or sisters, in isolation should also be listed.

* * *

FRONT COVER—In altering our front cover, we had the choice of going modern or retaining the archaic. To go modern we could have produced an attractive cover, perhaps pleasing to the eye, but with nothing on it to distinguish it from any other church magazine. The form we have adopted is very closely related to the past, and the declaration of our purpose immediately stamps us as being different from the men and women of the world by whom we are surrounded. Let us by all means avoid the trend that would lead us away from the precept and example set for us by brethren Thomas and Roberts.

COMMENTS AND SUGGESTIONS—We repeat the September 1940 note, "Comments and suggestions on anything to do with the magazine —types of articles desired, size of printing, arrangement etc.—will be greatly appreciated."

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CORRECTIONS-DECEMBER COVER—DARKNESS AND LIGHT. line two should read, "but at the same time." **LATE PUBLICATION**—line five should read, "put their faith in us." **PATIENCE AND CONTENTMENT**—line two should read, "in the footsteps of Jesus." **TROUBLE**—line five should read, "in work that really matters."

* * *

NOT WHATS AND WHATS—It is not what we eat, but what we digest, that makes us strong. It is not what we intend, but what we do, that makes us useful. It is not what we read, but what we remember, that makes us learned. —Selected
