

# 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.*

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

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**CHRIST IS COMING AND WILL REIGN ON EARTH**

## One Power

The Scriptures plainly teach that all things are held in the grip of one Great Power and that all real intelligence comes from that source. The well-known mathematician Albert Einstein has from his studies of natural phenomena and forces come to the same conclusion. In a very elaborate treatise, taking his investigations a stage further than his theory of "relativity," he says: "The gravitational field and the electro-magnetic field can at last be viewed as being two manifestations of one united cosmic energy."

Man's painful gropings for natural truth gradually come closer to God's age-old revelations on the matter. Einstein has a vast knowledge of modern science and higher mathematics, but the Bible was far ahead of him, as it has always been of every human discovery. Einstein puts these conclusions forward:

1. All physical phenomena are inter-related into one all-embracing concept: thus providing one major master key to all the multiple forces in which the universe manifests itself to man.

2. The infinite universe of the stars is bound up with the equally infinite universe of the atom.

3. Therefore there is but one great and all-embracing power, holding all things in a perfect grip.

We are interested in these gropings only insofar as they indicate a "discovery" by "science" of one of the fundamentals of divine revelation. The Scriptures put the matter very simply over 3000 years ago—

**"If God gather unto Himself His Spirit, all flesh shall perish together."**

And in New Testament times, the Spirit recorded—

**"Of Him, and through Him, and to Him, are all things, to Whom be glory for ever."**

—G.H.D.

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## ***EDITORIAL***

The question is often asked, "What can be done about the fellowship situation? What about the many who believe alike who are separated by various unhappy circumstances?" We believe much CAN be done, and SHOULD be done.

As we look back over the past 50 years of ecclesial history since brother Roberts fell asleep, there appears much to cause sadness and wonder. And as the course of events is studied, the evidence of two human traits emerges—innovation, and drift. Together they have worked havoc among us. Many have traveled far beyond the sound, reasonable position and foundation of our pioneer brethren; many have drifted backward and no longer defend with zeal the clear principles of the life and doctrine of the Master.

The purpose of the Berean magazine is to serve, and to help unify and strengthen, those who believe the Truth has not changed, and need not change. We do not idolize or glorify brethren Thomas and Roberts, but we recognise their labor and position in relation to the establishment of the Household of Faith in these latter days. We believe they were thoroughly sound brethren who fully understood the fundamentals of the Truth. We are not at all ashamed of them. We feel no need to apologize for their supposed limitations and peculiarities. We are very pained when we see them belittled and condescendingly patronised as well-meaning but somewhat quaint and old-fashioned, in current periodicals. This "modern" trend is not good, sound Christadelphianism.

### **A GREAT RESPONSIBILITY**

But the point is, what can be done about unifying those who desire to hold to the old paths of the days of brethren Thomas and Roberts? We believe, in this connection, that the Berean fellowship has a great work and a great responsibility. And the work to be done is primarily upon OURSELVES. Every strong, zealous and active ecclesia is a great force for good in the direction of drawing to us those of sound and sincere faith. Every occasion of worldliness, or laxness, or petty discord, is a stumbling-block in the way of this objective.

Consider an extreme case for the sake of example. Suppose every Berean ecclesia—the whole fellowship—were a perfect, spotless representation of zeal, faith, unity and labor. Would there be any doubt about its drawing into itself all the really sincere and earnest from other groups—the ones truly seeking the more excellent way? Seeing our good works, they would be bound—in the very nature of things—to examine our foundation, be convinced of its necessity and scripturalness, and take their stand with us.

Suppose, on the other hand, every Berean ecclesia were loose and worldly and spiritually asleep. Regardless of how sound our foundation, would there be the SLIGHTEST possibility of drawing earnest brethren and sisters to us? Would there be any point in trying to persuade and convince them?

## **A POWER FOR GOOD—OR A WEAK LINK?**

Surely it is obvious from this that a great responsibility rests upon us—upon EVERY individual among us. So MUCH depends upon how we shed forth our light. Let us examine ourselves. Are we—is our ecclesia—a powerful drawing force, or a stumbling-block in the way of true and holy unity?

We know, of course, that at present the attainment of perfection is not possible. But we know too that this MUST be the constant AIM and GOAL. When Jesus says, "Be ye PERFECT, even as your Father in heaven is perfect" (Matt. 5:48), he is setting a permanent, unchangeable standard that NO ONE has the right to lower, and everyone must ceaselessly strive toward. Any ecclesia or individual that sets their standard lower than godly perfection, any that are admittedly and self-satisfiedly contented with less, that confessedly find the scriptural standard of perfection offensively restrictive—all such are in this way permitting themselves to be obstacles in the way of true scriptural "reunion" of the right elements.

This consideration is even more important and essential where there are other groups bearing the Christadelphian name in the same city. If we are sound and strong and zealous, we shall inevitably draw the sound and strong and zealous, if there are such. But if we are weak and lax we are betraying a solemn trust at a time when outstanding faithfulness is most vital to our cause.

## **MUCH CAN BE DONE—ALL MUST HELP**

Brethren and sisters, let us constantly bear in mind the far-reaching consequences of our daily walk and our ecclesial conditions, for good or ill. There is MUCH that can be done to restore unity among those who should be at unity.

The Ecclesial News columns are a very important factor in this endeavour. They must reflect zeal, unity, love, and spiritual activity. They must be an avenue of joyful, godly communion to the Household, and a source of mutual stirring-up and encouragement.

Let us—every one—do all in our power to "gather together in one the children of God that are scattered abroad."

—EDITOR

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## **The Power of the Mighty Ones of Israel**

**By brother John Thomas**

Abram, the Hebrew, spoke the language of Moses. This is evident from the narrative, and from the name applied to altars and to God by his immediate family. Abraham, Isaac and Jacob all called upon the Possessor of the Heavens and Earth, by the word AIL-SHADDAI, which in Gen. 17:1, He bestowed upon Himself, saying,

**"Ani-Ail-Shaddai"—I am the Power of the Mighty Ones—  
"Walk before Me, and be thou perfect."**

As often as this word "Ail" passed before Abraham's mind, the idea of POWER, might, strength, would stand out in bold relief. "It always," says Gesenius, "presented to the Hebrews the idea of strength and power." Nebuchadnezzar is styled in Eze. 31:11, "Ail Goyim"—the Mighty One of Nations. And in Isa. 9:5, Messiah is termed "Ail Gibbor"—the Mighty Warrior.

## **SHADDAI — "THE MIGHTY ONES"**

"Shaddai" is plural, and comes from the root "shadad," to be strong or powerful. "Shaddai" signifies "mighty or powerful ones." Several appeared to Abraham, and three of them at one time condescended to partake of his hospitality. Their power is tremendous when they choose to exert it upon the wicked, as in the case of Sodom and Gomorrah, but towards the "Heirs of Salvation" they are ministering spirits beneficent and good (Heb 1:14; 8:1).

But, by WHAT were these Shaddai so powerful that they could stand by cities and send them into the abyss profound? Was it by their OWN power, or by the power of another? By the power of another, certainly—even by HIS power who is higher than they, and Who—being Possessor of the Earth (Gen. 14:19)—hath alone the right to lay its cities in heaps and sweep it with terror and distress. Therefore, the Possessor of Heaven and Earth announced Himself to Abram, Isaac and Jacob as AIL-SHADDAI, or THE STRENGTH of the POWERFUL ONES.

In this sense, that namely of POWER INCREASE, being the strength of creatures formed by it, we find "Ail" associated with other words than "Shaddai." In Gen. 33:20 it is testified that Jacob erected an altar, and called it "Ail Elohim Yisraail." An altar (mizbayach) is a thing to sacrifice or present offerings upon, from "zabach," to kill, etc. It was regarded as "most holy," so that whatever touched the altar was sanctified or made holy (Exo. 29:37).

## **JESUS THE SANCTIFYING ALTAR**

In the days of the patriarchs and prophets, the TYPICAL altar was TEMPORARILY sanctified; but in the days of the apostles—and consequently now also—JESUS is the SANCTIFIER, as Paul teaches in Heb. 2:11, saying that "Both he that SANCTIFIETH, and they being sanctified, are all out of one," and in Heb. 13:10-13, he plainly identifies Jesus as the sanctifying altar of which none have any right to eat who hold on to the types, rejecting the things they shadow forth.

Now Jesus was one, and the Father was another. "I can OF MINE OWN SELF do nothing," said Jesus. "My doctrine is not mine, but His that sent me." It is written in the Law of Moses that the testimony of two men is credible. "I am ONE that bear witness of myself, and the Father who sent me (the OTHER witness), He beareth witness of me" (John 5:30; 7:16; 8:17-18).

Here, then, are TWO personages. The Father by Himself being AIL, or POWER; but when associated with the Son of Man (who when so associated was powerful—anointed with the Holy Spirit and with POWER), He was Ail Eloah, the Power mediately manifested—the Power being one Eloah, and the medium of manifestation another.

## **THE SIGNIFICANCE OF JACOB'S ALTAR**

Now the altar erected by Jacob was typical of those referred to in the title he bestowed upon it. When the Spirit descended upon the apostles, and shone through them, holding forth the word of life confirmed by power, there were many other Elohim in Israel. They were full of power, and therefore full of AIL, as Jesus promised they should be, saying—

**"Ye shall receive power of the Holy Spirit coming upon you" (Acts 1:8).**

When Jacob poured OIL upon the pillar-stone of Beth-Ail, he represented this anointing of the ELOHIM OF ISRAEL with AIL. With the promises before us, we interpret the Altar called Ail-Elohai-Yisraail as "The Power of the Powerful Ones of Israel in sacrificial manifestation."

## **ELOAH AND ELOHIM**

Another word applied to Power Increate, and improperly rendered "Lord," is ELOAH. It occurs 56 times. The plural of this word is Elohim, which occurs about 2470 times. It is certainly remarkable that Eloah (the singular noun) should be used so seldom, and the same word in the plural so often, concerning God, in a book revealing Him to the student of the Word. Grammarians tell us that there is nothing in it. The rules are that an adjective agrees in number with its noun, and a verb agrees in number with its subject. But in the case of Elohim, Adonai, Shaddai, Eloah, etc, when applied in connection with Ail or Power Increate, commonly styled God, we find the rules of grammar disregarded.

Gesenius, the authority on Hebrew, tells us that it is a royal peculiarity of speech. Granted, but what in relation to divine power is the GROUND of that peculiarity? This he does not, and cannot, explain—because he does not know "God and Jesus Anointed whom He has sent." The peculiarity is DOCTRINAL.

In the Authorized Version, the words Ail, Elyon, Elyonin, Eloah, Shaddai, Adon, Adonai, and Elohim are all rendered with little discrimination, by the terms Lord and God. This conceals much of interest and importance in the great subject of God-manifestation.

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**BEAUTIES OF THE BIBLE** —What a magnificent and refreshing picture of Messiah's glorious reign is unfolded in Psalm seventy-two. It surely equals all that ever could be desired by any nation: Its great value, however, lies in the fact that it is a faithful prophetic outline of the character of the coming age.

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### **“Before Her Shearers Dumb”**

There is one vital aspect of the Truth which it is very easy not to sufficiently recognise and appreciate, and yet our salvation depends upon recognising and obeying it. God sent His Son into the world to make known to mankind what is the MIND and CHARACTER of the Father (1 Tim. 3:16), and what characteristics MUST distinguish those who are to be well-pleasing to Him.

True, only a small minority recognised the radical difference exhibited in Christ, and they even after long tuition scarcely apprehended what was being exhibited to them (John 14:8), and what was required OF them and IN them. This has always been the case, and still is. Nevertheless, regardless of how infinitely small the minority may be who see these things, still only those who DO see and obey them will obtain God's favor.

### **DIVINE LIKENESS ESSENTIAL**

We have departed from God. He has not departed from us. And even if it were possible for us to get back to Him and retain our present characters, we could not be happy. For happiness can only exist where there is FELLOWSHIP, and fellowship can only be where there is LIKENESS OF CHARACTER. We must be LIKE Him (1 Pet. 1:15), and exhibit some reflex of His character before we can be made partakers of His glory.

Realising the overwhelming disparity between us and God, the work of FULLY conforming ourselves would seem impossible. It IS impossible now to "be perfect" in the full sense, yet we are again and again, with constantly repeated emphasis, exhorted and COMMANDED to "be perfect," and to "go on to perfection," and for the very clear reason that the MORE we strive in this direction, the HIGHER we SHALL reach.

## THE RAW MATERIAL

There is only ONE way. Human nature is hard and callous and, at the best, crude and raw material. How TERRIBLY crude and raw it is only those know who study the subject through the Spirit's microscope. There must be much melting, molding, hammering, and polishing before it begins to be shaped into anything serviceable to God. If we be—by God's grace—destined to become "vessels unto honor," then we can depend upon it that the greater the ultimate honor, the more prolonged and searching the present developing process must be.

The raw material of all Gods' sons must be melted in the fierce heat of the "furnace of affliction" (Isa. 48:10), and molded by "much tribulation," and rendered malleable by the operation of the Spirit's Word, and polished by the transforming effect of daily sacrificing ourselves to God and non-conformity to the world and its dictates (Rom. 12:2). That which is called by the wise of this world, "The philosophy of suffering," has always been to them an impenetrable mystery. Indeed, it has sorely puzzled even God's people in every age, and only the deep seeker of God has understood.

## LEARNING THROUGH SUFFERING

It was not FULLY revealed till the manifestation of Christ. It was perplexingly mysterious to Job before he "endured the great fight of affliction." David understood it not until he had been well nigh overwhelmed and had experienced the operations of God's chastening to great extent (Psa. 73:16-17). Afterwards he could say, "It is good that I have been afflicted, that I might LEARN" (Psa. 119:67-75).

And what more shall we say? For the time would fail to tell of Abraham, Moses, Jeremiah, Daniel, and all God's heroes. Men who had "trials of cruel mockings and scourging, yea, moreover, of bonds and imprisonment, were destitute, afflicted, tormented" (Heb. 11). Men despised and rejected, unknown, unwept and dishonored, "of whom the world was not worthy" (significant verdict, filled with richest meaning!), yet whose names are written in that Book of all books—the ONE book, dear to all saints, the BOOK of LIFE.

## THE ONLY PATH TO THE KINGDOM

Can you recall even ONE who trod any other path, and walked toward God's kingdom? No. Not one. We read of those who tried, and the Spirit warns us not to emulate their folly. "Therefore, beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Pet. 4:12).

What was the road that Christ told us of, which leads to eternal bliss?—

**"In the world ye shall have tribulation" (John 16:33).**

**"We must through much tribulation enter the kingdom" (Acts 14:22).**

**"Man is born to trouble as the sparks fly upward" (Job 5:7).**

This is inevitable, on account of man's disconnection from God. It is true of all—all the days of this vain life. But it applies with intensified force to the Household of Faith. We get our portion as sons of Adam and, in addition, we are under the special regime of God, and "Whosoever the Father loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12:6). This is the only process whereby the raw material of human nature can be worked into some sort of shape and fitness for the Master's use and pleasure—

**"For the creature was made subject to vanity; not willingly, but by reason of Him Who hath subjected the same in hope" (Rom. 8:20).**

This is the process Christ went through—the only perfect being of Adam's race. If it were necessary in HIS case, is it not a thousand-fold more so in ours? If it were possible ONLY by THIS process to "make the Captain of our Salvation perfect" (Heb. 2:40), how can WE expect to travel an easier road? Remember, the servant is not greater than the master! Surely it is enough if he be AS his master. If it were necessary for God's only-begotten and well-beloved Son to "learn obedience by the things which he suffered," how much more so with us?

### **REJOICE IN TRIBULATION**

Our material is poor and base. Ought we not then to rejoice if God will condescend to use it in making some vessel for His holy use? What a priceless, inestimable honor! Shall we fall to murmuring if the process bears heavily upon us at times?

Theoretically, we all freely recognise the wisdom and beauty of the divine philosophy of making saints perfect through suffering. We can see (where the saint is rightly exercised) how it mellows the creature, gives him patience and gentleness of disposition, forbearance of character and thoughtful consideration for others—traits we all appreciate, gives him strong hope in God and firm faith in Him and His Words; in short, makes of fallen man a noble, majestic, dignified being.

But it is when the work begins upon US that we are liable to miss the point, and fret and chafe, and even fight against it. The thing comes in such a perfectly natural form that we do not recognise the hand of God in it. If we be well stored with the Spirit's oil, so much the better for us, for it is easier to learn obedience to what one understands than to have to learn the very basic lessons under the lash of adversity.

### **THE HIDDEN HAND OF THE LORD**

It "pleased the Lord to bruise Christ" (Isa. 53:10). Now, to all human appearances it came about in a perfectly natural way, and was regarded as a natural event by the majority. So it is in our case. We are landed in affliction in quite a natural and common-place manner. And thinking it is a natural misfortune, or not thinking as to its origin at all, we become much distressed and work ourselves up to excitement and opposition.

Let us, at such a time, hasten to learn the first great lesson, namely, patience in suffering. Then is the time to "let tribulation work patience (Rom. 5:3), and let patience have her perfect work." A true servant of God should be "apt to teach," not by word and argument only, but by a Christ-like example of patience and obedience—always much more convincing and eloquent than words.

Tribulation either makes or mars a man. It will either render you fit to be made "partakers of the divine nature," or it will irretrievably ruin you—whichever YOU let it, for the result depends entirely on YOURSELF, and on nothing outside of you (except, of course, the great sustaining power of God which is always for good for those who draw upon it).

### **CHARACTERS OF BEAUTY**

Look at the beautifully-developed characters of Job, Jacob and David toward the end of their days—magnificent and noble characters. Truly they were in very deed transformed by their bitter experiences. Our spiritual condition can be gauged more surely by this than anything else. If we kick and quarrel when evil is opposed to us, then we are in a sad way. And if others do this, then they have great need of our sympathy and encouragement, for they are in the "gall of bitterness."

The place assigned to us by the Truth in this age is as sheep among wolves—the shorn among the shearers. This is truly a pitiable position for the sheep and one which many brethren in the wilfulness and assertion of the flesh refuse to recognise, but it is a very necessary position for God's purpose with us and will lead us to the highest possible ultimate advantage. The true saint's attitude is

non-resistance—dumb before shearers—and he will faithfully and cheerfully carry the full principle of this into ALL his dealings with others. The whole Bible is full of exhortation to this attitude, all the natural thinkings of the flesh to the contrary notwithstanding.

### **CHEERFUL ACCEPTANCE**

But patiently enduring hardness as a good soldier does not mean a rigid suppression of the gentler virtues, nor a reluctant submission to a force too great to be withstood, nor a stolid indifference, nor a stoical and fatalistic acceptance. It means a patient, loving, enlightened, active, cheerful reception and discernment of the wise providence of God in preparing us for His eternal purpose. Christ, though the course of his life was set like flint and was absolutely unshakeable in the smallest detail, still was the perfect embodiment of gentleness, patience and mildness.

We are not saved yet, but we are BEING SAVED if we are—by God's help—rescuing ourselves from the carnalities of this depraved and degrading nature. And if we ARE overcoming OURSELVES, and putting OFF the old man, and putting ON the new, then we have gone far toward making our "calling and election SURE."

### **A FATHER'S PITY**

It is recorded that "like as a father pitieth his children, so the Lord pitieth those that fear Him" (Psa. 103:13). Those who are parents know the pain of chastening one's offspring. How they are grieved exceedingly when they have to inflict punishment; first by beholding ugly and evil traits in those they love best, and then by witnessing the suffering of the child during the administering of the chastisement. And worst of all, the appeals for exemption from or lessening of the punishment which cut a parent's heartstrings even as a knife.

But does a God-fearing and wise parent desist on this account? By no means. He knows through the wisdom of the infallible Word that if he spared the rod the child will be spoilt. So though he inflict—in the process—far keener suffering on himself, yet he correcteth, his son. Now it is no idle statement, but a literal, practical fact, that the Lord pitieth those that fear Him, more intensely than the most loving parent pitieth his children. Let us then, beloved brethren and sisters, humble ourselves quickly and readily under the mighty hand of God, and not in childish waywardness grieve His loving and holy spirit

B.R.O.

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**A SAFE GUIDE;**—We can have no better guide in our endeavour to rightly divide the word of Truth than brother Roberts. Coming to a knowledge of the Truth at an early age, he devoted his life to the study of the Scriptures; and there can be very few Christadelphians who do not, directly or indirectly, owe their claim to that name to his efforts. Among his writings there are none more helpful than "Seasons of Comfort" and "Further Seasons of Comfort." We should all read them.

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**EXTERNAL ORNAMENT** has its place, for God is the Maker of flowers, humming birds and peacocks. But the place is low in the scale of being. Highly ornamented human beings are lacking, as a rule, in those mental qualities that constitute the true grace of man or woman.

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### **Signs of the Times**

#### **"CEDARS IN THE WILDERNESS" (Isa. 41:19)**

The Jews of London recently undertook to plant a forest near Jerusalem, at the cost of 250,000 pounds (\$700,000). The money poured in very quickly, and a dinner was arranged to present the result to Chaim Weizmann, President of Israel, at which Marshall Smuts of South Africa would also be present.

So many thousands applied for tickets that the price was set at 350 guineas (\$1050) for a ticket for two. Every available seat was sold, so great is the enthusiasm and determination of the Jewish people for the building up of the Homeland. What great steps, and what stirring times!

### **"CITIES SPREAD ABROAD" (Zec. 1:17)**

Tel Aviv has grown so rapidly toward Jaffa that on Oct. 4 it was decided by the Israeli parliament to amalgamate the two cities. The name chosen is Jaffa-Telaviv. The population now approaches 400,000.

### **"THE PHILISTINES FROM CAPHTOR" (Amos 9:7)**

The Philistines (almost certainly) emigrated from Crete to Palestine. The name itself is believed to mean "from the sea." Centered on that island, the Minoan civilization was at one time of a very high level, in many things well in advance of the rest of the world.

A grotto has just been discovered at Lykastos containing a sarcophagus of highly-skilled workmanship. The old name of Crete was Caphtor. The proximity of this able and advanced, but worldly and idolatrous, people had a great and evil influence on the model kingdom that God set up on a simple and rustic lines to teach the world the way to live.

Because Israel did not rise to their appointed destiny, the worldly Philistines and others were left in the land to be traps and snares for them. But the future holds this promise: "I will cut off the pride of the Philistines . . . and I will encamp about Mine House because of the army" (Zec. 9:6).

### **ISRAEL'S AIR LINE**

Having greatly improved the airport at Lydda, the newly-formed Israeli Air Transport Co., called "Elal," began to operate in December. An air liner of that company arrived at the London air port for the first time on Dec. 23. Who would have thought that the prophecies of "flying" home would have had such a literal fulfilment?

### **THE "OLD CITY" and U.N.**

The old walled city of Jerusalem with its seven gates is divided into three sectors—Christian, Jewish and Moslem. The "Christian" sector houses the Roman and Greek Catholics, Episcopal and Nonconformist divisions of so-called "Christendom." The U.N. General Assembly has decided that this "old city" is to be a separate part to be administered by a special international regime. But the Jews and Abdullah, king of Transjordan, have different ideas. Israel is an accepted member of U.N., but Jordan is not, being excluded by the Soviet veto. But Abdullah is the strongest of all the Arab rulers. He controls the old city. All the other six Arab states have voted for the U.N. plan. In view of their previous most ignominious defeats by Israel, would it be of any use asking THEM to enforce the plan? But we see in the background one power that would eagerly welcome the opportunity to march upon Palestine. But surely the U.N. would never ask the Bear of the North to do that! What will be the next maneuver in this international chess-game? What an interesting picture for those who, through the Scripture, know the final checkmate on the mountains of Israel!

### **FEAR AND PERPLEXITY**

The following, by Selby Bradford, well-known publicist, ominously illustrates the words of Dan. 1 and Luke 21 concerning the last days—"A time of trouble" . . . Fear and perplexity . . . men's hearts failing"—

He says, "The inescapable fact is that without a diplomatic miracle the day must come when American and Western civilizations will be called upon to resist aggression comparable with which the German invasions of 1914 & 1940 were but child's play."

### **"MARRYING AND GIVING IN MARRIAGE"**

Of the last days Jesus said they would be, in this respect, "As in the days of Noah." Since 1859 the Divorce Laws of Britain have become gradually looser in their applications. Today, according to statistics just published, the annual rate is 15,000. In 1947-8 there were almost as many divorces daily as there used to be yearly in the last century. And in other countries the figures are far more appalling than this.

The reason mostly given is the gradual decline in religious knowledge and practice. The commands of God in this matter no longer are considered in countries which style themselves "Christian." Is not this taking Christ's name in vain? How true the words of Jesus and Paul are proving to be in these last days! Let us, the children of God, be without fault in this direction. It is so easy to be subtly influenced by the corrupt and evil principles that are universal in the world that knows not God.

### **"IN MY FLESH DWELLETH NO GOOD THING"**

The following significant quotation is an answer by a recognised expert "psychologist" to the question, "Is a psychopath inhuman?" He answers frankly, "No. We sometimes feel that way because the cold-blooded crimes and treacheries characteristic of the psychopath are so foreign to what we LIKE TO BELIEVE and our own inclinations. But the FACT is that all his symptoms are HUMAN and NATURAL—they express the very impulses which our moral leaders recognise in us and urge us to control."

Psychologists at best, of course, cannot rise above the mind of the flesh, for they know no other, and therefore they are of little use to the children of God, but the above from one of them is very interesting.

### **LAND AND POPULATION OF ISRAEL**

Mr. B. Ascher, a licensed land-valuer of Haifa, has supplied the following figures, as of Jan. 1, 1950, (see also Dec. Berean, p. 17). Population over 1,000,000 Jews, 150,000 Arabs and others—total approximately 1,150,000. Prior to 1914 the population of this area was less than 300,000, of which about 50,000 were Jews. (How well we remember being thrilled at the news of 1000, or even 100 Jews returning—can we fully realize what a MILLION Jews there means?) Sixty percent of the present population is in Tel-Aviv, Haifa, Jaffa, Jerusalem and their suburbs.

The latest figures show a Jewish population in Palestine of nearly 1,100,000.

Land prices have risen steeply. Lands sold in 1918 for a penny per square mile and deemed almost worthless are NOW valued at 10 to 100 pounds (\$30 to \$300) per square mile. The improvements made by the Jews have been costly and should be taken into account always, in making comparisons. It is now possible to see a road through land never before cultivated, with the bare sand on one side and flourishing agriculture on the other.

The Jewish National Fund has played a great part in all this development. It acquires the land to become the inalienable property of the whole nation. It cannot sell its lands but lets them on hereditary lease terms to settlers and others. The occupier pays rent of 2% of the land value in the case of agricultural land, 3% for suburban, and 4% for urban. The JNF owns 10% of the country's area.

—WATCHMAN

**(Exhortation)**

## **Obadiah — and Responsibility.**

**By Brother Roberts**

This morning it is Obadiah. Of Obadiah himself we know very little. This is no great drawback. It was not what the prophets were in THEMSELVES that makes them important to us—it is the COMMUNICATION of which they were the mediums. God often makes use of insignificant men, on the principle defined by Paul (2 Cor. 4: 7)—

**"We have this treasure in earthen vessels, that the excellency of the power may be (manifestly) OF GOD, and not of US."**

It is the VISION of Obadiah—what he SAW. God speaks of the "foolish prophets that follow their OWN spirit, and have seen NOTHING" (Eze. 13:3). "Yea, they are prophets of the deceit of their own heart," says Jeremiah (23:26). There is much food for thought in these statements.

### **"ESAU HAVE I HATED"**

The vision of Obadiah differs somewhat from the visions of the other prophets. It is brief; but that is no great detriment. Much may be said in few words. It is in its topic that it principally differs. The messages of the prophets as a rule relate to Israel. But Obadiah has to do with an alien nation—"Thus saith the Lord God concerning EDOM." We all know who Edom was. It was a community descended from Esau, the brother of Jacob. Though a son of Isaac, he was not beloved of God, but otherwise (Rom. 9:13)—

**"Jacob have I loved; Esau have I hated."**

To men, who judge the matter from a merely NATURAL point of view, this seems strange. Of the two men—judged from this point of view—Esau seems; the more lovable. "Esau was a skilful hunter, a man of the field; Jacob was a plain man, dwelling in tents." Esau was what people would consider a more manly, frank and interesting character. Jacob was his mother's boy, and appears in the light of what might seem grasping and underhanded. Why should one be loved and the other hated?

### **"I LOVE THEM THAT LOVE ME"**

We get the clue in that divine saying: "I love THEM that love ME" (Prov. 8:17). Jacob was a lover of his father's God; Esau was a mere lover of nature. This was a great difference, and continues to this day—the great distinction between men that are GODLY, and men that are NOT. And it constitutes the ground of aversion between the one class and the other, for there is a fundamental aversion between those who love GOD and those who love the present EVIL WORLD. The love of the present world is due to the exclusive action of the mind of the flesh, or the mind generated by the unenlightened brain left to itself; the love of God is due to the enlightenment of the natural mind by the Spirit of God. Hence the explanation given by Paul of the antagonism between Isaac and his brother Ishmael (Gal. 4:29)—

**"He that was born after the FLESH persecuted him that was born after the SPIRIT; even so it is now."**

The world hates those that love God, because it has no love for God. Jesus said it would be so:

**"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you OUT of the world, therefore the world hateth you."**

Obadiah, then, has to deal with the descendants of a man who was not in the covenant of promise, and to whose posterity God had assigned a district to the south-east of the land of promise, consisting of rocky valleys and precipitous places. Concerning this community—active, plundering, fierce and prosperous—Obadiah speaks. What had he to say? Words of "lamentation, mourning and woe." Destruction and desolation are foreshown—for reasons given. "Thou shouldest not" have done this; "thou shouldest not" have done that. Thou shouldest not have rejoiced over the children of Judah in the day of their destruction, or stood in the crossroads to cut off those that did escape, or spoken proudly in the day of their distress. Well, why lay stress on those things? There is a reason. It is written in the prophet Amos concerning Israel (3:2)—

**"You only have I know of all the families of the earth; therefore I will punish you for all your iniquity."**

From this it might seem as if God would have no punishment for any other. But here in Obadiah is a case of punishing for their iniquity a nation whom God did NOT "know" as He knew Israel. And it is far, far from the only case. In the very prophet Amos, in which we read the above, we also read: "For the transgressions of DAMASCUS, of GAZA, of TYRUS, of EDOM, of AMMON . . . I will not turn away the punishment thereof."

### **"YE SHALL NOT BE UNPUNISHED"**

All these were "families of the earth" whom God had not "known" as He had known Israel. We should, therefore, reason wrongly if we inferred from Amos 3:2 that God would not punish other nations. He expressly rules out this misinterpretation by saying to "all the kingdoms of the world upon the face of the earth" by Jeremiah (25:26-29)—

**"Lo, I bring evil on the city which is called by My Name, and shall YE be utterly unpunished? ...Ye shall NOT BE UNPUNISHED."**

Even the Canaanites—whom Israel succeeded in the land—were examples of punishment for iniquity. Moses told Israel (Deut. 9:4) that "for the wickedness of those nations, the Lord doth drive them out before thee—not for thy righteousness or the uprightness of thy heart." And in Lev. 18:24-5 they are told that "in all these things the nations are defiled, and the land is defiled—therefore do I visit the iniquity upon it. The flood and the destruction of Sodom are lessons to the same point.

The statement, "You only have I known," is absolutely true— both as to that fact and as to the special punishment growing out of it. It is the negative deduction that would be wrong. The principle regulating the dispensation of judgment is the simple and reasonable one affirmed by the Lord—"To whom much is given, of them shall much be required."

### **INDIVIDUAL RESPONSIBILITY**

The principle has application in another direction, because the work of God has taken an INDIVIDUAL (after a nation) form. The individual salvation offered to Israel in the preaching of John and Jesus—and rejected by them—has been offered to the Gentiles instead, and ALONG WITH IT a call to "all men everywhere to repent," and a "revelation of the righteous judgment of God Who will render to every man according to his deeds . . . in the day when God shall judge the secrets of men by Jesus Christ" (Rom. 1:17-18; 2:5-16).

This operation develops a Household of Christ, whose house men continue to be so long as they "hold fast the confidence and rejoicing of the hope steadfast unto the end." These have SPECIAL privileges, and will have SPECIAL accountability to answer for. But some have reasoned that because this is true, therefore the rebellious among men who "refuse Him that speaketh," will have NOTHING to answer for in the "day of wrath and revelation of the righteous judgment of God," if they should

happen to be among the dead. It is a mistake made by some who have pushed true principles too far through failing to make allowance for other principles. The Truth creates responsibility wherever it understandingly comes, and if men refuse the submission that God commands, they expose themselves to the terrors of the second death.

How terrible it will be in that day if—through looseness of doctrine in this matter on our part—men should find themselves awake from the dead to judgment, who did not expect to be there, and who would naturally turn their reproaches against us. "Why did you tell me I was not responsible?" Paul declared himself "free from the blood of all men" because he had "not shunned to declare the WHOLE counsel of God" (Acts 20:27). We can scarcely consider ourselves in this position if we lull people into a deadly indifference by teaching them that if they choose to disobey God, the worst they have to look for is to be left undisturbed in an everlasting grave.

### **VERY LITTLE RECOGNITION OF GOD'S OWNERSHIP**

This is NOT the worst. There is a JUDGMENT which shall "devour the adversary" of which every (responsible) soul of man will partake who are "contentious and do not obey the Truth, but obey unrighteousness (Rom. 2:8). This judgment is in the "time of the dead (that is, the time of the awakening of the dead) that they should be judged." Not of those who—having no understanding—"shall not rise" but have passed away as the beasts that perish; but of those who—withstanding their contact with the "light that is come into the world"—loved DARKNESS rather than light (John 3:19). And who—having heard the words of Christ AS the acknowledged words of Christ and God, and having rejected them in refusing to walk in accord with them—will be "judged BY them in the LAST DAY" (John 12:48).

These are the solemn teachings of Christ and the apostles. The contrary doctrine is based on too narrow a construction of "covenant-relationship." We must not overlook the wide proprietorship of God in all His works. There is very little recognition on the earth at present of what is DUE to God. An outrageous theology and a false science have, between them, so emasculated and confused all reasonable ideas on the subject that it is one of the LAST things recognised that "God hath made all things for Himself; yea, even the wicked for the day of evil" (Prov. 16:4).

There is little reverence for Him to be found anywhere, and next to no recognition at all of His proprietorship in the things that He has made. The earth and all things on it are treated merely as matters of human convenience. The whole world is sunk in a deadly stupefaction on this sublime subject. It needs waking up. It will GET it shortly. It has had several wakings in time past, but it has gone off again and sleeps more soundly than ever.

### **LET US NOT SLEEP**

But let US not sleep as do others. We are not of the night, but of the DAY. As such, it belongs to us to reflect the light of day in advance. Though for a time God tolerates the universal revolt against Himself, He will not always restrain His righteous anger, but will show Himself as a consuming fire against all unrighteousness of men.

There may not seem to be much comfort in this phase of the Truth, but there is more than appears. There can be no peace or joy or well-being until the vindication of the authority of God in the earth. He will confound the arrogant and take the wise in their own craftiness. This day, which is a terrible day, will only be terrible to the Lord's enemies. It will be a glorious day for those who love righteousness and hate iniquity, and who daily wait upon God in the patient continuance in well-doing which He requires. It is no unnatural association of terms in Isaiah that in the same breath describes the "day of vengeance of our God" as a day that will "comfort all that mourn" (Isa. 51:2). There can be no comfort to God's mourners until earth's transgressors have become the subjects of God's vengeance. Then will be fulfilled what is written in Obadiah—

**"Upon mount Zion shall be deliverance: and there shall be HOLINESS, and the House of Jacob shall possess their possessions . . . and Saviors shall come up on mount Zion to JUDGE THE MOUNT OF ESAU, and the Kingdom shall be the Lord's."**

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### **Rome: —A Great Sign.**

ROME — What a name this is! Mistress of the world for so many centuries. Occupying so imposing a position that it was deemed necessary by the Holy Spirit to notice her in order that the people of God should understand her working. Rome—so powerful in her influence upon religion, politics and thought! Called by the Spirit—

**"That great city that reigneth over the kings of the earth" (Rev. 17:18).**

So wealthy, so lavishly adorned, withal so malignant in her influence that John says. "I wondered with a great wonder." Rome, the seat of the mighty Pontifex Maximus of Paganism, and afterwards of "Him whose coming is after the working of satan with all power and signs and lying wonders" — the so-called "Successor of Peter," calling himself by the old pagan name of "Pontifex Maximus," so that today as one walks about the city, the papal inscription, "Leo (or Pius or the like), Pont, Max." meets one on building after building.

ROME — what a name is this! The word "name" conveys something more than merely the word by which a person or thing is known. Its full meaning is reputation, character, identity, authority, personality, etc. God declares—

**"I will be jealous for My Holy Name" (Eze. 39:25).**

It was inevitable that this so great city in its rising and falling, in the ebbing and flowing and changing of the form of its power, should become a great sign to the saints—especially as the power there enthroned was their great enemy in both its manifestations, pagan and papal.

Paul had long had his mind on visiting Rome, and the Spirit — foreseeing the future—caused him to place in the forefront of his epistle to the brethren there, the trumpet-blast of the Spirit's message to man—"THE JUST SHALL LIVE BY FAITH." This great truth Rome papal has always denied.

### **HE "FOUND BRETHREN, AND TOOK COURAGE"**

At long last the great travelling preacher reached Rome. He had to travel on foot or on such animal transport as he could obtain, but he was cheered by something we should not find there today. Coming to Puteoli, he "found brethren"; and afterwards he met brethren who had come from Rome as far as Three Taverns—about 33 miles, and some who came as far as Appii Forum—nearly 52 miles. In his days he could write to them—

**"I thank God your faith is spoken of throughout the whole world."**

Today Rome's denial of that faith is notorious to a like extent.

It is an impressive experience to walk among the antiquities of Rome, with the travels and labors of the apostle before our minds; to gaze upon the Arch of Titus with its sculptured representation of the Table of the Shewbread and the Seven-branched candlestick taken by Titus in the destruction of Jerusalem—an arch which couples two ages, the declining Jewish and the upspringing Roman; to stroll at midnight through the vast Colosseum and imagine the Christians spending their last night in the prison below, waiting to become a prey to the beasts and a spectacle to the mob. Rome, the enemy, drunken even then with the blood of the saints.

To visit the religious sights of Rome with the knowledge of the Truth in one's mind is to realize how wise and necessary was the Spirit's counsel through the Apostle—

**"Now I beseech you, brethren, mark them which cause divisions and offences CONTRARY TO THE DOCTRINE which ye have learned, and AVOID them. For they, . . . by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17).**

This word translated 'simple' (Greek: akakos) carries the sense of harmless, and is so translated in Heb. 7:26, where the apostle describes the Lord as 'harmless.' The Rev. Ver. has 'innocent' in Rom. 16:17. Jesus, however, showed how necessary it is not only to be harmless, but also watchful and discerning, able to detect the specious reasoning of those who—if allowed to continue their evil ways— will bring in and establish "damnable heresies." Such must not only be avoided; they must be "withstood to the face," albeit with a Christlike desire for their recovery.

### **"WHAT GREAT BUILDINGS ARE HERE"**

Rome is today, as she has been for centuries, a religious plague spot. Here in the Vatican is the headquarters of that vile order of men who have corrupted the minds of millions, who have shut up wherever possible God's revelation to men (for even today Rome refuses to permit the publication of a copy of the Scriptures in the common tongue unless accompanied by copious notes, and of course the notes are, to her dupes, of more importance than the text.)

They have thus been able to "deceive the hearts of the simple," and to bring them to believe that their priest is at once an interpreter of God's Word and a mediator between God and themselves.

Entering the great church of "Saint Peter," the guide in effect says, "See what great buildings are here," and indeed it is magnificent, although its grandeur is as nothing to what it was in the plenitude of papal power. Today Rome is declining as she has been doing for centuries. She is being consumed. The guide's boast brings to mind the words of the Spirit concerning the doom of another "den of thieves":

**"Seest thou these great buildings? There shall not be left one stone upon another which shall not be thrown down."**

Chapter 18 of the Revelation tells us the same fate is in store for Rome. A third of the way along the nave of this the longest church in the world, on the north side, is the famous statue of Peter. Whether it is anything like him nobody knows. To watch men and women bowing down and kissing the toe of this graven image is to writhe with indignation to realize that one's fellowmen are so outrageously deceived. "This is the glorious mother church of all the world," says the guide. "This is the mother of harlots and all the abominations of the earth," echo the Spirit's words in one's inner ear.

### **THE "LAWLESS ONE"**

With Rome as a sign, the brethren have been long acquainted — even from apostolic times. The language of Paul in 2 Thess. taught them in the earliest days what to expect. There sits that Lawless One today—not yet fully consumed. In order that the so-called "faithful" may have their doubts set at rest the Roman Catholic Bible (Douay version) appends a long note to this passage to the effect that although the Thessalonians knew what the apostle meant, it is impossible for us to know today. So enquiry is stifled.

However, God's people DO know. They have knowledge denied to others who do not give heed to the "more sure word of prophecy" (2 Pet. 1:19). They remember how the pagan Emperors gave place to "Christian Emperors, and how finally the Emperor of Rome was taken out of the way altogether—that is, removed his capital from Rome to Constantinople. From that time the Roman

bishop began that long process of raising himself to be the universal bishop and supreme ruler of the church, and ultimately of the whole world—anathematising in the process the bishop of Constantinople who tried to do the same thing.

At last he "exalted himself above all that is called god or that is worshipped, so that he as a god sitteth in the 'Temple of God' showing himself to be a god." The Roman Emperors had been held to be divine and after death were deified. This had been the case with the ancient monarchs of Babylon, Egypt, etc., who to their subjects were 'gods' or objects of worship.

### **THE MARK OF THE BEAST**

So the Roman "son of perdition" showing himself to be a god or object of worship, was able to prevail upon mankind to receive his mark (the sign of the cross) in their right hands or in their foreheads (Rev. 13:16), and to believe "the lie" that he is the Vicar of Christ and that he and his priests are mediators between God and men and the sole interpreters of the will of God, insisting that their administration of the Roman sacraments is the only means of the forgiveness of sin, and repudiating the divine teaching that "The just shall live by faith."

There are two cities upon which the eyes of those who watch for the dawn should ever rest—Jerusalem and Rome. They stand for opposing principles. They cannot both be powerful at the same time. Jerusalem is the city of the Great King YAHWEH (Matt. 5:35). Rome, proudly styling herself "Eternal", stands for all that is anti-God. When Jerusalem revives we must expect the decline of Rome. When Jerusalem reigns Rome will be in the dust. This constant warfare between the two principles embraces the history of Europe for 1500 years and is the great theme of the book of Revelation—the Holy City and the Unholy City.

What then do we see today? Jerusalem at long last rising higher and higher. Her people returning by hundreds of thousands. And upon her mountains a great sign—even the sign of the Son of Man in the heaven. The long, dark, evil "times of the Gentiles" (Luke 21.24) during which Rome has reigned are coming to their end.

### **"EATING HER FLESH"**

And Rome today? Consider Czechoslovakia!—where Huss was burned at the stake by the Roman church, the first martyr of the "Reformation." We read in our current papers, "The government of Czechoslovakia will only recognize civil marriages." Church marriages are now illegal. Marriage—one of the "holy sacraments" of the Roman church. The priests of the church are now government servants, paid by the State; the archbishop in prison with many of his priests. Watch this country! They are "eating her flesh" (Rev. 17:16.)

The year 1950 is being celebrated as a "holy year" in Rome. The "holy" door into "Saint Peter's" which is usually bricked up has been opened and great indulgences will be offered to those who make the pilgrimage to Rome and pass through it. It is mooted that the doctrine of the "assumption" of the virgin Mary will be defined in 1950 by the Pope, speaking ex cathedra—that is, from the so-called "Chair of Peter," and therefore infallibly. They are also digging under the church of "Saint Peter's" for Peter's bones. How they are to be identified is not explained. However, Rome finds what she wants to find, and as she is the only authority it is, of course, easy.

In this way, Rome boasts, "I sit a queen and am no widow" (Rev. 18:17). and superficially she appears to be enjoying splendor and prosperity as countless pilgrims flock to her doors, but her widowhood is evident to all with eyes to see, and in the midst of her latter-day boasting come the long pent-up judgments of God—

**"Death, mourning and famine, and she shall be utterly burned with fire: for strong is the Lord God Who judgeth her" (Rev. 18:8).**

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**WALKING IN THE TRUTH;**—Unless our daily walk and conversation stamps, or marks, us as being different from the men and women of the world, by whom we are surrounded, we have failed to comprehend what it means "to walk in the Truth."

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

#### **Installment 5**

##### **Bro. Aue's Second Address, First Night, continued:**

Scripture testifies that Immortality is a PROMISE, and not a present possession:

**2 Tim. 1:1—**"Paul, an apostle of Jesus Christ by the will of God, according to the PROMISE of life which is in' Christ Jesus."

**Rom. 8:24—**"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth ye yet hope for?"

**Tit. 1:2—**"In HOPE of Eternal Life, which God, that cannot lie, PROMISED before the world began."

These Bible references show that eternal life, or immortality is a HOPE (by divine promise), and is not a present possession.

**Tit. 3:7—**"That being justified by his grace, we should be made heirs according to the HOPE of eternal life."

**Tit. 2:13-4—**"Looking for that blessed HOPE, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The righteous are now only HEIRS to eternal life, and not yet recipients—and will only be recipients when Christ appears and redeems them from corruption.

#### **IMMORTALITY BY CHANGE OF BODY**

Scripture teaches that IMMORTALITY is to be obtained by a TRANSFORMATION or change of the present weak, corruptible condition of body into a perfect, glorious, incorruptible, powerful condition—

**Phil. 3:29-21—**"For our conversation (citizenship, enrollment) is in heaven; from whence we look for the Savior, the Lord Jesus: who shall change our VILE BODY, that it may be fashioned like unto his GLORIOUS BODY."

Here we find Christ has the power to transform, or fashion anew, the body of our humiliation, that it may be conformed to the body of his glory—that is, made like him, a spirit-being, glorified with eternal life. This is borne out in the following references—

**1 John 3:2—**"Beloved, now are we the sons of God, and it doth not yet appear what we shall be. But we know that, WHEN he shall appear, we shall be like Him, for we shall see Him as He is. And every man that has this HOPE in him purifieth himself."

**1 Cor. 15:51-3—**"Behold, I show you a mystery...We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, AT THE LAST TRUMP (trumpet):

**for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must PUT ON incorruption, and this mortal must PUT ON immortality."**

### **THIS CHANGE AT CHRIST'S RETURN TO EARTH**

Scripture leaves no doubt that this TRANSFORMATION from mortal to immortal occurs AT THE TIME of Christ's return from Heaven to Earth—

**2 Tim. 4:1—"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick (the living) and the dead AT HIS APPEARING and his Kingdom."**

**1 Cor. 15:23—"In Christ shall all be made alive, every man in his own order: Christ the first fruits; afterwards they that are Christ's AT HIS COMING."**

Scripture testifies that the EARTH is promised to Christ and his Fellow-heirs (the Saints)—

**Psa. 2:6-8—"Yet have I set My king upon My holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art My Son, this day have I begotten thee. Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."**

Here Christ (future) is portrayed reigning in Zion and throughout the uttermost parts of the earth—the latter function to be the work of the Saints. This is readily seen in Rev. 5:9-10—

**"And they sang a new song, saying, Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests: and we shall reign ON THE EARTH."**

**Rev. 2:26-7—"He that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron."**

**Psa. 115:16—"The heavens are the LORD'S: but the EARTH hath He given to the children of men."**

The earth is given (by divine promise) to the children of men, or mankind.

### **THE FORMATION OF MAN**

MAN in creation was FORMED first, and THEN animated (see Job 33:4). MAN was formed or shaped into the IMAGE of God (see Gen. 9:6). MAN was made in the likeness of God—with a mental constitution or capacity (see Gen. 5:1). Man is distinguishable, above other creatures, with the ability to give expression to reason. It is not like the chattering imbecility of the creatures of the lower animals. Man is able to receive spiritual ideas. Man is thus in the LIKENESS, as well as the IMAGE, of God.

The same power that animated man also animated—the fish of the sea, the birds of the air, creeping things of the earth (see Gen. 1:21, 30), beasts of the field and forest (see Gen. 2:19). The same life is in all—man, fish, birds, insect and beast—ALL alike have the "breath of the spirit of life" (see Gen. 7:21-2).

Man in SUBSTANCE is of the dust of the earth, Gen. 18:27—

**"And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but DUST AND ASHES."**

**1 Cor. 15:47—"The first man is of the earth, EARTHY: the second man is the Lord from heaven."**

This concurs with what analysts find in man—water, albumin, fat, phosphate of lime, carbonate, sugar, starch, fluoride, calcium, phosphate of magnesium, salt, iodine, etc. So in the formation of man, these elements of the earth were gathered in their required proportion and shaped into the angelic image, the divine image, the image of God. In this state man was not yet a living creature. Following the shaping, the dust-form is animated, enlivened, energized by God's Spirit or power.

### **FORMED AND SUSTAINED BY GOD'S SPIRIT**

God's Spirit is His invisible power (invisible to man) or energy which emanates from His presence. By this, heaven and earth have been made and are preserved. In this we live, move and have our being—

**Job 33:4—"The Spirit of God hath made me, and the breath of the Almighty hath given me life."**

**Psa. 33:6—"By the word of the Lord were the heavens made: and all the host of them by the breath of His mouth."**

**Acts 17:28—"For in Him we live, and move, and have our being."**

God's Spirit of Power has a free course in nature. By His spirit or Power God is everywhere present—filling earth, sea, heaven, the universe and all space. So it is, God is not only the Creator but also the Sustainer and Controller of all things in the earth, the sea, the air and the universe—

**Jer. 23:24—"Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord."**

**Psa. 104:30—"Thou sendest forth Thy Spirit, they (the living creatures—man and animals, see context) are created: and Thou renewest the face of the earth."**

**Psa. 139:7-8—"Whither shall I go from Thy Spirit? or whither shall I flee from Thy Presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou are there."**

God's spirit is in the air or atmosphere we breathe. In the Old Testament, the word "spirit" is in the original Hebrew "Ruach", which means "wind, atmosphere, air, air in motion, and breath." In the New Testament the word "spirit" is in the original Greek "PNEUMA", and has the same meaning. Our word "pneumatic" is derived therefrom, which—as we know—refers to things relating to wind. (In two instances in the Old Testament the word "spirit" is in the original "NESHAMAH", also meaning "breath.") The word "breath" in the Old Testament is in the Hebrew original "RUACH", the same as the word "spirit".

### **GOD'S UNIVERSAL, INSEPARABLE POWER**

God's spirit or power radiating from Him is called God's because He is the Possessor of it, and dispenses it universally. God and His spirit cannot be separated—they are both one. God's spirit radiates from Him in like manner as the light radiates from the sun, which cannot be separated. The sun and the light that come from the sun are both one. So God and the spirit that comes from God are both one.

The breath that man breathes is God's free spirit, which is worldwide. It is utilized by man—man is dependent upon it to live, move and have his being. In this way only is it related to man. It is no part of man. When man dies he no longer keeps it; he relinquishes it; it returns to the source—to God Who gave or dispensed it—

**Eccl. 12:7—"Then shall the dust return to the earth as it was: and the spirit shall return unto God Who gave it."**

**Job 34:14-15—"If He set His heart upon man, if He gather unto Himself HIS spirit and HIS breath; all flesh shall perish together, and man shall turn again unto dust."**

There IS a spirit in man. Man HAS a spirit. But—in WHAT SENSE do the Scriptures use this expression? "SPIRIT" represents sometimes "breath, life, a being"; and sometimes it represents "influence or attitude, disposition, mind, state of being"—all which are attributes of human nature. This is the extended use of God's spirit which He formed within man. The spirit formed within man, in the highest sense, is the mind—man's perceptive ability.

### **NO IMMORTAL SPIRIT IN MORTAL MAN**

No difficulty is encountered in understanding that God formed the MIND of man within him, but there is great difficulty encountered when you say God formed an IMMORTAL spirit within man, in the face of the abundant scriptural testimony that man is a MORTAL, dying creature of dust. The formation of an IMMORTAL spirit within mortal man would mean that man is one thing, and the spirit formed within man is another thing, and that they are entirely separate—whereas the Scripture shows they go hand in hand.

HOW God formed the spirit of man within him is unknown. We make no pretense of knowing how it was done. The Scripture says, "God formeth the spirit of man within him" (Zech. 12:1), but it does NOT say that God formed an IMMORTAL spirit of man in heaven and sent it down and put it in man.

### **MAN AND BEASTS ONE BREATH—RUACHSPIRIT**

If "spirit" in this instance means "life"—that which permeates the whole physical form—then it would retain that form as long as the physical form remained alive. But what does DEATH do? Death—dissolution—DESTROYS the form of the body; then that of the spirit would of a consequence follow. The form of the spirit is inseparable from that of the body, because it permeates the whole being from head to foot, and gives it life and animation. When the body is dissolved, there is no spirit there—consequently no form. This is true of man AND beast alike—Job 34:14,, "If God gather unto Himself HIS SPIRIT and His breath, ALL flesh shall PERISH together, and man shall turn again to dust." So that this spirit is in the beast too—"That which befalleth the sons of men befalleth BEASTS . . . as the one dieth, so dieth the other; yea, they have ALL ONE BREATH (Hebrew: RUACH, spirit, exactly the same word)" Eccl. 3:19. God takes unto Himself the spirit and all perish.

How did God form man of the dust? It is unknown how it was done. First, "The Lord God formed man of the dust of the ground," and THEN "breathed into his nostrils the breath of life, and man became a living soul" Gen. 2:7. This is as far as we can go as to the creation of man.

What takes place at death? The breath of life goes back to the ocean of life. It did not exist as a separate entity BEFORE it was breathed into man's nostrils, and when man expires it leaves him and has no separate existence as an entity. Man returns to his dust and in that day his thoughts perish. This is the process by which man is formed, and made alive, and also by which he breathes out his last breath at death and returns to the dust . . .

**—TIME CALLED—**

(Debate to be continued, God willing, next month)

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**Correspondence: —**

**A PLEA FOR NEWS FROM THE HOUSEHOLD**

Beloved brethren all over the world. Greetings in Christ.

I am writing to let you know that I am, by God's mercy, still in the land of the living. On Sep. 3 next, I will be 70, having been in the Truth 49 years. I have had rheumatic condition of the nerves for over a year and have been in bed for the most part of the past two winters. This is not said as a complaint for I am sure that we should bear our light afflictions (which are but for a moment) in patience, ever keeping in mind the sufferings of our Savior. I am almost blind when it comes to reading.

I am taking this opportunity of making an appeal to the brethren —each of you—to write me a letter. Especially those that have their lamps trimmed and burning—those that are, like Daniel, found on their knees three times a day, in everything giving thanks and giving all diligence to make their calling and election sure—those that have not left their first love but have on the whole armor of God—those that are praying from the heart, "Thy kingdom come", and are presenting their bodies a living sacrifice. Of course all our sisters are included in this appeal.

I feel sadly disappointed when I get the magazine and turn to the Ecclesial News and only a few have written. It seems to me that we had better wake up, for the trump of God may sound at any moment. What has become of our brethren in Scotland and many others that we loved so dearly?

All in our little ecclesia here seem to be alive and trying to do their best. We must develop in our children a strong faith and an eager expectation for the return of the Master, for they are our work in the Lord and we must present an acceptable account. Hoping that each of us will take courage, knowing that the set time to favour Zion has come,

—Your brother in Christ, S. S. Wolfe, 1704 Ave. J., Lampasas, Texas

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**Ecclesial News**

**BOSTON**, Mass., U.S.A.—355 Newbury Street. The following have been arranged (God willing) for the coming year. Visiting bre. & sis. are very welcome:—

Sun., Mar. 12 Tea Meeting (Basket Lunch), 355 Newbury St.

Tues., July 4 Sun. Sch. and Ecclesial Outing

Sun., Sep. 10 Fraternal

Sun., Dec. 31 Sun. Sch. Program & Prizegiving

—William Cousley, 12 Coolidge Ave., Braintree, Mass.

**CANTON**, Ohio, U.S.A.—2729 Ninth St. S.W. Sun. Sch. 9:30 a.m.; Memorial 10:30 a.m.; Tues. Bible Class 8 p.m.; Sat. Lecture 8 p.m.

We are pleased to report that sis. Susanna Deedman, bro. Herbert Warwick & sis. Dora Warwick, who have immigrated to this country from England, are now in our fellowship, having assured us that they are of one mind with us in doctrine and principles.

Visitors have been: bro. H. W. Styles Sr., bro. E. Styles, bro. E. Lewis and sis. Joyce Styles (Detroit). Bre. E. Styles & Lewis lectured and exhorted for us, respectively.

Commencing January, we hope to hold lectures every Sat., trusting that He Who knoweth all things will see fit to bless our efforts in putting forth His glorious message to all who have ears to hear.

—Chas. Wheeler (Rec. bro), 1000 13th St. N. E., Canton 4, Ohio.

**DETROIT**, U.S.A.—2610 Ewald Circle. Sunday: Memorial 10 a.m.; Bible Class 11:30; Lecture 7:30 p.m.; Thursday 8:00 p.m.

We are glad to welcome among us sis. G. Slipp, formerly of the Oshawa (Ont.) ecclesia.

In Nov. & Dec. we held a series of 4 special lectures on the Signs of the Times, which were extensively advertised in the daily papers. The immediate results were not as encouraging as had been hoped (average about 20 strangers each), but attendance at the regular lectures which followed was considerably improved, apparently as a result (as far as we could learn) of the attention secured by the previous large advertisements. This appeared to indicate that an occasional large ad helps attendance generally, as well as the specific occasion.

On Jan. 2 we held our annual Sun. Sch. Entertainment & Eccl. Gathering, 160 attending. Bro. May of Brantford was the speaker. The presence of a good number of visiting bre. & sis. added much to the enjoyment of the event.

We have welcomed the following visitors: bro. & sis. J. Sommerville (Jersey City); sis. Twelves (Newark); bro. & sis. H. Sommerville (Hawley); bro; J. McConville (Buffalo); bro. J. Clubb (London, Ont.); bro. & sis. W. Robinson, bro. A. May, bro. F. Marlett (Brantford); bro. H. Taylor (Saginaw, Mich.); bro. E. Spencer, sis. G. Butterfield (Clinton, Mich.); bro. & sis. C. Wheeler, bro. & sis. C. Richardson, bro. & sis. P. Inman, bro. & sis. R. Roberts, bro. & sis. W. Phillips, sis. Helen Boyle, Marilyn Phillips, Dorothy & Rachel Whitehouse (Canton); bro. & sis. G. Gibson, bro. & sis. C. Styles, bro. & sis. T. Howard Sr, bro. & sis. G. Jackson Sr., bre. R. Simpson, G. Jackson Jr., T. Howard Jr., sis. Margaret & Ruth Styles (Toronto). Bre. Wheeler, H. Sommerville, J. Sommerville, May & Marlett labored to assist us in the work of the Lord.

—G. V. Growcott (Rec. bro.), 15586 Normandy, Detroit 21, Mich.

**FLAXCOMBE**, Sask., Canada—We very much enjoyed the visit we had with sis. Edith Jones on her way from Richard to Toronto. She stayed with us for a time.

We have one here who is interested in the Truth, and we are hoping he will heed the call and walk in the way of eternal life. "Strait is the gate, and narrow is the way, which leadeth unto life, and FEW there be that find it." This observation, made by Jesus, is still true, and has been so all down the ages. Few were saved in the time of Noah—only eight. Few were saved of Sodom—only four (and one of them looked back, and perished!). Few of the adult Israelites who came out of Egypt went into the land of promise—only two. Few knew of the birth of Jesus—only a few wise came to offer gifts.

And few knew he was the Messiah. Few supported him in his hour of need. Few had pity on his sufferings on the cross. Few saw him ascend to heaven. Few believe he will come again. Few wait for his return. So we see it has always been a case of the FEW. It is no marvel, then, that today so many refuse the only one who could save them from eternal death. So when you feel dispirited because you seem to make little progress in publishing his Gospel, think of the few—the FEW will yet come out CONQUERORS!

—L. K. Punter, Box 28, Flaxcombe, Sask.

**LANSING**, Ohio—The little group here meet every Sunday at 10:30 a.m. for Memorial Service, and would very much welcome visitors. Loving greetings to all bre. & sis.

—J. Orechovsky, Wolfhurst, Bridgeport, Ohio.

**LONDON**, Ont., Can.—Orange Hall, 388 Clarence. Sun Sch. 10:15 a.m.; Breaking of Bread 11:30 a.m.; Lecture 7 p.m. Thurs. Class at Beaver Lodge, Sackville St. 8 p.m.

We are sorry to report the deaths of our brother and sisters. Bro. Daniels died May 7; Bro. W. D. Gwalchmai performing the service on May 10. Sis. Ellen Astles died June 9 and was buried June

11 in Mt. Pleasant cemetery. Sis. H. D. Gwalchmai Sr. died Nov. 14 and was buried Nov. 16, also in Mt. Pleasant. Bro. G. A. Gibson performed the latter two services. Our brother and sisters, whose trials are finished, await the call to life again.

Sis. Elizabeth (Howard) Logan married out of the Truth, but has since been received back into fellowship.

We held our Sun. Sch. outing at Pt. Stanley on July 1. It was a joyful occasion. We also held our Sun. Sch. entertainment on Dec. 17. A delightful program was provided and enjoyed by a large number of bre. and sis. and friends.

We have had the pleasure of the company and fellowship of: bro. & sis. W. Hurst, bro. & sis. D. M. Jones, bro. & sis. A. Stunden, bro. & sis. G. E. Jackson, bro. G. J. Jackson, sis. Audrey Jackson (Toronto); sis. Box, sis. King (Hamilton); bro. & sis. A. Hedden (Detroit). We welcome those of like precious Faith.

—W. D. Gwalchmai (Rec. bro.), 173 Devonshire, London, Ont.

**OSHAWA**, Ont., Canada—449 Ritson Rd. South. We were pleased to have a visit from bro. George Jackson in August, who gave us the Word of exhortation which we all enjoyed as it is not often we get speakers from other ecclesias. We are sorry to report that our bro. Dennis Slipp, his wife, sis. Rose Slipp, and his mother sis. Slipp Sr. have left us and moved to Detroit, Mich. This leaves just sis. Beasley and myself here, but we still remember our Master every first day of the week at 11 a.m., and we will be very pleased to see anyone coming this way.

—Joseph Beasley

**RICHARD**, Sask., Canada—Greetings to our brethren & sisters.

Change is our portion now. This is illustrated in our small ecclesia. Sis. Edith Jones, a valued worker whom we miss very much has gone to live in Toronto, and will meet with those of like faith. The loss of one, however, has been off set by the addition of another. Sis. Beatrice Sadler, of Lampard, Sask., was on Oct. 21 united in marriage with the writer and has become a member of our ecclesia. We report the latter with much pleasure.

Bro. Adams has been in the hospital, but we are pleased to say he is home again, and we trust will improve in health. Sis. Jones Sr. has gone to visit her daughters at Onoway, Alta.

We see God's purpose slowly but surely working out, and we know the end of all things is at hand. Let us then be wise, and be ready, for the Day of the Lord DRAWETH NIGH!

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

**TOMS RIVER**, New Jersey, U.S.A. — 51 Lexington Ave, Memorial, Sunday A. M.

We have been received into the fellowship of the Berean Christadelphians (by the Phila. ecclesia), and look forward to mutual help, exhortation, admonition, rebuke, and encouragement, until the return of Jesus and joining hands in the great work of reorganization that will be our pleasure (if found worthy) in that day, unhampered by the evils of mortal, sinful nature.

The new "Berean" magazine is a source of help and encouragement. I like it well. Surely we are building the wall in troublous times. We visited bro. and sis. Rodgers in Rochester, New York, a few weeks ago. Sis. Rodgers is not very well but sometimes is up and around —other times must rest in bed. It is spiritually refreshing to visit them as their minds are on the Truth constantly.

Greetings to the brethren and sisters. May God keep you in His care and prosper your work in His Vineyard. Hold fast to that which is good.

—George Estey, 51 Lexington Ave., Toms River, New Jersey.

## **ADDRESSES OF RECORDING BRETHREN** (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.

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## Cover Notes

**GRIM WORDS IN THE LIGHT OF MAN'S PAST RECORD**—"We have made no progress (in agreement on atom control) . . . We are not nearer to taming the monsters . . . The prospect is horrifying . . . This shrinking bubble of a world, this little lump of dirt and water has grown too tiny . . . Humanity can survive only if there is unity among them on this one essential: that they will not use the means now at their disposal to destroy each other"—N.Y. Times, Feb. 5.  
(How hopeless is the prospect—apart from early divine intervention!).

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**RUHR & SAAR**—These steel and coal workshops are, as after World War 1, leading to ever-increasing friction between France and Germany, as the latter country gradually re-acquires strength, independence, and ambitions. France now controls the Saar; Britain the Ruhr. Both vital areas are thoroughly German—Germany's war arsenal from Bismarck to Hitler. Coal & steel production in the Ruhr are approaching pre-war levels; Saar is producing at full capacity and at an all time high. Another insoluble and long-standing trouble spot. If Germany controls them, France is not safe and cannot compete militarily; if France or other outsiders hold them, there will be constant and increasing friction and agitation there, all helpful to Russia.

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**FRANCE**—The "weak link". Governmental instability and crisis— France's normal condition— continues, and the power of the Communists (largest single party, held at bay only by a precarious coalition grows. The frog-like spirits, loosed by the French Revolution and Napoleon, have been gradually preparing the scene for the great war of Armageddon (Rev. 16:13-16). We do not glory in trouble and unrest and man's pitiful perplexity as such—surely our hearts are touched for the apparently sincere ones among them who grope for a way out of the nightmare that is closing down on the world—but we do glory to see the sure prophetic Word fulfilling and heralding the approach of Christ's kingdom of peace. Man's blundering inadequacy at world government confirms our faith in God's Word and our hope in HIS solution.

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