

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.

CONTENTS

Would I? Would You?	Inside Front Cover
Editorial.....	96
“Unto Messiah the Prince”.....	99
Our Great Comfort of the Scriptures.....	103
Signs of the Times.....	106
The Victory (Exhortation).....	110
A Visit to Israel’s Camp	113
Los Angeles Nature of Man Debate	119
Ecclesial News: Brantford, Canton, Detroit, Portland, Texas, Whangarei.....	124
Ecclesial Directory	Inside Back Cover
Significant News Briefs.....	Back Cover

CHRIST IS COMING AND WILL REIGN ON EARTH

WOULD I?..WOULD YOU?

One day in loved Jerusalem
There rushed a shrieking, maddened crowd
Upon a lonely kneeling form,
Before his God and Saviour bowed,
And when with cruel stones they crushed
His beautiful and gentle life,
He prayed the Father to forgive
Their ignorance and raging strife.
This man was Stephen. Lo! a JEW,
Who died for Christ. Would I? Would you?

See! far upon a lonely isle,
An aged man with snowy locks,
Exiled because of faith in Christ,
His only temple wind-swept rocks.
Ah! Once he leaned on Jesus' breast
And gazed with fond adoring eyes
Into that face where love divine
Still beams upon us from the skies.
This man was John beloved, a JEW,
Witness for Christ. Am I? Are you?

A Galilean fisher stood
Amid a fierce and angry throng,
No tremor spoke of hidden fear,
His face was peaceful, calm and strong,
And when they killed him for his faith,
As they had killed his blessed Lord,
He gloried thus to die for Christ
And counted it a rich reward.
This man was Peter. Lo! a JEW,
Who died for Christ. Would I? Would you?

A captive bound was brought one day
To Nero's judgment seat at Rome;
For Christ he bore the heavy chain,
For Christ he had no wealth nor home;
The noblest martyr Rome could boast
Of all the thousands that she slew,
The great Apostle sent by God
To Gentiles with the message true.
This man was Paul. E'en Paul, the JEW,
Who died for Christ. Would I? Would you?

The Berean Christadelphian

Edited by G. A. GIBSON

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

Vol. 38, No. 4

April, 1950

EDITORIAL

Abiding In Him

Among the many beautiful forms of speech used by Jesus, there are none more expressive, or of deeper significance, than the one recorded by John in his 15th chapter—

"I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for severed from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

When teaching by parable, it was a common practice of Jesus to use familiar objects in order to produce the desired effect. The vine was one of the most valuable products of Palestine. Every part of the vine was useful. The sap was used as medicine. Grape powder was obtained by drying and powdering the unripe fruit. The juice of the ripe fruit is valued as a beverage; the lees yield tartar; an oil is obtained from the seeds; and the ashes of the twigs yield carbonate of potash. It is not surprising, therefore, that Jesus should use the vine to represent himself by applying the principle enunciated by Paul when he said, "First that which is natural; and afterward that which is spiritual."

"I AM THE VINE, YE ARE THE BRANCHES"

Here we have that intimate relationship between Jesus and those in him by belief and obedience of the Gospel—a relationship unequalled throughout the world. In Christ—Abraham's seed—heirs according to the promise.

"He that abideth in me, and I in him, the same bringeth forth much fruit."

What is the fruit? Paul answers our question: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance" (Gal. 5:22-23). These are not the fruits of natural production. They are the result of walking in a NEW way of living—a walking after the SPIRIT.

"Every branch," says Jesus, "that beareth fruit, he prunes it, that it may bring forth more fruit." This pruning, or chastening, says Paul, "is a grievous experience which afterwards yields the peaceable fruits of righteousness to them who are exercised thereby" (Heb. 12:11).

ARE WE "ABIDING IN HIM"?

But this relationship "in Christ" may, or may NOT, be a permanent one. For, says Jesus, "Severed from me ye can do nothing. If a man abide NOT in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." The important question for every "branch" to consider is— Are we abiding IN him, or are we like those in Ephesus who had lost their first love?

To all OUTWARD appearances, they seemed to be a faithful body. They worked—they were patient—they did not faint—and they could not bear those who were evil. What MORE could be asked? What more could they do? Their labor and patience were carried on faithfully—but SOMETHING was wrong. They had abandoned their first love.

Although they carried on faithfully with the breaking of bread, the public testimony and the Bible classes, it was merely being done as a duty and, doubtless, some were glad to get away to their summer cottages where they could relax and do some fishing over the weekend.

IT MUST BE LOVE AND DESIRE

That kind of service, however, does not please God. He does not want our labor and service if they are done as a burdensome duty, no matter HOW patiently and faithfully we perform them. He wants a service generated by the spontaneous pleasure that comes from love— a FREEWILL offering. All He asks us to do is to choose between Him and the world whenever the choice is set before us— not as a matter of self-denial, but of LOVE and DESIRE.

Are we abiding in him? Do we still hold fast to our first love? — that love which thrilled us when we realized the truth of the Gospel and the great salvation offered to men and women? A person enraptured with such a love just wants to serve God whenever and however he can. He knows full well that he cannot abide in Christ and be severed from him at the same time.

"THE WHOLE WORLD LIETH IN WICKEDNESS"

Knowing—and UNDERSTANDING—this, he will not become a member of any political or social organization because he knows that such organizations are of the WORLD and "If any man love the world, the love of the Father is NOT IN HIM" (1 John 2:15). Christ and the apostles have shown us that although living in the world because of necessity, we MUST keep ourselves unspotted by not partaking of the evil that is in it ("The WHOLE world lieth in wickedness"—1 John 5:19).

One who has not lost his first love knows that the coming of the Lord draweth nigh, and that when he comes he will destroy the whole system of things that go to make up the world in its present form. Therefore he will keep himself SEPARATE from it and do all in his power to abide in Jesus, for—

"As the branch cannot bear fruit of itself, except it abide in the vine; no more can we, except we abide in him."

—EDITOR

To be an editor is not an easy task. But I fall back on some IFS when circumstances are difficult.

IF I feel downhearted at circumstances generally I read Psalm 27 and particularly verse 13.

IF I am worried about the cares of this life I turn to the prayer our Lord taught us and to Psalms 91 and 37.

IF I find myself losing confidence in my fellows I go to 1st Corinthians 13.

WHEN I am pelted with hard words I feel it very much, but I turn to John 15 and am comforted.

IF I am very discouraged about my work generally (and this is often the case) I read Psalm 126 and Galatians 6.

IF all seems dark I go for light and help to Hebrews 12.

DO WE THINK—Do we ever stop to think of how little we are asked to do for one who has done so much for us?

“Unto Messiah the Prince”

By Brother John Thomas

In Dan. 9:24, the greatly-beloved prophet learned that there were six particulars to become accomplished facts before an army should be given to the Roman-Greek-Babylonian Little Horn against the evening-and morning sacrifice for the suppression of it, the destruction of the holy city and people, and the consequent abolition of the Mosaic Law and constitution. These important particulars were—

1. The perfecting of Judah's transgression.
2. The causing to cease from sin-offerings.
3. The covering of iniquity.
4. The bringing in a righteousness of ages.
5. The sealing the vision and the Prophet.
6. The anointing the Holy One of holy ones.

In 8:23, the reason assigned for the standing up of the “King of Fierce Countenance” against Judah in the latter time of the northern and southern kingdoms of the Goat is, “So as to cause transgressors to fill up their measure”, (which I believe to be the meaning of the words rendered in the Auth. Ver., “When the transgressors are come to the full.”)

1. THE PERFECTING OF JUDAH'S TRANSGRESSION

The transgressors in Judah had not filled up their measure in the latter time of the reign of the kings of Syria and Egypt, when the Roman power stood up in their place against Judah. This is evident from the Lord's denunciations in which he said to them 100 years after, “FILL YE UP then the measure of your fathers, ye hypocrites” (Matt. 23:32). The Roman power was allowed to overshadow Judah as a means of bringing their rebellion against Yahweh to a head, or to PERFECT it, according to Gabriel.

Every reader of the apostolic writings must be familiar with the way this was accomplished. The Lord Jesus appeared among them as “THE HEIR” of the Kingdom and throne of David, and they said, “Come, let us kill him and let us seize on his inheritance” (Matt. 21: 38). They arraigned him before the tribunal of the Little Horn on a charge of high treason against it, because he claimed to be King of the Jews, and therefore spoke against the imperial rights of Caesar.

But Pontius Pilate, the Horn's representative in Judea—apprehending no danger from him—would have acquitted him with release, knowing that for envy they had delivered him. But he could prevail nothing, for the rebels cried out, saying, “If thou let this man go, thou art not Caesar's friend. Whosoever maketh himself a King speaketh against Caesar.”

“Behold your King!” said the governor. “Away with him, away with him,” they cried, “Crucify him!” The astonished Pilate exclaimed, “Shall I crucify your KING?” But the Chief Priest answered, “WE HAVE NO KING but Caesar!”

Thus was the first particular of Gabriel's word accomplished. Judah's rebellion was perfected in the last week of the seventy-times-seven years from the 20th year of the reign of Artaxerxes.

2. THE CAUSING TO CEASE FROM SIN-OFFERINGS

The next thing was to cause to cease from sin-offerings. This did not mean to put a stop to the evening-morning sacrifice, for THAT was not effected till about 35 years after the end of the 70 sevens. It was to cause them to be ceased from, by those who should partake in the righteousness to be brought in through the covering for iniquity (Nos. 3 & 4). We read of no more sin-offerings being presented by the apostles, who have been MADE CLEAN through the Word spoken to them by Jesus.

Nor did they enjoin sin-offerings upon those who received their teaching. By the Abrahamic, or Second, Covenant they were "sanctified through the offering of the body of Jesus Christ ONCE." "For by ONE offering he hath PERFECTED FOR EVER them that are sanctified." So that, having thus obtained a permanent remission, "no more offering for sin" was needed. Hence the sin-offerings were superseded by Messiah's sacrifice, though they continued to be offered by the rebels.

3. THE COVERING OF INIQUITY

A third item to be accomplished before the passing away of the seventy weeks was the covering of iniquity. The verb rendered thus is, in the original Hebrew, "kaphar"—to cover, to overlay, to hide. Hence the noun "kapporeth"—a lid, a cover—the word applied to the cover of the Ark of the Testimony in the Most Holy Place of the Temple, called the "Propitiatory" or "Mercy-Seat," because propitiation was made for sin by sprinkling it with the blood of the sacrifices.

The only Sin-Covering, from the fall of Adam to the resurrection of Jesus, the world had ever known was TYPICAL—a yearly covering of sin that REPRESENTED the covering foretold by Gabriel to Daniel. The patriarchs, prophets, and others, who Abrahamicly believed the things covenanted to the Fathers and were dead, had died with no other covering for their sins than could be derived from the pouring out of the blood of bulls and goats.

But "It is not possible that the blood of bulls and of goats should take away sins." Their sins therefore remained uncovered and unexpiated. And as "the wages of sin is death," if the expiation of the seventy weeks had never been effected by Christ, they would never have risen from the dead to eternal life. Hence speaking of the covering efficacy of Christ's death, Paul says—

"For this cause he is the Mediator of the New (or Abrahamic) Covenant, that by means of death FOR THE REDEMPTION OF THE TRANSGRESSIONS UNDER THE FIRST (Mosaic) COVENANT, they which are called might receive the promise of the everlasting inheritance" (Heb. 9:15).

And Isaiah says (53:8)—

"For the transgression of my people was he stricken."

Thus the death and resurrection of the Mediator of the Covenant made with Abraham brought it into force, so that the already-dead who had—while living—believed the things promised in it, obtain a covering of their sins, the effect of which they will experience after rising from the dead to possess the blessings of the Covenant for the Age.

4. THE BRINGING IN A RIGHTEOUSNESS OF AGES

If Messiah the Prince had not been cut off for his people, as declared in this 9th chapter, a "righteousness of ages," the fourth item of Gabriel's word, could not have been brought in. Faith in the things of the Kingdom could not have been counted for righteousness to life in the future ages of

glory, without a propitiatory—or mercy seat—sprinkled with blood. The cutting off of Jesus provided this indispensable "kapporeth," or cover for sin. So that, he being slain and raised from the dead, the means of a sinner's justification— styled "the righteousness of God" (Rom. 3:21-6)—was BROUGHT IN or completed within the period appointed.

Here, then, were the victim and the covering provided by Yahweh. A victim of expiation for the sins of the faithful—the faithful who believed the promises covenanted to Abraham and David; and a covering garment to hide their sins in putting on the victim by immersion into his Name. Thus invested or clothed upon, they are "in Christ," who of God thus becomes to them "wisdom and RIGHTEOUSNESS, and sanctification, and redemption" (1 Cor. 1:30).

When these things should be effected, then sin-offerings and evening-morning sacrifices (which were merely typical) could well be dispensed with. In relation then to the taking away of the "tahmid" (daily sacrifice, 8:11, and the destruction of the holy city 9:26), Daniel would perceive their accomplishment as SUBSEQUENT to the fulness of the seventy weeks of years. Hence all those speculations that make Antiochus the "Little Horn," and his oppression of the Jews and defilement of the Temple, etc., to be the fulfilment of 8:11, 23, 24, are entirely inadmissible.

5. THE SEALING THE VISION AND THE PROPHET

The fifth particular to come to pass before the passing away of the 70 weeks was "the sealing of the vision and the Prophet." We are informed that in the early days of Samuel, "The Word of Yahweh was precious," for "there was no open vision." And in Jeremiah it is said, "They speak a vision of their own heart." To speak the Word of the Lord is for a prophet to speak what the Lord impresses upon his brain. We perceive before we speak. Hence to reveal our perceptions is to speak what we see, or, to speak a VISION.

When a man speaks impressions made upon him by the Lord, and the Lord confirms what he speaks, he speaks "an OPEN vision," and the confirmation is the SEALING of it. "Bind together the testimony; SEAL instruction among my disciples" (Isa. 8:16). This was done in the ministrations of the Lord Jesus. He spoke an OPEN vision, instructing his disciples; and his instruction the Father SEALED by the signs and wonders that accompanied them.

In sealing the vision of the seventieth week, the Prophet by whom the vision was spoken was sealed likewise. The confirmation of the vision was the confirmation of the Prophet also. "Believe me," said Jesus, "for the WORKS' sake." In another place he says, "The Father Himself, Who hath sent me, hath BORNE WITNESS of me." Multitudes had seen, and were compelled to say, "This IS, of a truth, that PROPHET that should come into the world." The sealing of the vision and the Prophet go together, and are therefore placed together in Gabriel's word, and have unquestionable reference to Jesus, who— speaking of himself—says, "HIM hath God the Father SEALED."

6. The Anointing The Holy One Of Holy Ones

The sixth and last of Gabriel's specifications in this verse is the anointing the Holy One of holy ones. This personage was the MESSIAH, a name meaning "an anointed one." There have been many anointed ones, but the one here referred to was to be pre-eminently such—and he was to be anointed within the limits of the seventieth week. Believing that Jesus is Messiah the Prince, we are at no loss where to place the anointing. Peter says (Acts 10:38)—

"God ANOINTED Jesus of Nazareth with the Holy Spirit and with power."

And Luke, after relating the particulars concerning it, says that (Luke 3:23)—

"Jesus himself began to be about thirty years of age."

This fixes the baptism and anointing at three years and a few months before the crucifixion. Thus—

"God anointed him with the oil of gladness ABOVE his associates" (Heb. 1:9).

He is therefore THE Holy One of those holy associates, the Holy One of Holy ones, as I have rendered the text—the MOST Holy, or HOLIEST of All.

Our Great Comfort of the Scriptures

What can be more desirable than our standing in the Truth, built upon the foundation and labors of love of the apostles and also the prophets? This Truth was known to the Hebrew nation as the Oracles of God or, in other words, Divine Commandments for man's guidance. How often we read in the Old Testament, as in Lev. 19:37—

"Keep My commandments, statutes and judgments."

In Exod. 25:22, a specific appointed place is mentioned where the Lord would meet with Moses, and commune with him—

"And THERE will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in COMMANDMENT unto the children of Israel."

What a blessedness it was for the Hebrew nation to be God's chosen people! The apostle Paul tells us what great advantage they had over all the Gentiles. In Rom. 3:1-2, we read—

"What advantage then hath the Jew? ... Or what profit is there of circumcision? Much every way; chiefly because that unto them were committed the ORACLES OF GOD."

However, because of their hardness of heart and disobedience, they failed to keep that blessed position—because they DID NOT KEEP THE COMMANDMENTS. Now the apostle Paul explains to us in Rom. 3:20-24 in this manner—

"Therefore by the deeds of the Law there shall no flesh be justified in His sight . . . For all have sinned and come short of the glory of God . . . Being justified freely BY HIS GRACE, through the redemption that is in Christ Jesus."

In general, the Hebrew nation did not understand the redeeming feature that is related with Jesus' Name, and did not accept him as their Messiah. We read in John 7:41-52 of them saying—

"Shall Christ come out of GALILEE? Search and look: for out of Galilee ariseth no prophet."

But those who have the true and perfect understanding concerning the Law of Moses, see in its ceremonial arrangements and divers sacrifices of animals—as the apostle says—"A shadow of GOOD THINGS TO COME" (Heb. 10:1). This promise of "good things to come" was fulfilled when God sent His only-begotten Son into the world—

**"Behold the Lamb of God, that taketh away the sin of the world" (John 1:29)
"Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus . . . Called an High Priest after the order of Melchisedec" (Heb. 3:1 & 5:10).**

It is very evident that the apostle Paul worked arduously trying to convince his own nation that Jesus WAS their Messiah. He told them very plainly that he had "many things to say, and hard to be uttered, seeing ye are HARD OF HEARING." On another occasion he said to them—

"It was necessary that the Word of God should first have been spoken to you. But seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13:46).

And THEY (the Gentiles) received the Word gladly. We have a good example of this in Jesus talking to the woman of Samaria, as recorded in John 4:25-6. She said—

"I know that Messiah cometh, which is called Christ. When he is come he will tell us all things. Jesus saith unto her, I that speak unto thee am HE."

And the woman believed, and many more that were in the city. We know that the Law and the Prophets were read in the Jews' synagogues every Sabbath, and if they had understood the prophecy of Dan. 9:25-6 they might have accepted him when he came. The apostle Paul informs us, Rom. 11:25, that in the all-controlling and judicial wisdom of God—

"Blindness in part is happened to Israel, UNTIL the fulness of the Gentiles be come in."

And writing to the Hebrews (4:2), he says—

"The Gospel was preached unto us, as well as unto them. But the Word preached did not profit THEM, not being mixed with FAITH."

Now the four Gospel commentators together give us an explicit account of the birth of Jesus—the Messiah—and his mission. In MATTHEW we are told of the place of his birth in Bethlehem, his journey with his parents into Egypt, and their return to Galilee to a city called Nazareth. MARK omits all that record and begins HIS narrative with the baptism of John, Jesus' temptation in the wilderness, and his preaching the Kingdom of God, beginning at Galilee. LUKE gives us a more vivid picture of his birth, and elaborates on his early boyhood days—being subject to his parents, increasing in wisdom and stature and in favor with God and man. The apostle JOHN presents the picture to us from quite a different point of view regarding Jesus Christ our Lord. In his first chapter we are confronted with a very deep and far-reaching description. Instead of his birth in Bethlehem, John says—

"In the beginning was the Word, and the Word was with God, and the Word was God."

We all understand the true meaning of the "Word," translated from the Greek "Logos," meaning God's purpose or plan of salvation for mankind. No doubt the apostle John was better qualified to expound Jesus' divine paternity. He (Christ) was, as we are told, "God manifested in the flesh" (compare John 1:14). The beloved apostle relates—

"The Word was made flesh, and dwelt among us, full of grace and truth . . . In him was life, and the life was the Light of men."

These are indeed very beautiful words. Paul in his first epistle to Timothy (3:14) brings out this thought more simply concerning "God manifested in the flesh." At this great and decisive period in their history, Israel was in deep spiritual darkness. Does not John say in verse 11 of this first chapter—

"He came to his own, and his own received him not."

What a tragedy! And what a fearful lesson to us to be ever watchful Consider Israel's long night of misery, because they knew not the day of their visitation. Paul mourned greatly because of the blindness of the chosen people, his own kinsmen. He says (2 Cor. 3:14-6)—

"But their minds were blinded: for unto this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ . . . Nevertheless, when it shall turn to the Lord the veil SHALL be taken away."

The time is now not far distant when this, and also another prophecy, shall be fulfilled. Let us turn to Isa. 60:1-15—

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising . . . The ships of Tarshish shall wait for thee, to bring thy sons from far, their silver and their gold with them . . . In My wrath I smote thee, but in My favor have I had mercy on thee . . . I will make thee an eternal excellency."

True indeed, beloved brethren and sisters, THIS is that light that will shine from Zion's hill and will illuminate far and distant lands, and no dark clouds will obscure those glorious beams! May this glorious time soon come, and may it be our happy privilege to find a place in his everlasting Kingdom. "Even so, come, Lord Jesus."

—P. G.

Signs of the Times

THE STONE THEY CANNOT FIND

In these days when it is so fashionable to decry the Bible's authority and divine inspiration, the archeologists have done wonderful service in bringing to light inscriptions on stones and clay tablets which explain and confirm the Scriptures. But the utmost search has never yet provided the critics with the stone that **CONTRADICTS** the Bible. The story is always the same, even in small details. For instance, the change of name of King Pul of Assyria to Tiglath-Pileser (See 2 Kings 15)—inscriptions have quite recently provided confirmation.

The Bible mentions many Assyrian kings. Two hundred years ago the best of human history books contained nothing but legend and confusion concerning Assyria. See the fantastic picture given in the once-famous "Rollin's Ancient History." Critics of the Bible denied the existence of some Assyrian kings the Bible mentions, as Sargon—now known to be one of the greatest:

Though the archeologist has caused HUMAN history of these times to be completely rewritten, still the BIBLE record has been confirmed in countless details. Sir Flinders Petrie's great work in the Near East has, among others, been of immense value in confirming the Scriptures. He it was that found remains of Ahab's ivory palace (1 Ks. 22:39) and the Queen of Sheba's home at Meros. How welcome to the Bible's foes would be the stone that challenged it! But that satisfaction is not to be.

MOHAMMEDAN TIMES

The times of Dan. 12 are—and always have been to believers in the Return to earth of our Lord Jesus—a very fascinating study. They can be worked out in two ways—from 622 A.D., the flight or "Hegira" of Mohammed (the date from which Moslems calculate their chronology), or from 637 A.D., the date the Moslems captured Jerusalem.

They give us—

622 + 1260 = 1882: Britain's entry into Egypt.

622 + 1290 = 1912: Balkan War, led to Great War—Palestine freed.

622 + 1335 = 1957: Will that bring the "Kings of the East"?
637 + 1260 = 1897: First Zionist Conference.
637 + 1290 = 1927: Is this of significance, as to the "abomination"?
637 + 1335 = 1972: 40 years from the beginning of "Jacob's Trouble"?

ISRAEL MOVEMENTS

Einstein has been elected president in U.S. of a new joint board of directors of the Hebrew University of Jerusalem and Weizmann Institute of Science.

The Israeli parliament has passed a measure registering for military service as reserves all men 18 to 49 and all women 18 to 34. The national and military rebirth of the Jewish people and their determination to make themselves strong and independent is one of the greatest signs of our times, though we know their human efforts are doomed to failure, and they will be ready to accept with gratitude the divine deliverance brought by Jesus, "when the Assyrian cometh into our land."

It is interesting to see the prominence given lately to the Bible prophecies of Jewish regathering. "Everybody's Magazine," a London weekly of wide circulation, on Feb. 4 quoted from bro. Thomas' book, "Elpis Israel" at some length in relation to Britain's part in releasing Palestine. Several other periodicals have been attracted to our 102-year-old contention, based on Eze. 38, etc. And for ourselves, too, it is very heart-warming and faith-strengthening to read over these words of bro. Thomas wherein, by the light of Scripture, he marvelously outlines the path that Turkey, Palestine, the Jews, Britain and Russia have since followed. And the climax of it all is very near! Surely we have not followed cunningly-devised fables, when we see these things unfolding before our eyes!

DESTROYERS OF THE EARTH

Rev. 11:18 seems to strike us with more significance than ever before—"I will destroy them that destroy the earth." Until recent years we had no conception of the literal meaning of these words. NOW we have, and the horror of present scientific attainments darkens the whole world. Pres. Truman has approved the manufacture and possible use of a "hydrogen" bomb that is to be far more destructive than the atom bomb which stunned the world 5 years ago. And so terror leaps forward from strength to strength.

Man, if not stopped in his madness, is getting his hands on the power to disrupt and destroy the earth's basic functions and operations. Surely only the blindest can fail to see that without the divine plan to destroy the destroyers, mankind is rushing headlong to the brink of the abyss. "How long, O Lord?"

CREATING A WORLDWIDE ISRAELI

The Israeli Govt. is endeavoring to foster relationships of the closest character with Jews throughout the world, and to build up a feeling of unity among all the families of Israel. All Jews are now entitled, wherever they may live, to consider themselves as full "Citizens of Zion." One step toward this world unity is the projected series of "World Games" this year at Tel-Aviv, being arranged by the "World Maccabi Union." Competitors are expected from 40 countries. No Gentiles will be admitted.

THE SEA AND THE WAVES (Luke 21:25)

Do we realize the prophetic significance of the mass labor movements such as the defiant strike of 400,000 miners in U.S. recently? This is one more aspect of the latter days which the finger of God has unerringly marked out. How important are the old rocks of human government before the oncoming tempests of the masses. They crumble into sand. Russia affords the greatest example of our

Lord's words There the angry, muddy waves have triumphed completely and have destroyed all the old bastions. Very significant movements in many parts of Asia mark the noise of breakers ahead, from Indo-China in the extreme east where Western imperialism is frantically struggling to maintain a toehold against the Red torrent, to Persia at the western end where a change of leadership has indicated a shift toward Russia. These stirring developments teach us how much is bound up in our Lord's answer to the question, "What shall be the sign of the coming of the end of the age?" Are we truly hourly watching, as servants who wait for their Master?

ATOM AND HYDROGEN BOMBS

Einstein has added his voice and warning to those of many of the world's leading men who see in this mad race for means of mass destruction the possible wiping out of human life altogether. To the dark world this brings "perplexity and fear." To us it is but one more greatly-encouraging sign that divine intervention is near. How dark is the darkness of the world's leading lights! None of these great men have any practical use for God's Word—at best it is only lip-service, and rarely even that. How marvelous that this Book which man labors to turn out endlessly in millions of copies distributed everywhere, is so little read, except by a Noahic few! But this is just what we were told to expect in the last days. Watch!

"THE DESERT SHALL BLOSSOM"

Coal is being mined in the Sahara desert, just across the Atlas range from Morocco, at Colomb Bechar. The Sahara appears to have been at one time covered by dense forests. At Zelfana, in the northern part of the Sahara, a new oasis has been developed, supplied with water from a great underground lake. A speculative bore at Zelfana proved successful and it is now believed to be established that a great underground sea reaches right across the North African desert to Tunisia.

"HAVING A FORM OF GODLINESS"

The "British Legion", an association of war veterans, has issued a statement that "the Legion must offer higher and nobler things than mere social amenities. Without religious principles we are like a ship without a rudder in rough seas. The Legion will fail unless we have the strength and continuity that comes from the high motives prompted by religion." We quote this because it is such a good example of the common way in which the term "religion" is used in the world. The world never dreams that the only "religion" with any value involves acceptance of a certain body of specific TRUTH, and rejecting the Untruth—finding out exactly what GOD HAS COMMANDED, and OBEYING it. To them "religion" is a hazy "form of godliness", a spirit of sentimental piety which each man is at liberty to shape according to his own "spiritual needs." When the test comes between the flesh and the Spirit, this "religion" has no power. It is a "fetish", and no more.

"BE YE ALSO READY"

The Lord may call his Household at any moment to come into the "chamber" provided by him (Isa. 26:20), and to prepare for the march to the Holy Land and the Mount of Olives (Zech. 14). What a storm is brewing for the world of the ungodly! Atom and hydrogen bombs have been well brought before the peoples of the world recently with all their dreadful possibilities. At the same time faith in ANY kind of religion (let alone the TRUTH) is rapidly diminishing, while that soul-destroying creed, Communism, with its rejection of religion altogether, makes more converts than ever. One-third of the world's population are now under direct Red control, beside the large and powerful Communist minorities actively at work in the countries throughout the rest of the world. Surely the end cannot long be delayed!

—WATCHMAN

(Exhortation)

The Victory

The life in Christ is often likened by Paul to a warfare. We "Fight the fight, maintain the strife, Strengthened with the bread of life." The armor is provided for us in Eph. 6, fully described as the whole equipment of the man who would fight for God:—

1. Loin-band, or strong belt, of TRUTH.
2. Breastplate, or heart-covering, of RIGHTEOUSNESS, enlightened obedience.
3. Feet shod with the "preparation" or readiness (to run) of the GOSPEL.
4. The all-protecting shield of implicit FAITH in God.
5. The helmet, or head-guard, of the SALVATION-HOPE (1 Thess. 5:8).
6. The Spirit-sword, the WORD of GOD.
7. The battle-cry—constant PRAYER.

Christ is the Captain (Heb. 2:10). He is preparing his Grand Army. Christian warriors, lift up your eyes to him! In the words of Paul, "Look unto Jesus, the beginner and finisher of our faith" (Heb. 12:2) Rev. 2:17 gives us a two-fold promise—the hidden manna and the white stone. What have these to do with the victory of "him that OVERCOMETH"?

"WITHOUT ME, YE CAN DO NOTHING"

God fed His people in the wilderness with manna. A portion was placed in the ark, hidden from the view of all but the High Priest. John refers to it as a figurative representation of the spiritual blessings bestowed upon the victor in the fight for the Divine Kingdom. Jesus said of himself, "I am the Bread that came down from heaven." The manna sustained the Hebrews in their journeying to the Land of Promise. It was the life-giving gift of God. So it is with us. Jesus is our Bread of Life and he was God's great gift to men. "God so loved the world that He GAVE His Own beloved Son," begotten by Himself. We can do NOTHING without him—let us constantly remember that. We are just beating the air unless we maintain intimate, personal contact with Jesus.

He is the food of our FAITH: "Believe (pisteuson: have faith) in the Lord Jesus, and thou shalt be saved."

He is the food of our LOVE: "We love him because he first loved us" . . . "I bow my knees unto God, that He would grant you to be strengthened with might, and to know the love of Christ, which passeth knowledge."

He is the food of our OBEDIENCE: "The love of Christ constraineth us."

He is the food of our PEACE: "Being justified by faith, we have peace with God through Jesus.

He is the food of all our JOY: "We joy in God through our Lord Jesus Christ."

He will be the food of our LIFE. That life, like the manna, is "hid with him." While this is true of our spiritual life now, it will be fulfilled in the fullest sense in the host of the redeemed in the day when immortality is bestowed.

IT MUST BE "DAILY"

The manna was needed daily. Spiritually, as well as for physical reasons, we need to pray, "Give us this day our DAILY bread," for our life in Christ is thus sustained. No matter how long one

has been in the fight, the daily food is still needed and dare not be omitted. As the ark was hidden behind the curtain of the Holy of Holies, and the manna concealed within its recess, so our Hope is an "anchor of the soul, sure and steadfast, which enters into that which is within the veil."

The joy of final victory is more than we can now completely contemplate. Its splendor is too intense. We must await a greater nature than the one we now have before we can see the "excellent glory."

THE "TESSERA HOSPITALS"

Then we come to consider the "white stone". This reference is to the ancient Eastern custom of the "tessera hospitals," the token of hospitality. When one person was received with special kindness by another, or a friendship or association of special importance was entered into, the "tessera" was given. It was divided into two by the contracting parties and each wrote his name on the half given to the other. We see then the intimate communion that is so beautifully symbolized in the expression, "I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." What is there in all the world to be compared with this promised gift of eternal divine friendship? What else is worth striving or living for? Today the inviting door of God's friendship is open. When it is closed, many will agonize with tears to enter in. NOW is the time of opportunity.

To the accepted and approved, the white stone will be their passport of welcome to the wedding feast of the Lamb in the palace of the Great King. The everlasting gates will be open to them, and the Leader of the glorious White Army will say, "Come, ye blessed of my Father, inherit the kingdom." What a scene of Splendour, interest and joy!

IT IS NOT EASY

"To him that overcometh." But to overcome is not easy. Nothing worthwhile is easy. Easy?—to break down all our natural lusts and inherited propensities of the flesh? "Who shall deliver me from this body of death?" Easy?—to "crucify the flesh". . . to "deny ungodliness" . . . to "cut off a right hand" and to "pluck out an eye"? Easy? —to be "in the world and not OF it"? Easy?—to live surrounded by objects that appeal to the senses and yet to "endure as seeing Him Who is invisible, choosing to suffer affliction with the people of God"? Easy?—to pray long and patiently, and often see no apparent answer to our prayers? Easy?—to be preparing to rule the world and hence to be under the necessity of first ruling OURSELVES in the fear of God? Easy?—to resist the devil to the death? There is no respite in this battle. Easy?—when Jesus says it is a STRAIT gate and a NARROW way?

No. NOT easy. The conflict is arduous, but the encouragements are great and the incentives are precious beyond compare. We have the proved armor. We have the great cloud of faithful, victorious witnesses before our eyes. We have a mighty, yea, invincible Champion and Friend, ever-ready to help. We hear his reassuring voice, "He that ENDURETH to the end SHALL be saved."

"MY YOKE IS EASY"

"Take my yoke upon you, and learn of me. My yoke is easy (It is shared by two—ourself and one who is mighty) and my burden is light." Is there a contradiction here? How can it be "easy" and also a way of "much tribulation"—a "putting to death of the flesh"—a "striving against sin" with "groanings that cannot be uttered"? It is easy BECAUSE of the one who "strengthens us with might." Paul said, "When I am weak, THEN am I strong . . . I can do ALL things THROUGH CHRIST which strengthens me."

Listen to the Captain as he encourages us onward. Look to the white stone and the coronal wreath of victory he is ready to bestow. Hold fast! Make no concessions to the foe! Press ever onward, sheathe not the sword! The day is far spent, victory is at hand! "Alleluia! Praise ye the Lord!"

—G. H. D.

A Visit to Israel's Camp

By Brother Roberts

The most wonderful thing in human history is the fact that God took hold of a nation, as He says (Jer. 13:11), "To be for Me for a people and for a name and for a praise and for a glory." How He brought them out of Egypt we know. How He would proceed toward them in working out His purpose with them, we could not have guessed.

In what form and method could the Eternal and Holy One have dealings with a people from whom His face was turned away because of sin—who, besides being condemned in Adam, were alienated by their own wicked works?

If we now know it, it is because we have the full illustration in the writings of Moses. There is more in this illustration than we perceive at first. We learn from the apostles that it was a parabolic form of knowledge and of truth. This was not known at the time. Nothing, in fact, is more remarkable in the Mosaic narrative than the complete silence that prevails with regard to the MEANING of all that was commanded to be done.

THE CONCEALED SIGNIFICANCE

There was no attempt to convey even a hint of concealed significance. Moses was simply commanded to carry out his instructions, which he faithfully did. Blessing and forgiveness were to be granted on compliance with certain requirements, without any reason assigned. There is a time for everything. The Law as a schoolmaster was the exhibition of elementary lessons. Any attempt at higher instruction would have confused its object. But with the apostolic explanations in our hands, we are able to go back and see instruction in the types and shadows even more clearly and impressively than when that instruction is conveyed in the literal form of later lessons.

The first purpose served by the Mosaic institutions was a political one. It organized a mere rabble of bondsmen into a nation. To this nationality, however, it gave a basis and form in total contrast of all other nations upon the earth. We get a glimpse of this as we take a bird's eye view of Israel's immense encampment at the end of the 40 years' sojourn in the wilderness, as it lay threateningly pitched on the borders of Moab. Balaam's words picture the scene to us—

"From the top of the rocks I see him, and from the hills I behold him . . . How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side!"

There were over 2 million people in that orderly array of tents, stretching away in symmetrical lines in all directions. The whole were pitched in a gigantic square with a wide-open center. It is the object in the middle of that center—the tabernacle—that demands our particular attention. It yields many significances of a practical bearing. We shall be astonished to find how many.

GOD, THE CENTER OF LIFE

First of all, consider its position—the heart and center of this numerous congregation of people. The center, not only in a geographical sense, but in a spiritual and social sense. By reason of the Law requiring every Israelite to offer sacrifices in connection with the various events of his domestic and personal life, it laid hold of every person in the tribes and welded the whole mass into a compact national unity.

But what was this central tabernacle? We shall fail to estimate it truly if we think of it merely as an ingenious portable structure adapted to the necessities of a nation on its travels. We must consider it in the light of God's command to Moses about the making of it.

**"Let them make Me a Sanctuary, that I may DWELL AMONG THEM" (Ex. 25:8).
"There will I meet with the children of Israel, and the Tabernacle shall be sanctified by My Glory" (Ex. 29:43).**

Thus the Tabernacle in their midst was GOD in their midst—God, the center of Israel's national life—the pivot upon which all their operations, public and private, turned. Who can fail to see the great lesson of this—that God should be the center and root of our lives? Without God, life is barbarous and vaporous. We see it in the nations and individuals around us. They are moved and controlled by their wants, their fancies, their desires—"God is not in all their thoughts." They live without nobleness, and they die without hope. The central position of the Tabernacle tells us that God should be first in our knowledge, in our love, in our service, in prayer and hope, and continual confidence.

THE WISE-HEARTED WHO BROUGHT WILLINGLY

Then consider by whom, and of what materials, the Tabernacle was made. It was not let down from heaven ready-made, though the PATTERN was shown to Moses, with strict injunctions that he should follow it in all particulars. It was made by the wise-hearted men and women in accordance with specifications supplied—the women doing the light work, and the men the heavy. God desired the congregation to provide the materials of their own voluntary freewill—

"Speak unto the children of Israel that they bring Me an offering: of every man that giveth it WILLINGLY WITH HIS HEART, ye shall take My offering"—gold, silver, brass, precious stones, blue, purple, scarlet, etc. (Ex. 25:1-7).

The significance of this is obvious. God's final encampment upon the earth is to be in a Tabernacle fabricated from materials supplied by the human race—LIVING materials answering to the precious things offered by Israel—the good and honest-hearted constrained by the word of invitation—"every man who giveth WILLINGLY with his HEART." God has said, "Speak unto the GENTILES that they bring Me an offering."

Let us offer OURSELVES. The offering must be according to specification. We must not bring what is not wanted. FAITH in the testimony and OBEDIENCE to the commandments is what is required. Men who hope to be accepted on other grounds—as many do—will find themselves mistaken. The anti-typical Tabernacle, like the Mosaic, must be made according to DIVINE pattern. The pattern is in the Scriptures. We must look THERE for what is pleasing to God. It was a complaint against Israel by God, through Ezekiel (44.8)—

"Ye have not kept the charge of MY holy things, but ye have set keepers of My charge in My sanctuary FOR YOURSELVES."

The people, in response to the invitation, brought too much material, and a proclamation had to be made throughout the camp to stop the supply. This suggests the thought that only so many people are wanted to form the final Tabernacle, and that the hour will come when—in the language of the parable—the door will be shut, and no more guests invited to the marriage supper. NOW is the day of our opportunity. Let us make diligent use of it in making "our calling and our election SURE."

THE ENCLOSING WALL OF WHITE LINEN

Having thus hovered on the outskirts of Israel's camp and considered the Tabernacle at a distance, let us walk through the lanes of tents and get near to it for a close inspection with a view to the understanding of its detailed significances. When we reach it, we find ourselves shut off from it by

a curtained wall surrounding it on all sides. This wall is about 8 feet high and about 150 feet long on the sides and 75 feet wide at the ends. It is formed by linen hangings suspended on 60 pillars placed at regular distances. The pillars have silver capitals and silver hooks to hold the curtains. Otherwise they are made of brass and stand in brass sockets let into the earth, and are secured by cords fastened to pins stuck into the ground.

There is an entrance at the east end consisting of a loose curtain of rich-colored needlework wrought on the linen. These curtains are hung on 4 pillars. You cannot enter the Tabernacle enclosure except through this 4-pillared, curtained door. All this shows we are outside the divine encampment by nature. Walls of righteousness (the fine linen hangings) shut us out. We are sinners, and we cannot go in except by the curtain door whose basis is also fine linen but on which are embroidered blue, purple, scarlet, representing the righteousness wrought out for us in Christ. But where are the 4 pillars on which this admitting curtain is hung? On whom does the testimony for Christ to the world depend? On Matthew, Mark, Luke and John. This is a fact. Is it the fact signified by the pillars? Perhaps. (This is the outmost curtain. The inmost curtain—before the Holy of Holies— is also suspended on 4 pillars. Who is the "beginner and finisher of our faith"?)

NO ADMITTANCE WITHOUT SHED BLOOD

And now we present ourselves at the gates of the court for admittance. If we have no sacrifice, we are informed we cannot be admitted. Just inside the door, a few steps inward, is a large altar of brass, on which we perceive the consuming parts of sacrifices. We must bring a sacrifice to be laid upon this altar before we can approach the holy enclosure. Is there any mistaking this lesson? God will only be approached with offered blood. Why?

"I will be sanctified in them that approach unto Me."

In what way does the offering of shed blood honor God and humble man? The blood is the life. As sinners we are under the condemnation of death. The offering of blood is the acknowledgement of our position, and the vindication of God's righteousness in our humiliation. This demand for sacrifice is one of the most emphatic assertions of God's holiness and supremacy connected with the Mosaic ritual, and one of the most graphic and telling humiliations of man that it would be possible to devise.

This is one of the major reasons for the distaste which most people feel towards the whole system; and at the same time one of the most powerful sweetnesses it has for those who believe. Those who believe in it the beauty of mercy on the foundation of God's exaltation, in both of which they find pure pleasure. The other class see in it only fault-finding and gloominess. Christ is the fulfilment of the whole significance. "He took away sin by the sacrifice of himself," clad in the very nature that sinned. Without him, and apart from faith in his blood, God will not regard any man.

NONE BUT SANCTIFIED PRIESTS MAY ENTER

Suppose; then, we bring our sacrifice and offer it through the priest on the altar with reverent confession. We now desire to go forward to the Tabernacle itself as it stands in the middle of the court. Is our way clear? No. We are stopped. We are informed that none but the priests can pass the altar and enter the Tabernacle, and none but the High Priest can go into the inner chamber, the Most Holy, and even once a year, with blood.

What are we to learn from this? Is not the lesson clear that no man can approach God in his own name, or on the ground of his own achievements. He is a sinner needing forgiveness. It is a pure favor that he is allowed even to have the years of mortal life. His coming near to God for friendship and communion can only be permitted on compliance with God's appointments to that end.

One of those is the appointment of a priest through whom he may come. "No man taketh this honor unto himself, but he that is called of God, as Aaron was." And Aaron was called only as part of

the SHADOW of coming reality. The SUBSTANCE is Christ, who is High Priest over the House of God, through whom alone can we come with acceptance and hope. How we are to do so is made known in the preaching of the Gospel. We must believe and be baptized and submit ourselves to the ordinances of his House.

A GREAT AND HOLY KING

Much of the religion and worship of the present day is in defiance of these principles. Man's claim is asserted to what is called the "Fatherhood of God." All approaches upon any but the prescribed foundation are foredoomed to failure. God will silently ignore the presumption of foolish man, and will let what is called the "law of nature" have its way in death. He is a great and terrible and holy KING, as well as a loving Creator—inflexible in the appointments of His wisdom, while tender in His kindness and compassion to those who fear and obey Him.

God chose the Levites to minister in the Tabernacle, and the family of Aaron for the priesthood. We are not Levites, and therefore cannot press our claim on that head to pass into the Tabernacle. But in Christ we have attained to the priesthood nevertheless, for Peter tells us that we have become "a chosen nation, a royal priesthood, to offer up spiritual sacrifices."

ALL MUST BE PURIFIED

On this ground, then, we will suppose ourselves allowed to pass the altar and advance to the Tabernacle. But here again we are stopped at the laver—a large ornamental basin of brass filled with water, standing in front of the Tabernacle, a little way beyond the altar. We are asked to wash hands and feet, and are informed that if we do not, we shall be struck dead on entering the Tabernacle. Could we be taught more forcibly that we cannot approach God in the priestly capacity without purification?

This purification consists first of all of forgiveness in passing through the waters of baptism, and then of that daily cleansing of our ways that is effected by the water of the Word of life brought to bear in affectionate study. Men who do not OBEY THE TRUTH are not washed in the laver, and sentence is written beforehand in this Mosaic parable that such cannot be saved. But as the brethren of Christ, we have washed in the laver, and as his fellow-priests, may enter into the Tabernacle. But here we must stop for the present. The wonderful things we find therein, and their even more wonderful meanings, must be left for another time.

A GOOD REPUTATION—The best way to preserve your reputation is always to do and say those things that are reputable. Slander may assail but cannot live in the presence of a true life. It skulks afar of and looks round corners, and runs affrighted at the objects of its shafts. But let a bad report be true, and it fastens on the vitals and destroys.

Los-Angeles Nature of Man Debate

INSTALMENT 7

Bro. Aue's Fourth Address—Second Night's Rebuttal

Mr. Wilson still contends that "all" HAVE immortality. But the Scriptures teach us that the HOPE of the righteous is to be MADE equal to the angels in this respect. To be so the righteous must first be children of the resurrection (Luke 20:35-36)—

"But they which shall be counted to obtain that world (aion: age), and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection."

Immortality is to be manifested IN our bodies, not OUT OF our bodies. As it is expressed in 1 Cor. 15:53, "This mortal (our present bodies) must PUT ON immortality." And Phil. 3:21, "Jesus Christ, who shall CHANGE our vile BODY, that IT may be fashioned like unto his glorious BODY." And in Matt. 25:46, "The righteous shall GO INTO eternal life." We will not know who the righteous are till they are judged. The judgment has not taken place yet—so eternal life for the righteous is a HOPE and is still FUTURE.

MUST BE SOUGHT, INHERITED, REAPED

Immortality is not a present possession, but must be SOUGHT. We can conclude no other way when we refer to Rom. 2:7, "To them who SEEK for glory and immortality (God will render) eternal life." Apparently there are some who do NOT seek immortality. Obviously, they will NOT obtain it. Again, Tit. 1:2, "In HOPE of eternal life, which God PROMISED." And 1 John 2:25, "This is the PROMISE he hath promised us— eternal life."

Immortality is only for the righteous. This is evident from Matt. 19:29, "Every one that hath forsaken (all) . . . for my Name's sake . . . SHALL INHERIT eternal life."

Immortality is something to be REAPED—Gal. 6:8, "He that soweth to the Spirit SHALL REAP everlasting life." Reaping indicates a harvest, a gathering-in of something not before possessed. If everlasting life is a present possession, there is no need for it to be reaped or harvested, and there is no meaning to these passages.

At present immortality is WITH CHRIST. 1 John 5:11, "This life is in His Son." It is to be bestowed upon the righteous in the world (age) to come—Mark 10:30, "Receive . . . in the world (aion) to come, eternal life." This will be after the resurrection at the judgment day—Dan. 12:2, "Many that SLEEP IN THE DUST OF THE EARTH shall awake . . . some TO everlasting life."

ONLY TO THE RIGHTEOUS

Eternal life is to be given ONLY to the righteous. This is repeated and unmistakable in Scripture, and its importance and significance in the present discussion cannot be over-emphasized. TWO classes are brought to our attention, as in Dan. 12:2, and also Matt. 25:34 & 41, where we again have a description of the judgment scene. Here we have the ACCEPTED and the REJECTED. The accepted are likened unto sheep on the right hand—mild, gentle, willing, obedient. On the left hand, the rejected are likened to goats—wild, wayward, rebellious, disobedient. The invitation to partake of "life eternal" (v. 46) is given ONLY TO THE RIGHTEOUS. The unrighteous are rebuffed and denied immortality, and are thrust out and punished with "everlasting destruction", which is the very OPPOSITE of eternal life, and which is brought about by God's eternal fire of judgment.

NOT INHERENT IN ALL, BUT A FUTURE GIFT TO SOME

Immortality is NOT inherently natural in human beings. We are told in 1 John 5:11-12 that this eternal life is "in His Son," and that ONLY those who "have" the Son have any relation to this eternal life, and that those who "have not" the Son have not the life. Christ died and rose from the dead, and is NOW alive forevermore (Rom. 6:9-10; Rev. 1:18).

The power to GIVE eternal life to the righteous is invested in Christ Jesus—"Thou hast given him power that he should GIVE eternal life to AS MANY as Thou hast given him" (John 17:2). "My sheep hear my voice, and I GIVE unto them eternal life" (John 10:28). This is meaningless if all men naturally HAVE eternal life—how then could he GIVE it to certain ones? And what need would they have for it?

THE NATURAL BODY AND THE SPIRITUAL BODY

Christ's BODY came forth from the tomb. Christ's BODY was glorified. Christ's redemption was BODILY. OUR redemption will be bodily also (see Phil. 3:21, already quoted). Christ will change (fashion anew) our vile body (the body of our "tapeinoseos"—humiliation) that it may be conformed to the body of his glory. Redemption of the BODY is the plain teaching of Scripture—1 Cor. 15:44, "It is sown a natural BODY; it is raised a spiritual BODY. There IS a natural BODY, and there IS a spiritual BODY." What could be clearer?

The spiritual body REPLACES the natural body—they are not concurrent—"FIRST that which is natural, and AFTERWARD that which is spiritual" (v. 46). This is the being "born again . . . born of the Spirit" (John 3:3-5). The birth of the spirit-creature (see 1 Cor. 15:54-55).

Yes, true, God IS Spirit. God is an immortal Spirit-being of glorious Spirit-substance.

THE SOUL VISIBLE, MATERIAL AND MORTAL

Mr. Wilson says the soul is invisible. This is entirely contrary to Scripture, which shows souls to be very visible, substantial things. Souls can touch (Lev. 5:2), be touched (Num. 19:13—"nephew muth": DEAD SOUL), eat (Ex .12:16), be strangled (Job 7:15), be torn (Job 18:4), be smitten with the sword (Josh. 10:32), be bound with iron (Psa. 105:18), swim in the sea (Lev. 11:46), be killed (Lev. 24:17-18: "kill SOUL of man—kill SOUL of beast"), die (Eze. 18:4), go into the pit (Job 33:18), be buried in the grave (Psa. 49:15), creep on the earth (Lev. 11:46), be hungry (Prov. 6:30).

These testimonies declare the soul of man to be not only visible, but also MATERIAL—and also MORTAL.

"THE DEAD SHALL HEAR HIS VOICE"

Mr. Wilson ridicules the statement that those "in the graves shall hear his voice" (John 5:28). "The dead hear not," says Mr. Wilson, "how can anything unconscious hear his voice?" Mr. Wilson states, "That which goes into the grave (the body) never was conscious." Is Mr. Wilson denying Scripture? Is Mr. Wilson denying the resurrection? Is Mr. Wilson limiting the power of God? He is on presumptuous and dangerous ground.

If the fig-tree (inanimate and unable to hear) obeyed Christ's voice, why should not these particles of dust—once shaped in the image of God—why would they not obey God's voice? Did not Lazarus "hear his voice and come forth from the tomb" when Jesus "cried with a loud voice, Lazarus, come forth!" (John 11:43)? Where is room for Mr. Wilson's doubts and ridicule?

Mr. Wilson is unable to understand that God's power performs His will. It might just as well have been expressed in the language of Eze. 37:12, "Behold, O My people, I will open your graves, and CAUSE YOU to come up out of your graves." We may be sure, at God's voice, those that "sleep in the dust of the earth shall awake" and come forth from the grave. So it was with Christ, for he is risen from the dead, and he was unconscious in the grave three days. Of him it was prophesied (Psa. 16:10), "Thou (God) wilt not LEAVE my SOUL (nephesh) in the GRAVE (sheol)." We can quite safely accept Jesus' assurance that "The dead SHALL hear the voice of the Son of God" (John 5:25)—God's voice through His Son.

A SPIRITUAL BODY HAS FLESH AND BONES

Mr. Wilson does not believe a spiritual body consists of flesh and bones. He cannot conceive that a spiritual being has flesh and bones. In his objection, Mr. Wilson brings forth Luke 24:39, "A spirit hath not flesh and bones AS YE SEE ME (JESUS AFTER RESURRECTION) HAVE." Now consider this carefully, and see what it does to Mr. Wilson's argument. First, we see that the

RESURRECTED, IMMORTAL JESUS HAD FLESH AND BONES. Please note that—we want to emphasize it as strongly as we possibly can—the resurrected, immortal Jesus—his "glorious" (Phil. 3:21), "spiritual" (1 Cor. 15:44-49) body HAS FLESH AND BONES.

Now let us go back further in the chapter and get the complete information about what occurred. We shall see what sense the word "spirit" is used in, we shall see the contrast between the substantial, glorified Jesus and what the affrighted disciples thought they saw. Verse 37 forward—

"But they (the apostles) were terrified and affrighted, and supposed they had seen a spirit. And he (Jesus) said unto them, Why are ye troubled? Behold my HANDS and my FEET, that it is I MYSELF. HANDLE ME, and see, for a spirit hath not flesh and bones AS YE SEE ME HAVE."

The apostles thought they saw a phantom. Jesus suddenly appeared before them. What was it they thought? That it was not Jesus himself, but a "spirit", a phantasma, a phantam, an unreality, a spectral illusion, a figment of the mind. But it WAS actually Jesus himself— now a spiritual being that could be SEEN and HANDLED, as he said to them. Further than this, Jesus took meat and ATE before them (v. 43). Mr. Wilson is in a dilemma. He will not contend it WAS a spirit—he CANNOT—because He believes a spirit cannot be seen or handled. But here was Jesus, whom Mr. Wilson cannot deny WAS THEN and IS NOW a spiritual being, telling his disciples that he had flesh and bones—"Handle me and see . . . it is I myself."

ALL NATIONS ARE AS NOTHING

The scriptural picture of man is very different from the "priceless immortal soul" theory that man has concerning himself. In the eyes of the Creator, the inhabitants of the earth in general are as NOTHING. Isa. 40:15-17 gives the facts very clearly—

"The nations are as a drop of a bucket (utterly insignificant) and are counted as the small dust of the balance . . . All nations before Him (God) are as NOTHING, and they are counted to Him less than nothing, and vanity."

Let us, putting aside fancy and presumption, accept the divinely-revealed FACTS in wisdom and humility. David explains (Psa. 49:12)—

"Man that is in honor, and understandeth not, is LIKE THE BEASTS THAT PERISH."

So it is clear that man does not retain an immortal soul at death, nor at any other time. David again testifies to this in Psa. 76:12—

"He (God) shall CUT OFF the spirit of princes (chief men)."

If man's spirit is immortal, it could never be "cut off." If, as the Scriptures declare, it CAN BE, and IS, cut off, then man is MORTAL. Man's "spirit" clearly is NOT immortal, and the Bible NEVER SAYS THAT IT IS. Of course God is Spirit, and God is Eternal.

MAN'S SPIRIT AND GOD'S SPIRIT

Mr. Wilson is thoroughly confused between "spirit" as used of the mental and emotional characteristics of perishing, mortal man, and "spirit" as used of the eternal power and glorious imperishable substance of God. We even speak of a "high-SPIRITED" horse, but to any reasonable mind this in no way implies that a horse is immortal. Solomon supplies us with a definite answer in Eccl. 8:8, which disproves Mr. Wilson's contention that man's "spirit" exists as a conscious, individual entity after death—

"There is no man that hath power over the spirit to retain the spirit, neither hath he power in the day of death."

Here is scriptural proof of man's mortality and that his spirit at death is CUT OFF and is NOT RETAINED in any way by man . . .

(TIME CALLED)

(To Be Continued, God Willing, Next Month)

BEAUTIES OF THE BIBLE—What a sweet hymn of gladness rises in the thirty-fifth chapter of Isaiah. How incomparably grand to contemplate the day when the ransomed children of Jacob shall be jubilant before the Lord, and when excellency and strength, holiness and redemption, joy, singing, and godly courage shall for ever take place of trembling submission to present evil.

Ecclesial News

BRANTFORD, Canada— 44 George Street. Sundays: S.S. 9:45 a.m., Memorial 11 a.m., Lecture 7 p.m.

We held our Sun. Sch. Entertainment on Jan. 7. After dinner, we had recitations and readings by the School, and suitable moving pictures by bro. Wm. Robinson. All reported a very pleasant and profitable evening.

We have been happy to welcome the following to the Table of the Lord: Sis. J. Sommerville (Jersey City); bro. H. W. Styles, bro. & sis. E. Styles, bro. & sis. A. Styles, bro. & sis. A. Robinson (Detroit); sis. Ethel Martin (Bronte); sis. Grace Marshall (London); and bro. & sis. Ted Cotterell (Hamilton). Bro. Robinson ministered to us the welcome word of exhortation.

Our greetings go forth to all the watchers in Zion who rejoice in the manifest "Sign of the coming of the Son of Man."

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

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

On Jan. 8 we held our Sun. Sch. program. Over 100 attended. It is encouraging to hear the young ones in our midst. We hope and pray they will continue in their studies. Since January we have held lectures every Sat. evening, and have been encouraged by an average of 5 outside friends each week.

It is our sad duty to report the falling asleep, on March 9, of sis. Flora Passwater. She was immersed July 7, 1933, and held firm to the end. The writer assisted at the service. We have had the pleasure of the company of bre. J. Cady, G. Growcott, W. Pytel, D. Thomas, and sis. Anne Growcott, all of Detroit. The brethren assisted in the work.

—Chas. Wheeler (Rec. bro.), 1000 Thirteenth N.E., Canton 4.

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

During March we held a special series of 4 lectures on prophecy, using large advertisements in the newspapers. The response was quite disappointing, only an average of 9 interested strangers attending each lecture, compared with 7 during the rest of the quarter at the regular lectures. However, we feel that periodic large illustrated notices, though perhaps bringing little direct result, do help to keep our name before the public and create general interest.

Visitors have been: Bro. & sis. R. McDonald, bro. & sis. Howard Phillips, bro. & sis. Wm. Phillips, bro. & sis. C. Wheeler, sis. Deedman, Warwick, and D. & R. Whithouse (all of Canton). Bre. H. Phillips and Wheeler assisted us in speaking appointments.

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

PORTLAND, Ore., U.S.A. — IOOF Hall, 4519 S.E. St. Sun. Sch. 10:00 a.m.; Lecture 7 p.m. every other Sun.; Bible Class 8 p.m. Wed.

Greetings to the brethren and sisters. Being in a somewhat isolated position in the northwestern part of the U.S., and rather few in number, we would welcome any brother or sister who could possibly come this way, or who might be passing thru. We, too, are quite pleased with the material in the recent editions of the magazine, and believe it is a good move toward strengthening the hands of brethren and sisters all over the world.

We are very pleased to report, first of all, the obedience to the Faith in the waters of baptism of two of our S.S. scholars: PAUL RANDELL, youngest son of bro. & sis. J. T. Randell, on Feb. 19, 1948, and JOANNA BARTLETT, eldest daughter of bro. & sis. L. J. Bartlett, on Apr. 2, 1948. We are sorry to have lost bre. J. T. and Colin Randell to the Santa Barbara (Cal.) ecclesia.

On Aug. 6, 1949 we had a pleasant and profitable time at our annual Summer S.S. and Eccl. Gathering at Oregon Trails Park. The theme of the Fraternal Meeting, held in the morning, was "The Brotherhood Today." The S.S. portion was held in the afternoon. It was an added pleasure that bro. & sis. Howard Magill and family of Sutherlin, Oregon, were able to be with us on this occasion and at the Breaking of Bread on the following Sunday.

On Jan. 8, 1950 we held our annual Winter Fraternal Gathering in our hall. We began an enjoyable day with the Memorial Service. The theme of the 4 speaking brethren was, "The Whole Armor of God." Following dinner, we had the S.S. Entertainment and distribution of prizes for the full year of class work. After the day's program we were treated to an up-to-date picture of progress in Palestine. We were again pleased to have bro. & sis. Magill with us. The attendance, including visitors and scholars, was 52.

Visitors during the past year have been: bro. & sis. John Hiley (Victoria, B.C.); bro. & sis. Gail Trent, bre. John T. & Colin Randell (Santa Barbara); bre. T. Shaw, W. Pytel, bro. & sis. J. A. Higham (Detroit). Bre. Higham, J. T. and Colin Randell exhorted and lectured, bro. Shaw exhorted and bro. Pytel lectured. In October bro. & sis. J. A. Higham became members of our ecclesia. Their assistance in the work of the Truth has been of much help to us in our efforts in Portland.

—A. R. Tilling (Rec. bro.), 2212 N.E. Prescott, Portland II, Ore.

THE TEXAS FRATERNAL GATHERING

The Texas Fraternal Gathering for 1950 will be held, God willing, at Hye, Texas, beginning Aug. 1, 8 p.m., and ending Aug. 6, 3 p.m. It is hoped that this will be the most beneficial and enjoyable ever held here. To make it so, the help and presence of all the brethren in Texas is needed, and as many from elsewhere as possible. We have the prospect this year of many able speakers from out of the state, who are coming to be with us and help make the meeting a success in the matter of upbuilding, encouragement and strength of the brotherhood.

Let us all try to be here this year for the whole 5 days, so that we may get the most good out of it. May we all bring something with us in our hearts when we come, something that will go into the building of the House of God, the Ecclesia of the Living God, to prepare it and make it ready for the coming of the Lord. May we, too, bring to this meeting the old enthusiasm and interest of former years, the spirit of Christ being with us in love, reverence and obedience to God with meekness and

brotherly kindness among ourselves, and that strong desire for association and fellowship in the Truth which becomes the children of God.

If you intend to come, please write me at the address below, indicating what day you expect to be there. This will help us in making what arrangements are necessary for accommodations. Your brother in Christ,

—Erby Wolfe (Sec), Route 1, Burnet, Texas.

WHANGAREI, New Zealand—Since our last report we are thankful to our Heavenly Father to be able to announce that one more has seen fit to believe the "things concerning the Kingdom of God and the Name of Jesus Christ," and to "come out from the darkness of the present evil world, and its bondage of corruption, into the glorious liberty of the children of God." On Feb. 24, 1950, MRS. JONES, formerly Presbyterian, was immersed into the sin-covering Name of Jesus Anointed after a good confession of the things most surely believed among us. Neither is there salvation in any other, for "there is none other name given under heaven among men, whereby we must be saved (Acts 4:1-2), by becoming of the seed of Abraham by Faith, and heirs according to the promise (Gal. 3:29). Our new sister has been a regular attendant at our lectures during the past 12 months, and had little difficulty in discerning between the Truth and that which passes current for such in orthodox circles.

We have recently received some very informative literature from Jerusalem, containing the following: "We have arrived at the first million of Jewish citizens, a tidings which gladdens every Jewish heart. It is a revolutionary achievement and, without appearing to exaggerate, we can safely say that since 2200 years—since the times of the Hashmonians—Jewish history did not witness such a positive event. (We note in passing that blind Israel sees nothing of a "positive event" in the life and death of God's Own Son among them—ED.) However, we keep in mind that this is hardly a TENTH of the Jewish people, and that the ingathering of the exiles is the principal factor and meaning of Zionism."

In view of this thrilling news, we call attention again to Isa. 6:11-13. Surely this is it! Jeremiah, after drawing attention to the vicissitudes of the Jews through the ages, says: "In the LATTER DAYS ye shall consider it", that is, understand it (30:24). Bro. Roberts, commenting on difficult passages, said: "If ever the time comes for a prophecy to be fulfilled, you will have no doubt whatever." Surely then all with eyes (spiritual) to see cannot be indifferent to the prophetic events unfolding day by day, all pointing to the imminent return of the Lord.

"Now is our salvation nearer than when we believed. The night is far spent; the day is at hand. Let us therefore cast off the works of darkness and put on the armor of light," manifesting the fruit of the Spirit in all goodness and righteousness. "WAKE, BRETHREN, WAKE."

—K. R. Macdonald (Rec. bro.), Box 55, Whangarei, N.Z.

GOD'S CARE

The insect that with puny wing
Just shoots along one summer ray;
The floweret, which the breath of spring
Wakes into life for half a day,
The smallest note, the tenderest hair
All feel one heavenly Fathers care.

Matt. 10: 29-to 31

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.
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.

PORTLAND, OREGON—A. R. Tilling, 2212 N. E. Prescott, Portland 11, Ore.
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

BRITAIN AND ISRAEL — Both Britain and Israel diplomats have been astonished at how much, and how quickly, relations between the two countries have improved since the end of the British mandate (May 14, 1948 midnight) in Palestine, and especially since Britain and Israel exchanged diplomatic representatives six months ago.

"Only a few months ago hatred of some Israelis against the British—a legacy of thirty years of British rule in Palestine—was at such a pitch that no British official dared travel through Palestine without an armed guard. Today British representatives move about freely and without molestation in Tel Aviv. Business with the Israel legation in London is conducted by British Government departments with ease and cordiality. Doctor Mordecai Eliash, the dignified and scholarly lawyer who is Israel's Minister in London, has inconspicuously but firmly established himself as a member of the diplomatic corps. Having been educated partly in England and having many associations with the country, he has fitted easily into the London scene . . .

"Within a few weeks it was demonstrated that business-like and friendly relations between the two countries were possible. David Horowitz, Israel's Under-Secretary of Finance, who went to London to obtain the release of some of Palestine's sterling balances for use by Israel, was gratified not only by the amount he obtained but by the cordial atmosphere of the discussions with treasury officials. Britain has a traditional capacity for making friends with former enemies, the classic cases being those of South Africa and India. Her attitude toward Israel is an established fact that cannot be either ignored or erased and has been summarized authoritatively as follows:

"First, the State of Israel is an established fact.

"Second, although Britain differs with Israel on some details of a final settlement in Palestine, such as internationalization of Jerusalem and the definition of Israel's final boundaries, there is no particular British hostility toward Israel."

—THE NEW YORK TIMES

PRINTED IN CANADA
