

The Berean Christadelphian

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

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

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

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CHRIST IS COMING AND WILL REIGN ON EARTH

Editorial

Our opening remarks in the January issue expressed more truth than we realized at the time. We said then, "To take up the work that another has laid down, and endeavor to carry on often becomes a difficult task." You may think that we have failed. Well, in some ways we have. Several times we have asked your forbearance at the delay in printing and mailing the Berean, and now we are asking you once more. When you examine this copy you will notice that it has been printed in the United States of America. This change has not been made because of printing conditions in Canada, but is due to certain unusual problems regarding the production of the magazine.

In regard to the past, we want to say at this time that those who took on the work a year ago have, in the face of many difficulties, made a good job of printing our magazine, and we appreciate beyond measure all that has been done. In fact, without the assistance of bro. Simpson, who took on the work without adequate equipment, we could not have brought the Berean up to its present standard.

Once again we appeal to recording brethren to send us ecclesial news items. Perhaps you are disappointed because of the delay in publishing what you have sent us. If so, you can rest assured that our disappointment is even greater. However, it is our sincere hope that from now on the situation will improve. But to do so, we must have your cooperation by supplying the material.

We are living in one of the greatest periods in the history of this world. Momentous changes are taking place in all parts of the earth, and greater changes are yet to come. The Berean is required to help hold us together and be prepared to meet the Lord when he comes. For yet a little while, and he that shall come will come, and will not tarry.

LIVING ACCOMMODATION BADLY NEEDED

Dear Brethren and Sisters: Greetings in the Truth. I am very pressingly in need of a suitable place to live, and it would be a great pleasure and blessing to be with those of our Faith. I live in a most burdensome basement flat. In my present physical condition, I am unable to carry on here. I have advertised and applied all about, but without result. I am therefore hoping that there is somewhere a sister that could rent one or two empty rooms, with convenience near. Sincerely your sister.

—Mrs. A. Woodnutt, 71 Railton Road, Brixton S. E. 24, England.

(We commend this to the earnest thought of any in a position to fill this need. To bear one another's burdens is true religion in the sight of God. It is one of our highest duties and greatest pleasures.

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Edited by G. A. GIBSON

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

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The Horseman among the Myrtle Trees

By Brother John Thomas

Like John in Patmos, Zechariah has a Vision of horses of divers colors—red, bay and pale—ranged behind a Man upon a red horse, standing among myrtle trees. The branches of myrtle trees were used in the construction of "booths" under which Israel dwelt in celebrating the Feast of Tabernacles (Neh. 8:15). In their rebelliousness the Jews are regarded as briars and thorns (Eze. 2:6.) but in restoration, because of righteousness, they are olive-branches, pine-branches, myrtle-branches, and palm-branches. When, therefore, it is prophesied in Isa. 55:15 and 41:19 that —

"Instead of thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to Jehovah for a Name, for an aion-memorial that shall not be cut off" . . . "I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the olive-tree. I will set in the desert the fir-tree, the pine, and the box-tree together; that they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel hath created it"

—when these things are declared, it not only imports that the land previously desolate shall become like Eden, the Garden of Jehovah (Eze. 36:35), but that all its inhabitants in Messiah's Olam, the Millennial Aion, shall be "trees of righteousness, the planting of Jehovah, that He might be glorified" (Isa. 61:3).

THE TIME OF THE VISION FIXED

These considerations fix the time of Zechariah's horses AT REST —at the Feast of Tabernacles first ensuing, when the Holy One of Israel, the Man on the Red Horse, shall have completed his conquests, and shall be Prince of Peace in the midst of Israel. He and his cavalry march to and fro through the earth with blood, signified by redness, famine by the bay, and pestilence by the pale or whitish, until the earth is reduced to submission, and obtains rest from these calamities.

"Thus saith Jehovah of Armies" (Who, as Moses saith, is a 'Man of War' and a 'Jealous Power'), I am jealous for Jerusalem and for Zion with great jealousy. And I am very sore displeased with the nations at ease; for I was but a little displeased, and they helped forward the affliction." Now, if this were the state of Jehovah's mind in the days of Zechariah, what must be the intensity of His jealousy for Jerusalem and Zion at the present day!

The Chaldeans destroyed Jerusalem, and burned the Temple, and overturned the kingdom and throne of David; and He punished the Chaldean Babylon with loss of empire and a conversion into heaps of ruins, as at this day. The Roman nations followed in their steps; and have aggravated the affliction and their own guilt by great cruelty towards Israel and slaughters—or rather torments—inflicted upon the brethren of Jesus, the Saints. The Little Horn Babylon, therefore, of our times, will

be subjected to a more terrible vengeance than hitherto experienced by any power, or confederacy of powers, hostile to the Jews.

"JEHOVAH SHALL YET COMFORT ZION"

The decree of Jehovah concerning Jerusalem and Zion hath gone forth, and He commanded Zechariah to proclaim it, saying (1:17) —

"Thus saith Jehovah of armies, My cities through prosperity shall yet be spread abroad; and Jehovah shall yet comfort Zion, and shall yet choose Jerusalem."

But—how shall this come to pass? In reference to this inquiry the prophet is introduced to another scene—the visions of the Four Horns, and of the Four Carpenters or "artificers", (1:18-21). He is told that the Horns represent the powers by which Judah, Israel, and Jerusalem are scattered, answering to the Lion, the Bear, the Leopard and the Fourth Beast of Daniel, whose oppression has so completely scattered the power of Judah that "no man doth lift up his head" (v. 21).

And in this prostrate condition the Jews and Jerusalem must remain until the "Four Carpenters" are revealed for the work assigned them. This work, says the prophet, is to terrify the Horns, to make, them afraid, to "cast out the Horns of the nations which lift up their horn, or power, over the land of Judah to scatter it."

NO SUCH POWER HAS YET APPEARED

No such power, with such a mission, has appeared since the days of the prophet. On the contrary, all the powers that have arisen have been Gentile, and have been ambitious of exclusive sovereignty over Jerusalem and Judea, as at this day. These "Four Carpenters," therefore, are not Gentile, but of Jewish nationality, and are yet to be revealed. They are the BRETHREN OF THE CARPENTER'S SON—the squadrons of the Man in the midst of the myrtle-trees—the Seraphim of Isaiah—the Four Cherubim of Ezekiel—and the Four Living Ones of the Apocalypse.

These are they by whom the Horns of the Gentiles are to be broken, and the Holy Land and City to be avenged, and Zion comforted. But the prophet and his friends would, doubtless, delight to know "the times and seasons" when Jerusalem should be exalted to the dignity of "Jehovah's throne" (Jer. 3:17...) Might this happen in Zechariah's day? Or when Ezekiel's 430 years were expired during which Judah and Israel were to eat defiled bread among the Gentiles (4:4-13)? Or were there any times measured off that must expire before the work of the Four Carpenters could be commenced?

THE MAN WITH THE MEASURING LINE

To afford them some idea, another vision was granted. The prophet saw a man with a measuring line in his hand, who told him he was going to measure the length and breadth of Jerusalem. He saw by this that there were measurements, and that the fortunes of the city were not left to accident or caprice. He was told what the line of Jerusalem's humiliation extended to, but he was not informed how many years that humiliation should continue. He was not given the details of the measurements. These were reserved by the Father, to be communicated afterwards to the Anointed Jesus, that he might send and "indicate them by sign"—represent them symbolically—to his servant John.

The events, however, to which the measuring line extended, were communicated to Zechariah. He was told, "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." And the reason why it should be so secure in such a country was, "Because, saith Jehovah, I will unto her a WALL OF FIRE (the Jasper-wall of Rev. 21:12-18) round about her, and will be the Glory (the Jasper-stone, clear as crystal, v. 11) in the midst of her."

THE CALL TO THE JEWS TO ARISE

He perceived from this, as WE may also perceive, that Jehovah would appear in Jerusalem at the end of the measuring line. He found also, by attending to the words spoken, that when He should be therein unveiled, He will make a proclamation to the Israelites dwelling in the countries north of Jerusalem, called the "Land of the North," the territory under the dominion of Gog, the then Head of the Little Horn-Babylon of our future. The Israelites dwelling in this Babylon-Confederacy of Greeks and Latins are thus addressed in the proclamation stirring them up to war (v. 6) —

"Ho, Ho! Come forth and escape from the Land of the North, saith Jehovah, for I have spread you abroad as the four winds of heaven. DELIVER THYSELF, O Zion, that dwellest with the daughter of Babylon."

Here is a call upon the Jews to rise against the governments of the nations, and doubtless because those governments will not regard the proclamation of Rev. 14:6-7, commanding them to submit to the earth's new King. Zion, thus appealed to, will respond to the invitation and, in concert with the Four Carpenters (the resurrected saints and true believers living at the time of the proclamation), will proceed to break in pieces and consume the power of the nations.

THE NATIONS SUBDUED, ISRAEL'S BLINDNESS REMOVED

These are to be spoiled by the Jews, the servants of the Saints, and AFTER THAT the glory will be revealed. Things will proceed very much upon ordinary principles before the public. Only those who carry on the revolution will know the reality of things. After Messiah makes his entrance into Jerusalem, the work begins that is to result in removing the veil from the mind of Israel with respect to Jesus, in their restoration to Palestine, in the subjugation of the nations, and their subsequent enlightenment. When this is accomplished, Zech. 2:10-13 become the order of the times —

"Sing and rejoice, O daughter of Zion, for, lo! I come, and I will dwell in the midst of thee, saith Jehovah, and many nations shall be joined to Jehovah in that day. Jehovah shall inherit Judah, HIS portion (Eze. 48:8-10) in the Holy Land, and shall choose Jerusalem again."

The mind of the prophet having thus been fixed upon Him who is to deliver Israel and to rule over them in Jerusalem, he is given a vision of the Apocalyptic Stone, the Jasper and Sardine Stone with Seven Eyes, the Head Stone, whose graving is Jehovah, and which—being laid before Joshua and Zerubbabel, men of sign—is representative of the Divine Governor and High Priest of the House of David.

"FILTHY GARMENTS"—THE FLESH OF SIN

He sees Joshua, the High Priest of the Restoration, angelized, and clothed in filthy garments (3:3). That is, he represents the Christ, in the capacity of Jehovah's Messenger, the "Angel of the Covenant," clothed with the "flesh of sin," in which—Paul tells us—"dwells no good thing."

While Joshua was in these filthy garments, Zechariah sees the Adversary at his right hand—that is, in power—standing to resist him (v. 1). This represents the resistance of power that would be brought to bear against the Christ in the days of his flesh. But that the Adversary should not finally prevail is indicated by the words of Jehovah to the Adversary, saying,

"Jehovah shall restrain thee, O Satan, even Jehovah that hath chosen Jerusalem shall restrain thee. Is not this a brand plucked out of the fire?"

That is, that although the Adversary that possessed Jerusalem might resist the High Priest of the Order of Melchizedec, and wound him in the heel, still He, shall, nevertheless, wrest Jerusalem from his grasp, and restrain, or bind, him—as is represented in Rev. 20:1-3.

THE GARMENTS CHANGED

While Zechariah was beholding, he saw the garments of Joshua, the High Priest, CHANGED. And he was instructed that this action represented the putting away of iniquity which the priest is supposed to bear. In this we see—by the light of the New Testament—the CHANGE OF NATURE in relation to the Christ. He was crucified in "flesh of sin," and then sin was "condemned in the flesh." But when he rose again he became SPIRIT-BODY. He is now the Angel-High Priest of Jehovah, no longer oppressed with our filthy nature, but "clothed in a garment white as snow" (Dan. 7-9), "reaching to the foot" (Rev. 1:13). And the words of Jehovah are addressed to him, saying (v. 7) —

"If thou wilt walk in My ways, and if thou wilt keep My charge (which he faithfully and perfectly did), then thou shalt also judge My House, and shalt also keep My courts (he High Priest of Israel), and I will give thee places to walk among those that stand by" (the Angel-Princes, or Elohim, that we read of in Daniel).

John the Baptist

By Brother Robert Roberts

We may realize the need for John's work if we consider the position of Christ before that work was accomplished. Christ was in the privacy of Nazareth—unknown and without access to the public eye or ear. To have obtained this access by his own personal effort would have involved an amount and kind of labor unsuited to the part he had to perform.

Israel, too, had to be aroused from a state of spiritual dormancy. The right men to be Jesus' apostles and disciples had to be collected and prepared. They were scattered here and there—mostly unknown to one another. A public magnet had to draw them together in preparation for his manifestation on the banks of the Jordan.

And then it was not fitting that Jesus should introduce himself. No man can effectually introduce himself. The requirements of the case, on all points, called for a forerunner. Such a forerunner was provided in John the Baptist, and his part was effectually performed. His teaching for over 3 years not only predisposed the community to submit to the requirements of righteousness, but drew public attention to the fact that the Messiah was in their midst and about to be manifested.

"I KNEW HIM NOT"

It brought all eyes to bear expectantly on the moment and mode of his manifestation. That mode was connected with John himself. He was sent to baptise in order that the manifestation might take place. The unknown One was to come to his baptism. Upon his emergence from the water, the Holy Spirit would visibly identify him. This was revealed to John and proclaimed by him beforehand (John 1:33). Such an identification was not only necessary for Israel, but for John himself. For John did not know him, as he declared (John 1:31).

At first sight it seems strange that John should not know him, considering that he was his OWN COUSIN! But the surprise lessens when we remember that they were brought up in different parts of the country—Jesus at Nazareth, John in the neighborhood of Hebron —about 50 or 60 miles

apart. John's secluded habits "in the desert" (Luke 1:80) would prevent the intercourse between them which might have led to the recognition of the true character of his illustrious cousin.

That John knew Jesus PERSONALLY, though not knowing him as the MESSIAH, is evident from the fact that when Jesus presented himself for baptism, John objected to baptise Jesus on the ground of his spotlessness of character: "I have need to be baptised of thee, and cometh THOU to me?" (Matt. 3:14). John knew Jesus enough to know that he was a righteous man, which shows personal acquaintance. But he did not know him enough to know that he was the "one standing in their midst whose shoe-latchet he was not worthy to stoop down and unloose."

THE DIVINE TESTIMONY

Our difficulty in understanding John's deficient knowledge of him in this latter capacity arises mainly from the completeness of our own knowledge of what came AFTER. We are liable, unconsciously, to take this knowledge BACK with us to the privacy of John's secluded life, and to wonder at a want of apprehension which was natural to his circumstances.

When we realize how unspeakably important it was that the claims of Jesus, as the long promised Messiah, should not rest on either his own testimony or on that of any man, we get a glimpse of the purpose served by John's ignorance of him. John was as helpless as any in the crowd on the subject of who and where the Expected One was. He knew he was among them. This had been revealed to him by the "Word of God" which came to him "in the wilderness of Judea."

"There standeth one among: you whom ye know not . . . and I know him not, but that he should he made manifest to Israel, therefore am I come baptising with water."

Thus the identification of Jesus was disconnected from all human bias or human sanction. It was to be the work of God alone, to point him out and proclaim him. John's preaching and baptism supplied the crisis and the opportunity when this could be done most effectually. His work brought all eyes to a focus.

At last Jesus stepped forth from the crowd. No one knew that this unpretending carpenter was the one they were looking for. After a word of protest by John, he is buried in the water. He rises: and, while all eyes are upon him, a shaft of light strikes from the heavens, and converges in the bodily form of a dove upon his head. A voice then plainly proclaims, in the hearing of the assembled crowd,
"THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED."

And thus John's work came to its culminating point. Till this time, he had had to say, "I know him not." He is now able to speak with emphasis in the opposite sense. He "bears record" that "this is the Son of God." He specially calls the notice of his own disciples to Jesus—"This is he of whom I said, After me cometh a man who is preferred before me." Again, on another day, he directs the attention of two of his disciples to him, saying, "Behold the Lamb of God that taketh away the sins of the world."

The natural effect of this was to cause these disciples to leave John and attach themselves to Christ. Many did not, but remained with John by preference. Others—failing to find anything interesting in Christ, first doubted, then denied him, notwithstanding their previous interest in John's work (John 5:16, 35).

JOHN'S WORK WAS DONE

John recognized that his work was done. "He must increase, but I must decrease" (John 3:30). And from that time, John did decrease. He continued for a while to teach the people righteousness, and they glorified in his fearless word. But the very influence which he administered to the people, extended to the king on his throne when opportunity served.

He condemned the action of Herod, the ruler of Galilee, in taking Herodias, the wife of his brother Philip. Herod, who exercised irresponsible power, could not endure this criticism at the hands of one whose words were so powerful with the people. He had him put in prison. Herodias tried hard to get Herod to order his execution, but Herod "feared John, knowing he was a just and holy man" (Mark 6:20).

It was probably needful for John that he should have this trial. He had been honored as no man had been honored before him, in being the herald of the Son of God. For a considerable time he had been a power with the whole Jewish nation, and a center of righteous and purifying influence which even the rulers could not resist. His whole work had been gloriously crowned by the actual manifestation of the Messiah at his hands. And it was now probably needful for himself that he should have a taste of that affliction which prepares all the Sons of God for the due, appreciation of the goodness in store for them.

"ART THOU HE THAT SHOULD COME?"

How long he languished in prison cannot be determined with certainty—probably about a year. But it was a long enough to exercise him very painfully. He "heard in prison the works of Christ," but apparently these works were not of the class he had expected. It is possible and probable that he shared the disciples' expectation that "the kingdom of God should immediately appear" (Luke 19:11).

Instead, he only heard of his going about preaching and healing the sick, and of his avoiding the people when "they wanted to take him by force and make him a king" (John 6:15). It was a great trial to John's faith. It appears to have caused a degree of faltering. John was an erring, mortal man, and liable to be troubled by what he did not understand. The situation was such as had become unintelligible from his point of view. It was therefore in the highest degree natural that he should seek to reassure himself concerning Christ by direct inquiry.

Jesus might have met the inquiry with a direct answer. But his answer was more effective than that. "Go and tell John what things ye have SEEN AND HEARD." And he sent to John a supplementary comment which was also very telling—"And blessed is he whosoever shall not be offended (or stumbled) in me." This was suggesting that though the appearance of things might present a cause of stumbling, true discernment would see through the appearance, or at least would hold on to the element of solid fact in the case.

"WILL YE ALSO GO AWAY?"

This element consisted of the works Jesus was able to perform, in addition to the Father's own proclamation of him on the banks of the Jordan. No unfavorable appearance could dispose of these facts, and wise men would hold on to the FACTS. The unfavorable appearance was due only to incorrect ideas. If the disciples had recognized the teaching of the prophets that Christ had first to be a TEACHER, and then a sacrificial SUFFERER, and then an ABSENT PRIEST in the Father's presence during the period of the Father's "hiding of His face from the house of Jacob (Isa. 8:14-18), they would have felt no difficulty.

But they lacked knowledge, and were distressed until the Spirit comforted them with full understanding. If they had not held on to the indisputable facts, they would have been among those Jews who "went back and walked no more with him." But they saw the works and believed, though unable to comprehend. "Will ye also go away?" "Lord, to whom shall we go? Thou hast the words of eternal life."

Thus it must be—and often is—with ourselves. We do not understand all, but we see much that cannot be doubted and therefore we hold on to the main conclusion, enduring the unfavorable

appearances there may be, in the confidence that full knowledge would dissipate all difficulties, always remembering Jesus' words— "Blessed is he whosoever shall not be offended (or stumbled) in me."

"THIS IS ELIJAH"

John was "much more than a prophet" (Luke 7:24)—even the messenger of the Lord of Hosts. This was a high rank for a young man whose career was over before he was 32. Christ went further and identified him with Elijah. "If ye will receive it, this is Elijah, which was to come" (Matt. 9:14). Jesus did not mean that John was a substitute for the real Elijah, and that the real Elijah would consequently not come. He fenced off this interpretation by saying, "Elijah truly shall first come and restore all things" (Matt. 17:11).

He meant that the promise of Elijah had received an incipient fulfillment in John, as Gabriel had said to Zacharias, "He (John) shall go before the Lord in the SPIRIT and POWER of Elijah" (Luke 1:17). Elijah was the promised forerunner of the Messiah when he should appear to Israel in power. Here was one to act the Elijah part at his coming in weakness to suffer. It was appropriate. It was beautiful. John was the official and effectual herald of the Son of God, not only to proclaim his approach, but to cut a path for his progress in the moral wilderness that prevailed in all the land.

From a certain point of view it is saddening to think of such a man in the hands of such creatures as Herod and Herodias; and sadder to think that his life should be sacrificed to the feminine malice created by John's upright attitude as a teacher of righteousness. But the sadness is only for a moment. It is the lot of divine things and divine men to be under the heel of wickedness in the day of sin's ascendancy. We can comfort ourselves with the thought that they do not come under that heel by chance, or before the appointed time.

THE BRIEF TRIUMPH OF THE ENEMY

It is part of the process by which they are prepared for—and ultimately introduced to "an eternal weight of glory." The triumph of the enemy is "but for a moment." Death is the best thing that can happen to them. Their trials and distresses are annihilated at a stroke. In death there is no knowledge of time, and therefore no conscious interval to the resurrection.

John's end came quickly and without warning, which was a kindness to him. In the weariness of his imprisonment, the announcement of the executioner would probably not be unwelcome. Christ appears to have been painfully moved by the occurrence. "When Jesus heard of it, he departed into a desert place apart" (Matt. 14:13). "They have done unto him," he said, "whatsoever they listed. Likewise also shall the Son of Man suffer of them" (Matt. 17:12).

Zacharias and Elizabeth, being "old and well stricken in years" at John's birth, had probably gone to rest some years previous to his death. They would be spared this "piercing sword" in their soul, which Mary did not escape, either as regards John or Jesus. They rejoiced at his birth, and probably did not live to sorrow at his death. Whether or not, the whole noble company of them will be embraced together in the same glorious healing that will shortly abolish every curse, and wipe tears from every godly eye.

Signs of the Times

VIOLENCE

Moses, recording the events leading up to the Flood at the dictation of the Spirit, wrote these words, "God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted His way. And God said to Noah, The earth is filled with violence; behold, I will destroy them," (Gen. 6-12-13).

Our Lord's commentary upon the days in which we live was, "As the days of Noah were, so shall also the coming of the Son of Man be" (Matt. 24-27). It is therefore no surprise to God's watchmen to see the increasing reign of violence in the world today. Religious belief, and faith in God's holy infallible Word, have been undermined by the false "spiritual" guides whose duty it was to uphold them. So the naturally evil mind of man is unrestrained.

Following the two greatest of all wars (in which millions of young men were brutalized and trained in mass murder) most countries record a great increase in crimes of violence. In Britain this has been so much the case that the Lord Chief Justice and several other leading judicial dignitaries are demanding a re-instatement of corporal punishment. But we know from God's Word that there is no cure for the ever-increasing evil and trouble except the DIVINE cure, soon to be applied. The trouble is SIN—this human body of sin that controls the world and manifests all the "works of the flesh," the vicious catalog of which Paul lists in Gal. 5:19-21. None but those who "put to death the flesh and live in the Spirit" (Rom. 8:5-13) are, or can be, free from these works and their results.

BELGIUM

Belgium, lying between France and Germany and divided in her people, language and loyalties, has played a prominent part in the last two wars. The current furore concerning the return (or otherwise) of Leopold to the throne (in view of his "surrender" to Hitler) illustrates again the fundamental weakness and instability upon which men are trying to erect the structure of a peaceful order. A house divided cannot stand, and since the days of the Tower of Babel (Gen. 11), man's house has been divinely and judicially divided and will remain so until Christ comes. "NO PEACE!" is the divine edict for the wicked (Isa. 57:21) and man cannot change it.

"PARTLY STRONG, AND PARTLY BROKEN" (Dan. 2:42)

France was for long the greatest power in Europe, and under the leadership of Napoleon she fulfilled a great part in the divine plan in pouring out the vials of the wrath of God on the worshippers of the Roman beast and persecutors of God's people. But of late France has been kept weak by labor troubles and political upheavals. This weakness of France, and her consequent (and well-founded) fears of Germany, have played and are playing a large part in stirring up the nations and preparing them for the battle of the great day of God Almighty (Rev. 16:14). An impoverished Britain, her insularity now no longer a bulwark but a trap, a weak France, a divided Germany—and Russia builds, and expands and waits. A fearful sight to the natural man, but a welcome sign of the end to the servants of God.

BRITAIN AND ISRAEL

The Israeli government has now made an offer to clear up all the indebtedness of Palestine to Britain and this offer is under discussion. The remarkable thing about the events of the past few years has been the unexpectedness of the details but the wonderful whirlwind development of the expected general picture. We have always looked for a strong and prosperous Jewish settlement, a large scale gathering of the scattered people, defended and befriended by Britain as essential to the latter-day picture. Our faith has been tremendously confirmed, but the urge to dogmatize on unrevealed details has been sharply rebuked.

MISGUIDED MR. CHURCHILL

Winston Churchill calls for a "triple alliance of Teuton, Gaul and Anglo-Saxon" to withstand the Slavic-Mongolian tide that is engulfing the world. Doubtless from a natural point of view this would be a very wise move, if it could be arranged. We all remember that Mr. Churchill was a "voice crying in the wilderness" for many years before the recent war, trying to arouse the governments of France and Britain to measures that could have prevented that war.

But that was not to be. When God's purposes require it, He "sends an evil spirit between Abimelech and the men of Shechem" (Jdg. 9:23). When they have filled their place in developing the plan, "the Lord sets every man's sword against his fellow" (Jdg. 7:22). Therefore wise measures which would prevent the terrible conflict of the last days will not be adopted. "The work of RIGHTEOUSNESS shall be peace" (Isa. 32:17). Righteousness is godliness—not just lip-service, but knowledge of, and obedience to, GOD'S way. No one can say the world, or any single nation in the world, follows this way, so none can have peace.

CHURCH AND STATE—THE DIVIDED HOUSE

We are accustomed, since the beginning of the 4th century, A. D., to see Constantine's idea continued of Church and State allied together to control the masses. Apostasy satisfied its too-credulous sheep by making this out to be the setting up of the Kingdom of God! But the Church-State ambition was not original with "Christianity." Other "religious" movements have also sought and obtained political power and recognition.

There are seven main divisions among the "religions" of the world: "Christians," Moslems, Confucians, Taoists, Buddhists, Hindus and Jews. The "Christians" have four main divisions: Roman Catholic, Greek Catholic, Protestant and Coptic—numbering respectively approximately 331, 141, 207, and 10 millions. (We use the term "Christian" for convenience and not as a true designation).

Now a new "faith" has arisen, very active and militant, and challenging all the existing religions to mortal combat—Communism. The royal house of Egypt has no doubt about the grave danger to all the vested interests of Church and State. Said the Egyptian king's brother recently: "Moslems must join hands with Jews and Christians in making a common front against atheistic Communism."

And the Pope of Rome said in March: "Communism is an outrage to Divine law. It ruins the fundamental moral structure of life." True indeed, but who—considering the dreadful history and unscriptural character of the Papal power—could deny that this applies just as truly to Catholicism itself?

And both these statements are very strange in view of the fact that Islam and Catholicism joined hands with Communism to legislate the seizure of Jerusalem from the Jewish people by the United Nations. And, stranger still, it is Russia, and not these others, who has backed out of that alliance!

"Amusing The Goats"

A member of Parliament, in a course of "lay-sermons," recently told the Church ecclesiastics, "The Church has been so busy amusing the goats that it has had no time to feed the sheep." This is exactly what Paul predicted. The Apostasy has been anxious to placate and ingratiate itself to the world, rather than reprove and convert it. It has eagerly accepted "modern" ideas, as evolution, etc., and has traitorously joined in the common repudiation and ridicule of God's holy Word. The World converts the "Church," and not the "Church" the World. So they "heap to themselves teachers, having itching ears" (2 Tim. 4:3). Let us, in the midst of this latter-day confusion and corruption, hold fast to the Scriptures, and we shall be vindicated very soon now. —WATCHMAN.

"Stand Fast—Be Not Entangled"

The apostolic admonition in Gal 5:1, addressed to the ecclesias in Galatia (see 2:1), which is directed against turning from Christ's Gospel to the "yoke" of the Mosaic Law, becomes appropriate

also as a warning note to all ecclesias everywhere not to depart from sound and vital principles of Gospel Truth.

From Heb. 13:9 we learn of it being "a good thing that the heart ESTABLISHED," following the command to "Be not carried about with divers and strange doctrines." This admonition comes to mind whenever we hear of some brother or sister being carried (mentally) away from the sound principles they accepted at baptism, into mazes of speculative, unprofitable channels of thought,

Recently a brother showed a paper he had been handed from one such, which endeavored to retain the passage that is admitted by all scholars to be an interpolation—1 John 5:7. By building upon this spurious passage, there would seem to be some support for the doctrine of the "Trinity."

SAD CONFUSION

The paper was gotten up to appear like a cross, with three of its readings across and vertical. It apparently never occurred to the misguided brother that two, four (or, in fact, any number) of witnesses can be made out of the heavenly bodies, if that proved anything.

So might one assert that "Men, women and children, are three classes, and are therefore three witnesses." Yet another could give equal proof that "male and female" are two, not three, divided classes—the children being either one or the other, just as stars are either reflectors like the moon or luminaries like the sun. But this whole type of inferential reasoning is useless as proof of anything. The well-known fact that the manuscript evidence completely repudiates the inserted words in 1 John 5:7 would prevent any sound person from building expositions upon it.

Turning again to the statement quoted from Heb. 13:9 referring to the necessity of being "established," we note from Young's concordance that the Greek word means "to make firm, to cause to stand." And the Hebrew for "establish," which is much the same, is given as "to found, to lay a foundation (as Psa. 78:69 'Like the earth which He hath established'.") Again from Acts 18:5 "And so were the churches (ecclesias) established in the faith," which is from another Greek word meaning, "to make strong or stable." Also the word "stable" as used in 1 Chron. 16:30 means "to be established."

THE DESIRABLENESS OF STABILITY

All these passages help us to form a mental picture of this desirable condition of firm, established, dependable, stable and well-rooted faith and conviction; in contrast to those who—forever speculating—are "blown about with every wind" and always seeking "some new thing."

For a perfect illustration of those who are "unstable," we can turn to Gen. 49:4. Here Reuben was declared to be "unstable as water," which—as we know—is ever moving to and fro in the mighty oceans or flowing in the rivers to the seas. This portrays exactly those who can never be seen to have reached stability of mind, but are restless when they should be "standing firm;" and are speculating on strange theories and "unprofitable questions" when they could and should be helpful and constructive by reminding their brethren of the old and firm foundation truths which should never be abandoned.

Surely it should not be necessary to explain that a hearty "amen" is to be given to the counsel that all should (yea, **MUST**) constantly advance in knowledge, as well as in zeal and grace and faithful walk in the Truth! "Standing fast" certainly does not mean no progress in **THIS** sense, but it does indicate **FIRMNESS** when the winds of false teaching are causing some to waver in their stand on formerly well-understood points of doctrine.

"UNSTABLE AS WATER"

The apostle James counsels against waverings—both in faith, and in the sense of holding two opinions rather than feeling certain upon truths—for he speaks of "a double-minded man" as

"unstable in all his ways"—he cannot be depended upon to be clear and consistent from day to day. And one who wavers is likened to the "waves of the sea driven with the wind and tossed"—much the same figure as "unstable as water."

Such characters are more properly discerned as belonging in the "troubled sea whose waters cast up mire and dirt" (Isa. 57:20), rather than with those who are holding firm to the "old paths" (Jer. 6:16) when disturbing and dangerous theories are causing some to make "shipwreck of their faith" (1 Tim. 1:19).

To stand firm is to not be "entangled," or entrapped and ensnared. It also implies not becoming "perplexed" in the sense of being unable to extricate the mind from the confusions of false doctrine. It is in this manner that the apostle Peter speaks of entanglement when he says—

"If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning" (2 Pet. 2:20).

Then the apostle indicates the responsibility of their knowing God's revealed purpose and turning from it, as being worse than the cases of those remaining ignorant. Some might attempt to excuse the turning aside as being ignorance, and therefore to be lightly considered. But the fact that they were previously enlightened is the ground of their meriting condemnation, even though they may have lapsed back into ignorance. Once enlightened, we have a great responsibility to "redeem the time" and build up our spiritual knowledge so that we can "stand fast" against the most deceptive errors. If we neglect this, whose fault will our failure be?

It is very wrong to excuse lack of firmness on first principle truths on the grounds of the statement, "There can be no standing still in the Truth." That is perfectly true, but why confuse the mind by using two opposite figures when both have their proper place? When we speak of a man "standing firm as a rock" on certain true doctrines, and of another person being "unstable as water," we do not imply that the first has ceased to advance in knowledge while holding firm to the truth; neither do we indicate the second is becoming wiser when he is constantly changing his position on important truths—rather is he becoming more foolish in ceasing to retain the knowledge he received when he became acquainted with the fundamental principles which he later exchanges for new and worthless theories. Surely this is evident.

Peter also indicates there will be "false teachers" (evidently those upon whom very great responsibility rests), and "many shall follow their pernicious ways" (2 Pet. 2:2). The wise will be ever-watchful of the first small seeds of error. Although some are less responsible than others, surely we all desire to avoid being found among those "ensnared" by false teachers, even if we do not entrap others.

False DOCTRINES soon involve their recipients in evil PRACTICES, for it is only by proper understanding that we know how to follow Jesus and be pleasing to our Heavenly Father, who has "called us to glory and virtue" (2 Pet. 1:3).

"TRY THE SPIRITS"

The command to examine false teachers and new theories by the "Law and the Testimony," as advised by the prophet (Isa. 8:20), becomes vitally necessary before we begin to consider them as pleasing or good. There is urgent need of stability in these times of a changing world, perhaps more than ever before. "Something new" seems to be what research is attempting in every field of human endeavor.

Would that we might all realize how contorting it is to those who are becoming perplexed by the present era of transition to find sound brethren and sisters here and there who—like that faithful remnant "who had not bowed the knee to Baal" (1 Kings 19:18)— are "standing fast" and firmly

holding and earnestly contending for the Faith apostolically delivered. This is the counsel we receive in Prov. 3:18 where wisdom is likened to a "tree of life" to be retained. Also in Prov. 4:13, "Take FAST HOLD of instruction: let her not go: keep her; for she is thy life."

Thus we are brought to realize that the Old and New Testaments—with united and emphatic warnings and entreaties—constantly remind those who have "eyes to see" and "ears to hear" of the vital importance of HOLDING FAST—clinging tenaciously— to the wisdom which God has graciously imparted to us, that we may not lose the "crown of life" which Christ has said he will give to all who are not turned away from him.

SOLDIERS OF CHRIST

In relation to "standing fast" and "being not entangled," let us examine the apostolic commands to soldiers of Christ in Eph. 6. Without detracting in the least from the thought of standing firm as examples of those who are unflinching under trial, we can easily apply the typical arming and standing firm as soldiers to the identical "stand" we are discussing— in opposing EVIL, whether in doctrine or conduct.

For, while the armor mentioned (Eph. 6:10-17) was both for offensive (contending) and defensive (enduring) warfare, nevertheless the SWORD being God's true Word (v. 17), it is destructive only against evil and "every high thing which exalteth itself against the KNOWLEDGE of God" (2 Cor. 10:5).

This corresponds to the mission of the Bowman of Rev. 6:2, so that it represents a faithful testimony against untruth and unrighteousness. To stand, then, is to hold a position which has been taken, refusing to be moved away. This is but another form of saying that if we "turn aside to vain jangling" we have "swerved from the way of life"—see 1 Tim. 1:6.

When we remember that we ourselves were once "alienated by wicked works" (Col. 1:21), we should "in MEEKNESS instruct" (2 Tim. 2:25) alien opposers—refraining from unnecessary contention, yet continuing to "contend earnestly for the Faith which was once delivered to the saints" (Jude 3). —H. A. S.

Los Angeles "Nature of Man" Debate

Instalment 8

BRO. AUE'S OPENING SPEECH OF THIRD NIGHT

My witnesses—Moses, Job, David, Ezekiel, James, Isaiah, Solomon, all the prophets and apostles—are still unshaken in their scriptural testimony that MAN IS MORTAL, that he is UNCONSCIOUS IN DEATH and remains unconscious in the grave until he is resurrected. My witnesses also testify that the only ENTITY man has is MORTAL and exists only while man lives.

Mr. Wilson stated: "Mr. Aue does not know the difference between immortality and eternal life." So Mr. Wilson believes there IS a difference. I would like Mr. Wilson to tell us WHAT the difference is. Webster defines "immortality" as "exemption from death, unending existence." Let us examine Rom. 2:6-7, "God will render . . . to them who by patient continuance in well-doing seek for glory and honor and immortality—eternal life." They are advised to seek for immortality and they will be granted eternal life. Would God have us strive for one thing and then give us another? Nonsense! Immortality and eternal life are synonymous terms. They are identical. And regardless of what distinction Mr. Wilson thinks he sees between them, I would like again to draw his attention to the fact that BOTH are future, NEITHER are present! Immortality must be SOUGHT FOR; eternal life WILL

BE given at the day of judgment (Rom. 2:5-7). How does Mr. Wilson think his supposed difference helps his case?

"YOUR HEART SHALL LIVE FOREVER"

Mr. Wilson says I have not answered him on Psa. 22:26 in reference to immortality being in ALL because it states, "Your heart shall live forever." Time had expired before I reached this. I will endeavor to answer every point Mr. Wilson raises. Let us examine this verse: "The meek shall eat and be satisfied: they shall praise the Lord that seek Him: your heart shall live for ever."

It is very strange that Mr. Wilson seeks to prove the PRESENT immortality of ALL by a verse that clearly speaks of the FUTURE ("shall") immortality of only a CERTAIN CLASS! It applies only to the meek. Who are the meek? The meek are those who are like lambs—the sheep. Who are the sheep? The sheep are those who are depicted (Matt. 25:33-34) as on the right hand of the judgment seat. They are the righteous (v. 37), those which the Master in his discourse on the mount stated, "Blessed are the MEEK, for they shall INHERIT THE EARTH . . . Blessed are they which hunger and thirst after righteousness" (Matt. 5:5-6).

THE JUDGMENT A FUTURE EVENT

So, to the sheep, the meek, the righteous, the Great Judge says, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world . . . the RIGHTEOUS (and none others) SHALL (future) GO INTO (they are not in it now) ETERNAL LIFE" (Matt. 25:34 & 36). This judgment scene has not taken place yet. It is to be "When the Son of Man SHALL COME in his glory (see v. 31). When this does take place, THEN the heart of the meek shall live forever.

Mr. Wilson, you have not yet answered Psa. 76:12, "The spirit of princes shall be CUT OFF." Also Psa. 49:12. You say ALL will be raised from the dead. I say that Scripture teaches there is a class that will NOT be raised—

"Like sheep are they laid in the grave. Death shall feed on them. Their beauty shall consume in the grave (But God will redeem MY soul FROM the grave). He shall go to the generation of his fathers. They shall never see light. Man that is in honor, and understandeth not, is like the beasts that perish" (Psa. 49:14-20).

Also Isa. 26:14, which I have mentioned several times—"They are dead, THEY SHALL NOT LIVE. They are deceased, THEY SHALL NOT RISE. Therefore Thou hast visited and DESTROYED them, and made all their memory to PERISH." And at the same time, tell us if angels are spirit-beings; if they are material or immaterial; if they are mortal or immortal; if they are visible or invisible? Mr. Wilson made reference to Rev. 6:9-10—

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

Mr. Wilson calls particular attention to the souls under the altar. He takes this literally. The Revelation was given to John of the Isle of Patmos about 96 A.D. It is a book of SIGNS and SYMBOLS—see Rev. 1:1. John "signified" it throughout. If Mr. Wilson takes all its symbols literally he will get very strange results. He will have locusts with crowns on their heads and men's faces and women's hair and lion's teeth, he will have a woman clothed with the literal sun and the literal moon under her feet, he will have a literal 7-headed dragon whose tail pulls down a third of the literal stars of heaven, he will have a literal beast coming up out of the literal earth having two horns and making all the earth worship.

The absurdity of Mr. Wilson's position is obvious. These things are quite clearly SYMBOLICAL representations of something. Mr. Wilson asserts these souls must be alive in a disembodied state, based on the fact that John heard them "cry with a loud voice." Let us examine Mr. Wilson's argument. John SAW the souls (v. 9). Mr. Wilson has told us these souls were invisible, being the "offspring of God," for God is invisible. Again, Mr. Wilson's souls are immortal and immaterial. How does he harmonize this with the material blood that is mentioned, and their having been slain? What kind of reasoning is this?

But let us try to find a sensible and scriptural understanding of this symbol. We find similar scriptural language in Gen. 4:9-10— "And the Lord said unto Cain, where is Abel thy brother? And he said, I know not: am I my brother's keeper? And He said, What has thou done? The VOICE of thy brother's blood CRIETH unto Me from the ground."

Abel was slain, but his blood must be alive and conscious in the ground because someone heard its voice—so Mr. Wilson would reason. He would use this verse to prove that the blood was alive. Who heard it? More than just someone. God Himself heard it. Greater testimony cannot be found. Are we to believe that Abel's blood was in a conscious, intelligent, thinking state because God said that the blood's voice cried to Him from the ground?

Of course not! Even Mr. Wilson will admit there is no knowledge nor wisdom in the grave, in the ground where Abel's blood was. What does the verse mean then? As we all know, it simply meant this—that the murder demanded recompense; the wicked deed could not be passed over; justice called for an accounting.

THE MEANING OF THE SYMBOL

Exactly the same type of language is used in the verse in question in Revelation. John was in a VISION. Everything he saw was represented by signs and symbols. Sometimes the literal meaning of the symbol is explained, as in 1:20 and 17:12-18. In the vision, these souls are told to "REST YET a little season" (v. 11)—meaning they should continue to sleep in Christ for a season until the time of Rev. 20:4, where they are next mentioned—

"And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the SOULS of them that were beheaded for the witness of Jesus and for the Word of God, and which had not worshipped the beast, neither his image, and they LIVED and reigned with Christ a thousand years."

Here they are awaked from their rest and they LIVE and reign with Christ. These are the "many that SLEEP in the dust of the ground" that shall "AWAKE to everlasting life," as we are told in Dan. 12:2. In Rev. 6-9-10 the time for the resurrection and reward had not yet arrived—not until the time of Rev. 20:4, at which time they are RAISED and LIVE and reign with Christ. Rev. 20 is the judgment chapter. It is a first principle of Scripture that the judgment will take place AT THE LAST DAY when Jesus returns to set up his kingdom (2 Tim. 4:1). Men are not rewarded with immortality until then—the time of resurrection and judgment—the last day (Luke 14:14).

"CREATION" AND "FORMATION"

Mr. Wilson still contends that there is a difference between the "creation" of man in Gen. 1 and the "formation" of man in Gen. 2. In Gen. 1:27 we have the record of man being created in the image of God. Verse 28 explains that man was to be fruitful, to multiply, to replenish, to have dominion—in the earth. Verse 29 mentions the herbs and trees as being given to man for meat. But according to Mr. Wilson man as yet had no body because it was not yet formed. How could man replenish, multiply, have dominion, and eat in the earth, unless he had a body?

Mr. Wilson reasoned: the spirit was CREATED, and the clay was FORMED. We ask, was not the clay also created before it was shaped or formed? Decidedly so. When the sentence of death was passed, the two (spirit and clay, or body) were together and thus the penalty was on the whole man—on the "spirit" part of man as well—on the WHOLE man—the conscious, responsible person.

If, as Mr. Wilson contends, "formation" was not included in "creation,"—if the spirit was first created, then what about Zech. 12:1, "God formed the spirit of man WITHIN HIM." Would you say the "spirit of man" was formed within man before man was formed? Such reasoning is absurd.

COMMAND AND SENTENCE APPLY TO THE THINKING MAN

The command of God in Eden was to the INTELLIGENCE of man—to that which was RESPONSIBLE and could understand. It was the same intelligence that caused man to transgress. The sentence was passed upon the same intelligence. What sentence? The sentence of DEATH. What then is our conclusion? We conclude that the intelligence DIES. The divine edict was: "THOU shalt surely die." The intelligent entity—the intelligent being—dies.

It is related in Eccl. 12:7 that "the spirit (ruach, breath) RETURNS to God Who gave it." This shows it had been there before being bestowed on man—in the hand of God. But if the spirit or breath goes back to God as a CONSCIOUS ENTITY with personal characteristics, then it must have been such when it was given. This is confusion. Again, if it was a conscious personal entity to begin with, it could not be "formed in man," as the Scriptures say.

We are "materialists," says Mr. Wilson. So be it, if the things promised and hoped for are a material, substantial, glorious, spirit body, in a material Kingdom, in a material land, with material, spirit-being rulers and governed by a material King of kings and Lord of lords. If this makes us "materialists," then such we are. The only real material in the universe is the glorious, all-pervading Spirit of God, of which all things are made and by which all things are sustained. Our present mortal life is but a passing vapor (James 4:14), but an immortal spirit-being, as we hope to become, is eternally material and gloriously substantial, being "born of the Spirit" (John 3:6).

But what is Mr. Wilson? Mr. Wilson is admittedly an "immaterialist." What then is an immaterialist? It is one who rejects everything that is real and material and substantial—a nothingist a phantomist.

"HANDLE ME, AND SEE"

As to material. Let us go back again to the record concerning Jesus after his resurrection, Luke 24:37. The apostles, supposing they had seen a spirit (a phantom—compare Matt. 14:26), were terrified. But Jesus, himself now a spiritual being, calmed their fears and said, "It is I myself—handle me and see."

Jesus was IN HIS FLESH—Mr. Wilson said so, and called our attention last evening to the fact that not only did his soul not stay in the grave; neither—said Mr. Wilson—did Jesus' FLESH see corruption (Acts 2:31). Jesus showed the disciples his hands and his feet, and still they could scarcely believe, so he ate a piece of broiled fish and an honeycomb before them. Later Thomas saw the imprints in his hands. Jesus had been TOUCHED and FELT. He ATE food.

Was Jesus material or immaterial? MATERIAL, unquestionably. He was not only seen but TOUCHED and HANDLED. The flesh looked natural to them. The scars of his crucifixion were visible. This appearance of Jesus after his resurrection is very important, because this glorious spirit-BODY that he manifested is given as the type of the glorious BODY we shall be changed to, if worthy (Phil. 3:21).

Mr. Wilson speaks of man as a "dual being"—a "man within a man." Is Mr. Wilson sure that is what he means? If so, what is the so-called "man within"?

TIME CALLED

(To be continued, if the Lord will, next month)

The Godly Character of Joseph

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope," (Rom. 15:4).

With these words of Paul before our minds, let us briefly consider the life of Joseph in relation to OUR lives.

In his early years, Joseph was loved by his father so much that it aroused the jealousy and enmity of his brethren. He did nothing to justify this feeling against him except to exist, in love. Consequently, the only satisfaction his older brothers could envision involved doing away with him. Their way out, we all know, was his being sold into slavery by them, whereby they ridded themselves of him. We can pause here for our first consideration in connection with our own lives. Christ said:

"If the world hate you, ye know that it hated me before it hated you" (John 15:18).

Here is a characteristic of Joseph, Christ, and all Christ's followers—that they would be hated because of their love for the Father, and His love for them. Is this a characteristic of our ecclesia or of our own individual selves, in regard to the world? If so wonder not nor be dismayed, but rather let us rejoice that we may be classed in the same company as these.

PATIENCE AND FAITHFULNESS IN EGYPT

While in Egypt, Joseph displayed other favorable characteristics in God's eyes. He is sold by the slave-traders to Potiphar, the captain of Pharaoh's guard. Being favored by God, he finds grace in his master's sight and become great in his house. At this point, Potiphar's wife tempts Joseph, but regardless of his position as overseer, he never forgets the God of his youth, as testified by his answer:

"How can I do this great wickedness, and sin against God?"

Although he had suffered wrongfully and had been dealt deceitfully with by his brethren, he did not lose his love for God or his willing obedience to God's commands. Do we today accept trials or tribulations in the proper spirit? Is our mind ever attuned to God, both in times of blessing and in times of sorrow?

Even after Joseph was thrown into prison unjustly, he showed the trait of honoring God always. In interpreting the dreams of his fellow prisoners, and also Pharaoh's dream, he gave the entire glory and credit to God. It is very easy to take credit for things, large or small, even as Moses did momentarily at the waters of Meribah, but sad consequences will always follow. Let us pause and meditate upon three deep and vital scriptural principles:

1. "We must through MUCH TRIBULATION enter into the kingdom of God" (Acts 14:22).
2. "Every good gift and every perfect gift is FROM ABOVE" (James 1:17).
3. "Give thanks ALWAYS for ALL things unto God the Father in the Name of our Lord Jesus Christ" (Eph. 5:20).

FAITHFUL AND MEEK IN PROSPERITY

As we move along in Joseph's life, we come to the time when he is next to Pharaoh in the land of Egypt. He had been elevated to high position because of the wisdom bestowed on him by God. When his brethren came down to Egypt to buy corn, he recognized them and eventually made himself known to them. How easily he could have revenged himself against his brethren for their wickedness toward him! He was a power in the land, and they were mere strangers. This thought was furthest from his mind, however, for he says to them:

"Be not grieved, nor angry with yourselves, that ye sold me hither. God did send me before you to preserve life . . . so now it was not you that sent me hither, but God."

After his father's death, he comforts them again with:

"Fear not, for AM I IN THE PLACE OF GOD?"

Truly a godly statement or thought, for God says to us:

"Vengeance is MINE; I will repay" (Rom. 12:19).

This is perhaps one of Joseph's greatest characteristics—forgiveness coupled with love. Does this quality govern all OUR thoughts and actions toward our brethren? Can any test of love on our part be greater than it was for Joseph? We think not.

Joseph's life certainly contains much material for our instruction in spiritual wisdom, and much more could be said, but let it suffice now with this closing thought —

As Joseph on his deathbed in a foreign land still was sure that God would take His people out of Egypt into the land which He swore unto Abraham, Isaac and Jacob, so let us live right to the end with the unshakable confidence that Christ will soon return to deliver his brethren and set up his glorious Kingdom on this beautiful earth. —J. M.

Correspondence

SIGNS OF THE END

Beloved brethren and sisters,

We notice the nations in preparing war (Joel) are looking for events to happen about 1953-4. On looking at a map of the "Old Roman Empire," you will notice how the boundary line conforms to the present "Western Alliance"—taking in practically all the territory comprised in the Image of Nebuchadnezzar's Dream. Then there is the fact of the Jewish population of Palestine—now over a million, which is a tenth of the world's Jewish population. In a recent paper we read of 125,000 Jews preparing to leave Iraq— 60,000 having already registered. It is proposed to take them by air which, the paper says, will be the biggest airlift in history. We read in Isa. 60:8, "Who are these that fly as a cloud, and as the doves to their windows?" The whole chapter clearly shows that this was written in reference to the return of Israel, in a time of trouble. Are we not reminded of the dove returning to the Ark because it found "no rest for the sole of its foot?" The parallel is very striking—a fleet of airplanes flying as a "cloud."

The book "Trial and Error," by Chaim Weizman is a very interesting account of his strenuous battle against Jewish "assimilationists" who wanted to join in with governments and national life of the various lands they were in. If it had not been for the persecution and antagonism of the nations down through the ages, the Jewish people long ago would have ceased to exist as a separate people. The

lesson for us is that if we stand out as distinct and different, we will be antagonized by the alien, and this will keep us alive to the Truth. If we make friends with the world we shall soon be swallowed up by it. With love in the one Faith.

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

Night Unto Night

DREAMS

When men and women lie down to sleep at night, many of them dream. There are very few who do not. We do not take much notice of our dreams nowadays, because they are usually incoherent and absurd, merely the figments of an over-tired or overactive brain. But in past times it was very different.

There is no question regarding the dreams of Scriptures: they were prefigurative; they were true and important; and the attention they received was most proper. The view of dreams set forth in the Scriptures and which pervades the sacred books, is that God does sometimes make known His will to man and disclose His purpose in dreams (Job 33:14-17).

The prophet Joel also, quoted by Peter on the day of Pentecost, regards dreams as a form of prophetic intimation.

JACOB'S DREAM

In Gen. 28, it is recorded that Isaac called Jacob and blessed him and charged him not to take a wife of the daughters of Canaan. Jacob was instructed by his father to go to Padan-aram to his uncle Bethuel and procure a wife of his daughters.

On his journey, Jacob came to a certain place and stopped there for the night, because the sun was hot. He took one of the stones of the place and put it for his pillow. He then lay down to sleep and dreamed.

In his dreams he saw a ladder set up on earth, the top reaching to heaven, and the angels of God ascending and descending. The LORD stood above, and announced Himself as Yahweh, the God of his father Abraham, and the God of Isaac, and the promise to both was repeated to Jacob.

BETHEL

Jacob awoke deeply awed, and his first action brings to our notice a new and remarkable custom. He took the stone that he had used as a pillow and set it up as a monument, poured oil upon it, and called the place Bethel (House of God). He also made a vow:

"If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then this stone, which I have set up for a pillar, shall be God's house, and of all that Thou shalt give me I will surely give the tenth unto Thee" (Gen. 28:22, R.V.).

(It will be noted the Rev. Ver. modifies the unfortunate impression of a conditional character of this vow which the Auth. Ver. creates. We realize that the true spirit and intent of Jacob's vow would be better expressed in English by "inasmuch as", rather than "if").

The description of Jacob's dream is among the most beautiful in literature. It contains a wonderful imagery which in symbolism speaks to all men according to their mental and spiritual

perception. The message to Jacob is a message to all men in all ages, that the earth will yet be filled with the glory of God as the waters cover the sea.

"LADDER"

There are two points in connection with his dream which are worthy of attention. In the first place, "ladder" seems to be an unfortunate translation. We cannot imagine angels ascending and descending a ladder as we understand it. It would be difficult to say the least, for even two persons to pass one another on a ladder. But let us imagine a magnificent staircase—one worthy of the palace of a king, with the attendants passing up and down, and we can get a faint idea of the vision vouchsafed to Jacob of the staircase from earth, God's footstool, to heaven, His throne, used by the messengers of the King of Kings.

MINISTERING SPIRITS

Then we are told that the angels first ascended, as though they had been accompanying Jacob on his journey. He was without human friends, but though they were unseen, angels were present to protect and encourage him. He was thus taught that he was not alone, but watched over and attended by those "ministering spirits" which Paul tells us are sent forth to minister to those who shall be heirs of salvation.

We, too, can derive encouragement and comfort from the consideration of these things. We, too, are heirs of salvation and can be assured of God's care through the agency of those strong, wonderful beings who delight to do His bidding.

"ONLY ENOUGH"

Let us look now at the vow he made. How moderate are his requirements! How small are the desires of the man who has dared so much! All he asks is to be supplied with what is absolutely and indispensably necessary—food to sustain life, clothing to cover his nakedness. He is ready to submit to every privation and suffering so that he may be sure that he will eventually return to his father's house.

What an exhortation to us! We sing, "All I ask for is enough." DO WE MEAN IT? We ought to, because Paul has assured us that God will supply all our need. God did far more for Jacob than he asked, and Jacob on his part fulfilled his vow.

UPLIFTED FEET

So, cheered and refreshed, Jacob proceeds with a quicker step. This natural effect of a gladdened heart is lost in translation. The A.V. simply says, "He went on his journey." In the original it says, "He lifted up his feet," which in Eastern language means to walk quickly, to reach out, to be in good earnest, not to hesitate.

He probably had felt very downhearted on leaving home and separating himself from a mother's love, and this had up to this point made his steps reluctant and slow. But now—with the knowledge that God is with him and has promised to bless him—he presses forward in the early morning light with a buoyant step and renewed hope. —H. F. W.

Ecclesial News

BOSTON, Mass., U. S. A.—353 Newbury Street. Sun. Sen. 10:30 a.m.; Memorial 11:45.

A second debate with a "Jehovah Witness" was held in our hall in November. The proposition was, "The Return of the Jew to Palestine Is an Important Part of God's Plan." Sixty-one strangers were present at a very orderly meeting. As for results—all that can be said is that the Gospel of the Kingdom was preached.

Since then we have had two Gatherings—one for the distribution of Sun. Sch. prizes, and the other in March with 3 exhortations on: "The Three Bible Gardens—Eden, Gethsemane and Paradise." These were enjoyable assemblies in the company of those of like Faith.

We have occasional visits from our brethren and sisters in Worcester. Sister Anderson and bro. and sis. Rees (Detroit), and bro. and sis. Thorn. Lumley (formerly of Boston, now of Miami, Florida) have met with us around the Table of the Lord. We look forward to others visiting us during the coming summer and fall seasons. God willing, we plan a Fraternal Gathering on Sun., Sept. 10. Won't you try to visit us?

—Kenneth MacKellar (Rec. bro.), 86 Walnut St., Reading, Mass.

CANTON, Ohio, U.S.A.—2729 Ninth St. S.W. Sun. Sch. 9:30 a.m.; Memorial 10:30 a.m.; Lecture 7:30 p.m.; Tues. Bible Class 8 p.m.

It is our pleasure to report an addition, by baptism into the Saving Name of Jesus, of JOSEPHINE WARWICK, daughter of bro. & sis. H. Warwick of our meeting. She was immersed Apr. 27, 1950. It is our prayer that in the love and mercy of God she may walk steadfast unto the end and gain the prize of life eternal. Also we are glad to announce that 3 former members have joined us, having assured us that they are in harmony of thought and mind with us. They are bro. Thomas Tullock, bro. Raymond Passwater and sis. Nellie Passwater.

We have welcomed the following to the table of the Lord: bro. & sis. A. Styles, bro. & sis. W. Thomas, bro. & sis. D. Slipp, bre. H. W. Styles, D. Thomas, sis. Anne Growcott, Marjorie Shaw, Emilie Gotthardt and Helen Slipp (all of Detroit ecclesia). Bre. A. Styles, W. Thomas and D. Slipp labored for us in the Lord's Vineyard.

—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 p.m.

To our encouragement, another has entered into the Everlasting Covenant. On May 25, DOROTHY CORLETT was baptised into the Saving Name. She first learned of the Truth through the efforts of a sister from time to time while shopping in the grocery where sis. Corlett works. There are many ways in which the Truth can be quietly spread, and the occasional success of one gives heart to us all. For a long time sis. Corlett has attended every possible meeting in her eagerness to learn. May she press on to the end with equal zeal.

Our bro. Norman Styles and sis. Hazel Anderson have been united in marriage. It is a great pleasure to see the young following the course of wisdom and faithfulness by marrying "only in the Lord." Those who honor God, He will honor.

We have been saddened by the death on June 1 of our sis. William Harvey at the advanced age of 84, in Windsor, Canada, just across the river from here. She had been in gradually failing health since bro. Harvey fell asleep nearly 3 years ago, but she had managed to carry on and maintain her home, and she greatly looked forward to and enjoyed the visits of the brethren and sisters. Bro. & sis.

Harvey had been connected with the Truth in this area for well over 50 years, and we cannot help but miss them.

We have enjoyed the company in the Lord of the following: bro. Alex Higham (Portland); bro. & sis. Will Jones (Toronto); sis. Nell & Kate Livermore (Brantford); bro. A. Luard (Clover Bar, Alta.); sis. Hilda Davey & Helen Russell (Boston); bro. & sis. J. McConville (Buffalo); bro. & sis. R. Coy, bro. & sis. R. McDonald, sis. Matthews, bro. & sis. K. Passwaters, and bro. & sis. A. Stocker (Canton). Bre. Higham and Coy gave us the Word of exhortation, bro. Coy also lecturing.

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

GLENDALE, Cal., U.S.A.—5105 Hermosa cor. Colorado Blvd., Eagle Rock (P. O.—L.A. 41). Bible School 9:30 a.m.; Breaking of Bread 11; Lecture & Study Class of preceding Lecture (alternating) 7 p.m.; Thurs., Class 7:45 p.m. at home of bro. & sis. D. Warrender, 616 S. Sierra Bonita, Pasadena.

On Dec. 18 our annual children's program & entertainment was held in the afternoon. Although it rained all day, around 235 sat down to lunch after the Memorial service.

We have gained by transferal from Los Angeles: Sis. Edwina Purcell, bro. & sis. A. C. Johnston and sis. Mary Johnston. We have lost sis. B. A. Warrender to the Santa Barbara meeting. Two more of our Bible School scholars have remembered their Creator in the days of their youth and have put on the only Name given among men whereby we may be saved—even the Name of Jesus Christ—by baptism. They are: LINDA PATTERSON, daughter of bro. & sis. David Patterson, on Apr. 9, 1950, and TERRELL MAE MOON, daughter of bro. & sis. Raymond Moon, on Apr. 23. We pray that they "hold fast the confidence and the rejoicing of the hope firm to the end."

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

LETHBRIDGE, Alta, Can.—633 7th St. S. Memorial 11 a.m.; S. S. 12:30 p.m.; Lecture 7:30 p.m.; Bib. Cl. Wed. 8 p.m.

It is with sorrow that we report the death of our brother George Blacker, aged 87, on Jan. 29, 1950. He was immersed in Lethbridge 15 years ago and held fast the Truth to the end. His sister-wife fell asleep 2 years ago. He was the father of the writer, also of 3 other brethren and 2 sisters in our meeting.

With deep regret we report our withdrawal from sis. Ruth E. Batsford for marriage to a divorced alien.

We held our Annual New Year Gathering on Jan. 2, 1950. The children received prizes for their year's work in the Sunday School.

—Wm. Blacker (Rec. bro.), 1225 6th Ave. S., Lethbridge, Alta.

NEWPORT, Mon., Eng.—Clarence Hall, Rodney Rd. (opp. Tech. Col). Sundays: Memorial 11 a.m.; Lecture 6:30 p.m.

Though few in number, we are still able, through the mercy and blessing of our Heavenly Father, to keep our hall open for the proclamation of His glorious Gospel of the Kingdom to all who will hear. We extend a hearty welcome to any brother or sister who may be coming this way to meet with us around the table of our absent Lord.

Through the goodness of brethren and sisters abroad in sending food parcels, together with the help of some here, we were able to hold a Fraternal Gathering on Sat., Mar. 4. Tea was at 5, followed by the Meeting at 6:30. The subject was "True Comfort in Times of Difficulty." The speakers were: bro. P. Collin (London), "Our High Calling"; bro. D. K. Williams (Newport), "God's Careful regard for His Children"; and bro. I. Morgan (New Tredegar), "The Reward for Faithful Service."

We had the company of the brethren and sisters from Bristol and New Tredegar, together with our speaking brother from London. A very enjoyable time was had, and we were all very thankful to our Heavenly Father for His goodness in enabling us to meet in this way around those things which are surely believed among us.

—D. M. Williams (R. B.), 3 Constance St., Caerleon Rd., Newport.

SCRANTON-GLENDALE, Penna., U. S. A.—We hold our Breaking of Bread Service at 11 a.m. on Sundays.

In the past few months we have had visitors from the Hawley, Philadelphia and Detroit ecclesias. It has been our pleasure to have had the following brethren exhort: bre. H. Butler, C. George, O. Johnson, A. McKelvie and A. Sutton (Phila.) and H. Sommerville (Hawley). We are grateful to Phila. ecclesia for their support in sending to us a visiting speaker on the last Sunday of each month, and also to bro. H. Sommerville who has given his services in exhortation on the 2nd Sunday of each month. Our ecclesia is small and we have only a few brethren on the speaking list, so these services are very helpful to us.

We are very sorry to say that sis. Llewellyn's condition is still the same. It has been very hard on bro. Llewellyn to look after her. Our prayers are with them both and with all who suffer physical failures during these dark and trying days. It is trying indeed living in this present evil world with a sound body so it must be very hard to go through it with the added miseries of physical sufferings. Our prayers be for the speedy return of Christ when all these sufferings shall cease, and may entrance into his Kingdom be our lot.

—Julio Scaramastro (Rec. bro.), 1124 Luzerne Street, Scranton, Pa.

TORONTO (Kimbourne Hall), Can—480 Danforth, Toronto 6. Sun. Sen. and Eureka Class 9:45; Memorial 11; Lecture 7 p.m.; Wednesday 8:15 p.m.

We have been pleased to welcome the following visitors: Sis. Slipp Sr., bro. & sis. J. Rees, sis. Sylvia Styles, bre. J. Cady, D. Thomas, W. Pytel, bro. & sis. A. Styles (Detroit); bro. & sis. Beasley (Oshawa); sis. J. Sommerville (Jersey City); bro. & sis. Sommerville Sr. (Hawley); sis. Button, bro. & sis. Cotterell (Hamilton); bro. & sis. J. Brewis (Buffalo); sis. Edith Jones (Richard); sis. MacCharles (Windsor); and bro. A. Martin (London).

We have had the assistance of the following in exhortations and lectures: Oct., bro. H. Bradfield (Hamilton); Nov., bro. J. Brewis (Buffalo); Dec, bro. E. Cotterell (Hamilton) and bro. A. Styles (Detroit); Apr., bro. Sommerville Sr. (Hawley). We extend to them our appreciation of their labors in the work of the Truth.

Our April Gathering, we believe, was a marked success. Over 300 attended, including many from Brantford, Buffalo, Canton, Detroit, Hamilton, Lake Ariel (Pa.), London, Montreal, Boston, and Scranton. The addresses, under the title, "The Divine Plan of the Ages," were both stirring and edifying. Bro. Wheeler (Canton) dealt with "The Patriarchal Age," with lessons drawn from the Creation, the Flood, and the Fathers of Israel. Bro. Gibson (Toronto) followed with "The Mosaic Age," concentrating on the wonders of the Exodus and the message declared by the prophets of Israel. This was followed by an address by bro. Growcott (Detroit) on "The Gentile Age," dealing with the labors of the apostles, and especially Paul, in conveying the message of the Gospel to his contemporaries, and the circumstances surrounding the believers in the Gentile Age, by which they are prepared and tested for the reward of eternal inheritance in the Kingdom of God.

Our bro. D. W. Gwalchmai's address in the evening, "The Age to Come," was a fitting sequel to the earlier addresses. He stressed the events of our times as heralding the approach of God's Kingdom, and the glories of the age that lies before us, when all nations shall be blessed in Abraham and his Seed. Altogether, the occasion was one to be remembered, and an opportunity for rejoicing

with many of like Faith in the hope that has been planted within us by the belief and obedience of the Gospel.

We have gained the company of bro. C. E. Rutland (lately of Moncton, N. B.); and—by return from Boston—bro. Edward Howard Jr., who expects to be located in Toronto permanently. In addition we had the privilege of immersing Mrs. (now sis.) Stanley, wife of bro. Stanley of the Lauder Ave. ecclesia. The immersion took place in Kimbourne Hall on Feb. 22, on behalf of the Lauder Ave. ecclesia, and was witnessed by a goodly number from both meetings. The good wishes of all the brethren and sisters go with our new sister in the hope that she will gain the great prize of immortality and inheritance in Christ's kingdom.

On the other hand, we have had two reminders of mortality among us. One in the death of bro. Jackson Sr., father of our bro. G. E. Jackson and sis. Helen Boyce of London. Bro. Jackson died Mar. 14, and was buried Mar. 17 in the presence of a large company of brethren and sisters. Bro. C. Styles conducted the service, and expressed the true hope of the Scriptures—resurrection to eternal life. We also record the death of our aged bro. Seabrook, who had been living in isolation for some years. He died on Mar. 16, at the age of 86, and was buried Mar. 20, bro. Gibson conducting the service. Bro. Seabrook was immersed in 1891, and was therefore connected with the Truth for a period of 59 years.

—H. J. Newnham (Rec. bro.), 25 Pepler Ave., Toronto 6.

TORONTO (West), Can.—Orange Hall, Lauder Ave. & Vaughn Rd. Sun. Sch. 9:45 a.m.; Memorial 11; Lecture 7 p.m.; Bible Class Wed. 8:15 p.m.

We rejoice to report, since opening this additional lightstand in this large city, the immersions of: br. Ross Stanley (Mar. 21, 1945), sis. Prudence Poston (Apr. 24, 1946), sis. Sarah Roberts (Nov. 24, 1948), and sis. Ann Stanley (Feb. 22, 1950). These immersions all took place at Kimbourne Hall with the kind assistance of our brethren and sisters there.

It is with sorrow we report the falling asleep of our dear sis. Hird on Apr. 1, 1945. She fell asleep suddenly, dressed and waiting to go to the Breaking of Bread. May she wake to eat bread and drink wine anew with him in his Kingdom.

We are pleased to welcome into our midst sis. Edith Jones, from Richard, Sask. We also wish to express the comfort and benefit we have received from all the brethren who have so willingly assisted us in exhorting and lecturing.

—Chas. C. MacDonald (Rec. bro.), 1723 Dufferin St., Toronto 10, Ont.

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

BALTIMORE (Md.)—R. C. Frisbie, 4037 Edgewood St.
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.
CLINTON (Mich.)—E. Spencer, 210 Tecumseh Rd.
CORAOPOLIS (Pa.)—F. Mohr, 1524 Ridge Ave.
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.
HOLLYWOOD (Calif.)—T. Lloyd-Jones, 817 Vine Ave., W. Covina.
HOUSTON (Tex.) — W. T. Hunt, 8008 Junius Street, Houston 12.
JERSEY CITY (N.J.)—L. F. Bas, 156 Prospect Place, Rutherford, N.J.
KING FERRY (N.Y.)—H. E. Gulbe.
LACKAWAXEN (Pa.)—J. L. D. VanAkin.
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.
MASON (Tex.)—J. R. Eastman, Grit, Texas.
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, (Ore.)—A. R. Tilling, 2212 N. E. Prescott, Portland 11, Ore.
ROCHESTER (N.Y.)—C. Rodgers, Park Circle Rd., Rochester 20.
SAGINAW (Mich.)—H. W. Taylor, 1427 S. Warren, Saginaw 30.
SALEM (Ohio)—W. W. Coy, Franklin Rd., Route 3.
SANTA BARBARA (Cal.)—222 W. Carrillo St.
SELKIRK (N.Y.)—J. Leonard, Box 165, Selkirk, Albany Co.
SCRANTON (Pa.) — Julio Scaramastro, 1124 Luzerne Street, Scranton.
TOMS RIVER (N.J.)—G. Estey, 51 Lexington Ave.
UTICA (N.Y.) — B. J. Dowling, 133 Harding Place, Utica 3.
WARREN (Ohio)—T. Tullock, 1041 N. Park Ave.
WORCESTER (Mass.) — Vernon R. Brierley, 84 Birch St. Worcester 3.

"Cursing" Psalms

Some leaders in the Lutheran Reformed Church and in the Church of England and its daughters have disputed the Divine inspiration of the Psalms that speak of vengeance on the ground that such Psalms are not in harmony with the teaching of Jesus and God's mercy.

But the real ground of Inspiration is that the Psalms were held to be inspired of God by the Jewish people; that they are quoted as such by our Lord and his apostles, and have been handed down as inspired from the days of early Christianity till now.

But ARE they "cursing" Psalms? If they had merely been composed as a splenetic outburst by David on his own personal enemies, the case would be very different. But no one would call the judgment-seat of Christ a place of cursing because the rejected are told, "Depart from ye, ye cursed."

David spoke as a PROPHET OF GOD, and he pronounced—not a private curse—but a judgment of God. He was the organ or instrument of the Deity setting forth judicial sentences. Let all who in any way find fault with these Psalms, or any part of Holy Writ, beware lest to their confusion they be found to have blundered into that most serious of all sins—blasphemy against God's holy Spirit. Our wisdom is to humbly learn from God's Word, not to judge it.

The God that blesses in one Psalm is the same God that curses in another. So it was upon Gerizim and Ebal:

**"THESE shall stand on mount Gerizim to BLESS . . .
THESE shall stand on mount Ebal to CURSE" (Deut 27:12-13).**

And as for God's mercy, let them study it in its scriptural setting, instead of dictating to God from the viewpoint of the natural mind of the flesh. Let them ponder:

"O give thanks unto the Lord . . . to Him that smote Egypt in their firstborn: for His mercy endureth forever" (Psa. 136:- 1, 10).

The Egyptians would hardly call this mercy, but is the benighted Egyptian viewpoint the one by which we should be guided?

We see no disharmony when we are spiritually enlightened and realize —

"The mercy of the Lord is from everlasting to everlasting upon THEM THAT FEAR HIM . . . to such as keep His covenant, and to those that remember His commandments TO DO THEM" (Psa. 103:17-18),

God is just, and divides between the godly and righteous on the one hand and the ungodly and unrepentant on the other. His prophets pronounce His judgments and call attention to the CONDITION of His mercy toward those that seek His face. —G. H. D.

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