

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

Editorial	Inside Front Cover
The Lampstand and the Olive Trees (Bro. Thomas).....	161
The Beauty of the Love of God (Bro. Roberts).....	164
Signs of the Times.....	167
Is There Joy of Service Among Us?.....	170
Los Angeles “Nature of Man” Debate (No. 9).....	175
The Brother of Christ: His Joy and Gladness	179
The Rechabites	183
Correspondence	186
Feeding the Lambs	188
Ecclesial News: Detroit, Flaxcombe, Hamilton, Hitchin, Newport, Oshawa.....	189
Ecclesial Directory	Inside Back Cover
<u>By This Shall All Men Know</u>	<u>Back Cover</u>

CHRIST IS COMING AND WILL REIGN ON EARTH

Editorial

The work of Dr. John Thomas, during the middle of the nineteenth century, which resulted in the revival of the One Faith and Hope of the Gospel, is of such magnitude that only a few seem to have the mental capacity to fully appreciate its greatness. In Elpis Israel, and Eureka, we have the Truth revealed in all its purity. This labor of love has no equal in the world today. It has drawn aside the veil of superstition by which Christendom is shrouded, and made the Bible a living book from which the sunlight of God's Truth has shined into our hearts, and opened the eyes of our understanding. What a wonderful heritage is ours! Strange as it may seem, however, the effect has not been the same upon all believers. Paul foresaw this in the first century when he spoke to the elders of the ecclesia in Ephesus and warned them that "Of their own selves should men arise, who would speak perverse things in order to draw away disciples after them." The word "diastre" here translated "perverse" means to turn diversely, or perversely, i.e., turned the wrong way and, therefore, does not necessarily signify the use of erroneous teaching. In fact, one may draw away disciples after him for various reasons.

Aside from erroneous teaching, one of the greatest causes of ecclesial disruption is the desire on the part of some for primacy. They do not like to acknowledge that it is possible for some other person to have greater power of perception. As they gain in knowledge they become jealous of the place that John Thomas occupies in the household of faith, and they begin to work out a plan whereby attention will be directed to them. If they cannot have their own way, they withdraw from the body and endeavor to set up a new fellowship in which they can be pre-eminent. As they proceed to carry out their predetermined plan, they grasp at every straw that floats by while they struggle in the fen they have created.

It is possible, but is it true that the Truth has no power in our midst to preserve us from confusion? Is it losing its divine fire and transforming energy among us? As a brother said recently, "We can see the shortcomings in others efforts, but who can untie this Gordian knot that is slowly strangling the Spirit in the ecclesias?" What has happened to us? The very thing that Paul stated would happen. From among our ownselves, men have arisen and spoken perverse things for the specific purpose of drawing away disciples after them, and many of the body have blindly followed some of these leaders and brought upon us the fragmented fellowship that exists today. Can anything be done about it? We believe that something CAN be done. But no one brother can do it alone. It will require the united effort of many of us. Our job is a difficult one, but it is our determined purpose to stir up the Berean fellow ship, to encourage and comfort it, to endeavor to build it up and give it unity. We shall also strive to make it conscious of its high calling and responsibility, and do all in our power to prevent it from becoming just another respectable religion of convenience.

Today "the whole world lieth in wickedness," and even now, as these words are being written, some parts of the world are suffering the ravages of war, and in the rest of it men's hearts are failing them for fear. The Kingdom of God is the only cure for the world's ills—the very thing that it needs to soothe the breaking hearts of the afflicted—a remedy which men are feverishly seeking in vain to provide for themselves. But we know what these things portend. Let us, therefore, who walk in the Truth, do so as becometh children of light, having compassion one of another, being knit together in love, that when Jesus returns we may be found of him in peace among ourselves. —EDITOR.

The Berean Christadelphian

Please send all communications to the Editor—

G. A. Gibson, 294 Glebeholme Blvd., Toronto 6, Ontario, Canada

Vol. 38, No. 6

June, 1950

The Lampstand and the Olive Trees

By brother John Thomas

The Four Carpenters (of which Zerubbabel is an element) are to "cast out the horns (powers) of the Gentiles" from the land of Judah (Zech. 1:20-21), and are therefore to level this great political mountain (4:7). Now the resurrection of the dead is necessary for their (the Carpenters') development. Therefore, their resurrection is dramatically foreshadowed by Zechariah (himself another constituent of the Four) being awakened by the Angel.

"The angel that talked with me came again, and WAKED ME, as a man that is wakened out of his sleep (4:1).

So what he saw after he awoke is to be referred to the time after the resurrection. Being awake, he saw a Seven-Branched Lampstand of gold, standing between Two Olive-Trees. A branch from each tree was connected with the lampstand by a golden pipe, making Two Branches and Two Golden Pipes. Through the pipes the golden oil was transmitted from the branches to the bowl of the lampstand for the supply of the Seven Lamps.

The prophet was told that "these Seven" are the Eyes of Jehovah which run to and fro through the whole earth (as the horsemen in the myrtle-grove are said to do—1:10). And that the olive branches are the Two Anointed Ones that stand beside the Adon (or "Lord") of the whole earth.

THE MEANING OF THE SYMBOLS

By the light of the New Testament we are able to arrive at an understanding of this enigma, which symbolically represents THE NATURE AND CHARACTER OF THE POWER that is destined to "establish and make Jerusalem a praise in the earth" (Isa. 62:7). The symbol as a whole is an apparatus of brightness. The Golden Oil, burning upon the 7 burners (styled in Rev. 5:6, "Seven lamps of fire burning before the throne"), is the SPIRIT OF GOD. In its sevenfold distribution it is styled in Rev. 6:6, "Seven eyes, which are the Seven Spirits of God sent forth into all the earth."

Hence, that which is accomplished "in all the earth" (namely, the leveling of the great Babylonish mountain and the bringing-forth of the Head Stone to lordship over the whole earth—4:7) is "not by army (margin), nor by power, but by MY SPIRIT, saith Jehovah of armies" (4:6). Jerusalem will never attain to her destined exaltation as Jehovah's throne by the mere prowess and strategy of an Alexander or a Napoleon. It is to be accomplished by "Zerubbabel," in whose hand is the plumb line, which identifies him as the Builder of David's broken-down tabernacle (Amos 9:11)—of the "City which hath foundations, whose Builder and Maker is God" (Heb. 11:10).

"BORN OF THE SPIRIT"

But shall this post-resurrectional work be performed by Jehovah's Spirit UNCLOTHED?—by pure, naked Spirit? The answer from the testimony before us is—By no means. "That which is born OF the Spirit IS spirit" (John 3:6). Abraham, Isaac, Jacob, Joshua the High Priest, Zerubbabel, and all the prophets (which includes Jesus and the Apostles), together with "many from the east, west, north and south" (Luke 13:28-30) will be BORN OF THE SPIRIT in the resurrection, and will therefore BE "Spirit," as Jesus now is. "When he (Jesus) shall appear, we shall be like him, for we shall see him as he is" (1 John 3:2).

By Spirit in ORGANIC MANIFESTATION the face of the world shall be changed, and Jerusalem shall be made to shine, for "Her Righteousness (see Jer. 23: 5-6; 33:15-17) shall go forth as brightness; and her salvation (that which effects her deliverance) as a LAMP that burneth" (Isa. 62:1).

JESUS THE LAMP

This organic manifestation of the Spirit is represented by the Lampstand, its Bowl on the top, the Seven Pipes projecting from it, the Seven Burners, the Two Olive-Trees, the Two Branches of the same, and the Two Golden Pipes passing from the branches to the bowl. We are told that the Seven Burnings are the Eyes of Jehovah (4:10), which leads to the conclusion that the Lampstand, with its Bowl and Pipes, is representative of Jehovah as manifested in David's Son and his brethren.

This conclusion is ratified by Psa. 132:17, "There (in Zion— v. 13) I will make to spring a HORN for David. I have prepared a LAMP for My anointed." David was Jehovah's anointed. David's Son and Lord—JESUS—is the Lamp Stem, and the Lamp Bowl (or Reservoir) of the Anointing Spirit, which is thence distributed to the Seven Burners.

HIS BRETHREN THE BRANCHES

"Ye are the BRANCHES," said Jesus to his disciples, "and severed from me ye can do nothing" (John 15:5). This is true, whether Jesus be regarded as a Vine, or as a Seven-Branched Lampstand. The branches of the Olive-Trees are connected with the Bowl by the two golden tubes, which makes them thus branches of the Lamp.

The Olive-Tree symbol points to (1) Israel after the flesh and (2) Israel after the Spirit, in their post-resurrectional relation to the Lamp of David's house. "The iniquity of that land being taken away in one day" (Zech. 3:9)—then, says Jehovah (Hos. 14:5-9), "Mine anger is turned away from him. I will be as the dew unto Israel. He shall blossom as the lily, and strike forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the OLIVE-TREE. Ephraim shall say, What have I to do any more with idols? WHO IS WISE, AND HE SHALL UNDERSTAND THESE THINGS?"

THE TWO TREES—JEW AND GENTILE

Here, then, is one olive-tree—Israel in post-resurrectional relation to the Lamp of David's house. The OTHER is the Wild Olive-Tree, also in its post-resurrectional relation to the same. In Rom. 11: 17, Paul tells us that the GENTILES are represented by this tree. Thus we are left without doubt as to the two olive trees.

But Zechariah saw something more in detail than the two Trees and Lamp. He saw also "two olive branches" and "two golden tubes." By these branches and tubes a connection was established between the Lamp-bowl and the two trees. The golden-colored olive-oil is exuded from the two branches through the golden tubes into the Lamp-bowl, from which it is combusted through the Seven Burners, for the illumination of all the nations of the earth—then "blessed in Abraham and his Mystical Seed," which is Christ and all in Him (Gen. 22:18).

THE SEPARATED "SONS OF OIL"

Zechariah was told (4:14) that these two branches represented the Anointed Ones, or "Sons of Oil," standing before the Ruler (Adon) of all the earth. In other words, these two branches represent the saints, who are separated, first, from the ISRAELITISH Olive-Tree, and secondly, from the GENTILE Olive-Tree (by nature wild).

The two BRANCHES are not to be confounded with the two TREES. The trees are not the Anointed Ones, but only the nationalities from which the two Branches are developed. These two Branches stand before the Ruler of all the earth. They rule with him as kings and priests (Rev. 5:10; 20:4), being all anointed with the Holy Spirit from the throne of the Invisible Father. He fills them with His Spirit. In fact, they ARE His Spirit corporealized into a multitude of living, incorruptible and intelligent personages. "That which is born of the Spirit IS Spirit—the multitudinous Spirit-Man.

The Lamp and Olive-Trees, then, are an organization of Spirit manifested in the Saints and nations of the earth blessed in Abraham and his Seed, after the resurrection—the Spirit in full evening-tide manifestation (Zech. 14:7). If this be understood, the connection between the question and answer in Zech. 4:5-6 will be readily perceived. The angel asked the prophet if he knew what the Lamp and Olive-Trees signified. He replied, "No, my Lord."

THE GREAT MOUNTAIN DESTROYED

The angel said no more about them at that time, but proceeded to remark, "This is the word of Jehovah unto Zerubbabel, saying, Not by power (armies), nor by strength, but BY MY SPIRIT, saith Jehovah of armies." That is (as indicated in the 7th verse), there will exist contemporary with the resurrection—when Zerubbabel shall stand up again—"a great mountain" in the political world, which is to be reduced to a "plain."

But this will not result by the power and strength of Israel under any organization THEY might constitute, for at that crisis their power and strength will have been utterly scattered. It will be accomplished by Jehovah's Spirit, which will raise Zerubbabel and his companions from among the dead to be captains of Israel together with the living believers. This Spirit will be the strength and power energizing them all to the complete reduction of the GREAT POLITICAL MOUNTAIN of the Gentiles to the level of a summer threshing-floor; even to cause to go forth the Head, or Chief, Stone, with shoutings of "Grace, grace unto him!"

The Beauty of the Love of God.

By brother Robert Roberts

The great object of the knowledge of the Truth and of the exercises and experiences associated with it, is to bring us to the love of God. The object will be realized as regards that final selection of individuals from mankind who will constitute in their totality, "a Generation of the Race."

What a beautiful result to achieve in such a select multitude! The intellect can conceive no higher accomplishment than that the eye should be opened to, and the heart overawed and warmed with loving reverence for, the Root and Source of all creation. It is interesting to see men in love with beauty of any kind: whether it be beauty that strikes the eye, as in landscape or flowers, or that strikes the mind, as in the microscopic revelation of the structure of vegetable or animal tissues or the chemical discoveries of the constitution of things.

It is, in fact, a principal defect in mankind today that their interests go IN, instead of coming OUT. Their minds are filled with feelings and impressions about themselves, instead of being filled with pictures and admirations of the great and wonderful things without number that are outside of

themselves. It is better, a thousand times, to see a man with a hobby (even if it is nothing higher than studying birds' eggs or butterflies), than to see him responsive only to carnal, passing matters affecting his own poor, ignoble self.

THE KNOWLEDGE OF ALL KNOWLEDGE

But, after all, there is no amount of interest in natural things that can do for a man what requires to be done in the way of fully developing the nobility that belongs fundamentally to him as a being formed in the highest image in the universe.

Nothing can satisfy and beautify him to the height of his measure short of the knowledge and reverence of his Creator. This is surely THE knowledge of all knowledge! Man rises to his highest development when he reaches the lowest point of self-renunciation in the adoration of the Eternal and the Supreme—"of Whom, and through Whom, and to Whom, are all things."

Chemistry is fascinating: botany is engaging: geology is engrossing: astronomy is overpowering. But these things cannot draw out all that belongs to man. They appeal only to the bare intellect: and man is more than just intellect. His highest faculty (when his powers are fully developed) is to revere, to adore, to wonder, to repose faith, to follow a standard of duty and service.

THE HIGHEST HUMAN FACULTIES

These faculties form the highest part of his brain, and nothing short of God can provide them with their proper exercise. Mere knowledge is too limited for them. You cannot venerate the elements of chemistry; you cannot adore the beautiful patterns of vegetable structure; you cannot learn of duty from the stellar splendors of the sky. These things do not ennoble us, in the true, full sense of the word.

God, and God alone, supplies our need. And when we get Him, we get all the rest as well, for they are His handiwork, the expression of His power and wisdom. It is impossible for a fully developed, rational mind to contemplate God without loving Him. All His attributes compel love in the highest form. We ponder them a moment.

GOD IS LIGHT

He is light. John says, "This is the message which we have heard of Him and declare unto you, that God is light, and in Him is no darkness at all."

We may take this in every sense: it is true in them all. It is true physically. He is light in His Own glorious Person, and He dwells in light. "He covereth Himself with light as with a garment." The idea comes to us—not only as a declaration—but as a thing illustrated in many ways. All the manifestations of God upon earth have been associated with light. From the earliest to the latest—from the flaming sword in Eden to the visions of John in Patmos—the same feature is constant.

The glory in the Tabernacle, the glory on the summit of Sinai, the glory of the angels as they appeared from time to time, the glory of the Lord Jesus on the Mount of Transfiguration, the glory—above the brightness of the sun—that felled Saul of Tarsus near Damascus when the Lord appeared to him, all tell us of a Source of Glory which must be more glorious than all—even the Father of Glory!

What a sublime idea is this! How it enlarges our poor capacity for adoration and praise! We shrink from darkness; light draws and interests. How dreadful would be the idea of a dark God! How glorious that He is light, and that in Him is no darkness at all. We are comforted, and soothed, and gladdened, by the thought that He is the fountain of all brightness and glory.

GOD IS WISDOM

He is light in the secondary sense as well. We speak of a man's mind being dark, and there are "ways of darkness" in which evil men walk (Prov. 2:13). "Men of light and leading" are men of understanding and wise guidance. "Who hath directed the Spirit of the Lord, or—being His counsellor—hath taught Him?" (Isa. 40:13). When we add this glory of underived and perfect wisdom to the glory of the Father's person, we fill up the measure of excellence which calls forth the highest and most gladsome praise.

That God is light is glorious—but we need something else. We need another fact to make worship complete, and we find it in the other revelation—that God is love. Light alone might blind and wither our poor mortal hearts. Love soothes and comforts, and opens, and draws, and builds up the heart. No one is insensible to its influence who is not sunk below the lowest level of humanity. The love—even of a fellow-creature—is acceptable. But what are we to say of the love of the Almighty Sustainer of heaven and earth!

We have had so much fighting to do that we may not have been able to give a large enough place to this love in our contemplation. But why starve ourselves? The feast is spread. The assurances of God's love are very abundant, and very specific. They stand in the very front of the Gospel. Jesus tells us that the whole fact of his appearance was due to this very cause—that God loved the world.

"THE FATHER LOVETH YOU"

He told his disciples that it was not necessary for him to pray to the Father for them: for "the Father Himself loveth you, because ye have believed that I came out from God" (John 16:27). He loves those that love Him and rejoice in His ways; but His love goes even further than this—

"God commendeth His love toward us in that, WHILE WE WERE YET SINNERS, Christ died for us."

Love is the inseparable attribute of His nature, which is Spirit, Light, and Power. It moves Him to devise good for the creatures of His hand. He has no delight in the death of a sinner, nor in the suffering of evil. "He doth not willingly afflict the children of men" (Lam. 3:33). He forces Himself to, so to speak, for the accomplishment of ulterior objects of goodness.

EVIL IS CONTROLLED FOR GOOD

He is as much love as He is light and power. We see it in the constitution of things around us. There is much apparent evil, but even the evil is found to be regulated by beneficence. Evil is the result of the disorder caused by sin, but God controls it to serve the ends of His ultimate loving purpose.

God in His works, God in His Word, is love—working its objects through the very circumstances that sometimes seem to be the opposite. How greatly we should rejoice in the fact! He might have been the reverse of love, so far as we had anything to do with it. We might have come into existence to find the Universe in the hands of a Being who found delight in surrounding Himself with all sorts of hideousness, and conditions of suffering. Instead of this, it is in the hands of an Ineffable Father of Lights, Who aims at filling it (and will accomplish His aim) with beauty, and delight, and glory, for evermore. Let us rejoice in Him!

Signs of the Times

THE "TENTH" AGAIN

The Anglo-Israel Assn. recently published these figures: —The Jewish population is now 1,100,000, and 11 million remain in countries outside Israel. Of these latter, 5½ million are in U. S., 3½ million in Russia and her satellites, 1 million in the British Commonwealth, and 1 million scattered elsewhere. Today the newer stream of immigration is pouring in from the Moslem countries of the Middle East and North Africa. Present indications are for the rise of Palestine Jewry to 2 million within the next few years. The Assn. says, "One-fifth of the Jews of the world will be in Israel within less than 2 years." Will things go on, now that the tenth is there, or has the time come for great changes to occur? Watch, brethren! Be ready!

IN UNBELIEF

A Jewish writer, Arthur Koestler, has just published a book expressing the general viewpoint of modern Israel. He says, "Political thought has now to supersede, as a unifying influence, the old Mosaic influences. Israel must work with the U. N. for world peace and good, and give up the idea of converting the world to Jewish ideas and religious thought." In other words, Israel must abandon the Messiah-hope and must place its faith and trust in U. N.! How little Israel has changed since her wicked kings and false prophets were practicing and preaching these same doctrines in justification of their "modern" forms of worship and their alliances with Godless Egypt, Syria, Assyria and Babylon! The barren vine—"We have no king but Caesar"!

JUVENILE CRIME

Paul warns us, in his second letter to Timothy, of the kinds of evil that would be rampant in the last days. Among them—"Disobedient to parents, unthankful, unholy, without natural affection." Much "research" today is devoted to the problem of juvenile delinquency. Learned men, as the results of elaborate investigation, are solemnly bringing to light the most obvious and elementary of conclusions, which any simple student of the Bible could have told them with ease. One of Britain's "greatest" experts in "psychology" recently declared that the present appalling social conditions are directly caused by (1) The loss of religious faith and the abandonment of the practice of religion, (2) The decay of family life, and (3) The evil example of OLDER PEOPLE in immorality and lawlessness.

REARMAMENT OF WESTERN GERMANY

In face of the movement of Russia in its control of Eastern Germany and Poland, the West is confronted with the possibility of a Russian invasion of West Germany and the active co-operation of the Communists there with such an invasion. The prophetic Scriptures lead us to examine the last world position before our Lord's advent with great care. The great strength of Communism in France is one factor that it is impossible to ignore. Imperialist commercialism, which built the great colonial empires of France and Britain on the blood and misery of oppressed peoples, is cowering before the whirlwind of the restless masses, stirred up by the will-o-the-wisp of Communism—the same evil imperialism in another garb.

The present tendency of the U. S. and Britain is to attempt to unify Europe and bring into the defence line the military strength of the re-awakened German people. Prophecy, and brother Thomas' understanding of it—which is on the whole uncanny in its accuracy —appears to require just such a unification of Europe, to be joined, at the proper time, through Germany to Russia. What is the significance of the moves to unify Europe, particularly the effort to create one great, all-powerful coal and steel cartel?

The New York Times, under the heading "Ruhr Barons Continue to Boss Ruhr Industry," says, "With few exceptions, they are the men who ran the Ruhr in the past . . . The Ruhr 'barons' keep looking over their shoulders for possible business with the East. That was where the Ruhr traditionally sent large quantities of steel. There is little doubt that the West Germans will (in the 'unification' negotiations) press for a freer hand to do business with Eastern Europe."

Coal and steel are the heart of military power. The same old military imperialists control German coal and steel. German coal and steel dominates the European picture. They are straining for freedom from Western controls, and renewal of lucrative trade with the East. And the West, in their blindness, are playing right into their hands, unifying Europe into a package to be handed over to the German coal and steel 'barons' who willingly did business with Hitler, and would have no more scruples about Stalin, if it were to their profit.

REDS AT THE BACK DOOR

A London Daily Mail correspondent in Siam writes: "Communism today, like Nazism 12 years ago, is ON THE MOVE in Southeast Asia, confronted only with hesitating and divided resistance . . . It is against the back door in East Asia that Russia's next push is likely to be made." Combine together Hab. 2:5-6 with Jesus' words about the sea and the waves roaring in the last days, and we have a picture of the Russian Bear "gathering to himself all nations" by stirring up the poor and oppressed with subtle propaganda and enticing promises. Who is most to blame—the opportunist Russian deceiver, or the greedy selfishness of the previous exploiters who have created such a fertile ground for the Red seed? "Let the potsherders strive with the potsherders of the earth."

BRITAIN AND THE NEAR EAST

Elpis Israel should be most diligently studied today to get the right perspective, and to avoid getting the immediate present out of proportion. The unwillingness of Gladstone in 1880 to even contemplate an entry into Egypt must be remembered in the light of brother Thomas' conviction 30 years earlier that Britain would be forced against her will to take Egypt. Within a very few years Gladstone was compelled by circumstances to occupy Egypt. He assured Parliament that as soon as order was restored, Britain would withdraw. At the following election, in 1885, he made similar promises. The plans of men mean nothing, for "The Lord God ruleth in the kingdom of men, and giveth it to whomsoever He will."

TURKEY

After 25 years of what can properly be described as dictatorship by two very powerful men, a general election has finally been held in Turkey, and the Opposition or "Democratic" party has taken overwhelming control. Turkey is one of the key spots in the final act of Gentile times. She must fall into the Russian orbit. Now that the strong hand of dictatorship is withdrawn, can we expect to see Turkey, like France, torn and weakened by political confusion?

PALESTINE

Israel is still faced with great problems. Finance, export trade, and the constant inflow of Jews from other lands—mostly in poverty—are among the great questions of the hour. But we note with marvel two great facts—(1) the strange, irresistible, driving force that compels them to accept and encourage and welcome every Jewish immigrant, regardless of the practical difficulties created by the vast and endless procession, and (2) the obvious hand of God in the matter, without which the whole Israel picture of the past few years would be fantastic and unbelievable. But still they are stiff-necked and blind!

THE RESURRECTION vs. THE IMMORTAL SOUL

In the great battle between divine truth and human error, the RESURRECTION is the mighty, unshakable bulwark of sound doctrine. And the heathen theory of the immortality of the soul is the root and foundation of all religious error. It is a striking sign that such men as the so-called "Rector" of Birmingham, considered a great religious leader, concentrate their efforts on demolishing and discrediting the belief in the Resurrection, as scripturally taught. He declares, "The disciples knew they would never see Jesus again on earth in his physical form." The physical, bodily resurrection of Jesus Christ is a vital and fundamental truth. All the subtle forces of godlessness, under the guise of "modernism" and "advanced thinking," are seeking to destroy it. —WATCHMAN.

EXHORTATION

Is There Joy of Service Among Us?

Beloved brethren and sisters in Jesus, it is more than mere coincidence that Luke begins his third chapter with an outline of the names of the current great ones who ruled over men, from Tiberius Caesar on the Roman throne to Caiaphas the Jewish High Priest—and then adds:

"The Word of God came unto John the son of Zacharias, IN THE WILDERNESS."

Rome—with all its power, pomp, and so-called culture: ever boasting of the wisdom of its senators and the justice of its legislators. YET—the Word of God came unto John—IN THE WILDERNESS. We ask you if you do not see a remarkable parallel in the circumstances of the birth, mission and message of John the Baptist, and OUR work, message and expectation today?

God works through what appear to the world to be the weakest links. He works to the abasement of pride and to the humbling of all flesh. John the Baptist, like Jesus, was a "root out of a dry ground," and the Word of the Lord was precious in those days, as in the days of Samuel. Yet an old priest, fervently trying to keep the lamp of God alight in the midst of the darkness of a backsliding and rebellious nation, was the subject of angelic visitation.

"WE THAT ARE ALIVE AND REMAIN"

Of Zacharias and Elizabeth, Luke's testimony is that they were both "righteous before God and walked in the commandments and ordinances of the Lord blameless." Surely there is a remarkable parallel here. Today the light of Truth is almost obscured by the glare of national and international events, and the voice of Truth greatly weakened because of the tension and stress of the times. Yet the apostle Paul writes of —

"We that are ALIVE AND REMAIN unto the coming of the Lord" (1 Thess. 4:17)

—indicating that there WILL be some waiting for the consolation of Israel and looking for the kingdom right up to the end. It may be asked, "To whom will Christ reveal himself?" Not unto kings, rulers, educators, or the great men of Church or State, but rather to those few brethren and sisters scattered abroad who first apply the Word of Truth to their OWN lives, and then labor together to uphold the love, mercy and purpose of God before their fellowmen. An ecclesia here, a brother or sister in isolation there, all engaged like Zacharias in keeping the light of Truth burning—they will hear the welcome voice:

"Behold the Bridegroom cometh! Go ye forth to meet him!"

Brethren and Sisters, there is one thing that is necessary: that we endeavor to so order our lives that we may, in so far as possible, be "righteous before God and walk in the commandments of the Lord blameless."

MAKING READY A PEOPLE

Following the narrative, we still see a remarkable comparison. John's mission was to "prepare the way of the Lord." One is inclined to think of the words on the cover of the Berean to the effect that its various activities are undertaken "to help make ready a People prepared for the coming of the Lord." All our efforts in the Truth and all ecclesial activities should have this end in view, and the ecclesia cannot engage in any activity which has no apostolic precedent without seriously impairing this great work. If we are to continue to be as a "city set on a hill" we must continue to let our voice be heard in the wilderness of the people. Give the Truth the widest possible utterance, and say to our generation, "Prepare ye the way of the Lord."

The manner of John's life, his moderation, his asceticism, his modest apparel, and above all his message, was responsible for the rise and fall of many in Israel, for the axe was laid to the root of the tree. His courage, his faith, his hope and determination are reflected in the Master's statement that among all the prophets there has arisen none greater than John the Baptist. John's life and message made a great impression on many, and they flocked to his baptism from all walks of life, but as to whether the impression was lasting depended on the fruits of repentance. What a wonderful opportunity is afforded us to reciprocate the love of God toward us by engaging in the many branches of the Truth's activities, knowing that all labor in this direction carries with it a redeeming future —

"For blessed are those servants whom the Lord when he cometh shall find so doing" (Luke 12:37).

There is something more than baptism necessary to prepare the way of the Lord, as the people were informed by John:

"He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." (John 3:11).

This is a divine injunction, greatly elaborated on by our Master and the apostles. Paul exhorts us to "spend and be spent" in the service of the Truth. The lesson of the rich young ruler teaches us that we should be prepared to offer all that we have on the altar. We might at first reason that these sayings of John, and afterwards spoken by Jesus, are unreasonable. There is for instance the statement in Luke 14:27-33, —

"And whosoever doth not bear his cross, and come after me, cannot be my disciple. . . . So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Upon reflection however, these are but exhortations to us to attain unto the spirit-filled life. Jesus said his yoke was easy and his burden light. We could ask, "Is there enough joy of service in the brotherhood?" Is there a possibility we are thinking a little too much of ourselves, of our attainments, of our immediate future, comfort and welfare, and the wherewithal shall we be clothed, and neglecting the Kingdom of God and its righteousness? Have we tried losing ourselves in the service of the Christ and the Truth? Have we tried visiting the sick and widows in their affliction? Have we tried to comfort, cheer and uphold those who sit alone because of the Word? Have we tried to bear one another's burdens? If so, then will our light rise in obscurity and our darkness be as the noonday (Isa. 58:10).

Brethren and sisters, to understand our capabilities and the work we, are suited for in the Truth, and to pursue it with all our heart, that is what the Master meant. The apostle Paul wrote of

those whose good works go before to judgment and of those whose works follow after. There are those such as exhorting, lecturing and presiding brethren, whose works in these capacities are open and apparent, but moving amongst the brotherhood will convince us that much work is being done secretly and in quietness, and like as in the days of Solomon the house of God is being built, and the sound of the workman's hammer is not heard.

Some are very capable at writing letters. "To do good and communicate," writes the apostle, "forget not, for with such sacrifices God is well-pleased." There are others skilful and able to speak a word in season to him that is weary, and thereby have comforted and upheld many. We can ask ourselves the question: Have we found our level in the Truth? If so, we shall find joy, happiness and contentment in it. For "if there be first a willing heart, it is accepted in that a man hath."

"SEND WHOM THOU WILT SEND"

God had demonstrated his great power before Moses and assured him of divine presence, and had commanded him to go forth with full assurance, and had equipped him for the great work ahead. But Moses lacked confidence. He began to weigh the power of God with what he thought was his own natural ability.

"O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue." (Ex. 4:10).

After being again assured of the divine power and presence, he was moved to exclaim —

"O my Lord, send I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses," (Ex. 4:13).

And because of Moses' reaction to the divine call, he was forced to rely to some extent upon a man weaker than himself. Again we ask: Have we found our level in the Truth? It may be upon those members who seem to be less comely, God will bestow the more abundant honor. If, again, as the result of ecclesial arrangement, guidance and direction, the united efforts of brethren and sisters are brought out, surely it is like the extraordinary spectacle of powerful searchlights all focused on one spot in the darkness of the night. To lose ourselves in the work of the Truth, this is what our Master meant. Surely, if we do this, we will be forsaking all that we have, for what time, inclination or desire would we have for the world? In Matt. 13:44, we read:

"The kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth ALL that he hath, and buyeth that Field."

Brethren and sisters, we have found the Truth, and have reasoned within ourselves that the reward is something to be greatly desired, but how much progress are we making in the PURCHASE of the field? The man in the parable realizing that the treasure could only be obtained by purchasing the field was willing to sell ALL THAT HE HAD in order to obtain it. There was no pressure extended. It was a willing, free and spontaneous enterprise. He had correctly appraised the value of the treasure, and in proportion as he was making himself empty in order to make the purchase, it became more precious in his mind, for we read:

"And for joy thereof, he goeth and selleth all that he hath."

My brethren and sisters, IS THERE ENOUGH JOY OF SERVICE AMONG US? Every brother and sister will give a different price for the field, but note how important the right attitude and state of mind is! "And for JOY thereof goeth and selleth ALL that he hath, and buyeth the field." We could ask ourselves: How much is the field costing US? How much of OUR substance and time are we giving to the Truth? Could it be we are keeping back part of the price? This is something for each one of us to

determine. Some of us may not be satisfied with past efforts. If so, let us forget those things which are behind, and resolve that we will turn to full spiritual account the days that are before us.

CUT OFF IN HIS STRENGTH

Looking again at the life and mission of John the Baptist, there is a sense in which the prophecy of Isaiah could apply to him:

"For who shall declare his generation, for he was cut off out of the land of the living:"

John was not satisfied that one section of the nation only should hear his message. He carried the moral force of righteousness to the high places of the earth, and this cost him his life, for Herod put him in prison, and eventually ordered his execution. Here again is an instance where God works in a way quite reverse from human expectations, that a great voice should be silenced in Israel, and a righteous man should be removed right at the time when he was at the height of his zeal, power and natural ability. We may be at a loss to understand why the firm, steady and stable hand of a brother or sister is removed by death just at the time of their greatest usefulness. We have to conclude that just as in the case of John the Baptist, their work was done and their mission accomplished. Yet it carries with it this thought—not one of us is guaranteed the full span of life, and this is added reason why we should redeem the time and work while it is called day.

A study of the record leads us to believe that John had led a sheltered and secluded life. The Holy Spirit was with him from birth, and his parents walked in the fear of the Lord and he himself a son of Levi. There comes a time in the life of us all when, like John, the wall with which we are hedged about seems to have been taken away, and the house which we have built seems to be falling around us. Surely, John must have thought he had spent his strength for naught, and the labor of his life was in vain as he waited execution in the prison, until he received the comforting assurance from the Master that the Truth of God was marching on. Sheltered and secluded indeed, yet few men have been tried so severely or sifted as completely.

THE TRUTH MARCHES ON

Brethren and Sisters, it is not all sadness and self-denial. There is the joy of fellowship, the joy of service, the joy of companionship in the Truth and the joy of expectation. Of Jesus it is written—

"Who for the joy that was set before him endured the cross, despising the shame." (Heb. 12:2).

Before him was suffering, tribulation and death, yet his faith and hope were so great, and his joy so full that they sustained him. Finally, my brethren and sisters, let us consider these men—Jesus and John—lest we be weary and faint in our minds. Let us endure with patience our light afflictions which are but for a moment, and gird ourselves for the work of the Truth, so that when Christ returns we may all hear that welcome voice — "Enter thou into the joy of the Lord." —W. T.

Los Angeles "Nature of Man" Debate

INSTALMENT 9

Bro. Aue's 6th Address (Closing Speech of 3rd Night)

All Scripture testimony—as witnessed by such men of God as Moses, David, Job, Daniel, Peter, Paul, and many others—teaches that man is MORTAL and subject to death; that in death man has no hope of reward of life in any form or manner except by RESURRECTION from the dead by Jesus Christ. Thus man, until resurrected, has no entity or being. The Scriptures plainly teach that the

resurrection takes place at Christ's RETURN TO EARTH. Christ has not yet come. Therefore the dead have not yet been resurrected. Both faithful and unfaithful are still in the grave, unconscious, awaiting the command to rise from the dust. Following the resurrection of those who are accountable to God, there must of necessity be a judgment to separate the faithful from the unfaithful. AFTER the judgment, the reward of life is given. Needless to say, the judgment has not yet occurred. All this is future. So is eternal life for man FUTURE. It is PROMISED to man, and is his HOPE, but it is not man's present possession.

"FATHER OF SPIRIT"

I wish to draw your attention to a phrase that Mr. Wilson has used from Scripture, and which he has repeatedly mis-stated. The phrase is "Father of spirits," which Mr. Wilson has continually spoken of as "the Father of OUR spirits." Apparently Mr. Wilson was attempting to imply and create the impression from this that we have spirits which are separate entities and that they are immortal. You will note that this says nothing of the kind. We must guard against reading common ideas in passages that do not teach them. The only scriptural reference containing this language is Heb. 12:9—

"Shall we not much rather be in subjection unto the Father of spirits, and live?"

God truly is the Father, Source, Originator, of all spirits. But what does "spirit" here mean? A few passages will illustrate the thought—

Psa. 36:6-9, "O Lord, Thou preservest man and beast . . . With Thee is the fountain of life."

Psa. 104:25-30, "Small and great beasts . . . Thou (God) takest away their breath (ruach—spirit), they die, and return to their dust. Thou sendeth forth Thy spirit (ruach—exactly same word), they are created."

Num. 16:22, "O God, the God of the spirits of ALL flesh . . ." (And in Num. 27:16).

We see here that ALL flesh has the breath of spirit of life, and all are in God's hands. We have previously shown this in detail earlier. It is quite clear, then, that "the spirits of all flesh" and "Father of spirits" give no proof that man has an IMMORTAL spirit. Does Mr. Wilson believe that all animals have immortal spirits? Surely not! But that is what his line of reasoning would lead to. Mr. Wilson should realize that merely quoting passages with "spirit" in does not prove these spirits are IMMORTAL. He infers and takes for granted what it is his duty to prove.

"BORN OF SPIRIT"

Mr. Wilson misapplies "born of the Spirit." Man's relationship to God is illustrated by the genealogy of Christ (Luke 3). Working right back, the record comes to Adam, verse 38:

"Adam, which was the son of God."

How? Compare the creation of Adam, Gen. 2:7. Conclusion: God is our Father in that He hath made us. In this way only are mankind generally the children of God. Mankind generally are not the children of God in the spiritual sense that Mr. Wilson applied when speaking of being "born of the Spirit." This expression occurs in John 3:5-8. It will be VERY clear from an examination of this passage that it does NOT apply to all men.

In fact, Jesus says, "EXCEPT a man be born of the Spirit, he cannot enter the kingdom of God." Jesus teaches that being born of the Spirit is something that must happen to a man to enable him to enter the kingdom—not something that all possess indiscriminately. And read how he describes the condition of one who has been born of the Spirit (V. 8). It is something very special and different from man's natural condition.

In view of Jesus' restricted application of "born of the spirit," will Mr. Wilson contend that only the righteous have immortal spirits? What of those who are not born of the Spirit—are they immortal? If so, then being born of the Spirit does not prove what you are trying to use it to prove. If not, then you admit some men have no immortal spirit, and your whole case collapses. We are informed in Eccl. 3:19 that ALL people (and the ANIMALS too) have all ONE spirit.

"THIS MORTAL MUST PUT ON IMMORTALITY"

In the natural sense we are the children of God, in that He hath made us and is our Father, but we are not the children of God as to spiritual nature. No, not yet. True, the blood of Christ tore down the middle wall of partition (mortal human flesh), and nailed it to the tree, and thus we are brought nigh to God—see Eph. 2:13-16. But we are not yet born of the Spirit. That great change Paul very clearly explains is to occur at the last trumpet when the dead are raised from the dust—1 Cor. 15:50-54. This change must occur, says Paul, because our PRESENT condition—flesh and blood—"cannot inherit the Kingdom of God." Herein Paul agrees with Jesus' words concerning the necessity being born of the Spirit in order to enter the Kingdom. Incidentally, we would like Mr. Wilson to note that this completely demolishes the idea that believers are in the Kingdom at present.

"OUR HOUSE FROM HEAVEN"

A reference was made to 2 Cor. 5:1, "We have a building of God, a house not made with hands, eternal in the heavens." Before attempting to discern what this "house" is, we would like to note WHERE it is. Paul says that it is IN HEAVEN (v. 1) and that he DID NOT POSSESS IT. Rather, he "groaned, earnestly DESIRING to be clothed upon with out house which is FROM heaven" (v. 2).

According to your logic, Mr. Wilson, Paul was in possession of the "house" when he wrote these words. Therefore we would have to conclude that Paul either did not know what he was saying, or else he deliberately lied. Both ideas are unthinkable. Therefore we must align our reasoning to conform to Paul's statement. This "house from heaven," which now is IN heaven, was something that Paul DESIRED TO PUT ON, for he continues, v. 4—

"We that are in this tabernacle do groan, being burdened; NOT for that we would be UNCLOTHED, but CLOTHED UPON . . ."

Why? Paul continues—

"THAT MORTALITY MIGHT BE SWALLOWED UP OF LIFE."

This is a very unhappy quotation for Mr. Wilson, for it proves just the opposite of his belief. This house from heaven, which now is in heaven, which Paul desired, is everlasting LIFE—immortality. Paul said he earnestly DESIRED it; Mr. Wilson says he already HAD it.

Note that Paul did not expect to "leave his body" and then enter this house from heaven. He carefully excludes that, to guard against the immortal soul theory, which was the common Greek superstition of the time. He says "NOT for that we would be UNCLOTHED, but CLOTHED UPON." Paul's BODY—Paul HIMSELF —that which "earnestly desired"—was the part to PUT ON immortality.

Paul speaks of this house, which was to swallow up death, as being in heaven. This conforms perfectly to John's words (1 J. 5:11), "And this is the record, that God hath given us eternal life, and THIS LIFE IS IN HIS SON." You must admit "His Son" is in heaven. Peter says similarly (1 P. 1:4, 13), "An incorruptible inheritance RESERVED in heaven for you . . . Hope to the end for the grace that is to be BROUGHT UNTO YOU at the revelation of Jesus Christ.

"TO DIE IS GAIN"

Death meant no immediate reward to Moses, who pleaded to enter the land of Canaan in which Israel was to settle and set up their national home (Deut. 3:25). Death, likewise, meant no immediate joy to Hezekiah who on his deathbed prayed to God that his life might be spared—and the Lord added 15 years to his days (2 Kgs. 20:6).

Why then did Paul say, "To die is gain." as in Phil. 1:21— "For me to live is Christ, and to die is gain?" If to die is gain to any man, it surely would have been so to Paul, for his life was one of stripes, imprisonment, beatings, stonings, shipwrecks, robbery, false brethren, tortures, hunger, cold, nakedness—2 Cor. 11: 23-28.

Death to Paul was gain, not because it meant heaven or an immediate reward, but because it meant REST until the time he referred to later in the SAME epistle, where, speaking of heaven and reward, he says (Phil. 3:20), "Our citizenship is in heaven, FROM WHENCE also we look for the Savior, the Lord Jesus Christ." Consider the very parallel case of Job, who spoke of the great boon death would have been to him in view of his terrible calamities (Job 14:13), "O that thou wouldst hide me in the grave, that Thou wouldst keep me secret until Thy wrath be past— that Thou wouldst appoint me a set time, and remember me."

Job said again (3:11-19), "Why died I not from the womb . . . For now I should have lain still and been quiet, I should have SLEPT; then had I been AT REST . . . There the wicked cease from troubling, and there the weary be at rest." Is it not quite clear, then, what Paul meant?

"SPIRIT OF LIFE" AND "SPIRIT WITHIN"

Mr. Wilson asks, "Is man's spirit his breath?" Man's spirit of life is his breath—"breath of life" and "spirit of life" are the same in the original. But man's "spirit within him" is his MIND, faculty of reasoning, understanding, thought, character, disposition. The "spirit within man" is sometimes distinguished from the "spirit of life" which man breathes, as seen in the following Scriptures—

Zech. 12:1, "The Lord . . . which formeth the spirit within him."

Job 32.8, "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding."

Psa. 142:3, "When my spirit was overwhelmed within me . . ."

When the word 'spirit' is used without distinction (as it often is), we must then rely upon the context for its particular significance. But note well—Mr. Wilson has brought forth no passages that say that the spirit of man, whatever it is, is IMMORTAL. We will give you several that show plainly that it is NOT . . .

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

The Brother of Christ: His Joy and Gladness

The Word of God in these last days falls on ears that do not hear—so few understand, or want to understand, the Way of the Tree of Life. Human nature has not changed since Jesus sadly said —

"And that which fell among thorns are they which— when they have heard—go forth and are choked with cares— and riches and pleasures of this life, and bring NO FRUITS to perfection" (Luke 8:14).

Paul, a shining and inspiring example of the little band that is on the Lord's side, says—

"I am not ashamed of the Gospel of Christ, for it is the POWER OF GOD unto salvation to everyone that believeth" (Rom. 1:16).

Have you ever thought of it that way? POWER. Everything must have a DRIVING FORCE. If we have no POWER, we cannot bring fruits to perfection. In John 1:12 we read —

"But as many as received him, to them gave he POWER to become the SONS OF GOD, even to them that believe in his NAME."

This is the power that will free us from sin, as Jesus said —

"Ye shall know the TRUTH, and the Truth shall make you FREE" (John 8:32).

The Gospel of Truth is the power, and that power makes us the children of light, the children of the day, free in the Truth. THIS is the "Bread of Life" which we must eat that we may live forever. Paul the Apostle, giving exhortation and warning to the brethren of the first century, told them —

"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).

Here we see that our life's duty and purpose is to learn and develop our minds by applying ourselves to the things written aforetime, and to continue in this in patience, and by it to develop patience—and then what is the reward? The Scriptures give comfort. And they give something more—they give assurance, "that we might have HOPE." The Word of God will sanctify and purify us and make us fit vessels for God's service —

"Sanctify them THROUGH THY TRUTH. Thy Word is Truth" (John 17:16-17).

But this not automatic, or forced on us from without. We must have wakeful minds—minds that are purposefully exercised by the POWER of the Word of God. Jesus prayed thus —

"I pray for THEM. I pray not for the world, hut for them which Thou hast given me" (John 17:9).

Yes, Jesus prayed for them that were HIS, and that they "might have MY JOY fulfilled in themselves," and Jesus also says, "I have given them Thy Word." From these statements we can see how the Scriptures can comfort us and also give us the joy which Jesus calls "my joy." Do we understand the JOY of Jesus that springs from a loving familiarity with the glorious mysteries of the Scriptures flooding the mind with light and peace, or are we gloomy, unhappy people, troubled and careful about many passing, empty things?

"Great peace have they that LOVE THY LAW, and NOTHING shall offend them" (Psa. 119:165).

Joy is gladness, happiness. See what the angel said to Zecharias —

"Thou shalt call his name John. And thou shalt have JOY and GLADNESS, and many shall rejoice at his birth" (Luke 1:14).

And see how the angel of the Lord announced joy to all those to whom he spoke on the birth and coming of Jesus —

"FEAR NOT, for behold I bring you good tidings of GREAT JOY, which shall be to all people" (Luke 2:10).

There was great joy at Jesus' first coming, for those who understood. Will there be great joy at his second coming? There will be for the eager, working watchers. Jesus said —

"Ask, and ye shall receive, that your JOY may be full" (John 16:24).

Why will our joy be full, if we seek for the joy of Christ through the medium of the gladdening Word of God? Because of the love that will be shed into our hearts —

"For the Father Himself loveth you, because ye have loved me, and have believed that I came out from God" (John 16:27).

Mutual love is fulness of joy. Divine love is perfect joy. Paul says to the brethren at Rome (15:13) —

"Now the God of hope fill you with ALL JOY and peace in believing . . . through the POWER of the Holy Spirit . . . I am persuaded that ye are full of goodness, FILLED WITH ALL KNOWLEDGE."

We who are living in these closing days of Gentile times can also take a lesson from the experiences of the Children of Israel. We have been given abundant proof that the spiritual food provided us is indeed the Heavenly Manna, the true Bread from Heaven. We have a Faith, every part of which can be proved from the Bible. If only we will EAT, DIGEST and ASSIMILATE into the fiber of our minds this divine food, it will give us strength and joy and gladness to flood with light every step of our journey to the promised Kingdom.

MURMURERS

BUT—we must "go without a murmur and perform our Master's will." With the abundant blessings we have, if we murmur once we are many times worse than the Children of Israel.

The things that will endure forever are joy, peace, and eternal life in the glories of God. And how vast they are! Have you ever sat quietly and alone at night, looking at the heavens? The deep, dark blue canopy overhead seems to envelop us with awe and wonder. What is the distance of the stars? How far can our mind fathom out the depths of space? How grand this immense universe! Do we not marvel at the mighty stars in their unerring courses, and the space that goes on and on forever, and the mysteries of beginningless and endless time?

PREPARE FOR ETERNITY

Here we are with our little span of existence—active today, gone tomorrow. Do we think upon the things that are eternal? God "inhabits eternity" (Isa. 57:15), that is His right and fitting abode, and He works out all things for the glory of His eternal purposes. If we just live wrapped up in the fleeting present, we shall pass away unnoticed like the moth, and have no part in that glorious joy.

Can you see the joy and peace that comes from the knowledge of God? Ye who are seeking, and acquainting yourselves with the Works of God, and the Words of God, lay up these eternal promises richly in your hearts. Cast out all else and fill your hearts with this eternal treasure. My beloved brethren and sisters, the wise man declares (Prov. 4:5)—

"GET wisdom, GET understanding, take FAST HOLD of instruction. LET HER NOT GO, keep her for she is THY LIFE."

And Jesus said (Matt. 5:6)—"Blessed are they which do HUNGER and THIRST after righteousness." We CAN have much joy, for Jesus promises, "they shall be filled."

"Man shall not live by bread alone, but by EVERY WORD that proceedeth out of the mouth of God" (Matt. 4:4).

Jesus said, "He that eateth my flesh and drinketh my blood dwelleth in me and I in him." And he further explained, "As the living Father hath sent me and I live by the Father, so he that eateth me, even he shall live by me." Jesus' own chosen disciples found this hard to believe—a "hard saying." Lest they be stumbled by it he explained the manner in which anyone could eat his flesh and drink his blood —

"The flesh profiteth nothing; it is the SPIRIT that quickeneth (giveth life): the WORDS that I speak unto you, THEY are Spirit and they are Life" (John 6:63).

How we should study and treasure those words! We as Christadelphians have today a great work to do—to go forth and lead people from the land of darkness to the promised fields of JOY IN THE LORD—to infect others with the love of Truth and Righteousness which are the only paths to joy—to give the Water of Life to those that thirst after righteousness. —L. K. P.

The Rechabites

The Rechabites were a family of Jews by adoption, descended from a "Caleb the son of Jephunneh" the Kenite, who lived in Canaan in Abraham's time. They appear to have been a refreshing exception to the rule of the degenerate inhabitants of the land who came under the wrath of God because of iniquity.

Moses married into a branch of this family in Midian (Exod. 2:21). They were a great help to Israel in the wilderness in showing them the way (Num. 10:29-32; Jud. 1:16). It was the wife of Heber the Kenite that killed Sisera, captain of the hosts of Canaan (Jdg. 4:17). The Kenites, though living with the Amalekites, were spared by Saul in his slaughter of the Amalekite nation (1 Sam. 15:6). This was because they had shown kindness to Israel in the wilderness.

UNITED WITH JUDAH

A member of this tribe apparently became related to the tribe of Judah, first by service and then by marriage, about the time of Jacob or shortly thereafter. This seems to be indicated by the record in 1 Chr. 2.

Caleb the son of Jephunneh, a descendant of this relationship, was selected as the representative of the tribe of Judah to search out the land of promise (Num. 13:6). The report of his findings was typical of all the faithful who have searched the promise of God. They have recognized that there are difficulties and trying labors before them in the road to the Promised Rest—that it is a road of warfare requiring courage, patience and discipline. But they have had the same spirit of faith and assurance that caused Caleb and Joshua to respond—

"The Lord our God is with us, and we are well able to go up and possess the land" (Num. 13:30; 14:9).

That this foreign strain in the tribe of Judah appeared faithful to the Lord is evident again in the selection of Othniel, the younger brother of Caleb, as the first judge of Israel (Jdg. 3:9).

The same faithful characteristics appear in later years of Israelitish history. More than five centuries had passed since the time of Othniel, and the chosen race of God had long since disintegrated into a divided camp. Corruption of the worship of God was giving place to worse degrees of abomination—idol worship of the vilest sort. Baal, the god of the Phoenicians, was adored on every hand.

Nevertheless, a remnant of 7000 out of Israel's millions had steadfastly refused to bow the knee to this heathen monster. And among these we find the Rechabites. Baal-worship was a symbol of all that was material in the world—the lust of the flesh, the lust of the eye, and the pride of life—the things the natural man strives after.

JONADAB'S PERCEPTION

When Jehu came to the throne of Israel we find that Jonadab the son of Rechab joins hands with him in the destruction of the worship of Baal from the land. His zeal for the Lord was akin to that of Jehu, whose work on God's behalf was rewarded by four generations on the throne. But Jonadab's perception was far greater than that of Jehu, and his reward far greater, too.

Here was a family that followed in the commandments of their natural father, through adversity and affliction, for over 280 years, at which time we meet them again. And this time God uses their filial faithfulness as the foundation for a great lesson, through the instrumentality of the prophet Jeremiah.

THE COMMANDS OF FAITH

Jonadab's commands to his posterity were not based on caprice or a casual whim of a moment for his own pleasure. This is clear from a careful contemplation of them and their effects. It is clear, too, from approval and promise to him and his seed. Jonadab's commands were for the profit of his children, that they might be partakers of the holiness of their Heavenly Father. These instructions were founded on a concrete realization of the overall plan of salvation, and they show that the faith of Abraham and David was sincerely held by men of other ages.

"By faith they sojourned in the land of promise as in a strange country, DWELLING IN TENTS, for they looked for a city which hath foundations, whose Builder and Maker is God" (Heb. 11:9-10).

The commands of Jonadab are found in Jer. 35:6-7 —

"Ye shall drink no wine, neither ye nor your sons forever. Neither shall ye build houses, nor sow seed, nor plant vineyard, nor have any. But all your days ye shall DWELL IN TENTS, that ye may live many days in the land WHERE YE BE STRANGERS."

Jonadab looked for an eternal dwelling-place that had godly foundations. He knew that Joshua had not given them THE REST. The law of this man when understood impressed the lesson on his posterity that this world's goods were vanity, that the ways of man and his natural desires and pleasures estrange from the knowledge and fellowship of God.

STRANGERS AND PILGRIMS

Israel's departure from the will of God, to the discerning eyes of these descendants of Caleb, served to throw into increasing contrast the vanity of this life and the sureness of God's unchanging Word. As the chosen people drifted farther and farther away from God, THESE people realized, with more and more force, that they—the few faithful believers—were strangers in the Land of Promise, and the life of Abraham they took to themselves in silent protest and separation from the evils of the nation.

This then brought about the necessity of the specific commands of Jonadab. He commanded his children after him, as did Abraham. Perhaps personal possessions had been confiscated and appropriated during the days when Baal-worshippers ruled in Israel. Do we not recall the shameful

murder of Naboth at the hands of Ahab and Jezebel when his vineyard was taken by force? Was not this violent perverting of judgment in the land?

SURELY NOT THIS!

To those who trusted in God, and trusted in the promise to Abraham, the realization would come that even though God had brought them into the promised land, still THIS was not the promise, THIS was not the inheritance, when cruel men could take away the possessions of the righteous. The promise must surely be based on something far more permanent and dependable than THIS! Surely the WHOLE BASIS was wrong which established a community that glorified evil man and dishonored God!

To Jonadab came the conviction that—with the very priests of God turned away after the popular foolishness—there MUST be a return to a basic foundation, if his children were to continue in righteous service to God. The principle was therefore instituted of honoring the Father by obedience to commands which would leave the mind free from worldly desires and ambitions. This zeal on the part of Jonadab merited an eternal recognition in the eyes of God that stands on a par with the blessing of David —

Jer. 33:17, "David shall never want a man to sit upon the throne of the house of Israel."

Jer. 35:19, "Jonadab the son of Rechab shall never want a man to stand before Me forever."

These things, brethren and sisters, were written for OUR admonition, upon whom the ends of the world have come. Faithful obedience and patient labor in this present evil time WILL BE surely and abundantly rewarded by Him Who seeks diligently throughout the earth in order to mark for blessing and honor those who serve and honor Him. God saw and marked the Rechabites though for long there was no indication that He was watching and recording. But when the time came for Him to speak, the wisdom of their faithfulness was made abundantly manifest. May it also be so with us!

—E. F. H.

Correspondence

ENCOURAGING WORDS FROM AUSTRALIA

Dear brethren and sisters,

Just a few lines to call attention to the solemn exhortation for our present times to be derived from the readings in Judges and in Ruth. We have, unhappily, in our days a similar condition to that described at the end of the last chapter of Judges—"Every man did that which was right in his own eyes." Many today say that we must take no notice of what others say and do—we shall only be judged for what we individually say and do. But they have no answer when we ask, "Why then did we come out of the sects of the world, if we have no responsibility to maintain a pure fellowship? Was it not that we should 'be of ONE MIND, and speak the SAME THINGS?' Are we not commanded to 'Come out and be SEPARATE' as a condition of our being received by God?"

Consider the wonderful example of Ruth, who left all her kindred to join herself to the people of God. See how she was blessed in her offspring through whom came David and Christ! Brethren, stand fast against the general looseness and the sad modern trends which are conforming more and more to the world's ways and outlook. Though few, and sometimes isolated, we are NOT ALONE—our Father is ever-present to guard and comfort those who trust in Him and hold fast to the Truth in the general declension.

In doing the wonderful readings from Isaiah, I was very much moved by meditation upon our Hymn 113—"Hail to the brightness of Zion's glad morning!" No wonder we sing the last verse in QUICKER TIME!—as if to hasten that joyous day when this howling wilderness through which we are passing shall be transformed into the Garden of the Lord.

Bro. and sis. E. W. Appleby are in Inglewood, 136 miles from here (Bro. Roberts stayed at Bro. Appleby's father's home when visiting Australia). Bro. R. H. Brown and his sister, Sis. E. E. Olney live at Yanac in the wheat country 300 miles away. I used to visit them but now I am too old and travelling away from home is a past event. Sis. E. E. Carter lives in Elsternwick. Because of sad experiences with wrong doctrine and failure of many to realize the importance of fellowship on a sound basis only, we are now very few.

I am greatly saddened by the trend in influential quarters to follow the modern views of the world in seeking a "natural" explanation for the glorious miracles recorded in God's dealings with man in the past. The simplicity of the Truth no longer satisfies those who are impressed with the glitter of worldly wisdom and "higher education."

I am blessed in that my health is improved, so I have much to be thankful for. Letters from those of like Faith keep me refreshed in my old age and isolation. There are various large groups here, but they are not sound. They say, "We know many among us have ideas that are not the Truth, but it will not matter as long as we individually have the Truth." Letters are always very welcome and encouraging. Your brother in Israel's Hope,

—James Hughes, 78 Riddle Parade, Elsternwick, Melbourne S 4, Australia.

FRATERNAL GATHERINGS—A SUGGESTION

Fraternal gatherings are a source of much strength and comfort to those who attend them. Through the expression of different viewpoints in the One Faith we are enriched by an exchange of ideas. Our religion attains more beauty and fullness due to our increased knowledge and we are better grounded in fundamental doctrines. We believe that not enough gatherings are being held and therefore make the following suggestions:

That the ecclesias of Buffalo, Toronto, Hamilton, Brantford, London and Detroit agree to hold 2 gatherings per year within their region. That each of these ecclesias select either 1 or 2 members to a committee to handle details. That each of these ecclesias support the gatherings financially in proportion to the number in their ecclesia. (In this way the cost per member per ecclesia would be very low.)

We would suggest that 1 of the 2 yearly gatherings might be held in London, as it is centrally located. The other would be held in different places at the discretion of the committee. It might be found advisable to cater for the evening meal as it is otherwise necessary to devote much time to serving rather than to those things which shall not be taken away. One date suitable to both Canadian and U. S. ecclesias is Labor Day.

An added advantage to the foregoing suggestions would be that these ecclesias and brethren in the immediate vicinity would be drawn closer together at a time when unity and brotherly comfort are needed. —Bro. K. Magee, Toronto.

Feeding the Lambs

"Jesus said unto him, Feed my lambs"—John 21:15

When Peter thrice denied his Lord he was very weak, but the time came when he became a pillar and support to the Truth. When Jesus rebuked him, he at the same time, instructed him to a

support to others, who might need instruction in time to come, when he himself should be spiritually strong. The fact that he had fallen through temptation might enable him to realize more keenly the weakness of others.

When Jesus later ascended he gave (Spirit) gifts unto men, Eph. 4:8. God's purpose of establishing the one true body of believers on a perfect doctrinal foundation, was greatly advanced by the bestowal of Spirit gifts. The time came, however, when they were withdrawn as Paul had foretold, 1 Cor. 13:8, and also in the message to the Ecclesias in Rev. 2:5. Now we walk entirely by faith in these dark days. Israel, both natural and spiritual, abide without their King, having no light apart from that streaming from the Word of God, which reveals the Gospel of Jesus who is the true Light of the world.

We must therefore instruct one another in the Word of God. Every brother who intelligently prepares and distributes this spiritual food, keeps alive, builds up and nourishes the believers. He feeds the sheep and lambs, however humble the capacity may be in which he serves, or how limited the area of his ministrations. Since we have learned that the clean animals who "parted the hoof and chewed the cud" typify those who thoroughly masticate and digest their spiritual food to obtain the proper nourishment therefrom, and are sure-footed in their walk in the path of truth, it follows that they must be supplied with food suitable for them at all times.

MILK

Those begotten in the Truth are "born of the incorruptible seed—the word of God," 1 Peter 1:23, and are exhorted "as newborn babes to desire the sincere milk of the word that they may grow thereby," 1 Peter 2:2. By comparing this passage with Mark 10:15 we discern the little children to be of this word-begotten class of believers. Thus we see the oft-quoted passage, "Suffer little children to come unto me," does not teach infant salvation, as many seem to believe. It is written in the Scriptures, "He that cometh to God **MUST BELIEVE** that He is," for "Without faith it is impossible to please God." Heb. 11:6. Milk is a nourishing food for infants, but as they develop into little children, young men, etc., they require something more suitable for their maturing bodies (or rather minds, as we are considering the inner man). John fed such by his ministry of the word, 1 John 2:12-14.

BREAD

The manna that sustained Israel in the wilderness was a beautiful type of the bread, or word of life, which came down from heaven to sustain the true Israel. Jesus, the embodiment of the truth, proclaimed himself as the true bread, John 6:32-33. In the hour of temptation he said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." God's word, His law, His statutes, and His testimonies, so oft mentioned in the Psalms (see Psalm 119), were continually in his mind, and if we wish to follow him we must daily, and continually read, study, learn or inwardly digest this food.

MEAT

Meat is a word often used for food of any kind throughout the Scriptures. Strong meat, as distinguished from milk or light food, is spoken of by Paul in Heb. 5:12-14, and is intended for those who are firmly rooted in first principles of the Truth, that they may grow stronger by partaking of the deeper aspects of the heavenly Word. Also that their senses may be exercised to discern between good and evil, for under the guise of "new light," or "advanced teaching," many pernicious errors have been introduced into the world of religion.

"Who then is that faithful and wise servant" that feeds the various classes of believers as set forth in Luke 12:42-43? They are the faithful brethren who sow the seed, and water and nourish it, who also feed the lambs, and keep and watch over the flock as a good shepherd. They will be counted such, and rewarded accordingly. —H. A. S.

Ecclesial News

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.

On July 15 our bro. John Putnick and sis, Kathleen Rees were united in marriage "in the Lord," in harmony with divine command. We pray that they may be a great help and comfort to each other in the glorious race for Eternal Life.

We have been very sorry to lose bro. and sis. F. Gulbe and bro. and sis. W. S. Thomas, who have moved to Sarasota, Florida. With a few others already living there, they meet together regularly to encourage each other, to remember the Master, and to maintain a lightstand for the Truth. They would be very happy to have the company of any visiting in that area.

It has been a great pleasure to welcome back bro. and sis. J. A. Higham, who have been living in Portland, Ore., for the past year, and sis. George Stephens who has been living in Pomona, Cal.

The following have encouraged us by visits: Bro. and sis. C. Wheeler, sis. Helen Boyle, Susan Deedman and Rachel Whitehouse. (Canton); sis. Beasley (Oshawa); bro. H. W. Taylor (Saginaw); bro. and sis. Linton Sr., bro. and sis. A. Linton, bro. and sis. J. Linton (Toronto); bro. and sis. C. Robinson (Buffalo). Bro. Wheeler and J. Linton helped us with the word of exhortation.

We have found what appears to be a good way of directing the amounts contributed among us for the relief of the present distress of natural Israel:—The Jerusalem Hospital for Tubercular Children, Box 1099, Jerusalem, Israel. They have assured us that all amounts sent will be devoted entirely to the benefit of needy and ill children, and that none will be used for any religious or political purpose, (We explained to them—as inoffensively as we could—that though we recognized with great gladness and after long expectation the fulfilment of prophecy in Israel's regathering, still we could not—because, of our religious beliefs— support orthodox Judaism or political Zionism; nor, in view of the dreadful tribulation in store for the inhabitants of the land before the final deliverance, could we give anything to help toward the present regathering). Today it is the FLESH that is clothing and stirring the long-dry bones. It will be a glorious day when the true SPIRIT is breathed into them from above.

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

FLAXCOMBE, Sask., Canada—We here at Flaxcombe send our love to the Household of God's elect, and wish to be numbered with this little band of chosen people, as we read in I Pet. 2:9-10. All the world is "grave-bound," and all the more so as they believe that the Bible is a myth. If we want to establish a union with God we must hear the Voice of God—the WORD OF GOD.

We had an upbuilding visit with the brethren and sisters at Richard last week. This year we missed sister Edith's happy face (she is now in Toronto). We have several interested here, but no baptisms yet. We pray that they may see and come to this joy and peace that comes from the knowledge of God, that His reward may be theirs. With much love in the Truth.

—Ken and Rose Punter, Box 28, Flaxcombe.

(It is very encouraging to hear of the work of the Truth going on in various parts of the world, especially by those in isolation in far-off corners. Preach the Word, help the brotherhood, and keep unspotted from the world! Nothing else matters. Nothing else has any value—ED.)

HAMILTON, Ont., Can.—Crescent Hall, 63 King St. W. Sun. 11 a.m. 7 p.m.; Wed. 8 p.m.

We are happy to have brother and sister Daniel Percival back with us after a period of isolation in Hawkesbury, Ont. Our brother is an able speaker and good worker and his services are very helpful.

On April 16 we were pleased to welcome sis. Ruth Coppins into our fellowship. She has since been united in marriage to bro. Wm. Jones of Toronto. We commend her to the brethren and sisters in Toronto and trust that their new life will be mutually upbuilding in the Lord.

Just recently our ecclesia was able to obtain a license to perform marriages, which has been registered in the name of bro. Edw. Cotterell. This may be a help to any of our brethren and sisters who, in the future, may wish a marriage service within the bonds of the Truth.

(Ontario has no provision for a 'civil' marriage service. Unless some arrangement as the foregoing is made, the brethren have no choice but to employ the unwelcome services of a "minister."—ED.)

It is with sincere regret that we inform the Brotherhood of our need to withdraw fellowship from bro. G. W. Drywood for conduct unbecoming a brother of Christ, and continued absence from the Lord's table. We pray that our brother will soon see his error and will unite himself with his Master once again.

We have greatly appreciated the labors of the brethren who have visited us to give words of exhortation and to assist in the proclamation of the Truth by lectures. Sincerely your brother in Christ,
—H. N. Fotheringham (Rec. bro.), 331 Barton St. E., Hamilton.

HITCHIN, Eng.—"Treetops," Charlton. Please insert my name and address in the list on the cover, when prepared. With much love to all in the Household of Faith, Your brother, —H. S. Shorter.

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

Since our last report we have had the company of bro. F. H. Wicks (Winchmore Hill, (London) in the service of the Truth. Your brother in Israel's Hope.
—D. M. Williams (R. B.), 3 Constance St., Caerleon Rd., Newport

OSHAWA, Ont., Can.—The death of bro. Joseph Beasley marks the passing of a brother who has been esteemed for his service in the Truth for many years. He died in his 73rd year, on May 20, 1950, and was buried at Toronto. The service was conducted by brethren Gibson and Styles of Toronto.

He was immersed at Birmingham, Eng., in 1898, and was in the Truth for 52 years. He came to Toronto in 1902, and five years later moved to London, Ont., where he filled various offices in the ecclesia, being recording brother for many years. He returned to Toronto in 1922, and while there acted as S. S. teacher, S. S. Supt., presiding, arranging, exhorting and lecturing, until in 1937 his employment took him to Oshawa, Ont., where he was instrumental in forming a small ecclesia.

He will, we feel sure, long be remembered for his zeal and industry in all things pertaining to the Truth. We believe his good example has been an inspiration to many. He leaves his sister-wife and three daughters—all in the Truth—sis. Irene Jackson and Clara Marsden (Toronto), and sis. Ella MacCharles (Windsor, Ont.)

MISSING NUMBERS—At times we receive letters from subscribers who say that they are not receiving the Berean regularly, while others say they have only received two or three magazines. But

sometimes they do not say what months have not been received. It is our desire that you receive your magazine each month, therefore if you miss a copy please write and state what month you require and one will be sent to you promptly. ED.

ADDRESSES OF RECORDING BRETHERN, ETC.

(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, Box 28.
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 E. (Ont.) — H. J. Newnham, 25 Pepler Ave., Toronto 6.
TORONTO W. (Ont.)—C. C. McDonald, 1723 Dufferin, Toronto 10.

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.
DAYTONA BEACH (Fla.)—W. Davy, 700 N. Beach St.
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.

ISTACHATTA (Fla.)—C. Bird, Box 133.
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.
MIAMI (Fla.)—T. L. Lumley, 1137 N. W. First St.
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.) — R. A. Waid, 75 Olean St., Worcester 2.

By This Shall All Men Know

Our knowledge and understanding of the Truth should make such a difference in our attitude and actions that we are easily recognized as a PECULIAR people. We ARE different from the multitudes of ungodly men and women in whom we are sure God is greatly displeased. And we are happy to be separated from those, upon which the wrath of God shall fall. This distinction should be manifested in a fellow feeling, love and: consideration for each other.

Have we spoken unkindly to one of our brethren or sisters? Have we acted in a hurtful way? We know that at times we have all been guilty of such actions, but we also feel that none of us bear any malice to those which God has given us. We are dependent upon each other for exhortation and encouragement. We must remember that in the sight of God we are all one in Christ Jesus. There is no class distinction, no national preference, no respecter of persons, for we are all given recognition as Brethren and Sisters in Christ.

THE FAMILY OF GOD

Bearing the Name of Christ requires more than just PUTTING ON the Name. Even though we may not be able to take an active part in ecclesial work, we can still show our identification as Sons and Daughters of God by radiating the Truth in the form of love, understanding, and reciprocal greeting whenever we meet. It is the mutual love expressed for each other that creates within us a feeling of fellowship or oneness in Christ. "If we have not the spirit of Christ, we are none of his," (Rom. 8:9).

Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another," (John 13:35). Think of the depth of those words! These are days of trial. Everywhere there is unrest, distrust, confusion, and other exhibitions of fleshly lusts. Truly, it is refreshing to meet in this capacity to hear words of truth and to meditate upon those things most surely believed among us. It is

here that we enjoy the comforts of the one hope. David's words become our supplication, "Create in me a clean heart, O God, and renew a right spirit within me." (51:10). —W.G.C.

BEAUTIES OF THE BIBLE—What a solemn indictment of creature capacity we have in chapters 38 to 41 of the Book of Job: Who can stand before God? Who amongst the sons of the mighty can answer Him? Or who may reply to the four-score notes of interrogation in this speech of the Almighty? How little is man, and how vain the tumult of his words! Listen, Jehovah speaks—"Be still and know that I am God."

PRINTED IN U.S.A.
