

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

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CHRIST IS COMING AND WILL REIGN ON EARTH

Publication Dates

The following are our present plans, if the Lord will. It will be noted that this number is for 2 months—July & August. September and October will also be combined. To balance this, all present subscriptions will include January & February, 1951, and the subscription price for the rest of 1951 for all PRESENT subscribers will be \$2.00 or 10/-, instead of \$2.50 or 12/-.

(1951 subscriptions are not being invited yet—the above is just for information. However, when the time DOES come for subscriptions, it will greatly help wherever possible for all individual and small-group subscriptions in Canada and sterling countries to be sent DIRECT to bro. Growcott, 15586 Normandy, Detroit, who is looking after the mailing. Exchange restrictions permit this, but LARGE amounts cannot be transferred, and we are therefore handicapped by having accumulated funds in these countries which we cannot use, as the printing is now being done in the U.S.A.).

We plan to mail out the magazines on the following dates:

Sept.-Oct.....	Nov. 5, 1950	Jan. issue.....	Jan. 27, 1951
Nov. issue.....	Dec. 2, 1950	Feb. issue.....	Feb. 24, 1951
Dec. issue.....	Dec. 30, 1950	Mar. issue.....	Mar. 24, 1951

—and so on every 4 weeks until the mailing date works back to the Saturday closest to the first day of the month issue. We believe we can give reasonable assurance now (if the Lord will) of regularity of issue, and of publishing Ecclesial News without undue delay. We take this opportunity, therefore, of again urging all rec. bre., and all bre. & sis. in isolation, to send us regular news of their activities and experiences in the Truth's work, so that we all may be encouraged and drawn closer together, and we may enjoy the comforts of our unity and fellowship as the well-knit-together Body of Christ—

EDITOR.

Only ONE God, Not Three

Moses and Jesus are in agreement in regard to the teaching concerning the ONE God. When a certain Scribe asked Jesus: "Which is the chief commandment of all?", he answered in the words of Moses, so often referred to by the Jews of our day: "The first of all the Commandments," said he, "is 'Hear, O Israel; Yahweh our Elohim, is ONE YAHWEH. And thou shalt love YAHWEH, thine Elohim, with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like: Thou shalt love thy neighbor as thyself.' There is none other commandment greater than these" . . . "Well, Teacher," said the Scribe, "thou hast said the truth; for THERE IS ONE DEITY, and there is no other but of Him" (Mark 12:29-32).

—J. THOMAS.

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EDITORIAL

Expectancy

During the month of January 1950, there appeared in The Toronto Daily Star an article captioned "Expectancy", written by W. A. Cameron, one of Toronto's well known clergymen. He wrote in part:

"There can be no doubt that the early Christians looked for the coming of the Lord. They lived on the tiptoe of expectation, daily and momentarily expecting that the Lord would appear on earth with mighty regal powers; that He would put down all His enemies; and that He would reign supreme, King of Kings and Lord of Lords. Why have so many Christians given up this belief in the coming of Christ? It is very largely because the apostles were mistaken about the manner of his coming. It is interesting to note that little by little the early church sloughed off this mistaken conception of the manner of Christ's coming."

It is TRUE that little by little the church sloughed off the conception of Christ's coming. But it is NOT true that the apostles were mistaken. There is a BETTER explanation concerning the departure from the teaching of the apostles—an explanation based upon TRUTH and the inspired foresight of the apostles. They were well aware of it and gave plenty of warning in their writings.

"THEY WILL NOT ENDURE SOUND DOCTRINE"

In writing to Timothy, Paul said, "For the time will come when they will not endure sound teaching; but, having itching ears, they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths," 2 Tim. 4:3-4. Peter was just as definite when he said, "There shall come, in the last days, scoffers, walking after their own lusts and saying, 'Where is the promise of his coming?'" 2 Peter 3:3-4.

No event is more prominently set forth in the apostolic writings than the coming of the Lord Jesus in power and great glory, and in the Apocalypse it is the most glorious theme of all. The prediction, however, is not peculiar to the apostolic writings, because it is based upon the teachings of Jesus. Thus, when Jesus was preaching the Gospel of the Kingdom, he said, "The Son of man SHALL COME in the glory of his Father with his angels; and then he shall reward every man according to his works," Matt. 16:27. And again, "When the Son of man SHALL COME in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," Matt. 25:31.

Why then did Jesus not come in the days of the early Christians? The best plan is to let Jesus answer the question. In the first chapter of The Acts, we learn that after his resurrection Jesus spent forty days with the apostles, during which time he spoke to them of things pertaining to the Kingdom of God. The effect of this is shown in verse 6 where they asked him, "Lord, wilt thou at THIS TIME restore again the kingdom to Israel?"

THE TIMES OF RESTITUTION OF ALL THINGS

Did Jesus say, "Oh, you are mistaken; I am not going to restore the kingdom. You have the wrong idea"? No, he did not. His answer settles the question. "It is not for you to know the times or the seasons which the Father hath put in his own power." In other words, he would restore the kingdom, but it was not for them to know when. This is plainly seen by what Peter said a few days later:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:19-21.

But Mr. Cameron does not agree with Jesus and the apostles. He says that we should be looking for Him in the letters that await us at our breakfast tables, in the newspapers we read, the books we ponder, the people we meet and the movements of our times! Surely no greater offence could we give Jesus than to disbelieve his word, and set up our own opinions in opposition to it; and THAT is exactly what the scoffer does when he says the apostles were mistaken.

—EDITOR.

The Waters From the Temple

By Brother John Thomas

Among the things pertaining to "the glory that should follow" (1 Pet. 1:11), Ezekiel, Joel, and Zechariah saw living waters flowing out from Jerusalem. Ezekiel saw the exact locality of the fountain from which they issued. It was, he said, at the south side of the altar, and from under it, that they came. From thence they made their way under the threshold of the gate of the Temple. They continued their outflow eastward, and were measured by the angel from the brink 4000 cubits, in four separate measurements, representative of a square.

Ezekiel was informed that after a certain distance the streams flowed in two channels—one toward the Dead Sea into which it is discharged with healing effects upon its waters, while the other half of the stream flows into the hinder, or Mediterranean, Sea.

THE CAPITAL OF THE WORLD

These things are all stated with such a geographical and practical particularity as to make it evident that these healing waters are as literally rivers of water as the Hudson or the Thames. We can see how that Jerusalem can become the center of navigation and commerce, as well as the metropolis and capital of the world. By the waters flowing between the rent divisions of the Mt. of Olives (Zech. 14:4) into the Jordan, and with it into the Dead Sea. and thence by an old channel into the Red Sea—by this a water communication will be established with all the Pacific area. And by the branch flowing into the Mediterranean, access will be opened from Jerusalem to Europe and the Atlantic coasts of N. and S. America.

This gives Jerusalem a position highly favorable for a geographic center of government and religion, and for easy access to peoples from all parts of the world when they shall go up from year to year to worship the King, Yahweh Tz'vaoth, to be instructed in His ways, and to keep the Feast of Tabernacles (Isa. 2:3; Zech. 14:16).

But the Eternal Power has a higher and grander purpose to be accomplished than that of geographical changes in Palestine, and filling the Dead Sea with fish. It is evident that more than this is signified in what was revealed to Ezekiel. The waters he saw came out of a holy place inaccessible to

flesh and blood, and had healing properties. There must therefore be flowing with them a stream of healing power.

SPIRITUAL SIGNIFICANCE

Hence, the waters Ezekiel saw must be regarded in the light of the visible containing the invisible, whose existence is discerned by the supernatural effects attributed to the visible stream. In other words, there is a deep spiritual significance underlying all that Ezekiel saw, which was later apocalypsed to John in Rev. 22.

Ezekiel saw and described the Temple which, Zechariah says, far-off people shall come and build (6:15). Isaiah testifies that it shall be called a house of prayer for all the people, and upon the altar of which the rams of Nebaioth shall find acceptance (56:7; 60:7). This is a Temple in Jerusalem as literal and visible as Solomon's, when that city becomes the residence of the Great King, and the capital of his dominion.

But in the New and Holy Jerusalem John "saw no temple therein, because Yahweh Elohim, all-powerful, and the Lamb are the Temple of it." The Eternal Spirit embodied in the Saints is the Temple in the highest sense, and this too constitutes the Most Holy Priesthood, the seed of Zadok, who minister unto the Invisible Deity in the House of Prayer for all people.

THE DEAD SEA IN TWO STATES

Ezekiel saw the Dead Sea in two states—first without any living soul in it, and afterward teeming with life of every kind. John saw the same thing in its spiritual significance—the sea of nations dead in trespasses and sins, and the same sea full of nations walking in the light of the New Jerusalem.

Ezekiel saw that it was the stream flowing from under the altar that gave life and health to the Dead Sea, and John saw that it was the stream issuing from the throne that gave to the leaves of the tree the power of imparting health and life to the world.

The pure, transparent stream of water of life issuing from the throne of the Deity is His almighty power, or Spirit, by which He creates, regenerates, makes glorious, and subdues, all things to Himself.

"Look upon Zion, the city of our solemnities. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. There the glorious Yahweh will be to us a place of rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby" (Isa. 33:20-21).

In this, the place, the rivers, and the streams stand for Yahweh and His power. That the water of life represents the Spirit in all its relations and effects, is evident from the words of Jesus in John 7:37-39—

"If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his body shall flow rivers of living water."

"This spake he," adds John, "of the Spirit, which they that believe on him should receive; for the Holy Spirit was not yet given, because Jesus had not yet been glorified." A stream of this pure, transparent water of life was poured out upon the apostles on the day of Pentecost. That, however, though great and marvelous in its effects, was only the earnest of what is yet to follow. It anointed them with knowledge, wisdom, and power. But it left them as it found them, subject to disease, sorrow, pain and death.

Now people have as much Holy Spirit in them as they have of the words and ideas of the Deity understood, affectionately believed, and obeyed (John 6:63). But—when the time of the great Pentecostian outflow of the Holy Spirit shall arrive—the assembled multitude of the approved convened before the judgment seat of Christ (who have "tarried in Jerusalem," waiting in faith), will be filled, and covered over, and thoroughly saturated in all the atoms of their substance with the flood of downpouring Spirit from unapproachable light; whereby they will be changed, and all that is in them of earthiness and mortality will be "swallowed up of life."

Henceforth, the pure, transparent stream of living water is distributed through them as its channel to mankind, until the knowledge of Yahweh—the Fountain of Living Waters—shall cover the earth as the literal waters now cover the literal sea (Isa. 45:8).

The Flesh of Christ

By brother Robert Roberts

The flesh of Jesus was identical with the flesh of Mary (Gal. 4:4), the flesh of David (Rom. 1:3; Acts 2:30), the flesh of Abraham (Matt. 1:1), the flesh of Adam (Luke 3:23-38), and the flesh of all those he came to redeem (Heb. 2:14-17; 4:15).

Now as Adam had no children born to him while the state of innocence continued, it follows that there is no flesh extant in human form that has not been derived from Adam subsequently to his transgression of the divine law and his inheritance of the initial consequences of his act.

DEFILED FLESH

His once "very good" and immaculate (undefiled) flesh was now maculate (defiled) flesh—flesh in which sin now reigned unto death (Rom. 5:21). No other kind of flesh was possible of inheritance to man of woman born. There is but "one flesh of man" (I Cor. 15:39), and this is simply the sin-conditioned and death-stricken flesh of the first transgressor multiplied. It is therefore described as—

"SINFUL FLESH" (Rom. 8:3).

"Mortal flesh" (2 Cor. 4:11).

"Flesh in which dwelleth no good thing" (Rom. 7:18).

Flesh in which "sin dwelleth" and in the members of which the "law of sin" operates (Rom. 7:20-25).

Flesh in which the devil-power of death is active (Heb. 2:14).

Flesh characterised by weakness & infirmity (Heb. 4:15; 2 Cor. 13:4).

Flesh which "profiteth nothing" (John 6:63).

Flesh in which the "sentence of death" exists (2 Cor. 1:9).

Flesh requiring to be crucified (Gal. 5:24).

Flesh that "lusteth against the Spirit" (Gal. 5:17).

Flesh that is a "body of sin" (Col. 2:11).

Flesh that needs purifying (Heb. 9:13).

Flesh of which ALL THE EVIL that is in the world is affirmed (Mark 7:21-23; Gal. 5:19-21).

Flesh that is unclean (2 Cor. 7:1; 2 Pet. 2:10).

Flesh that required to be circumcised (Col. 2:11; Luke 2:21).

This is the meaning of all the "carnal ordinances" (or "ordinances of the FLESH") and the "carnal commandments that came by the law of types and shadows," which are the "figures of the true."

HIS WORK NECESSITATED THIS

Now the work that Christ came to do required that he should appear in the flesh of the race, such as it WAS, and IS, since sin entered into the world. For it was necessary that the universally inherited conditions and consequences that resulted from the first man's disobedience should be arrested and rectified IN THE PERSON of the "second man," and that as the crowning result of his obedience, and not as an already partially inherited condition when he was born.

So far as the flesh was concerned, Christ stood where Adam stood AFTER he fell, and not where he stood BEFORE the fall. THIS IS THE VERY QUINTESSENCE OF THE SCHEME OF HUMAN REDEMPTION. He inherited the nature in which sin was first committed, and in which all the processes of its redemption must needs be conducted to perfection—IN HIS OWN BODY—as the foundation of all else. The federal principles of the case requires this—the cast of a new creation out of old stock.

With this agrees the fact that Christ "in the days of his flesh" was the anti-type of the brazen serpent (John 3:14); the antitype again of Joshua the High Priest "clothed with filthy garments" (Zech. 3:1-9), significant of the "filthiness of the flesh" (2 Cor. 7:1).

TO DESTROY THE DEVIL IN HIMSELF

With this agrees also the saying that Christ was made "in the likeness of sinful flesh" (Rom. 8:3); that he took part of the same flesh and blood as that of which the children were partakers whom he came to deliver (Heb. 2:14); and that he died so with the object of destroying the devil—or sin—power of death—to which the flesh of which he partook was subject.

This also explains the sayings that Christ "died unto sin," and that we require to be "baptized into his death," and thenceforward to reckon ourselves also as "dead unto sin" (Rom. 6:1-11). To the same effect the many references to the body of Christ, and what was accomplished in it—for example: "the body of his flesh" (Col. 1:22); "bare our sins in his own body" (1 Pet. 2:24); "offering of the body" (Heb. 10:10); "the Lord's body" (1 Cor. 10:29), and so forth.

The same significance also attaches to some of the Psalms which, while reflecting David's experience, prefigure Christ's (Luke 24:44; Psa. 38; 39; 41; 51), and so forth.

THE SPIRIT OF ANTICHRIST

In John's later days, the original believers of the Truth had come to be divided into those who held to the belief that Christ had come in the flesh, and those who denied this fact (1 John 4:1-3). This latter, says John, is "the spirit of antichrist." Now the denial that Christ had come in the flesh was the denial that he had come in the maculate (defiled) flesh common to the posterity of the first transgressor.

This is proved conclusively by the Antichrist papal "bull" (official pronouncement) that invented the "immaculate conception," and decreed both the flesh of Christ and Mary to be without taint of the "original sin." That they should include Mary in the decree shows that they rightly regarded it as impossible for Christ to be—in this particular—what Mary was not. For truly, as the Scriptures say, "Who can bring a clean thing out of an unclean?" (Job 14:4).

Such is the case of the world's sin-bearer who, in the exercise of himself in this capacity, was to "make an end of sins," "make reconciliation for iniquity," and "bring in everlasting righteousness" (Dan. 9:24) as RESULTS to be DEVELOPED, consequent upon the dis-establishment of the iniquity of the flesh, represented by the "filthy garments" of the typical High Priest of the restoration and its replacement by the immaculate nature, expressed by the terms "clothed upon" and "changed in a

moment," and represented by the "change of raiment" of which this typical bearer of the nation's sin was the subject, when God had caused his representative iniquity to pass from him (Zech. 3:1-9).

The Gospel Is the Key

The Gospel is the KEY of the Scriptures in general: but specifically to an understanding of the "things concerning the Kingdom of God and the Name of Jesus Christ." It is the Key of DEATH and the GRAVE, for it is the "Power of God unto Salvation." It is the Key of the KINGDOM, for it reveals what it is, its purpose, and when it will be established. It is the Key of knowledge concerning the Lord JESUS CHRIST—who he is; why he came; what he accomplished at his first coming; and what he WILL DO when he comes the second time "without sin unto salvation."

Signs of the Times

JORDAN

Britain has now "recognized" the State of Jordan, or Transjordan, as it was formerly called before it annexed Old Jerusalem, Bethany, Nazareth, Bethlehem, and a number of other "high" or "holy" places on the east side of the Jordan River. King Abdullah has thus become the modern "Edom, Moab, and the chief of the children of Ammon"—Dan. 11:41. (It is significant that Amman, the present capital—chief—of Jordania, is the ancient Rabbath-Ammon, capital of the Ammonites. "Rabbath" means head or chief).

Eze. 36:5 seems to have a definite bearing at present: "I (God) have spoken against all Idumea (Edom), which have appointed My land into their possession with joy of all their possession with the joy of all their heart." How appropriate are the prophet's words in verse 2 where he quotes Edom as saying: "Aha, even the ancient HIGH PLACES are ours in possession"! Today the highest place of all—the site of Solomon's temple—is part of Abdullah's territory. BUT NOT FOR LONG. This chapter leads right in to the time of the end.

THE HELPLESSNESS OF "ARCHBISHOPS"

The great English Church potentates (26 of whom have seats in the House of Lords) know not the Bible or its teachings. Their helplessness in face of the impending horror of the atom and hydrogen bombs is very sad. Is not the real choice: Bible or Bomb? Either God will rescue the people of the earth from their own foolishness and evil inventions, or they will inevitably destroy themselves.

But the mere idea that "God will send Jesus Christ" (Acts 3:20) to deliver the world from its false teachers and leaders sends these "great men" into hysterical laughter. No! The work, say they, is THEIRS to do, NOT the "Lion of the Tribe of Judah" (Rev. 5:5). The "Second Coming," in their view, is their OWN spiritual triumph, and not at all a Divine intervention as plain "as the lightning" (Matt. 24:27).

The "Archbishop" of York, Mr. Garbett, has just been speaking again and expressing the view that the only hope for man lies in the U. N. He makes it plain that this is all that he, a supposedly "spiritual" leader of God's flock, can offer. What a sad and bleak thing it would be if this WAS really all there was to offer! How long will men continue to fight against the obvious Bible truths that "The way of man is not in himself: it is not in man to direct his steps" (Jer. 10:23), and that there can be no peace until God sets up His kingdom on earth to exalt righteousness and enforce peace (Isa. 2:2-4; 11:1-9)?

GOG PREPARING

It is reported that over 100,000 East Germans are mining and despatching uranium ore to Russia, for atom bomb manufacture. How wonderfully is God working out His declared purpose of preparing this great Northern Colossus for its latterday work! Can we ever forget how all the "great" minds of the world estimated six weeks for Hitler's conquest of Russia?

FEAR, AND LIP-SERVICE

Harold Urey, the nuclear physicist who played such an important part in the development of the atom bomb, in expressing his fears for the future, said recently, "Sometimes I feel that prayer is the ONLY solution, and I wish I had a direct line to the Almighty to ask Him for guidance." What a wonderful thing it would be if this last-resort lip-service to Divine guidance really meant anything! The guidance is all there, very plain for those who actually desire and are willing to SUBMIT TO IT in faith and humility. But Mr. Urey cannot have his treasure in two places. God will not run after him and force divine wisdom upon him.

"THE MIRACLE OF MODERN ISRAEL"

In a recent issue of the London News-Chronicle, one of Britain's leading authorities on world affairs—Vernon Bartlett—used the above words as the heading of a very important article. He opens thus:

"I have moved a good deal around the world. Israel stands out from all the other countries I have ever visited as the one with the happiest people. A MIRACLE HAS HAPPENED TO THE JEWS. I have found this happiness all the way from Dan to Beersheba, and even beyond in the desert of the Negev, in one of those settlements in which the siege by the Egyptians in the recent Israel-Arab war was only an interlude in a life of hardships and struggle to turn the sand into soil."

He tells of the struggles to overcome natural difficulties, malarial swamps and dry deserts, and how the Jews' "sense of purposefulness" has bound them together without any regard for the countries of their birth. He tells (in unconscious confirmation of prophecy) of the "unity" of this "one nation" that now prevails on the mountains of Israel. Thirty years have sufficed to make sand dunes of the Mediterranean seacoast into a city of over 300,000 inhabitants—Tel Aviv. He continues:

"HITLER—more than any other man—more even than Herzl or Weizmann—is responsible for this change in the Jews."

But Mr. Bartlett, like all the rest of the world's writers and speakers, forgets GOD—the REAL Author of the great "miracle" of which he speaks. A hundred Bible statements press home the fact that the restoration of Israel is of God's set purpose. What constantly surprises us is the WAY in which the details of the restoration have been worked—the often unexpected but always fitting way.

We praised Theodor Herzl's work, but we did not dream that the German Jews who preferred the wealth and comfort of Germany and would not support Herzl at Basle when he spoke of the Jewish State—we did not dream (though perhaps we should have) that these same German Jews, stung to life by the terrible lash of Hitler, would be used by God for the accomplishment of the second Exodus.

—WATCHMAN.

Guiding the Apostles "Into All Truth"

The chief feature of the Holy Spirit that was given to the Apostles was that it would bring to their remembrance all that Jesus had said to them (John 14:26). Consequently, in the Acts of the

Apostles, and in their epistles, we have an infallible reflection of the right apprehension of "all that the prophets have spoken" concerning Christ's second coming in power and great glory.

No one can study the Bible in the light of this divinely-declared truth without perceiving that the central feature of their testimony, the great object of all their hopes, was the RETURN OF CHRIST TO THE EARTH; and that—from that day to this—THIS has remained the only assured hope of salvation for this evil and sorrowing world.

EXHORTATION

"His Ministers a Flame of Fire"

Once again we are assembled around this our Mercy-Seat, and have put aside the cares and burdens of the daily round, and have centered our minds upon spiritual things to the EXCLUSION of everything else. In this position, appreciation of the true values of life and living become ours. The majesty and unchangeableness of God is brought before us and—amid a changing world and the cares of our individual problems—TRUTH as a beacon light shines forth to guide the traveler. "I am the Lord, I change not."

What a consolation Truth is, for the fickleness of human nature is ever before us, and life is made up of changes! In ourselves we sense change as the years pass, sometimes for the better and sometimes—we must sadly confess—for the worse. Our perspective changes, the interests and loves we once had change. We are creatures of change; in many respects it is better so.

But there are things in our characters and our lives that **MUST NOT CHANGE**. The most important of these is the love of God—the deep appreciation of what His dear Son has done for us in calling us out of a changing, dying world to be the Sons of God. Our love for God must not change in the sense of altering or lessening, but it must **GROW**, and it only grows through **USE**.

HOW IS LOVE DEVELOPED?

Now, one may ask, how can this be so, for God is in heaven and we upon earth? How then can our affections grow and deepen for a Divine Being Whom we cannot see? In this respect we should read and reread and earnestly study the vital message of I John, chapters 4 & 5. We call especial attention to 5:3—

"For THIS is the love of God, that we KEEP HIS COMMANDMENTS."

This is how love is cultivated and developed. This is how we draw closer to God, and He to us. The apostle also says, "Beloved, if God so loved us, we ought also to love one another." If God can love us, weak and sinful and unlovely as we are, compared with Him, then surely we can love and cherish each other, who are all on the same plane and all struggling in the same battle against sin!

"Perfect love casteth out fear: there is no fear in love" (4:18).

Therefore it is a divine principle that if there is love among God's children, there can and **MUST** be confidence and trust in each other, as sincerely trying to do His will. There can be no love where there is distrust and lack of confidence and suspicion of motives. Such must be carefully guarded against, for it grows easily in the soil of the flesh, and where it gets a foothold there is schism in the body and love flies out of the window. And where love has departed, **SO HAS DIVINE GUIDANCE AND BLESSING**. We stand in Gods sight as worse than infidels.

MAN'S VIEWS MEAN NOTHING

There are many devices in a man's hand, the Proverbs say, but the counsel of the Lord— THAT really matters in our affairs and dealings with each other. Man's devices, even though they may sincerely come from his heart or, in other words, from the seat of his affections, and may be meant well, still they mean NOTHING beside the counsel of the Lord. If we follow the dictates of our hearts without seeking God's counsel, we shall many times be far away from the path of life.

For example, the Master said, "If thy right hand offend thee, cut it off. It is better to enter into the Kingdom of God without it than having it to lose eternal life." Of course we know he did not mean our literal hand, but the resolute cutting off of tempting, distracting things, no matter how close or precious to us.

Unless we are determined to put God FIRST, we are but deceiving ourselves. If our hearts are not centered on God and His commandments we shall in no wise enter His Kingdom. "No man having put his hand to the plow and looking back is fit for the Kingdom of God." These are GOD'S WORDS, and there is no middle road; neither can we be lukewarm.

"THE WITNESS FAITHFUL AND TRUE"

Remember the solemn words of warning to the ecclesia at Laodicea (Rev. 3:14-17). These words are timely today. The Laodiceans were warned by the angel-spirit of God of several very real and insidious dangers that threatened to alienate them from God. These same dangers are prevalent today.

To appreciate the seriousness of the warning, we must know who the speaker was. Who was the "Amen, the Faithful and True Witness," also spoken of as the "Beginning of the Creation of God"? In this same book of Revelation, JESUS says, "I am the first and the last, and have been dead, and behold, I am alive for the aions of the aions, Amen." HE was the individual Amen, the incarnation of faithfulness, and therefore the Witness Faithful and True —the Amen-Witness, for Paul says (2 Cor. 1:19)—

"Jesus Christ (Anointed) who was preached among you, he was not yea and nay, but in him was YEA: for ALL the promises of the Deity in him are YEA, and in him the AMEN to the Deity with glory through us."

That Jesus is the Faithful and True Witness is evidenced by his life and ministry. He always testified to the Truth, and for his forthright speaking to the people words that cut them to their wicked hearts, he was crucified. In his resurrection, to the beautiful and thrilling details of which we have listened this morning, he became the firstfruits from the dead.

It has ever been thus. Men have never liked to hear the truth when it touches their hearts. As we have read the story of the resurrection and listened to his glorious message, what it means to us is that we are remembering a RISEN Christ. He has asked us to assemble in memory of Him, our dying friends—now gloriously arisen.

He asks us to give him the pre-eminence in our lives and first place in our hearts, for he exhibited his great love for us in his sacrifice. He is the Beginning of the New Creation, part of which we hope to become when his Kingdom is set up on this earth.

LAODICEA

This, then, is the identification of the One speaking these most solemn words to a people to whom had been committed the care of a Lightstand—the Laodiceans. The city of Laodicea, in Asia

Minor, was south of Philadelphia in the way to return to Ephesus— so we find the 7 ecclesias lay in a circular form. The natural progress was from Ephesus to Smyrna, and so on in the order mentioned in the Revelation, finally coming to Laodicea, and the circuit is completed.

The Spirit did not follow this course without reason. It is a circle of time, which in its completeness speaks words of warning to ecclesias in every age. We find the words of the Master concerning lukewarmness urgently true in our own day and age— "Will he find the Faith on the earth?"

We too, like Laodicea, are responsible to God as a Lightstand of the Truth, not only on Sunday morning but at ALL meetings. And no one person can remove the lightstand responsibility of their own part to the shoulders of someone else. It is what WE ourselves each have done to help beat out the oil that keeps the light burning. And the lamp will GO OUT, as it did in Laodicea, unless willing hands put forth the effort to keep it supplied with the precious pure oil.

Whom did Jesus refer to when he said he "would that ye were hot or cold"? It is evident here that he speaks—not of those who have never been in him—but of baptised believers, of which we are some. Now to be vomited out of his mouth imports that he henceforth repudiates all association with such, with extreme loathing. This is a sad and terrible condition to happen to believers. Nevertheless, it is one that must be considered.

"POOR, BLIND, NAKED & WRETCHED"

The Spirit says they were poor, blind, naked, and wretched, without realizing it! They were poor because they possessed nothing that was real and lasting and of true value (the humblest of the faithful is infinitely richer than the wealthiest of the world); they were blind to the Truth and the eternal realities; they were naked in their sins, having neglected their covering of righteousness; and they were wretched, miserable—utter strangers to the peace and joy of the Spirit.

Such was the state of this last (Laodicean) ecclesia, yet they were rich in this world's goods, perfectly satisfied with themselves and their service to God, boasting that they were "in" the Truth and were the people of God. Instead of comparing themselves with God's humbling standard as given in the Scriptures, they "made provision for the flesh,"—they made wide allowances for human weakness, consoling themselves that as long as they "meant well," this allowance would excuse everything.

The complaint against the Laodiceans—that they were neither hot nor cold—is one to which we can well take great heed, for this danger is ever-present. If we feel that others who are energetically striving to serve God are "extremists" when they feel the need of doing more than we do, then let us beware of this insidious infection of "lukewarmness"!

THE FIRE HAD CEASED TO BURN

The Laodiceans had no burning zeal. They took the Truth for granted. They were complacently satisfied with themselves and their efforts. The transforming and consuming fire of Truth had ceased to burn within them. Heb. 1:7 reads (quoting from Psalms)—

"He maketh His angels spirits, and His MINISTERS a FLAME OF FIRE."

The greatly-tried prophet Jeremiah declares (20:9)—

"His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

David exclaimed in Psalm 45:1 (and ALL the Psalms illustrate this)—

"My heart OVERFLOWETH with a goodly matter: I speak the things concerning the King."

Of Jesus it was written, as came strikingly to the memory of the disciples when they witnessed his indignation for the majesty of God among men (John 2:17)—

"The zeal of Thine House hath eaten me up."

So it must be with all the children of God, if they are to be well-pleasing to Him. Their zeal for His work and their love for Him and the brethren must be a consuming fire within their hearts, crowding out all passing, temporal, lukewarm things.

The Laodiceans had degenerated to conformity with the world. Their "religion" had become simply a fashionable activity, attended by people who demanded to hear smooth things. Their popular speakers and teachers only spoke smooth and pleasant words, flatteries and fair speeches, lauding their virtues, putting on a pious show of false humility which did not go below the surface to purify and transform their lives. They spoke, not for the eternal good of the hearers, but only for the gratification of vanity and conceit.

Remember—Laodicea ONCE had held the Truth in its purity. And see how—gradually and imperceptibly—they had fallen! Spued out of his mouth! Can such a thing befall us? Ah, yes, dear brethren and sisters, for human nature does not change. The dangers are just as great—perhaps greater in these last deceptive days of ease and plenty. When we THINK we stand, we do well to take heed lest we fall. Do we seek to please men (and this includes pleasing ourselves—seeking our OWN pleasures), or are we consumed with the zeal of pleasing the Great Majesty of the Heavens Who has stooped to recognise our low estate? GOD KNOWS.

When we assemble as we have today, we do so to remember our dear Lord and Savior Jesus Christ—to remember his God-pleasing example of complete self-sacrifice. And placed beside HIS spotless character and life, we find our OWN lives woefully wanting and falling far short of the divine ideal he portrays.

"THAT THE MAN OF GOD MAY BE PERFECT"

Therefore it is good and necessary that we listen many times to words that prick our heart and stir our conscience. THAT is what exhortation is for—not a speaking of good things that lull us with a false sense of security and surface-piousness. If our hearts are not touched, and if the words do not find us many times saying to ourselves, "I am that man," then exhortation has failed in its message; for it is given "for INSTRUCTION, for REPROOF, for CORRECTION, that the man of God may be PERFECT, thoroughly furnished unto all good works."

If it has the desired effect, intended by God when He gave it, the fire of our zeal will be kindled and we shall be drawn closer by the bands of brotherly love, knowing how frail and erring all of us are even when we try our very best. In sharing each other's burdens, we shall be knit more firmly together until that three-fold cord becomes so well fortified that it cannot be broken and the gates of hell will not prevail against us or it.

"And now abideth these three (that threefold, unbreakable cord)—Faith, Hope, Love."

FAITH in God and in each other, without which the bond is broken. HOPE, without which none would have the courage to go on, striving against sin, for it points us to the Kingdom of God. And LOVE—love of God and our brother—without which we shall never enter the Kingdom for which we seek and pray.

Then, dear brethren and sisters, let us go on and keep that Lightstand committed to our care burning brightly, kindled with the fire of our zeal for God's Word and His divine promises—coals taken from the holy Altar of our faith—knowing that laid up for us if we are worthy is a crown of glory which fadeth not away.

—J. B.

Idle Words

"Neither foolish talking nor jesting, which are not befitting . . . let them not be once named among you, as becometh saints" (Eph. 5:3-4).

A brother laments the frivolity of some conversations he hears at gatherings of brethren and sisters. He would like it altered. He would like every assembly to be pervaded by the spirit of wisdom and sobriety. Every TRUE brother of Christ will sympathise with his wish in this matter. But how is a change to be brought about?

Every brother and sister who perceives the evil should determine that, as far as THEY are concerned, they will contribute none of the nonsense, but will conform ALWAYS to the apostolic injunction which requires us to "let our speech be ALWAYS with grace, seasoned with salt" (Col. 4:6).

WHAT IS IN WILL COME OUT

It is VERY CERTAIN that NONE but those who so conform will be found suitable for the Lord's work when He comes, and none but the suitable will be accepted.

The root of the matter lies in the mind. What is IN will come OUT. If minds are empty and in sympathy only with the trivialities of life, the open mouth will give forth accordingly. If the heart is stored with wisdom, there is a chance of the mouth speaking the same. The true cure therefore is to be found in the daily and private cultivation of the heart in the direction of wisdom, and this is best accomplished by continuous reading and prayer.—Bro. Roberts, Chdn., July, 1887.

The Hidden Wisdom of Mosaic Sacrifice

Part One: General Principles

The ordinance of sacrifice did not begin at the time of Moses. Ages before, we find it instituted by God at the very beginning of the dispensation of sin and death, as mortal man's way of approach to Him. The original sentence for disobedience was death. This was established before any sin had occurred. Thus the Divine basis is that "without the shedding of blood there is no remission of sin."

Sacrifice is a recognition and admission of the sinner's liability to the just sentence of death, an evidence of desire for reconciliation, an offering to God as atonement for sin, and—above all—it is a foreshadowing of the Lamb prepared from the foundation of the world by whom the way has been made open for the sin to be covered and the sinner forgiven.

From the beginning, then, sacrifice has been the established and ordained basis of reconciliation and approach. For the 2,500 year period from its inauguration until the Exodus, although it is mentioned repeatedly, we are given very little light regarding the details of its observance. When, however, the family of Jacob was, through Moses, organized into a complete national polity, the necessity arose for detailed and orderly instruction regarding the various forms, occasions and circumstances in which God was to be approached.

MOSAIC

It is this classified system of approach, with its deep significances, we desire to consider. In all of the ordinances, of course, the basic idea is the same as when instituted in Eden, but inasmuch as the details of the sacrifices varied according to the circumstances and reasons of their observance, it is apparent that the meaning of these details had a definite connection with the occasion. In this we have a guide, for it is evident that ordinances which are common to all or many sacrifices are of general significance, while those that vary in specific cases have a connection with those particular cases.

Let us then first consider the features common to all.

WITHOUT BLEMISH

To begin with, the sacrifice was to be without blemish. The meaning is clear. God demands and deserves the BEST. He requires PERFECTION, as far as it is in man's power to give it. To please Him, we must put Him FIRST—definitely and on all occasions. He, of course, allows for our frailty, but the desire and effort must be toward perfection. Anything short of our best EFFORT is displeasing to Him. Speaking through Malachi (1:8), God says regarding such an offering:

"Offer it now unto thy governor; will he be pleased with thee, or accept thy person? I have no pleasure in you, neither will I accept an offering at your hand."

Without blemish, too, typified the perfect sacrifice of Christ. Only a perfect animal was a fitting type.

MALE

Then the sacrifice was—with one or two exceptions to which we shall come later—to be MALE. Again we have brought to our attention the relative positions of men and women in the plan of God. While in the perfected future there is to be no discrimination, and woman is man's equal as an heir to the kingdom, yet in the present dispensation, God has ordained a difference:

"The head of the woman is the man . . . The man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man" (1 Cor. 11:3, 8, 9).

Man is the image and glory of God (v. 7). It is the image of God in its fullest, deepest sense to which we are striving—the perfect living sacrifice, the new man which is renewed in knowledge after the image of Him who created him (Col. 3:10). And it is the "MAN Christ Jesus" in whom all sacrifice and redemption is centered. Therefore it must be a male animal that should be used in the type.

THE NORTH SIDE OF THE ALTAR

Thirdly, the offerer was to bring this male without blemish to the door of the tabernacle and there place his hand upon its head. In this he identified himself with the animal and recognised his subjection to the death penalty which was the sentence of sin. His sins were "laid upon it." The animal was then led to the north side of the altar and there slain. It was to the NORTH SIDE of the city, to Calvary, that Jesus was led to be slain. The table of showbread was on the north side of the tabernacle. The original for "showbread" throughout the New Testament is "artous tes protheseos"—"bread of setting forth." Paul uses the same word in Rom. 3:25—

"SET FORTH"

"Jesus Christ, whom God had SET FORTH (proetheto) to be a propitiation."

and he uses the same thought, though not the same word, in Gal. 3: 1—

"Before whose eyes Jesus Christ hath been evidently SET FORTH, crucified among you."

Jerusalem is God's lightstand and altar in the earth—the place of sending forth the law and the place of approach and reconciliation. So it is fitting that the table of showbread was on the north side of the lightstand, and the sacrifice was slain on the north side of the altar. In the bread and poured out wine of the Lord's table, we "show" the Lord's death until he come.

THE ALTAR AND THE BLOOD

Fourthly, the blood was sprinkled upon the altar and poured out at its base, foreshowing the Perfect Offering whose life—signified by the blood—was offered an acceptable sacrifice to God, and then poured out on account of sin. The altar itself was first sprinkled—"first for himself and then for the people." The brazen (flesh) altar, whose DESIGN and origination was direct from God, but whose CONSTRUCTION was by man—by man ESPECIALLY ENDOWED with the spirit of wisdom and the power of workmanship (Exod. 35:31-35). The four-square altar (Exod. 27:1), the Holy City (Rev. 21:16), the multitudinous Christ, the conquering camp of the saints with its four horns (Exod. 27:2) which, under the figure of the four carpenters or builders, will cast out the four horns of the Gentiles who have had so long ascendancy over God's kingdom in the earth (Zech. 1:18-21).

THE FAT

Fifthly, in all cases the FAT was burned upon the altar. Sometimes the whole animal, but ALWAYS the fat. The fat is the choicest part—the "fat of the land" is the BEST of the land's fruits. As the blood is the life and is forfeit for sin, so the fat is the best part of life, and must be offered to God.

"Remember NOW thy Creator in the days of thy youth, while the EVIL days come not, when thou shalt say, I have no pleasure in them" (Eccl. 12:1).

Israel was trained to turn toward God with the BEST of everything they had. Nothing less than our utmost best can fittingly portray the love and thankfulness and godly frame of mind we must have. And it must be remembered that the value and acceptability of all the sacrifices lay wholly in the state of the heart and mind that they gave expression to. As mere ritual, they meant nothing to God.

SIX TYPES

This covers the generalities of the sacrificial ordinances. The subject further falls under two heads. First, a consideration of the SIX FUNDAMENTAL TYPES of offerings. They are: Burnt, Meat, Drink, Peace, Sin, and Trespass offerings. Why SIX? Doubtless because sacrifice is an element and a recognition of a state that falls short of perfection. Six is the number of man, of work, of probation. For six day-millenniums creation groans. Seven brings rest, completion, perfection. These six sacrifices all pointed forward to the sacrifice of Christ which—as the seventh—was a combination of all six, and completed and fulfilled them.

SIX TIMES

The other half of the subject is the PERIODIC ORDINANCES. These were: Daily, Weekly, Monthly, and the three yearly—Passover, Firstfruits and Tabernacles. Again SIX. These were made up in each case of a combination of several of the six types of sacrifice.

In the next issue it is proposed (if the Lord will) to consider the six basic types; in the following issue, the six periodic observances. —G. V. G.

* * *

This poem, selected from an old copy of the Christadelphian, expresses the beauty and significance of the Mosaic ordinances, and should deeply impress us with the importance of studying and understanding these glorious "things written aforetime for our learning that we through the Scriptures should have hope"

Within the Holy Place

Within Thy Holy Place we stand,
Before the glory-hiding veil,
In Israelitish priestly band
To serve within the sacred pale:
Our vows, oh, help us, Lord, to keep,
And save us from the endless sleep.

Within Thy Holy Place we stand,
No more defiled by Gentile leaven;
But strangers in a foreign land
Desiring only life from heaven:
Oh, give us, Lord, the Manna pure,
Which Thine own Ark retains secure!

Within Thy Holy Place we stand,
Thy sacred courts we daily tread,
Admiring Thy designs so grand,
Partaking of Thy hallowed Bread:
Send down, O Lord, a rich supply,
That we may neither faint nor die.

Within Thy Holy Place we stand,
To offer daily Incense sweet,
As taught in Thy most wise command,
Where'er Thy purpose leads our feet:
Oh, hear us, Lord, whene'er we pray
Through our High Priest, nor answer Nay!

Within Thy Holy Place we stand,
A Living Sacrifice to be,
For Thy best service doth demand
That we give all our strength to Thee:
Accept, O Lord, our work and praise,
Our will be Thine through all our days.

Within Thy Holy Place we stand,
To trim each day Thy golden Lamp
With Oil provided by Thy hand,
For light to saintly Israel's camp:
Oh, rend the veil which hides from sight
Shekinah rays of living light!

Within Thy Holy Place we stand,
Our conscience sprinkled with the Blood
Of him whose death we understand;
Our hope—to share his Kingdom's good:
Lord, haste the day when we with him
Behold Thy shining Cherubim.

Within Thy Holy Place we stand,
By water washed at entrance door:
With blood-tipped ear and foot and hand,
Our sinful flesh now covered o'er,
Oh, may we soon be called through grace
To enter Thy Most Holy Place!

Los Angeles "Nature of Man" Debate

INSTALMENT 10

Bro. Aue's 6th Address, contd. (Closing Speech, 3rd night)

Another inquiry by Mr. Wilson: "Is the spirit of man dust?" No. Man is animated dust. The "spirit of life" is the animating power. The "spirit of life" is the ABSTRACT life-power. The "spirit WITHIN MAN" is simply his vital consciousness. Dust is substance. Animated dust is living substance. Consciousness is reflected or radiated through living substances. Without living substance there can be no consciousness reflected.

Without the "spirit of life," there can be no living substance and the brain ceases to function. Hence, consciousness is no longer reflected. The "spirit WITHIN MAN" ceases to be, and the "spirit OF LIFE" becomes once more a part of God's universal spirit, and the de-spirited substance (BODY) returns to dust.

A few moments ago we promised abundant evidence that man's spirit is NOT immortal. The Bible plainly reveals that the "spirit within man" can —

Be wounded	Prov. 18:14	Be cut off	Psa. 76:12
Fail	Isa. 57:16; Prov. 16:18	Faint	Eze. 21:7
Sleep	Rom. 11:8	Be divided asunder	Heb. 4:12
Lust to envy	Jam. 4:5	Revive,	1 Sam. 30:12; Jdg.15:19
Be in anguish	Ex. 6:9; Jb. 7:11	Err	Isa. 29:24; 1 John 4:6
Fear	2 Tim. 1:7	Be refreshed	1 Cor. 16:18
Be renewed	Eph. 4:23	Be false	1 John 4:1
Be filthy	2 Cor. 7:1	Be overwhelm'd	Psa. 77:3; 142:3

With so much information from so many Bible witnesses we have no difficulty in recognizing that the "spirit within man" is FAR FROM PERFECT. If the "spirit within man" is immortal it would be perfect and could not be "divided asunder" or "cut off" or wounded, nor could it "faint", etc. An immortal spirit could not "err" nor "lust to envy", nor need to "revive" or "be refreshed" or "be renewed." That which is immortal partakes of divine nature and is in no need of these things. So the only conclusion possible from Scripture is that the "spirit within man" is MORTAL, faulty and weak, and can be "cut off," etc.

1 PETER 3:3-4, "HIDDEN MAN OF HEART"

Reference has been made to the "inner" or "inward man." The account of 1 Pet. 3:3-4 speaks of it as "the hidden man of the heart"—

"Whose adorning let it not be that OUTWARD adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the HIDDEN MAN OF THE HEART, in that which is not corruptible—even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Mr. Wilson brings this passage forward to prove that all men possess "incorruptible spirits." Can he not see that Peter is making a contrast between corruptible ADORNMENT and incorruptible ADORNMENT, and is exhorting his readers to ACQUIRE the latter rather than the former?

One who is in Christ (through baptism—see Gal. 3:27) becomes a "new creature" morally and spiritually (see Gal. 6:15). Paul in 2 Cor. 5:17 again affirms this and makes a comparison—"OLD things are passed away: behold, all things are become NEW." This is fully explained in Rom. 6:3-6. The "old things" (2 Cor. 5:17) is "our old man" or "body of sin" (Rom. 6:6). The "new things" (2 Cor. 5:17) is the "walk in newness of life" (Rom. 6:4).

THE "OLD MAN" AND THE "NEW MAN"

This is even further explained in Eph. 4:21-24—"Put off concerning the former conversation (manner of life or conduct—RV) the OLD MAN, which is corrupt according to the deceitful lusts." The "old man" influences the corrupt conduct of the flesh. The scriptural instruction is—"PUT ON (adorn yourself with) THE NEW MAN, which after God is created in righteousness and true holiness." The "new man" influences righteous and holy conduct.

The old man is "works of the flesh;" the new man is "fruit of the spirit" (Gal. 5:16-22). The new man is termed the "inward man" in Rom. 7:22 because it has to do with the inward parts of man (heart, mind, etc.—see Psa. 51:6, 10). The inward man is used in 2 Cor. 4:16 in contrast with the outward (or physical) man —

"For which cause we faint not. But though our OUTWARD man perish, yet the INWARD man is renewed day by day."

The outward man is the physical, whereas the inward man is the moral and mental. The "inner" (same as "inward") man is identified as Christ dwelling in us —

"Strengthened with might by his Spirit in the INNER man that Christ may DWELL IN YOUR HEART by faith," (Eph. 3:16-17).

Christ dwelling in the heart by faith constitutes the inner, or new, man. The old man (the desires of the first Adam—see 1 Cor. 15:45) is contrasted with the new man (the desires of the last Adam— Christ) in Col. 3:5-16. Christ is the new man dwelling in the heart of a believer. How?

"Let the WORD of Christ dwell in you richly" (Col. 3:16).

Christ's word believed and obeyed produces a righteous and holy conduct in the believer. In this way, Christ is said to be "formed" in the believers (Gal. 4:19). Jesus said, as recorded in John 14:23—

"If a man love me, he will keep my WORDS; and my Father will love him, and we will COME UNTO him, and make our ABODE with him."

Rev. 3:20, "Behold, I stand at the door . . . if any man hear my VOICE, and open the door, I WILL COME IN unto him."

The believer of Christ, says the apostle (Rom. 2:29), becomes a Jew INWARDLY (in the hidden or concealed part—the heart). From all this testimony, then, we see that the "inner man" is the morally-regenerated state of mind patterned after the image of Him Who created it with knowledge; the new sentiments and mode of thinking, or state of mind, disposition and attitude toward God and His promises and commands—that are created or formed in the heart of a person when he believes and accepts Christ as his model, to which he seeks to pattern himself by following in Jesus' footsteps, thus being conformed to his image (Rom. 8:29). In brief, it is CHRIST DWELLING IN THE HEART BY FAITH.

ADORNING — OUTWARD AND INWARD

Bearing these fundamental thoughts in mind, let us consider the passage in question—1 Pet. 3:1-6. It will be noticed that these verses are directed to the women believers—"Ye wives," he begins. And he continues in v. 3—

"Whose adorning: let it not be that OUTWARD (bodily, physical) adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be (the adorning of) the hidden (INWARD as opposed to the OUTWARD of v. 3) man of the heart, in that which is not corruptible, even the ornament (the incorruptible apparel—RV) of a meek and quiet spirit."

This 4th vs. is quoted intending to prove that man possesses an incorruptible, or eternal, spirit. So Mr. Wilson says that this is proof that there is something about man, as he NOW and NATURALLY exists, that is incorruptible, and therefore all of man cannot die— that something about man lives on forever, even after his body is dead. Mr. Wilson is trying to say that this something is man's spirit.

SOMETHING TO BE "PUT ON"

But if we read the verses carefully we will readily see that they in no way affirm man's spirit to be incorruptible (as we have previously shown by numerous scriptural references), but, rather, the women believers are enjoined to adorn themselves with—to PUT ON (showing it cannot be—as Mr. Wilson says, a natural and universal attribute of mankind)—to PUT ON an incorruptible kind of ornament, "even the ornament (or apparel) of a meek and quiet spirit"—or disposition.

This character, or disposition, which the women believers are counseled to PUT ON becomes an incorruptible adornment in the sight of God. In v. 5 we read —

"For after this manner in the old time the holy women also, who TRUSTED IN GOD, ADORNED themselves, being in subjection, etc. . . ."

A meek and quiet spirit of subjection is declared to be the incorruptible ornament with which women are to adorn themselves. How far-fetched and illogical to say that this passage proves that all men are born with an incorruptible spirit!

When the women believers put on this kind of spirit or disposition, instead of decking their bodies with jewelry and fashionable clothing like the empty-minded heathens, they are well-pleasing to God and are adorning the "hidden man of the heart"—not with corruptible or perishable outward adornment, such as gold, silver, etc. (see 1 Pet. 1:7, 18)—but with an incorruptible one.

What IS the "hidden man of the heart" that the women are to adorn? "Hidden" is opposed to the OUTWARD man or outward appearance which can be seen or viewed. The heart is hidden to man (1 Sam. 16:6-7). The "hidden man of the heart" is the regenerated state of mind in a believer as the result of Christ dwelling in the heart by faith. Hence, it is the TRUTH—which Christ declares himself to be (John 14:6). In Psa. 51:6-10 it is written —

"Behold, Thou desireth TRUTH in the INWARD PARTS: and in the HIDDEN PART Thou shalt make me to know wisdom."

So, in verse 10 David beseeches —

**"Create in me a clean HEART, O God, and renew a RIGHT SPIRIT WITHIN ME."
Psa. 119:10-11, "With my whole HEART have I sought Thee. O, let me not wander from**

Thy commandments. Thy WORD have I HID IN MY HEART." Psa. 37:31, "The LAW of God is IN HIS HEART."

Believers are commanded to "ADORN THE DOCTRINE (or Truth) of God our Savior in all things" (Tit. 2:10). How the women can adorn the Truth, and adorn themselves WITH the Truth, we have been considering. Whereas the ornaments of silver and gold, etc., are declared to be corruptible and vain in God's eyes as portraying a worldly mind and the pride of the flesh, the treasures which believers are exhorted to lay up for themselves (character, obedience, etc.) are of great price to Him and will effect the purchase of "an inheritance (NOTE inheritance—something FUTURE—to be inherited) incorruptible, and undefiled, and that fadeth not away" (see Matt. 6:19-20 and 1 Peter 1:4,13).

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

Separation and Sanctification

Taking the definition of the Hebrew word for "sanctification," as given in Young's Concordance, we might conclude it means simply "separation" or "setting apart." However, by comparing the various usages of the word in the Scriptures we are compelled to conclude it means "set apart AS HOLY." Even the word for "sanctuary" (miqdash) is defined as "a place set apart," and we know it was God's dwelling-place in Israel, sanctified—or made holy—by His Presence. See Ex. 25:8—

"Let them make Me a sanctuary, that I may dwell among them."

And in the coming age the same idea of holiness attaches to the Sanctuary (see Eze. 45:1-4). Thus we learn that this idea of "separation" is definitely linked with PURITY and HOLINESS, which is confirmed by any English dictionary's definition of "sanctification."

SALVATION BY SEPARATION

Separation in the PHYSICAL sense, which we may call "typical" separation, was the means employed in the salvation of Noah and his family from the destructive deluge which swept away the world of the ungodly. Likewise Abraham was called of God to SEPARATE from the idolatrous inhabitants of Mesopotamia and COME OUT to become the father of a new and SEPARATE nation (Gen. 12:1-2; 13:14-18).

The commands of Jesus and his Apostles to be separate from the world very evidently imply MORAL separateness, while still dwelling in the midst of the peoples whom Jesus describes as "dead in trespasses and sins." This appears clear from the Apostle's statement in 2 Cor. 6:17-18, where the call is to those who "come out" morally and thus become "sons and daughters of God."

A SEPARATED WAY OF LIFE

That this separation is moral in character and association and way of life, and not a physical separation by complete removal as in the case of Abraham, is also seen by Jesus' prayer in John 17:15— "I pray not that Thou shouldest take them OUT of the world, but that Thou shouldest KEEP THEM FROM THE EVIL." This eliminates the idea of separation that is practiced by some sects, as Mormons, Mennonites, Amish, and others. (To some extent we may experience separation when "men shall SEPARATE you from their company, and cast out your name as evil" Lk. 6:22. This will happen to those who faithfully testify against evil and thus draw upon themselves the hatred of the mind of the flesh.)

From Gen. 2:3 we learn how God, after the creation work of six days, "blessed the seventh day and sanctified it." Again from Ex. 30:29, by the anointing of the furniture and vessels of the tabernacle

they were "sanctified that they be most holy," thus defining "sanctify" as "making holy." Also v. 30, "Anoint Aaron and his sons and consecrate them." This word "consecrate" is likewise defined by Young as "set apart, separate as devoted," and we know from other Scriptures that any thing "devoted" was most holy (see Lev. 27:28). Also we remember how—when king Uzziah attempted to minister as a priest—the true priests withstood him and informed him that incense-offering pertained only to the priests who were "consecrated."

"THAT THEY DIE NOT"

While all this ceremonial purification involves separation to God, its TYPICAL nature is shown by a comparison with things under the "New Covenant"—compare Heb. 9:9-10 (figure) and v. 24 (figures of the true).

Now the anti-typical signification of all these things can be seen in the commands given by Jesus and his Apostles to those who are being "TAKEN OUT from the Gentiles a people for His Name" (Acts 15:14). As stated in Heb. 9:9, the offerings under the Law of Moses did not of themselves "purify the conscience," but this IS done through CHRIST'S offering. So the whole system of priesthood being changed, the law is changed also.

That our minds and consciences must be cleansed and sanctified we see from Heb. 10:22. We should not only ADMIRE the beautiful comparison, but be just as careful to see that this cleansing in the moral sense HAS HAPPENED and has been THOROUGH, as the priests and Levites of old were in things ceremonial, "that they die not."

BUSINESS, MARRIAGE, LODGES, POLITICS

The commands given to those professing to be "SAINTS"—that is, those "set apart" for God—involve separation from all worldly defilements. The Hebrew words for "saint" and "sanctify" are almost identical. How can we be PARTNERS, either in BUSINESS or in MARRIAGE bonds, with those who are NOT SAINTS—not cleansed—not sanctified from the defilement of the world? If we think otherwise, let us read carefully 2 Cor. 6:14-18—

"Be ye NOT unequally yoked . . . what part hath he that believeth with an unbeliever? COME OUT . . . BE SEPARATE . . . and I will receive you and be a Father unto you."

And some are yoked with worldly secret and fraternal societies and fail to see that they have not wholly and faithfully "come out"; and some become involved in politics and it is soon apparent they are enmeshed with the world. With all such who will not be persuaded by the testimony of Scripture, the ecclesia has a sad but necessary duty.

The defiling influence of worldly connections may be intriguing and alluring to some who are in the so-called "higher" and politer strata of worldly society, while others are associates with habitual patrons of saloons or gambling houses, but it all amounts to the SAME POLLUTION. In this connection the words of Paul are helpful to show where the heart and desires and yoking should be, to the complete exclusion of worldly affections—

"Nor height, nor depth, nor any other creature shall be able to SEPARATE us from the LOVE OF GOD, which is in Christ Jesus our Lord" (Rom. 8:39).

Let us ever remember this emphatic declaration covers all who profess to be "SAINTS," or "set-apart ones" from this evil order of things. When a "saint" ceases to reverently read his or her Bible DAILY and to strive earnestly to follow its precepts, they soon revert to their former worldly associations, and the line of demarcation between those of the Truth and those of the world becomes hazy and indefinite.

DRIFTING TO DEATH

The reason these things imperceptibly creep over some is not that the "saint" is particularly lacking in reason, but rather that he has neglected to RENEW his mind by constant re-reading and meditation to maintain the clear and vivid impression of the Truth. Slowly and insidiously, but surely, such an one drifts on with the current which takes them to destruction.

What is the antidote to this condition? Let us consult the Scriptures. Without specifically naming all the evils we should avoid, the Apostle Paul advises constant thinking upon—

"Whatsoever things are pure, true, honest (or honorable: Diaglott), lovely, and of good report; if there be ANY virtue or praise, THINK ON THESE THINGS" (Phil. 4:8).

Another thought concerns the true meaning of "saint," as compared to the meaning given by the Catholic and other churches. They define it as (1) One dead and among the blessed in heaven, and (2) One canonized by the church (sometimes hundreds of years afterwards). The Scriptures, however, are a standing condemnation of such nonsense, for they speak of ALL true followers as "saints"—

"Paul . . . to the SAINTS which are at Ephesus" (Eph. 1:1). "For the perfecting of the SAINTS" (Eph. 4:2). "If she have washed the SAINTS' feet" (1 Tim. 5:10).

In many other places it is used in like manner. Let us then, as professing saints, remember that the Hebrew word for saint is defined as "SET APART"—"SEPARATE"—"HOLY". This coincides too with our appointed position as the SANCTUARY—the place set apart and consecrated for God's dwelling-place.

Thus we can solemnly and reverently realize that the true and eternal Sanctuary will be composed of the saints who are found worthy of being built up as God's spiritual House. See 1 Cor. 3:16-17, and also 2 Cor. 6:14-18, where the command against being "unequally yoked with unbelievers" is CONNECTED with the statement, "Ye are the Temple of the Living God." The glorious fulfilment of the ONE depends on the faithful obedience of the OTHER. Jesus says—

"They are NOT of this world . . . SANCTIFY them through Thy Truth. Thy Word is Truth" (John 17:16-17).

—H. A. S.

Gradually Closing In

Burma, Indo-China and Siam are Asia's "rice-bowl"—supplying the basic staple food of the Far East. They are immediately adjacent to victorious Red China and her powerful army. The first, two are already in the throes of communist-inspired civil war, and the third, Siam, has a large and dangerous Chinese minority (sympathetic, of course, to China).

Rice is one of the vital keys in the East-West struggle for Southeast Asia. Control of this area—already seriously threatened by the Reds—would greatly strengthen the Soviet bloc and weaken the West's hold in this part of the world. These 3 countries form the eastern end of the continuous border chain—Greece, Turkey, Persia, Afghanistan, India, Tibet, Burma, Siam and Indo-China—which at present separates the King of the North from the King of the South.

Our interest in this chain, of course, is in its WESTERN end (in the light of prophecy), but a map of this whole section of the world—showing how the Red Curtain is gradually closing in on the vital Near East—graphically reveals how the conquest of China has tremendously consolidated, strengthened, and focused the Northern pressure on this key Near East area where the world's last great war is to be fought. Brethren—watch, and BE READY!

Correspondence

THE "BEREAN" and INTERESTED FRIENDS

Bro. & sis. Frank Mohr (Coraopolis, Penna.) write: "Heretofore we would have chosen some other literature (to send to interested friends). However, we think the "Berean" of today is well-written and would be easily understood by those of other denominations."

(We were much encouraged by this quite spontaneous expression of opinion, because we have been endeavoring to make the Berean more useful along this line. We will try to increasingly justify our bro. & sis.'s view. We realize, of course, that its primary purpose is for the Household, but we always bear in mind its possible influence on others. Contributors will, we are sure, knowing this, excuse occasional modifications of their material for simplicity or for fuller exposition.

(A magazine of this nature must, of course, deal at times with sad and distressing matters concerning doctrine, conduct and fellowship, but we sincerely propose to treat such things in a way that will reflect dignity and honor upon the Truth, and not otherwise. The Bible itself—God's message to mankind—is full of very personal matters concerning God's people.

(We learn, too, that even our Ecclesial News finds interested readers among our friends. It gives them a clearer cross-section of our ecclesial activities and mutual fellowship in the Spirit than would be possible in any other way. Perhaps we have underemphasized the joyful personal and family aspect of our most holy Faith, in presenting the Truth to others. The views of other brethren would be welcome.—EDITOR.)

Ecclesial News

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

On June 17 we held our annual Sun. Sch. Outing at Rest Acres. About 45 attended, and a very happy afternoon was enjoyed.

Visitors at the Memorial Service include the following: sis. E. Martin (Bronte); bro. & Sis. A. Livermore, sis. Margaret Livermore, bro. & sis. A. Robinson, bro. F. Power, & sis. Violet Lewis, all of Detroit. We are grateful to bre. Livermore & Power for giving us the word of exhortation.

With sorrow we report the death in this city of bro. James A. Dury (formerly of our fellowship) on July 16, 1950. By request, bro. F. Brewer conducted the funeral service. Our love and sympathy is extended toward sis. Dury.

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

* * *

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.

We are happy to report the immersion, on Sept. 7, of ROBERT IAN BELL, son of our Bro. R. Bell. There is no greater joy or cause for thanksgiving than to see our young ones joining the glorious race with us. May we run together to the end.

We have had the company of: Brother Taylor (Saginaw); Sis. Helen Boyle, Marilyn Phillips, Josephine Warwick, Dorothy and Rachel Whitehouse (Canton).

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

* * *

MONCTON AND ST. JOHN, N. B., Can.—On behalf of the St. John ecclesia we report with sorrow the death on Jan. 16 of Bro. A. D. Duncan who was the last active brother in St. John. Our heartfelt sympathy goes out to Sister Duncan in her bereavement, but in it all the glorious hope of the Gospel helps to comfort and sustain. As the Apostle Paul has said, we sorrow not as those who have no hope. And the day seems to be fast approaching when this hope will be realized.

In Moncton we have had the pleasure of meeting Brother and Sister Newnham Sr. (Toronto); Brother and Sister Harvey (Fredericton, N. B.); Sisters Duncan, Fox and Mac Arthur (St. John); Sis. Fanny Ricketson (Hoyt Station, N. B.); Sis. Ella Pring and Edith Henderson (Hatfield Pt, N. B.); Brother and Sister Hull (Stewiacke, N. S.); and Sis. Lois Chadwick (formerly of England). Bro. Rutland (late of Hamilton), is again with us.

Brethren Newnham and Hull gave us the word of exhortation. We are always very pleased to see those of like precious Faith.

—W. E. Hayward (Rec. Bro.), 11 Waterloo St., Moncton.
* * *

SARASOTA, Florida, U.S.A.—We are happy to announce that here in this corner of God's vineyard there is a Christadelphian ecclesia meeting regularly to study the Word and keep in memory the death and resurrection of our Lord. We shall be very glad to welcome all in our fellowship. Please send all communications to

—Fred Gulbe (Rec. Bro.), 404 46th St., corner Cocoanut, Sarasota.
* * *

WHANGAREI, New Zealand—The Feb. Berean has been read with much interest. We are pleased to note the keeping up of the spiritual tone, especially the reminder in the editorial exhortation that much depends upon every INDIVIDUAL among us. Such reminders are needful, particularly in these palpably plain LAST DAYS of which the Apostle Paul wrote to the Thessalonians: "Let no man deceive you, for that day shall not come except there come a falling away first (Diaglott: the Apostasy must come first)."

Since bro. Roberts' day there has been a very noticeable falling away which appears to be accelerated as the day draws on to its close. Jesus said of the last evil days: "The love of the many (R.V.) will wax cold, but he that endureth to the end shall be saved." Both old and young in the Truth are often heard to speak disparagingly of bro. Thomas and Roberts. This is always a sign of spiritual ill-health. Paul reminds us: "Let us not sleep as do others, but let us watch and be sober: we shall reap IF WE FAINT NOT."

We would like to see Ecclesial News from more ecclesias, and we heartily re-echo the sentiments of bro. S. S. Wolfe of Lampasas, Tex., in wanting to know where the ecclesias and brethren are whose welcome News was once a feature of the magazine. (We hope soon to get the magazine up to date in publication—then we shall try hard to get all to send News regularly—ED).

The Household needs a lot of building up. Let no brother or sister, however weak, feel they are a mere cypher. We all have much need of each other in spiritual matters. Each of us has a needed work to do for the Household which none can do but ourselves. Let not the Master come and have to ask us what we did with our talent.

We continue to hold our weekly remembrance of our Lord and Savior. We also hold public Lectures each Sunday evening, and Bible classes on Wednesday evening. Occasional strangers attend the lectures: some are interested, but only God can call and give the increase.

It is our pleasing duty to record the immersion of ROGER JONES (aged 19), formerly Church of England, on May 26, 1950. He has been a regular attendant at our Bible classes and lectures for over a year. He is a son of sister Jones whose immersion was recently reported.

We have been visiting some brethren and a sister in isolation at a considerable distance from Whangarei, who seldom have the opportunity of meeting with brethren or welcoming visitors, and it is a pleasing duty to offer a word of cheer and good comfort at such times. (Doubtless letters or cards would be very welcome— any interested could get the address from bro. Macdonald. Here is a good work in the service of the Truth—ED).

The Signs of the Times altogether are bright to a believer's eye for the fulfilment of our hope and expectation, the literal fulfillment of prophecy is such that we now walk by sight. "God's witnesses"—the Jews—are a particularly outstanding sign. Be of good cheer! Your brother in Christ,

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

* * *

WORCESTER, Mass., U.S.A.—21 Grand View Ave. Sun. Sen. 10 a.m.; Memorial 11.

With sorrow we report the falling asleep in Jesus of our beloved sis. Waid on Feb. 13, 1950, at the age of 66, after being confined to bed a little over 9 months. She was laid to rest Feb. 16 in Hope Cemetery, where she now awaits the Master's call to come forth. She, together with the writer, was immersed in Feb., 1909, in Worcester. We pray that her labor of 41 years in the Master's vineyard has been such that she will be awarded the welcome words: "Well done." Bro. MacKellar took the service at the funeral parlor, assisted by bro. Ricketson at the cemetery (both from Boston).

Our bro. Marshall, owing to ill-health, has resigned as recording brother. The writer has been appointed to that duty.

Bro. Marshall was in the hospital for several weeks in a very critical condition, but now through the merciful kindness of our Heavenly Father he has gained sufficient strength to return to work. His sister-wife has likewise been in ill-health, as also our sis. Preece. We are thankful the last report was that they were all on the gain. We take courage, knowing that the time is near when the Master Physician will be here and will cure all the ills to which mortal life is subject, and death itself will be swallowed up in victory— "Even so come, Lord Jesus!"

The following brethren & sisters have met with us around the Table of the Lord: bro. R. Wilson, sis. Esther Wilson, bro. & sis. W. Davey, bro. & sis. J. Davey, and sis. Hilda Davey (Boston); sis. Rankin Sr., sis. Lillian Rankin, bro. C. Rankin, bro. & sis. Dean and sis. Buckheit (Newark); bro. Elliott Sr. (Phila.). Bre. Wilson, Dean, Elliott Sr. and Rankin gave the word of exhortation. On June 11 bro. K. MacKellar (Boston) lectured to us on: "Can Evangelism Bring True Conversion?" It was well advertised, but the response was not very encouraging.

—R. A. Waid (Rec. bro.), 75 Olean St., Worcester 2.

Boaz

What a beautiful and godly example, although a mighty man, of wealth! No mere pleasure-seeker or time-server, but an industrious worker on the land. His own foreman and manager. Thoroughly "at home" with all his employees (Ruth 2:14). Not the lofty airs of an aristocrat, but possessing the dignified bearing of a thoughtful and interested master. Religion a part of his business—his meat and drink (see Ruth 2:4).

We behold in this book how true it is that "like master, like men"; hence the servants reply in the same spirit—"The Lord bless thee." Boaz was no labor-sweater, or oppressor of those in search of work; he knew what God had said about liberal employers (Prov. 11:25). But Boaz was no pauperiser:

Ruth must earn her bread and butter (2 Thess. 3:10). He did not easily, or "charitably," hand over what she asked, or give her money as a beggar.

What a beautiful and holy grandparent of the "Man after God's own heart"! And, from him, the Savior of the world. —F. G. J.

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

ALBANY (N.Y.)—J. Leonard, Box 165, Maple Ave., Selkirk (on 9-W).
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.
SARASOTA (Fla.)—F. Gulbe, 404 46th St., cor. Coconut.
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.

"One Thing Is Needful"

In the characters of a small pious family that lived in Bethany, we will find those qualities that are worthy of cultivation; and on the other hand, the tendencies that should be uprooted, lest they should grow and hinder our efforts and desires to seek the Kingdom of God.

The scene opens this morning in the home of Lazarus and his two sisters, Mary and Martha. Mary is silently sitting at the feet of the Master, drinking in his precious words of life. Martha is busily engaged in preparing for the temporal needs of her esteemed guest. Prompted by her deep love for the Master, she went to great lengths in her preparations; yes, to the extent that it deprived her of those few priceless moments which Mary enjoyed in His company while she busied herself making ready the meal.

Realizing that she was being deprived of his company, she called to Christ in an aggrieved and impatient tone to bid Mary that she help with the work so that she too could join the Master. How did the Master treat this request from Martha? Did he quickly bid Mary to help her sister with the work? No, but in his quiet manner he gently reproved her, "Martha, Martha, thou art anxious and troubled about many things, but one thing is needful." On the other hand he offers a word of commendation to Mary by following with these words, "and Mary hath chosen that good part which shall not be taken away from her."

DIFFERENCES OF REPROOF

How different Christ's reproof of Martha was from the manner in which He rebuked the Scribes and Pharisees! In Luke 11:44, he uses very strong words of reproof—"Woe unto you, scribes, Pharisees, HYPOCRITES". The character of the Scribes and Pharisees was entirely different from that

of Martha, as different as light from darkness, and therefore called for a sharp rebuke. "They put on an outward show of righteousness and holiness, but in their heart they were full of ravening and wickedness." On the other hand Martha strived to do those things pleasing to her Master. She, like ourselves, though, had her failings and weaknesses. Christ gently rebuked her because he could search the heart of man, and see that her weakness was motivated by a deep and sincere love and desire to openly manifest her love for him.

In administering reproof, how faithful was Christ! He was no respecter of persons. There was no selfish motive; neither wealth, friendship, nor fear ever closed his lips. When words of correction were called for, they came, regardless of consequences. How manifest this was in his attitude to Peter, "Thou savourest not the things that be of God, but those that be of men." And again his answer to the rich young man whom he loved: "One thing thou lackest; go sell whatsoever thou hast, and come and follow me." Christ is our example. Are we following him? —D. S.

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