

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.

CONTENTS

Ecclesial Directory	Inside Front Cover
Editorial: "Thine Eye Commands . . ."	225
The Latter Day Mission of Elijah (Bro. Thomas)	226
The Seventh Chapter of Romans (Bro. Roberts).....	229
Signs of the Times	235
Exhortation: "Given to Hospitality"	238
The Hidden Wisdom of Mosaic Sacrifice (Part 2)	240
Los Angeles "Nature of Man" Debate (No. 11)	246
Correspondence: Texas Annual Gathering	251
Ecclesial News: Buffalo, Canton, Detroit, Glendale (Cal), Houston, Newport, Philadelphia, Richard, Sarasota, Scranton-Glendale, Wichita Falls, Winchmore Hill.....	253

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EDITORIAL

"Thine Eye Commands, With Piercing View . . ."

The opening words of our Hymn No. 41 should ever be in our minds. Listen to them:

**Lord, Thou hast searched and seen us through;
Thine eye commands, with piercing view,
Our rising and our resting hours,
Our hearts and minds with all their powers.**

If we constantly REALIZED that God's eye commands, with piercing view, our rising and our resting hours, what manner of persons we would be! Our walk in the Truth would be more in keeping with our profession of faith; and our light would shine forth as a beacon on a hill top.

We talk of the glory to be manifested in the earth when the Kingdom of God has been fully established, and we speak with confidence as though we were certain that we would be there. Sometimes, however, we forget that there are objects connected with our calling that MUST be accomplished during the period of our probation. Yes there are things to do—things that must become a part of our lives. If they are not so, then we will never be permitted to share in the glories of the age to come.

DIFFERENT

Our calling is a high and lofty one, and there are many features of importance associated with it. If we would be in the Kingdom of God, these aspects must be observed, and form a definite part of our daily walk and, to such an extent, that our walk in the Truth would stamp us as being entirely DIFFERENT from those by whom we are surrounded. If, on the other hand, we act as the world acts; if we talk as the world talks; if we frequent the places of amusement that cater to the lust of the flesh, and the lust of the eye, and if our habits in general are the same as other people, then to them we are just one of the crowd.

It is ESSENTIAL to realize that our calling comprehends the act of witnessing for the Truth. Therefore, said Jesus, "Let your light so shine before men, that they may see your good works, and glorify your Father Who is in heaven." These were no idle words, for Jesus never indulged in such a practice. His expressions were intended to make an impression on the minds of his listeners—an impression that would result in ACTION. The Truth is intended to have a great influence upon us. It should form and shape us both morally and intellectually, that we might be conformed to the image of Christ. That can only be done by following his example. For it is certain that, if we do not walk with Him NOW, we will never have an opportunity of walking with him in the age to come.

HOLINESS

The focal point of our calling is holiness—without which, says Paul, no man shall see the Lord. Holiness is a very comprehensive and expressive term. Its basic meaning is "set apart or separated." James expresses this separateness as keeping ourselves "unspotted from the world." Now John says that "ALL that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Holiness, then, is a state of cleanness, and a state of cleanness is accomplished by obedience to God's commandments. There is no other standard. They MUST be kept in daily remembrance, and they MUST be kept.

We have been called with an holy calling—called to glory and virtue—called to be sons of God. When Jesus appears in his kingdom, they that will be with him will not only be called, but they will be chosen and FAITHFUL.

**Oh, may these thoughts possess each breast,
Where'er we rove, where'er we rest;
And, since Thou dost Thy children see,
May we be holy like to Thee.**

—EDITOR.

The Latter Day Mission of Elijah

By brother John Thomas

I do not forget what the Lord Jesus said of John the Baptist, and what Mark and Luke say concerning him. Matthew says that John was he of whom Isaiah spoke, and Luke makes the same reference. Mark quotes both Malachi and Isaiah to prove that a MESSENGER and a PROCLAMATION were to precede the manifestation of the Lord, and having said this he proceeds with his history of events. Speaking of John, the Lord says (Matt. 11:10)—

"THIS IS HE of whom it is written, behold, I send my messenger before thy face, who shall prepare thy way before thee."

But in Malachi's prophecies above quoted, "a great and terrible day" is spoken of—even the day of the Lord's coming and appearance as a refiner's fire and fuller's soap. Now before THAT day, says the prophet, a messenger shall be sent; and at the close of his prophecy he tells us his name in these words (Mal. 4:5)—

"Behold, I will send you ELIJAH the prophet before the coming of the great and dreadful day of the Lord, and he shall restore the heart of the fathers to the children, and of the children to the fathers, lest I come and smite the land with a curse."

Now the contemporaries of Jesus understood this in its obvious sense—that the identical Elijah who was translated should return to Palestine on a mission to Israel BEFORE their being made to pass through the refining and purifying process of the day of terror. This appears from the question put by the disciples to Jesus after seeing Elijah on the mount with Moses—

"Why then say the scribes that Elijah must first come?"

This was a reason urged by the scribes for rejecting Jesus, as if they had said, "This Jesus cannot be the Messenger of the Covenant, for Elijah has not yet made his appearance." The disciples were in a difficulty. They acknowledged Jesus to be the Christ, but they had seen him BEFORE Elijah, which did not harmonize with Malachi's testimony.

Jesus admitted that the scribes were right about the coming of Elijah, for he said—

"Elijah TRULY shall FIRST come, and restore All Things."

This is a truth that must not be lost sight of. Elijah's mission is to restore all things when he comes. WHAT things? Not things pertaining to Gentiles, for there is nothing Gentile WORTH restoring. DESTRUCTION, not restoration, is to come upon the things of the Gentiles, both ecclesiastical and civil. The things to be restored are the things of Moses' Law, as far as compatible with faith in the blood of the NEW Covenant, constituting the Amended Law. Hence, in the verse PRECEDING that about Elijah (Mal. 4:4), the Lord says to Israel—

"Remember ye the Law of Moses My servant, which I commanded unto him in Horeb for all Israel, even the statutes and judgments."

These are the civil law of the nation, the law of the state, the existence of which is quite compatible with the New Covenant, to which the law will be accommodated in the time of emendation.

THE SPIRIT AND POWER OF ELIJAH

On a former occasion Jesus said to the multitude, "If ye will receive it, John is the Elijah being about to come" (Matt. 11:14). I understand Jesus to say in these words that Elijah's coming is still FUTURE. He says too, "John IS Elijah"—but in WHAT sense are they identical? Let the Angel of Jehovah, who appeared to John's father, answer the question—

"John shall go before the Lord in Elijah's SPIRIT and POWER, to restore to the descendants the fathers' dispositions, and disobedient ones to just persons' mode of thinking—to make ready a PEOPLE PREPARED FOR THE LORD" (Luke 1.17).

Then "Elijah's spirit and power," like his mantle on Elisha, had fallen upon John—hence the identity, which, however, did not at all affect the proper coming of Elijah at the appointed time. In this sense Jesus said to his disciples, "But I say unto you (though there is truth in what the scribes say), that Elijah once came already, and they DID NOT KNOW HIM, but have done to him whatsoever they listed" (Matt. 17:12). John said of himself plainly—

"I am NOT Elijah (John 1:21).

The appearances, then, of the Messenger of the Covenant to the nation are preceded by messengers individually two, but officially and spiritually ONE. The power and spirit of Elijah is ONE spirit and power through whomsoever manifested, the operation of which in regard to Israel prepares them for the appearance of the Messenger of the Covenant in their midst.

TWO MISSIONS

This ONE SPIRIT-POWER is exhibited in the history of Elijah. On comparing it with John's, their identity apparently consisted in their both being possessed of the same SPIRIT of prophecy and a like AUTHORITY in Israel, which appears to have been the "power" referred to by the Angel. The Word of the Lord came to them both while sojourning by the Jordan, and from thence their influence was felt among all ranks and classes of the nation.

But "John did no miracle" (John 10:41); Elijah performed many of great magnitude. John's identity in power with Elijah was therefore not wonder-working. Christ's mission to Israel was covenant-confirming and INDIVIDUALLY enlightening and converting (Jer. 23:5), NOT political. His POLITICAL mission pertains to the future (Luke 1:32-3).

PERSONAL AND NATIONAL

Jehovah's messengers, who precede and introduce His King's appearing, have each a mission corresponding to Christ's. Hence John's mission in Elijah's spirit-power was confirming and PERSONALLY enlightening and converting; while Elijah's, when he comes in his own proper person to Israel, will be NATIONALLY enlightening and converting, and POLITICAL.

The combined result of the Elijah-spirit-power mission is the spiritual and political restoration of ALL THINGS before Christ's manifestation to the Twelve Tribes as their king sitting on David's throne in Zion.

The restoration effected by this power through JOHN was a SPIRITUAL restoration affecting the hearts of MANY of the people, not of all—a restoration of the Abrahamic mind and disposition in his contemporaries. Beyond this, nothing was restored. But through "Elijah the Prophet" the same spirit-power will "restore ALL things," and—among these—the tribes of Israel, when its mission will be complete.

The Seventh Chapter of Romans

By brother Robert Roberts

This chapter forms part of a chain of reasoning, but may nevertheless be considered apart without disadvantage—IF its relation to the chain is recognised. It presents an illustration of Peter's remark about the epistles of Paul (2 Pet. 3:16)—

"Wherein are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction."

There are statements in it that are only intelligible on a just apprehension of human nature in all its relations. Those who grasp only some of these are baffled by some of those statements. It requires spiritual-mindedness to see their truth or to understand them. Carnal men do not know what carnal nature is. It requires spiritual discernment to be able to know and recognise the "flesh" in all its signification.

SPIRITUAL DISCERNMENT

To carnal men, this spiritual discernment is only a thing to laugh at. But it is nonetheless a REALITY which enables those possessing it to understand Paul and to endorse Paul's experience as their own. This chapter is almost a touchstone by which a man's whereabouts in spiritual understanding may be ascertained.

"The NATURAL man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither CAN he know them, because they are SPIRITUALLY discerned" (1 Cor. 2:14).

Romans 7 is particularly addressed (v.1) to "them that know the Law (of Moses)," because the argument to be employed was to hang on an illustration derived from the Law, and was to relate to their position in reference to the Law. The first fact laid down is that the jurisdiction of the Law over a man extended to the full term of his life. However long he might live, he could never reach an age when he would be free from the Law—

"The Law hath dominion over a man so long as he liveth."

Death put an end to this dominion, for no law could reach dead men. This is illustrated by the case of a husband to whom a wife was bound so long as he lived, but at whose death she was free to be married to another. Her husband died REALLY, and she died LEGALLY, to the Law holding them in union. Paul applies both features to the case in hand:

"Ye, my brethren, are become DEAD TO THE LAW."

How? "By the body of Christ." How came they to be related to the body of Christ? By being "baptised into Jesus Christ" (Rom. 6:3), and so becoming members of his body (Eph. 5:30). What had the body of Christ to do with death? It was hung on Calvary till death invaded it. What had this to do with escaping the jurisdiction of the Law? Christ was made UNDER the Law, subject to death like his brethren (Gal. 4:4; Heb. 2: 9, 14-16). Therefore when he died under the curse of the Law, the jurisdiction of the Law ceased. And when he arose again, he was "another" man in relation to what he had been before. A FREE man, by marriage with whom we may obtain freedom also.

MARRIED TO A RISEN CHRIST

Is this what Paul means by the illustration of a widow being married to a new husband? Yes. He says, "Ye are become DEAD TO THE LAW (the former now-dead husband) by the body of Christ, that ye should be MARRIED TO ANOTHER." To whom? "To him who is raised from the dead." Wouldn't it have been sufficient to be married to the first Christ—Christ BEFORE crucifixion? According to God's wisdom, it would NOT have been sufficient, for he was not then free. Is it to the dead Christ we are married? No, it is (v.4), "To him who is RAISED from the dead." Partaking of his death in baptism, we also partake of his purchased freedom from the law of sin and death.

The object of this way of God is stated to be (v.4), "That we should BRING FORTH FRUIT unto God." This is no chance saying, or mere rhetorical finish to a sentence. It touches the VERY MARROW of the plan of salvation. The object of that plan is that the glory of the goodness that will come by it may be directly and obviously due to GOD, and that the glory of the CREATURE may be excluded. It is expressed by Paul thus—

"That we should be to the praise of HIS glory."

If salvation had been given as a reward of MERIT, there would have been something for the flesh to glory in. Fruit brought forth in such a connection would have been fruit unto OURSELVES. But "the law having entered that the offence might abound," and all the world having thus become guilty and condemned, room is made for the abounding of grace or favor in our admission to forgiveness of sin for CHRIST'S sake, in whom the Law has been vindicated and fulfilled.

GOD'S WORKMANSHIP

Fruit brought forth by those occupying this position of favor in Christ, is "fruit unto GOD." They are "GOD'S husbandry" (I Cor. 3:9); "GOD'S workmanship created in Christ Jesus unto good works" (Eph. 2:10). God has "predestined them unto the adoption of children by Christ Jesus . . . to the praise of the glory of HIS grace" (Eph. 1:5-6).

To this position they are called by the Gospel (2 Thess. 2:14). When called, they are "in the grace of Christ" (Gal. 1:6). The favor of being admitted to such a position PRECEDES all "works." The works to come AFTER will decide whether or no we are to CONTINUE in it, but in the FIRST instance the conferring of it is independent of our works.

Here lies the solution of all apparent conflict in the writings of the apostles on the subject of GRACE and WORKS. The opportunity of being saved is of FAITH that it might be by GRACE (Rom. 4:16). And it is of grace that it might be to the praise of GOD to Whom all praise truly belongs, and

not to MAN who is powerless and empty. It is of grace that we might bring forth fruit unto GOD's glory, and not to our own.

Verse 5: "When we were IN THE FLESH, the motions of sin which were BY THE LAW did work in our members to bring forth fruit unto death."

In the LITERAL sense, Paul was still in the flesh when he wrote these words, as illustrated by such remarks as, "Though we walk IN THE FLESH, we war not after the flesh" (2 Cor. 10:3), and, "As many as have not known my face IN THE FLESH" (Col. 2:1). But in his SPIRITUAL relations, he was no longer "in the flesh." It was his doctrine that "they that are in the flesh cannot please God" (Rom. 8:8), because "all have sinned and come short of the glory of God" (Rom. 2:23). They were condemned already and could not justify themselves from past sins by their good works. Hence, Paul did not and could not rest in the flesh as a ground of confidence.

WHEN WE WERE IN THE FLESH

But Paul ONCE rested in the flesh, as is evident from this verse, "WHEN we WERE in the flesh." As he says in Phil. 3:4—

"If any other man thinketh that he hath whereof he might trust in the flesh, I MORE: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews: as touching the Law, a Pharisee."

Before Paul saw Christ near Damascus, he was resting on his achievements under the Law. He was then, spiritually, "in the flesh"; and his statement in the verse before us is that, "When he was in the flesh, the motions of sin that were BY THE LAW did work in his members to bring forth FRUIT UNTO DEATH." But NOW, says he—

"We are delivered from the Law, THAT being dead wherein we were held (that is, the bondage of the LAW ended in Christ on whom it expended its whole curse), that we should serve in newness of spirit, and not in the oldness of the letter."

The Law is styled "the letter" because of its being a matter of writing, whereas the liberty of the Gospel was a matter of living message by the Spirit from the Father. In this connection, we can understand 2 Cor. 3—

"Our sufficiency is of God, who hath made us able ministers of the NEW Testament, not of the letter (the Law), but of the Spirit, for the letter (the Law) killeth, but the Spirit giveth life."

But this argument about the Law causing sin and bringing condemnation suggests, on the face of it, that the Law is a sinful thing. Paul accordingly anticipates and answers this objection:

"What shall we say then? IS THE LAW SIN? God forbid!"

Now comes the question of how some of the statements are to be understood if Paul is the speaker. This will be best answered by a close following of the statements, in the consideration of which we shall find that Paul speaks of himself AT DIFFERENT STAGES OF HIS LIFE, whence we obtain one clue to a right understanding.

BY THE LAW IS THE KNOWLEDGE OF SIN

In answer to the question whether the Law, after all he had said, was not to be considered sinful, he says, "God forbid! Nay, I had not KNOWN sin, but by the Law. For I had not known lust except the Law had said, Thou shalt not covet!"

His object is to prove that the Law was a spiritual institution designed to MAKE MANIFEST the corruptness of human nature. Keeping this in view (which is stated in v.14), it is easy to follow the argument. Paul's knowledge of sin was derived from the Law; for if the Law had not forbidden certain natural actions of the mind, he would have remained ignorant of sin in these directions, though fully exercised therein. As he says elsewhere (Rom. 3:20)—

"By the Law is the KNOWLEDGE of sin."

His argument is, "The Law is spiritual, for it taught me what sin was." It made him aware of his tendency sin-wards.

"Sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the Law, sin was dead."

Here is a distinctly RETROSPECTIVE allusion—a reference to a PAST EXPERIENCE of Paul, which becomes more definite in the next 3 verses—

"For I WAS alive without the Law ONCE, but when the commandment came, sin revived, and I died. And the commandment which was ordained to LIFE, I found to be unto DEATH. For sin, taking occasion by the commandment, deceived me, and by it slew me."

As a child of the circumcision, rejoicing in the inherited privileges of Abrahamic extraction, Paul, in his early years, was ALIVE, looking up to God with confidence, and looking forward with hope in the promises made to the fathers. But when the commandments came to him (on his arrival at maturity, that is, when he came as an adult under the operation of the Law—when his FACULTIES AWOKED and his mind opened to the full perception of what the Law required), he experienced the revulsion of feeling described in these verses.

MANIFESTING THE SINFULNESS OF SIN

He found himself condemned by the Law which was ordained to—and to which he had looked for—life. But he does not put the blame on the Law. It was the propensities native to himself that rebelled under the dictation of the Law. The conclusion he draws is (v.12)—

"Wherefore the Law is holy; and the commandment holy, just and good."

But he again recurs to the apparent paradox:

"Was then that which is good made death unto me? God forbid!"

And in the next sentence he gives us the philosophy of the Law, so to speak—a philosophy which is foolishness to the natural man, but in which, nevertheless, it is possible to discover a surpassing beauty. He states that its object was (v.13)—

"That sin might appear sin, working death in him by that which was good; that sin by the commandment might become (revealed as) exceeding sinful."

Sin—the natural rebelliousness of the human heart against the authority of God—was latent without the Law. A man without command to do that which was disagreeable, or to abstain from that which was pleasant to his natural impulses, could not be manifest—either to himself or others—in his REAL disposition toward God. He would be a sinner undeveloped for want of opportunity—innocent of transgression because of the absence of law, but certainly not a righteous man whose characteristic

is submission to God. THE OBJECT OF THE LAW WAS TO MAKE THIS LATENT SINNER MANIFEST—

"The Law entered that the offence might abound" (Rom. 5:20).

It was added that every mouth might be stopped and all the world become guilty before God (Rom. 3:19). Sport has been made of the fact that God gave a law that men were not able to keep. The presumptuous question has been asked: "Why should God do such a thing?" It is easy to say, "What would be thought of the man that should appoint his fellow a task impossible to accomplish, and then punish him for not performing it?"

You cannot argue from such a transaction between MAN and man, to what is between GOD and man. Man is the workmanship and property of God. HE may do with man what man may NOT do with man. But the next thought is of even more consequence. Between man and man such a transaction—without any object beyond itself—would be tyrannical; whereas on the part of God—as an element in a PROCESS by which GREAT GOOD is to be worked out—it is the form of wisdom and kindness. One man cutting off another man's leg with intention to maim, is a monster: with intent to save life from a dangerous malady, he is a benefactor.

God gave a rigorous and burdensome law that men might at last come to know how sinful they are, and how powerless to work out for themselves eternal good. Here it may be asked, "Why did God allow man to GET INTO such a state? Why didn't He so watch and hedge the beginning of things that man might have continued very good, and earned the divine favor by his unfailing compliance with the divine will?" The answer is: that God might be exalted in salvation being a thing of HIS OWN FAVOR.

WHY SHOULD GOD ALONE BE EXALTED?

Again it may be asked: "Why is it so very important that God SHOULD be exalted? Why not develop eternal society upon the principle so much applauded in the world—of self-reliance, independence, self-respect, etc.?" Here we touch the ROOT and MARROW of the whole subject. The recognition of God as the Highest and the Best and the Benefactor—direct, tender and cordial—is necessary for the pleasure of God and the wellbeing of man, and is demanded by the eternal reason of things as the first law.

God is eternal and sovereign; man is a helpless dependent upon His power, wisdom and goodness.

The recognition of this fact is the essential basis of any intercourse between God and man, let alone eternal fellowship. The distinct, thrilling, striking recognition of this fact is brought about by precisely the experience through which God has put that part of the human race of whom He intends to make future use.

NO ROOM FOR MAN'S GLORY

The law convinces them all as transgressors: every mouth is shut. There is no room for glorying. Salvation has come of the pure goodness of God, in harmony with His Own wisdom. God is exalted, and we are abased to the position of humble recipients of His favor, in Christ, in whom our sins have been condemned. As an indispensable preliminary to this result, it was necessary that the natural man should be put under the law, "That sin (in him) might APPEAR sin, and that by the commandment it might become (what it IS) exceeding sinful."

We have now come to the part of the chapter (vs. 14-24) that some find the greatest difficulty in understanding—how Paul could describe himself in words appearing to imply an abandoned character. We will (God willing) consider this in the next issue.

Signs of the Times

ISRAEL PLANS ITS FUTURE

Forgetting God and His purpose (as they always have), the present government of Israel has just published particulars of its great planning scheme for the immediate future. The people who have gone to Palestine from the four corners of the earth have gone there in ignorance. Their present schemes have little or nothing of spirituality in them. They are all frankly political.

The population aimed at is 2½ millions of Israelites. An irrigation scheme is the cornerstone of the whole plan, so that the country may be profitably used. This would enable the agricultural produce to provide for at least 80% of the population. The citrus industry for export could be largely expanded. And the urban communities could develop the industries, commerce, handicrafts and services.

At present by far the larger part of the Jewish population is concentrated in the coastal strip from Haifa to Tel Aviv. Newcomers are being directed daily to new, underdeveloped areas.

The country is to be divided for administrative purposes into 24 "planning regions," each so designed to support its own quota of people at an average of 75 to 100 thousands. The regions are mapped out carefully on a basis corresponding to their economic resources and immediate possibilities. It is felt that this decentralization of control will lead to efficiency. The idea appears to be, too, to foster competition and thus to ensure a race for production.

Certain towns have been chosen for immediate development, up to a fixed maximum of 50,000 each. Among these are Beersheba, Ascalon, Tiberias and Safed. Jerusalem has over 150,000 inhabitants today, Tel Aviv 350,000 and Haifa about 175,000. (These figures include non-Jews).

An extended system of improved roads, railways and ports is to serve the country's needs. "The beautiful hills of Galilee, the fertile valleys of Jezreel, the sub-tropical Jordan valley, the fruitful coastal plain with its orchards and grove, the re-afforested and carefully terraced hills of Judea, all would combine under the National plan into a rich pattern of reclaimed hillsides and valleys, revived forests and fields, and reconstructed towns and villages," says a recent writer. The barren Negev (wilderness of Beersheba) is being developed after many centuries of neglect into a pastoral and agricultural district.

In a recent speech in London, the head of Israel's Civil Service said that friendship with Britain was rapidly being established, and that a great debt was due to Britain for her willing release of trained Jewish civil servants of experience and ability. He said the present rate of immigration is 20,000 a month. A good proportion bring considerable resources with them.

These facts, officially given, wake up our hopes and stimulate our faith. Long expected, the prosperity prefigured by Ezekiel (37 & 38) is coming into being before our eyes. There is nothing like it on earth, and it is just happening where, how and when the prophets said it would. The Great Day is getting very, very near!

The marvelous understanding of the Scriptures possessed 100 years ago by bro. Thomas was never more plainly in evidence than when he wrote in *Elpis Israel*: "The colonization of Palestine will be on purely POLITICAL principles. The Jewish colonists will return in unbelief in Jesus. They will emigrate there as agriculturists and traders in the hope of ultimately establishing their commonwealth, but more immediately of getting rich." That is, political expediency and personal benefit, not faith in God, will be the impelling motive. And so it has been.

(The Govt. of Israel offers to answer any questions concerning the development of the land, etc. Any desiring further information please write to bro. G. H. Denney, 47 Birchington Rd., London N 8).

* * *

"THEIR SILVER AND GOLD WITH THEM"

A 3-day conference has recently taken place in Jerusalem, bringing together the leaders of the American Jewish community and the Cabinet of Israel, with a view to helping Israel overcome her desperate need for foreign currency. The American representatives decided to encourage in every way possible support of a loan to be sponsored in Wall Street by the Israeli Government.

Ben-Gurion, the Prime Minister, estimated the immediate requirement from U. S. to be one billion dollars. This, he said, would enable Israel to continue immigration at its present huge level, and to become financially independent in about 3 years. Israel is rapidly being built into a very desirable object for a "spoil and prey" to the Northern invader (Eze. 38).

* * *

GOOD MANNERS

Courtesy and politeness seem to have gone the way of all "old-fashioned" customs. Once they were considered virtues, but they have ceased to be fashionable in today's material and aggressive world. Let us make sure that kindness and gentleness and patience are not strangers among us. They are essential fruits of the Spirit that MUST be developed by those seeking God's eternal companionship. We are in danger, in today's mad, evil world, of being seduced and trapped in the ways of death. And courtesy, to be anything more than a false veneer, must be the same to all, from the lowest to the highest, regardless of race or color. No TRUE brother of Christ could entertain in his mind even a shadow of the ignorant, worldly bigots of racial discrimination. Such fleshly thoughts are entirely foreign to the Truth, and if tolerated would destroy it.

* * *

THE LEAGUE OF NATIONS AND THE UN—A CONTRAST

As illustrating the preparation for the fulfilment of Joel 3 and Zech. 14 in particular and other prophecies in general, it is very interesting to note the difference shown toward aggression by the UN as compared with the late "League of Nations." In the 1930's not one of the constituent members of the League would take any military action against Hitler or Mussolini. The U. S. A. remained doggedly isolationist.

Today the situation is entirely different. The Security Council has branded the attack on South Korea as "naked aggression," and has called upon all the countries of the UN to give military aid. To the great surprise of Russia, the U. S. took action immediately, and others were quick to join. Korea will thus result in a temporary set-back for Russia. The world is now clearly defining the two camps that the Scriptures describe.

* * *

COMMUNISM AGAINST OTHER RELIGIONS

Karl Marx made it quite plain that Communism must be regarded as a religion by those adopting it. All other religions must be abandoned—they are "dope to keep the masses enslaved," he said. The "People's Government" of China has declared that "religious freedom" is to be part of their constitution, but (says a missionary), "They are quite contemptuous of religion of any kind but Communism, and that is Godless. Everyone is being given courses of instruction in the principles of the "New Democracy." Text books, on the Russian method, have been issued to all schools deriding religion as 'superstitious obstruction to progress and unscientific' ". Well, the way the "Christian"

countries have exploited, abused and humiliated China during the past 100 years would give them a very poor concept of the "Christian" religion. The sea and the waves are roaring, and gathering their ominous strength!

* * *

KOREA, TURKEY & PERSIA

The invasion of South Korea was one minor move in the wider conflict that is in progress everywhere. Let us keep the picture in balance. They have used this campaign as the Germans and Italians used the Spanish Civil War—to try out new weapons and new battle techniques. It has cost the U. S. much in men and material; it has cost Russia very little. Russia could afford such ventures indefinitely, wearing down the U. S.

Now Turkey & Persia are in fear, and with good reason. The New York Times, Sept. 24, says—

"It was the generally-accepted thesis (at the U. N. Assembly) that defeat in Korea would only turn the Russians in another direction, toward other inviting targets, of which there are several. Korea is the focus of the moment, but the warfront there is actually only a small segment of the frontier which divides our world today. Trouble could develop along any one of its thousands of miles at the drop of an eyelid in Moscow.

"The East-West frontier begins at Volokovaya Bay, Finland, on the Arctic Ocean, sweeps down 2,000 miles through Europe and across 5,000 miles more of the Middle East and Asia to its terminus at Moncay in French Indo-China (actually continuing north up the Chinese & Russian coast to Alaska.)

"Potential targets along this line include Indo-China, Burma, Persia, Turkey, Yugoslavia and Germany. These are the most probable fighting fronts."

Turkey is sending troops to help the UN in Korea. This has brought upon her much wrath from the Kremlin. This may be a factor in the development of antagonism between Russia and Turkey. In the light of Dan. 11 it is fraught with great possibilities. Elpis Israel should be read again on this subject. Do it NOW!

—WATCHMAN

EXHORTATION

Given to Hospitality

One of the pleasures that has been curtailed in Britain in recent "austerity" years has been that of providing hospitality for our friends (and others—for our Lord's commands must not be forgotten, Matt. 5:47, etc.). In former days how delightful it was to call our brethren and sisters to our tables and provide a joyful repast for them, while the things of the Spirit were discussed in the bonds of brotherly hospitality!

With a few ounces of meat per week and a shortage of so many necessities, such arrangements have created problems for those whose duty it is to provide. But hospitality does not depend upon the quality of the natural food. Let us not be embarrassed or deterred by our present restriction. Hospitality in the Truth depends, far more than in the world, upon the warmth and atmosphere of the personal relationships involved.

THE WIDOW'S MITE

Hospitality, both to our brethren and sisters and also to others truly in need of it, is a divinely-appointed duty and pleasure. And in this as in all other matters of duty, let us never forget the lesson of the widow's mite. Richness, variety and abundance mean nothing. It is a matter of using faithfully and scripturally—"as unto the Lord"—that which we have. To the widow who was preparing the last meal for herself and her son, the prophet Elijah said —

"Make me thereof a little cake FIRST . . . and after make for thee and thy son" (1 Kings 17:13).

This seems hard, but we know the prophet was not speaking selfishly, but rather testing the faith and hospitality of the widow, for he assured her at the same time, in the Name of the Lord, that her supply of food would not fail as long as the famine in the land lasted. Her faith was strong, and she obeyed, using her last handful of meal, and God abundantly blessed her. Paul admonishes on the same matter —

"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares" (Heb. 13:2).

Abraham and others are called to mind who did this. Is it possible, brethren and sisters, that we are "forgetful" to minister to the needs of strangers? Do we tend to do the natural, self-pleasing thing that Jesus warns against—regale ourselves with those who are able to do the same again for us? Or do we, as he commands —

"When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee" (Luke 14:12-14).

The commands of Jesus are very wise and searching. They will, if faithfully and eagerly applied to our lives, gradually train us in the more excellent way and transform our natural ugly fleshly minds into the beauties of the Spirit.

"Given to hospitality" reminds us of the faithful Gaius, and of Onesiphorus, who "sought Paul out very diligently" and refreshed him in his imprisonment, and was not ashamed of his chain. Sometimes faithfully carrying out Christ's principles of life takes us into positions of which natural fleshly pride would be ashamed.

A HAVEN OF COMFORT

Hospitality is a sphere of spiritual service in which sisters can play a very helpful part. The thoughtful comforts and quiet pleasure of a Christlike home are a great strengthening influence to a visiting speaker, and a sister who has contributed to this provision has greatly shared in the lecture effort. Still a scripturally-minded sister will not overdo the natural to the detriment of the spiritual, as staying away from meetings to prepare food. A restaurant can provide food in a blank, cold, worldly way, but a sister of Christ can provide in the home a true haven of comfort and refreshment and upbuilding for the traveler.

Our Lord Jesus himself manifests the greatest instance of bountiful hospitality. He "gave himself" for us —

"He that eateth my flesh and drinketh my blood dwelleth in me and I in him" (John 6:56).

The weekly celebration of the betrayal-night feast in loving remembrance of his suffering and death is but the prelude of the divine hospitality of the Marriage Supper of the Lamb. These simple symbols—bread and wine, and in another connection a cup of cold water—are the channels of the divine grace.

We follow our Great Example faithfully when we put service before self and "love our neighbor as ourselves," overcoming the natural priest-and-Levite spirit of "passing by on the other side" when we see someone in need of help, whatever the occasion may be. It is very easy to deceive ourselves, as doubtless did these, that the business they were on was so pressing or important as to excuse them from the upsetting distractions of need along the way. Let us often stop and quietly consider just what the purpose of our life is. This will help us to keep things in proper proportion and perspective, and will guide us when we meet such situations as this one, in which the priest and the Levite failed, and the Samaritan, not burdened with feelings of his own urgency and importance, took the time and trouble to follow the "more excellent way."

—G. H. D.

The Hidden Wisdom of Mosaic Sacrifice

Part Two: The Six Basic Types

(BURNT, MEAT, DRINK, PEACE, SIN, TRESPASS)

These are divisible under three subheads, according to their purpose—DEDICATION, THANKSGIVING, and EXPIATION. The first two groups were voluntary, their observance depending upon the state of mind of the offerer. The third, expiation, was compulsory as the consequence of certain circumstances. God in His infinite wisdom has always arranged His ordinances in this way. Nothing so clearly reveals the heart of man as does the extent he goes in his service beyond the strictly obligatory. The heart that truly seeks God spends all the time it possibly can in the sweet and joyful activity that comprises the range of voluntary sacrifice.

* * *

GROUP ONE—DEDICATORY (BURNT)

This was the BURNT sacrifice, wholly consumed upon the altar. This total consumption on the altar was its distinguishing characteristic. This was the basic sacrifice which related to sin nature directly. It represented a complete self-dedication of the offerer to God. It was a recognition that the nature of sin separates man from God, and is present as a barrier to complete unity in any transaction between them, and must be utterly consumed out of the way before perfection can be reached. It pointed forward to the Great Sacrifice in which sinful flesh was wholly destroyed, and a way made open whereby that barrier may be passed.

The occasion of this sacrifice was no specific sin or misdoing on the part of the offerer, but it was the answer to a feeling of general unworthiness and a realization of the sinfulness and burden of the flesh. All at times experience, to an almost insupportable degree, the weight of this disquieting feeling. Paul expresses it when he exclaims (Rom. 7:24)—

"Who shall deliver me from the body of this death?"

By this merciful provision of the Law, an Israelite so affected could bring his offering—the very best that he had—see it all consumed upon the altar and the smoke ascending as a token of God's acceptance and understanding, and go his way with the impression of a fresh beginning and a renewed determination to merit and retain his Lord's approval. What a power and comfort there is in a new start and a knowledge of being understood! The Great Burnt Sacrifice has now been offered once for all, and we who have entered into it and seek its blessing have completely dedicated every fibre of our life and being to the service of God.

* * *

GROUP TWO—THANKSGIVING (MEAT, DRINK, PEACE)

The other class of voluntary or freewill sacrifice is that of thanksgiving. This included three types: Meat, Drink, and Peace offerings. Roughly speaking, the first two appear to have related more to thanksgiving for TEMPORAL blessing; the third—the Peace offering—to SPIRITUAL thanksgiving. These should not be taken as exclusive applications, however.

MEAT

Taking the natural first, the Meat offering was of the fruit of the field. "Meat" here does not mean "flesh," but rather "food." It was offered either on the occasion of any specific divine blessing, or to express the feeling of general favor and well-being. David expresses the position it filled when he says, Psa. 116:12, 17—

"What shall I render unto the Lord for all His benefits towards me? . . . I will offer to Thee the sacrifice of thanksgiving."

FLOUR, OIL AND WINE

It was of fine flour mingled with oil. Flour and oil, with the wine of the Drink offering, were the chief products of the earth, and the offering of them was a grateful recognition of their source. In a more figurative sense, the flour seems to represent the blessing of strength, the oil of plenty, and the wine of gladness and joy—to sum up: general well-being as a result of obedience and service to God. (And, in a still deeper, holier sense, it is the strength-bringing heavenly bread, the enlightening Spirit-oil, and the joyous, gladdening "Good-News" gospel wine.

INCENSE AND SALT

FRANKINCENSE accompanied every meat offering. Incense, as we know, represents PRAYER and PRAISE. This, of course, is an essential element of approach.

And no meat offering was ever to be made without SALT (Lev. 2:13). This was vital. Salt plays a very important part in our lives. It was even more so with the ancients, and was one of the chief items of primitive trade. Besides its preservative and cleansing properties, it is essential to health, and to the palatability of many foods. These qualities made it the recognised emblem of purity, wholesomeness and vigor.

"Ye are the salt of the earth" (Matt. 5:13)—the small but vital class of agents for the preservation of the purity of the Truth. Hence the significance of salt being required with ALL meat offerings.

LEAVEN AND HONEY

And as SALT was required, so LEAVEN was prohibited. Leaven is fermentation, corruption and sin—"malice and wickedness" (1 Cor. 5:8). Clearly no offering is at all acceptable that contains this element. It may be noted, though, that while leaven is here FORBIDDEN, it is specifically REQUIRED in one or two special cases, where it has a significance that is in harmony and keeping with the general picture.

Beside leaven, HONEY too is expressly forbidden (Lev. 2:11). As to the meaning of this, we may gather a hint from the words of Solomon who associates it (Prov. 25:27) with SELF-GLORY. Honey also is used many times as an emblem of sweetness, but David tells us the judgments and precepts of God are SWEETER to the godly mind than honey (Psa. 119:103). Honey, then, seems to infer something contrasted with, and inferior to, the "more excellent" way of God's law—something

sweet to the natural taste, but soon found sickening when largely indulged in. Something tending to self-glory. Is not this the accomplishment of the flesh and the empty praises of ignorant men—the sweetest thing known to those that know not God?

Honey, like leaven, has its place. There IS a glory and accomplishment and praise that is legitimate and good. The pure, divine honey, gathered from the Rose of Sharon and the blossoms of the spiritual fruit, is an element of the eternal joy of the redeemed:—

"I am come into my garden, my sister, my spouse . . . I have eaten my honeycomb with my honey . . . eat, O friends; drink, yea, drink abundantly, O beloved" (Song 5:1).

The DRINK offering was of wine. This has been considered with the Meat offering. An interesting point on it will appear later.

PEACE WITH GOD

The other thanksgiving sacrifice, the Peace offering, seems to have a wider and more sublime bearing than the Meat or Drink offerings. As the Burnt offering was the fruit of a sorrowful and reflective state of mind, so the Peace offering was the product of an appreciation of the depths of God's love and care, and a feeling of comforting communion with Him. From various references, it can be inferred that Peace offerings often followed Burnt offerings. We can see the beauty and harmony in this, both historically and spiritually. The Burnt offering was designed to create the state of mind, and the condition of communion, which the Peace offering expressed.

UNIQUE FEATURES

Now, unlike all others, in the Peace offering it was IMMATERIAL whether the sacrifices were MALE or FEMALE. Both were equally acceptable. Furthermore, this was the only sacrifice of which the offerer HIMSELF partook.

There is another unique aspect—LEAVEN WAS REQUIRED with this offering. The only other place that leaven appears in the sacrificial system is in the Feast of Firstfruits. In both cases it points to the same thing—the participation, through mercy, of mortal, erring man in the holy things of God. (There were three yearly feasts, comprising in their completeness the whole circle of God's purpose. First, Christ our PASSOVER. Then the feast of FIRSTFRUITS—saints at his coming (Rev. 14:4; Jam. 1:18). Finally the feast of TABERNACLES at the end of the Millennium when all Christ's harvesting work has been accomplished—the glorious consummation of all things when God will eternally tabernacle with men. But the intricate symbolic prophecy of the procession of the yearly feasts cannot be considered now.

To return, then, to the Peace offering. We have seen that in these three particular: sex, offerer partaking, and leaven, it is unique. Taken in conjunction with the Burnt sacrifice, the significance cannot be missed. The Burnt consumed all night upon the altar—the Peace following in the morning. The Burnt replete with the implications of a time of sinful nature and a state of separation and probation: the Peace following as a token of a time of perfect harmony with God and peace among men, when there will be neither male nor female (among the redeemed) in the sense of discrimination and subjection, but all one in Christ Jesus—both equally acceptable, a time when the accepted offerers themselves will partake of the fruit of their long sacrifice.

PRESENT REALITIES

Even in the peace offering, however, there was the blood sprinkled upon the altar. In his anticipation, the offerer must not forget the present realities. His life was forfeit for sin, it was only by the transcendent mercy of God that he lived at all, and the shedding of blood must be constantly recognised as an essential element of his redemption.

Only the fat of the Peace offering was offered on the altar. We have seen the significance of the fat. The breast (symbolic seat of the emotions) and the right shoulder (strength and accomplishment) were given to the priests (showing that the holy service of God calls for both "heart and hand"). The remainder of the edible parts were eaten by the offerer and his family on the SAME DAY. It could also be continued to be eaten on the second day, but any of the flesh left to the THIRD day must be "burnt with fire." We see that when the "third day" of God's purpose dawns, all things will be "perfected" (Luke 13:32), and all flesh will be swallowed up in eternal Spirit-fire.

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GROUP THREE—EXPIATORY (SIN & TRESPASS)

The expiatory, or atoning, offerings were of two kinds—the SIN offering for sins of IGNORANCE, and the TRESPASS for sin committed KNOWINGLY.

The Sin offering is the most elaborate and detailed of all the sacrifices. It applied to sin committed unwittingly or uncleanness contracted unknowingly, and was to be offered upon realization or discovery of the condition.

There are two points of comparison between Sin and Trespass offerings which may be noted.

IGNORANCE

The first is that the sin of ignorance, which WE might think the LESSER sin, called for a more elaborate form of atonement than did the one committed knowingly. The lesson herein would be that the unconscious, ignorantly-persisted-in sin is more displeasing to God than that which is known and confessed, and is due rather to weakness of nature than to carelessness of application to God's Word and instructions. Among a people to whom God has condescended to directly give His gracious law and guidance, and whom He has commanded to diligently teach them to their children, and constantly speak about them themselves—among such, there is NO EXCUSE for sins of IGNORANCE. {That seems to be the great lesson here. Surely we can at least take the trouble to KNOW and confess God's high standards and requirements. If THAT effort is not willingly and eagerly put forward, then we are hopeless and displeasing indeed.

"TO WHOM MUCH IS GIVEN"

The second point of difference between Sin and Trespass offerings is that for the former the offering required was not the same for all offenders. In the case of the Trespass offering (and all OTHER types of offerings) the requirements were the same for all (except, of course, where provision was made for poverty).

But in the Sin offering, there were three different grades which increased according to the rank of the offender. These were (1) for one of the people, (2) for a ruler, (3) for the whole congregation or for a priest. That is, the odiousness to God of a sin committed through ignorance increased with the degree of the offender's opportunity and responsibility. "Much is expected from him to whom much is given." A man who has the natural ability to be an outstanding success in THIS life is under greater responsibility to devote his greater God-given talents to GOD'S work, because that is the SOLE purpose they are given for, and a reckoning will be required.

CLEANSING THE SANCTUARY

In the case of a priest or the whole congregation (who were considered as a whole a "nation of priests"), the Sin offering was a bullock, and the blood must be sprinkled seven times before the veil of the Sanctuary and on the altar of incense. That is, the very priesthood itself must be atoned for. The sin of ONE priest defiled ALL, because they were one inseparable body or unit. The fat was to be

burned upon the altar, and the remainder of the bullock was carried WITHOUT THE CAMP and burned. None was to be eaten by the priests as in the other sacrifices.

The meanings of these items are interwoven, and are explained by Paul in the epistle to the Hebrews. He says that the priests were not permitted to partake of any animal whose blood had been offered to sanctify the whole Sanctuary. This indicated that while the Law served for the time then present, a greater Sacrifice outside and beyond the ordinances of the Law must in the fulness of times be offered to give power and, efficacy to the shadowy, prophetic reconciliation of the Law. To partake of this the Mosaic priesthood, as such, had no right, for this schoolmaster-priesthood must be done away before the Real and Greater Sacrifice could come into effect.

WITHOUT THE CAMP

Any animal whose blood sanctified the whole Sanctuary must be burned without the camp. This, says Paul signifies Christ, who was literally offered "without the gate." More deeply, it signified that the seed of the woman must achieve salvation outside and above the framework of the Mosaic economy, which was "weak through the flesh."

Paul's exposition refers most particularly to the one great central Sin offering of the year, when the High Priest on the Day of Atonement entered the Holy of Holies with blood to sanctify the whole sacrificial system.

In the case of a ruler or of one of the people making a Sin offering, the animal was—respectively—a male or female goat. The blood in these cases was not taken into the Sanctuary but treated in the usual manner. The fat was burned, and the remaining edible parts were eaten by the priests. If the offender were poor the offering could be a bird or—failing even the means to obtain that—a meat offering of flour.

THE TRESPASS OFFERING

The TRESPASS offering was for sin committed KNOWINGLY —robbery by deceit or violence, false swearing, etc. The offering was a ram, or in lesser offences a lamb or kid. The fat was burned on the altar and the remainder eaten by the priests. In addition, that which had been acquired wrongfully was to be restored plus one-fifth of its value. This offering—it must be noted—was only effective for sins committed in weakness of the flesh and truly repented of. For these sacrifices to be efficacious, there had to be a constant desire to render obedience, though the flesh might err. For presumptuous, highhanded sin in deliberate disregard of divine command, there was to be no atoning—

"The soul that doeth ought presumptuously, the same reproacheth the Lord. That soul shall be CUT OFF from among his people" (Num. 15:30).

Such cases were beyond the pale and provision of sacrifice. This concludes the six basic types. In the next issue, it is planned (God willing) to consider the 6 regularly established periodic observances.

—G. V. G.

Los Angeles "Nature of Man" Debate

INSTALMENT 11

Bro. Aue's 7th Address (Opening Speech of 4th Night)

My witnesses, all the Bible worthies of old—the patriarchs, the prophets and the apostles—stand undismayed, silhouetted in bold relief in glorious light against a blackened background of

defamation. So they stand, proclaiming down the ages of time to each generation—proclaiming the frailty of man and the sting of death because of his mortality resulting from sin—proclaiming the silence of the grave and the unconsciousness of the dead—proclaiming that there is no existence of an ENTITY for man in the interval between death and resurrection—proclaiming that man has a BEING only while living. And my witnesses point into the hereafter through resurrection and judgment to a hope of immortality through Jesus Christ in his glorious kingdom on earth.

BORN OF THE SPIRIT

"Have we been BORN OF THE SPIRIT?" asks Mr. Wilson. We have answered this in full before, but we will gladly do so again. As we proceed, you will note the directions of our answers—no attempt at trickery to wiggle out of them or twist them around or dodge them, but to fairly face the matter, and speak the TRUTH straightforward.

NO, we have NOT been born of the Spirit—not YET. We HOPE to be when we PUT ON immortality. We are only as yet "in Christ." Having been born of WATER (baptised), we are not yet "LIKE CHRIST," with a spiritual BODY. After Christ was raised from the tomb, his body was transformed from mortal to immortal, from natural to spiritual. So Christ then on earth before his ascension to heaven (Acts 1:11) was a spirit-being.

To be "born of the Spirit" we must be a SPIRIT-BEING. We are told "we SHALL BE like him (when he appears on earth) for we shall see him as he is" (1 John 3:2). As yet we are not spirit-beings—therefore we are not yet "born of the Spirit." Having been born of water (baptised), we have been cleansed—our mind and heart refreshed with a new attitude. Having been baptised "into Christ," we have adopted a new attitude toward God and His revealed promises.

THE WIND BLOWETH WHITHER IT LISTETH

Now "in Christ" (under righteous influences) by adoption, we await the day of his coming, the reward (inheritance) of a change in nature—from mortal to immortal—when we will be (if accepted) spirit-beings. THIS will be the "new birth" . . . being "born again" . . . being "born of the Spirit" . . . made like Christ—incorruptible. Don't let Mr. Wilson try to say we NOW are born of the Spirit. If he does, just remember John 3:8—

"The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth: so is everyone that is born of the Spirit."

Can YOU do this? No. Can I? No. Can Mr. Wilson come and go as he wishes, without being seen, like the wind? If Mr. Wilson says he is born of the spirit now, then I insist on a demonstration here and now, before all of us.

OUR EARTHLY HOUSE OF THIS TABERNACLE

Mr. Wilson has again referred to 2 Cor. 5:4, which in the foregoing evening was fully explained. Mr. Wilson likes to stop in the middle of verse 4. Let us read this Scripture—

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is FROM heaven; if so that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: NOT for that we would be UNCLOTHED, but CLOTHED UPON, that MORTALITY might be swallowed up of life."

Here is the record—that MORTALITY might be swallowed up of life—man MORTAL and in NEED of immortality. Peter used similar language (2 Pet. 1:14)—

"Knowing that shortly I must put off this my tabernacle."

Tabernacle is a figure of speech; the meaning of tabernacle is "tent". It is certain that Peter was not carrying around a tent with him. Did Peter mean he anticipated leaving his body, that he would TAKE his body OFF, as an article of clothing? Be UNCLOTHED? No. No. Neither did Paul in Corinthians expect to be UNCLOTHED. What Peter anticipated was his DEATH, as seen in v. 15 (2 Pet. 1), where he says, "after my decease."

NOT UNCLOTHED, BUT CLOTHED UPON

The house of this tabernacle that Paul expected to PUT ON was IN heaven, and is to come FROM heaven. Being in heaven, Paul could not say he possessed it THEN. Immortality, which is with Christ in heaven, he will bring with him when he appears. This he will bestow upon faithful men. THIS is the "clothing" that will swallow up mortality. Paul says (Rm. 7:24).

"O, wretched man that I am, who shall deliver me from this body of death?"

Paul in the mortal body was wretched on account of it. When did Paul expect to get away from that wretched body? When he would die? When would Paul have this deliverance? At death? NO. "NOT that we would be unclothed (die), but CLOTHED UPON with our house which is FROM heaven." THIS is what Paul expected and hoped for in order that mortality might be swallowed up of life—

"Citizenship (enrolment) in heaven FROM WHENCE we look for the Saviour, who shall change our vile body (body of our humiliation) that it may be fashioned like unto his glorious BODY." (Phil. 3:20).

So when Paul is transformed from this wretched body he will be in his glorious spiritual body. He will then be "absent" from the wretched and "present" with the Lord in the nature from heaven. John hoped for the same thing (1 John 3:2)—

"When he shall appear we shall be like him, for we shall see him as he is."

—NOT at death, but when he "SHALL APPEAR" on earth. Then we shall have our bodies changed from this wretched mortal state to a "glorious body" state—NOT a disembodied state—"CLOTHED UPON" certainly does not imply throwing OFF this body and existing in a disembodied state.

GOD "CLOTHED" THE GRASS

"God so CLOTHED the grass of the field" (Matt. 6:30) In other words, He gave the grass life and being. Clothing is the life. The grass did not continue to exist in a disembodied state when it ceased to be clothed. When the grass died it may be said to be "unclothed"—withered, life gone. Paul says: "For in this we earnestly groan, etc."—we desire to have that life. That life will be our clothing, we shall be changed, made like unto his glorious spiritual body. The following reference will bear this out—

Job 10:11—"Thou hast CLOTHED me with skin and flesh, and hast fenced (RV—hedged) me with bones and sinews."

Isa. 40:7—"The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass." See v. 6: "All flesh is grass, and the goodness thereof is like the flower of the field."

Isa. 51:12—"Who art thou, that thou shouldst be afraid, of a man that shall die, and of the son of man which shall be made as grass."

Mr. Wilson maintains that the body is unconscious in death. **HERE WE AGREE**. But we rapidly part when Mr. Wilson says the body is unconscious in **LIFE** also! To Mr. Wilson, the body is **ALWAYS** unconscious! What are the faculties of man attributed to them? Are they attributed to the unseen soul of man, as Mr. Wilson would say, or to the unseen spirit of man? Let us see what **SCRIPTURE** has to say. **THERE** we find—

SEEING is attributed to the eye (Job 7:8); **HEARING** to the ear (Job 12:11); **TASTE** to the mouth (Job 43:3); **SMELL** to the nose (Psa. 115:6); and **PAIN** to the flesh (Job 14:22). The eye, ear, mouth, nose and flesh are all parts of the **BODY**. You cannot attribute these senses to anything other than the body. Let us now refer to one more Scripture—Prov. 30:2—where we find **UNDERSTANDING** is attributed to the whole mechanism—man.

THE BODY IS CONSCIOUS

These are the things that make the body conscious. Stick a pin in your flesh. The body is conscious of pain. The nerve centers react immediately. You say the message goes to the brain? Well, the brain is part of the body.

But Mr. Wilson goes further than this. He claims the flesh cannot think. He claims animals cannot think; that they are deprived of the power of memory because they do not possess immortal spirits. We know animals do not have immortal spirits, but we do know too that animal flesh **CAN THINK**.

Recently in one of the leading universities a series of experiments were conducted to test animal intelligence and reasoning. Results were just short of amazing. They discovered animals not only can **THINK**, but can also **REASON** and **REMEMBER**. Dogs, cats, horses, etc., **ALL** remember their names. Monkeys learned how to use various colored coins for different things. Slot machines were brought in—one color was to be inserted for a grape, another for a banana, another for a ride on the keeper's shoulder, etc. A rat was placed in the cage. Monkeys are deathly afraid of rats. The monkey knew which color to choose and where to place the coin to get the ride on the keeper's shoulder to get away from the rat.

ANIMALS THINK, KNOW AND ARE CONSCIOUS

In spite of what Mr. Wilson thinks, the monkey **KNEW** how to escape. The dog remembers where he buries his bone—he remembers and knows the sound of his master's voice. Sheep know their master's voice—Christ said so (John 10:3-4). Mr. Wilson, are you going to contradict Christ, or try to twist around his testimony?

You may ridicule, but if you do, you ridicule the Scriptures. Have you ever read Isaiah? If you have you must have forgotten what the inspired prophet wrote. Let us all see what God says about the beast that—according to Mr. Wilson—cannot think.

Before reading, you, Mr. Wilson, admit there is no **INTELLIGENT ENTITY** in the beast? If, then, the flesh of the **BEAST** can think or know and be conscious, how much more the flesh of **MAN**! If this is so, then man's body **IS** conscious in life, and you, Mr. Wilson, are wrong. If man's body is conscious, then the reflection of man's consciousness which comes from the mind is the **SPIRIT OF MAN** within him—that which was formed by God in man when the Spirit animated the brain so it could function.

"THE OX KNOWETH HIS OWNER"

It is this "spirit of man within him" that is **CUT OFF**, which you, Mr. Wilson, stumbled over last night in Psa. 76:12. It is **THIS** that perishes at death, due to the fact that the spirit which animates the brain returns to God, the "Fountain of Life." I say, if animal flesh can think, all this happens—and

down tumbles your whole doctrinal structure. You were warned last evening it was shaky. It is much weaker tonight. It is ready to collapse. Now let us read Isa. 1:3—

"The OX KNOWETH his owner, and the ASS his master's crib."

Mr. Wilson!—"THE OX KNOWETH HIS OWNER, AND THE ASS HIS MASTER'S CRIB!"

The brain is the mind. It is the mind that reasons, thinks, etc. The thinking results in producing THOUGHTS. If there are no more THOUGHTS, then there is no more THINKING. If there is no more THINKING, then there is no more of that which DOES the thinking—there is no more MIND—there is no more BRAIN. The Bible says that in the day of death, the thoughts PERISH (Psa. 146:4).

BODILY CONDITION AFFECTS THOUGHT

Mr. Wilson contends that it is the IMMORTAL SPIRIT that does the thinking. This is not so. It is the fleshly mind that does the thinking, and it is the fleshly mind that is animated by God. The function of the mind depends upon the physical body. If we are physically fatigued, our mental ability is lowered. If we are in pain, difficulty is experienced to concentrate. If the pain is increased, concentration is lost entirely. In long-extended pain, the mind—the brain—gives way, becomes lost. The reasoning power of the individual becomes reduced to a minimum, and if severe the individual is sent to an asylum.

If it is the IMMATERIAL SPIRIT that does the thinking, why is it affected by the material flesh or outside influences? If a little pressure is applied to the brain, one can be kept unconscious until the pressure is removed. If the pressure is increased or sustained, the result is death, and man remains unconscious. At the grave all science stops—it is mute, silent.

"THE DEAD KNOW NOT ANYTHING"

The flesh, animated by the Spirit of God which gives it life, is that which evolves thoughts. Destroy a man's brain and the man ceases to think. His power to think is gone—therefore the brain is the seat of thought. Eccles. 9:5 on the ONE hand says—

"The LIVING KNOW that they shall die."

and on the OTHER hand—

"The DEAD (those who ONCE were living and KNEW they were going to die) KNOW NOT ANYTHING."

The dead spoken of here as knowing nothing clearly does not just refer to the body—the flesh. It definitely includes the MIND, because these dead once were living and KNEW—were capable of thought. So then, we have the INTELLIGENT PART of man succumbing to death. Whatever it was that KNEW—that had KNOWLEDGE—it was THAT that died.

(To be continued, if the Lord will, in the next issue)

Correspondence

THE ANNUAL TEXAS FRATERNAL GATHERING

Held at Hye, Texas, August 1-6, 1950

It is with much pleasure we make this report on the Texas Fraternal Gathering. It is beyond words to express the good we received from it—the upbuilding exhortations and lectures. The good fellowship and co-operation was a joyous experience, all working together to one glorious end—THE KINGDOM OF GOD.

Several were present from other states. From Denver (Col.)—bro. J. Osborne, sis. Mary Lemmon, sis. Ethel Hoage & sis. Icle Osborne; from Detroit (Mich.)—bro. T. Shaw, bro. & sis. W. Thomas, bro. D. Thomas, bro. G. Growcott, sis. Marjorie Shaw, sis. Anne Growcott, sis. Emilie Gotthardt & sis. Helen Slipp; from Pomona (Cal.) — bro. & sis. O. Beauchamp; from Baltimore (Md.)—bro. & sis. R. Frisbie. The Texas ecclesias (Houston, Mason & Lampasas) were well represented. The program was as follows:

Tues., 8 p.m.—Bro. Beauchamp (Pomona): "The Kingdom of God and of Christ: The Divine Plan of the Ages to Fill the Earth With the Glory of God."

Wed., 11 a.m.—Bro. Shaw (Detroit): "God in Nature & Revelation."

Wed., 3 p.m.—Bro. W. Thomas (Detroit): "Lessons from the Life of Peter."

Wed., 8 p.m.—Bro. Beauchamp: "The Covenants of Promise and the Eternal Inheritance of the Saints."

Thurs., 11 a.m.—Bro. Growcott (Detroit): "The Experiences of the Prophet Jeremiah: A Man of God."

Thurs., 3 p.m.—Bro. S. S. Wolfe (Lampasas): "Prepare to Meet Thy God."

Thurs., 8 p.m.—Bro. Beauchamp: "Israel's Hope: God's Purpose with the Jews."

Fri., 11 a.m.—Bro. W. Thomas: "War: God's Punishment of Evil: No Peace for the World until Christ Returns."

Fri., 3 p.m.—Bro. J. Eastman (Grit, Tex.): "The Rise and Fall of the Papacy."

Fri., 8 p.m.—Bro. Growcott: "The Wonderful Testimony of Archeology to the Divine Truth of the Bible."

Sat., 11 a.m.—Bro. D. Thomas (Detroit): "The Necessity of Prayer."

Sat., 3 p.m.—Bro. Shaw: "Religious Sects and Bible Convictions."

Sat., 8 p.m.—Bro. Beauchamp: "Signs of the Times: Evidence that Gentile Times Are Nearing an End & Christ's Return Is at Hand."

Sun., 11 a.m.—Bro. W. Thomas: "Preparing to Meet the Bridegroom."

Sun., 3 p.m.—Bro. Beauchamp: "The Redemption That Is in Christ Jesus."

There was a Sunday School program at 6 p.m. on Sat., in which most scholars took part. Some of the children recited some of the Commands of Christ, others Answers and Proofs to the Questions in the Instructor, others chapters or parts of chapters of the Bible. This seemed to be enjoyed very much by all, both young and old. Then bro. Shaw made a very appropriate talk, after which he sang, "O Lord above, look down in love." Every word he spoke seemed to sink deep into those tender hearts, and we are sure they will be long remembered.

A business meeting was held early Sat. morning (this was a full day!) at which it was decided to have the TEXAS FRATERNAL GATHERING FOR 1951 at Hye, Texas, beginning Tues., July 31 at 8 p.m., and closing Sun., Aug. 5 at 3 p.m., if it is God's will. The following serving brethren were elected: State Secretary—bro. Erby Wolfe; State Committee: Bro. B. J. Burkett (13414 Indianapolis St., Houston), bro. R. R. Wolfe (1605 Ave "I", Lampasas) and bro. A. C. Stewart (Voca, Tex.)

The weather was very pleasant throughout. All the meetings were held under a large shelter in the open air. Most bre. & sis. camped and had their meals on the grounds. Others stayed in accommodations nearby. Some traveled well over 100 miles several times during the week, in order to be present. All assembled together for the last meal on Sunday, following the Breaking of Bread service.

It was said at the meeting that we do not advertise our Fraternal Gathering enough, because very few from other states really know about it and what it is. Now from the above information we believe you will have some idea of what stirring interest they are. So we take this means to invite and URGE you to attend in 1951, if it is the Lord's will, and if our Master delay his coming until then. Your brother in the One Hope of Israel, —Erby Wolfe, Route One, Burnet, Texas

(The brethren have been meeting annually in the same place for over 70 years.—ED.).

Ecclesial News

BUFFALO, N. Y.—O. F. Temple, Kenmore & Myron Aves., Kenmore, N. Y. Memorial 10:15 a.m.; Sun. Sch. 11:45 a.m.; Lecture 2nd Sun. each mo.

It is with regret that we announce the necessity of withdrawing fellowship from bro. Howard Trautwein Jr., bro. & sis. Howard Trautwein Sr., and bro. Robert Trautwein. Sis. Howard Trautwein Jr. has separated from our fellowship.

—G. A. Kling (Rec. bro.), 79 Mang Ave., Kenmore 17, N. Y.

(We have withheld this item for several months, hoping and praying that events would make its insertion unnecessary. However, the Buffalo ecclesia has now requested us to publish it because of misunderstandings that have occurred. We still continue to pray that patience, meekness and brotherly kindness will bring this problem to a happy conclusion. We earnestly entreat all concerned—for the sake of the Truth and the brotherhood—to submit to one another in love, and in humility to bend every effort to heal this breach, inspired by the beautiful and searching words of the Master: "Blessed are the peacemakers, for they shall be called the children of God."—ED.).

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

We rejoice to report the immersion of MARY DIANTHA SCOTT of Barnsville, Ohio, into the saving Name of Jesus on Aug. 27, 1950. Sis. Scott is the mother of, sis. Emma Hanes of the Los Angeles meeting. May our new sister walk steadfastly until the end and gain the, prize of Life Eternal.

Our annual S. S. Outing was held July 4. Over 100 brethren, sisters and S. S. scholars attended. All had an enjoyable and beneficial time.

We have welcomed the following to the Table of the Lord: bre. R. Bell, G. Growcott, F. Higham, W. Pytel, H. Styles, H. W. Styles Sr., sis. A. Growcott, S. Styles, bro. & sis. W. Coy (Detroit), and bro. & sis. J. Oreschovsky (Lansing). Bre. Growcott, Pytel, Higham, Coy, Bell, and H. Styles labored for us in the Lord's vineyard.

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

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

We rejoice that one more, in her youth, has chosen the pathway of wisdom and life. On Sept. 28, LORRAINE STEPHENS, daughter of our bro. & sis. G. Stephens, entered the Covering Name through the waters of baptism, and arose to newness of life.

We have enjoyed the company of: bro. & sis. L. Willimont and sis. W. A. Higham (Portland); and bro. & sis. G. Aue (Los Angeles). Bro. Aue gave a stirring lecture on present world events in the light of prophecy.

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

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GLENDALE, Cal., U.S.A.—5105 Hermosa cor. Colorado Blvd., Eagle Rock (P. O.—Bx. 66, Los Angeles 42.) Bible Sch. 9:30 a.m.; Breaking Bread 11; Lecture 7 p.m.; Thurs. Class 7:45 p.m. at home of bro. & sis. D. Warrender, 616 S. Sierra Bonita, Pasadena.

With much pleasure we report the obedience of 3 more of our young people to the command to "Repent and be baptised." They are: ARTHUR B. CLARKE, son of bro. & sis. L. Clarke on July 16; WILLIAM COLLISTER, son of bro. & sis. H. Collister on Sept. 17; and DONALD BRINKERHOFF, son of bro. & sis. J. Brinkerhoff on Sept. 24.

Sis. Virginia Elliott and Mary Smith have transferred to our meeting from Los Angeles. Bro. & sis. W. Van Dalsen also have been added, having returned after an absence of 2 years in Indiana, their former home.

It is with sorrow we report the loss of bro. J. J. Banks on May 20. He and sis. Banks were enroute to the Philippine Islands by boat. He was sick only 15 minutes, and was buried at sea. Our sis. Banks continued alone to Manila, P. I. Bro. Banks was exhorting, lecturing, presiding, and finance brother. He is greatly missed.

We held our annual children's outing and fraternal gathering on Sept. 4 at Verdug Park, Glendale.

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

HOUSTON, Texas—8008 Junius St. Sundays: S. Sch. 10 a.m.; Breaking Bread 11 a.m.; Public Bible Study 7:30 p.m.; Wed. Bible Study 9 a.m.; Thurs. Bible Class 7:30 p.m.

We are extremely happy to announce that bro. & sis. H. R. Lucas, sis. Opal Harrington, bro. Mack Lucas, bro. Duane Lucas and bro. Joe Banta are reunited in fellowship with the ecclesia. This reunion has done much to encourage us, as they are working earnestly toward the day of redemption, and are helping to make our meetings more interesting and profitable. (We cannot refrain from adding our voice to this rejoicing. This is the kind of news the brotherhood needs to hear. Let us all labor, for the last days, to gather together the people of God scattered abroad.—ED.).

Regaining the fellowship of these brethren and sisters, together with a most enlightening and upbuilding Fraternal Gathering at Hye, has drawn the entire Houston ecclesia together in brotherly love, in peace, and in constant remembrance of our high calling, through the mercies of God. May our Master's return be soon, who will draw all his elect even closer.

—W. T. Hunt (Rec. bro.), 8008 Junius St., Houston, Texas, U.S.A.

Further News received later from Houston:—

It is with pleasure and encouragement we record that bro. & sis. C. R. Barber are reunited in fellowship with the ecclesia.

It is also with great sorrow that we must report that the arranging brethren have seen it necessary to withdraw fellowship from bro. Claude Passmore, due to his walking in a manner unbecoming to a brother of Christ. Our prayer is that unity and peace may yet come and all who have fallen will take heed before it is too late, when our Lord shall appear to receive unto him those that are his at his coming—W. T. H.

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NEWPORT, Mon., England—Clarence Hall, Rodney Rd. (opp. Technical College). Sundays: Breaking of Bread 11 a.m.; Lecture 6:30

It is with pleasure we report another one of Adam's race entering into the Everlasting Covenant. On Sept. 22, 1950, AUDREY JEFFREYS was baptised into the Saving Name of Jesus. It is our prayer that in the love and mercy of our Heavenly Father she may continue steadfast unto the end, and so gain the prize of eternal life.

On Sun., Sept. 24, we had a visit from bro. W. M. Thomas of Winchmore Hill ecclesia. He gave us the word of exhortation and lectured in the evening. We extend a hearty welcome to all our brethren and sisters of like precious Faith who may be coming this way to meet with us around the Table of our absent Lord.

—D. M. Williams (R. B.), 3 Constance St., Caerleon Rd., Newport.
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PHILADELPHIA, U. S. A.—2027 Chestnut St. Memorial 10:30 a.m.; Sunday School 9:30 a.m.

With sorrow we report the death of our beloved brother, Walter Chamberlain, in his 75th year. He had been ill for 3 years, and fell asleep in Christ in the early morning of May 16, 1950. He was laid to rest May 20 in Locustwood Memorial Park, Haddenfield, N. J. Brother C. E. George spoke comforting words at the funeral service and graveside.

Bro. Chamberlain is survived by his sister-wife, three daughters in the Truth, and a son, to whom we extend deepest sympathy, praying that God may comfort them in the days ahead. Bro. Chamberlain was born in England and came to this city in his youth. The "Trial", by Bro. Roberts, brought the Truth to him in such a reasonable manner that it had a great influence in his becoming a Christadelphian. He was immersed here at the age of 21.

He was a diligent student of the Bible and works of the Truth, especially those of bre. Thomas and Roberts. He was a serving brother here for many years, performing the duties of presiding, arranging, recording, examining, exhorting, finance and visiting brother.

Because of his strict adherence to scriptural principles he was beloved of the brethren and sisters, his wife, family and associates. When problems confronted the brethren they would go to him to talk things over, and came away—many times—refreshed because he had supplied the scriptural answer. Our hearts are sad and we shall miss him very much.

He suffered much pain, especially near the end of his illness. Nevertheless, his faith in God and the promise of the coming Kingdom was strong throughout, and gave him much comfort. While his death brings to a close a life of service to God, we know that the trumpet shall sound to stir the dead from their resting-places in the near future. May our brother rise to receive the gift of eternal life!

—Carl E. George (Rec. bro.), 3330 N. 15th St., Phila. 40, Penna.
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RICHARD, Sask., Canada.—Greetings to our brethren and sisters! We have enjoyed the company and fellowship of: bro. & sis. G. Luard (Clover Bar); bro. & sis. J. W. Sadler & sis. Sarah (Lampard); sis. Peggy Agnew, bro. & sis. F. Crawford (Onoway); bro. & sis. Punter (Flaxcombe); bro. & sis. Tyson and sis. Reta Tyson (N. Battleford).

Many of the above attended our Gathering on July 1. Bro. Truelove (of our meeting) spoke, pointing out our privileges in the Truth. It was refreshing and encouraging to, have the companionship of those of the same Faith.

Our efforts to spread the Truth have been by public lecture and Sunday school, which are held each Sunday in a local schoolhouse. Though our labors have not been crowned with great success, we are encouraged by the interest of a few. The general feeling in the mind of the public is that something OMINOUS is about to take place. May WE, who KNOW the purpose and plan of God with the earth, give diligence to make our calling and election SURE, and so an entrance shall be granted abundantly into the everlasting Kingdom of His dear Son.

—Fred G. Jones (Rec. bro.), Box 30, Richard, Sask.
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SARASOTA, Florida, U.S.A.—We have started a small Sunday school in connection with the ecclesia here. At present we have six children. We hope they will continue to attend, and we pray that God will enlighten their minds so in time they will be obedient to what is required of them to gain eternal life and a place in His glorious Kingdom in the age to come. With love to all brethren and sisters,

—Fred Gulbe (Rec. bro.), 404 46th St., cor. Cocoanut, Sarasota.
* * *

SCRANTON-GLENDALE, Penna., U.S.A.—Memorial 11 a.m.

We have sad news to report. Sis. Margaret Llewellyn, wife of bro. Tom Llewellyn and daughter of the late bro. Rhys Jones of the ecclesia at Ferndale in Wales, fell asleep on May 17. Bro. George of the Phila. ecclesia performed the services, and gave a timely lecture for those of the outside world who would open their ears.

We also have had a great day of rejoicing here in our small ecclesia, for on Sept. 17 we held our Fraternal Gathering which was a very inspiring occasion for everyone present. Our small hall was taxed to capacity, and it certainly was well worth it for all who attended. There was much food for thought in the addresses, and they were greatly enjoyed.

Surely it helped to make our journey Kingdomward easier after joining together with so many brethren and sisters of like precious Faith in singing praises to God, in prayer, in exhortation and in the partaking of the emblems, for it served to show us that we are not alone in trying to win for ourselves a place in Christ's coming Kingdom.

Breaking of Bread services were at 11 a.m., with bro. C. Wheeler (Canton) exhorting. After the meeting, dinner was served in the basement of the hall. The afternoon meeting started at 3 p.m. Speakers were bre. H. Phillips (Jersey City) and G. Growcott (Detroit). There were well over 50 visiting brethren and sisters from Boston, Canton, Detroit, Buffalo, Hawley, Jersey City, Newark, Phila., Lackawaxen, Toms River (N. J.) and Selkirk (N.Y.).

We do have, however, to report a sad note. Absent, because of illness, was our bro. H. Sommerville of the Hawley ecclesia. Bro. Sommerville would certainly have enjoyed being amongst the brethren and sisters on such a joyous occasion, and it is with great regret I report he was unable. Almost everyone present enquired about him, for he was with us in so many phases of our ecclesial life. To us, he is part of our ecclesial family. He assisted us with advice, helped us by instructing at our Bible Class, and exhorted us at least once a month. So it will be seen why he was missed. May the merciful hand of God be with him so that he speedily regains his health and strength.

We have had the pleasure of being exhorted since our last report by bre. McKelvie, George, Butler, and Sutton, all of Phila. We are grateful to the Phila. ecclesia for the way they have faithfully fulfilled their commitment to supply us with an exhorting brother on the last Sunday of each month. Your brother in Christ,

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

WICHITA FALLS, Texas—Greeting to the Household! My sister-wife and I being the only ones of like faith in this little city, and being about 200 miles from the nearest ecclesia, we would like to take this means of extending an invitation to ALL brethren and sisters passing this way to stop and pay us a visit.

We would also welcome more news and correspondence in the Berean—especially from those who are few and in somewhat out-of-the-way places. (We heartily join in this desire—ED.). Although we be few in number throughout the world, we have the blessed assurance of Christ himself that

"Where 2 or 3 are gathered together in my Name, there am I in the midst of them." Also that it is his Father's good will to give the Kingdom unto His little flock.

It is so hard in this day of speed, sport, and other worldly affairs to maintain a love of and practice of the things of the Truth, and to keep up our children's interest when they have so many calls on their time from worldly affairs. But we know that the short sufferings of our sojourn here are not to be compared to the everlasting joys and glories that will be revealed to all those who are found worthy at the appearing of our Lord and Saviour, Jesus Christ.

We are told in Heb. 13:16 to "FORGET NOT TO COMMUNICATE," so let us ALL write more often with an exchange of news and views through the pages of our Berean magazines. With love in Israel's Hope, your brother in Christ.

—H. O. Tunnell, Box 343, Wichita Falls, Texas, U. S. A.
* * *

WINCHMORE HILL, England—Adult School Hall, Church Hill, London N. 22. Breaking of Bread 4 p.m.; Public Lecture 6 p.m.

It is with rejoicing that we report the baptism into the Saving Name of Jesus of SONIA CONSTANCE COLIAPANION, daughter of our bro. & sis. Coliapanion, on Sept. 15, 1950, in the presence of a good number of brethren and sisters. The decision of our young sister to obey her Creator in the days of her youth has greatly strengthened our hands in preaching the Word. Our prayer is that with God's love and mercy she may walk worthily, and at the end receive the prize of life eternal.

On Sat., July 1, with the co-operation of the St. Albans ecclesia, we held our annual Sun. Sch. outing at Hadley Woods where an enjoyable time was spent. After tea, a happy day was brought to a close with an address by bro. W. Goodwin which was appreciated by all.

We propose (God willing) to hold a Tea & Fraternal on Sat., Oct. 14, in our own hall. The theme of the address will be: "The Day of the Lord."

We would again thank the brethren and sisters overseas for sending us food parcels. They are appreciated by us all.

—C. H. Bath (Rec. bro.), 15 Second Ave., Bush Hill Park, Middx.

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