

# The Berean Christadelphian

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

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

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

## CONTENTS

ECCLESIAL DIRECTORY .....	Inside Front Cover
EDITORIAL: "LOVE AND HATE" .....	257
MOSES & THE PROPHET LIKE UNTO HIM (Bro. Thomas) .....	258
THE 7th CHAPTER OF ROMANS, Part 2 (Bro. Roberts).....	262
SIGNS OF THE TIMES .....	267
"NOT WITH THE LINEN CLOTHES" .....	270
LOS ANGELES "NATURE OF MAN" DEBATE (No. 12) .....	271
EXHORTATION: "THE POWER OF WORDS".....	275
NOTES FROM BRO. THOMAS' JOURNEYS .....	279
THE HIDDEN WISDOM OF MOSAIC SACRIFICE (Part 3).....	279
NIGHT UNTO NIGHT: The Struggle in the Night .....	283
HE SPOKE AS NEVER MAN SPAKE (Bro. Roberts).....	285
"YE SHALL NOT SURELY DIE" .....	285
CORRESPONDENCE: "Cursing" Psalms, Jewish Doves, Zionism.....	287
ECCLESIAL NEWS: Brantford, Detroit, Hawley, Montreal, Newport, Winchmore Hill.....	288
THREE CURSES.....	Back Cover
ANIMALS IN THE FUTURE AGE (Bro. Thomas).....	Back Cover

**CHRIST IS COMING AND WILL REIGN ON EARTH**

## **ADDRESSES OF RECORDING BRETHREN, 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.  
MOUNT ALBERT (Ont.)—Howard Toole.  
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.  
HAWLEY (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 46<sup>th</sup> St., cor. Cocoanut, R.D.3.  
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.  
WEST LAKE (La.)—M. H. Bostick.  
WICHITA FALLS (Tex.)—H. O. Tunnell, Box 343.  
WORCESTER (Mass.) — R. A. Waid, 75 Olean St., Worcester 2.

---

# *The Berean Christadelphian*

Please send all communications and manuscripts to the Editor—

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

---

Vol. 38, No. 11

November, 1950

---

## **EDITORIAL**

### **Love and Hate**

Solomon has said that there is a time to love and a time to hate. This, like many other Bible statements, is one that requires careful consideration in order to keep us from becoming unbalanced in relation to divine ideas or, as Paul expressed it when he wrote to Timothy,

**"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing: (or handling) the word of truth," 2 Tim. 2:15.**

Webster defines love as "a feeling of strong personal attachment induced by sympathetic understanding, or an ardent affection." With this in mind we can better understand the first and great commandment quoted by Jesus when he answered a certain lawyer, saying:

**"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," Matt. 22:37.**

The antithesis of this principle is found in the word "hate" which Webster defines as "to feel an intense aversion to; to abhor or dislike exceedingly." This thought was expressed by Jesus in his message to the ecclesia in Ephesus when he said,

**"But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate," Rev. 2:6.**

To walk "In the Truth" then, there are certain things which we must LOVE and certain things we must HATE. In Amos 5:15 we learn that we are to hate the evil and love the good, or as Paul has said, we are to "Abhor that which is evil and cleave to that which is good," Rom. 12:9. In Prov. 8:13 Solomon says that "The fear of the Lord is to hate evil." Now if we were to stop at this point we would become unbalanced, for surely there is more expected of us than spending all of our time hating that which is evil. Yes, that is true, and Solomon also gives us the answer in Prov. 16:6 where he says,

**"By the fear of the Lord, men depart from evil."**

This is not a contradiction, but an elucidation. In other words, a believer of the Truth expresses his hate for the evil things by DEPARTING from them. He knows that the fruit of the Spirit is love (Gal. 5:22) and that the most important element of his walk in Christ is a "faith which worketh by love," Gal. 5:6 and, therefore, when he combats that which is evil, he puts on "the breastplate of faith and love," I Thes. 5:8.

It is, of course, true that God hates many things (Deut. 12:31), but He is never spoken of as a God of hate, but always as a God of love. (1 John 4:7-8). And so it is written, "For God so loved the

world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3:16. Even though Paul exhorts us to abhor that which is evil, it is his wish—

**"That Christ may dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God," Ephes. 3:17-19.**

It is both interesting and instructive to note how Paul places so much emphasis on the subject of love as being of pre-eminent value and importance. He says we are to speak the Truth in love (Ephes. 4:15), to walk in love (Ephes. 5:2) and to be knit together in love, (Col. 2:2).

It is a good thing to be zealous, but if we are, let our zeal be for the love of the Truth. Let us be careful that our zeal is according to KNOWLEDGE, and that our contending is for the TRUTH, and let us all be mindful of the fact that our standing before God, in the day of the appearing of the Lord Jesus, will not be measured by how much we have hated that which is evil, or by how much we have loved that which is good, but by a well-balanced ratio of BOTH features, modelled after the Lord Jesus (Heb. 1:9).—EDITOR.

---

## **Moses and the Prophet Like Unto Him**

**By Brother John Thomas**

The history of Moses is representative—from his flight into the country of Midian, south of Mt. Sinai, to his death when the Lord hid him from his nation. There was a likeness, indeed, between Moses and Jesus in their infancy, for while the life of Moses was jeopardized by the decree of Pharaoh, Jesus was also endangered by the mandate of Herod. But Jehovah preserved them, and thus they were cast upon Him from their birth, and kept in safety or "made to hope" upon their mothers' breasts (Matt. 2:13-18; Psa. 22:9-10).

There was a resemblance also in the high qualifications and faithful self-denial of these two personages in their manhood. Moses was "learned in all the wisdom of the Egyptians, and was mighty in words and deeds." This was previous to his attaining the age of 40 years. To this time—though the adopted grandson of Pharaoh and heir-apparent to the Egyptian throne and surrounded by the licentious notables of its court where the God of Abraham was unknown—Moses was a man of faith.

### **HE RENOUNCED THEM ALL**

He was a learned, mighty, and faithful man, who might have worn the crown of the greatest monarchy of the age with all its treasures, but he renounced them all, and became a fugitive and a companion of oppressed bondmen, that he might share in the Kingdom to be established under Abraham's Seed in the country of the Canaanites (Heb. 11:24-26).

Jesus, too, was the most learned and wisest man of that or ANY OTHER age, before or since. He was wise and learned by divine intuition (John 7:15-17). In the language of Cleopas (Luke 24:19), he was "a prophet mighty in deed and word before God and all the people." His political self-denial was as conspicuous as that of Moses. Hence he refused dominion and a crown at the hand of any power inferior to God (Luke 4:5-8; John 6:15).

Yea, like Moses, "he had respect unto the recompense of the reward," and "for the joy that was set before him," he refused to let the people make him king, "choosing rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season."

## THE KINGDOM IS NOT FROM HENCE

The "Kingdom is not from HENCE" (John 18:36). It can only be received with ETERNAL honor and glory from THENCE, that is, from GOD—not from Satan nor the people. Moses and Jesus understood this well. Therefore, Moses forsook Egypt, and Jesus forsook Palestine, that they might receive the royalty from God at the appointed time.

Thus far the resemblance between Moses and Jesus is complete. Cradled in peril, saved of God, and hopeful of the same promise, they were men of renown in word and deed whose faith was "made perfect" by their works, after the example of their father Abraham (Jam. 2:22)—leaving behind them illustrious exemplifications of this truth: that the enjoyment of the "pleasures of sin" is incompatible and FATAL to an inheritance of the Kingdom of God.

## NOT YET SENT FROM "HOLY GROUND" TO DELIVER

But here the present similitude between them is suspended. Moses and Jesus were indeed rejected of the nation, as is already implied in the allusion to their departure from their people—the one to Midian where he met with God in the bush, and the other to a "far country" where he is still in the presence of Him Whose glory illuminated the rocky Arabia.

But, unlike the case of Moses, Jehovah has not as yet sent Jesus from "holy ground," shining with unapproachable light, to be a ruler and a deliverer, to bring the tribes of Israel out of the land of the enemy—even those tribes which said unto him—

**"Who made THEE a ruler and a judge? Away with such a fellow! We will not have HIM to reign over us!"**

But Moses, whom they refused, they AFTERWARDS received as their commander, legislator and king. They placed themselves under him as Jehovah's representative, through whom the nation should obtain political independence and organization, and by whom it should be put in possession of a country—even of THAT country from which their fathers came, and which was promised to Abraham for an everlasting possession (Gn. 12:1-3; 13:14-17; 15:7-8, 18-21; 17:5-6).

This acceptance of Moses finds no counterpart in the annals of Israel and the history of Jesus. They have refused him as they refused Moses, but a like ACCEPTANCE of him is YET TO COME.

## PROPHET, MEDIATOR, LAWGIVER, WARRIOR, KING

From the accession of Moses to the leadership of the 12 tribes of Israel, his history is that of the nation also. He is no longer to be contemplated as an individual isolated from his people, but as a prophet (Dt. 34:10), a mediator (Ex. 24:2; Dt. 5:5; Gl. 3:19), a lawgiver and a man of war (Ex. 14:25-27; Nm. 21:34), and a king (Dt. 33:5).

These were his relations to Israel from his SECOND appearing in their midst to the end of his career. He was a mediator-prophet, a lawgiving-prophet, a warrior-prophet, and a royal-prophet. He was not simply a man through whom God spoke to the tribes of Israel as He spoke through Ezekiel, a man whose functions were restricted to the UTTERANCE of the divine purpose. He was a man who was not only to speak, but to EXECUTE, the will of Jehovah, Whose servant he was.

Now the reader will see by consulting the references just given that Moses was precisely the kind of prophet we have indicated. During his administration of the national affairs, Jehovah spake by him ALONE. At the commencement of his career—before he was accepted by the nation—he was sent to the people as a prophet-preacher, announcing that the time had arrived to redeem Israel from the power of them that hated them, and to establish the Kingdom of God in the promised land—that glorious Kingdom of which they were to be the priestly and holy nation (Ex. 19:5-6).

## **THEIR FAITH FAILED**

This proclamation of the "everlasting Gospel" they believed for a while, and in consequence placed themselves at the disposal of Moses, that they might obtain its promises at his hand. "The Gospel," says Paul, "was preached unto them"—that is, by Moses. But it did not profit that generation, because their faith FAILED THEM!

They had faith enough to escape from Egypt, but they had NOT faith enough to enable them to enter the promised country, and to possess it Mosaicly. Much LESS faith had they to obtain a right to it EVERLASTINGLY, under the covenant which provides for the priesthood and royalty of Christ.

But, as is well-known, the character of Gospel-preacher was merged into that of prophet-judge of Egypt and warrior-prophet of Israel. For Moses, having preached salvation to the tribes, executed judgment upon their oppressors and, by the hand of Jehovah his strength, gave the nation baptism into himself in the cloud and in the sea, as its sovereign under God.

## **THAT THEY MIGHT BELIEVE MOSES FOREVER**

Henceforth, Moses was everything to the 12 tribes. Having once heard Jehovah's voice thundering forth the Decalog from Sinai's cloud-capped, burning and trembling mountain, He granted the petition of their terror-stricken hearts that, henceforth, He would speak to them only through His servant Moses, lest they should die.

Jehovah spoke to Moses in their hearing that they might believe him FOREVER (Ex. 19:9). For if they should believe MOSES, they would not fail to believe in HIM of whom Moses was afterwards to write.

As Moses was to Aaron, so he was to all Israel—"In the place of God." He gave them the bread of heaven to eat, and water out of the flinty rock to drink, and clad them with raiment that waxed not old upon them. What a perfect king was this! Truly the father of his people, who sustained them in life with food and raiment, and taught them wisdom from above.

## **"NONE SINCE (TILL CHRIST) LIKE MOSES"**

What nation ever had such a king as Moses? And what were David and Solomon to Israel after him? As the servant of Jehovah, he gave the nation an existence, ushering it into being amid storm and fury and the ruin of a mighty host, from the depths of the sea. He sustained it from the stores of heaven for 40 years; beat down their enemies and trampled them as the mire of the streets; gave them a holy, just and good—but INEXORABLE—law. And he brought them to the verge of Canaan's land, a well-trained and disciplined nation, fit and prepared to take possession of it under the conduct of a successor worthy of himself.

He was Jehovah's servant, "faithful in all his house, for a testimony (or representation) of those things which were to be spoken after." He was the greatest character the world has known, with one exception. The world's "great ones" are not to be named in the same breath. Moses! What meekness, disinterestedness, faithfulness, self-denial, wisdom, knowledge, power, honor, glory, and exaltation doth that name represent!

Moses, the prophet thus fully manifested in Israel, was a REPRESENTATIVE man. This is evident from his statement—

**"Jehovah thy God shall raise up unto thee a Prophet from the midst of thee of thy brethren, LIKE UNTO ME; unto him ye shall hearken."**

This passage plainly and explicitly declares that Moses was typical of a FUTURE prophet who was to appear in Israel. Now, beloved reader, suppose you and I had been living at the time Jehovah spoke these words by His servant Moses, with whose extraordinary history—which was NATIONAL—we were quite familiar. What should we have expected would be the mission of the prophet to come?

Should we not expect the Moses-like prophet to preach the everlasting Gospel to the tribes of Israel; to overthrow their oppressors; to baptise the nation into himself as their deliverer by its passage through the sea; to stand between them and Jehovah; to speak to them all He should command him; to give them a law; to build a temple in their midst; to organize the nation; and to fit and prepare it for entrance into the land of Israel under the covenant of an everlasting possession, which is the nation's hope?

### **SHOULD WE NOT EXPECT A PROPHET LIKE THIS?**

Should we not expect a prophet whose mission would be to accomplish something like this? Should we not expect him to perform these things in the midst of the 12 tribes after the manner of Moses? CERTAINLY WE SHOULD!

This Moses-like prophet was expected for 16½ centuries. During all that long period, though many prophets appeared in Israel, not ONE of them was accepted as the one like unto Moses. None of them CLAIMED to be like him, not even Elijah.

At length Jesus came—"a prophet mighty in deed and word before God and all the people." And some of them said, "We have FOUND him of whom Moses did write—Jesus of Nazareth!" Others said, "This IS of a truth THAT prophet which should come into the world." And Nathanael, when he saw the man announced by Philip as the prophet foretold by Moses, exclaimed—

**"Thou art the Son of God! Thou art the King of Israel!"**

---

## **The Seventh Chapter of Romans**

**By brother Robert Roberts  
Part 2**

Paul continues (v. 14), "For we know that the Law is spiritual." The Law is the dictate of the Spirit's authority and the embodiment of the Spirit's wisdom, imposed upon the natural man, who—as the Spirit's work and property—is BOUND to be subject. The Law is spiritual—

**"But I (Paul) am carnal, sold under sin. For that which I DO, I allow not; and what I WOULD, that do I not; but what I HATE, that do I. If then I do that which I would not, I consent unto the Law that it is good.**

**Now it is no more I that do it, but SIN that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing; for to WILL is present with me, but how to PERFORM that which is good, I find not.**

**For the good I would I do not; but the EVIL that I would not, THAT I do. Now if I do that I would not, it is no more I that do it, but SIN that dwelleth in me. I find then a law that, when I would do good, evil is present with me.**

**For I delight in the Law of God after the inward man. But I see ANOTHER law in my members, warring against the law of my mind, and bringing me into captivity to the law**

**of sin which is in my members. Oh, wretched man that I am! Who shall deliver me from the body of this death?" (vs. 14-24).**

These are the words that constitute the difficulty which some experience in understanding Rom. 7. They think it inconceivable that Paul, the obedient and exemplary saint (who could say, "Be ye followers of me"—"Walk as ye have us for an example") could describe himself in words which appear to imply an abandoned character.

### **HE IS DEALING WITH THE ROOTS OF THE SUBJECT.**

Their difficulty arises from a superficial view of the case. The difficulty disappears when we follow Paul in the full depth of his argument. He is dealing with the ROOTS and the foundations of the subject. He is showing what the Law is IN ITSELF, and what human nature is IN ITSELF.

The Law he proves to be holy and spiritual; and though it is the occasion of sin to those placed under it, he shows the cause of this to lie in THEM and not in IT. He makes use of himself to illustrate the point, for he could speak experimentally as one in whom the Law had wrought its full work of causing him to KNOW himself.

AND although standing in the liberty of the Gospel and serving and delighting in the law of God after the inward man, he was still in the flesh PHYSICALLY. Therefore, he carried about with him the spiritual BURDEN of the old man whom—though held in subjection—he found to be an ever-present obstacle to the full flights marked out by the new mental man created in him in Jesus Christ.

### **ONLY THE SPIRITUAL MIND CAN REALIZE**

He could, therefore, declare all the things quoted above without creating any difficulty as to his acceptable walk and conversation. Those who have soared the highest, spiritually, will understand this the best. Only spiritual-mindedness feels the burden of the natural man. The natural man, pure and simple, has no sense of a burden in a spiritual direction. He is content with his attainments because he knows nothing beyond them.

Paul had become spiritually-minded, but this was an engraftment from WITHOUT. It was super-imposed on the NATURAL Paul by the education of the Truth and (in his case) by the direct instruction of the Spirit. It was a NEW MAN united with the old or natural man.

### **THE WAR IN HIS MEMBERS**

Thus there was a duality created, of which every man similarly subject to the Spirit is conscious. Not a separable duality, but still a FELT one, as far as mental operations) are concerned. It is necessary to have this duality in view in order to appreciate Paul's remarks in question. The duality is very visible in his remarks. Of the ONE he says—

**"In me (that is, in MY FLESH) dwelleth no good thing"**

—implying that in the OTHER "me"—that is, the NEW "me," the mental "me" created by the Spirit through the Word—there WAS some goodness, namely, a capacity to "delight in the law of God after the INWARD man" (v. 22). Again—

**"I see ANOTHER law in my members WARRING against the law of my MIND."**

This is what he said to the Galatians (5:17)—

**"The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary one to the other, so that ye cannot do the things that ye would."**

The implantation of the mind of the Spirit by the Word does not DESTROY the natural man with his affections and lusts. It imposes but a CHECK, a control, a power to restrain and crucify and bring into subjection. But this power does not obtain COMPLETE ascendancy. As long as the body continues physically the mortal, sinful thing that it is, the natural man acts as an obstruction to the operations of the new man of the Spirit.

### **THE LIMITATIONS OF WEAKNESS**

This causes the person thus dually-constituted to feel and speak as Paul, being conscious—like HE was—of inability to accomplish what he "would," and a necessary submission to things he "would not." Of the natural man which (though in subjection) continues till we are glorified, he can say—

**"I am carnal, sold under sin."**

THIS we inherit. Sin personified is the OWNER of the human race because—through disobedience at the beginning—it obtained possession of the whole race and, therefore, of the saints, such as they are as natural men. And it continues in possession until they are redeemed from the power of the grave.

The release begins with the mind and ends with the body. The LATTER continues "dead because of sin" (Rom. 8:10) until he for whom we look from heaven shall "change our vile body that it may be fashioned like unto his glorious body." While they continue in the flesh, they can say with Paul—

**"That which I do I allow not; what I would, that I do not; but what I hate, that I do."**

This has always been a puzzle to the carnal class, but it is intelligible enough to those who "delight in the law of the Lord after the inward man." Many illustrations of its meaning might be given. Let one or two suffice. Perfect fellowship with God (and it is after perfect fellowship that the new man aspires) requires a continual memory and a continual love and adoration of Him—a continual sense of His greatness and holiness—a continual praise, though unexpressed.

### **TO FORGET GOD IS SIN**

To forget God is sin. To see Him ALWAYS before us at our right hand is the example set for us by the Spirit in David and his Son. But—behold this natural sinner with which we as yet are clogged. His thoughts get easily filled with other things. He gets exhausted in physical energy, and in a state of mental blank towards God.

Nay, worse, through his weakness he perhaps forgets his duty to a neighbor, and fails to sustain the part of an obedient son. The commandments concerning submission to evil, or concerning the doing of good, may be forgotten by him. He may think selfish thoughts, or contemplate a selfish purpose, or fall short in the management of his affairs as a faithful steward of God.

Concerning anger also, from the same weakness he may often fail. These things which he does, he allows not. He HATES them, and himself as the performer of them. The things that he WOULD do—the continual communion with God, the continual serenity, and purity, and love, and obedience, the continual blessing and comforting of others—he does not.

### **HIS ATTAINMENTS ARE FEEBLE AND BLEMISHED**

His attainments are feeble, and are blemished by continual imperfection. And in consequence he knows by experience what are the unutterable groanings Godwards—through the interceding Spirit

of Christ—to which Paul alludes in Rom. 8:26. At the same time, he takes the comfort that Paul administers to himself—

**"Now then it is no more I that do it, but sin that dwelleth in me."**

We will not be held accountable for the non-performance of the IMPOSSIBLE. Weakness is the inheritance of the children of God in the first stage—not that He may PUNISH them, but that He may make His kindness the more OBVIOUS. Sin dwelling in them is the cause of their shortcomings.

The new mental man created by the Truth (where he IS created and is KEPT ALIVE by the continual nourishment of the Word) repudiates and grieves for the shortcomings. He consents heartily unto the law of all God's requirements that it is good. It is not that he is guilty of the things he grieves for. If things were as he ardently desires, he would serve God day and night continually, without fault.

### **THE BONDAGE OF THE CORRUPTION**

He is looking and longing with all his heart for the time when he will be delivered from the bondage of the corruption, and rise to equality with those glorious beings—the angels of His power—who "excel in strength, that do His commandments, hearkening to the voice of His Word" (Ps. 103:20).

In the spirit-nature, conformity with the will of God will be as instinctive and easy to him as failing is with him now. He yearns for this nature, and strives to walk in accordance with its dictates now. His life in its outward acts is ordered in harmony with its precepts. This, in fact, is the great DIFFERENCE between him and those who are purely carnal. THEY have no aspirations Godwards, but are content with what they "know naturally as brute beasts."

**"O, WRETCHED MAN THAT I AM!"**

But HE pants after God, as the "hart panteth after the water-brooks," and strives to obey His commands while yet in a state of humiliation before Him, because of the natural cleaving of his soul to the earth. He joins fervently in Paul's exclamation—

**"O, wretched man that I am! Who shall deliver me from this body of death? I thank God (Who shall deliver me) through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh, the law of sin."**

That is, MENTALLY we seek after what God requires; but PHYSICALLY we are subject to those conditions and necessities whose existence are due to sin.

There is much in all these things that to the merely mechanical mind will appear paradoxical. But let a man FEAR God, which is the BEGINNING of wisdom, and let him reverently, diligently, and prayerfully read His Word, and he will be able to understand these (at first sight difficult, but really) comforting and glorious things, for it is written—

**"IF thou seekest for wisdom as silver, and searchest for her as for hid treasure; THEN thou shalt understand the fear of the Lord, and find the knowledge of God" (Pr. 2:1-5).**

**"They that seek the Lord understand all things (Pr. 28:5).**

---

## **Signs of the Times**

### **GOG OF THE LAND OF MAGOG**

Russia is wanted in Europe, and later in Turkey, Persia and Palestine. To be Gog of the land of Magog, Russia must control Vienna, therefore the next move may be in Austria. Vienna, Rome and Constantinople—that ominous triangle of evil influence. How beautifully all the elements of the final picture are dropping into place!

\* \* \*

### **THE HEBREW VOICE**

From London a daily program is broadcast in the Hebrew tongue to all the world. These last days are filled with countless wonders, and with many shadows of what is soon to come. The ancient Hebrew language is living again in Palestine. A common tongue is essential for mutual co-operation. At Babel the languages were confused, that they should cease to build. In Israel the time has come to build, and the process is reversed. Jews from every nation are laboring in unity and understanding through the rebirth of the Hebrew tongue.

\* \* \*

### **TEN TOES**

The Assembly of Europe and the Committee of Ministers both aim at co-ordinating the Western European peoples for strength against Russia. But Daniel was enabled by the Spirit to say, "As the toes of the feet were part of iron and part of clay, so the Kingdom (Europe) shall be partly strong and partly broken . . . They shall NOT cleave to one another, even as iron is not mixed with clay." Unity will not come. The only will that will finally prevail is that of the Great Creator—"Thy Kingdom come!"

\* \* \*

### **"PERILOUS TIMES SHALL COME"**

The so-called "archbishop" of York has issued a book in which he says, "The chief social sins of our times are the deterioration in sexual morality and the widespread departure from the old standards of truthfulness and honesty." As a sign of the nearness of the Lord's return, Paul said, "In the last days men shall be blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, lovers of pleasure, despisers of good" (2 Tim. 3:1-4).

\* \* \*

### **"I SIT A QUEEN"**

The "Protestant" world has charged the Catholic world with widening the gap between them with the invention of new, unscriptural doctrines (as the "bodily ascension of Mary to heaven") while supposedly pleading for greater accord. True, but there is ANOTHER side which is interesting, and which the Catholics do not overlook. A Catholic speaker recently declared at Canterbury concerning "Protestantism": "Truths that were held in common only 100 years ago have now been largely given up by those who belong to these organizations outside the true church. It would not seem possible to claim to be Christians, and yet to be able to accept divorce by law, and to speak with toleration—if not with favor—of many evil things. It is even possible to remain in membership with such organizations while in enthusiastic alliance with men whose avowed aim it is to destroy, not only Christian civilization, but even belief in God. It is THEY, not WE, who are continually widening the gap between us."

A true and shameful indictment of the churches of today, who have undermined the authority of God's Word in the public mind, and have eagerly embraced all the speculations of evolution, modernism, and "Higher Criticism," and the free and easy moral code of self-made and self-pleasing rules.

\* \* \*

### **ASHER**

The present immigration to Palestine from all corners of the earth is demonstrating that the people known as "Jews" represent the WHOLE of the 12 tribes throughout the world, and not merely Judah. One party of immigrants recently claim to be of Asher's tribe. It is significant that Anna, the prophetess, was of the tribe of Asher (Lk. 2:36), showing that the nation in Christ's day was not composed solely of Judah and Benjamin.

\* \* \*

### **"I AM AGAINST THEE, O GOG!"**

The nature of the evil force that is gradually enveloping the world is shown by the following statement by the Communist Party in Great Britain to its followers: "Remember that Stalin is the head of the 'Godless' not only in the Soviet Union but all over the world. If you are not a convinced 'Godless' you cannot be a good Communist and a true Soviet citizen. Atheism is indissolubly tied up with Communism. Both ideals are the foundation of Soviet power."

What a state of corruption and deception the world has gotten into, when the greedy, plundering record of the "Christian" countries is so bad that this evil power can come along and win acceptance as the champion of the people's welfare throughout the earth! It was the utter corruption of the Greek Catholic Church and the alliance of its rulers with the Czar in the oppression and impoverishment of the people of Russia that created the fertile soil and tremendous backlog of hatred and misery which gave birth to Communism. How long, O Lord?

\* \* \*

### **INDO-CHINA**

"Indo-China is a potential gateway for communism to the rich and teeming lands of southeast Asia. The French have suffered a severe defeat. Ho (the Communist leader) has control of the border country to a depth of nearly 100 miles. Developments have unmistakably reached a critical stage. The Communists possessed plenty of automatic and other modern weapons and they manoeuvred with skill and rapidity, showing expert command of the extensive use of modern radio and other communications equipment. The Communists now control about half the territory of Viet Nam (principal province of Indo-China). If Indo-China should fall to the Communists, Siam and Burma would be outflanked and probably would soon be forced to capitulate. The vital rice areas of southeast Asia would pass into the hands of the Communists and their output could be used for political advantage—to feed only those countries that accepted the Communist yoke. The conquest would open to Communists the gateway to Malaya and Indonesia, give them a strong foothold close to India, and constitute a serious threat to the Philippines"—N. Y. Times. Five years have seen great changes in the earth. The relentless and phenomenal expansion of the power of the King of the North continues while the world watches helplessly.

\* \* \*

### **TIBET**

Another large country is at present being added to the 2/5 of the world's inhabitants already gathered in by the Russian Autocrat. The Communists are thereby moving one large step closer to India and to the final showdown on the mountains of Israel. There are indications that India, who has

been toying with the idea of friendship with Russia against Britain, is beginning—like Israel—to turn back more to the position bro. Thomas foresaw for it at the time of the end.

\* \* \*

### **"ALL THINE ARMY, A GREAT COMPANY" (Eze. 38:4)**

A U. S. Army speaker recently declared: "Russia is spending 60 billion dollars a year on its armed forces. The Red Army now has a strength of 4 millions of men under arms, and 25 millions of fully trained reserves." This by far overtops any previous war preparation in all human history. And the western nations are straining every effort to match the Russian advance. There was never such a time of "waking up the mighty men."

\* \* \*

### **CRISIS IN ISRAEL**

Israel is having a political crisis. The modern Sadducees, who have been in control of the government, have been having trouble with the Pharisees. They have relied on the latter for the balance of power, not having a clear majority, but the Pharisees (that is, the Orthodox religious party) have been pressing demands for Sabbath observance legislation, rabbinical control of marriage and divorce, prohibition of use of foreign money for kosher meat, etc. Doubtless the crisis, focussing the attention of world Jewry on Israel's need for capital, will result in greater support and speeded development of Israel's production capacities. The tremendously increased tempo of events in Russian expansion, Jewish immigration, Palestinian development, Anglo-American solidarity, and worldwide armament and war-preparation—all these tell us that the time is short, and our previous conceptions of the time needed must be revised.

\* \* \*

### **BRITAIN'S INCREASE IN CRIME**

The many scriptural indications of a great increase in lawlessness in the last days are now being established clearly. In spite of the much more lenient attitude toward crime, there are 23,000 more people in jail than ever before. Since the war's end, the Prison Commissioners have opened 12 new prisons and 8 new institutions for juvenile offenders.

To many young people a prison sentence, like a divorce, no longer carries a stigma. Rather they boast of it as an exploit, so perverted has the general outlook become. —WATCHMAN.

---

### **"Not With the Linen Clothes"**

When Jesus' followers went to the grave and found it open, the stone rolled away, and the body of Jesus gone, they naturally wondered! Was the story of the guarding soldiery true that some one carried him away? They were not left to doubt. They saw evidence in the grave. Two angels were there, the one at the head of the grave and the other at the foot, and also the linen clothes in which he was wrapped, and the napkin which had been around his head was lying in another place by itself.

In the symbols of the Scriptures we can see faith-building evidence right there in the opened tomb. Linen clothes, in the Scriptures, represent righteousness and we have no difficulty seeing the connection with Christ whose righteousness made him worthy of a resurrection from the dead. Now, the napkin lying AWAY from the linen clothes also teaches a lesson.

### **THE LESSON OF THE NAPKIN**

What does the napkin represent? A glance at the original language reveals what really is meant. The original word "soudarion" (from "sudor"—sweat) referred to a towel which was used for

two purposes: it was used to wrap the head of a dead person, and it was used every day to wipe the sweat from the face while working. Here we are reminded of two closely associated facts that we have been talking about. The sweat of the face points to Adam's curse: "In the SWEAT of thy face shalt thou eat bread until thou RETURN UNTO THE GROUND."

The napkin wrapped around Jesus' head reminded them of the curse which Jesus was also subject to, being a son of Adam. The napkin or sweat cloth pointed out that Christ was a mortal, dying man. Now his resurrection SEPARATED him from sin and death because of his righteousness. Hence the napkin in a DIFFERENT PLACE from the linen clothes. Both signs were there: the curse on Adam which made it necessary to die, and his righteousness which enabled him to be raised. These things can be applied other ways, no doubt, but they surely point to these facts and help to build our faith, and help us to feel sure that we have the truth concerning Christ.

### **THE TWO ANGELS**

Then, in the grave, there were two angels, one at the head of the grave and the other at the foot; these, too, can have different applications. But, in the light of what we have said previously, the angel at the foot could represent the Law or the Old Covenant which was not destroyed but was fulfilled. The old covenant was connected with the angels or, rather, it was given to Moses by them. It was "the Ministration of Angels." If this is the correct interpretation then the angel at the head was a symbol of the New Covenant which is in Christ. Although the New Covenant was not the "Ministration of Angels," yet it was the angels which heralded in the new era in Christ. In any case we had in the grave of Jesus symbols of what he accomplished, of which, too, we are reminded in the emblems of which we partake in remembrance of him. —H. P.

---

## **Los Angeles "Nature of Man" Debate**

### **INSTALMENT 12**

#### **Bro. Aue's 7th Address, contd. (Opening Speech, 4th Night)**

Mr. Wilson, you have time and again declared that I have changed my mind 3 times relating to "God only hath immortality." I do not know why you can deliberately say what is not so. From the first I have declared that God is the only possessor of underived immortality, and that the angels and Christ derived immortality from God—mentioning that God made the angels immortal. The phraseology I used will be remembered: "He MAKETH His angels spirits"—"ministering spirits"—directing your attention to Psa. 104:4 and Heb. 1:7. So please do not say that again.

### **MADE IN GOD'S IMAGE**

You have a peculiar way of reasoning, Mr. Wilson. You reasoned: Man was made in God's image; God is an everliving Spirit; man is the offspring of God; therefore man is an everliving Spirit. If this is so, why then is not man almighty, omnipotent, omniscient, omnipresent? (GOD is all these.) Why? Because man is NOT an everliving spirit.

\* \* \*

Apparently you do not believe Mark 10:27—"With God ALL things are possible." We BELIEVE God is able to keep the righteous dead in remembrance and safekeeping till the great day of account. You do not believe Isa. 26:19—his "dead body would arise" . . . thousands of years afterwards.

## **GOD CAN REMEMBER**

Even we remember pet animals after they die, and yet they no longer exist after they die. You scoff at the idea of God remembering a body in death (which, as you say, in the grave is no longer a body but only dust), because you said: "How COULD God remember that which does not exist?" God CAN remember the record of ALL lives—see Mal. 3:16.

But more than this, Mr. Wilson, your reasoning is so inconsistent. For instance, you say the flesh is unconscious, and then in the next breath you quote a passage: "live after the flesh." How can you live after the flesh if there is no consciousness in the flesh? If spirit is the intelligent, conscious entity in man, how COULD he live after anything ELSE than the spirit?

### **WHAT IN THE GRAVE "HEARS HIS VOICE"?**

Again, Mr. Wilson, you claim there is something conscious between the interval of death and resurrection. Now I want to know WHAT IT IS in the GRAVE that hears the voice of Christ (Jn. 5:28). Careful, Mr. Wilson—the dead body (or dust) is unconscious in the grave; hearing is attributed to the EAR, which is part of the BODY. Whatever it is that is in the grave and hears, must have been BURIED and RAISED. Souls raised? Why, you do not believe souls die! How could it be souls? Spirits raised? You do not believe spirits die, so how could it be spirits? So, Mr. Wilson, YOU tell us WHAT IT IS in the grave that HEARS, and how it is that it hears.

### **THE BODY NOT OURS IN DEATH?**

Referring to death, Mr. Wilson, you stated: "When the body is not in use it is not ours any more." WHOSE was the body of the brother of Martha and Mary that was in the grave? Was it not LAZARUS' body? If not, whose was it? If not Lazarus', why did LAZARUS respond to the call of Jesus' voice into the TOMB— "LAZARUS, come forth"? Again, what of 2 Cor. 5:10—

**"We must all appear before the judgment seat of Christ; that everyone may receive the things IN HIS BODY, according to that he hath done, whether good or bad."**

\* \* \*

If the spirit of man is a PART of man, then it stands to reason it cannot be the WHOLE man. To consider it as a separate, conscious entity is to deny that it is a PART of man—treating it as an ENTIRE man. If the spirit of man can exist INDEPENDENTLY of man, as an entity in itself, how can it be PART of him?

### **WHY THE STRESS ON PERISHABLENESS?**

If by "MAN" is meant "body AND immortal spirit," why does it state that MAN dies, that MAN is mortal, and that MAN is like grass, etc.—if it be that only a PART of man dies? Why not a distinction? Why does it not state that only the body—NOT the man— really dies? Why does it not state that man is immortal, deathless, incorruptible, etc.?

Is the BODY an infinitely more IMPORTANT element of man than his supposed immortal spirit? If by the death of his BODY, the MAN himself is said to die, be mortal, etc., then by the (supposed) immortal existence of his spirit, should not the man be said to be immortal, incorruptible, etc.? Why the STRESS in the Scriptures on the PERISHABLENESS of man, and NONE on the incorruptibility of man?

## **"YOUR WHOLE SPIRIT AND SOUL AND BODY"**

**"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thes. 5:23).**

The apostle tells us here that man has a "soul," which my opponent thinks is the immortal, immaterial, real man. The apostle also tells us that man has a "spirit." This Scripture is a reproduction of the language of creation (Gen. 2:7). Here are mentioned the 3 phases of man—the body, the spirit (animation), and the result— a living soul (a being). Paul is saying: "I pray God that every part of you may be sanctified unto the coming of the Lord."

### **CHRIST IN DEATH**

One incident will illustrate the impossibility of the soul and spirit being the essential part of man—

Christ's BODY (at death) was laid in the tomb (Mat. 27:58).

Christ's SPIRIT (at death) returned to God (Lk. 23:46).

Christ's SOUL (at death) went to hell (Acts 2:31).

If man exists apart from his body, WHICH of these 3 constituted Christ in his death-state? It is the WHOLE combination that makes up the living man.

### **"MY BODY"**

You claim that the expression "my body" proves the real PERSON is something different from the BODY—the possessor of the body. We do say "MY body"—"MY soul"—"MY spirit." Because we speak of it in this manner, it does not mean, that man is something still separate from each of these 3 elements.

There is a BODY that belongs to the "my"; there is a SOUL that belongs to the "my"; and there is a SPIRIT that belongs to the "my." Who IS the "my"? You are compelled to use this form of expression, you cannot express yourself in any other way, it is common language.

The "my" is not a separate entity from these 3 parts. We say a barn HAS walls, a roof, and a door, but would you expect to find the barn separate from the component parts that make up the barn? Certainly not! We speak of an animal's head, legs, body, etc., but do we mean the animal exists separate from all its parts?

This is common phraseology that is not misunderstood or misconstrued—EXCEPT when associated with popular theology. So we say: "The spirit of man"—"the soul of man"—"the body of man" —and when you have them all combined, then you have the man complete—a living being. Take away the walls, the door, the roof OF the barn and the barn ceases to exist as a barn. Take away the spirit, the soul, the body OF man and man ceases to exist as man.

### **SPIRIT-BEINGS**

You, Mr. Wilson, contend the word "spirit" never means "being." Is not God a being? If not, what is God? If not a being, then God has no existence. God is a Spirit-Being. So are the angels — "Are they not all ministering spirits?" (Heb. 1:14). Here angels are called spirits. The word "spirit" applies to angelic beings. The word "being" means "to exist."

## THE CANDLE OF THE LORD

**"The spirit of man is the candle of the Lord, searching all the inward parts of the belly" (Prov. 20:7).**

Illustration:—Here is a candle on the table. I light it. It throws out light. Likewise, here is a body that has been formed of the dust of the ground. God breathes into that body the breath of life and the body becomes a living man. The man is "lighted up," as is the candle. Here is the man LIGHTED UP with the LIGHT OF LIFE by the SPIRIT OF LIFE from God.

Here is the light of the candle. I blow out the light of the candle. (Does so.) Where did the light go? Do you expect to find, the light of the candle existing as an entity because it is gone out? No! The light of man goes out. Where did it go? Do you suppose it is a separate entity? No!

If you ask me where the light (spirit) of man is gone, my answer is: The light (spirit) of man has gone to the great ocean of life (or spirit) as it was before it was given to man; to be retained there by God and put in use again at the resurrection—IF it so be that one is subject to resurrection. When man dies his spirit goes into that great ocean of God's universal spirit, and the man returns to his earth and his thoughts perish (Psa. 146:4).

We read the verse again to get the full meaning—"The spirit of man is the candle of the Lord, searching all the inward parts of the belly." God's spirit of life (breath—*neshamah*) animates the whole of man so that all his organs function. And God by His spirit also searches the heart and mind of man, knowing what man thinks even before he expresses it in speech.

—TIME CALLED—

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

---

### EXHORTATION

## The Power of Words

Jesus said, "By thy words thou shalt be JUSTIFIED, and by thy words thou shalt be CONDEMNED." Let us turn to the incident—Matt. 12:33. We have this heading in our Bible—"Destiny in words." Our destiny is coupled to our words. The tree is known by its fruit (v.33). And a MAN is known by his WORDS. How can one being evil speak good things (v.34)? "Out of the abundance of the HEART the mouth speaketh," and the result is as we read in v.35: "A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things." Note the warning in v.36:

**"But I say unto you, that EVERY idle word that men shall speak, they shall give account thereof in the day of judgment."**

We MUST give account. "Idle" is "pernicious" in the *Diaglott*. Webster defines pernicious as—"Having the quality of injuring, destructive, malicious, wicked." Of SUCH words we shall give an account.

## GOOD WORDS

Our thought this morning is not to speak only of words that are harmful, but also of the power of GOOD words. Words can bring about the greatest of all good. Salvation comes by the use of words—"It pleased God by the foolishness of PREACHING to save them that believe" (1 Cor. 1:21). And on the other hand, words can "set on fire the whole course of nature" (Jam. 3:6)—

**"And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell."**

The Scriptures speak of SOUND words—WHOLESOME words. And they also speak of words that eat as doth a canker. Let us consider 2 Old Testament examples:—

### **JOB**

Job knew the value and responsibility of words, even before his affliction. And AFTERWARDS he realized even more the need of great care in what we speak. "How forcible are RIGHT words!" (Job 6:25). And the testimony in 1:22 was that Job, despite all the evils that had come upon his house, "sinned not, nor charged God foolishly." And then, after even his BODY was stricken with a horrible disease, it was testified of Job (2:10), "In ALL this did not Job sin with his lips." Here was a man of whom God spoke, saying—

**"Hast thou considered My servant Job, that there is NONE like him in all the earth—a perfect and an upright man, one that feareth God, and escheweth evil?"**

Here was a man we may well endeavor to follow. We would that God could so speak of US! Yet, to show the danger of words, we cite how even Job was later reproved, because he was provoked to say words he ought not to have said. God addressing Job (38:1-4) said—

**"Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man. I will demand of thee, and ANSWER thou Me! Where wast THOU when I laid the foundations of the earth? DECLARE, if thou hast understanding!"**

And God went on to take Job severely to task for some of the things that Job had unwisely said in his anguish. Then Job's answer (40:3-5)—

**"Behold, I am vile. What shall I answer Thee? I will lay my hand upon my mouth. Once have I spoken, hut I will not answer. Yea, twice, hut I will proceed no further." And 42:1-3: "I know that Thou canst do everything, and that no thought can be withholden from Thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not—things too wonderful for me, which I knew not"**

What a lesson for US, brethren and sisters! Perhaps we all know what a struggle it is to keep back words that we are moved to speak—to refrain from MURMURING, Israel's greatest sin. Surely if ANY case for protesting one's lot seemed justified, then Job's did. But it was necessary that Job repent and acknowledge that God's way was right, and not to be questioned.

### **MOSES**

We have the lesson also of Moses. Another man who stood very high in the sight of God; a man who was of a quiet and meek spirit. It was his desire that God would choose someone else for the high position of delivering and leading Israel. And later on, when his own brother Aaron and sister Miriam chided him concerning the Ethiopian woman he had married, he meekly held his peace, and it was testified of him at that time (Num.. 12:3)—

**"Now the man Moses was very meek, above ALL the men which were upon the face of the earth."**

Such a man was Moses. Yet as we read in Jam. 3:1, "The tongue can no man tame." And the ONE thing recorded against Moses is as we read in Psa. 106:32:

**"They (Israel) angered Him (God) also at the waters of strife, so that it went ill with Moses for their sakes: because they provoked his spirit, so that he SPAKE UNADVISEDLY with his lips."**

If such strong men as these—Job and Moses—could be provoked to speak things they ought not, how careful WE need be!

### **THE PROVERBS**

Many of the Proverbs give us instruction along this line. One that often comes to mind is: "In the multitude of words there wanteth not sin." In other words, if we do a LOT of talking, we are SURE to say things we ought not. Perhaps this is one of our most common failings. Most of us say too much—too carelessly. For where care is used, many thoughts will never be spoken or written.

**"A fool is full of words" (Eccles. 10:14) . . . "But he that refraineth his lips is wise." (Prov. 10:19).**

We are instructed to ORDER our conversation. Not to let ourselves DRIFT into all manner of speech—something that can so EASILY happen, even when we have no ill intentions. The exhortation is to order it: control it: DIRECT it. See to it that it follows a right course. And we shall find real diligence is necessary.

### **TALEBEARING**

James says that words can "set on fire the whole course of nature," and "in many things we all offend." TALEBEARING is one of the greatest evils. "The words of a talebearer are as wounds, and they go down into the innermost parts of the body" (Prov. 18:8). It is repeatedly condemned in the Proverbs. James also says, "Behold how GREAT a matter a little fire kindleth." Whereas on the other hand we read in the Proverbs, "Where there is no talebearer the strife ceaseth."

Hasty words are condemned. We are exhorted to be swift to hear—SLOW to speak. "Seest thou a man that is hasty in his words? There is more hope of a fool than of him" (Prov. 29:20). The exhortation to us is: "Let your speech be ALWAYS with GRACE, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6). "Using," as the apostle says elsewhere, "SOUND speech that cannot be condemned" (Tit. 2:8).

### **WORDS OF COMFORT**

Good words are highly commended in the Scriptures: the desire to encourage by a good word—a word of appreciation—a word of real COMFORT. "A word in due season, how GOOD it is!" (Prov. 15:23). And of Christ it was prophesied (Isa. 50:4)—

**"The Lord God hath given me the tongue of the learned that I should) know how to speak a WORD IN SEASON to him that is weary."**

We read, "Heaviness in the heart of a man maketh it stoop, but a good word maketh it glad" (Prov. 12:25). And again, "A word fitly spoken" is likened to "apples of gold in pictures of silver" (Prov. 25:11). "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones" (Prov. 16:24). But FLATTERY we should carefully avoid, for we are warned, "The Lord shall CUT OFF all flattering lips" (Psa. 12:3).

**"Let no corrupt communication proceed out of your mouth, but that which is GOOD to the use of edifying, that it may minister GRACE unto the hearers. And grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption."**

**"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:29-32).**

It is not strange that we should exhort one another in these things. The apostle found it necessary even in his day, when the Spirit was openly manifested in the ecclesias. How much GREATER is the danger in these far-off days, when the whole earth is filled with violence, and men and women are given over to corrupt conversation, and reverence for God's Name is not in all their thoughts.

Ours is a command to SEPARATION: to be holy—set apart— from the nations. This applies also to our CONVERSATION. "Be ye HOLY—separated, sanctified—in all manner of conversation" (1 Pet. 1:15), whether we consider the word to mean our literal speech or our whole manner of life.

### **BITTER WORDS**

David speaks of words—bitter words—as arrows. He speaks of those who "whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words, that they may shoot in secret at the perfect" (Psa. 64:3—4). The thought is that many RIGHTEOUS men are the VICTIMS of such arrows. And in the Proverbs we read, "There is that speaketh like the piercings of a sword." In contrast to this, it continues, "The tongue of the WISE is health" (Prov. 12:18).

The Scriptures condemn "watching for iniquity and making a man an OFFENDER FOR A WORD (Isa. 29:21). We are ALL guilty before God. Let us, therefore, beware of finding fault with every error in our brother's words, and pay more attention to our OWN. It is so easy to catch hold of a man's word over critically, and make him an offender.

### **PASS OVER MUCH THAT IS SAID**

Also we are advised in Ecclesiastes to "Take no heed unto all words that are spoken, lest thou hear thy servant curse thee. For oftentimes, also, thine OWN heart knoweth that THOU hast cursed others" (7:21). The word "curse" here means "lightly esteem, revile, vilify." The thought is—do not pay attention to all the evil we hear others say about us, but remember that we also are guilty of such failings. It is best to pass over much that is said.

One of the qualifications of those who will dwell on high in the Kingdom is that they "Speak uprightly" (Isa. 33:15). "He that will love life and see good days, let him refrain his tongue from evil, and his lips that speak NO GUILE" (1 Pet. 3:10). And of those who will stand on Mount Zion—those who will have been redeemed it is testified: "In their mouth was found no guile" (Rev. 14:5):

Finally, brethren and sisters, we have this well-known verse—

**"Then they that feared the Lord SPOKE OFTEN one to another, and the Lord hearkened, and heard it, and a BOOK OF REMEMBRANCE was written before Him for them that feared the Lord and thought upon His Name" (Mal. 3:16).**

Of what must such conversation be that is worthy of a record in heaven! What are WE recording day by day?

**"By thy words thou shalt be JUSTIFIED, and by thy words thou shalt be CONDEMNED." —A. S.**

---

## **Notes From Bro. Thomas' Journeys**

The Chaplain of the hospital was very anxious that I should address his congregation. But I declined. When I stand before the people to talk to them about the Truth, I prefer not to seem to be in fellowship with a clergyman; and to have occupied his pulpit with him by my side would have had that appearance. Before the public, I meet the clergy as the enemy—the Satan which savoreth not the things which be of God, but those which be of men. Privately, I know them only as other men.—Bro. Thomas, 1865.

---

### **The Hidden Wisdom of Mosaic Sacrifice**

#### **Part Three (Conclusion): The 6 Periodic Ordinances**

In the two preceding parts have been considered (1) the general principles and features of the Mosaic sacrifices and (2) the six basic types of sacrifices. This part deals with the six periodic ordinances enjoined upon the Israelites as pictorial representations of the principles and purposes of God's dealings with man, for all with eyes to discern spiritual things. They were: the Daily, Weekly, Monthly, and the three yearly—the Passover, the First fruits and the great culminating Feast of Tabernacles. First then—

#### **THE DAILY SACRIFICE**

This was one of the three daily duties of the priest, the other two being the replenishing of the oil in the golden candlestick, and offering the morning and evening incense. The daily ordinances typified the parts of God's service which are to be unceasing—which must be repeated every day without intermission. The daily oil in the lamp, of course, is daily application to the Word of God, which is a light to our feet. The morning and evening incense is continual prayer.

The main item of the daily sacrifice was a BURNT offering of a lamb without spot or blemish, both morning and evening. This is the continual condemnation of sin and remembrance of Christ whose sacrifice offers a way of escape from sin.

#### **THE ESSENTIALS OF LIFE**

These three things—signified by the OIL, the INCENSE and the LAMB—are the basis of the believer's life. They must be indulged in daily. They are as important and essential as our daily food. The evening sacrifice was to burn all night on the altar, and in the morning the priest removed the ashes without the camp. So the body of believers is tried by fire all the night upon the altar of their faith. And when the morning dawns, their Great High Priest will return and carry away "without the camp" those who have come through the fire.

With the Daily sacrifice were offered a Meat offering of flour mingled with oil, and a Drink offering of wine. It is of note that Meat offerings were made in connection with all the periodic sacrifices. And they are always in EXACTLY the same proportions— 1/10 ephah for every lamb (an ephah is about ¾ of a bushel), 2/10 for every ram, and 3/10 for every bull. The Drink offerings were ¼, 1/3, and ½ hin respectively (a hin is about 7 quarts).

#### **AS YE METE**

That is, the "blessing" offerings were always in exact proportion to the "sacrifice" offerings. Is this not an assurance that our blessings will be according to our measure of sacrifice and devotion, and "as we sow, so shall we reap?"

This completes the daily ordinances which typified—as we have seen—study of the Word, prayer, putting away of sin, remembrance of Christ, and thanksgiving. Truly a day in harmony with man's noblest purpose, and well-pleasing to God.

### **THE WEEKLY SACRIFICE**

The weekly sacrifice was a doubling on the Sabbath day of the Daily sacrifice. Two lambs were offered morning and evening, with the Meat and Drink offerings similarly doubled. This shows a doubling of service to God on a day devoted specially to Him. Not a DIFFERENT service on the Sabbath which had no connection with the daily life of the believer, but an augmentation of the regular daily service on a day when other matters could not interfere. We see that our service is expected to be continual, and to be increased as circumstances permit.

### **THE MONTHLY SACRIFICE**

This was offered on the day of the new moon. After the DAY, the month is the next cycle of time marked by natural phenomena. (The WEEK has no basis in nature, though it is of untraceable antiquity which is difficult to explain apart from the Mosaic account of Creation). The day is one rotation of the earth, the month one revolution of the moon around the earth, and the year one revolution of the earth around the sun. These are all arrangements of divine power and wisdom for the good of the inhabitants of the earth. They were all marked by perpetual sacrificial ordinances.

On the first day of each month was to be offered a Burnt offering of two bullocks, one ram, and seven lambs. We might pause a moment on the significance of this, for the same combination is enjoined for the Passover and the First fruits. The Burnt offering— we have seen—is an offering in recognition of sin nature and its consequences, and the need for redemption from it. Therefore the consumption of these animals by fire is the swallowing up or overcoming or renunciation of that nature. The animals, then, must represent that human or sinful element. And, as DISTINCT from each other, the different animals must represent certain aspects of it. So much is clear.

### **STRONG BULLS OF BASHAN**

Now considering its use in Scripture generally, the BULLOCK seems to represent FLESH, as distinguished from spirit—the natural, animal, human element. To David, the "men of this world" are the "fat bulls of Bashan." The transition from ox to cherub in the successive appearances of Ezekiel's "living creatures" (Eze. 1:10 and 10:14) seems to indicate the transition from flesh to spirit nature of the Camp of the Saints thus represented. Perhaps the TWO bullocks represent the broad twofold division of that flesh— Jew and Gentile, which distinction disappears when the bullock-flesh is consumed by the Spirit-fire.

The ram, as distinguished from the bullock, would seem to indicate human POWER and ASSERTION and AMBITION. It is a little difficult to pin down the significances here, but perhaps the distinction will strike us if we imagine the impression we would get from the expressions, "He is like an ox" and "He is like a ram." The first gives a picture of natural grossness and lack of spirituality and finer feeling; the second a picture of driving pugnaciousness and dominance.

### **THE LAMB OF GOD**

The seven lambs present no difficulty. Here in its numerical perfection and completeness is sinless sacrifice of the beloved Lamb of God. This element is never absent from these rites, for without it all would lose their meaning.

With the monthly Burnt offering, a Sin offering was made of a kid of the goats. This apparently was for all imperfections and unintentional disobedience during the month which in perfect justice and for perfect harmony required some recognition. We see that throughout the sacrificial

arrangements, all types of sin were currently taken into account and atoned for, so that nothing should mar their perfect communion with God. We call to mind the case of Achan, where a sin within the camp of God was not covered in this manner but was concealed by deceit. It soon became very clear by the reverses they received that all was not well between them and God, and the sin had to be traced down and purged from the camp by the blood of the sinner. God's laws and provisions would have kept them a pure and holy community, glorifying in His love and favor, IF they had faithfully done THEIR part.

### **THE WINE OMITTED**

With the monthly service, too, there were Meat and Drink offerings of thanksgiving in their correct proportions. The Drink offering of WINE, we may note, (which appears in the Daily, Weekly and Monthly ordinances), is absent from the more solemn annual ceremonies, some of which are identical with the Monthly EXCEPT in this respect. Considering the scriptural alliance of wine with gaiety and good cheer, this appears to emphasize the solemnity and dignity of the annual gatherings. A time of rejoicing truly, but a putting aside of the LIGHTER pleasures for the deeper and more WHOLESOME spiritual joy of God's service.

### **YEARLY SACRIFICES**

After the monthly came the three yearly convocations for sacrifice. These are: the PASSOVER in the first month, the FIRSTFRUITS in the third, and the TABERNACLES in the seventh concluding the agricultural season.

During the PASSOVER, the Monthly Burnt, Sin and Meat offerings were made for seven successive days. On the day of FIRSTFRUITS the same were repeated once. The Feast of TABERNACLES was very elaborate, extending over the greater part of the seventh month, with the sacrifices varied from day to day. The particular significance of the ordinance of these feasts is another very interesting and instructive subject of study.

We have seen how the sacrifices were not mere ritual or meaningless forms or primitive rites of man's invention, but a benevolent, deeply symbolic and intricately woven institution designed by an all-wise Omnipotence to meet the needs of every phase of Israel's spiritual life. An avenue of approach for forgiveness and reconciliation, a concrete expression of gratitude and thanksgiving, a source of strength and comfort and guidance, a continual reminder of their favored position, and a tangible link with their Creator. Truly the provision of a tender and loving Father, who careth for His children and desireth not that any should perish but that all should grow up unto Him strong and wise in righteousness and truth. — G. V. G.

---

## **Night Unto Night**

### **THE STRUGGLE IN THE NIGHT**

Twenty years after Jacob had left his father's house, we again meet with him, this time returning. During the interval his brother Esau had become great and powerful. Jacob had sent a very respectful message to him of his return, and Esau comes to meet him with 400 men. Jacob, of course, would not know of his intentions. They might be friendly because, according to Eastern custom, the respect shown to a person was in proportion to the embassy sent to meet him.

They might, however, be hostile—though it does not often happen that a man of Esau's impulsive temper retains his animosity for 20 years. Still, Jacob was afraid and takes precautions. He first divides the people and the flocks into two companies, one in advance of the other, so that if the first is smitten by Esau, the other—containing the women and children—would escape.

What more could he do? There was one more thing that he could do—and he did it. He prayed. There had been many prayers offered before Jacob's, but his is the first on record as such, and therefore is worthy of special interest and consideration. It is short, emphatic, comprehensive, and strictly appropriate to the circumstances.

### **A Model Prayer**

There could hardly be a finer model of what a prayer should be. He first claims an interest in the Covenant made with Abraham and Isaac. He then urges the Covenant of personal mercies and promises. And finally he humbles himself to the dust before God, confessing his utter unworthiness of the blessings showered upon him, yet confident of divine help.

His prayer was heard. The same night, when he had sent all the people over the brook Jabbok and was alone, a stranger engaged in a struggle with him, without revealing his identity. He allowed Jacob to seem to prevail until—by putting forth an atom of his strength and by a simple touch—he caused the sinew of Jacob's thigh to shrink. Then, knowing that his struggle was not with human flesh, Jacob refused to let his opponent go unless he received a blessing.

And he WAS blessed. And not only so, but he received a new name—ISRAEL—bestowed to denote his power with God and to assure him against any fear of man. His reliance on God was fully justified. When his brother saw him he "ran to meet him and kissed him, and they wept." Could Paul have had this incident in mind when he said (Eph. 6:13)—

**"For we wrestle not against flesh and blood, but against principalities, against the rulers of darkness of this world, against spiritual wickedness in high places."**

Not, of course, that there was anything spiritually wicked about the angel Jacob wrestled with, but this struggle through the night is typical of our dark, inner conflicts. Paul himself wrestled with an angel—"a messenger (angelos) of Satan (adversity)" sent by God to buffet him lest he should be exalted above measure (2 Cor. 12:7). All our trials are messengers sent to test and humble us, and we must wrestle faithfully and patiently with them until they bless us.

### **Strong at the Center**

The more serious a man is about his character, the more deeply he realizes the attention and self-discipline that character needs. The words of Jesus in which he speaks of the necessity for cutting off or plucking out hand or eye, if hand or eye cause us to stumble, warn us that we must be strong at the spiritual center of our being before we can be free for external action. Jesus himself could not redeem mankind without himself first "wrestling with the angel." We see this in his temptation, and in his agony in the Garden.

So Paul emphasizes the personal spiritual struggle. To be a good member of the body of Christ, he says in effect, you must be in personal character a strong man, strong enough to win the victory in a fearful struggle. Against what is our spiritual struggle? It is against the weakness and lawlessness of our own flesh. And not only our own flesh, but against the evil of the world—unseen, latent in men, and organized for evil. It is not, says Paul, a carnal, physical struggle, but a battle for light against darkness and truth against error. We know the weird construction put on Paul's words by Christendom, colored by their background of Greek mythology and the speculation of the heathen philosophers so highly revered among them. Here is a sample of an "orthodox" paraphrase of Paul's words—

**"For the Christian's warfare is not against flesh and blood which is able only to destroy the body, but against spiritual beings leagued for his eternal destruction, the various orders of evil angels who rule over the dark elements of the world and who surround the earth, looking down upon us and seeking whom they may devour."**

Let us, brethren and sisters, be truly thankful that by the light of the Truth we have been freed from such heathen superstitions and witchcraft. It is God alone, as the Scriptures testify, Who has the power to destroy both body and soul; and it is He alone Whom we should fear, not the murky bogies of paganism. True enough, there are evil influences. The believer not only has to wage a constant warfare against sin in himself, but the sinful influences of other men. We see the several phases of sin's manifestations—subjective, individual, aggregate, social, political, historical, current and prophetically future.

### **Wrestle in the Night!**

We see it in the system of things established among men in its official relations. The world as it now is, with its ecclesiastical, social and political organizations, is in corporate and organised antagonism to God and His Truth. THIS is the "spiritual wickedness in high places."

It was sin incorporate in the authorities of the Roman State which incarcerated believers, and this is what Peter meant when he referred to the devil roaring through the world seeking whom he may devour. All those in high places in the kingdoms of this world are in spiritual darkness and are opposed to God's commands, though many pay Him lip-service and invoke His help in accomplishing their own desires. When Jesus returns and demands their submission to a rule of strict righteousness they will league themselves together against him to their own destruction.

Until that time we have to watch and pray and wrestle in the night. The cry of the Bridegroom's approach comes at midnight!

—H. F. W.

---

### **He Spake As Never Man Spake**

Look all through the ages, search every history, ransack every literature, and you will find no figure that can stand by the side of the Lord Jesus—a man of whom his enemies bore witness that "he spake as never man spake"—a man who combined such humility of deportment with such sublime self-assertion, such compassion for the erring with such intolerance of the wicked, such zeal for God with such kindness for man.

There was never his like before him, and there has never been his like since. He stands apart from all men: great, holy, harmless, undefiled. How is this? If he be but the mere son of man, as all men are, why was he such a man? Why have we not such a man now?

There must be an explanation of the appearance of such a man which is not found in the case of any other; and there is. HE IS THE SON OF GOD. The Holy Spirit overshadowing a virgin of the house of David has produced for us this likeness of God—this manifestation of the Father, the Creator of heaven and earth. This explains all, and satisfies all our need in the case. —R. ROBERTS.

---

### **"Ye Shall Not Surely Die"**

(Gen. 3:4)

Do you know that there are LIES in the Bible? Yes, there are, and THIS is one of them. It was not spoken by God, however, for it is impossible for God to lie (Tit. 1:2); it was spoken by the serpent to Eve, and this first lie deceived Adam and Eve, and caused them to disobey God. This disobedience, being sin, brought death into the world, and so mortality passed upon all mankind. (See Rom. 5:12.)

Years passed—one generation passed away and another generation came, disproving the serpent's lie, "Ye shall not surely die." Then came an age that professed "to know it all" and the "knowing ones" (Gnostics—Gibbon's Rome, Vol. 1, page 534), who even denied the scriptural

account of the creation and fall of man, and endeavored "to blend with the faith of Christ their sublime and obscure tenets, which they derived from Oriental philosophy; and even from the religion of Zoroaster, concerning the eternity of matter," etc., they uttered in other words, the serpent's lie, "Thou shalt not surely die." Later came the time when the true church was invaded by those who had been deceived by the serpent's lie, and introduced that false teaching of "the immortality of the soul."

### **EGYPTIAN FABLES**

It may be of interest to the reader to know that the doctrine of the immortality of the soul is not taught in the Bible. This erroneous doctrine, according to Herodotus, the oldest historian, originated in Egypt. "The Egyptians also were the first who asserted the doctrine that the soul of man is immortal" (Herodotus, Book 2, Sec. 1, 2, 3). The Egyptians were heathen idolaters and, therefore, did not believe the Word of God. The doctrine was introduced into the early church about the beginning of the second century. Mosheim says: "Its first promoters argued from that known doctrine of the Platonic school . . . that the divine nature was diffused through all human souls," etc. It was not until the middle of the second century that the phrase "immortal soul" appeared in any writing.

Thus the serpent's lie, "Thou shalt not surely die," was taught in the church doctrinally as, "Thou hast an immortal soul." In the course of time this doctrine—by canon, or otherwise—became a part of the teaching of the church, and has since been preserved as church teaching by the authority of CREEDS, and NOT by the Word of God. There were, however, some who held fast the form of sound words and who would not compromise the truth of God, or allow it to be mixed with error. They quietly withdrew and met by themselves; this little flock of true believers would not be deceived by the serpent's lie. This falsehood has kept cropping up now and then, here and there, ever since.

### **KINDRED THEORIES**

The believers of the lie invented the theory that Christ was God, and therefore did not come in the flesh. They taught that when he died, only the body died and was buried, but the real Christ, being Spirit, did not die, but rose from the mortal frame and ascended on high. The reader, no doubt, can discern the form of the serpent's lie, "Thou shalt not surely die," in this false teaching that the real Christ did not die. Then there is that kindred doctrine that "Christ paid it all," that he died for us and, therefore, we do not die; that immediately at death, the immortal soul (which we are supposed to possess) is liberated and flies to heaven. This is known as the doctrine of substitution, and is foreign to the Scriptures.

Lastly we call attention to a more recent invention that "Christ suffered the penalty for the sins of others." Nowhere in the Bible is it stated that God would visit upon the righteous, the punishment due the wicked. This is heathen teaching; not Bible doctrine. The Bible does not teach that Christ died to suffer the penalty for sin, for Adam's sin or others' sins, nor to suffer the penalty of the Second Death. We repeat that the Scriptures do not teach any of these errors, either literally, symbolically, typically or any other way. All who hold, teach or condone such errors are not of the truth but of their father, the devil, who was the father of these lies, which re-echo, in another form, the words of the serpent, "Thou shalt not surely die." —G.F.A.

---

## **Correspondence**

### **CURSING PSALMS**

Bro. H. S. Shorter calls attention to "Christadelphian Answers," pg. 47: "It appears that the original Hebrew does not warrant the imperative mood, but that the word 'let' should in all cases be rendered 'shall' or 'will'" (thus clearly showing the prophetic, Spirit-inspired character of the Psalms, rather than giving the impression that they are merely the personal feelings of the writer). It is useful (says bro. Shorter) to bear this in mind when meeting the objections of others.

## HELPING POLITICAL ZIONISM

"We agree with the views in the Detroit Ecclesial News for June. We have long believed that we should not send money to buy back the land. The land is God's, and HE will redeem it. To help feed or clothe His people we believe we SHOULD do, after the manner of Barzillai the Gileadite (2 Sam. 19:31). It carried the great blessing of 2 Kgs. 2:7. The PRESENT regathering is not to be helped by us. We rejoice to see it (as a sign of the end), but it is done on selfish motives by those spiritually dead. With love in the One Hope,

—Bro & sis. J. Lloyd, 3020 Henrietta, La Crescenta, Calif."

\* \* \*

### "AS DOVES TO THEIR WINDOWS" (Isa. 60:8)

This quotation was recently used (Jan., pg. 22) in allusion to the present return of the Jews by air. Bro. Denney gives the following interesting thought—

"While the rejoicing in the re peopling of the Holy Land—God's Land—by the Israelites, I cannot agree that these people are going back as "doves"! That is about the last thing I would apply to them. Peace and love are foreign to the present movement which is purely political. I believe Isaiah is telling of the position AFTER— and not before—the advent of our Lord Jesus. "The glory of the Lord is risen" (v.1) when the doves of peace are settled in the Kingdom. These "doves" are "all righteous" (v.21), and will "inherit the land forever, the work of the Lord's hands."

(We appreciate bro. Denney's remarks, and urge other brethren to freely express their views on whatever appears in the "Berean." "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend," Prov. 27:17—ED.).

---

## Ecclesial News

**BRANTFORD, Canada—44 George St. — Sundays: School 9:45 a.m.; Memorial 11 a.m.; Lecture 7 p.m.**

It gives us pleasure to report that sis. Alice Dury, after making application for refellowship in our ecclesia, was received back into our love and companionship.

We have had the following visitors at the Memorial Service: bro. F. Power, sis. Violet Lewis, bro. H. W. Styles, bro. & sis. A. Styles, bro. & sis. A. Livermore, sis. R. Livermore, sis. Margaret Livermore (all of Detroit); sis. F. E. Beasley (Oshawa); bro. & sis. G. Jackson, sis. Ruth Styles, bro. & sis. Wm. Jones, bro. E. Howard (all of Toronto); bro. & sis. J. McConville (Buffalo); and bro. J. Clubb (London). Bre. Power and A. Styles gave us the appreciated word of exhortation.

—F. G. Marlett (rec. bro.)

\* \* \*

**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 have just held a series (in Nov.) of 4 special lectures on Prophecy, using large illustrated newspaper ads, and mailing and distributing 1000 personal invitations to the acquaintances and fellow-workmen of the brethren and sisters.

Very few show any interest, being absorbed in empty, temporal things, but there are always some; and it stirs up and encourages the brethren and sisters to feel that a strong effort is being made to proclaim the message of life to a dying race.

We have enjoyed the company of: bro. & sis. W. W. Coy (Salem, Ohio); bro. & sis. R. Coy (Canton). Bro. R. Coy gave us the word of exhortation.

We plan, God willing, to hold our annual Ecclesial Gathering on Jan. 1.

—G. V. Growcott (rec. bro.)

\* \* \*

**HAWLEY, Penna.—O. F. Hall, Main & Rivers Sts.—Sundays: Lecture 10:30 a.m.; Memorial 11:30 a.m.**

We are pleased to report that LESLIE KNORR, son of sis. Margaret Knorr of the Jersey City ecclesia, after being examined as to his understanding of the "Things concerning the Kingdom of God and the Name of Jesus Christ," gave a good confession and was immersed into the saving Name of Jesus on Sun., Sep. 24, 1950.

We held our annual Tea Meeting on Sun., July 2, at the home of the writer, around 60 attending.

Visitors at the Lord's Table have been: sis. H. Smith, bro. & sis. E. Frisbie (Houston); bro. & sis. G. A. Kling, bro. & sis. W. Kling, bro. & sis. G. Rodgers (Buffalo); bro. & sis. R. Frisbie (Baltimore); bro. & sis. T. Phillips, bro. & sis. W. Phillips, bro. J. Phillips (Canton); bro. & sis. H. Phillips, bro. & sis. J. Sommerville (Jersey City); bro. & sis. J. Leonard, sis. E. Bedell (Selkirk, near Albany); bro. & sis. A. Sutton (Phila.); bro. & sis. W. Jones, sis. E. Jones, sis. C. Bruce, bro. & sis. D. Sommerville, sis. Matthews Sr., sis. Matthews Jr., bro. & sis. H. Bruce, sis. M. Burke, bro. & sis. J. Burke, bro. T. Llewellyn, bro. & sis. Morgan (all of Glendale, Pa.).

Bre. G. Kling, H., T. & J. Phillips, J. & D. Sommerville, G. Cooper, R. Frisbie & A. Sutton assisted us in the proclamation of the Word.

Also bro. & sis. C. George, bro. A. McKelvie, bro. Castrup (Phila.), bro. R. Wilson (Boston) and bro. D. Sommerville (Glendale, Pa.) visited and broke bread with bro. H. A. Sommerville during his recent illness.

Our prayers are with all our dear brethren & sisters throughout the world during this time of trouble that precedes the dawn of the Great Day of the Lord.

—H. A. Sommerville (rec. bro.).

(Bro. Sommerville has been very ill. We are happy and thankful that he is now much better —ED).

\* \* \*

**MONTREAL, P. Q., Canada—YMCA Bldg., 1000 Gordon Ave., Verdun —Memorial 11 a.m.**

Please note our new place of meeting. Recent visitors who have united with us in the observance of the memorial feast have been: sis. Fred Johnson (Compton, Cal.); bro. & sis. H. J. Newnham Toronto); and bro. & sis. V. Brierley (Worcester). Bro. Newnham encouraged us with words of truth and hope. We are always pleased to see any of the one Faith who may be passing this way.

—J. D. Baines (rec. bro.)

\* \* \*

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

We have had the pleasure of the company of our sis. V. Harris of Weymouth for the last few

Sundays, our sister having paid a visit to her home about 5 miles out of Newport. We still endeavor to keep the lightstand burning, and a welcome is extended to any of our brethren and sisters of like Faith who may be coming this way to meet with us around the table of our absent Lord.

—D. M. Williams (rec. bro.) 3 Constance St., Caerleon Rd.

\* \* \*

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

In our previous News (Sep.- Oct.) the date of the immersion of sis. Sonia Constance Collier was given as Sep. 15. It should have been Sep. 8. She was given the right hand of fellowship on Sun., Oct. 1.

On Sat., Oct. 14, we held a Tea & Fraternal. The subject was "The Day of the Lord" in 3 aspects. Bro. A. H. Nicholls (Stourbridge) spoke on: "Its Physical Aspect — A Day of Clouds and Thick Darkness" (Zeph. 1:15). "Its Suddenness— As a Thief in the Night" (1 Thes. 5:2) was given by bro. D. L. Williams (Newport). And "Its Beauty—But Unto You that Fear My Name" (Mal. 4:2) was dealt with by bro. G. H. Denney.

The addresses were much appreciated by all, and we all felt encouraged by being in association with one another. Bro. Williams also exhorted and lectured on the Sunday.

—C. H. Bath (rec. bro.) 15 2nd Av., Bush Hill Pk., Mdx.

---

### **Three Curses**

To a casual reader of Scripture, it might appear that the prophecy in 2 Peter 3 is in disagreement with God's declaration (Gen. 8:21) that He would not again curse the earth. The explanation is found in the fact that the **FIRST** 2 curses—while bringing severe punishment on sinful men—brought disaster also on the **LITERAL** earth on which they dwelt.

The decree of the Creator to release the literal earth from punishment forever would provide a witness against the **REAL** criminals and an eternal exhibition of His perfect handiwork, while reserving the case of men (the **SYMBOLIC** "earth") to a future tribunal for which He had appointed a fully-qualified Judge from their own ranks, from whose sentence there would be no appeal.

The earth was for the **FIRST** time cursed for Adam's sake by the creation of thorns and thistles (Gen. 3:17). It was cursed for the **SECOND** time by the overwhelming flood which destroyed the contemporaries of Noah (Gen. 8:21). It will not be subjected to a further curse until God decides that the equivalent of the iniquity of those days is ripe for destruction "by fire" (2 Pet. 3-7), when only those within "the ark" will survive (2 Pet. 3:13-14).

After the first curse Adam and his descendants had to assist nature by the sweat of their brows to provide the food necessary to support them in life. And notwithstanding the introduction of the plow and the harnessing of the ox, supplemented since "the days of Noah" by other sources of power which have now assumed the tractor class, we shall never see the elimination of "sweat" until the departure from the earth of corruption and violence (Gen. 6:12)—thus making possible the time when "there shall be no more curse" (Rev. 22:3), and "The earth shall yield her increase and God shall bless us" (Psa. 67:6).

We, however, who have entered into the antitypical Ark expect daily to disembark on an "Ararat" where we in turn will be instructed like Adam and Noah to "replenish the earth" (Gen. 1:28 and 9:1), but with a population that will reflect the glory of "Our Father" (Matt. 6:9-10). —H. S. S.

---

## **Animals in the Future Age**

Before the Fall, peace and harmony reigned between man and animals. MORAL evil was punished by PHYSICAL and MATERIAL evil. The latter has ever increased in the ratio of the increase of the former. When sin is restrained, then material evil, which is the PUNISHMENT of sin, will be restrained proportionately.

When the earth is full of the knowledge of Jehovah, wisdom and knowledge will be the stability of the times and righteousness will flourish, and the peace and harmony of the primeval state will be restored, and the things declared in Isa. 9:6-9 will become the established order of the world.—  
Bro. Thomas, Christadelphian, 1865.

---

PRINTED IN U.S.A.

---