

The Berean Christadelphian

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

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

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CHRIST IS COMING AND WILL REIGN ON EARTH

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EDITORIAL

The Way, the Truth, and the Life

"The words that I speak unto you," said Jesus, "they are spirit, and they are life." His method of speaking was new to the people of his day, and it was said of him that "No man ever spoke like this man." It was thus throughout his entire ministry, but there was one occasion when he spoke to his disciples in a manner that must have left with them thoughts far beyond the usual.

It was the night in which Jesus was betrayed. The twelve had assembled with him in an upper room in a home in Jerusalem. They had finished the feast of the Passover, and Jesus had instituted the memorial feast. Judas had left the room and was on his way to meet the chief priests and the Pharisees. He was now alone with the eleven, and they knew that something most unusual was troubling Jesus. They, too, became troubled in mind and, Jesus knowing this, he turned to them and said, "Let not your heart be troubled: ye believe in God, believe also in me." Then followed that beautiful conversation recorded in the 14th chapter of John, in which the Comforter was promised. Here, too, we find one of the deep and comprehensive sayings of Jesus—"I am the way, the truth, and the life. No man cometh unto the Father but by me."

ONLY ONE WAY

The eleven must have hung on every word as they listened to Jesus talking as he had not talked on any previous occasion. The time had now arrived to explain to them many things pertaining to his work that they had not understood. They were now to learn that THE WAY was to be opened, THE TRUTH was to be manifested, and THE LIFE was to be conferred. The Greek word here translated "WAY" is the same as that used by Matthew when he quoted from Isaiah with reference to John the Baptist, "Prepare ye the WAY of the Lord."

Many sincere people think that their own way is all-sufficient, but there is no WAY apart from Jesus. As for THE TRUTH, there is much that is truth, but what we are deeply interested in is THE TRUTH as it is in Jesus. As John said, "Grace and TRUTH came by Jesus Christ." This is THE TRUTH that shall make us free. LIFE—what a small but much misunderstood word! How sad to see so many who believe that they possess life in all its fulness, when actually they merely possess life temporarily like the flower of the field. "What is your life?" said James, "It is even a vapor that appeareth a little time and then vanisheth away." If any man would have life, he must come to Jesus, who is the resurrection and THE LIFE. As we often sing in one of our hymns, "He is THE WAY, THE TRUTH, and THE LIFE, and he who would the Father seek, must seek Him Lord by thee."

"LET THE WORD DWELL IN YOU RICHLY"

These are some of the things included in the saying of Paul, "Let the word of Christ dwell in you richly." There is only one way by which this can be accomplished, and that is by "giving attention to reading." How does a typist become a good typist? How does a musician become a good musician? This style of question could be asked in regard to any of the arts, trades or professions. Whatever we

become proficient in is the result of doing that thing over and over again. And so it is with the Word. If it is to dwell in us richly, we must read it over and over again. But to be truly effective, it must be accompanied with prayer and meditation in order for it to remain with us.

The preparation of the heart is the work of a lifetime. It is essential that we spend a good part of every day in reading and thinking about the things of God revealed in His Word. Such a study will cause us to realize that "Thy word alone true wisdom can impart: it only can enlarge the mind, and purify the heart."

—Editor.

Toronto Fraternal Gathering

If the Lord will, the Toronto Ecclesias will hold their Annual Fraternal Gathering on what is known as "Good Friday," March 23, 1951. (The reason this day has always been selected is because it is a public holiday in Canada.) The subject for the day is—

"LIVING IN EXPECTATION OF THE BRIDEGROOM"

and four addresses will be given embodying this general theme. As soon as possible invitations and programs will (God willing) be sent out. However, all brethren and sisters, in fellowship, are cordially invited to attend and help make it a day of thanksgiving and praise.

1951 Subscriptions

Just another reminder that we'd like these now, in order to plan for the coming year. Please send to bro. G. Growcott, 15586 Normandy, Detroit 21, Mich., U.S.A. Renewals this time are \$2.00 or 10/-; new subscriptions \$2.50 or 12/-. Please see Dec, pg. 290, for further details.

The Old and New Covenants

By Brother John Thomas

Written in response to the following enquiry:

"Some anxiety prevails among us here respecting the Covenants —are we now living under the Old or the New? If under the Old, is not the Sabbath of the 4th commandment still obligatory upon us? If we Gentiles are not under the Old, how do we get under the New?"

"Have the days come as yet when the covenant mentioned in Jer. 31:31 is made with Israel and Judah? These subjects have weighed heavily on my mind for some time. I cannot see that we are yet under the Old Covenant which was made with Israel when they were brought out of Egypt; and yet I do not fully understand how we enter into, or are brought under, the New."

* * *

Primarily and generally, there are TWO covenants—the Abrahamic and the Mosaic. These are styled "Old" and "New," not with reference to the order of their record on the page of history, but in relation to the time of their COMING INTO FORCE.

The Mosaic, styled in Jer. 31:31 "the Covenant which I (God) made with Israel's fathers, when I took them by the hand to bring them out of the land of Egypt"—THIS was instituted at Sinai 430 years after the TYPICAL confirmation of the promises to Abraham (Gal. 3:17; Gen. 15:18).

MESSIAH'S NEW COVENANT

The Mosaic continued in force for 16 centuries, a period that brings us down to the time of Jesus and the Apostles. About 600 years before their day, the Spirit of Christ in the angel Gabriel informed Daniel (as recorded in ch. 9) that Messiah the Prince should confirm a Covenant, and in the last half of the 70th week of years from a certain decree, should cause to cease from sacrificing and offering. This teaches that Messiah was to effect a change respecting the Law, as a result of his confirmation of a Covenant. Consequently this must be another Covenant than the Mosaic.

This being the purpose of God, the apostolic writings record the fulfilment. Paul had made greater progress in the Jews' religion than any of his contemporaries, who were more learned in Judaism than any rabbi now living. Consequently Paul, even if he were not a Christian, is better authority in constitutional questions concerning the Hebrew Commonwealth than all rabbis of our day.

TO CONFIRM THE PROMISES

Paul said that the Mosaic Covenant had been made OLD by the promise of a NEW one, and that in his time it was ready to vanish away (Heb. 8:13). Furthermore he tells us that Jesus Christ was a minister of the circumcision of the truth of God, to CONFIRM the PROMISES MADE UNTO THE FATHERS (Rom. 15:8). These promises are the truth of God, and Jesus was the confirmer thereof as Gabriel had foretold to Daniel. But—WHEN did he confirm this New Covenant? This question is answered in the words of Jesus recorded in Luke 22:29-30 and elsewhere, saying—

"I am covenanted for you, as my Father covenants for me a kingdom, that ye may eat and drink at my table in my kingdom, and sit upon thrones ruling the 12 tribes of Israel."

"I am covenanted"—diatithemai—yes, yes; and in so doing, he said—

"This is my blood of the NEW COVENANT, being poured out for many for the remission of sins" (Matt. 26:28).

"I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This Commandment have I received of my Father" (John 10:17).

Now having accomplished this decease and taken up his life again in rising from the dead, the Covenant with Abraham was ANTI-TYPICALLY confirmed. The anti-typical Isaac was offered up, and received again by the Father by resurrection from the dead—

"For where a Covenant is, there must of necessity be the death of that which is appointed," (Heb. 9:16).

If there had been no Covenant, New or Old, there would have been no occasion for the death of Isaac's Seed. The Abrahamic Covenant, then, is called the NEW, because it did not come into force until the resurrection of Jesus, which happened in the vanishing period—the "last days" or "end of the (Mosaic) aion."

NOT YET MADE WITH ISRAEL AND JUDAH

This Covenant confirmed by Jesus as its Mediator (Heb. 12:24) is the Covenant to be made with Judah and Israel, according to Jeremiah, Ezekiel, and other prophets. It has not yet been made with Israel and Judah. That is, they have not been brought into the bond, or a delivering, of the Covenant (Eze. 20:33-37).

At the period of confirmation it was offered to Israel and Judah's brotherhood, but they rejected it with scorn, because it was offered in the Name of Jesus. This brotherhood which then existed in the Commonwealth of Judah is represented in Zech. 11:14 as a staff in Jehovah's hand, named "Bands."

They were in the "bands" of the Old Covenant, which bound them together as one nation. Now, the prophet Zechariah teaches in this place that the cutting asunder of the staff, BEAUTY—or the cutting asunder of Messiah the Prince in whom no fault was found—would be the disruption of an existing covenant (v. 10), and that after this the other staff, BANDS, should be cut asunder, indicating the dissolution of the commonwealth of Israel and Judah. This came to pass accordingly in the Apostles' days, when Jerusalem was destroyed by the Little Horn of the Goat (the Roman Power—Dan. 8:9-12).

BREAKING THE OLD COVENANT

This was the epoch of BREAKING the OLD Covenant, not of MAKING the NEW, with Israel and Judah. When the New is made with them, the law of Jehovah will be in their inward parts and written in their hearts; and all Israelites will know Him from the least of them to the greatest. THIS is YET to come to pass.

The Old Covenant was NEVER given to the Gentiles. A man of another nation never came under it, unless he became an adopted citizen of the Hebrew Commonwealth. The Gentiles were not even called by the Gospel until Beauty was cut asunder, or the Mosaic covenant was broken "with ALL the people" (Zech. 11:10).

There is no obligation on Gentiles to keep the Jewish Sabbath. There is no one on earth, Jew or Gentile, that keeps it according to the Law; and any OTHER observation of it only brings into condemnation. Gentile Sabbatarianism is a fig-leaf of the apron devised by the Old Man of the Flesh for the concealment of his shame.

INDIVIDUAL ACCEPTANCE—NATIONAL REJECTION

The NEW, or Abrahamic, Covenant having been brought into force by the death of Jesus, Gentiles are invited to avail themselves of it, though for the time being Israelites reject it. The last 1800 years has been a period of INDIVIDUAL ACCEPTANCE of the Abrahamic Covenant, and of NATIONAL REJECTION of it.

Multitudes of INDIVIDUALS have embraced it joyfully, and at the hazard of property, liberty and life, but not a single NATION has received it. It offers to individuals remission of sins, and inheritance among the sanctified through faith that leads unto Jesus Christ. In other words, it confers the right of life forever and of dominion over the nations in Messiah's Aion, commonly called "The Millennium."

When the day of Christ's power arrives, the Israelite nation will be willing and glad to receive it, even from the Nazarene they now so cordially despise. Many OTHER nations will also receive it, and rejoice with Israel in its blessing. This is the testimony of Moses as well as of all the prophets and apostles. But they do not, and will not, accept it in the absence of Jesus from the earth. They will therefore be SUBJECTS, not RULERS; mortals, not immortals; people, not princes, in the Age to Come.

HOW DO GENTILES GET IN?

"HOW do we GENTILES get under the New Covenant?" Individually? Yes. The answer is, "By taking hold of it." But what does "taking hold of the covenant" consist in? In believing the things

concerning the Kingdom of God, and the Name of Jesus Christ; and then being immersed into the Name of the Father, and of the Son, and of the Holy Spirit (Acts 8:12; Matt. 28:20).

In other words, believe the exceeding great and precious promises covenanted to the fathers, Abraham, Isaac, Jacob and David; and confirmed by the offering of the body of Jesus Christ. And—having this faith—PUT ON Jesus Christ by baptism into him. For in Hebrews, Paul says—

"By the New Covenant we are sanctified through the offering of Jesus Christ once."

We are sanctified by the Abrahamic Covenant, which is made sanctifying by Jesus, the seed of Abraham, having dedicated it by his blood. **IGNORANCE OF THE PROMISES COVENANTED TO THE FATHERS EXCLUDES FROM THIS COVENANT-SANCTIFICATION, WITHOUT WHICH THERE IS NO SALVATION.**

"Alienated from God's life" (says Paul) "through the ignorance that is in them" (Eph. 4:18).

A Visit to Israel's Camp

By Brother Robert Roberts

(Continued from April, 1950)

We have washed in the laver. We now approach the tabernacle entrance closed by a curtain hanging from five wooden pillars encased in gold. The curtain is of the same material as that which formed the door of the court—fine linen embroidered with blue and purple and scarlet—typifying the righteousness wrought in Christ, for our admission.

But why hung on FIVE pillars? Pillars, we know, are used to figure upholding men, such as "James, Cephas and John," of whom Paul says (Gal. 2:9) that they seemed to be pillars. That the pillars in this case represent MEN we may conclude from their being of WOOD covered with GOLD. Wood is a perishable material, but rendered durable when encased in gold, the symbol of tried faith.

What 5 men would be meant? The 4 pillars of the COURT have to do with the first principles that introduce men to the precincts of a divine relation. We concluded these represented Matthew, Mark, Luke and John.

MORE ADVANCED THINGS

But now, INSIDE the court, past the altar and laver, we stand related to more advanced things—to men who introduce to higher relations. What 5 men are structural pillars in the very tabernacle of the whole divine plan? Selecting them representatively, we should not seem to err much if we named: Abraham (representing the Covenants), Moses (the Law), David (the Throne), Isaiah (the Prophets), and John the Baptist (the whole economy of things relating to Christ, whose way he was sent to prepare).

Passing through these pillars into the tabernacle, we are conscious of a peculiar odor. We have never smelt it anywhere else. It is the perfume exhaled from a special compound of spices and oil which Moses was commanded to make as a holy ointment, and with which he was instructed to anoint every part of the tabernacle and every object and utensil in it.

What does it signify? Well, we read of an "odor of a sweet smell" attaching to the works of goodness and spiritual fruitfulness. Here we may get the key. The house of God is odoriferous of good works and excellent graces. It is an odor only to be found in those enlightened and obedient.

NOTHING BUT RANKNESS IN NATURAL MAN

Away from the light and the meekness and the gentleness of Christ, and the glory of the hope we have in him, there is nothing but rankness and pungency of mental aroma. There is a felt difference between the children of God and the children of the flesh. With the one is the odor of the sanctuary: with the other is the smell of the corruptible, natural man—corruptible both in character and nature.

We next notice that all the boards that form the Tabernacle are covered with gold. This is most suggestive, in view of the constant use of gold in the Scriptures as the figure of tried faith. It enforces upon us in a most powerful way the fact—which Paul states—that:

"Without FAITH it is IMPOSSIBLE to please God."

All who are to enter into the structure of the future habitation of God in the earth—the Tabernacle and Temple composed of living materials, and that once pitched will endure FOREVER—must be men and women of FAITH: men and women who are DISTINGUISHED by confidence in what God has promised; and with whom this confidence is a source of hope and joy; whose lives are therefore influenced by it; whose faith is a faith that WORKS, and works by LOVE.

FAITH PUT TO THE PROOF

And the refined gold tells us that this faith must be put to the proof. This is pretty. BUT WHAT DOES IT MEAN? It means much that may often fill our hearts with anguish and dismay. Faith is put to the proof by those who have it being placed in circumstances of evil for a certain length of time.

It requires us to be left alone for a season in such a state as we now live in. How long a season is needful in our individual cases God only can judge. But so long as it lasts, its work is being done with all the children of faith. Let us not think in our dreariness that time is being wasted because we are face to face with darkness in which no apparent purpose is being served.

A GREAT purpose is being served in our own very suffering. Our faith is being put to the proof. Will we retain our confidence and our integrity in the midst of the evil? This is the question being tried. It requires time. OUR part is to patiently wait out the time while the wood is being cased with gold for use in the compact and symmetrical House of God that will at last give dwelling to the glory of God on the earth for the light and well-being of universal man.

THE OBJECTS FOUND INSIDE

Withdrawing our eyes from the walls of the Tabernacle which we have entered, we observe 4 objects in the interior, forming the first chamber. On the left is the 7-branched candlestick of gold, with the lamps on the 7 branches all lit. On the right is an ornamental table with 2 piles of bread, each surmounted by a vessel containing frankincense. And in the center, in front of the screen or veil forming the further wall of the apartment, is a golden altar for the burning of incense, and a censer beside it.

Surveying the whole, the first thing that strikes us is the ABSENCE of NATURAL light. Daylight is excluded. There are no windows. And the whole chamber is covered in with several layers of thick roofing that excludes the light. The only light is the light of the golden lamps.

In this we have a plain intimation of what we learn in so many other ways—that the knowledge of God is NOT to be derived from NATURAL sources. The works of His hand in nature reflect His power, His wisdom, His glory, His majesty: but they CANNOT enlighten us with regard to HIMSELF, His CHARACTER, His PURPOSES.

MAN'S LIGHT IS DARKNESS

When men try to form ideas of God from nature, all is darkness, as shown by universal history. God requires to reveal Himself, and the light is radiated from the golden faith of the pure golden candlestick which HE has lit as the Light of the world, radiated to the faith of the gold-covered boards of the sanctuary whose polished surfaces reflect and distribute it.

In Christ—the Enlightener—there is no alloy of human weakness; hence the candlestick of SOLID beaten gold. His brethren—the enlightened—are wood covered with gold.

Looking at the golden altar of incense (on which it was the duty of the high priest to burn incense every morning and evening at the time he trimmed the lamps), we are able to see several unmistakable things. Incense, we know from Rev. 5:8, when used as a symbol, stands for "the prayers of the saints."

PRAYERLESSNESS IS GODLESSNESS

From the Mosaic parable, we learn that these prayers are part of acceptable service; that without them no service can be acceptable; that a PRAYERless man is a GODless man, for here is the incense altar—one of the principal objects in the interior of the Tabernacle.

But the incense—to be acceptable—MUST be burnt on the altar, or waved in the burning censer of the high priest, as appointed for special occasions. Here is a lesson for those who speak of "the larger hope," and who think men can be acceptable to God in their OWN way. CHRIST is the altar, and the high priest, as well as the sacrifice. Our prayers are not acceptable, except as offered THROUGH him, and they cannot be offered through him UNLESS men place themselves IN him in the way provided and apostolically proclaimed—namely, by believing and obeying the Gospel.

The SAME lesson (acceptable to WISDOM, though SO unpalatable to those who are not subject to the law of God) is taught by the fire on the altar and in the censer. The high priest was forbidden to use just ANY sort of fire. He was commanded to fill the censer and burn the incense with fire taken from off the altar of sacrifice in front of the Tabernacle.

The incense of prayer and thanksgiving, then, is NOT acceptable at the hands of those who have not taken part in the sacrifice of Christ, and none CAN take part in the sacrifice of Christ who do not believe the things concerning the Kingdom of God and the Name of Jesus Christ, and submit to that baptism INTO the death of Christ which God has required at the hands of all who seek His favor.

STRANGE FIRE BRINGS DEATH

The 2 sons of Aaron—Nadab and Abihu—at the commencement of the institution, offered STRANGE fire with the incense, and were STRUCK DEAD on the spot. In no more forcible way could the lesson have been taught that prayer is NOT acceptable when unconnected with the sacrificial fire of the Christ-altar.

It is a lesson much needed in our day, when men are everywhere cultivating their own thoughts, and turning away from the revealed wisdom of God. For those in whose censers this fire burns, here is the instruction of the incense-altar standing in the Holy Place and kindled by the priest morning and evening—

"Continue instant in prayer, in EVERYTHING give thanks.

At the next opportunity, we will (God willing) further examine this wonderful and significant, God-designed building. Here is a real building on earth whose every detail was specifically arranged by the infinite wisdom of God. We do well to linger long in contemplation of all it contained.

REVENGE—It costs more every way to avenge injuries than to bear them. The vindictive man punishes himself more than the object of his wrath. How excellent is the law that not only commands submission to evil, but the doing of good to the evil doer!

Signs of the Times

EGYPT

We recall once more how Britain was forced (1881-1885) to go into Egypt. Today the political life of that country is dominated by the demand of the Wafdist government that all existing treaties with Britain should be regarded as cancelled. The Egyptian foreign minister declared recently that the treaty of 1936 (which was supposed to have settled all problems) was now deemed to be "abrogated," in that the U.N. safeguards for small nations have set it aside. This is the treaty whereby Britain maintains an army in Egypt and has full use of Egypt's facilities in time of war. We know that at the end just before Christ returns Russia is to overrun Egypt and we must evaluate present developments in their relationship to the approach of these final events.

* * *

KOREA

Just about as remote as possible from Palestine—but to the student of prophecy there is a very direct connection. Korea has changed the whole world picture. Not a change in direction, but a sharp change in the world atmosphere, a sudden tenseness and consciousness of impending disaster, an end of wishful dreaming, a tremendous acceleration of "waking up the mighty men of war," and preparing for the "battle of the great day of God Almighty." Let us not, because of the apparent naturalness and the closeness of these events to us, let us not fail to be impressed with the wonder of it all—the great wonder of the unerring fulfilment of long-awaited prophecy. We are privileged to live in days of divine marvel, paralleling the flood, the deliverance from Egypt, and destruction of the Jewish commonwealth.

* * *

"LOVERS OF PLEASURE MORE THAN LOVERS OF GOD"

Paul's words to Timothy implied very clearly that in the last days before the coming of Christ to earth, a great obsession for pleasure and sport would degenerate the mentality of the peoples of the world. At the same time love toward God and religious influence in the lives of men would decline, though there would be a dead shell of a "form of godliness, but denying the POWER thereof." The forms remain—the inscription on the money, the public and judicial oaths, the prayers of Parliament and Congress, the national songs, and that relic of the days of the two-horned beast—the "bishops" in the House of Lords, but the power is gone, eaten away by the victorious death-march of "science falsely so-called," before which the clericals scramble to prostrate themselves and into whose altar fire they hasten to cast their Bibles, to escape the dreadful stigma of "unmodern."

Today pleasure is the keynote. Moving pictures, radio and television are the great triangle of empty, unreal and debased "entertainment" and intellectual stupefaction that soothe and rule the thoughtless masses. "The Lord God made man upright"—a potentially useful and intelligent creature, suitable for God's pleasure and service—"but he has sought out many inventions" to destroy himself, both mentally and physically.

In a recent debate in Parliament, a Labor member (himself a non-Conformist minister), while arguing for Sunday entertainments, said only 5% of the people of Britain were interested in religious worship on Sundays. The iniquity of the Amorites is nearly full.

Let us not let this great tidal wave of blind pleasure-seeking sweep us to destruction with the rest of the world. This life is given us for service and development so that we may be acceptable for a place in the eternal order to come. Let us "redeem the time" in these evil, Godless days—growing daily in grace and knowledge and holiness. The end will soon show where wisdom and REAL, lasting pleasure is to be found.

* * *

CHINA

China suddenly looms large in the world picture. For long the humiliated footstool of the Imperial West, here more than anywhere are being fulfilled the ominous words of Jesus concerning the terrible "last days"—the bloody twilight of Gentile ascendancy in the earth—"the sea and the waves ROARING, and men's hearts failing them for fear." In the neat schemes of men, interesting things were planned for the gullible Chinese giant. The "Big Five" were to be a comfortable 4-to-1 against Russia. But now it is a precarious 3-to-2, with a dissatisfied and unstable France holding the balance of power. Let us not forget the significant fact that the Communist party, dedicated to the Russian cause, is the largest political party in France today.

* * *

THE UNITED STATES AND THE LIONS

It was bro. Thomas' firm conviction that the U. S. would unite with Britain in the last days against a world in arms. This trend has been one of the great developments of recent years. The American newspapers today state that Britain is the only ally that the U. S. can depend on in the struggle against Russia. The Korean expedition has made it very clear that little support can be expected from elsewhere. Surely this is the most significant feature of this whole ill-starred venture, which Russia cannot fail to discern.

* * *

THE YEMENITE JEWS

A recent copy of the "Melbourne Argus" has been received from bro. J. Hughes of Australia. It gives an interesting account of the history of the Yemenite Jews who recently emigrated en bloc from Southern Arabia. When news reached these isolated people of the invitation to come to the Holy Land, they asked, "Has the Messiah come?" These people knew nothing of the civilization of the modern world. They have lived for centuries like the native Arabs, but they have all down the ages preserved their faith and exclusiveness as Israelites, never merging with their neighbors. Their language was pure Hebrew, as it was spoken by their earliest forbears. There is much food for thought in this strange chapter from the past. How clearly we see the marvellous hand of God in all Israel's history and affairs. For 2000 years He has preserved this forgotten group until the great day of reunion should come. But a final, dreadful purging of the land and the people must come first.

* * *

A EUROPEAN ARMY? A UNITED EUROPE?

Since the hand of God broke up the Roman Empire 15 centuries ago, no one has succeeded in getting the iron and the clay to mix. And we know no one will until the appointed time comes for the King of the North to "gather unto him all nations, and heap unto him all people—to lade himself with thick clay" (Hab. 2:5-6). In spite of the looming menace of Russia, Europe does nothing but debate and dispute. It is repeatedly stated in our papers that Russia could overrun all Europe in a matter of weeks, and nothing could be done to stop her. Do we, as Christadelphians, realize the significance of this statement? It means that a state of affairs exists today, essential to the fulfilment of prophecy, that has been long looked for and that has never existed before. Europe shudders, and waits for the blow to fall.

* * *

"A BURDENSOME STONE"

God declares (Zech. 12:3), "I will make Jerusalem a burdensome stone for all people." The problem of Jerusalem is again on the agenda of the General Assembly of the U.N. The problem will increase in intensity as the events of the last days focus the political world struggle more and more in this area. Palestine is rapidly becoming the vital hub of the Middle East. Religious, geographic, economic, military and political considerations are combining to make this "City of Peace" the center of world conflict. Word comes of another huge oil pipeline from Arabia to the Mediterranean. And oil today is the basic sinew of war. In a world struggle, the Middle East's fabulously rich oilfields would be Russia's most immediate and coveted prize.

The so-called "holy places" are another factor in the Jerusalem tinder-box. The superstition, corruption and politics associated with them is a sad commentary on the present state of the "three great religious systems" which venerate these areas with their idolatrous shrines and dubious relics.

As in Korea, so here the impotence of the U.N. is exposed. Communist, Catholic and Arab countries combined some months ago to put through a resolution to take Jerusalem away from the Jews. A delegate recently referred to this decision as a "sorry farce." And while the U.N. blunders and bickers, Russia prepares for world conquest with ruthless and relentless efficiency. As we look back on the Korean picture, how much of this deadly international chess game was pre-planned by the Kremlin, even to the temporary U.N. successes? We realize, of course, that the master hand behind all is that of God, gradually shaping world events for the final showdown on the mountains of Israel. With this in mind we view the world today—with sorrow truly, and with regret that the Godlessness of man makes these bitter judgments necessary—but happily free from terror or alarm. —WATCHMAN

One Hundred Years Ago

(From "Herald of the Kingdom," January, 1851)

With this number of the Herald we resume our editorial labors in the U. S. We sailed from Liverpool on Oct. 11, on a ship of 1100 tons. We were 39 days from port to port. We arrived in U. S. on Nov. 19, 1850, after an absence of 2½ years, in apparently good health, though—as the sequel has proved—with a latent predisposition within us to an almost fatal attack of disease. From Dec. 3 to today (Jan. 1) we have not left our bed. Our weakness is extreme and our bulk reduced to mere bone and attenuated muscle, yet we feel we are improving, and will be able to leave our bed in a few days. There is an important work to be done, and but a short time to do it.

In the 2½ years, I have travelled through Britain thrice, addressed the people 250 times, averaging 1½ hours each time, talked with them in private about the Kingdom early and late, written a volume ("Elpis Israel") on the Kingdom of over 400 pages, published a large number of articles for free distribution, written a multitude of letters and published a pamphlet of 40 pages entitled, "The Wisdom of the Clergy Proved to Be Folly."

Knowing the Bible

In an effort to draw attention to the Truth of the Scriptures, as believed and taught by the Christadelphians, the brethren in Toronto have taken part several times in a radio program, "Do You Know Your Bible" a competitive test of Bible knowledge. The brotherhood will be encouraged and stimulated by the following, from the Toronto "Globe and Mail," of Dec. 2, 1950: "Over a 2-yr. period Mr. Fairbairn (the conductor of the program) has had opportunity to discover some interesting facts. From figures compiled, Mr. Fairbairn said that Christadelphians topped the list as best Bible students competing on the program." This is just as it should be.

EXHORTATION

"Times of Crisis and the Hand of God"

The world of men has worked up to disaster through its own foolishness and disregard of God on two previous occasions, and the race was preserved only because of the mercy of God. When men blame God for the world's troubles, they forget their own responsibility. Man is free to do right, but chooses to do wrong. To do right brings many blessings to body and mind. The Spirit through Paul declared (1 Tim. 4:8)—

"Godliness is profitable unto ALL things, having promise (or profit) of the life that NOW IS, and of that which is TO COME."

Can man blame God for the consequences when man himself—given free choice—deliberately chooses to flaunt and ignore the wonderful laws of life and happiness that God has lovingly given him?

1. THE FLOOD

The state of the world became so utterly bad that in Noah's day some radical change had to come. These words, found in Gen. 6, strike a familiar note in our own day—

"The earth is filled with violence."

Recent discoveries by archaeologists have clearly demonstrated that it was not "lack of culture," as men now say, that brought disaster upon the ante-deluvian world. The theories of evolutionists that there has been a gradual development from the days when men dwelt in caves and lived a barbarian life until these days of "culture" are pure nonsense.

The condition of men from the Creation onward was fashioned in the first place on the original divine perfection of Eden. Retrogression and decay came with transgression. The word "progress" attached to present-day achievements has a very hollow ring, in view of the millions of his fellow creatures man has oppressed, exploited and slaughtered in the past 50 years with his newly-developed toys.

So it was in the mercy of God that the corruption was swept away and a new start was given to men. Noah and the Ark of refuge were God's way of performing that mercy, and Noah preached in vain imploring men to take advantage of that mercy.

2. THE ROMAN DAYS

The world of men, from Nimrod's departure to build Babylon, has followed a developing ideal of despotism as the best method of insuring good government. But men who have attained the position filled by Nebuchadnezzar, Alexander and others have never been conspicuous for unselfishness, nor free from the weaknesses of personal ambition and vanity. "Is not this great Babylon that I have built by the might of MY power, and for the honor of MY majesty"—has always been the keynote. You poor, proud, puny, pitiful creatures—man!

When we come along to the world as it was in the day when our Lord Jesus was born in Bethlehem, we see men apparently rejoicing in the Roman Peace—the "Pax Romana"—and the Augustan era, said by some to have been the world's most prosperous time. (Today two-thirds of the world are underfed).

Surely of all times this was one great opportunity for men to do well, and to worship God in holiness, and to love their fellowmen! But DID they? Read Gibbon's "Decline and Fall of the Roman Empire," and remember that the apostle John lived under 12 Roman emperors whose names recall some of the most evil and squalid events ever recorded. Augustus, Caligula, Claudius, Nero, Galba, Otho, Vespasian, Domitian—these are names that still stir vivid memories of terror and disgust.

As Gibbon says, the prosperity of the great Roman Empire produced a love of luxury and an exhaustion of ordinary pleasures. Enervation brought decay of morals among many other evils. Men have hated and persecuted any who have condemned their evils or have proclaimed a doctrine that imposes a curb upon their fleshly desires. Paul's description of the general populace of that period was a true and searching one—

"Dead in trespasses and sins—fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners."

And so it is today. The world has set aside, yea, has completely forgotten God's holy laws, and gives its corrupt, fleshly activities the fine-sounding names of annulment, divorce, remarriage, etc., but God applies the above naked terms to such things. The apostle says, however, of the converted ones (Eph. 2: 1 Cor. 6)—

"Such WERE some of you, but ye are washed, sanctified, and justified in the name of the Lord Jesus and by the Spirit of God."

It follows that unless some great, dramatic event should take place at that period, the tide of evil would become overwhelming. God therefore intervened for the second time. Zacharias, the father of John the Baptist, saw this clearly and declared that God would—and in fact had now fixed the day to—"perform the mercy promised to our fathers" (Luke 1:27). Link this with the opening sentence of our Lord's own prayer (John 17:1)—

"Father, THE HOUR is come."

When the world had once more become the "habitation of devils," God brought into it the greatest happening of all time—the redeeming work of Jesus. Of deep significance are the words of the Spirit through John—

"God so loved the world that He gave His only begotten Son that whosoever believeth in him should not perish but have everlasting life."

Here, indeed, was the supreme "performance of the mercy." Now look at the effect of this "performance." We see the consummation of the great plan of redemption by the perfect life and sacrifice of Jesus Christ. Throughout all previous human history the divine purpose had been uniformly pursued.

Now, against every human appearance, just as at the Flood, the plan was exactly fulfilled. "In DUE time" Christ came and "died for the ungodly" (Rom. 5:6). The world needed salt to preserve it from putrefaction. Here was the salt provided. Christ died and rose again and from the Pentecost succeeding his ascension to heaven onwards, the Gospel was proclaimed "to all the world."

It brought about the greatest change among men that has ever been seen. While regretting the bitterness of apostasy and the failure of so many who set out bravely on the Christian road only to return to their "wallowing in the mire" (2 Pet. 2:22), we are bound to recognize that the impact of Christianity changed the moral state of the world. The name of Jesus became the "greatest name in all the world"—

"I, if I be lifted up, will draw all men to me."

The world was first shocked, and then made afraid, by this great crusade for righteousness. The Jews, who should have been our Lord's eager supporters to a man, fell away to ignorance and only a few (but including the mighty "eyewitnesses"—his disciples) carried on the world-proclamation of the Gospel. So the "mercy" was performed.

3. THE PRESENT WORLD STATE

Having been forewarned by the prophets, we are not surprised today to see that the world has now once more decided to forsake God and His Son and the fear of them and their call to righteousness, and to go its own way to again utterly fill the earth with violence.

"Men's feet run to evil, and they make haste to shed innocent blood. Wasting and destruction are in their paths. They have made them crooked paths: whosoever goeth therein shall not know peace. Truth is fallen in the street" (Isa. 59).

The world's condition is thus seen to become again impossible of continuance. Food and population problems; fearful preparations for the most devastating wars ever seen, prejudice and intrigue between nations accompany a tremendous fall in morality. While "many run to and fro and knowledge is increased," the newspapers exhibit in eager and lurid detail a fearful daily record of evil doing.

Men love pleasure—ANY kind of it, utterly juvenile and utterly depraved—more than they regard God. Religion of all kinds is—with the ominous exception of the Roman Catholic community—showing a rapid decline. As to Rome, she boasts, "I sit a queen and am no widow" (Rev. 18:7), but her devotees are more conspicuous for pageantry and formality than for godliness.

SO FEW RECEIVE THE TIDINGS

Here, once more then, we shall soon see the "performance of the mercy." With what entire confidence ought we to wait for the fulfilment of the great promise of God to send Jesus to rule, devoting our lives to His service and seeking none of the baubles of the Gentiles. But "so few receive with cordial faith the tidings which we bring!"

The consideration of this "mercy" presents God to us as the Deliverer, and His Son as the Savior. We see God diminishing the awful distance at which we stand from His presence by appointing for us a Mediator through whom we may, in all humility, without dismay approach His holy throne of grace, love and mercy.

Our faith is not just a system of speculative truths. It is not solely a lesson of moral instruction. By a train of great revelations, it places in our view the wonderful final destiny of the Earth and Man. It assists us to devotion, and it confirms and encourages all the virtues.

When we break bread and drink wine in memory of our Lord "until he come," we look to the past, the present, and the great End to which all things proceed. Touched with contrition for past offences and limitations of service, and filled with a deep gratitude for the divine goodness, let us come to the altar of God and, with a humble faith in His infinite mercy, devote our lives to His service more zealously than ever. "He WILL perform the mercy." Let us cast all fear and doubt away. — G.H.D.

The Nature of Christ

I object to interpreting the miraculous conception of Jesus by the laws of "physical science." A male of one nature and a female of another results in offspring partaking of the nature of each; but this

is the result of organic law, to which male and female are helplessly subject. You cannot put God into this position. When God does anything, the RESULT is according to HIS WILL, and not governed by a "physiological" or any other sort of "necessity." Hence the question concerning the birth of Christ is NOT what must have been the physiological results of such-and-such a process, but—What did GOD design? The answer to this will show us a perfect man, made in ALL THINGS like his brethren, of the physical nature of Abraham, for the condemnation of sin in its Own flesh.

—Bro. Roberts

Hills That Help

As we turn over the pages of our Guidebook, our eyes frequently fall on the first words of Psa. 121—

"I will lift up mine eyes unto the hills, from whence cometh my help."

—and we call to mind the first line of Hymn 21 which appears to negative the statement. The difference is explained by the fact that while the hymn seeks to remind us that the Creator is greater than His creation and we cannot depend on NATURAL defences, the verse as it appears in the Auth. Ver. teaches us to seek the help and lessons obtainable from meditation on the visible creation and events of which it reminds us.

Throughout the Scriptures we find this method of instruction has a prominent place, as when Jesus said to his disciples (John 4:35)—

"Lift up your eyes, and look on the fields; for they are white already to harvest."

David would not be able to see ALL the hills mentioned in the Scriptures with his natural eyes, from his point of observation (which might have been Mt. Zion, where we hope soon to be WITH him, lifting up our eyes unto the hills that have become familiar in name to us). But we can assume that his view—like his "help"— was largely SPIRITUAL, and we can join him now in obtaining the helpful lessons which have been written for our learning about the "everlasting hills."

Let us take a brief glance at some of the best known.

ARARAT (Gen. 6:11-12)

Mankind corrupt: a state of things that we can understand as we look at the present generation. Nevertheless Noah showed us the degree of faith that will secure us a place in the "Ark" that will preserve our lives among the "few."

ZOAR (Gen. 19:17)

Here we are introduced to a righteous man (2 Pet. 2:8) who fell into trouble because he did not "walk circumspectly" (Eph. 5:15) but became entangled with the alien. Let us take warning.

MORIAH (Gen. 22:2 & 2 Sam. 24:24)

This next comes into view, and Noah's example of absolute faith is repeated by Abraham, thus providing for David and for us an eternal inheritance—IF we satisfy the conditions required of us. It was fitting that David should purchase the site from Araunah the Jebusite to offer his sacrifice.

SINAI

Here we encounter Moses, the prophet to whom our Lord bore a "likeness" in his works. Moses introduced the divinely-designed patterns into the workshop of life; Christ was the firstfruits of the required production, and we are required to multiply replicas. We are told that David succeeded, though only the PATTERNS existed in HIS lifetime.

HOR (Num. 28:28) and NEBO (Deut. 34:5)

Here we have an example of God's unbiased character, for "He is no respecter of persons." Two of His noble servants, having fallen—in a weak moment of temptation—into the sin which brought condemnation to Adam, lost their places at the end of the wilderness journey. What is the purpose of their deaths? To teach us that though we may pass through the wilderness with the people of God, we too may—because of yielding to the desires of the flesh—fail to enter the Promised Land. Shall we say we were not warned?

EBAL and GERIZIM (Josh. 8:33)

Again a pair of hills meet our view. They were separated by the valley of Shechem. Shechem, we remember (Gen. 34) wanted the advantages of Israel's fellowship and submitted to the outward forms of the covenant for his own personal gain. The valley between the hills of judgment is well-named. We shall stand soon in the valley of Shechem, between the hills of blessing and cursing, to receive according as our works have been. Shall we be found to be circumcised in heart, or just in flesh?

PEOR (Num. 23:28)

Here we have a stern warning against vacillation. Despite the magnificent view Balaam was given of Israel's glory, he came to grief for—though a prophet—he could not resist the pleasant and present delights of the "wages of unrighteousness." With our gaze upon the promises, let us put behind us the gold and silver of Balak, and not try to serve him to the neglect and injury of the people of God.

MIZPEH (Jdg. 11:31)

Here we have an excellent example of God's fatherly care of His children. Jephthah's rashness in making a vow was overruled by His guidance in the choice of a single word ("or") in his unthinking declaration (see margin). Had not a loving Father thus protected him, Jephthah would have been reduced to the ignominy of either a vow-breaker or a murderer, and we might not have found his name in the list of faithful ones in Heb. 11 who wait in the dust for the appointed day of immortalization.

Surely "it is of the Lord's mercies that we are not consumed" (Lam. 3:22). David knew this in his own case, and we note the repeated refrain in Psa. 118—"For His mercy endureth forever." Here our thoughts take us to the command received through our Elder Brother—

"Let your yea be yea, and your nay nay, for whatsoever is more than this cometh of evil," (Matt. 5:37).

By a wise obedience to all commands we may avoid the fate of Jephthah's daughter—to be debarred from relationship by marriage with the Messiah, and have to "bemoan our virginity" among the outside "mountains" of the world.

CARMEL (1 Kgs. 18:19)

Extending our view about 100 miles north, we reach Carmel. This brings to our minds the faithful Elijah, who faced 850 idolatrous priests and showed the Israelites who was the TRUE God.

Also we see his faithful successor Elisha who raised to life the son of the Shunamite woman, thus eliciting from her an admission of belief when she saw divine power (2 Kgs. 4:35), in a similar way to the Samaritan woman after she discovered the spiritual power of the Messiah she had expected.

PARAN (Hab. 3:3-6)

Turning round now and looking south to the wilderness of Paran, we see the mount of that name in the region of Mt. Sinai. The prophet Habakkuk leads us to expect our Lord to come from this mount, and our bro. Thomas in his translation states that "The mountains of antiquity will be dispersed," indicating that the "Old Adam" is to be replaced by the "Second Adam," thus creating "new heavens and new earth."

ZION

As our panoramic journey brings us to the side of David, we recall the trials through which he passed after being divinely commissioned to supersede his disobedient predecessor, and we recall the difficulty he experienced in turning this citadel of idolatry into the "holy hill" to be the capital of God's Kingdom, in which he was awarded a divine epitaph and in whose soil he would rest until the resurrection morning. He will then see in permanent occupation of his throne a descendant upon whom we in these latter days can lift up our eyes by "searching the Scriptures" (John 5:39) and "looking for his appearing" (Heb. 9:28).

JERUSALEM, the "DAUGHTER OF ZION" (Isa. 1:8)

In looking at Jerusalem (which was captured by David about 3000 years ago—2 Sam. 5:6-7), our attention is called to a city which (although its name signifies "Possession of Peace") has been the scene of more violence and bloodshed than any other part of the earth, and which remains today the focus of man's strategy. Our knowledge of the world's present military activities strengthens our hope that the earth's universal King will soon revisit the place of his mortal probation and, standing with his feet on the MOUNT OF OLIVES, will create a waterway from West to East that will settle forever the Suez Canal contention.

We appreciate the words of consolation from David's inspired lips, "The Lord shall preserve thee from all evil" (Psa. 121:7), and with him we seek for the Lord's unfailing help, if—with a desire to receive it—we "lift up our eyes unto the hills" or to any other of His works which can lead us to a meditation upon what we know of His power, wisdom, mercy and love.

CALVARY

We close our view of the "hills" with a look at the slight elevation "outside the camp" (Heb. 13:3) where the wickedness of man reached its zenith as they endeavored to blot out "the ONLY NAME given under heaven whereby we can be saved." If David had lived just over another 1000 years, he would have seen the fulfilment of the Messianic prophecies in the rejection of his greater Son by "his own" (John 1:11), and the greater sufferings than David experienced that HE was to undergo in preparation for the occupation of Zion's throne. David himself had to wait through a period of persecution and exile, and then 7 more years in Hebron before reaching it. We too have to be made "fit for the Master's use" before WE can share in that glorious throne. —H. S. S.

Notes from Bro. Thomas' Journeys

Bro. Beazeley and bro. Allen in Norfolk (Va.), formerly members of the Baptist denomination there, the one a carriage-builder and the other a ship-carpenter, were the first to learn the Truth and obey it in that city. They did not agitate the organization of a floating body called a "conference," through which to declare the Faith and its principles, and to "discuss organization," and to "consider

means for the spread of the Gospel." But they went forthright at it among their acquaintances with the Bible and what help they could get from our writings. And the result has been—in about 2 years—the development of a congregation of 21, with a prospect of further additions.

This is the way to work—USE THE MEANS AT HAND AND THEY WILL INCREASE IN THE USE OF THEM. At present they have perhaps more than they can do to convert Norfolk to the Faith. But when they have finished there, they will—no doubt—go and try their hand upon Petersburg or Richmond; but we should not like to hear of their attempting these until they are convinced there is nothing more to do at home.—**Herald, 1859.**

"DISCOURAGED AND HOPELESS?"

"No help?" Nay, 'tis not so;
Though human help be far, thy God is nigh,—
Who feeds the ravens, hears His children's cry;
He's near thee wheresoe'er thy footsteps roam.
And He will guide thee, help thee home.

Los Angeles 'Man Mortal' Debate

INSTALMENT 14

Bro. Aue's 8th Address, contd. (Closing Speech, 4th Night)

Mr. Wilson, you have been contending that the "breath of the spirit of life" is part of man. You say this part of man is an intelligent entity and that it continues on during death and resurrection as part of man; that—at death—the BODY only goes to the grave and is unconscious.

This is your stand—the BODY to the grave, dead, unconscious; and ANOTHER PART of man elsewhere, alive, conscious. You are contending that at death TWO things happen to man. And not only that, but that man goes to TWO DIFFERENT PLACES simultaneously. You will not contend that the intelligent entity goes to the grave where death feeds, because you say the spirit of man never perishes. But let us consider Eccl. 3:19-20—

"That which befalleth the sons of men befalleth beasts. Even ONE thing befalleth them. As the one dieth, so dieth the other; yea, they have ALL ONE BREATH (ruach—spirit), so that a man (in death) hath no pre-eminence above a beast. For all is vanity. All go unto ONE PLACE; all are of the dust, and all turn to dust again."

And lest you think we leave something out, let us read the next verse (21). This is a challenge, asking a question—

"WHO KNOWETH the spirit of man that (RV: whether it) goeth upward, and the spirit of the beast that (RV: whether it) goeth downward to the earth."

Who knoweth? No man knoweth this. The great ocean of life that is God's (where the spirit—breath—of man at death intermingles with the Fountain of Life) is everywhere. Who, among men, knoweth whether the spirit goeth upward or downward?

ALL GO TO ONE PLACE

No, Mr. Wilson, TWO things do NOT happen to man at death. He does NOT go to TWO places. Only ONE thing at death happens to man and beast alike—they go to the grave—ONE

PLACE—"as one dieth, so dieth the other"—both experience the SAME at death —"ALL go to ONE place."

The difference between man and beast lies in man's ability to reason, in man's responsibility (because of knowledge) to God. For this reason man will be raised to judgment, while the beast (WITHOUT knowledge, and thus NOT responsible to God) remains in the grave, as we are told by David (Psa. 49:20), and which you tried to ridicule. Moreover, Eccl. 8:8 shows that we have no control over the spirit at death—

"There is no man that hath power to RETAIN THE SPIRIT; neither hath he power in the day of death."

No, man cannot keep his spirit, or send it where he wants to. In the day of death, man has NO power—the spirit returns to God Who gave it (Eccl. 12:7).

The beast also has a spirit, so there is nothing essentially immortal in the word "spirit." You, Mr. Wilson, say the spirit of the BEAST is different altogether from the spirit of MAN. I say that Scripture teaches that man and beast have the SAME spirit, as Eccl. 3:19 states. You cannot show us from Scripture where there is a difference.

ALL ANIMALS HAVE "SPIRIT OF LIFE"

Your difficulty again lies in not QUALIFYING the word "spirit," which in THIS instance is the breath of life by which ALL creatures are animated. Scripture shows this to be so. A reference to Gen. 7:21-22 will prove this point—

"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, AND every man: ALL in whose nostrils was the breath (ruach—spirit) of life, all that was in the dry land, died."

There is the evidence, Mr. Wilson, of two of my witnesses— Solomon and Moses. We cannot deny their report, and if we contradict their statements we are treading on dangerous ground. Again I say, your doctrinal structure is very flimsy.

"LIKE THE BEASTS THAT PERISH"

Back a little way we mentioned Psa. 49:20—"Man that is in honor and UNDERSTANDETH NOT is like the BEASTS that perish"—and it was this that caused you to utter such disrespectful words of God's testimony. You said, "I hate this damnable doctrine."

Mr. Wilson, you may hate it, but if you do you also hate the Bible. This doctrine is the Bible's—it is God's. Here it is. See for yourself. And do not insinuate that I am appealing for audience sympathy. If ever a man appealed for audience sympathy, YOU did when you attempted to play on the emotions by asking if a merciful God would allow infants, imbeciles, idiots, etc., to remain in the congregation of the dead, never to rise. Who are YOU, Mr. Wilson, to ask God what He shall do? Consider Job 4:17—

"Shall mortal man be more just than God? Shall a man be more pure than his Maker?"

And Rom. 9:20-21, "O man, who are thou that repliest against (answerest again, disputest with) God? Shall the thing say to Him that formed it, Why hast Thou made me thus? Hath not the Potter power over the clay, of the same lump to make one vessel unto honor (intelligent) and another unto dishonor (idiotic, if you like)?"

That this pertains to God's mercy, there is no doubt—see vs. 15-18—"Therefore God hath mercy on whom He will have mercy . . ." It is far more merciful, Mr. Wilson, for God not to raise infants, imbeciles and idiots who are not amenable to God's judgment than to bring them to God's judgment-seat and then, because of nothing worthy done to obtain eternal life, to cause pain and death to remove them from the earth again. But that we may realize man's utter insignificance, read Isa. 40:17—

"All nations before Him are as NOTHING, and they are counted to Him LESS THAN NOTHING, and vanity" (see also v. 15).

It was when reference was made to Jer. 51:39 & 57 ("God will make them drunken, etc."), that you, Mr. Wilson, framed that vulgar and shocking expression: "So, now you are going to put GOD in the liquor business." Your other expression, supposedly funny, is too blasphemous to repeat. Just because you found the word "drunken" in the passage, you had to pun and jump at a conclusion—that these people were to be saturated with "spirits," meaning liquid spirits.

"ALL NATIONS DRUNK"

The same type of scriptural language is used in Rev. 17:6 & 18:3, where the nations were "drunk" with the wine of the fornication of the modern Babylon—Rome—the Mother of Harlots and Abominations of the earth. "Drunk," or "drunken," is used figuratively. Have we not used similar language in saying: "Hitler was drunk with power"—meaning, "mad with power"? So, too, it was with the Pharaohs of Egypt, God allowing certain latitude to bring judgments on false men and their systems.

But back again to Jer. 51:39-57. You claimed this was only the old Babylonian SYSTEM (referring to v. 33) that would "sleep a perpetual sleep." Well, if the system sleeps a perpetual sleep, do not also the men of the system sleep with it? You very conveniently left out the 57th verse—

"And I will make drunk her PRINCES, her WISE MEN, her CAPTAINS, and her RULERS, and her MIGHTY MEN, and THEY shall sleep a perpetual sleep and NOT WAKE, saith the King Whose name is the Lord of hosts."

NOW will you believe it, Mr. Wilson? All the MEN of Babylon—Chaldea—sleep a perpetual sleep and shall not awake. Here is that class in the grave that shall NEVER come forth.

SOULS "SMITTEN" AND "DESTROYED"

Last evening you probably just overlooked not referring to Josh. 11:11, where it speaks of SOULS being "smitten with the edge of the sword"—being "utterly DESTROYED"—"not any left to breathe."

I was not aware that there was breath in your immortal souls, or that they could feel the edge of the sword. You claimed the "breath" WAS the immortal soul or spirit. So please explain this, and at the same time tell how your "immortal souls" can be utterly destroyed.

Dan. 12:2 shows definitely there are TWO classes at the judgment-seat (compare Matt. 25)—

"And many (NOT all) of them that sleep in the dust of the earth shall awake, some to everlasting life (the righteous), and some to everlasting contempt (the unrighteous)."

It is not that the unrighteous are punished everlastingly in the sense of continuous existence in punishment, but that they—with utter destruction as their final lot—reap contempt forever . . .

TIME CALLED

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

Many Are Called

Of believers, intelligent in the "unadulterated milk of the Word" by which they have grown into "young men" and "fathers" in Christ, we have very, very few. There are few in whom "the Word of Christ dwells richly in all wisdom" and in whom this Word rules so as to induce them to "deny themselves of all ungodliness and worldly lusts and to live soberly and righteously and godly in the present world." These are the exception to the rule. The generality do not seem to allow what they call "their faith" to stand in the way of trade, money-making, convenience, or enjoyment. Conscious of their own worldly-mindedness, they zealously assail those whose opposite course is a standing, though silent, rebuke to them.—Bro. Thomas, 1866.

Savoring of Men

"And Peter took him, and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter saying, 'Get thee behind me, Satan: for thou savorest not the things that be of God, but the things that be of men'." (Mark 8:32-33).

How careful we have to be that we savor not the things that be of men! Jesus was harsh to Peter for a reason. He may have desired to impress Peter with God's declaration, "My thoughts are not your thoughts; neither are your ways my ways," (Isa. 55:8).

Whatever has been written in the Scriptures aforetime was written for our learning (Rom. 15:4). If we regard the Scriptures in any other manner, we are acting presumptuously. We can assure ourselves that what God hath written, He hath written for our benefit, and who are we to judge? We must accept His Holy Word on that basis or else confusion will result. Peter was zealous, and a close companion to the Master. Therefore, he could not visualize any harm coming to him such as the trial before Pilate, condemnation and death upon the cross.

DID PETER MEAN TO OPPOSE GOD?

Did Peter mean to be antagonistic to the purpose of God? By no means. To Christ's question, addressed to the disciples, "Whom say ye that I am?" Peter answered emphatically, "Thou art the Christ" (Mark 8:29). What, then, is the explanation in Peter's rebuking Jesus? Actually it was LACK OF KNOWLEDGE. Peter believed that Jesus had come to establish the Kingdom at that time. He did not understand the sacrificial work that was first necessary. Though Peter uttered the rebuke, he was not alone in this misunderstanding.

Peter had said, "Be it far from Thee, Lord: this shall not be unto Thee." These were words of kindness, devotion and protection. Yet, in his ignorance, he opposed the will of God. If Peter could err in this way, is it not understandable that we, through lack of knowledge, could also err in some greater way? Let us think about this incident which happened to one of the greatest disciples that we may profit from the things which have been revealed to us. —W. G. C.

Prophecy Fulfilled and Fulfilling

God, in His infinite wisdom, has endowed mankind with the faculty of reminiscence, and those to whom He has revealed His wondrous plan of salvation can often—by faith in His Word—derive comfort by the use of this faculty of looking back over the years, in order to ascertain how far prophecy HAS been fulfilled since the time they obeyed the Gospel-call to "Come out" and "Be separate" from the world (2 Cor. 6:17).

Many of us older brethren doubtless remember the "Midnight Cry" pamphlet which a bro. Sykes issued in 1896, which very definitely and positively declared the time for the Lord's coming was to be at midnight of the Jewish Passover, 1896.

Bro. Roberts, however, although he foresaw the ending of the 1290 years of Dan. 12 to be around that date, was not carried away, but declared the 1290 dating from the setting up of the Papal abomination would end in 1896 to 1898 (which we believe it DID in 1897 with the first Zionist conference or congress—a very important sign of the times).

The matter of dates has worried some—if not MANY—brethren needlessly. I remember an old brother (bro. Wm. Brittle who is now asleep in Jesus) who once declared he "depended more on SIGNS than on DATES."

The ending of the 1260 in 1867-70 with the fall of the temporal power of the Papacy, and the ending of the 1290 in 1897-1900 with Zionist Congresses on those dates, SEEMED to indicate to many brethren that the 1335 would extend on 45 years further, and then end. This would have found the prophet Daniel "standing in his lot" (inheritance), which was not the case. Hence a study of the dates as relating also to the MOHAMMEDAN abomination is imperative if we desire to see the "end of the matter."

It is not the purpose of this article, however, to expound dates, but SIGNS, so we leave the Mohammedan dates (which were alluded to in a recent issue of the Berean), merely remarking that the Mohammedan abomination really had MORE to do with Daniel's people and Daniel's land than the PAPAL had.

TURKEY

The scoffer asks scornfully, "What can you point out in these recent wars as fulfilling prophecy—have we not ALWAYS had wars?"

Again we scan the world events retrospectively and remember how the once-powerful empire of Turkey—symbolized by the Euphrates (Rev. 9:14 & 16:12), has been drying up during our lifetime, and before. Arising out of World War I, the Turk was driven from Palestine, thus preparing the way for Jewish immigration, and ultimately, "the way for the Kings of a Sun's Rising."

Thus this Empire, mighty in 1820 and weak in 1880 (when newspapers styled the Sultan the "sick man of Europe") and today only a small, inconsequential state, is a clear proof of fulfilled Scripture prophecy—Rev. 16:12.

PALESTINE

Arising from this, we discern another most important fulfilment of prophecy, in the pre-adventual colonization of Palestine as foreseen by our pioneer bro. Thomas; all of which would have been blocked if the Turk had not been forcibly ejected from the land of Palestine. Surely the able expositions of our brethren Thomas and Roberts deserve our most careful study, when they reveal these glorious truths!

The awful "time of trouble" which befell the Israelitish people in World War II was but the fulfilment of the curse of Deut. 28:65-67 and the terrible plight the prophet foresaw in Jer. 30:6-7, which ULTIMATES in deliverance—after the capture of Jerusalem and the overthrow of the Northern Power, as we know from Eze. 39.

"SUN, MOON AND STARS"

Concerning the fulfilment of Luke 21, we know from Jer. 10:2 that we are not to interpret the prophecies concerning sun, moon, stars, etc., as LITERAL heavenly bodies, but rather RULING POWERS on earth. Hence it becomes easy to read the answer in the present occurrences among the nations.

The fulfilment of the first portion of this discourse of Jesus—which occurred at the close of that generation—may be noted as indicative of the ACCURACY which marks all prophecies of Scripture as divine.

Turning to the LATTER part, which comes down to our own times, can we not see how astonishingly this apparently hasty outline corresponds to the present time of political and social upheavals which mark these closing days of the Gentile times?

"SEA AND WAVES ROARING"

Our most far-seeing statesmen are filled with fear and fearful forebodings of some dreadful catastrophe which may be imminent. Strikes and turbulences of multitudes are well characterized as "the sea and the waves roaring."

Surely this privilege vouchsafed to us must entail greater RESPONSIBILITY; hence we must never forget the warning which accompanies these prophecies. Note vs. 34-36:

"Take heed unto YOURSELVES, for as a snare shall it come on all them that dwell on the earth. WATCH ye, therefore, and PRAY ALWAYS."

This lucid portrayal of outstanding signs given by our Savior can well be coordinated with the words spoken by the former prophets. From Isa. 60:4—

"Thy (Israel's) sons shall come from far."

Have we not seen, and are we not NOW seeing, this being fulfilled? By thousands they return monthly, the national goal being more than 2 millions within a year or so. Then, as many of our alert brethren have noted, vs. 8-9 seem even now to be incipiently fulfilling in the ship- and airship-loads of Israel's sons "flying as clouds" to the Homeland.

The prophecies of Jeremiah, Ezekiel, Zechariah, Malachi and others come to mind, as we think how SURE of fulfilment the restoration of Israel is, when it is compared by God with His covenant of night and day, and other promises.

"THEIR SILVER AND GOLD"

The loans which the Israeli Govt. seems to be consummating in America and elsewhere, taken in consideration with huge sums now being raised by voluntary subscriptions, are indicative of the fulfilment of the words, "Their silver and their gold with them" (Isa. 60:9).

Thus we see the nation which has sprung up from the "valley of dry bones" (Eze. 37) now has become one of the prominent signs of the time of the coming of the Lord. Undeniably the prophecies of Eze. 38 & 39, which have been expounded many times by our brethren along the lines indicated by bro. Thomas, need to be studied constantly in connection with the fulfilment of prophecies of our times.

THE LATTERDAY ASSYRIAN GIANT

Sure we have witnessed a phenomenal—almost unbelievable—rise to world prominence by the Kingdom of the North—the Russia we now behold which has control of vast territories and multitudes in Asia and Europe. Her "satellites"—smaller powers which are swayed by her influence and domination—are under her guardianship, just as the prophecy indicates (Eze. 38:7).

Even the "man in the street" is aware of "the shadow of the great bear moving on and drawing smaller nations into its orbit." Such weak ones as Korea may say, "I am strong" (Joel 3:10), and may even BECOME strong with secret—and sometimes open—aid from their master, Gog, the Northern Bear.

"LEST THEY SEE HIS SHAME"

Again let us remember that it is VASTLY more important that we heed the warning words of Jesus which ACCOMPANY his prophecy, than that we be able to master every detail of its fulfilment. Again he says, in the center of the well-known prophecy of Rev. 16—

"Blessed is he that watcheth—and KEEPETH HIS GARMENTS, lest he walk NAKED, and they see his shame!" (v. 15).

In Jer. 25:32 we read that—

"Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the COASTS of the earth."

While this may have a fuller and final fulfilment when—

"The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth" (v. 33)—

—nevertheless we NOW see evil spreading over the whole earth from nation to nation, and the recent wars have been on the COASTS in large measure, Japan, Korea, etc. When we think of "amphibious landings," we realize how the "coasts" have come into prominence, and we perceive that the present World War III is shaping up into a struggle between sea and land power, in which the "coasts" play a great part, as they did in World War II.

In this same connection, the prophecy that "knowledge shall be increased" (Dan. 12:4) has a major fulfilment in sea-travel. From the very ancient method of using "rowers" whose physical strength propelled the vessels (see Jon. 1:13), to sailing vessels as those Luke describes in Paul's journeys, down to present-day ocean liners, battleships, rocket-ships, submarines, aircraft carriers, huge and ingenious landing-craft that can run up on the beaches, and the amphibious ones that can travel on both sea and land—what a vast change KNOWLEDGE has recently made, though, alas, a sad one!

HEAVEN AND EARTH SHAKING

Again, when we read of the earth being "shaken" (as in Isa. 13:13 & Joel 3:16), and considering how the heavens and earth POLITICAL are surely the subjects of the prophecy, we can better understand what is meant in Heb. 12:25-27. Here we have the plain explanation of just how we can interpret the "shaking earth and heavens"—shaken, and then "removed." Have we not witnessed this in many, many world kingdoms in recent years. What mighty "shakings" in the puppet-states taken over by "Gog"! Also what shakings in what was once the peaceful and slumbering "Chinese Empire"—from Manchuria to Tibet and India.

And changes and rumblings in Egypt, Jordan and Syria, so close to the land of central world significance (in God's sight). What does it mean? Shaken, and then REMOVED, that the Kingdom WE have received (doctrinally only as yet) may REMAIN, when once established—

"IT shall stand FOREVER" (Dan. 2:44).

May we, brethren and sisters, be among those spoken of in Matt. 25:34—those on Jesus' right hand who shall INHERIT THE KINGDOM.

—H. A. S.

Consider Him

"As Moses lifted the Serpent in the wilderness, even so must the Son of Man be lifted up" (John 3:14).

This incident is one of the interesting and curious events of the wilderness journey. Here we have the record and curious events of the wilderness journey. Here we have the record of a discouraged and jaded people who added to their sins with further acts of complaint and rebellion against God. Fiery serpents bite and destroy many of the rebels, while others are bitten but not mortally. The latter come to Moses with avowal of their sin, and a request to be healed. It was this that led to the erection of the serpent upon the pole. Then the wounded sinners looked and lived.

VICTIMS OF OUR SERPENT NATURE

Little imagination is required to work out the terms of the type. All mankind are victims of their serpent nature, doomed to die. But some of us, conscious of our sin and death, repair to the foot of the cross to look at Christ. It is in the contemplation of Him that we find life. Many times in the Scriptures are we exhorted to consider Christ:

"BEHOLD my servant whom I uphold; Mine elect in whom My soul delighteth" (Isa. 42:1). "BEHOLD the Lamb of God" (John 1:36). "For CONSIDER Him that endured such contradiction of sinners against Himself (Heb. 12:3).

We here this morning know how necessary it is for us to study Christ. In every walk of life we require rules to govern our actions, and a standard to judge our achievements. Christ is the eternal embodiment of all the rules of godliness, the standard to which we should conform. Meditation upon his example is imperative. On Sundays as we withdraw from the fretful world around us and meet at this table we have a special opportunity to consider Him.

HUMILITY AND OBEDIENCE

But this is NOT ENOUGH. He can only be our life, if He is our CONSTANT preoccupation. We do well to enquire of ourselves what place we find in the dull ordinary cares for the study of God's Word, to the end that we may reflect in our lives the characteristics of His beloved Son. Surely we honour Christ most, not by pretending that He was cast in some different mould from ourselves, but by acknowledging that, finding Himself in fashion as a man, He HUMBLED Himself, and became OBEDIENT unto the death of the cross. Humility and obedience—the keys to life. CONSIDER HIM.
—F. J. P.

Correspondence

I send greetings to the brethren and sisters, and thank the dear ones who have sent me parcels. What momentous times we live in! One can see the Scripture being fulfilled daily. The trouble in

Korea seems to be the beginning of what we know is coming. —Sis. B. Sennett, 31 Alpha Rd., Stannard House, Cambridge, Eng.

Ecclesial News

BOSTON, Mass.—355 Newbury St. — S. S. 10:30 a.m., Memorial 11:45; Lecture 1st & 3rd Suns. 2:30 p.m.

At the start of another year we send our greetings to the Brotherhood of Christ, as we await with them his return.

The year 1950 has brought us both joys and sorrows. Our bro. Wm. Cousley fell asleep Apr. 20. His sudden death makes us realize that each breaking of bread could be our last. He had been a member of our ecclesia since his baptism in 1918, except for a short spell. His presence and his work have been greatly missed by our ecclesia. Since his death his daughter, sis. Pearl Dahl, has left our fellowship.

It is with sorrow that we have found it necessary to withdraw from our sis. May Anderson for long and continued absence from the table of the Lord. How brethren and sisters can be indifferent to the Truth in these days of clear signs from the hand of God is hard to understand.

We had a very enjoyable gathering in Sep., with brethren and sisters joining us from some distances. Bre. H. Styles, F. Higham (Detroit,) Stanhope (Worcester), and O. Johnson (Phila.) labored to help make our program a success.

On Sun., Dec. 31, we held our usual S. S. Entertainment and awarding of the year's prizes. Bro. Wait (Worcester) exhorted us the same day with a thoughtful message. The Worcester eccl. joined with us in this occasion.

—Kenneth MacKellar (rec. bro.).

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

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

We rejoice to report that we have welcomed back to our fellowship sis. Margaret Thomas, wife of bro. Wm. Thomas of our meeting.

It is with regret that we have to announce the necessity of withdrawing from sis. Vivian Richardson for conduct not becoming to a sister in Christ.

We have welcomed the following to the Lord's Table: bro. & sis. L. Willimont (Portland); bro. & sis. H. Birney, W. Horton, A. Styles & E. Styles; bre. H. W. Styles, G. Growcott, W. Pytel, J. Cady & D. Thomas; sis. A. Growcott & E. Gotthardt (all of Detroit); bro. T. Tullock (Warren, O.). Bre. Growcott, Horton, A. & E. Styles, Pytel & Thomas labored for us in the Lord's vineyard.

—C. Wheeler (rec. bro.).

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

On Jan. 1 we held our Annual Sun. Sch. Entertainment and Fraternal Gathering. The afternoon

program was by the Sun. Sch., the scholars singing and reciting, followed by the distribution of prizes for the year. The evening program was made up of group singing of anthems, recitations by the brethren, and an address by bro. G. A. Gibson of Toronto on: "The Lord Is My Shepherd." Supper was set between the meetings. About 170 attended, including several welcome visitors from other ecclesias.

We have enjoyed the company of the following: bro. H. W. Taylor (Saginaw); bro. A. May, sis. Kate and Nell Livermore (Brantford); bro. and sis. C. Wheeler, sis. Marilyn Phillips and Josephine Warwick (Canton); bro. J. Banta (Houston); bro. J. Clubb (London); bro. G. A. Gibson, sis. Beasley (Toronto).

We are very happy to welcome bro. and sis. Robert Roberts, who are now making their home in Detroit, having moved here from Canton.

—G. V. Growcott (rec. bro.)

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

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

Fraternal greetings. Please send all correspondence to bro. Edward Cotterell, Ancaster, Ont., who will be recording brother for the coming year, God willing. Yours in the One Hope,

—H. N. Fotheringham.

* * *

LAMPARD, Sask., Canada.

We are a small meeting here and are about 200 miles from the nearest ecclesia, so we would like to invite all brethren & sisters passing near to stop and pay us a visit.

We have been refreshed by the company of: sis. F. G. Jones (Richard, Sask.) who came home for a short visit, and sis. Tyson Sr. and Reta Tyson (North Battleford). In the Bonds of the Truth,

—J. W. SADLER.

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LAMPASAS, Texas—1604 Ave. "I" East Memorial 11 a.m.; Sun. School 10 a.m.

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LETHBRIDGE, Atla., Can.—633 7th St. S.—Memorial 11 a.m.; S. S. 12:30 p.m.; Lecture 7:30 p.m.; Bible Class Wed. 8 p.m.

Loving greetings to the brethren and sisters scattered throughout the world. We were very pleased to welcome around the table of the Lord, our bro. & sis. L. Willimont (Portland) on Sept. 17. Bro. Willimont gave us the word of exhortation.

On Nov. 13 we held our annual Sun. Sch. Gathering. Supper was at 5 with a program following. After this the prizes were awarded the scholars for their year's work.

The last days are surely coming upon us, and well comparable to the days of Noah! Only a few seem to be interested in the things of the Kingdom of God which is coming. Let us then continue in the narrow way to life everlasting, and let us lift up our heads with rejoicing, knowing that the redemption of the children of God draweth nigh! With love in Christ,

—Wm. Blacker (rec. bro.).

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MIAMI, Florida—1137 N. W. First St. —Memorial 7 p.m.; Bible Class Wed. 7:30 p.m.

There is a small group here who meet every Sunday at 7 p.m. for the Memorial service. On Wed. evenings we hold our Bible class. We invite all in fellowship who may be visiting in this vicinity to join with us in our endeavors to keep the Light burning in this city where gross darkness covers the people.

We have had the following visitors at the Memorial service: bro. & sis. C. Bird, sis. F. R. Fenn (Istachatta, Fla.); bro. Wm. Davy, sis. M. Davy (Daytona Beach, Fla.); sis. J. Lumley (Boston).

In Oct. bro. & sis. P. Cassidy moved to Lampasas, Tex. We were sorry to see them leave Miami; we miss their regular attendance at our meetings. Yours in Israel's Hope,—T. S. LUMLEY.

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

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

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

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

We extend greetings to all of like precious Faith through the medium of the Berean magazine. We are privileged to be able to report 3 additions to our ecclesial membership. On Nov. 30, 1950, FREDERICK MAGEE (brother of our bro. Kenneth Magee) was immersed; and on Dec. 13 REGINALD GREGORY (son of our bro. James Gregory) and his wife MARY GREGORY were also immersed into the Name of Christ. We rejoice with our new brethren and sister that they are now heirs of eternal life, and our earnest prayer is that they may win the great prize in the day of Christ.

Bro. George Blunt and sis. E. Holland have returned from Gravenhurst and are meeting with us again. On the other hand, we have lost the company of bro. and sis. Howard Sr. who returned to the U. S. some months back and are now living in Miami, Fla. Bro. E. Howard Jr. also joined them in November.

Bro. and sis. Alec Thompson have decided to meet with the Lauder Ave. (Toronto) ecclesia. Sis. Florence Beasley (of Oshawa) has removed to Toronto and is now meeting with us.

The following brethren have assisted us in exhorting and lecturing: Harry Fotheringham (Hamilton), Sept. 17; W. D. Gwalchmai (London), Oct. 1; D. Percival (Hamilton), Nov. 5; E. Styles (Detroit), Dec. 10. These brethren's labors helped in ministering to the work of the Truth in our midst.

In addition to the foregoing, we have had the pleasure of the company of brethren and sisters from other ecclesias: bro. Wm. Luff (Brantford); sis. Betty Styles, bro. D. Thomas, bro. and sis. J. Rees (Detroit); sis. D. Percival and sis. A. Turner (Hamilton); bro. and sis. Karl Harvey (Fredericton, N.B.); sis. Fannie Ricketson (Hatfield Pt., N.B.); and sis. Helen Boyce (London).

On Wed., Dec. 27, a joint Sun-Sch. Prize-giving and entertainment was held by the Kimbourne Hall and Lauder Ave. ecclesias at the Fairbank Orange Hall. A programme of music and recitations by the scholars was given, and was much enjoyed by a good attendance of brethren and sisters. Bro. Rbt. Simpson (Lauder Ave. eccl.) was presiding brother, and bro. L. H. Newnham (Supt. of Kimbourne Hall Sun. Sch.) gave a brief address emphasizing the value of the Sun. Sch. instruction to the scholars in after life.

We were pleased to welcome sis. Betty Linton on her safe return from a recent visit to Scotland.

—H. J. Newnham (rec. bro.)

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

A very happy fraternal gathering was held on Sat., Dec. 2, when "Our Pilgrimage" was the subject. Bro. E. F. Williams (Plymouth) spoke on "The Call." Bro. A. Nicholls (Birmingham) then dealt with "The Journey," and bro. G. H. Denney described the nearness of the end and "The Reward."

A large diagram of the great Temple area described by Ezekiel added to the interest of the occasion.

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

Please send in Ecclesial News regularly. This is a very important factor in the success and usefulness of the magazine. We are a small and scattered people, and need the comfort and encouragement of keeping in touch with each other.

The whole brotherhood is very interested in your ecclesial experiences and activities, especially such good news as baptisms, etc. The Eccl. News columns are usually the ones first read when the magazine is received.

Please tell us, too, of the times and places of your meetings. We are endeavoring to build up this list and run it continuously. Many have asked for it, for reference when traveling. You are much more likely to have visitors if the brethren know when and where you meet. Many will go considerably out of their way in traveling if they have the assurance of a meeting with those of like Faith and hopes.

"PHANEROSIS"

Two copies are badly wanted by A. E. Preece, 20 Balham Hill, London S. W. 12, England. Full price paid.

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