

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.

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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 believed”—Acts 17: 11.

CONTENTS

ECCLESIAL DIRECTORY	Inside Front Cover
EDITORIAL: "SHALL WE BE READY"	33
"UNTIL SHILOH COME" (Bro. Thomas).....	35
THE COMMANDS OF CHRIST (Bro. Roberts)	37
SIGNS OF THE TIMES.....	39
THE LAST WEEK	42
EXHORTATION: NATURAL vs. SPIRITUAL	43
"THAT THY DAYS MAY BE LONG"	48
LOS ANGELES "MAN MORTAL" DEBATE (No. 15)	50
"A MIND TO WORK".....	53
NOTES FROM BRO. THOMAS' JOURNEYS.....	54
"LITHOS".....	55
A CHASTE VIRGIN	56
ONE HUNDRED YEARS AGO—February, 1851	59
MILTON AND THE TRUTH	60
CORRESPONDENCE:.....	61
ECCLESIAL NEWS: Detroit, Glendale (Cal.), Houston, Melbourne, Newport, Plymouth, Worcester	63

CHRIST IS COMING AND WILL REIGN ON EARTH

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EDITORIAL

Shall We Be Ready?

The writer of the Acts of the Apostles relates that while the faithful apostles were rejoicing in the company of their risen Lord, they were amazed to see him suddenly rise from the ground, and disappear in a cloud. For a moment they seemed to have forgotten he was to leave them. It was only a few days since he had said,

"It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16.7).

As they gazed towards the heavens, they were startled by the presence of two men who stood by them in white raiment. So much had taken place during these past days, they must have been greatly excited and, therefore, the message that the unexpected visitors brought to them must have been comforting indeed.

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"

Ever since that momentous day faithful followers of the Lord Jesus have watched the signs of the times, and waited for his return. While it is impossible for us to know the exact day of his return, yet by observing events that are taking place in the world we may, with the enlightenment of the Scriptures, discern the times we are living in, and be prepared for that great and glorious event—the second coming of our Lord,

"WHOM THE HEAVENS MUST RECEIVE UNTIL—"

The believers of the first century "looked for his appearing," and they watched for him in the midst of the suffering that their faith brought upon them. This was not a blind faith for they knew "that the heaven must receive him UNTIL the times of restitution of all things, which God had spoken by the mouth of all His holy prophets since the world began" (Acts 3:21). And they also remembered the words of Jesus, "It is not for you to know the times or the seasons, which the Father hath put in His own power" (Acts 1:7). They also knew that his return is absolutely essential in order that he may complete the work that has been designed by the Father, and appointed for him to do.

While it is true that, in every age since Christ ascended into heaven, there have been signs indicating that the time of his return was gradually drawing nearer, yet never, in all this time of waiting, has there been such outstanding, and unmistakable signs as those now appearing before us. Of course many have been disappointed that he has not come, but such disappointment will not shake the faith of those who are grounded and settled, rooted and built up in him, because their faith rests on foundations that are independent of all questions of time.

The all-important question is not, When will he come? but when he does come, will he find us ready and waiting for him with that measure of character that will constitute us worthy of being chosen as one to become a partaker of the divine nature?

THE PRESENT SIGNS

Some, living today, have seen the temporal power taken from the ecclesiastical element of the little horn of Daniel's fourth beast; and many of us saw the desolator driven from the land of promise. But what do we see today? We see Israel returning to the home of their fathers where they are causing the desolate places to be inhabited, and we see them bringing prosperity to the land of unwallled villages.

And not only so; but we see the King (supreme ruler) of the North coming into his estate. The final stage of the one "who shall do according to his will; and he shall exalt himself, and magnify himself, above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done" (Dan. 11:36).

Therefore it is with confidence that refuses to be shaken that we look for the accomplishment of God's purpose as revealed in the Scriptures of Truth. As we wait for the day of the Lord, let us try to be more enthusiastic about our Bible studies and make them a living testimony of our love for the Truth. Let us do all we can to catch the spirit of the Psalmist when he said,

"My soul breaketh for the longing that it hath unto Thy judgments at all times. How I love Thy law; it is my meditation all the day. Behold, I have longed after Thy precepts."

Let our minds be centered on His word, upon His love, and upon our absent Lord; for he will not always be absent, for the day draws rapidly near when he will be in the earth again. Let us, therefore, hold fast the confidence and the rejoicing of the Hope firm unto the end. —EDITOR

"There is no room for the contention that Christ's case is no standard for us to go by. Christ's case IS the standard, and the ONLY standard. Those who speak of it as too high are speaking against the Word"—R. R.

"Until Shiloh Come"

By brother John Thomas

I translate Jacob's prophecy concerning Judah thus—

"Judah, a lion's whelp, from the prey, my son, thou hast arisen. He kneeled, he lay down like a strong lion, and like a fierce lioness. Who shall arouse him? The sceptre shall not depart from Judah, nor a legislator from between his feet, FOR THAT Shiloh shall come, and to him shall be the obedience of the people" (Gen. 49:9-10).

This prophecy concerning the Lion Tribe of Judah has given commentators a world of trouble. A work before me says, "The interpretations of this most difficult verse 10 are so numerous, and the arguments by which they are supported so voluminous, that we can only give the sense in which we ourselves understand it."

Some make Shiloh a PLACE, and affirm that the staff should not depart until Judah came to it, and then of course the inference is that it SHOULD depart. Well, in the days of Joshua, "the whole congregation assembled together at Shiloh" (Josh. 18:1). But instead of the sceptre departing from Judah when the tribe arrived there, Judah had never at all possessed it, for Moses was of the tribe of Levi, and Joshua—who succeeded him—was of the tribe of Ephraim.

"UNTIL"

The commentary before me says. "Much confusion has been introduced into the translation of this important verse by considering "ad" as a particle and rendering it "until." They propose rendering it "forever" (as "ad" is translated in over 40 places), and make it: "The staff shall not depart from Judah FOREVER."

We prefer to translate it word for word as we have presented it, namely, "ad ki,"—"for that," which is equivalent to "because." ("Ad" is translated "forasmuch as" in Josh. 17:14). The passage is easy enough, and teaches that the REASON why the sceptre shall not depart from Judah is "BECAUSE Shiloh shall come."

It is a text similar to Jer. 23:17—

"David shall never want a man to sit upon the throne of the house of Israel."

This is thought to be very difficult of interpretation. Jeremiah is speaking of what shall be in the latter days, and forward, and SO WAS JACOB. When Judah shall act the lion, Shiloh will be with them, and thenceforth the sceptre shall not depart, and thenceforth David shall never want a man to sit on Israel's throne.

SHILOH

On the word Shiloh, this commentary says, "This word is understood by no one. There is no expression throughout the Scripture respecting which so much has been written. The three opinions that enjoy the most favor are (1) Shiloh is the Messiah, (2) Shiloh is a place and refers to the city of that name near Shechem, and (3) it is a common noun and should be rendered, "Until peace (or quietness) comes."

The clerical interpretation of the text is that the sceptre of royalty and the legislative power was to continue with the Jews until Shiloh was born; and that at his birth they were to depart. They point the Jews to Jesus as a fulfilment of the prediction as the Shiloh (the "Peace"), and they affirm that the circumstances of his appearing answered the demands of the prophecy. But this cannot be admitted, for the following reasons:

1. Jacob's prophecy belongs to the "uttermost part of the days," termed in Daniel "the Time of the End," or "the Latter Days."

THE SCEPTRE HAD LONG SINCE DEPARTED

2. The sceptre HAD departed from Judah in the days of Nebuchadnezzar, who wrested it out of the hand of David's house when he dethroned Zedekiah about 590 years BEFORE the birth of Jesus (see Eze. 21:26—"Remove the diadem, etc."); and it has not been restored to Judah since.

3. There was no lawgiver descended from Judah, son of Jacob, in power at the birth of Jesus. The givers and makers of law were not Jews, but Gentiles. Herod, Archelaus and the Romans were rulers of the nation.

4. The symbols of royalty were not to be restored to Judah "until he shall come whose right it is" to reign over all Israel (Eze. 21:27). The right belongs to Jesus, who is the Shiloh, but when he appeared he did not reign—positively refusing to accept authority because his kingdom did not belong to that "world" but to another, when Judah—the "fierce lioness"—shall go through the nations as through a flock of sheep (Mic. 5:8), as Jacob's prophecy intimates.

5. Jacob's prophecy contemplates Judah in power and victory over enemies, whereas—when Jesus was born—Judah was subject and powerless under the Little Horn of the Goat (Dan. 8:9), and will so continue until Shiloh shall return.

FROM NEBUCHADNEZZAR TO GOG

For these reasons we reject the clerical theory, and look to the glorious appearing of the First Born to verify Jacob's prediction, for if Shiloh does NOT come hereafter, then the sceptre has finally departed and the lawgiver is no more for Judah. The interval from Nebuchadnezzar to Gog (the "Times of the Gentiles") is not a final departure of sovereignty, but only an interregnum to be succeeded by a renewal of the authority of David's house over Judah and all the other tribes. We are in the "third day" of the interregnum (Hos. 6:2) or 2453 years since the fall of David's throne, for "a day with Jehovah is as 1000 years, and 1000 years as one day."

"Shiloh is understood by no one," says the commentary. Very strange indeed! Anyone not blinded by unbelief may see from the text itself that it relates to a PERSON—a conqueror and a ruler—not to a place. "Shiloh shall come, and to HIM the obedience of peoples." "To him" is the key to "Shiloh." Shiloh is a man, and as people are to obey him, he must be a ruler. And as people only obey those who compel them, he must be a conqueror before he can rule them.

All this is plain enough for the comprehension of a little child, though perfectly unintelligible to the "wise and prudent." Let us rejoice that we are what they call "fools."

The Commands of Christ

By brother Robert Roberts

"Be Kind to the Unthankful"

There is one command I should like to mention—a commandment having relation to many others, and one which Christ repeats several times and in various ways—

"Be kind to the unthankful and the evil."

Which he also puts into another form—

"Whosoever shall be great among you, let him be your minister EVEN AS I, the Son of Man, came not to be ministered unto, but to minister."

And again—

"He that humbleth himself shall be exalted, but whosoever exalteth himself shall be abased."

In this he points to his own example, saying, "If I, your Lord and Master, take such an attitude, much MORE may ye." This is a distinct and imperative commandment—AS MUCH SO AS BAPTISM. And the reason why it is necessary to emphasize it is because we are so liable to overlook and act in opposition to it—it goes so much against the grain of the natural man.

The commands not to steal, not to lie, not to commit fornication—are such as a man's own sense of honor would help him to abide by. But to be kind to the unthankful and the evil is something opposed to all natural feeling, and contrary to the moral philosophy of the world.

THE NATURAL WAY

There is nothing more usual than to hear persons justifying unkindness on the ground that the object of it is unworthy. Some one is in need. The need is not denied, but it is said that the man is undeserving, and this is accepted as a reason why assistance should be refused. Some one asks a favor who has proved ungracious in former transactions, and this is made the ground of refusal.

Some one is ill who in health was savorless, useless, and perhaps hurtful; and goodness is denied on this ground. A complaining widow is neglected because she refreshes not the soul. These things ought not so to be. In such matters we are to act from allegiance to Christ, and not from our own tastes. We are to minister because he has commanded us to do so, and not because it is sweet to do it. It is our discipline, and though oft-times bitter, sweetness will come even now from being kind to the "unthankful and the evil."

There are some people who do not go anywhere unless they can obtain enjoyment. They have always open mouths, in a mental sense. They will go where they can drink. They will go where they can be entertained. They will visit people who are in health and prosperity. They will do kindness to the thankful and the good; invite friends able to invite them again.

THERE ARE NOT MANY

There are not many who visit where they can get no gratification beyond that which comes from obeying the commandments of Christ, who "visit the fatherless and the widows in their affliction." There are not many who bestow their kindness upon the repulsive. There are not many who call to their feasts the poor, and the halt, and the maimed, and the blind who can give no recompense.

AND YET NONE WHO DO NOT ARE CHRIST'S TRUE SERVANTS. Jesus says, "Why call ye me Lord, Lord, and do not the things which I say?" Let us remember this. It is not sufficient to hear the Truth and like it. There are many who sit and listen with pleasure to the beautiful sentiments of the Gospel, to whom the words spoken to Ezekiel are applicable (33:32)—

"Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words—AND DO THEM NOT."

You will not forget that Jesus likens this class ("who hear these sayings of mine and do them not") to men building their houses on sand which—when the rains descend and the floods come and the winds blow—fall with great ruin (Matt. 7:26).

If, therefore, WE are to be associated with Jesus and the glorious band that constitute the Kingdom of God, we must DISTINGUISH ourselves by the present and ACTUAL performance of his commandments.

"Treasures Upon Earth"

"Lay not up for yourselves treasures upon earth"—Mt. 6:19.

Here is a common practice condemned. To accumulate property is considered a virtue. It is enjoined as an "honorable ambition" and is sanctioned by so many high-sounding and pleasant phrases of commendation that men get at last to think it is positively a highly moral achievement to make money.

There is certainly no more sure way of securing the good opinions of MEN than to get rich. But there is ANOTHER side to the subject . . . "That which is highly esteemed among men is an ABOMINATION in the sight of God." The possession of riches is an inheritance of great peril. It is

hard for a rich man to get into the Kingdom of God. So declared Christ, who knew what was in man, and who here gives us this commandment, FORBIDDING US TO GET INTO THE POSITION OF RICH MEN.

HOW IT IS TO BE DONE

He commands us to (v. 17) "lay up OUR treasures in heaven." Paul and Peter tell us how this is to be done (1 Tim. 6: 18-19), by using the goodness of God that may be in our hands in the blessing of those who are destitute, and in the doing and contriving of those things that shall be for the welfare of men in the Gospel.

Very few . . . SCARCELY ANY . . . receive this doctrine. But there it is . . . to judge us at the last. It is no doctrine of human invention. It is too much opposed to human instincts for that. It is Christ's direction to those who would FOLLOW HIM. But it is now, as it was in the days of Paul who . . . speaking of professing believers . . . says, "All seek their own."

Yet God has opened the hearts of a few, by the power of His Word, to obey His Word, to give themselves as living sacrifices for the work of His House. The time is too short to hope for much increase in the number of these, but His Word will accomplish that for which it has been sent.

Signs of the Times

PERSIA

Will Persia soon come within the Russian orbit? The reference in Eze. 38:5 indicates that it WILL. Recently the Shah of Persia visited Washington as guest of the U. S. Govt. He asked the U. S. to use Persia in several ways and to let him have tanks to strengthen his country's defences. His request was refused, and on his return home he immediately opened up negotiations with Russia. An agreement was entered into that has not been wholly made public. One stipulation has been carried out—Teheran Radio has ceased its daily broadcast in Persian of the "Voice of America" and of the BBC Bulletin.

Persia is of extreme importance for oil, being the 4th greatest producer in the world. Oil is Russia's greatest need. Persia is right on Russia's border. It is a very significant situation. Persian-Egyptian relations have not been good of late. The Shah has recently divorced his Egyptian queen, and taken another wife. We must watch for further signs of his, trend from the King of the South to the King of the North, where he belongs.

* * *

JERUSALEM ON SATURDAYS

The Jewish Mayor of Jerusalem is purposing to eliminate all Jewish motoring on Saturdays, close all cafes, prohibit smoking in public and end all amusements until after sundown. It is nearly 2000 years since the ancient city has felt the influence of the Law of Moses on its daily life.

* * *

BRITANNICA, WAR, AND CHRIST'S RETURN

In the Encyclopaedia Britannica, 13th ed., vol. 31, article "War", Gen. Ian Hamilton says, "Nothing will stop war save a second advent of Jesus Christ." The world is increasingly coming to a realization of this sad fact of man's utter failure.

* * *

TURNUED UNTO IDOLS AND FABLES

Today, amid many of the old forms of idolatry, is a new one—the idolatry of Hollywood. The lives and conduct of those worshipped as "stars" in this heaven show them to be a glorification of the evils of the carnal mind. The largest audiences of the world are in the pits of darkness—surely no place for a child of God! The M-G-M Corp., producers, declare frankly that the most "successful" films are those that have adultery and other sex themes. By "success," of course, they mean their supreme god—money.

* * *

CHINA

China never was a warlike country. No people, until recently, ever indulged less in war. The "civilized" European powers have, during the last 100 years, done their best to take "spheres of influence" in China by force and "diplomacy." But today we see a China that was desperately mauled by both Russia and Japan now showing great military power. In China today we see examples of 3 trends of latter-day prophecy—The weak claiming strength and beating plowshares to swords, the "sea and waves" of the oppressed masses roaring, and the gathering of "many peoples" into the orbit of the King of the North.

* * *

ROME AND MOSCOW

The Pope, with his new dogma of the bodily ascension to heaven of Mary and his "discovery" of the tomb of Peter, is not merely doing something to interest his devotees, steeped in superstition and ignorance as they are. He is also trying, we think, to attract more people to his political views, and so draw the minds of Catholics in Communist countries into a fiercer and more fanatical opposition to the Kremlin.

And a new wave of atheistic propaganda is proceeding from Moscow. The latest effort is to expunge the very names of Jesus Christ and of God from every possible place in literature. Many well-known old writings are "taboo" and libraries have suffered much purging. The aim is to train up a generation that literally shall "not know God."

What place in the schemings of these 2 great evil forces is filled by the new anti-Russian "Titoist" Communist movements now attempting to arise in Europe? And what are we to make of the Papacy's recent strange statements to the effect that Communism, AS SUCH, is not so bad after all.

* * *

ISRAEL

The president of JNF has presented to Zionist leaders, at JNF's 50th anniversary celebration in Washington, a 5-yr. plan calling for the purchase of 500,000 acres and the spending of \$250,000,000. The plan has been endorsed by Israel's Prime Minister, Ben-Gurion. It calls for the establishment of 50,000 farms in 500 new villages in the next 5 years, the drainage of the 15 million acre Huleh swamp in Galilee, planting 50 million trees and irrigating the vast desert of the Negev. It is designed to double the present agricultural output of the country. The speaker referred to Israel as "located in one of the most sensitive and strategically important spots of the earth."

* * *

JORDAN

The importance of British-American help in the future of Jordan is being expressed. There are 463,000 Arab refugees from Palestine there—U.N. is spending \$800,000 a month to feed them. Jordan is an important geographical factor in the final scenes—it is the "Edom, Moab and Ammon" that

escapes the King of the North (Dan. 11:41). Present circumstances, largely arising out of the Israel-Arab war, are forcing an Anglo-American entrance on a large scale to solve the country's pressing problems.

* * *

JEWS LEAVING THE COMMUNIST AREA

In 1950, 75,000 Jews officially left Communist Eastern Europe, beside many thousands who fled without consent. Since 1946, a quarter million Jews have left Russian-dominated territories, to go to Palestine.

* * *

THE MIDDLE EAST

Under the heading, "Middle East Defences Are Weak," the N. Y. Times said on Feb. 4:

"A successful thrust by Russia's southern-front armies might overrun the Middle East, cut the democratic world in half and capture upwards of 20 per cent of its oil output. The Western Powers and the Middle East countries must rely on hope, because their military resources are slender. Between Turkey and India, there is not a single government that is both stable and strong—not even Israel. Only on the fringe of the area can there be found any semblance of military power.

"The center of the defence system of the Middle East is in the Suez Canal Zone, British headquarters, which oversees a network stretching to Tripoli, Iraq, Cyprus and the Indian Ocean.

"Although small and struggling, Israel has the greatest military potential in the eastern Mediterranean area. The country possesses a larger reservoir of skilled and educated manpower than any of its Arab neighbors. Israel occupies a vital position on the communication line between Turkey and Egypt.

"Several acute problems interfere with mutual planning for defence: (1) Egypt's demand that Britain leave—Britain refuses to surrender that keystone of the whole defence structure; (2) the disagreement over Kashmir, tying down half of Pakistan's 400,000 and India's 800,000 troops and making cooperation between them impossible; (3) incursions against Pakistan by Afghanistan, which claims a strip of Pakistan with the open encouragement of Moscow and some sympathy from India; (4) the extreme nervousness of Persia, manifested by a recent trade agreement with the Soviets and cancellation of British and American propaganda broadcasts from Teheran; (5) discontent in Persia and Iraq with the terms of British oil concessions, about which protracted and acrimonious debates and negotiations have been conducted without success, and (6) a general distrust and suspicion of the Western Powers."

—WATCHMAN.

The Last Week

The one last week of his life. It began with the triumphant shouts of, "Hosanna," as you know. It ended with the cries of, "Crucify him." There was, as you know too, the final supper on that Passover eve. All of the memories of the 3 great years must have crowded into his mind. In retrospect he must have thought of the times that he sat with them beside the Lake. How they enjoyed the first meal at Cana, when he turned the water into wine! Of the afternoon when he fed the 5000. And this was the end! What was his attitude? Complaint?—Fault finding?—as we are quite apt to do? He knew what Isaiah and Jeremiah had written about him, as we too know.

He was young, thirty-three. He did not want to die. It was a terrible death that faced him. He pleaded, "If it be possible . . ." But we see him, from the Bible account, walking ahead in silence. His

decision had been made. He left the disciples for just a few minutes and when he returned he found them asleep. That is why he asked that question of them, "Could ye not . . .?" It has its bearing on you and me.

The soldiers were ready at the Garden. He waited for them and then asked, "Whom seek ye?" "Jesus of Nazareth," they said. "I am he." No need to worry about his disciples. They had disappeared. We read that "His friends had deserted him." It was meant to be that way, for all things had to be fulfilled, as he has told us this morning.

WHY DID GOD CALL YOU AND ME?

We have spoken along this line because this chapter in Luke has called for it. For when we really meditate and try to visualize the life of our Savior, we will love him more and more as the days pass. This 18th chapter of Luke introduces us to parables—see verses 1 and 9. The disciples asked of Jesus, "Why speakest thou unto them in parables?" And we all know the answer that he gave them, "To you are known the mysteries of the Kingdom of Heaven." Why did God call you and me? There must have been a reason. Do not minimize it in any way. We might be a doorkeeper in the house of our Lord. —W.A.H. (D.)

EXHORTATION

Natural vs. Spiritual

As we meet together this morning around the Table of the Lord, our thoughts center upon our personal obligation to God. We all have a personal obligation to our Creator. God has formed us from the dust of the ground and given us the breath of life—the free spirit which propels our bodies—and it is only fitting that we recognize our obligation to Him. All humanity is dependent upon God for its very existence, but only a few ever pay their obligation by doing God's will and by obeying His commandments. God, as the Potter, has fashioned us as the clay. Paul says—

"Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" (Rom. 9:21).

Throughout the whole of Bible history we find this principle worked out—vessels of honor vs. vessels of dishonor, the Sons of God vs. the children of men—right from the very beginning of creation. Righteous Abel and sinful Cain—two distinct and different classes. David and Saul—a man of God vs. a man of sinful acts. The important lesson we must learn and take unto ourselves is this—we have no right whatsoever to question God. Paul tells us this in Rom. 9:20—

"Shall the thing formed say unto Him that formed it, Why hast Thou made me thus?"

An interesting point we note in observing these two classes is—the wicked always have, and still do, outnumber the righteous. Paul says again in Romans 9:27 concerning Israel (quoting from Isaiah)—

"Though the number of Israel be as the sand of the sea, a REMNANT shall be saved."

Christ tells us of this same principle in Matt. 7:13, when he says, "Enter YE in at the strait gate (strait here meaning narrow, difficult, not broad); for wide is the gate and broad is the way that leadeth to destruction, and MANY there be that go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and FEW there be that find it."

There is no doubt from Christ's words here that it will not be the majority saved of the world today. Paul has counselled us in Philippians 2:12-15 to—

"Work out your own salvation with fear and trembling . . . Do all things without murmurings and disputings: that ye may be blameless and harmless, the Sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

In the springtime of the year our thoughts turn to gardening. The trees are springing to life and the earth bursts forth with vegetation after the long cold winter snows and winds. Comparing spiritual things with natural, we recognize the weeds in a garden as being comparable to sin in the flesh, whereas the good plants could be likened to the Spirit-man, the inner man, living after the commandments of God. Paul speaks of these two in Rom. 7:21—

"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. . wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord!"

The weeds in a garden thrive vigorously. The roots are so much deeper and firmer than those of the good plants. Isn't this so true too of sinful flesh? Yes, how very deep sin is in our flesh—deep-rooted. And weeds seem to spring up overnight, growing so much faster and more abundantly than the plant you are really TRYING to grow! Again, how true of sin in the flesh! It must be constantly put down—being ever-present at every thought, every turn, every deed—whereas the good deeds, the inner man, requires so much cultivation.

WHAT IS "SIN IN THE FLESH?"

We have said that this sin is in our flesh. Just what do we mean by "sin in the flesh?" Jeremiah helps us to get right at the source for an answer by showing where evil emanates or springs from. We read of it in Jer. 17: 9-10:

"The HEART is deceitful above all things, and desperately wicked. Who can know it? I the Lord search the heart, I try the reins, even to give every man ACCORDING TO HIS WAYS, and according to the fruit of his doing."

The heart here is the seat of all our thoughts and affections, and Jeremiah says it is desperately wicked, who can know it? No one, we say, but God. But our heart need not stay in its original, natural, evil state. We can either have a good heart, or an evil heart. Christ bears out this thought when he ties up the heart with our mouth—our very words. Let us listen to his words as found in Matt. 12:34-7,

"O generation of vipers, how can ye—being evil—speak good things? For out of the abundance of the HEART the MOUTH speaketh. 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. But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

'Idle' here is 'argos,' meaning 'not-working,' that is, useless and unprofitable. It implies slothfulness, carelessness and neglect of duty. We have a duty with our mouth to always speak sober words of grace and truth and glory to God. Idle words do not do this. The Diaglott renders it 'every pernicious word.' Pernicious, dear brethren and sisters, means highly injurious or hurtful, and we say this is nothing other than gossip or fleshly chatter—the mouth speaking, not as guided and controlled by the wisdom of the Spirit, but allowed to run loose according to the light, natural, death-bringing foolishness of the flesh. Paul speaks of this point when he says, 1 Tim. 5:13—

"And withal they learn to be IDLE, wandering about from house to house; and not only idle, but tattlers also and busybodies, SPEAKING THINGS THEY OUGHT NOT."

The lesson we learn from Christ's words is that all we say comes from the heart, and indicates the true state of our heart. If we find ourselves talking lightly and foolishly, it is an indication that our heart is light and foolish and barren of spiritual depth and wisdom. It is important then that we cultivate a good, clean, wise heart—because we shall be judged by every idle, useless, fleshly word we have spoken. David, that man of God, says in one of his Psalms—

"Search me, O God, and KNOW MY HEART; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

Saul and David. Two distinctly different men, representing two classes. A man of an evil heart, and a man "after God's Own heart"—and this is saying a lot when we consider that God's heart is perfect, good, pure and representing only righteousness and truth. As we read of the lives of these two men we cannot help but be impressed with the great difference between their hearts.

Saul, truly a man after Cain—hasty, impatient, stubborn, heady, proud, and everything that is fleshly. We see Saul now waiting for Samuel to make a burnt offering. Samuel does not come at the expected time and Saul takes it upon himself to make the burnt offering without Samuel. This very act was the beginning of his downfall. Samuel tells him that for this his kingdom shall not continue and the Lord hath sought Him a man after His Own heart. We know who this man was—yes, even David!

"TO OBEY IS BETTER THAN SACRIFICE"

A little later we find Saul disobeying God's Word again. He was definitely told to kill Amalek—the people, animals, king and all. What does Saul do? We find him sparing the best of everything, and even saving the king alive. More disobedience—a trait most displeasing to God Who MUST be obeyed. In Samuel's reprimanding Saul, we learn a good lesson of humility. We find it in 1 Sam. 15:17-19—

"And Samuel said, When thou wast little in thine own sight, the Lord anointed thee king over Israel. The Lord sent thee and said, Go and UTTERLY destroy the sinners, the Amalekites. Wherefore didst thou not obey the voice of the Lord?"

Verses 22-23, "And Samuel said, Hath the Lord as great delight in burnt offering and sacrifices as in OBEYING the voice of the Lord? To OBEY is better than sacrifice, for rebellion is as the sin of witchcraft, and STUBBORNNESS IS AS INIQUITY AND IDOLATRY."

The lesson is obvious. Samuel reminds Saul that he was little in his own sight when the Lord made him ruler over Israel. But Saul was not humble very long. He evidently could not stand honor or authority. It went to his head and he became presumptuous and took upon himself to carry out God's commands in his OWN way—something we cannot do and expect to please God. God MUST be obeyed exactly as HE commands. God told Saul what to do; Saul instead did what HE thought best. We know the miserable end of Saul.

We never find him mentioned among the faithful who will inherit eternal life. Though he was Israel's first king, the prophets have no word of praise or honorable memory for him as they so plentifully have for David. But let us turn away from the sad picture of Saul's failure, and consider his illustrious successor, David.

A MAN OF PRAYER

What a man of faith, as we find exhibited in the slaying of the great Goliath, where David stood forth with fearless trust while all Israel cowered in terror! Here was an uncircumcised Philistine defying the armies of the living God. David slays him by the power of God in Whom he placed his implicit confidence.

David was a man, as we notice in studying his life, whose trust was always in his God. David was outstandingly a MAN OF PRAYER. He sought God's counsel and guidance in all his ways. He says—

"Teach me THY way, O Lord, and lead me in a plain path . . . Thou shalt guide me with Thy counsel."

David made a practice of this all his life. We see him at Keilah. The Philistines were robbing the threshing-floors. David asks God, "Shall I go and smite the Philistines?" And the Lord answers him, "Go and smite the Philistines, and save Keilah." This case is typical of David's way of life, and is a good lesson for us to ponder. How much heartache, both now and perhaps in the day of judgment, we could avoid if we truly made this our practice, and always sought out the safe course that goes furthest in the direction of pleasing God! Our hearts usually know when we are doing this, and when we are edging in the other direction.

As we meet together to remember our Lord we ask,—How can WE cultivate the inner man within us, and put down the man of the flesh? We have compared this sin in the flesh to weeds in the garden, and the good plants to the Spirit-man. We see from the natural how the good plants have to be constantly prodded, the ground loosened around the roots to permit the soil to breathe the life-giving air, perhaps a little stick put alongside to protect it from the winds and harsh rains, an injection or two of insecticide at times to kill the harmful enemies, and a little fertilizer to stimulate growth.

Comparing all this to the spiritual, we can see a very good lesson. Our cultivation began away back as a little child. As a child we were trained to grow up as a good strong plant, to know right from wrong, and we were punished when we did wrong. After we reached maturity, we were then put on our own, the strength of the plant depending upon the training it had received.

A LESSON FOR PARENTS

Here is a lesson for parents to bring up a child in the way he should go, teaching him the fear of God. This coupled with the teaching received in the Sunday School helps a child to start life as a good plant. As we become mature and stand upon our own feet, we have this background to help us as the way becomes harder, even the path that leads Zionward.

We still have to cultivate the inner or the spiritual man, but now instead of someone else controlling the cultivating, we must prune and guide ourselves. This we can all do in many ways as followers of Jesus Christ who are always trying to copy his perfect character. We do it when we attend our classes, provided our heart and interest is truly in them. We do it when we meet each first day of the new week and listen to God's Word and partake of the emblems in remembrance of Christ.

We cultivate this inner man when we partake joyfully and thankfully of the Word of God by our daily readings which we NEED SO MUCH to counteract the things of the world around us.

We can all do well to copy the character of David, for as we read and meditate upon his Psalms we cannot help but feel that HERE is a man rightly called "a man after God's Own heart." He was a man who not only understood God's ways and commandments, but who always strived to obey them. He saw the glorious day of Christ through the eye of faith when he says, "O let the nations be glad and sing for joy."

WE WAIT IN FAITH

Today, nearly 3000 years later, we still do not yet see this happy condition upon the earth. The nations are anything but joyful. Today the world is rapidly preparing for Armageddon and the time when there shall be great distress among all the peoples of the earth.

But AFTER this is the day we all long and pray for—a day when it will be a pure joy just to be alive. Let us all heartily put our hands to the plow—together. And let us strive constantly to create a clean heart within us and cultivate the inner spiritual man so that as we stand before our Judge he may be able to say, "Well done!"

Today it is the wise brother or sister who will analyse his character, purging out the weeds of the flesh to become a good strong fruitful plant of the Lord's planting, so that at last he may be taken into the barn as the good wheat and not be cast aside as the chaff and burned. —D.C.K.

That Thy Days May Be Long

"Honor thy father and thy mother that thy day may be long upon the land which the Lord thy God giveth thee"—Ex. 20:12.

This was an individual and personal law given to the Israelites. It carried with it the blessings of a loving and merciful heavenly Father. Yet these promised conditions were not invariably the case, as numerous examples testify. The faithful always came under the same conditions of hardship which were brought about due to the wickedness of the unfaithful.

Therefore there must be a deeper and more permanent meaning to the promise enwrapped in the command. Certainly the design of the command, though directed toward the natural parents, was framed with a desire to draw men's minds to an appreciation of the loving care which is showered so liberally upon all by God.

The Mosaic law carried strict instructions concerning the education of the children in the laws of God, and the wisdom behind the laws. Its application of punishment toward stubborn and rebellious children was very severe. The point becomes clearer when we observe two occasions when parental honor was not manifested. In the case of Eli the priest, the name of God was despised through the infraction of this law.

"Thou honorest thy sons above Me, to make yourselves fat with the chiefest of all the offerings of Israel My people,—them that honor Me I will honor, and they that despise Me shall be lightly esteemed," 1 Sam. 2:29-30.

So also in the matter of the sons of Samuel. Parental respect was not in evidence, and we find it made the basis of Israel's demand for a king like unto all other nations. 1 Sam. 8:3-5-7.

That this law carried far greater meaning than a natural possession of the land is seen by its repetition in the New Testament (Eph. 6:2-3), "Honor thy father and mother; which is the first commandment with PROMISE; that it may be well with thee, and thou mayest live long on the earth."

"THE REST THAT REMAINETH"

The writer to the Hebrews, chap. 4, shows that the CONDITIONAL possession of the land of Canaan under Joshua was NOT the ultimate object of the Creator as a Rest for His servants. If this had been the case certainly it would have been a fulfilment of the promise to the fathers and all those who died before would have had no part therein. But the Gospel was contained in the details of the Law for

those who had eyes to see. The greater proportion did not discern the import of these things, and the Word did not profit them because it was not mixed with faith.

"For if Joshua had given them rest then would God not afterward have spoken of ANOTHER day. There REMAINETH therefore a Rest to the people of God," (v. 8).

The children of Israel were mainly concerned with the TEMPORAL possession of the land. Their minds had not risen to the full import of the Law, which was designed to bring forth honor to God's name, by faith in His saving plan. This was the main object in their selection as a people for God, that they should witness to love and mercy of God. Their possession of the land was only a SECONDARY consideration, and incidental to the overall picture. THIS must have been the thing which was a consolation to Moses as he went up to the heights of Nebo, to view the land which he was not permitted to enter. In his mind would be that "first command with promise" and its glorious future fulfilment—

"Honor thy Father, that thy days may be long in THE LAND." —E.F.H.

Los Angeles 'Man Mortal' Debate

INSTALMENT 15

Bro. Aue's 9th Address (Opening Speech, 5th Night)

In continuation of the affirmative, my witnesses—those stalwart Bible characters of Old and New Testament times, men inspired of God—are undaunted and unmoved in their testimony that man is mortal and destined to die, and that in death man is unconscious, awaiting the day of resurrection—a resurrection that will affect the righteous and the unrighteous, a resurrection to the Judgment-seat to receive their reward—some everlasting life, some everlasting contempt. And my witnesses give evidence that man is only a BEING while he lives.

Mr. Wilson referred to Matt. 22:32—

"I am the God of Abraham and the God of Jacob; God is not the God of the dead but of the living."

Mr. Wilson contends that God cannot be the God of the living, cannot be the God of Abraham, Isaac and Jacob, if these dead ceased to exist consciously. If so, says Mr. Wilson, then God ceased to be their God. But let us consider this scriptural phrase: "not the God of the dead but of the living." We shall see that instead of SUPPORTING the immortality of the soul, it establishes the OPPOSITE—the existence of a class of "the dead" as well as a class of "the living." Can't you see that, Mr. Wilson? You are trying to prove that ALL are living!

PROVING THE RESURRECTION

This Scripture has no reference to "the dead" in a MORAL sense. It excludes this because Jesus definitely speaks of the resurrection of DEAD BODIES from the ground (see v. 31). The Sadducees denied the resurrection. That is the basis of the incident. Jesus is PROVING THE RESURRECTION by quoting Moses—"I (God) am the God of Abraham, of Isaac, and of Jacob."

How did Jesus prove the resurrection from this statement? By maintaining that God was not the God of the dead who perish with the same fate as the beasts (Psa. 49:20), but the God of those who hope for eternal life through RESURRECTION. By God calling Himself the God of these men who were dead, Jesus reasoned that God intends to RAISE THEM from the grave, on the principle that "God calleth those things which be not (but ARE TO BE) as though they were" (Rom. 4:17).

The Sadducees saw the point of Jesus' reasoning and were put to silence. But if Mr. Wilson contends that the statement, "God is not the God of the dead but of the living" means that Abraham, Isaac and Jacob are NOW alive, then Christ's reasoning for the resurrection of the dead (which he and all Scripture place at the "last day" when he returns) is destroyed. In so doing, Mr. Wilson opposes Christ. Christ's reasoning requires that these three men shall be dead at some time, in order to be the subjects of a resurrection FROM the dead.

THE FLESH THINKS

Last Friday night Mr. Wilson suddenly switched from the negative to the affirmative and threw at us a score of passages in rapid-fire succession. He made no attempt to confute our proof that: THE FLESH THINKS. The flesh of animals thinks and so much more the flesh of man thinks, and with greater knowledge is responsible to God.

We showed (John 10) that Christ testified that SHEEP know their master's voice, and also (Isa. 1) the OX knoweth his owner and the ASS his master's crib. Mr. Wilson completely evaded reference for the 4th time to Josh. 11:11. Souls, says Mr. Wilson, are immortal—thus they CANNOT be "smitten, utterly destroyed, not any left to breathe." We want to hear from Mr. Wilson about immortal souls being smitten and utterly destroyed.

Job 19:25-26 is a very interesting scriptural passage. Mr. Wilson claims that with God we are spirit. Here it says—

"Though after my skin, worms destroy this body, yet in my flesh shall I see God."

This disproves Mr. Wilson's claim. A spirit, says Mr. Wilson, has no flesh. Yet Job said, "In my flesh shall I see God." Mr. Wilson must clear up these points or he forfeits the debate.

And we are very disappointed that again Mr. Wilson completely avoided telling us if God is a BEING, a PERSON. And also whether the ANGELS are SPIRIT-BEINGS, visible or invisible, mortal or immortal, "material" or "immaterial."

"RECEIVE MY SPIRIT"

Mr. Wilson made reference to Stephen's dying prayer (Acts 7:59), "Lord Jesus, receive my spirit." This does not mean that Stephen expected the Lord to receive his immortal soul. Stephen's "spirit" or "breath of life" was not himself. It required spirit, soul and body to make Stephen. According to the Scriptures, Stephen's "spirit" was the principle or energy that gave him life, the same as it gives all other men and animals life.

This principle does not constitute the man or animal. This principle or energy is that which they make USE of, and as long as they are able to make use of it and retain it they have BEING. When they no longer utilize the "breath of life" (the spirit) they no longer have BEING. Stephen's SPIRIT was not Stephen HIMSELF, though it was ESSENTIAL TO STEPHEN'S EXISTENCE. (THERE is the point in his prayer.) When this "breath of life," this life-principle, emanating from God, is withdrawn, it reverts to its original Source and Owner—God—and the created being returns to its original elements. "The body returns to dust again and the spirit (breath) returns to God Who gave it" (Eccl. 12:7).

Why was Stephen so anxious about his spirit in this sense? Because Stephen looked forward to a renewing of LIFE and EXISTENCE at the resurrection. This was his hope. So, when he came to die, he in faith entrusted his LIFE to the keeping of the Savior—the Lord—until that day.

And the narrative adds: "He fell asleep." If you, Mr. Wilson, wish to say that the "he" refers to the spirit, then this would prove that the spirit "fell asleep," or DIED.

A PERPETUAL SLEEP

Mr. Wilson tried vainly to throw off his pun about Jer. 51:39-57, involving the words "drunken" and "spirit." Mr. Wilson framed those phrases which shocked us so much. We pointed that this was figurative of "wrath" or "madness," as in Rev. 17:6 and 18:3, and then immediately to our surprise Mr. Wilson turned around and agreed with us.

But the last part—"sleep a perpetual sleep and not awake"—does not apply to death, says Mr. Wilson. Well, we say it DOES clearly apply to death, and only Mr. Wilson's theories prevent him from recognizing that. This perpetual sleep—DEATH—not only affects the system of the Babylonians, but all their MEN as well— "her princes, her wise men, her rulers, her captains, her mighty men, etc." When a man "sleeps a perpetual sleep" and does "not awake," what ELSE can it be but death?

The phrase, "fell asleep," is a true and beautiful expression of those in Christ dying. We ourselves do not know what dying is by experience. The nearest we know to it is natural sleep—sound sleep, no dreams. We may sleep 5 minutes or 5 hours—but that time has been lost to us. So it is with death. Our next conscious moment will be the resurrection. In the grave a span of 1000 years will be as the next conscious moment. Death in Scripture is often illustrated in figure by sleep. In speaking of the dead in Dan. 12:2, it says "Many that SLEEP IN THE DUST shall awake."

Jesus used this very illustration in reference to the death of Lazarus (John 11:11). He told his disciples, "Our friend Lazarus SLEEPETH: but I go that I may AWAKE him out of sleep." "Then said his disciples, Lord, if he sleep he shall do well. Howbeit, Jesus spake of his death, but they thought that he had spoken of taking a rest in sleep. Then said Jesus unto them plainly (so that they would know), "LAZARUS IS DEAD."

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

"We are not at liberty to relax the appointments of God. The exercise of "charity" must be confined to our OWN affairs"— R..R..

"A Mind to Work"

When Nehemiah arrived at Jerusalem and viewed the ruins and made known his plans to the remnant and told them of the king's good favor toward him, the people responded with what is really the keynote of the lesson recorded for our benefit in this book of Nehemiah (2:18)—

"Let us RISE UP AND BUILD! So they strengthened their hands for this good work."

A simple, but inspiring, phrase. A motto full of meaning and purpose. "Let us rise up and build!" How many times we have heard the brethren say, "There is much work to be done!" Each of us is aware of how this exhortation applies to us. We know of much building to be done, and WE ourselves know whether or not we are busily engaged in doing it.

There is the building up of our ecclesia, both by strengthening the hands of our brethren and sisters and by teaching the Truth of God's Word to others. There is the building up of our own characters—workmen that need not be ashamed, vessels unto honor, sanctified and meet for the Master's use, PREPARED unto every good work.

For we are striving to become members of the new Temple, built up into an eternal, spiritual House. Our labor in the service of the Truth is limited only by our own desire—there is always much

work to do. So let this be our motto, let us strengthen our hands for the work of the Lord, and—"Let us rise up and build!"

ADVERSARIES

There were adversaries to the work then—those who mocked and despised. But there will always be adversaries before those who would work in the service of the Lord. There are many ways that our work can be hindered and even stopped—the cares of life, the engrossments of business, or the allurements of pleasure. These are adversaries. Our desire must remain keen, our determination must be kept strong, even as Nehemiah answered his adversaries (2:20)—

"The God of heaven, HE will prosper us. Therefore we His servants WILL arise and build!"

Chapter 3 is a record of those who labored in the work. In chap. 4 Nehemiah again makes mention of their enemies who sought to hinder and stop the work, resorting even to ridicule in an effort to weaken the morale of the builders. But God was with them and continued to prosper their efforts, and v. 6 records—

"So we built the wall, and all the wall was joined together unto the half thereof, for the people had a MIND TO WORK."

In spite of all the attempts of their adversaries, the work was finished—because the people had a MIND TO WORK. They had ambition, desire and zeal that were prompted by a knowledge of the ultimate reward for faithful and obedient service. This desire and zeal must be encouraged and developed. It does not usually come naturally to anyone of us, but it is ESSENTIAL if our work in the Truth is to prosper and progress.

A mind to work! Brethren and sisters, this is something we should pray for, something we should earnestly desire. It is the difference between going forward and slipping back. We all experience periods in our lives when our zeal for the work of the Truth is great, and we could eagerly labor long and hard; and other periods when our zeal is not so keen, our desire not strong enough to stimulate the building of which we are capable.

"WITH ALL THY HEART"

A mind to work! Lord, increase our zeal, our ambition to do Thy work, our desire to be engaged in Thy service at all times! Our labors are much easier—far less of a burden—if we have our HEART in what we are doing. And our hearts WILL be in our work if we even keep before our minds a clear vision of the great reward in store and the promised friendship and fellowship of our loving Elder Brother.

How diligently we are apt to plunge into the most gruelling task around the house, or at our daily work—all for the hope of mere TEMPORAL gain or benefit! Any work becomes increasingly more difficult if we do not have our heart in it. And when it comes to preaching the Truth, either our zeal is keen and alive, our whole heart in the work—or we labor in vain without results, and our efforts are soon stopped.

THIS remnant would NOT be stopped by their adversaries, for the godly Nehemiah had stirred them up. Their desire was intense, they had a MIND TO WORK, and the good results were achieved.

—R.A.S.

Notes from Bro. Thomas' Journeys

King William (Va.), Feb., 1851—We are taught by the Lord that when we have done all, we are (to him) unprofitable servants. But we want to know what special obligation is there upon US to labor thus in the Truth to the neglect of all our worldly interests, and for others to do literally nothing? We speak to those who acknowledge that what we set forward IS God's truth.

Are not THEIR obligations to that truth as weighty and binding as ours? Or have they received a dispensation permitting them to mind earthly things and to forbear to energize themselves in the service of the Truth? We have proved the unselfish character of our labors by the self-denial of the past 17 years of our life which is known to all.

We therefore feel at liberty to exhort others not to labor so hard for the meat which perishes, but to do something to help along the Truth they profess in their day and generation. Let them compare what they do for the Truth with what we have done, and then say how their doings will be estimated when they stand at the tribunal of Christ.

When Jesus purchased them with his own blood, he purchased ALSO all that they call their "own." So that in being united to his name by baptism they assume the position of stewards, and as such will have to give an account to him of how they have used HIS property, whether they have bestowed it upon their own lusts and their fleshly kin, or have appropriated it to the promotion of his Truth and righteousness among men.

Let them think on this. Covetousness is as deadly a sin as drunkenness or adultery, and "they who practice these things shall not inherit the Kingdom of God" (1 Cor. 6: 9-10).

"Lithos"

As we frequently focus our thoughts on the stability and rocklike character of God's purposes, it may perhaps help us a little if we take our thoughts to the consideration of the Greek word "lithos" (stone), which—with its companion in the same language "grapho"—has given us our English word "lithograph."

"Grapho" means to write, or to reproduce by mechanical action upon a material substance a form that has been conceived in the mind. There is, therefore, a pleasing utility in a suitable stone when rightly treated, to communicate knowledge to appreciative observers.

THE DIVINE LITHOGRAPH

We can see a spiritual parallel in this. Impressions were transferred from the Divine Mind to Peter ("petros"—also meaning a stone), the prepared stone upon which these impressions were to be made visible to the world; and at the initial pentecostal exhibition we have recorded a remarkable international success in transferring these impressions, by a "litho-graphic" process, to the receptive minds of Peter's audience.

While, however, we value this account of Peter's success with his ten talents, let us not allow the Divine impressions on our OWN minds to grow faint, for we have equal responsibility with our one talent to reproduce the picture faithfully—for Peter himself reminds us that we are "living stones" (1 Pet. 2:4-5).

It matters not that the world despises us—they set at naught the "Chief Stone" (Acts 4:11)—but THIS Stone will hold the highest place of honor when THEY have all perished.

"COMMON" STONES and "SPECIAL" STONES

Here is a further lesson. The Greek word "lithos" has two meanings (1) an ORDINARY stone (always treated grammatically as masculine and taking the masculine article "ho"), and (2) a jewel a precious stone, a SPECIAL stone (treated as feminine and taking the feminine article "he").

This takes our minds at once to the wisdom and love of our Father as expressed in His perfect creation, in which He combines beauty with utility. By nature we are all stones of the "masculine" type—natural, common stones—useful to the world perhaps, but with no beauty to make us "feminine" until we learn to "worship the Lord in the beauty of HOLINESS" (There is no other beauty than holiness).

This transforms us from common to SPECIAL stones, and from this time we become "feminine" as the betrothed bride of Christ. If we survive the trial "when He makes up His jewels," we shall hear the verdict, "THEY ARE MINE, saith the Lord." —H.S.S.

A Chaste Virgin

Paul styles the baptized believers in Corinth, "An epistle of Christ, written not with ink, but written with the Spirit of the Living God." To come in the obedience of faith to the knowledge of God in Christ-manifestation is to be known and acknowledged of Him. In Eph. 3:17, Paul tells us that Christ "dwells in the heart of the believer by faith" and we know that by the same principle the believer is in Christ's heart. Christ in the believer and the believer in Christ, and Christ in God, and therefore the believer "in God the Father and in the Lord Jesus Christ."

THE MIND OF GOD

The mentality of God was, through the power of the Word, impressed upon the Corinthians' hearts so that they became part of His thoughts; and while He was written upon their memory, they also were written upon His. Faith and obedience brought the Corinthians, and it also brings us, into that blessed group that may participate in the wonderful privilege of approaching the Father in and through a merciful and loving High Priest, and BE HEARD. Faith and obedience also bring us into that blessed group which are included and covered by the prayers of the Son of God who, when appealing to the Father in John 17, says,

"I pray for them: I pray not for the world, but for them which Thou hast given me: for they are Thine. And all mine are Thine, and Thine are mine; and I am glorified in them. Holy Father, keep through Thine own name those whom Thou has given me that they may become one, as we are."

Christ plainly says that he does not pray for the world; he prays for them only who have been chosen, have been called, and have SEPARATED THEMSELVES from the world. Writing to this little group in Corinth, Paul told them they were to be "The epistle of Christ, known and read of all men." As men look to and read the written epistle of Paul and others, so also did they in Paul's day look to those who were duly constituted the epistle of Christ. My brethren and sisters, if the ecclesia at CORINTH were an epistle of Christ, the medium through which the Spirit worked in Paul's day and to which all men looked, what about the ecclesia HERE TODAY, and all other ecclesias of the Living God? This question presents a very serious thought and reminds us of our grave responsibility. We ask ourselves this question, "If the unbeliever who comes in among us or in contact with us is to be impressed with the impression of Christ, what should be the manner of our conversation and walk of life?"

WORKERS TOGETHER WITH GOD

Paul two or three times in these epistles to his brethren and sisters refers to them as laborers working together with God. What a grand thought! What a stimulating incentive for them and us! If we consider ourselves to be working with God, constituents of His epistle to this city, to be known and read of all men, then we do well to examine ourselves and to consider our walk and conversation.

And not only does the unbeliever look to us and our walk and manner of conversation, but brethren and sisters of other ecclesias also look to us, and we to them, and this is very important. But above all let us ever remember that He who has called us to be a part of His epistle is ever looking down upon us and He is able to search the heart. May we with His help labor sincerely and ardently that we may form an ecclesia after that pattern Paul labored so hard to make the ecclesia at Corinth into as outlined in chapter 11:

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

Paul likened the little body of believers to a woman, a bride elect, waiting for the day when she should meet her husband. He was anxious that they might be presented in all the purity of their original espousal when they were purified and sanctified by the washing of water by the Word as he brings out in Eph. 5. He was desirous that they may be presented a "glorious church, not having spot or wrinkle or any such thing, but holy and without blemish." He was anxious that they might form a part of that glorious happy throng of whom we read in Rev. 14:1,

"And I looked and lo, a Lamb stood on the mount Sion, and with him 144,000 having his Father's name written in their foreheads. These are they which were not defiled with women: for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men being the first fruits unto God and to the Lamb. And in their mouth was found NO GUILE: for they are WITHOUT FAULT before the throne of God."

If Paul were here this morning, what would he be doing? I am sure he would be exhorting us along the following lines. Appealing to the believers at Thessalonica, he said: "And ye know how we charged every one of you as a father doth his children, that ye walk worthy of God who hath called you unto His kingdom and glory." Knowing human nature as Paul did, of its temptations, trials, and weakness, if Paul were in our place, I am sure he would be charging us to "walk worthy of God" and he would be doing it CONSTANTLY.

"NIGHT AND DAY WITH TEARS"

Paul would never be satisfied to merely lay down our duty as brethren and sisters of Christ, then take it for granted we would go on from there. No, that would never do. Examples left on record for our guidance in the ways of righteousness show us how Paul worked. Taking the Ephesians for an example, in Acts 20, "Ye know from the first day I came into Asia, after what manner I have been with you at all seasons. Therefore, watch and remember that by the space of three years I CEASED NOT to warn every one of you NIGHT AND DAY with tears."

What did Paul tell Timothy, and others, to do after him? "Be instant in season and out of season, reprove, rebuke, exhort, with all long suffering and doctrine," (2 Tim. 4:2). And to Titus he said, "I will that thou affirm these things CONSTANTLY," (Tit. 3:8). If Paul would so exhort his brethren and sisters of 1900 years ago. what would he say to us who live in this late day, when from the signs of the times we know we are on the very verge of the setting up of that Kingdom and the establishing of that glory to which you and I have in God's great love been called? Do we appreciate our blessed and holy position? We wonder if we realize, as Paul did, our grave responsibility. Do we

understand the sad and fearful outlook for us if we fail in our responsibility individually, or as an ecclesia?

CONSIDER ISRAEL

Let us consider Israel for a moment. Israel was called and chosen of God. **So are we.** Israel pledged themselves to honor and obey God. **So did we** at baptism and other times. Israel was especially blessed by God. **So are we**—very much so. Israel rejected God. **Will we?** Israel suffered terrible destruction in the wilderness and elsewhere. **Shall we?** We said in the beginning that we feel a consideration of the Epistles to the Corinthians should help us. May such be the case and may God help us and may we help each other.

Let us not be discouraged, no, not one, but let us remember David, Peter, and others, and let us press on, fighting the good fight of faith. Let us who have received the call to come out and be separate, do our best. Let us who have been called from darkness, superstition, and death, rejoice in our calling. Ours is a glorious heritage, a priceless gem. Therefore let us labor together to form an epistle of Christ like unto that which Paul labored to obtain, one which may be presented as a chaste virgin to Christ—a glorious church—without wrinkle, spot or blemish. —E.S.

"The world is without God. They are very busy, most of them, and tolerably honest and neighbourly, but 'God is not in all their thoughts.' They therefore 'lie in wickedness' according to the scriptural standard, which is the only standard in vogue with spiritual men"—R. R.

One Hundred Years Ago

From "Herald of the Kingdom," February, 1831

When we last addressed the reader we were confined to our room and to a bed of sickness. We left it about 4 days after; in 2 more we ventured out in the garden for a few minutes; and the day but one afterwards we were wending our way on a journey of 25 miles to attend an appointment.

We expected to meet 2 or 3 brethren at the meetings who would take upon themselves the labor of formally addressing the people, while we should have nothing else to do but prove by our presence our willingness to speak to them, but our inability from extreme weakness to do it. Our dismay was considerable, however, when we found that they had not arrived, and that the work of faith and labor of love must be performed by us alone.

Difficulties which cannot be avoided must be met and overcome. It is bad policy to make appointments and not fulfil them. We therefore determined to do what we could, and to try to discourse even if we had to come to an abrupt and speedy conclusion.

The first appointment was a 3-day meeting at Acquinton. Following the example of Jesus (not being able to stand), we "sat down and taught the people." At first our friends did not think we should be able to hold out 15 minutes. But, though weak in body, the subject itself was an inspiration, and to our own surprise we spoke with comparative ease on the Representative Men of the prophetic word for upwards of 2 hours.

Encouraged by our success in this effort, we did not doubt but we should be able to get along from day to day as the appointed times came round. We were strengthened by the consideration that "Sufficient unto the day is the evil thereof," so that it was quite unnecessary to assume the evil of many days and lay it all upon one.

We spoke at Acquinton on 3 successive days, 2 days after at a schoolhouse, and on Sat. and Sun. at West Point. At all these meetings together, we spoke about 12½ hours on things pertaining to

the Kingdom of God and the Name of Jesus Christ, and instead of increasing our debility we actually recruited our physical energy every day. In our own person, then, we have proved that the Truth is an inspiration which gives health to the soul, through which it operates nothing but good to the outward man.

Milton and the Truth

It is interesting that Milton, though incurably steeped in many of the superstitions of the apostasy, in his Bible studies "discovered" and gave expression to several of the main truths of the Scriptures.

In his "Prelatical Episcopacy," he strongly condemns the Papacy and all its pretensions. He quotes Polycarp, Ignatius and others to prove that the Roman Church had no right nor scriptural ground for establishing what he calls the "Prelatry," that is, the priesthood. He saw clearly that the "bishops" of New Testament and early Christian times were servants appointed by the ecclesias, and very different from the exalted potentates of later corrupt times.

MORTALITY AND BAPTISM

In several of his writings he refers to the mortality of man, and exhibits a belief in conditional (not inherent) immortality. Baptism he understood to be immersion, as it truly is, and he was subject to this himself.

It seems strange that such a man could produce such a garbled, tradition-ridden fantasy as "Paradise Lost," but this odd mixture of truth and error seems always in evidence in the centuries since the apostolic testimony came to an end. In his "Civil Power in Ecclesiastical Causes" he says—

"Two things there be which have ever been found working much mischief to the church of God and the advancement of truth: (1) FORCE on one side restraining (persecuting) and (2) HIRE on the other side corrupting."

How true! Evil came often by compromise to allay persecution, and false doctrine by motives of personal profit. "We can have no other ground of religion but the Scriptures," he declared, in opposition to the pretensions of papal authority. In his "Hirelings" we find—

"The first preachers were unlearned men: their authority was the Scriptures . . . The Scriptures are plain and easy to the poorest . . . Hence we may conclude that logic, natural philosophy, ethics or mathematics are certainly not necessary to the attainment of Christian knowledge . . . Why should men sit at the feet of a pulpited 'divine'? . . . Ministers scorn tradesmen, like the Waldenses, who preach the Gospel at their own charges. They count it a reproach."

When men begin to question the established institutions, and give independent attention to the Scriptures, they are bound to stumble upon much of the Truth, like Luther and Milton, but how few will go the WHOLE way in their break with traditions and the mind of the flesh!

We may therefore glean quite a few lessons from contemplating the dilemmas into which Milton came through his attempts to reconcile Truth and Error, and how in many ways he saw further than his contemporaries when the Bible was made an open book for the people by Henry VIII and his successors. The Bible became regularly read in the years that followed. God had "people in the city" (Acts 18:10). And so at last it came to us of the latter days. —G.H.D.

"We may deceive ourselves as regards our standing towards God if we content ourselves with a mere technical compliance with the instructions of God" —R. R.

Correspondence

To our dear bre. and sis. all over the world. Greetings in Christ. As I, by the mercy of our Heavenly Father, have almost regained my normal health, I take this opportunity of thanking the bre. and sis. for their words of comfort and cheer. I am glad that many have not forgotten that we are commanded to "Forget not to communicate." These letters were not only enjoyed by my sister-wife and myself, but were read by almost every bro. and sis. in our ecclesia and gave comfort to all.

I would like to make a few remarks to our young brethren and sisters.

1 Pet. 5: 8 — Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour."

It would take volumes to fully show this "old man" up, so we could know him at a glance. I have been in battle with him 50 years next month; and as many times as he has gotten the best of me, I should know some of his tricks.

Every subject should start at the beginning, so we recall that at the first he made a very bad blunder by differing with God. I have heard people say, "God must have seen something good in me and this was the reason he called me," not knowing that a thought like this is in positive contradiction to God, for God reveals that "In the flesh dwells NO GOOD THING." Again —

"The fleshly mind is not subject to the law of God, neither indeed can be" (Rom. 8:7).

"The heart is deceitful above all things, and desperately wicked" (Jer. 17:9).

Well, then what about the "GOOD soil" that Jesus speaks of in his parable? Well, God has given this old wicked outfit a mind that can receive or reject, also ears to hear and eyes to see, a mind to understand, so that when the Word of the Kingdom enters his ears, being powerful it fertilizes the soil or has power to MAKE good soil, if the soil is not hard and stony. So with God's viewpoint in mind **we can give HIM** all the glory.

"Well, bro. Wolfe, how is this old man so dangerous?" Because he is ever-present. Just watch him as we quote a command: —

"Present your bodies a living sacrifice, holy, acceptable unto God" (Rom. 12:1).

What does this wicked old man say? "God didn't mean that like it sounds. God knows we can't do that and make a living."

Well, if God didn't mean that, what DID He mean?

"Oh, He just meant to meditate a few minutes a day."

"Weil," says the NEW man, "if God did not mean THAT, then He did not mean it when he said He would set up the Kingdom and reward the faithful."

So it is with every command, but God has given us a light to walk by and has said —

"Not the HEARERS of the law are justified, but the DOERS" (Rom. 2:13).

Here are a few things that require special attention. First, be sure we are "pure in doctrine." Then: virtue, knowledge, temperance, patience, godliness and charity. Now, these things must not only

be IN us, but must ABOUND (2 Pet. 1:8) — that is, they must be like an artesian well that overflows DAY and NIGHT. For if they do not abound, says Peter, we are blind.

And do not forget that Christ-like spirit must be there in all lowliness, meekness, gentleness, brotherly-kindness and love, as the apostle says.

"Brethren, give DILIGENCE to make your calling and election sure: for IF ye DO these things, ye shall never fail, for an entrance shall be administered unto you abundantly into the Kingdom."

I would appreciate very much to have letters from every brother and sister that is still alive in the Truth. With love in the bonds of the Gospel, your brother,

— S. S. Wolfe, 1704 Ave. J, Lampasas, Texas.

Ecclesial News

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

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

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

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

We are encouraged to be able to report the immersion, on Feb. 10, of Mr. and Mrs. JAMES PARRISH. They first learned of the Truth through our ads in the paper, and wrote for Christendom Astray which was read through several times, resulting—together with the visits of the brethren—in a conviction and acceptance of the Truth. They live 20 miles away, and bro. Parrish is not at all well, but we hope and believe it will be possible to make arrangements for their regular attendance at the meetings.

The following have visited us: bro. and sis. W. Robinson (Brantford); bro. R. Simpson, and sis. Margaret Styles (Toronto).

—G. V. Growcott (rec. bro.)

* * *

GLENDALE, Cal.—5105 Hermosa, cor. Colorado Blvd., Eagle Rock (P. O. —Bx 66, Los Angeles 42)—Bib. Sch. Sun. 9:30 a.m.; Breaking Bread 11; Lecture 7 p.m.; Thur. Class 7:45 p.m., home of b. & s. D. Warrender, 616 S. Sierra Bonita, Pasadena.

How true are the words of the hymn we sing, "Time and change are busy ever, man decays and ages move!" We see all about us signs of the ending of this age (the Gentile Age). The nations are groping in thick darkness and see no way out. Let us of the Household of Faith remember that before the Israelites were delivered from Egypt, ". . . there was a thick darkness in all the land of Egypt 3 days—but all the children of Israel had light in their dwellings" (Ex. 10:22-23). Surely we who are called out as spiritual Israel should "walk as children of LIGHT" (Eph. 5:8).

On Nov. 5, 1950, sis. Mary Grafton fell asleep. She was 92 years of age. On Nov. 28, sis. Anna Heller fell asleep at the age of 75.

We rejoice that the Lord is still taking out of the Gentiles a people for His Name. On Dec. 13, 1950, MARGUERITE BOTELHO put on the Saving Name in baptism. On Jan. 11, 1951, sis. Botelho's husband, ANTONIO BOTELHO took on the Name and service of Christ by being baptised.

Bro. Douglas S. Blackwell was received into fellowship on Dec. 3, 1950, after an interview. He formerly was of another fellowship in Toronto, Can.

Bro. Donald Brinkerhoff and sis. Barbara Martin were married on Nov. 21, 1950.

We held our annual S. S. program on Dec. 17; about 300 enjoyed the day together.

Interest is being shown in our radio program on Sun. morning from 8:15 to 8:30, from a Pasadena station. Many are hearing the Gospel who never heard it before. Some have sent in for books, so we are encouraged to continue.

—J. H. Lloyd (asst. rec. bro.). 3020 Henrietta, La Cresenta, Cal.
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HAMILTON, Ont., Can.—Crescent Hall, 63 King St. W.—Sunday 11 a.m., 7 p.m.; Wed. 8 p.m.

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

HOUSTON, Tex.—8008 Junius St.—S. S. 10 a.m.; Breaking of Bread 11; Public Lecture 7:30 p.m.; Thurs. Eureka Class 7:30 p.m.

The Ecclesia all realize that there was error at the time of the separation of the Houston Ecclesia. We all feel that this has been corrected to the best of our mortal ability and are happy to say that all are re-united together in the bonds of love and peace.

Approved by:

Brethren:

W. T. Hunt
H. F. Lucas
Chas. W. Banta
Bob Carney
Chas. C. Bearden
Kenneth Bearden
Troy Bearden
C. R. Barber
E. W. Banta
Joe Burkett
Glenn Garnand
H. R. Johnson
Joseph O. Banta
H. M. Lucas
H. C. Caldwell
Elvin Pauley
W. R. Lucas
Elson Frisbie
John F. Packer
Duane Lucas

Sisters:

C. R. Barber
Myrtle Packer
Mildred Banta
Vivian Lucas
Teenie Carney
Thelma Garnand
W. T. Hunt
Eva Banta
Jaxene Burkett
Hallie Smith
Opal Harrington
Maurine Caldwell
Juanita Frisbie
Helen Pauley
Frances Bearden
Rhoda Armstrong
Ellen Johnson
Stella Audas
W. R. Lucas

(100% of Houston Membership)

We know the Brotherhood will rejoice with us in this reconciliation and will unite with us in our prayer for the future, for we in all submission have put our trust in Him and in the mercy of our

Lord Jesus "who is able to keep us from falling and to present us faultless before the presence of his glory with exceeding joy."

It is with much pleasure and humble thanksgiving that we report that the following have entered into the bonds of the Everlasting Covenant: ELVIN PAULEY and HELEN PAULEY, June 4, 1950; H. M. BOSTICK (West Lake, La.), Oct. 20, 1950; and GERALDINE SHAFER (Denver, Colo.). It is our prayer that these may, in the love and mercy of our Heavenly Father, run the race with patience and continue steadfast unto the end.

On Jan. 21, 1951, bro. John Osborne and sis. Geraldine Shafer, of Denver, were united in marriage "in the Lord," in accordance with divine command. Bro. Osborne is son of sis. Icle Osborne, nephew of sis. Ethel Hoage, and grandson of sis. Mary Lemmon (all of Denver). We pray that they may be a great help and comfort to each other in the glorious race for Eternal Life in the Kingdom of God.

We are happy to report that bro. and sis. Glen Garnaud have returned to Houston from Floresville.

We have welcomed around the Table of the Lord the following visitors: bro. and sis. S. S. Wolfe, bro. and sis. Erby Wolfe, bro. and sis. Wayne Wolfe, and sis. Winnie Carroll (all of Lampasas); also bro. and sis. John Osborne (Denver).

—Chas. Banta (rec. bro.).

* * *

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

LETHBRIDGE, Alta., 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.

MELBOURNE, Australia

It is with great pleasure we write to say we had a visit from sis. A. M. Nicholson (Manchester, Eng.), who is on a visit to Australia. Having very few visitors, we were indeed glad of her stay in Melbourne while her ship coaled and cleared up at this port. It was for two Sundays. We enjoyed her company at the Breaking of Bread.

Our conversations on the Truth were in themselves exhortations in encouraging and building up and strengthening each other in our pilgrimage through this troubled world. Yes, truly we realize the return of our Lord and Master is not far off. The Signs of these times are a knocking at the door, warning us to be ready for the thief-like advent of the King over all the earth.

When we ponder over Christ's revelation to John in Patmos concerning the state of his nominal Household during the period of his absence, we realize with sadness that the state of it today is "Laodicean" — the slackness illustrated by the parable of the 10 virgins and our Master's own words, "Shall he find faith in the earth?"

We are thankful and appreciate the correspondence of the brethren and sisters. Letters are always very welcome from fellow-pilgrims throughout the world. We realize we are in the last days of Gentile times when we review our past long pilgrimage (since March, 1884).

From the Ecclesial News also we receive comfort and exhortation, being brought closer together by the workings and fraternal gatherings of the various ecclesias. We keep watching for his Coming—knowing that it may be at the cock-crowing or as the sun is setting when The Sun of Righteousness shall come to bring his Kingdom. May we be found worthy in that day.

—James Hughes.

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

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

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 a visit from bro. J. Doust (Winchmore Hill) on Dec. 31. Our bro. gave us the word of exhortation and also lectured in the evening on a very topical subject: "World wide Peace—When?" Although advertised in the local papers, only one stranger was present

—D. M. Williams (rec. bro.)

* * *

PLYMOUTH, Eng.—O. F. Hall, 148 Union St.—Breaking Bread 11 a.m.; Lecture 6:30 p.m.; Bib. Class Thurs. 7:30 p.m.

Since we last sent Ecclesial News, we have had a number of gains and losses. Gains by immersion have been: Sept. 10, 1948 —MRS. BEATRICE DOWN (formerly Baptist); Jan. 31, 1949— JOHN E. BRYAN, son of our sis. Bryan, and a S. S. scholar; Jan. 24, 1950 — SYLVIA M. BROWN, daughter of bro. and sis. H. A. Brown, and RUTH S. NICHOLLS, daughter of bro. and sis. H. R. Nicholls, both scholars from our S. S.; Feb. 25, 1950— PAMELA M. GORDDARD, another scholar; May 12, 1950— JAMES HILL (formerly Baptist).

By transfer we have, gained bro. P. T. Mitchell, who joined us from another fellowship on May 7, 1950, having expressed himself in agreement with us on the principles for which we stand.

We mourn the loss, by death, of bro. John Hodge, after a pilgrimage of over 40 years, some 30 of which were spent as an active member of this ecclesia. He fell asleep in London on Aug. 14, 1949, and was laid to rest at Croydon where he awaits the call of the Master to "Come forth."

On Apr. 2, 1950, we had to withdraw fellowship from bro. E. Light and sis. M. Bryan for contracting a marriage of a nature which is scripturally forbidden.

On Jan. 7, 1951, we had to pass a vote of withdrawal from sis. G. B. Fraser, for many years a member of this ecclesia, for joining a meeting not in fellowship and giving no reason for having done so. We understand that bro. J. Widger of Tavistock, formerly of the Berean fellowship, has joined the same meeting.

On Sept. 2, 1950, bro. F. J. Nicholls and sis. J. Kenton were united in marriage. They have our best wishes for their happiness in their new relationship as they journey Zionward together. We regret having lost their membership as they have, for convenience, joined the ecclesia at St. Albans near which they are living.

—H. R. Nichols (asst. rec. bro.) 323 Old Laira Rd.

* * *

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

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

WORCESTER, Mass.—Grandview Hall, 21 Grandview Ave.—S. S. 10 a.m.; Breaking Bread 11.

We held our annual S. S. Entertainment on Dec. 17. There were a good number of the brethren and sisters from Boston and their children, which helped to make the day one of rejoicing for young and old together.

It is a great pleasure to hear the little ones recite their pieces and to see the knowledge they have at this tender age of the things pertaining to the Master and his establishment of the Kingdom on the earth. Bro. Prentice, asst. S. S. supt, gave the address which we believe was very timely and beneficial to all.

Dinner was at 1:30, with the entertainment starting at 3:30. The children of the bre. and sis. from Boston assisted by reciting the pieces to be given at their entertainment on Dec. 31. Distribution of prizes to the scholars for marks received during the year ended the activities, and everyone expressed their mind that an enjoyable and profitable day had been spent.

The bre. and sisters from Boston were: bro. R. Wilson, sis. Willey, sis. Esther Wilson, bro. and sis. W. Davey, sis. Hilda Davey, bro. and sis. J. Davey, bro. and sis. Sargent, bro. and sis. K. MacKellar.

We are watching the Signs of the Times and the movements of the nations with intense interest and urgent desire for deliverance, and agree with many of our brethren that our Lord is at the door and may knock at any time. Our love to all faithful believers and our prayers for their welfare.

—R. A. Waid (rec. bro.)

FRATERNAL GATHERINGS

TORONTO, Canada March 23

HYE, Texas July 31 to Aug. 5

(Please tell us of any others)

PRINTED IN U.S. A.
