

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.

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CHRIST IS COMING AND WILL REIGN ON EARTH

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EDITORIAL

First Principles of Truth

It cannot be denied that the affairs of the world are in a peculiar state. The extensive fear and jealousy among all nations, and the social evils and unrest, so prevalent at this time, have no equal in the past. Yet this condition prevails in spite of the persistent attempts to attain lasting peace and security. In the search for a solution of the world's difficulties, man unfortunately looks only to human efforts. Generally speaking, he overlooks the fact that God has prepared and revealed a perfect plan whereby peace and complete security will be realized. The mission of the apostles in the first century was for the purpose of announcing to men and women everywhere that God had invited them to certain things. When they believed and accepted the invitation, it became to them that which constituted their faith and hope. In delivering this message, the apostles clearly defined the substance of the invitation. A good example of this appears in the Acts of the Apostles. It was the occasion when Paul stood in the midst of Mars' Hill in Athens, and rebuked the people for their idolatry. He explained, however, that God overlooked the times of this lack of knowledge; but now commanded all men everywhere to repent:

"Because He hath appointed a day, in which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all, in that He hath raised him from the dead," Acts. 17:31.

Here Paul teaches that there is a time coming when Jesus will return to this earth, and assume full power as a universal ruler. But how often do we hear this expressed by religious leaders as the hope of the human race? Out of the countless number of conflicting religious doctrines, all propounded in the name of Christianity, very few look to the coming of Jesus as the center of their hopes. And even among those who talk of his return, there is much vagueness and uncertainty as to the purpose of his coming.

The invitation God has extended to us is a message of hope and is declared plainly in that oft quoted, but much misunderstood, passage in the gospel of John, commonly known as John three and sixteen:

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

When discussing this verse with a business friend recently, he stated that it was all he required, and all that he wanted to know about religion. He said that he believed in Jesus and would, therefore, have everlasting life. But this man, who is like many others, claims to believe in Jesus without knowing what belief in him involves. If we are to believe in him, is it not only reasonable that we believe who he is, why he came, why he will come again, and other very important facts testified of him in the Scriptures? Surely that is justifiable. A genuine believer in Jesus will, therefore, wholeheartedly believe that—

1. THERE IS BUT ONE GOD. (Deut. 6:4; Isaiah 45:5; Mark 12:29).
2. JESUS IS THE SON OF GOD. (Luke 1:35; Matt. 3:16-17; John 3:34-35).
3. JESUS WAS OF OUR NATURE. (Rom. 8:3; Gal. 4:4; Heb. 2:14, 17; 4:15).
4. JESUS BORN TO BE A KING. (Luke 1:30-33; John 18:37; Acts 2:29-30).
5. HIS MESSAGE. (Matt. 4:23; Mark 1:14; Luke 8:1; John 11:25; Acts 1:3).
- 6 THE MESSAGE OF THE APOSTLES. (Acts 8:12; 10:43; 28:23; 30-31).
7. THE COVENANT WITH DAVID. (2 Sam. 7:12-16; Acts 2:20-30; Luke 1:32-33)
8. THE PROMISES TO ABRAHAM. (Gen. 12:1-3; 13:14-17; 22:15-18).
9. THE PROMISES CONFIRMED BY JESUS. (Romans 15:8-12).
10. ABRAHAM, JESUS AND THE GOSPEL. (Rom. 4:13-25; Gal. 3:8, 16, 26-29).
11. JESUS TO COME AGAIN. (Acts. 1:9-11; 3:19-21; 1 Thes. 4:16; Rev. 22:12).
12. BELIEF & BAPTISM. (Mk. 15:16; Acts 8:12; 9:18; Rm. 6:3-6; 1 Pt. 3:20-21).

These are some of the essential things to be believed concerning Jesus, and any person who earnestly desires to attain unto salvation, will leave nothing undone until he finds the Truth, and the people who hold the Truth. Having found the Truth, and obeyed the requirements of the Gospel, he will find that the Truth has made him free—free from religious confusion—free from doubt and despair. He will discover that, in its natural state, the human race is perishing, and the only way to escape is to embrace the message of hope that is extended to man through the Gospel—those things concerning the Kingdom of God and the Name of Jesus Christ. The Bible unfolds before us a glorious future to be enjoyed upon this earth. At the present time, it is dominated by sin, disease and death, but in the age to come we are assured that—

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things will pass away," Rev. 21:4.

As the knowledge and understanding of the Scriptures increase, and we become acquainted with the divine scheme of human redemption, we are struck dumb with admiration of the wisdom that lies behind it all. The Bible assures us of a future free from evil and, therefore, free from the suffering that we see on every hand— a future of glory to God, and everlasting joy to the righteous. It also reveals a future in which the wisdom of God combines the glory of His name with the highest happiness of the surviving human race. —Editor.

The Unity of the Spirit

We are trying to make the Berean as interesting and useful as possible. We believe some such means of inter-communication throughout our fellowship is needed for unity and mutual strengthening and encouragement. We greatly appreciate suggestions concerning the magazine, and ask all who have found it helpful to help us in getting it more widely read and used.

Please point out its usefulness to others and urge them to send News of their experiences and activities in the Truth's service, both ecclesial and individual. Please send us names of any who would like it. We shall be happy to send it without cost to any who do not feel able to subscribe.

Our fellowship has been through a period of stress and difficulty, and influences that are adverse to our unity are pressing on us from without. But, in the light of several recent encouraging developments, we believe that in the mercy of God we have entered a period of accelerating zeal, activity and brotherly unity and inter-communication.

OUR 30-YEAR STAND FOR THE TRUTH

Thirty years ago a great crisis was faced on the American continent by the Household of God. Happily, the great majority stood firmly for the Truth. As a result, there was a painful but necessary

separation from all who either believed the errors being put forward or who were not sufficiently impressed with the importance of fellowship to support the action that was taken in defence of the Truth. The 30 years that have passed have given ample evidence of the correctness and necessity of the stand the majority then took. That 30-year clearcut stand has been a tower of strength—let us devote our efforts to urging all Truth-seekers who have not done so to come over to it and give us their help and encouragement.

The people of God have always been a small and scattered community, needing all the spiritual support they can get from their associations together in the bonds of the Truth. As the inspired apostle teaches us in the wisdom of the Spirit, every member needs, and is needed by, the body. Please help us to make the Berean magazine an increasingly effective means of developing and displaying the intimate unity of the Spirit among us.

"What the 'old man' likes is something to be on our guard against. The 'new man' would feel he was betraying Christ if he accepted recognition at the hands of those who despise God."

"The world hated Christ, and it will hate his friends if they are so in deed and in truth. The world's friendship is a dangerous thing. Its countenance is almost certain death"—R. R.

Modern Tyre

By brother John Thomas (1860)

An attentive perusal of the prophecies concerning Tyre elicits a strong conviction that they have reference to something more than literal Tyre, that is, that the history of literal Tyre does not fulfil all that the Spirit intended by the words of the prophets. In other words, that in their testimony there was an enigma, a certain hidden wisdom, which was only REPRESENTED in the manufacturing, commercial, and maritime relations, of the historical Tyre—that this was typical of a remoter TYRIO-TARSHISH SYSTEM originating from the Mediterranean traffic with the same countries.

Isaiah indicates that Tyre, in the full import of his prophecy, was not confined to the little isle off the Phoenician shore. This appears from 23:6-12, where he says of Tyre,

"Pass ye over to Tarshish; howl ye, O inhabitants of the isle! Is this your triumphant city; whose antiquity is of the earliest date? Her own feet shall carry her far away to sojourn. Arise, pass over to Chittim; even there thou shalt have no rest."

From this it would appear that Tyre was to emigrate from the Phoenician isle to Italy; but was not to abide there permanently. Tyre in Italy was the Tyrio-Tarshish Traffic there. But it was to find no rest there. This implies that Tyre was to remove from Italy; and become Tyre in some other place: that is, that wherever the traffic originally peculiar to Tyre should settle itself as in a stronghold, there would Tyre, and the stronghold of Tarshish be.

Tyre has been in Alexandria, in Venice, in Genoa, in Lisbon, in Holland, and lastly, in Britain, "far away" from her ancient home; and there "to sojourn," until she shall return over the Sea of Tarshish, to her fatherland, there to pursue a course more calculated to bless the world than she has hitherto done in her harlotry with all the kingdoms of the earth.

We proceed, then, to remark in the next place, that the prophets teach the existence of Tyre, in this sense of the name, at the time of Christ's union with the Saints, styled in the Apocalypse, "the Marriage of the Lamb." Psa. 45:9-15 treats of this subject. The Messiah's Queen is represented as standing on his right hand, as if arrayed in the gold of Ophir; to whom a gift shall be presented by the Daughter of Tyre; which, as shown by the parallelism of ver. 12, is a phrase that stands for "the rich of

a nation." Paul in Heb. 1:8, indicates the Lord Jesus as the King, the sceptre of whose kingdom is a just sceptre; and in Eph. 5 associates the Saints with him as his wife.

In Psalm 72:10, David testifies, that, when the enemies of Messiah shall be made to lick the dust, "Kings of Tarshish and of the isles shall bring an offering; kings of Sheba and Seba shall bring near a gift." Referring to the same time, Isaiah says, "Surely the isles shall wait for me, and the ships of Tarshish first, to bring Zion's sons from far, etc."

"Tyre," contemporary with these events, is associated with the words "daughter of," because the Tyre that sojourns over Tarshish far away is begotten of the same trade and commerce that developed the colony of Sidon, and made it the Queen of the Sea. As we have seen, the original stronghold of her trade was levelled with the ground by Nebuchadnezzar, after whose dynasty, and at the end of 70 years, commerce began to flow towards a new stronghold, in the heart of the sea. This was still called Tyre. Addressing her in this new position, Isaiah says,

"Tyre shall sing, as the harlot singeth; take thy lyre, go about the city, O harlot long forgotten; strike the lyre artfully; multiply the song; that thou mayest again be remembered."

This musical artistry prophetically represents the arts and policy to which trading states, ambitious of commercial and maritime ascendancy, had recourse. The 70 years of oblivion having passed away, the time had come for "Jehovah to take account of Tyre." A new career was marked out for her, which the prophet foretells in these words,

"Tyre shall return to her gainful practice; and she shall play the harlot with all the kingdoms of the world, that are upon the face of the earth."

This was a prediction, in general terms, of the harlot career of the Tyrio-Tarshish Traffic subsequently to its revival at the end of the 70 years, and until the apocalypse of Jehovah, and of those who then dwelt before Him. This apocalypse or "manifestation of the Sons of God," is still in the future. Tyre is therefore still playing the harlot with the kingdoms of the world; and will continue so to do until the Lord Jesus comes as a thief in the night.

HOLY TO THE LORD

She will continue, on avaricious principles, to treasure up her riches, and to keep her stores, for the enjoyment of her proud, luxurious, and princely merchants; riches acquired by pandering to the lust of the flesh, the lust of the eyes, and the pride of life, which make up the existence of the kings, nobles, ecclesiastics, and peoples of the earth. Thus the commercial and maritime Queen of the Sea plays the harlot with all the kingdoms of the world. Tarshish, or British India, and the coasts and islands of the Sea of Tarshish (the Mediterranean) are still the Chief Traffickers in the ships of the Daughter of Tarshish, which is now synonymous with the Daughter of Tyre. But a great revolution awaits all this, and will not be long before it begins to be revealed. Isaiah says,

"But Tyre's traffic, and her gain, shall be holy to Jehovah; It shall not be treasured up, nor shall it be kept in store."

Now this has NEVER been the case in regard to the wealth of the nations from the days of Nimrod to the present time. It has always been treasured up, and kept in store by "the world rulers of the darkness and the spirituals of the wickedness in the Heavenlies;" and those who have possessed it, have made it the sinew of their warfare against Jehovah and His land. The wealth of the commercial world has never been "holy to Jehovah;" but always the contrary.

NOT ALWAYS TO PLAY THE HARLOT

British India, for example, has been acquired by the Commercial Power for the purpose of enriching the Proprietors of East India Stock; and it has been governed upon the principle of patronizing idolatry for the reconciling of pagans to their politico-commercial monopoly. The Daughter of Tyre will tolerate anything that promises commercial advantage; and with a great show of virtue, repudiate and denounce whatever she apprehends is becoming unprofitable, and may work to the promotion of the interests of a rival. This is harlot-like; purely earthly, animal, and demoniacal. The Tyrio-Tarshish Traffic, however, is not ALWAYS to play the harlot with the nations. The decree hath gone forth that—

"The riches of the sea shall be poured in upon Zion; and the wealth of the nations shall come to her. And the ships of Tarshish among the first: Zion shall suck the milk of nations: for behold, I spread over her prosperity like the great river; and the wealth of the nations like the overflowing stream; and that nation and that kingdom that will not serve Zion shall perish." Isa. 60:5, 9, 12, 14; 66:12.

Thus spake Jehovah when he declared His purpose of transferring the wealth, commerce, and power of the Tyrian Harlot of the Gentile world to Zion, when she shall be called "the city of Jehovah;" and her land, "Beulah." As yet, this transfer has never come to pass. The Tyrian Harlot still flourishes in all the gaudiness of her flashy attire; and Zion is a divorced widow, a city forsaken of Jehovah in the depths of poverty; and her land, a desolation, not desired. So long as this relative position of Tyre and Zion continues, the prophecy which concludes Isa. 23:18, must remain unfulfilled. After declaring that Tyre's traffic and gain should no longer be treasured up and kept in store for her merchant-princes, the prophet there says—

"For her traffic shall be for them that dwell before Jehovah, for food sufficient, and for durable clothing."

Or as the Spirit says in David—

"Jehovah has chosen (to be) in Zion; He has desired it for a habitation; This is my rest during the Cycle; here will I dwell for I have desired it; her provision, blessing I will bless; her poor I will satisfy with bread," Psa. 132:13.

Zion, which is now trampled under the heel of Turkish despotism, is the heir of all the glory, wealth and power of the nations. Jeremiah informs us that she is to be the place of Jehovah's terrestrial throne, when all nations will converge towards it as the seat of government, and the fountain of wisdom, knowledge, and of every good. It will then be the habitation of Jehovah's Name; that is, of Christ and the Saints, who, when enthroned there, will be "Mount Zion, the city of the Living God, the heavenly Jerusalem," in glorious manifestation; and to which even now all true believers are come by faith; for "they walk by faith, and not by sight," Heb. 12:22. When the city now lorded over by the Sultan, and her municipality, mostly dead and in their graves, shall be installed therein, then—

"As a young man weddeth a virgin, so will her sons have married her; And as the Bridegroom rejoiceth in his Bride, so will her Elohim rejoice in her," Isa. 62:5.

Zion, then, according to this exposition, is to take possession of the traffic of the daughter of Tyre, who will have vast treasures stored up in her granaries, vaults and warehouses at the epoch of the manifestation of the Sons of God. The wealth of Tyre's daughter is the wealth of the sinner, and Solomon says that "To the sinner God giveth labor to gather and to heap up, that He may give it to the good in the presence of the Elohim." And again, "The wealth of the sinner is laid up for the just" (Ecc. 2:26; Prov. 13:22). The sinners scrape it together, and Zion's sons inherit it, when the time comes for them to—

"Take the kingdom and dominion, and the greatness of the whole kingdom under the whole heaven; and to possess it during the Olahm, and during the Olahm of the Olahms" (Dan. 7:18, 27).

Paul says that "All things are theirs, and exist for their sake" (1 Cor. 3:21-23; 2 Cor. 4:15). Whatever power may therefore be identified with the "daughter of Tyre," which sings as a harlot in these latter days, the INHERITORS of its power, wealth and glory are the believers of the Gospel of the Kingdom, who have rendered to its law the obedience it demands, with a willing and affectionate heart. These are termed in the Scripture, THE SAINTS.

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

UNSTABLE FRANCE

N. Y. Times, Mar. 4: "There are 16 political parties in the 621-member French National Assembly. The Communists are the largest single party and the Catholic 'Popular Republicans' are the next largest." (The article explains that the recent governmental collapse was caused by the Catholic party refusing to support electoral reforms which would reduce the power of the Communist party, on the grounds that the proposed changes would possibly reduce the power of the Catholic party, too).

The Ecclesia of Christ

By brother Roberts and brother J. U. Robertson

We live in an age which has seen the regeneration of the Truth. After it had ceased to have any active force among men, it was revived during the latter portion of the first half of the present century. Out of gross darkness and superstition, it was gradually formed into all the beauty and harmony of a perfect system, and we today rejoice in the possession of the priceless treasure, with deep and fervent gratitude.

We all recognize the means of its reappearance, and a spontaneous sense of personal obligation fills us upon the remembrance of the untiring labor and faithful service—amid a world of opposition—of him who was the instrument in the hands of the Deity of its resuscitation in our times. Such a sense of indebtedness to the human agent, whoever he may be, who brings to us a knowledge of THE TRUTH, and endeavors to establish us therein, is not only right and proper in us, but is expressly enjoined in the writings of Paul, the apostle and servant of the Lord Jesus Christ. He beseeches US, as he did the Thessalonians, to—

"Know them who labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake."

Hence this loving esteem for our faithful working brethren, who in all things prove themselves to be the ministers of God—a duty incumbent upon the ecclesia. And where it is absent there is something radically wrong. That ecclesia which lacks this hearty and frank appreciation of those who labor in the Lord has a worm within it feeding upon its very life. If you begin to trace its history, after it begins to show the signs of its coolness, you will find that it either slowly decays and at last falls to pieces and dissolves, or that it becomes fossilized—being cold and indifferent to the welfare of its fellow-ecclesias.

What is true of the ecclesia is likewise true of the individual member. The experience is the same in both cases. The condition of affairs which in the beginning induces this sad course is aptly styled being "offended." Many things may produce this unhappy result.

AN ANCIENT INSTITUTION

Although the Truth has but recently been brought again to light, and on that account is new to the men of this generation, it is not by any means a new thing, but is—on the contrary—most ancient. With it we are presented to numerous doctrines, laws, customs, modes and manners of thought and speech, which were put into force—among a certain class—1800 years ago.

It requires us to relinquish our 19th century ideas and our Gentile habits, and to conform most rigorously to its code. Our democratic tendencies, begotten of the spirit of this restless age, we are to bring into subjection to its rules of conduct. The process is transforming. The whole tenor of our life is changed, and our aims and ambitions are completely metamorphosed.

We become conformed to that perfect Pattern and glorious Example which we see in Christ. According to our success in this, so is our fitness and close relationship to the body generally made manifest. We, in entering the ecclesia, become members one of another, and all members of Christ, governed by uniformity-compelling laws and restrictions imposed by the Truth.

The whole spirit of them is one of removing the natural barriers of ignorance and evil which are inherent in us, and which are manifested in the bitterness, wrath, anger, clamor, evil-speaking, and malice so common to the world. And in their place, love, joy, peace, longsuffering, kindness and consideration for all are caused to spring up in us and abound.

AN ENLARGEMENT OF THE INDIVIDUAL

Each ecclesia is but the enlargement of the individual member, so perfect should be the similarity of thought and purpose subsisting among all. And each member is but a portion, a part, occupying his proper position unobtrusively, and sustaining his fitting relationship with the rest of the whole body.

While there should be a strong family likeness stamped upon all, yet those who lead should be careful to maintain—by a constant exhibition of Christ in word and deed—the exaltation of the influence of the Truth over their own PERSONAL might and influence, so as to make that mutual alikeness one of the SPIRIT and not of the FLESH in any sense or degree.

Hence it follows that the ecclesia is most unlike any church, community, or corporate body of any kind in existence at the present time. It is unique among the institutions of the 19th century. To find its origination, one must go back to the very beginning of this era, and to a people very different in their ways and manners from those among whom we dwell.

Yet it is as perfectly adapted to modern needs, and fills a place in these days of feverish unrest, as completely as it did in the 1st century, when men lived in a much more moderate fashion than they do today. It is for ALL time, and EVERY people—an unchangeable organization, as long as he who planted it among men remains absent from the scene.

Going back then to those days when the ecclesia was first formed by the ministers of Jesus Christ is the only means whereby we can gain an understanding of its true character. This we will consequently do, to enable us to fully comprehend the concerns, duties, and management of the ecclesia of Christ in this—or any other— century.

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

Signs of the Times

INDIA-PAKISTAN RELATIONS

If India is to fill in any way the role that bro. Thomas saw for her in the last days, the relationships between its present 2 parts— Pakistan and India proper—must somehow be greatly improved. Bro. Thomas did not see India's "independence" of Britain, but viewing it in the light of U.S.'s independence, we can see how the latter has been a major factor in developing the strength (as a young and independent lion) that is enabling it to play its supporting role to the King of the South at the time of the end. Britain viewed alone today could hardly be expected to be much of a "King of the South," but backed up by the power of the U. S. the picture is fitting and reasonable. Perhaps we shall see something similar develop in the case of India. True, India has shown considerable sympathy for Russian Communism and bitterness against British Imperialism, but Mr. Nehru has recently had some rude shocks in the actions of China in Tibet, Korea and Indo-China, and is looking at things a little differently. We remember the original bitterness in the U.S. against Britain at the time of the Revolution, and their sympathy for and support of the French in the Napoleonic wars against Britain.

The N. Y. Times reports: "The new trade agreement between India & Pakistan is the first important break in the continuously bad relations between the 2 countries (barring the minorities pact last year). With the resumption of free trade, India and Pakistan return to normal economic relationship by which Pakistan's surplus growing areas feed raw materials to India's superior industrial establishment. The traditional balance in the economy of the subcontinent has been restored."

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RELICS OF THE BEAST'S IRON TEETH

N. Y. Times, Feb. 25: "A small number of Protestant clergy is tolerated in Spain but they are strictly forbidden to make any move to convert Catholics to their belief, and are watched closely to make sure they do not do so . . . The Charter of the Spaniards says: 'Ceremonies or external manifestations other than those of the Catholic religion shall not be permitted.'

"From Sep., 1947, to Apr., 1949, there were at least 7 authenticated cases of raids with violence on Protestant churches and chapels . . . Protestants' children are required to take Catholic religious instruction. No Protestant may be buried in the rites of his own religion without a police permit. No Protestant religious publication may be printed in Spain or imported into the country."

* * *

THE STATUS OF JERUSALEM

N. Y. Times, Feb. 18: "Next week Brian Robertson, British Commander in Chief in the Middle East, will go to Jerusalem for his talks with Premier Ben-Gurion. This will be the first time the British Minister here has conducted official business with Govt. representatives in Jerusalem. The countries recognizing Israel and their diplomatic representatives here have ignored the establishment of Jerusalem as the capital of Israel. All Israeli Ministries except that of foreign affairs are in Jerusalem, but for the sake of dealing with diplomatic corps the others have maintained Tel Aviv offices, and Cabinet officers have come to Tel Aviv for official talks with diplomats.

"The consular corps in Jerusalem deals with District Commissioner Biran as if Israel did not exist. There are even 2 consuls in Jerusalem whose countries, Spain and Ethiopia, have no relations whatsoever with Israel. Some of the corps still drive with auto license plates issued by the British Mandatory Govt. Robertson's precedent is expected to be the signal for Britain at least to conduct business with Israeli officials in Jerusalem on a normal basis. The Israelis believe that the U. S. will soon follow suit."

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ISRAEL'S PARLIAMENT

Israel's Parliament, the 120-member "Knesset," is a chamber of minority parties that clash on many issues. The leading parties are:

MAPAI: Holds 46 seats. Moderate Socialist, along lines of British Labor party. Formerly aimed foreign policy midway between East and West; now supports U. S. on most important issues.

MAPAM: 20 seats. Left-wing Socialist, pro-Soviet.

RELIGIOUS BLOC: 16 seats. Primarily interested in state enforcement of Jewish religious law.

HERUT: 14 seats. Extreme right-wing, authoritarian.

GENERAL ZIONIST: 7 seats. Conservative free-enterprise

Minor parties hold the other Knesset seats. The present Knesset was elected Jan., 1949. Ben-Gurion, of the Mapai, formed a coalition govt. with support of the Religious Bloc. The latter tried repeatedly to wring from Ben-Gurion concessions that would extend religious influence. Recently Ben-Gurion's Govt. fell over a religious education issue. He lost a vote of confidence, 49 to 42.

Because of a vast population increase—from 850,000 to 1,350,000 since the 1949 election—predictions on the outcome are difficult.

* * *

THE COMMUNIST REVOLT IN ITALY

N. Y. Times, Mar. 4: "The revolt has so far attracted only a small number. It is highly doubtful whether as many as 1,000 have turned in their Communist party membership cards in the past month. Communist headquarters boasts that in the same period over 10,000 new members joined the Communist movement in the region of Emilia alone. Even making allowances for exaggeration, it is clear that the party has not suffered seriously as far as numbers are concerned . . . some people feel that if the party in Italy lost the greater part of its adherents and was reduced to a 'hard core' of fanatical stalwarts, its effectiveness as an instrument of revolution would be increased."

* * *

"FAMINES IN DIVERS PLACES . . ."

N. Y. Times, Feb. 18: "In the teeming state of Madras many Indians of the poorer classes are unable to obtain even the 9-oz. daily ration of grain. Often grain is limited to 6-oz., causing some to supplement their pitiful diet with roots and grasses . . . The spectre of famine draws nearer in overcrowded cities and miserable villages . . . India's climate and topography are such that disastrous floods and droughts can almost be counted on every year . . . Even in normal years one can expect sudden distress somewhere in India. . . . India's population increase is more than 3½ million a year."

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TROUBLE TRYING TO UNITE THE 10 TOES

N. Y. Times, Feb. 25: "At a time when Britain and France are slowly and with much hesitation accepting the U. S. thesis of the desperate urgency of the Soviet threat, 50 million Germans and their government are attracted by bargains they believe they can make out of the world situation . . . A considerable proportion of its citizens, some of them reputable politicians, think that a bargain could be struck with the Soviet Union . . . Below all the manoeuvring of the politicians and industrial leaders

is the great mass of the German people, ill-informed and ill-led. In the end this may prove to be the most disastrous factor in the whole unhappy situation.”

—WATCHMAN.

One Hundred Years Ago

From "Herald of the Kingdom," March, 1851.

About the middle of February we visited Charlottesville, Va., at the request of bro. A. B. Magruder, a devoted fellow-soldier of the kingdom. It was his anxiety that his fellow-townsmen should hear the things we had confessed that led us to Charlottesville. When men's hearts are opened by the Lord's truth, it opens their doors and their purses; and they use their means, their money, their tongues, and their influence to bring the Truth to the very door-posts of their contemporaries.

The Truth is expansive in its effects upon the hearts of believers. They cannot shut it up and hide it as in a napkin. There is but one alternative for Christian men, and that is, either to "go and preach the Kingdom of God," or enable others to do it. There is no discharge from this duty and privilege, if they would be saved.

If they are endowed with the ability to preach the Truth, they are themselves bound to go out and say, "Come!" If they cannot preach, they must contribute liberally to the diffusion of the Truth, for they will find when they "appear at the judgment-seat of Christ" that he recognizes no drones among the heirs of his Kingdom.

It is a flagrant absurdity to suppose that such men can inherit God's Kingdom who during their lifetime have done nothing according to their ability for the promotion of the Truth. According to what a man sows, so will he reap.

Bro. Magruder spared no trouble in getting his fellow-townsmen together; nor was he unsuccessful. The difficulty was to find sittings for them. Many had to stand, and more to go away for want of room to receive them. We spoke seven times to attentive and intelligent audiences on the Signs of the Times—the old continental dynasties tottering to their fall, the precarious Papacy, the rapid decay of the Turkish power, the colossal empire of Russia, the rising prominence of the Jews, etc. We trust the impression will be permanent.

EXHORTATION

Spiritual Mindedness

If we were asked the reason why some of the "called-out ones" will never inherit the Kingdom of God, doubtless we would answer, "Those only who are RIGHTEOUS will be saved, which implies obedience in word and DEED—in other words, those who fail to continue faithful in well-doing will not inherit the Kingdom."

This is a true and scriptural answer, nevertheless there is something BEHIND the "words and deeds" which is the CAUSE of their being either good or evil. This is the "mind" or "heart" which is so frequently alluded to in Scripture—

"Beware (or "take heed"), brethren, lest there be in any of you an evil heart of unbelief in departing from the Living God" (Heb. 3:12).

This is but one of the many, many scriptural indications of the necessity of preparing the heart, or mind, so no evil actions will result.

Some may say, "The evil thought itself is a sinful act." However, we learn from the trial of Abraham and others how God allows the thought to cause action, as when Abraham "stretched forth his hand to take the knife" to slay his son. He thus put his good intent—to obey God—into ACTION, and only at this point did God intervene, giving him credit for—not mere intention—but RIGHTEOUSNESS, or obedient DEED.

This clearly shows how necessary it is to prepare the heart by meditation on God's commands, so that when the time for action comes, it is faithful and unhesitating.

God has provided mankind with reasoning faculties whereby he may decide whether to follow the example of Adam, and yield to temptation, or to do as Jesus, the second Adam, and resist and conquer the fleshly impulses.

James indicates there is time between the temptation by lust and the actual committing of sin—first tempted when feeling the "drawing away," then "when lust hath conceived, it bringeth forth (the child) sin." The more powerful and rightly-prepared the mind, the less time and indecision will be manifested under trial, as we see from the UNHESITATING replies of Jesus to the tempter.

Every word and act is the result of thought—thought which has been influenced by FLESHLY promptings, on the one hand, or by SPIRITUAL tendencies engendered by the oracles of God. Hence in Rom. 8:5-7 we learn—

"For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit, for to be fleshly-minded is DEATH, but to be spiritually-minded is LIFE and PEACE. Because the fleshly mind is not subject to the law of God, neither indeed CAN be."

This reminds us of the words of Jesus when contending with the evil-minded Pharisees (Matt. 12:34-35)—

"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."

FLESHLY MINDS

Here evil words came very naturally from evil minds—fleshly minds. Hence the danger of harboring fleshly thoughts, lest we develop fleshly, or "carnal," minds.

Paul reveals to us in Rom. 7 how the fleshly propensities, or inordinate desires, are the "law of the flesh" which wars against the "law of the mind"—that is, the mind desirous of serving God (vs. 22-23). And in v. 25 he shows how the mind by conquering in this warfare can serve the law of God; but if the FLESH conquers, obedience is rendered to sin, or the "law of sin." In Rom. 8:27 is the comfort of the assurance that—

"He that searcheth the reins and the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

This is only logical that to intercede intelligently he must know the mind of the Spirit, as well as the mind of the flesh.

CONFORMED OR TRANSFORMED

The lesson of vigilance and preparation of the mind is taught us in the warnings we receive by study of good and evil deeds, which invariably reveal either SPIRITUAL or CARNAL mindedness behind the acts themselves.

The disciples of Jesus without hesitation "left all" to follow him. By being thus ready for this call when it came, they wrote their names in eternity. But the one who had great riches was not prepared, and the great opportunity came—and passed—because his mind was covetous. What a lesson! For a brief, golden moment the whole glorious, eternal plan of God paused by him and invited him into itself. But he turned away—to miserly darkness and death.

We are exhorted not to be CONFORMED—made like—to this world, but to be TRANSFORMED by the renewing of the mind—Rom. 12:2. This transformation by renewal of mind by continual meditation on God's Word—like replenishing the oil in the lamp-stand of Truth—is the whole, divine secret of an obedient, acceptable life.

SOBER-MINDEDNESS

Young men are exhorted to be "sober-minded," evidencing sincerity with gravity—controlling the natural, fleshly, flippant and jocular conversation, which is not an evidence of wisdom and cleverness as supposed, but of a sad lack of ability to exercise control according to the wisdom of the Spirit. In these things, Heb. 12:3 gives us consolation in the remembrance that our Savior overcame much more than we are called upon to battle and overcome.

We must learn that time and effort is vitally necessary to be spent on building up the mind spiritually, else it will revert to the natural swinishness which characterized it while unconverted, in common with all the world.

When we refuse or neglect to take time for daily reading of the Scriptures, let us remind ourselves how Jesus had to be entreated to take time to eat, he being so incessantly busy in God's work, saying that therein he had "meat to eat they knew not of." This should encourage us to relegate to an inferior place the pleasures of the world, and to some extent even the seemingly necessary "labors for the meat that perisheth."

That this necessary transformation involves humbling we can rest assured, for even Jesus had to ever exhibit humility of mind— see also Phil. 2:5-8.

"SHAKEN"

Then we must guard against being "shaken" in mind. This could come from discouragement at apparent decline from the Truth of many who were once examples of obedience. This might develop a condition akin to double-mindedness, which James says denotes instability and will result in loss of all, even the crown—immortality—and the Kingdom which we seek. James says, "Let not THAT man think he shall receive ANYTHING of the Lord" (Jam. 1:7), referring to wavering indecision and double-mindedness.

Paul tells us plainly—"If any man have not the Spirit of Christ, he is none of his." Surely then it is vital to develop the mind or spirit which characterized Christ throughout his entire life on earth.

The practice of controlling the mind when it tends to revert to carnal thoughts is ennobling, and by directing the thoughts continuously into spiritual channels we can become "spiritually-minded," which will at length result in victory over the flesh in thought, word and deed. James (3:14) describes the world of iniquity caused by a bitter, uncontrolled tongue, and he rightly indicates the source—the heart, or mind.

—H. A. S.

Worship in Spirit and in Truth

What is the worship of God, brethren and sisters? It is the deferential and reverential concentration of the mind upon Him— intelligently, consciously, lovingly, adoringly, trustingly and prayerfully—with a deep sense of the things disclosed concerning Him and ourselves in the Truth.

It is an attitude of mind requiring the highest abstraction. Merely to sing is not to worship, nor is it to deliver a well-worded address to the Deity. There is such a thing as drawing near with the LIPS while the HEART is far away. This was the worship that God abhorred in Israel, and it will be no more acceptable at our hands in the Name of Christ.

We require to abstract our minds from our surroundings, and fix them on the Mighty, Universal Presence in Whose hand our breath is, and Whose are all our ways.

This mental attitude, whether in an individual or in an assembly, will produce indifference to immediate surroundings. It cannot co-exist with attention to these surroundings. If, then, in singing some are looking about to see what their neighbors are doing, or speaking or whispering to their neighbors, or attending to ANY SECONDARY MATTER WHATEVER, then you yourself are interfered with in the luxury of worship, and perceive evidence of a lack of worship in the disturber.

THIS IS AN EVIL. The worship of God requires ALL our attention—a COMPLETE fixing of our mind upon Him, knowing that His ear is open and that His all-discerning eye is upon us.

—Bro. Roberts

"MANY SHIPS"

N. Y. Times, Mar. 4: "Russia has built a huge naval base in southern Finland, and is fighting a 'gray war' against the Scandinavian nations to try to make the Baltic Sea her inland lake . . . The Russian objective is to control the strategic northern flank of Europe—Sweden, Norway, Finland and Denmark."

Night Unto Night

That night much to be observed unto Yahweh—Ex. 12:42

After 8 plagues had been inflicted on the land of Egypt, Pharaoh again sends for Moses and Aaron, and we anticipate it is for the reason of at last allowing the Israelites to depart. But even after the locusts—at the word of Moses—were carried off to sea by a mighty, strong west wind, he still remains inexorable and refuses to let them go.

So the plagues go on. Darkness is next—thick darkness—darkness that might be felt for the space of 3 days over one of the sunniest lands of the world. The Hebrew word which expresses this darkness is the same which describes the darkness that covered the deep at the Creation. And like that darkness, this may have consisted of thick, clammy fogs, so condensed that they might also be perceived by the organs of touch.

The sun was among the chief deities of Egypt, and in that land any obscuration of the sun during the day would be an almost unheard-of event, and would strike the superstitious population with great consternation, if not terror. The darkness caused by the locusts was nothing compared with this: THAT was merely an obscuration, THIS was a horror of thick darkness.

"THE ISRAELITES HAD LIGHT"

It is recorded that they "saw not one another, neither rose any from his place for 3 days." This probably means that the heavy and humid state of the atmosphere rendered any kind of artificial light useless, and that every Egyptian was prevented from moving from where he was. The miraculous nature of the plague is conveyed to us by the remark that the Israelites had light in their dwellings.

Pharaoh once again sends for Moses and Aaron, but is still only prepared to let the people go on **CONDITIONS**, which Moses bluntly refuses. Their cattle must accompany them because from them offerings must be made, so could not be left behind as suggested by the king.

So his indignation was aroused, and he sent them forth, forbidding them to ever again come before him on pain of death. (Little did he realize how death was about to enter the picture!). Moses replied that he had well spoken and that he would indeed see him no more. Moses is now directed to prepare for the last affliction—the crowning stroke—which would compel the king to let God's people go—which would, in fact, cause him to thrust them out.

THE LAMB WITHOUT BLEMISH

In preparation for this, every household had to take a lamb. This lamb had to be without blemish—faultless—like all animals for sacrifice, a male in its first year from either the sheep or the goats, and it had to be kept till the 14th day of the month, when it had to be killed at eventide. The tender age of the lamb—the age of innocence—made it peculiarly adapted for the sacrifice of the covenant to be concluded between God and Israel as a nation.

Then they had to take the blood and put it upon the 2 side-posts and the lintel of the door of house in which they were eating the sacrifice. This they had to eat that night, the flesh roasted with unleavened bread and bitter herbs. None of it was to be left until the morning. If any was uneaten, it had to be burnt.

There were also special directions how they had to eat it, and it was to be eaten in haste. Each of the directions given marks preparation for a journey—their "loins girded," that is, the long and loose robes worn by Israelites were to be fastened up around the waist for free movement, the shoes or sandals (which were not generally worn in the house) had to be on their feet, and the staff which was essential for a traveller in their hand.

THE JOURNEY IN THE NIGHT

We are impressed with the thought that God's covenant with us presents an urgent call to haste and action, and we too must be prepared for a long, arduous journey out of the darkness of Egypt, through the wilderness to the promised land. To partake of the Passover, and then to sit down again in ease in Egypt is the saddest form of folly.

God had told Moses that about midnight He would go out into the midst of Egypt and all the firstborn of Egypt should die—from the firstborn of Pharaoh that sat upon his throne even to the firstborn of the maidservant grinding at the mill, and all the firstborn of cattle, and that there should be a great cry throughout all the land such as had never been before, nor should be after.

And truly a like calamity has never afflicted a nation! Every family plunged at one stroke into bitter mourning! It is a fearful thing to fall into the hand of the living God, but fearful only to the self-willed and disobedient. There is a path of mercy open to all who will faithfully obey.

THE LORD'S PASSOVER

It was the Lord's Passover—a Passover unto Yahweh—a paschal sacrifice in His Honor. The lamb is known as the "paschal" lamb, the word being derived from "pasach," which means "to pass over, to protect, to deliver." For, said God,

"I will go through the land of Egypt in that night and will smite all the firstborn both of man and beast, and against all the gods of Egypt I will execute judgment. And the blood shall be to you for a token upon the houses where you are, and where I see the blood I will pass over you, and there shall be no plague upon you."

So Moses calls all the elders of Israel and instructs them to take lambs according to their households and kill the Passover. They were to take a bunch of hyssop, dip it in the blood in the basin, and put it on the lintel and doorposts. We can see that the lamb was in place of the firstborn male of each household, and the meaning of the sprinkling of blood hardly needs explaining—it represented the offering of the life of the firstborn.

CHRIST OUR PASSOVER

The apostle says, "Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with the old leaven—the leaven of malice and wickedness—but with the unleavened bread of sincerity and truth." Surely there are few expressions as beautiful in thought and wording, and as deep in meaning, as that! How thankful we are to have this haven of safety amid the surrounding Egyptian darkness, especially as the angel of death prepares for his last and most terrible mission!

Strict instructions were given that no one was to go out of the door of his house until the morning light should herald the end of that dreadful night. Here again we cannot miss the significance—"Whose house are we, IF we hold fast." Who could be so foolish as to wander back out into the Egyptian night?

"PASSING OVER, HE WILL PRESERVE JERUSALEM"

The words, "It is the LORD'S Passover" give at once a great and most significant name to the whole ordinance. The word "passover" renders as nearly as possible the true meaning of the original, of which the primary sense is generally held to be "to pass rapidly" (like a bird with outstretched wings), but it undoubtedly includes the idea of sparing. Isa. 31:5 combines the two ideas very strikingly—

"As birds flying, so will the Lord of hosts defend Jerusalem; defending also, He will deliver it; and passing over He will preserve it."

We must note that where God says in v.12, "I will pass THROUGH," the word is wholly distinct from the word used for "passover." The passing through is in JUDGMENT, the passing over in MERCY.

"And Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there arose a great cry in Egypt, for there was not a house where there was not one dead."

We need to pause here to meditate, to realize the extent of the stroke and the hopeless anguish of the cry that arose. The Egyptians were men of like passions as ourselves, subject to the same trials and struggles, griefs and emotions—and in every house at least one dead!

TERROR AT MIDNIGHT

The blow was struck at midnight, when none could see the hand that afflicted it, and the greater number would be asleep. This natural slumber was silently and insensibly exchanged for the sleep of death in the case of all the firstborn. Calamity that strikes at night is always more terrorizing.

Let it not escape our notice, however, that here was a direct but mysterious retribution—delayed but sure. We remember that Pharaoh charged all his people to cast into the river every son born to the Israelites. Now the whole land suffers in the person of the firstborn of the Egyptians.

"IT IS A NIGHT OF VIGILANCE"

And surely we see here justice tempered with mercy, because whereas Pharaoh commanded ALL the male children of the Israelites to be slain, ONE child only in every family of the Egyptians died. With all these things before our minds, we can well appreciate the words left on record by the great law-giver—

"It is a night of watching (Hebrew: celebration, vigilance) unto the Lord, for bringing them out from the land of Egypt This is that night of the Lord much to be observed of all the children of Israel throughout all their generations."

—a night of KEEPING IN MIND all these things. The night is now far spent. While it lasts, let us too faithfully maintain our watching, our celebration, and our vigilance. —H.F.W.

"Love One Another"

The love of fellow-Christians (we use this word in the true apostolic sense) is an obligation placed first and most ardently on the people of God. They are loved exclusively as being the people of God, loved because they are rightly the sons and daughters of the God of Israel, begotten by the Word and brought nigh by the blood of Christ.

They are loved because they are become the brethren and sisters of Christ in the hope of Israel. They are loved because they are fellow-pilgrims in the one Faith. They are loved because they are those on whom Christ has set his love and impressed his image.

A very prominent place is given to this affection in the Scriptures, and particularly in the first epistle of John. There are 3 passages to which we desire to refer. In 3:14 we read—

"We know that we have passed from death unto life, because we LOVE THE BRETHREN."

The love of the brethren is made the test and proof of discipleship. It is made such with the utmost propriety, for in the true disciple this love takes possession within, discovering itself by seeking their company, studying their interests, sympathizing with their sorrows, and alleviating their distresses.

The same subject is presented in another light in 4:12—

"If we love one another, God dwelleth in us and His love is perfected in us."

The mind, once brought under the influence of love to God, is drawn out in the exercise of love towards all who are observed to be the subjects of the same influence. Mutual love in the Truth indicates, and is essential to, the dwelling of God among us. It is the medium through which that

indwelling operates, and at the same time it is the result of that divine indwelling. Still more plain is 5:1—

"Everyone that loveth Him that begat, loveth also him that is begotten of Him."

If we love the parent, we shall for their sake love the child. And if we love God, we shall love His children because they ARE His children. The manifestation of our love for the children will be the measure of our love for the Parent. This is God's Own stated rule.

When we observe the LIKENESS of the parent in the child, our affection increases in proportion to the resemblance. So while the simple fact that another is the child of God BEGETS our love, it is as we see the image of God more marked upon him that we find our affection strengthened and excited. Think of a happy, united family all loving their common parent and so bound together.

What a delightful affection is this fruit of the Spirit! How great the bright privileges it confers, gathering together a happy and united society out of a dreary, estranged and alienated world—a people prepared of the Lord! Herein we anticipate the fulfilment of the promise, and see a reflection of the environment of the age to come. Persons of the naturally most varied temperaments and dispositions are brought together and made to dwell in unity and love. And as the BLESSINGS of this grace are many, so the DUTIES which accompany it are great.

"Endeavoring to keep the unity of the Spirit in the bond of peace" is the standing rule of an ecclesia. Whatever tends to violate it should be avoided; whatever can promote it should be done. Forgiveness, forbearance and generosity should be largely exercised. How pleasing in the sight of the Father is this loving harmony among His children!

"Then they that feared the Lord spake OFTEN one to another, and the Lord hearkened and heard, and a book of remembrance was kept for them that feared the Lord and that thought upon His Name."

How beautifully has David celebrated the same!—

"Behold how good and how pleasant it is for brethren to dwell together in unity! As the dew of Hermon and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forever more." —R.B.

Los Angeles 'Man Mortal' Debate

INSTALMENT 16

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

Mr. Wilson does not believe Mk. 10:27, "With God all things are possible," nor does he believe Lk. 1:37, "With God nothing shall be impossible." Scripture puts it both ways. If we can not have faith that God can do all things whenever and howsoever He desires, we might as well throw the Bible away. The law and order of the universe show His handiwork and precise arrangement.

Mr. Wilson argues against himself in many instances. For example, he said: "God cannot raise a body that perishes—when there is nothing IN the grave, how can you get anything OUT of the grave." Well, let us see. "In the beginning," yes, before the beginning, God Who is eternal Spirit, self-existent, with underived immortality . . . "In the beginning God created the heavens and the earth" (Gen. 1:1)—and the rest of the chapter is an account of the creation, with the final act the creation of man. Man was made out of the dust that God had created, by imparting for man's use an appropriate

portion of His spirit which animated man and activated all his organs (including the brain, mind, etc.). And man was created a living soul—man was made a living creature.

The dust God had created was shaped in the image of God—in the image of the person of God. The principle of life which animated the man-creature and activated man's brain, with all the other organs of his body, caused thought to commence in man. Thus, man's intellect is a reflection of his consciousness—this is the spirit God formed within man (Zech. 12:1).

'IN THE DAY OF DEATH HIS THOUGHTS PERISH'

It is THIS that perishes at death—these thoughts, the reflections of man's consciousness, because there is no longer activation on the brain to produce thoughts. These perish, it is the thoughts that are no more—see Psa. 146:4, where we are told that in the day of death man's thoughts perish. The power that animates man's whole mechanism is withdrawn, it returns to God from whence it came—back to the great ocean of spirit. God's spirit never dies. When man dies, God's spirit does not stay with man but returns to God, the Source (Eccl. 12:7).

The spirit can be cut off from man, as Psa. 76:12 tells us. But in death there is still something in the grave—even 1000 years afterwards: man disorganized, now only particles of dust. It is this dust the Spirit of God raises and animates in resurrection.

In life, man shows animation. In life man tastes, feels, speaks, hears, smells, sees and thinks. These are the seven senses with which man is credited. So long as a man lives he is able to function and apply his senses. A living body is the whole man. A lifeless body cannot be considered as man in his whole being.

In death man commences to be no more man, but only dust—losing first life, then moisture and finally organization in that process of disintegration by which he returns to dust from which he came. In death his seven senses are gone.

WONDERFUL IN ITS SIMPLICITY

Now once again, Gen. 1. The earth was first made. God has always existed. God's spirit is inseparable from God. God's spirit animates a form of dust (which He had already created). In this way the living man-creature was created. We are surprised Mr. Wilson does not understand a matter so primary and wonderful in its simplicity.

Mr. Wilson cannot understand because it speaks in Gen. 1 of man's creation, and then in Gen. 2 of man's formation and animation. In our opening discourse (1st night) what did we say creation was?—formation and animation. Gen. 1 is a brief account of creation. Gen. 2 is a MORE DETAILED account of the most important aspect of creation (read Gen. 2:4-7).

We have a similar instance in Eze. 37 which at first gives a brief account of resurrection, and later gives a more detailed account. How did we define resurrection the first night?—as re-formation of man from the dust and re-animation by the breath (spirit) of life (proved in Eze. 37).

RESURRECTION IS RE-CREATION

Re-surrection is re-creation, and you cannot re-surrect a person until that person re-returns to his former state. And what is that? Man's former state is DUST. At death the dust returns to the earth as it was and the animating power (God's spirit of life) is withdrawn and returns to God from whence it came.

"Oh, no, no," says Mr. Wilson, "the dead know not anything, they know nothing—how can that which is nothing hear something and come forth from the grave?" Is Mr. Wilson debating against

himself? Is he denying the resurrection? He is trying to do away with it. He referred to our doctrines several times as those of the Sadducees. The Sadducees did not believe in the resurrection. WE DO—Christadelphians DO believe in the resurrection, so the case does not apply.

This "nothing" that Mr. Wilson harps on that is in the grave—did not God create everything in the first place? Therefore this should be no problem to Mr. Wilson even if there is nothing in the grave, unless Mr. Wilson wishes to limit God's power and take away His omnipotence. But this is not so. Whoever said there was nothing in the grave? No one but Mr. Wilson.

The dead—while they are dead—KNOW nothing in the grave. They ARE something, they are dust—particles of dust. Moses describes it in Genesis: "Dust thou art, and UNTO DUST THOU SHALT RETURN." Abraham said: "I am but dust and ashes." It is this dust that is re-formed and re-animated. This is RE-surrection, RE-creation.

The sentence of death God decreed upon Adam, and thus upon the whole human race. To say that this had reference only to the BODY and not to the real Adam himself is most extraordinary reasoning. It was the CONSCIOUS, THINKING Adam that sinned, and it was the conscious, thinking Adam that was sentenced for the sin. To say that Adam—the thinking part of Adam—the only part that could understand and be responsible—was not sentenced and did not die, and that God was just talking to the fleshly part, Adam's body, is absurd, and shows the utter unreasonableness of Mr. Wilson's doctrines.

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

Godly Speech

We are instructed to be separate. We know that we are to be separate from the world in a fraternal sense. We avoid any connections with lodges and clubs. We avoid social engagements. We avoid close friendships with those who know not the way of God, because ties of this kind do not serve God's purpose with us, and are contrary to His Will.

We are separate in the matter of entertainment. We do not believe our leisure hours should be spent in dance-halls, theatres, or worldly entertainments IN OUR OWN HOMES. At the very least, these things consume time which could be more profitably and well-pleasingly spent in the service of our Lord on whom all our hopes rest.

But perhaps the most important of all in our struggle to be a separate people is the matter of our speech—especially in the case of those whose daily activities make necessary a close association with fellow-workmen. Our speech can readily point us out as being separate and different.

THE PURPOSE OF OUR LIFE

And why do we wish the world to notice that we are different? Because in this way we faithfully testify that we have chosen to follow the separated path that God has prescribed for us. In this way we glorify God; and to glorify God is the primary purpose of man's existence on earth. So we see how important it is.

In our conversation with each other and with outsiders, we are all careful about the BIG things. We do not lie. Our speech is not unclean. We do not take the Name of the Lord in vain. But it is the small things that we must guard against, the things that indicate the working of the natural mind, among them the use of slang and the pet worldly phrases that are current.

The Apostle Paul has much to say about our conversation. He exhorts us, in our solemn and exalted position as children of God, to carefully avoid jesting and joking—evidences of shallowness of mind—nor should we give way to anger. He says (Eph. 5:3-4):

"Let not filthiness, nor foolish talking, nor jesting, be named among you, which are not convenient (fitting), but rather giving: of thanks."

And again in Eph. 4:31—

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

It is very hard to do, is it not? It is contrary to our very nature to avoid giving sharp retorts. All that God has commanded is contrary to our nature. Our nature is evil. Our nature is one of the things that must be overcome by those who desire eternal life.

"NEVER MAN SPAKE LIKE THIS MAN"

They said of Jesus, "Never man spake like this man." If, by our conversation in our daily life, by our words when we speak the Truth to others, even in passing the time of day— we can have others notice that we too do not speak as other men do, then we have gained another victory in our struggle with ourselves for eternal life.

The prize for which we strive is great. Is the apostle demanding too much of us by asking that we watch our conversation, and be sober-minded? Is God asking too much that we be a holy, separate people unto His Name?

It is no ordinary thing to be called to the fellowship and service of Jesus Christ. It is no common task to rule and judge the world in perfect righteousness, leading them to God. To be a priest and serve the Living God for all eternity is without comparison the highest, noblest, most exalted calling that man has ever had. To become material suitable for that order of things will call for much refinement and obedience. It would be sad, indeed, to miss the eternal glories of the Kingdom of God for a careless tongue. —W.J.H.

"The gate of eternal glory will be barred against everyone who conforms not to the Divine standard revealed in the word."

"A knowledge of the Truth will be of no value to us if it fail to effectuate purification of heart. Christ made the state of the heart and the character of our actions the most prominent feature of his teaching"—R. R.

Running the Race

"Know ye not that they which run in a race run ALL, but only ONE receives the prize? SO run that YE may obtain" (1 Cor. 9:24).

The point is clear. We cannot take eternal life for granted, just because we are in the race. There has to be a striving—a continued EFFORT. Some are going to have a terrible disappointment who have just been jogging along in relaxed comfort. Salvation and happiness form the prize that all desire. Even Balaam in his deceitful heart had the thought—

"Let me die the death of the righteous, and let my last end be like his!"

Now, "there be FEW that be saved." But there are many eminent professors of righteousness who will fall short of a welcome from Jesus at the judgment-seat. It is not enough to say, "Lord, Lord,"

and to do great things in attending meetings, delivering beautifully-worded addresses, and giving much service in money, labor and time to the Truth.

"SO RUN"

These things are all necessary, but there are MORE than these. "SO run" implies that there is more than one WAY to run. Some would rise up and run betimes, but they do not run with discretion and they cannot stay the course. Some run in fits, jerks and starts. But it is only he who runs with consistent patience and perseverance that wins, Paul says (Heb. 12:1), he who looks always ahead to the Master of the race.

Some have had, and still have, to run away from father, mother, kinsmen and friends. Some run clean through temptation, sorrows, bereavements, evil report and good report, that they may grasp the pearl.

The saints are told to "Run to WIN." From the day of conviction and baptism, never look back, says the Master. Do not be a Lot's wife. Keep on running. They that would have salvation must run for it. They must run TOWARD it, and literally run AWAY from all that would hold them back—"the sin that doth SO EASILY beset us."

FLEEING—PRESSING—STRIVING—ENDURING

The running is called a "fleeing" in Heb. 6—"That we might have strong consolation who have FLED for refuge to lay hold on the hope set before us." The reference is to the cities of refuge, to which a man fled for his life.

It is called a "pressing"—"I PRESS toward the mark for the prize of the high calling." It IS a high calling, and there IS a mark we shall be measured by.

It is called a "striving"—"That a man strive is right, but though he strive, he must strive LAWFULLY" (2 Tim. 2:5). Here let us learn a lesson. We can "strive" to keep the Truth pure, and forget to "strive" to be just and kind.

It is called a "continuing"—"If you CONTINUE in the Faith and be not moved away."

It is called an "enduring"—"He that endureth to the END shall be saved."

MANY AN OBSTACLE

There are some who will run too lazily as they approach the end. The door will be shut when they get there. The way is long. There is many a muddy stretch; many a high hill; much hard work; much cleaning of one's feet and body to do. There is much to overcome—a wicked heart; the evil world; and the old devil to be subdued.

The time is uncertain. Some have a long probation, and for some it is short. We may hear at the same time of the ending of pilgrimage of half a century and of one of a few months. Today, when we are almost at the gates of the city, we must run harder than ever.

The feet need much attention. Although "shod with the preparation of the Gospel of peace," still we need to refresh them with water. And we must "wash one another's feet," as we journey on to the Kingdom—not stand afar off pointing scornfully to our brother's dirty feet.

RUNNING "TO AND FRO"

Some with great appearance of activity are running the wrong way. There has been much "running to and fro" in the experiences of the Truth. Some go running after this "clean flesh" will-o-the-wisp. Some want to break down the fence at 1 Cor. 6:1. Some want to make the way smoother and broader.

Unselfishness must crown the head of the man who wins at last. The humble and unselfish man does not develop a crotchet or a false doctrine or a speculation and call it "deeper thought." He asks himself, "Will it help in the race?"

Let us not trust in our own strength. Let us kneel and pray at all times. And let us THINK as well as pray. Thoughts on the way must be of good. The reading of the Word brings new things to the mind each day and stimulates the spiritual muscles.

Do not be hindered by foolish people who would rather talk than run. Keep your early bright faith clear of contamination, and your garments unspotted from the world. As to example, look to the saints of old. Could scourgings, stonings, nakedness, imprisonment stay their progress in the race? NO, in all these things they were more than conquerors through him that loved them.

There are some who—being called upon to run—find many excuses to rest a while, to hesitate, or not to run at all. Some have married a wife, leased a farm, might offend their employers or worldly friends, might lose trade, might lose caste, might lose pleasures, might be mocked or scoffed at, and must therefore not be seen running. Some say, "Wait till I am older," forgetting that YOUTH is the best time to run (Eccl. 12:1). And so on, with a 1000 excuses.

But Christ's runners eagerly get on the way. They study it. They strip off everything that hinders. They beware of all the bypaths. They "ponder the way of their feet" (Prov. 4:26). They will not be daunted by any disappointment. They pray always for a THANKFUL and enlightened heart, and they "never stand still till the Master appear."

May our Father give us all a prosperous journey! —G. H. D.

More Than Conquerors

Paul asks (Rom. 6:1): "Shall we continue in sin?" "God forbid," he replies, and then goes on to show why it is essential that we should forsake everything connected with sin. First he tells us that being immersed into Christ, we were immersed into his death. Consequently, being BURIED to the old life of sin, we should—when we are raised from this burial—walk in NEWNESS of life.

What joy was ours when we were immersed into his Name! Our determination was to prove ever faithful unto our loving Father and His Son Jesus who had redeemed us from sin and death. We knew we had to crucify the "old man"—that sin must be "mortified" (put to death) in our flesh—that from thenceforth we must not serve our former master, Sin. Today, years later, we do well to give strict attention to Paul's admonition—

"Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

It is very easy to let our thoughts stray from thinking upon God. It is even easier to speak unthinkingly and unkindly. We, who are buried in Christ, should leave the old man and his evil works

all planted in the watery grave, and should endeavor to follow in the holy and humble footsteps of Jesus.

SERVANTS OF RIGHTEOUSNESS

Paul's second reason why we should forsake sin is found in v. 16 onward. Here he shows us that we are servants ("slaves" is a closer rendering) of a master. No man can faithfully serve 2 masters at once. Seeing then that we have openly renounced the servitude of Sin, and chosen the servitude of Christ, we must take constant care lest we unfaithfully slip back into the dreary bondage of the old master who can only pay us with death.

We read (in ch. 8) of the fleshly mind which is enmity toward God. This mind—the natural mind—is not, and cannot be, subject to the law of God. To be fleshly-minded, says the apostle, is death. That is, our natural end is inevitably DEATH. Only by some great change within us can a different end be gained. To be spiritually-minded—that is, to resolutely cast out of our mind all natural thoughts, and fill our minds from the treasures of God with spiritual thoughts—is life and peace.

Then follows the statement that they that are "in the flesh" (those who allow their life and actions to be guided by the natural impulses of the fleshly mind) cannot please God. CANNOT PLEASE GOD! Think what that means! It means that salvation cannot come to such an one. There MUST be a change from the mind of the flesh to the mind of the Spirit.

"YE ARE NOT IN THE FLESH"

Reading again from the inspired apostle: "But ye are not in the flesh, but in the Spirit—IF the Spirit of God dwell in you." And again, "For as many as are led by the Spirit of God, THEY are the Sons of God." Let us quietly review our recent actions, especially when we may have been upset or annoyed. Can we say we have been led by the Spirit of God? In all our affairs, do we act as we know the Spirit of God, if we submitted to it, would lead us to act?

Paul then writes, "We are saved by hope." This hope is the "hope of Israel," as we know from a study of the Scriptures. How are believers saved by this hope? Because the daily contemplation of this glorious hope lifts them above the perishing world and leads them to do only those things that are pleasing to their Father in heaven. Regardless of what comes, they know that "all things work together for good to them that love God, to them who are called according to His purpose." Whatever happens, bitter though it may be, has some wise design in the great plan which some day we shall understand. The apostle therefore asks—

"Who shall separate us from the love of Christ? Shall tribulations?—distress?—famine?—nakedness?—peril?—sword?"

And the strong, confident answer comes ringing back—

"NAY, in ALL these things we are MORE THAN CONQUERORS through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing shall be able to separate us from the love of God which is in Christ Jesus our Lord."

What a thrilling declaration of victory and faith! Do we just read and pass on? Or do we stop to REALISE the magnitude of what Paul is trying to tell us? He is impressing upon us the value, and the absolute NECESSITY, of whole-hearted love of God and Christ. In the believer's life, everything else should fade into the background, and love toward God should be ever in the forefront. No matter what happens to us, we should—we MUST—keep our faith before us, hope, and love in God.

Whatever happens to us in this present life is of short duration, and tribulation is often our sincerest friend.

Paul's declaration of his love for God and Christ is the answer to his question in 6:1 with which we began. In Paul's answer we find that justification by faith involves as a consequence a SANCTIFIED LIFE, and for this God has made every provision. Step by step, through chaps. 6 to 8, the apostle has led us to the grand assurance that the one who follows the way of holiness has divine resources on his side. Fear, weakness and doubt are banished in the strong, joyful confidence of a divine love that will gladly lead us unto everlasting salvation, if we will faithfully DO OUR PART.

—W.R.P.

Correspondence

FRATERNAL GATHERINGS

Greetings in the One Hope. In the June, 1950, Berean magazine, pg. 187, there is a suggestion made regarding the holding of Fraternal Gatherings. London is therein mentioned as a favorable location for at least one of the gatherings, and we therefore have been asked by our ecclesia to seek the opinion of others regarding this article. We would appreciate suggestions and ideas on the matter, in order that a decision may be reached. On behalf of the London Berean Ecclesia Gathering Committee,

— W. D. Gwalchmai, 173 Devonshire Ave., London, Ont., Canada.

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TEXAS FRATERNAL GATHERING

Hye, Texas—July 31, 8 p.m. through Aug. 5, 3 p.m.

An invitation is heartily extended to all brethren and sisters everywhere to be with us at this meeting. The meeting last year was very successful and upbuilding, partly because of the presence and help of brethren from Detroit, Baltimore, Denver and Pomona. It is hoped that these will be with us again this year, and that others will come from far and near to lend a helping hand in the work of strengthening, unifying and edifying the brotherhood for the coming of the Lord.

Most of the Texas brethren camp in tents on the grounds for the 5 days of the meeting. There is plenty of room and facilities for those who might want to camp. Accommodations are available near by at Johnson City and Fredericksburg, where cabins or hotel rooms may be had, and also meals. It is planned to arrange for meals on the grounds for the convenience of visitors from a distance.

We would like to urge all who expect to attend the gathering to write us as far in advance as possible and let us know what kind of accommodations they will want—hotel room, cabin, or a camp on the grounds. It will then be possible to make the necessary reservations so that all will be ready when you arrive.

We would also urge all speaking brethren who expect to attend to send us, as soon as possible, the title of 1 or 2 subjects they would be willing to use in lecture or exhortation. In this way the program committee can prepare a schedule of services in advance of the meeting.

We feel that it will be well worth your time and expense if it is possible for you to plan to be with us during this 5-day meeting. Your co-operation in the above matters will greatly facilitate arrangements. Your brother in Christ,

—Erby Wolfe, Gathering Sec., Rt. 1, Burnet, Texas

PROCLAIMING THE TRUTH

We at Flaxcombe send our greetings to all in the Truth, and we wish to be remembered to those who know us out here on the prairies. We continue to keep in touch with those who have an ear to hear, at Eastonia and Laporte. We pray that before long they will be baptised. We send a weekly letter on things of the Truth and any literature we have that is of interest . . . also articles of our own that answer their questions.

We would like to see the preaching of the Truth better organized in the West, or even all over Canada. There are many who have never even heard of Christadelphians. I wonder if it would be possible to form a "Gospel Publicity League." Those interested could send donations to this committee and the funds could be used for the publication of the Truth in various ways. There is a wide field in broadcasting. For example, we have heard religious talks sponsored by some churches in Los Angeles and relayed from Saskatoon by electrical transcription. We know there are some very able lecturers among our brethren . . . couldn't we finance records of their lectures being made for electrical transcription?

There is also visual aid service which could be utilised of our public lectures in towns and cities. I believe if we had a central committee to which we could send donations regularly, this money could be used in practical ways. Unless we have something of this kind it is impossible for isolated brethren to help in the preaching of the Truth to the modern world. Many isolated brethren and sisters who are unable to serve as lecturers or attend public meetings would probably be glad to support a service of this kind. The modern world may not have a hearing ear, but it is still our responsibility to raise our voices.

In addition we wondered if arrangements could be made for lecturing brethren to visit isolated brethren in small towns occasionally so that public services could be held.

These suggestions may not be practicable and we are seeking the advice and suggestions of other brethren in the matter. We feel, however, that we are able to do very little alone in isolation, whereas if we could organise together we could serve the Truth in more practical ways.

We very much enjoy the News in the Berean magazine of others who are following the way to the Kingdom. Sincerely your brother, —L. K. Punter, Box 28, Flaxcombe, Sask., Canada.

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(We sympathise greatly with the above thoughts. However, we fear there might be dangers attached to too much centralisation of the work, or any efforts to raise money centrally for such purposes. We believe that possibly the same ends could be accomplished by brethren and sisters in isolation, who feel as bro. Punter does, sending help for the work to active ecclesias which are following the lines he has in mind. At the present time the Glendale (Cal.) ecclesia is making an effort to spread the Truth by radio. And the Santa Barbara ecclesia has been working on the idea of making records of short lectures to be supplied to any who would like to buy local radio time for the Truth. We suggest that all ecclesias keep the brotherhood informed concerning any special Truth-spreading activities they undertake.

(However, we believe the activities bro. Punter mentions in his first paragraph are the real heart of Truth-preaching . . . personal contact by every bro. and sis. to the fullest extent of their ability and opportunity. None need feel they are "able to do very little" if they are engaged in this unspectacular but vital aspect of the work of the Lord — ED.).

Ecclesial News

(Please give meeting times and address of meeting place.)

ALBANY, N. Y.—Maple Ave., Selkirk, N. Y., Box 165.

Greetings in Christ's Name. We are trying to keep the light burning here. We welcome any bro. or sis. at any time, and would enjoy meeting with them. We are 10 miles south of Albany, on route 9W. Your bro. in the One Hope. —John P. Leonard.

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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. Sch. 9:30 a.m.; Memorial 10:30; Lecture 8 p.m.; Bible Class Wed. 8 p.m.

Bro. and sis. R. Roberts, formerly of this ecclesia, have moved to Detroit. We commend them as earnest workers in the Lord's vineyard. Our loss is Detroit's gain.

Our annual S.S. program was held Feb. 19. Over 100 were present. Most of the scholars took part in the program which was enjoyed by all.

We have welcomed to the Lord's table: bro. Growcott, sis. A. Growcott, sis. A. Jentsch, bro. and sis. A. Higham, and bro. and sis. E. Higgs (all of Detroit). The 3 brethren spoke for us.

—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 Mar. 15, HARRY J. BIRNEY son of our bro. and sis. Harry Birney, and Mrs. MARGARET NICHOLSON, daughter of our sis. Mamie Campbell, were immersed in obedience to divine command. Sis. Nicholson lives in Chatham, Ont, and will meet there with bro. and sis. L. Sparham with whom she has spent much time studying the Truth. Though we "know no man after the flesh," still it is an added joy when those of our households, for whom we feel an especial responsibility, leave the natural path of death and choose the way of wisdom and life.

We have enjoyed the company of: bro. and sis. L. Sparham; bro. and sis. C. Clubb and bro. J. Clubb (London). The latter gave us the word of exhortation.

We are sorry that sis. Jeannette Smith Sr. has moved to Denver. We shall miss her very much.

—G. V. Growcott (rec. bro.)

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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.

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.

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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 whole brotherhood has been greatly encouraged by the news from Houston last month, and the true Christlike spirit of zeal and love manifested therein. All are strengthened in their efforts to "Make ready a people prepared for the Lord." Let us, with renewed hope, press on to perfection, striving that we may be found, in the day of our Lord, "without spot, blemish or wrinkle."—ED).

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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.

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LONDON, Ont, Can.—Orange Hall, 388 Clarence St.—Suns; S. S. 10:15 a.m.; Breaking Bread 11:30; Lecture 7 p.m.; Thurs. Class 8 p.m. at Beaver Lodge, Sackville St.

We are pleased to report that we have assisted one more to put on the Saving Name of Jesus Christ in the waters of baptism—Mr. CHARLES ASTLES (husband of the late sis. Astles) on Oct. 29. Our earnest desire is that he may run successfully the race that he has started, and gain a place in God's kingdom.

We held our S. S. outing on July 1 at Port Stanley. It was a joyful occasion. We also had our S. S. Gathering on Dec. 16. A delightful program was provided.

We have had the pleasure of the company and fellowship of: bre. W. Pytel & D. Thomas, bro. & sis. A. Hedden, sis. Janet Le-Henaff, Lillian Allan, Marjorie Shaw, Sylvia Styles & Lorraine Stephens (all of Detroit); bro. J. Baines, sis. Irene Baines (Montreal); bro. & sis. J. Lloyd (Glendale, Cal.); sis. Sparham & King (Hamilton); sis. Kate & Nell Livermore (Brantford); bro. & sis. A. Stunden and bro. & sis. Jones (Toronto).

Bre. Pytel, Baines, Lloyd & Jones exhorted for us; bro. Baines also lectured. We appreciate these labors of love in the Truth.

We would like to encourage the editors and those who assist them in publishing the Berean.

—W. D. Gwalchmai (rec. bro.).

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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.

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.

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RICHARD, Sask., Canada.

In the past year bro. Arthur Luard (Clover Bar) has been a welcome visitor here. We miss bro. & sis. Truelove from our midst. They are spending a few months at Victoria and are meeting with the

few there who maintain the stand we support. We feel sure their help and company will be a blessing to those in Victoria.

In the West we are few in number. We appreciate all visitors and miss all who leave us—either temporarily or permanently, and we try to take consolation out of the hope that some day it will be very different. (Rev. 14).

The magazine is very welcome. We wish to encourage our editor, and those who assist in whatever capacity. A time of trouble is the lot of people everywhere, but Psa. 46 expresses our feelings. May the Lord be the Hope and Strength of us all.

—Fred G. Jones (rec. bro.).

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SARASOTA, Florida.

We are happy to report that two more have put on the Saving Name. On Feb. 10, Mrs. B. SCHUCK and ROBERT DEAKIN (son of bro. & sis. H. Deakin), after giving a good confession of the Faith, were immersed into the sin-covering Name of our Lord Jesus Christ. They were taken into our fellowship on Sun., Feb. 11. We pray and hope they will be steadfast and faithful unto the coming of our Lord.

Our new sister's two sons are attending our Sun. School (2 o'clock Sun. afternoon). Our midweek class is held at sis. Schuck's home on Fri. at 8 p.m.

We also enjoyed the company of sis. Bell, LeHenaff & Vaughan (all of Detroit) on Feb. 11, when we extended the right hand of fellowship to our new bro. & sis.

We shall be very glad to see any other bre. & sis. passing this way. —Fred Gulbe (rec. bro.).

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

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VICTORIA, B. C. Can.—785 Daisy Ave., Marigold.

I would like to report that there are two sisters here in Victoria. Sis. Truelove and myself have been visiting here during the winter months, and we are holding regular meetings together. After we leave, these sisters (Stuart and Bull) will be meeting together alone again, and would be very glad to receive any help from brethren who may come this way. (We are from the Richard, Sask., ecclesia). Their address is: 308 Douglas St., Victoria, B.C. Your bro. in Christ.

—F. Truelove.

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WICHITA FALLS, Texas — Box 343— Sun. Sch. 10 a.m.; Memorial 11.

We were very happy to have sis. Hallie Smith (Houston) with us around the table of the Lord on Sun., Feb. 18. Your bro. in Christ, — H. O. Tunnell

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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.

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

FRATERNAL GATHERINGS

HYE, Texas..... July 31 to Aug. 5 (Please tell us of any others)

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