

# 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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Please send all communications and manuscripts to the Editor—

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

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## **EDITORIAL**

### **One Faith**

Our subject title, like the one in our April message, is found in the fifth verse of the fourth chapter of Paul's epistle to the Ephesians. In the opening verses of this chapter, the Apostle emphasizes the oneness of the things concerning the Gospel. He refers to one hope, one Lord, one faith, one baptism and one God. Therefore, when Paul wrote concerning faith, it was the ONE faith he had in mind. He appealed to the believers in Corinth to "stand fast in THE faith"—1 Cor. 16:13. In his second letter to Timothy, he assured him that "he had kept THE faith"—2 Tim. 4:7.

In the epistle to the Hebrews, there are a great many references to this one faith. In the tenth chapter at verse 22, Paul says, "Let us draw near with a true heart in full assurance of faith." And again in verse 23, he says, "Let us hold fast the profession (or confession) of our faith without wavering." Then in the first verse of chapter eleven, he defines faith by saying "Now faith is the substance of things hoped for, the evidence of things not seen." In *Eureka*, Vol. 1, page 284, Dr. Thomas refers to this verse by saying "Faith is reality and proof. The person who has it, embraces certain things promised as realities, and certain transactions as things proved. Hence, faith is the assured hope of things promised, the conviction of the truth of transactions not witnessed by the believer."

### **PAST AND FUTURE**

The possessor of such a faith looks back into the past and meditates upon the things which have been testified by the prophets and apostles. He finds the evidence so convincing that he becomes fully persuaded of its truth. Looking then to the future, he considers those great and precious promises which constitute the basis of the Gospel. Knowing that God is able to perform the things He has promised, he anticipates, with all confidence, their literal fulfilment. It would be impossible to attain to this full assurance of faith were it not for the fact that the believer fully realized that "He that cometh to God, must believe that He is, and that He is a rewarder of them that diligently seek Him"—Heb. 11:6. The word "diligently" does not appear in the original Greek text, but its insertion does no violence to the thought expressed by the apostle. It signifies a persevering effort, or a constant application of the mind to the Scriptures of Truth. Therefore, no word could better express what is expected of the believer. In fact, Moses used it in his concluding message to Israel, saying:

**"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth"—Deut. 28:1.**

Again Paul says, "Faith cometh by hearing, and hearing by the Word of God"—Rom. 10:17. We understand from this that faith is developed by studying the Scriptures. By this means a sound understanding of God's purpose is attained, a knowledge of His testimony is assimilated, thereby producing within the believer a contrite spirit, causing him to be exercised by the Word of God. As the

study of the Scriptures progresses, and the knowledge of the divine testimony broadens, the inward man grows in stature, delighting in the law of the Lord. He becomes grounded and settled in the one faith, so that when tribulation comes upon him he is not moved away from the hope of the Gospel, but is able to stand fast in the Lord.

### TRANSFORMATION OF LIFE

An individual, with such a faith, finds that his life is transformed because of his new way of thinking. The pleasures of this life gradually lose their attraction, and his disposition changes as his faith operates by love and is manifested by his good works; thereby producing a character well-pleasing to God. This could not be better illustrated than by Abraham, whose name occupies so prominent a place in the divine scheme of human redemption. So great was his faith that, although he was promised a son at a time in the life of himself, and that of his wife, when under ordinary circumstances it would have been impossible for them to have a child—

**"He was fully persuaded that, what God had promised, He was able also to perform. And, therefore, his faith was reckoned (or imputed) to him for righteousness"—Rom. 4:18-22.**

Dealing with Abraham, and his faith, in the third chapter of his epistle to the Galatians, Paul shows that one cannot be a Christian without becoming related to Abraham. His testimony is:

**"For as many of you as have been baptised into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's children, and heirs according to the promise"—Gal. 3:27-29.**

A careful study of the Scriptures will show the harmony and completeness of God's plan, as commenced in the days of Abraham, typified in the Law, and gradually unfolded through the prophets, and consummated in the proclamation of the Gospel by Jesus and the Apostles. A belief of the things revealed constitutes the ONE FAITH. —EDITOR

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"It is in the Word we make the acquaintance of God, both as to what He has done, what He has promised, what He desires in us, and what He is in Himself. These things are not learnt by looking at the sky, or the mountains, or any of the other features of Nature. We can only get knowledge of Him by having recourse to the Word of His Truth." — R. R.

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### Tarshish—Past and Present

*By brother John Thomas*

Tarshish is a proper name, occurring for the first time in Gen. 10:4 where it designates the 2nd son of Javan, who was the 4th son of Japheth, eldest son of Noah. Alexander the Great is styled by Daniel "King of Javan." and it is worthy of note that the Hindus call the Greeks "Yavanas," which is the ancient Hebrew appellation.

Tarshish was, then, 2nd son of him from whom the Greeks descended. He was doubtless an important personage in the original settlement of the coasts, which are always colonized before the interior of new countries. Coasts and islands are represented by the same word in Hebrew—"iyyim."

Javan is conjoined with "the isles afar off" in the last chapter of Isaiah. His descendants are a maritime people to this day, inhabiting the isles and coasts of the Greek Archipelago. The Javanese settled the coasts of the Mediterranean, Adriatic and Atlantic region above the Straits of Gibraltar.

## THE "SEA OF TARSHISH"

It is to be expected, therefore, that the settlements would be originally named after their patriarchs, namely, "Elishah, Tarshish, Kittim, and Dodanim." The Mediterranean was named the "Sea of Tarshish" because — it is probable — his settlements were more commercial and enterprising than those of his other brethren.

The southern coast of Spain, abutting both on the Atlantic and Mediterranean, is considered as peculiarly his. One of his Atlantic settlements was called "Tartessus," or as it occurs in Polybius and Stephanus Byzantius. "Tarseion."

Having arrived at the westernmost coasts of the Mediterranean from Ararat, the sons of Tarshish would extend settlements wherever the land line would indicate. Following this in a northerly direction, it would at last lead them in view of Britain, along whose southern coast they might spread themselves to Land's End — a part of the island abounding in tin.

## THE SPANISH AND BRITISH COASTS

These Spanish and British coasts are indicated as the settlements of Tarshish (some of "the isles" or coasts "afar off") by the articles they bought for sale at the Tyrian fairs. Addressing himself to Tyre (a famous city on the coast of the Holy Land and styled by Isaiah "the mart of nations"), Ezekiel says —

**"Tarshish was thy merchant by reason of the multitude of all riches— with silver, iron, tin and lead they traded in thy fairs" (Ez. 27:12).**

These are products of the mines of Spain and Britain which were brought to Tyre in "the ships of Tarshish" which, saith the prophet, "did sing of thee (Tyre) in thy market; and thou wast replenished and made very glorious in the midst of the seas." From this it appears that the Tarshish branch of the Javan people had become an eminently maritime and commercial people of the west and north-west from Tyre.

"Silver spread into plates," says Jeremiah, "is brought from Tarshish." And he adds, "And gold from Uphaz" — or Ophir. Tyre was the strength of Tarshish, for it was by the Tyrian trade that Tarshish maintained its maritime ascendancy. Tyre was the mart for the products of the coasts and isles afar off brought in the ships of Tarshish. Hence, as a commercial city, she is styled the "daughter of Tarshish."

## TYRE AND TARSHISH WERE INTIMATE

The relations between the coasts of the Tarshish people and the city of Tyre were very profitable and intimate. The rejoicing between the two was reciprocal, for Tyre sang as a harlot and the mariners from Tarshish sang the praises of the customer that enriched them.

But when the Chaldo-Assyrians brought ruin upon Tyre, oppressing her for 70 years, lamentation came upon Tarshish as the most grievous sufferer, for Tyre being ruined, their mines would be neglected and their shipping interests destroyed. Isaiah, predicting the fate of Tyre says —

**"Howl, ye ships of Tarshish, for Tyre is laid waste" (Isa. 23:1).**

Opposite Tyre was an island whose inhabitants were not attacked by the destroyer. To them the prophet says —

**"Be still, ye inhabitants of the isle. Pass ye over to Tarshish; howl, ye inhabitants of the isle. Is this Tyre, your joyous city, whose antiquity is of ancient days? Her own feet shall carry her afar off to sojourn" (Isa. 23: 6-7).**

Tyre was strong in the days of Joshua, 950 years earlier, but how long before that is not known. When Nebuchadnezzar took the city after a siege of 13 years, he found it empty. Tyre's own feet carried her away. The ships of Tarshish carried her people afar off to sojourn, and landed multitudes of them on the shores of their customers beyond the sea.

### **TARSHISH WAS TO TYRE AS U.S. TO BRITAIN**

Tarshish commercially seems to have been to Tyre what the United States and India are to the British emporium of trade and commerce. The navy and commerce of western Tarshish grew out of the prosperity and enterprise of Tyre (as U.S. and India have out of Britain). In the days of Solomon, Tyre was a large city and small country, rich and trading in ships to the coasts of the east and west.

Tyre and Tarshish were connected at that time by commerce and navigation, for Hiram (king of Tyre), in alliance with Solomon, traded to Tarshish. The sons of Tarshish seem to have found their way to India and the coasts of India, as well as to Spain and Britain. In trading with them, the Tyrians and Israel sailed from ports on the Red Sea (proving they went east), while the mariners of Tyre came to that city (on the Mediterranean) from the west.

That the Tarshish people were to be found in the east in the days of Solomon is evident from Scripture history. In accounting for the abundance of gold and silver in Jerusalem, the historian says:

**"For Solomon had at sea a navy of Tarshish with the navy of Hiram. Once in 3 years came the navy of Tarshish, bringing gold, silver, ivory, apes and peacocks" (I Kings 10:22).**

Now that the navy did not BELONG to Tarshish, but to Solomon, appears from a parallel text, where it reads:

**"And Solomon made a navy of ships in Ezion-geber, on the shore of the Red Sea . . . and they came to Ophir and fetched from thence gold" (I Kings 9:26-28).**

**"And the king's ships went TO Tarshish" (2 Chron. 9:21).**

Solomon owned the ships, and the king of Tyre found the sailors. Again, Jehoshaphat, king of Judah, joined himself with Ahaziah, king of Israel,

**". . . to make ships of Tarshish to go to Ophir for gold: but they went not, for the ships were broken at Ezion-geber" (I Kings 22:48). ". . . the ships were broken, that they were not able to go TO TARSHISH" (2 Chron. 20:37).**

Now it is evident from this that the settlements of Tarshish to which Israel traded were in the east. Ezion-geber (where the ships to Tarshish sailed from) was on the Red Sea. A fleet leaving this port for a voyage out of 1½ years, could only have sailed in one direction, and that was to the straits of Babel-mandeb (at the south end of the Red Sea, about 1500 miles in a south-easterly course).

### **OPHIR AND TARSHISH WERE INDIA**

Having passed the straits, they would sail north-east to Ophir, the Tyre of the east, on the coasts of Tarshish. Josephus is no doubt correct in saying that Ophir was in India, which is equivalent to saying that Tarshish and India are the same, because Ophir is in Tarshish.

The identity of Ophir and Tarshish with India is also manifested by the merchandise brought home in Solomon's ships — gold, silver, ivory, apes, peacocks, almug trees and precious stones — all Indian products, collected at the great trading emporium of the east.

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

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## INDOCHINA—AN INTERESTING SIDELIGHT

"The 2 Roman Catholic bishoprics of Phatdiem and Buihu, headed by bishops who run their own governments and armies, are playing roles of national importance in the politics of Viet-Nam (Indo-China)." —N. Y. Times, May 13.

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### The Ecclesia of Christ

*By brother Roberts and brother J. U. Robertson*

(Continued from last month)

Duty to those within follows close upon that which we owe to God. Christ has said that the first and greatest commandment of all is—

**"Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."**

And that the second is like unto it, namely—

**"Thou shalt love thy neighbor as thyself."**

There are none greater than these. The 2nd is equally applicable to those within, and those without, the ecclesia. It is the duties of the ecclesia as a whole, rather than those of the individual member, which we have to consider; yet so fully does the one find its counterpart in the other that it is a difficult matter to draw the line of separation.

The ecclesia has certain responsibilities. The individual is subject to its control and all the duties which devolve from that position pertain to it. The ecclesia is responsible for the doctrine of its members, for the manner of life which they live in regard to their position in Christ, for their spiritual—and in some events—their temporal welfare also.

All its sympathies should be generously extended to its members in all circumstances of mental and physical distress, in all cases of failure to keep themselves unspotted from the world where it is UNINTENTIONAL and where brethren are weak in the faith and need strengthening.

### IT CANNOT TOLERATE EVIL

If a man bring a doctrine into the house of God contrary to those which it has received, it must steadfastly—yet kindly and with long-suffering, as the case may require—withstand it. It cannot tolerate evil in any form. If it does, it becomes a partaker in the evil and will not be held blameless by him who walketh in the midst of the golden candlesticks, and whose eyes are like unto a flame of fire.

"Purge out the old leaven" is the order in such a case. We learn the lesson from the 7 typical ecclesias of the Revelation, of what importance pure doctrine in the ecclesia is. The spurious apostles of the Ephesian ecclesia, the blasphemous Jews of the Smyrnan ecclesia, the Balaamites of Pergamos, the Jezebelites of Thyatira, the many names in Sardis which were dead, those who said they were Jews (and were not) of the Philadelphia ecclesia and the lukewarm, indifferent, worldly-minded members of

the ecclesia in Laodicea—were all men and women who had swerved from the Faith, and had given heed to fables and doctrines of demons.

At first, no doubt, the introduction of these corrupting ideas were accompanied by "good words and fair speeches" which deceived the hearts of the simple. Afterwards, when their true character was made manifest by the opposition of those who were faithful to the doctrine which they had received, they caused the divisions and differences which so quickly spread themselves over "all Asia," even in Paul's time.

Moses commanded the Israelites to bring pure olive oil beaten for the light, to cause the lamps in the Tabernacle to burn continually. So the ecclesia itself—the true Lightstand—must be fed with the pure Word of God continually. No mixture of any kind is at all permissible. If it is not kept absolutely pure, the lamp burns low, flickers—and goes out. And he who holds the ecclesia in his right hand removes the lampstand out of its place.

Paul's command to Timothy, "Keep thyself pure," is the order written upon the portals of the ecclesia, and especially is it applicable to matters of doctrine.

### **MEN'S LIVES ARE THEIR TRUE CREEDS**

It is but a step from doctrine to manner of life; from precept to practice. Men live their creeds. Their inner springs of action, their true characters, are proclaimed in their DEEDS. "By their fruits ye shall know them." If these be evil, the ecclesia will be forced to pronounce them so. After it has patiently endeavored to rectify them, and has failed, then it must declare itself separate from the individual who cannot be reclaimed—but all in the spirit of meekness.

No judicial act of condemnation is embodied in the step. It is merely a standing aside from evil doing, which cannot be approved. There must be no private inquisition for iniquity, no busy-bodying in other men's affairs, no lordship, no dictatorial manner of speech whatever. "One is your Master, even Christ, and all ye are brethren."

The spiritual welfare of all its members is the first consideration of the ecclesia—

**"Building up yourselves in your most holy faith."**

**"Comforting yourselves together, edifying one another."**

**"Exhorting one another daily."**

**"Standing fast in one Spirit."**

**"With all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."**

All these things are duties of paramount importance for observance by the ecclesia. They are all necessary to its growth in Christ, and when in active operation they "make increase of the body unto the edifying of itself in love."

Many ecclesias pay less attention to this duty than they do to that of preaching the word to the alien, but in this they err, slighting the major for the minor service. In the discharge of the offices of mutually helping one another, the members of the ecclesia find ample scope for the exercise of that divine characteristic of love which Paul so highly eulogises in 1 Cor. 13. Let it be put into practice, and the whole body feels invigorated with a strength which will enable it to endure all hardships and overcome all temptation.

### **THE ATMOSPHERE OF THE TRUE ECCLESIA**

The spiritual atmosphere will be full of peace and joy. Impatience and reckless haste of speech or action cannot exist a moment where that love is, which suffereth long and is kind. Envy dies in the

presence of its meek and quiet spirit. Wrath and anger are turned away by its kindness and the simplicity which thinketh no evil.

Iniquity flees the society which love has purged of all bitterness, and where slander, filthiness, foolish talking, vain boasting and jesting have been thoroughly suppressed, and where EVERY man's speech is "ALWAYS with grace seasoned with salt." Bound together by the cords of that love which never faileth, all things are possible. Affliction is light, faith is strong, hope triumphant, and endurance unto the end for all assured.

There are occasions when the temporal welfare of the member becomes the concern of the ecclesia. But from the careful manner in which Paul instructed Timothy to act in regard to certain poor in the ecclesia (1 Tim. 5: 4, 8, 16), we are led to conclude that such cases are not to be lightly made a charge upon the ecclesia. Undoubtedly, aid given in this manner weakens and demoralizes the receiver because of its public character, while it encourages laziness in those not infrequent cases which come in a little while to look upon the ecclesia in the light of a benevolent institution such as are common among the Gentiles. Paul had occasion to condemn this vice of idleness in no uncertain words (2 Thess. 3: 10-12).

### **"HE THAT GATHERED MUCH HAD NOTHING OVER"**

It would seem rather a matter calling for the private attention of the individual member. This care of the poor especially is the duty relegated to "them that are rich in this world" among the brethren, that "they do good, that they be rich in good works, ready to distribute, willing to communicate." And John puts it in a forcible manner when he says —

**"But whosoever hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in HIM?"**

The command too in Phil. 2:10 —

**"Look not every man on his own things, but every man also on the things of others" (Phil. 2:10),**

inculcates that spirit of brotherly kindness and consideration for one another which is full of help and anxiety for the welfare — both spiritual and temporal — of all. It eradicates selfishness, that ruling trait of human nature, and makes us all full of compassion, tenderness and sympathy for the trials and distresses of others. It calls upon us to —

**"Bear one another's burdens and so fulfil the law of Christ."**

If the ecclesia as a whole undertook this duty, how light these burdens, in many instances would become. A kind word, a sympathetic enquiry, a warm press of the hand—(I have taken the hand of brethren and sisters before now and dropped it again chilled to the bone, so dull and irresponsible has it been. Many who cannot frame their thoughts into a proper kindly sentence can yet give a cordial handshake. "Greet one another with a holy kiss" rendered into modern custom and language is, "Give one another a warm handshaking")—all have their incalculable weight and influence, and help to mold the character of the ecclesia.

The duties of the ecclesia to them who are without —to that world which lieth in wickedness, by which the ecclesia is surrounded—are simple ones, and may be recited in a few words —

**"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, holding forth the Word of life."**

This sentence defines what God requires of those who have named the name of Christ, in their corporate relation to those without. In the Revelation we have it expressed thus —

**"The Spirit and the Bride say, Come, and let him who heareth say, Come."**

A steady, consistent, persevering attempt on the part of the ecclesia to penetrate the dense darkness which envelopes mankind in its deadly gloom, by holding forth the glorious light of the Gospel of Christ, is all that is demanded of the House of God in regard to the world, during the absence of its High Priest and Minister — Christ Jesus — from the earth.

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

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## **Night Unto Night**

*"Because he could not do it by day"—Jdg. 6:27.*

Judges 6 pictures a young man in Ophrah in Manasseh engaged in threshing wheat by the winepress to hide it from the Midianites. How it was hidden might not strike those who are not familiar with Eastern methods. Corn was usually threshed in or near the field where it was grown. The winepress would be a good distance away in the seclusion of the vineyards, so that it was the least likely place to look for corn being threshed.

It was a period in the history of the nation when the cultivation of the good ground with which God had blessed them was largely abandoned because of the depredations of the Midianites and Amalekites. The small quantity of food that could be raised had to be guarded and hidden with great care. How low God's people had fallen through neglecting their duty to God!

### **THRESHING IN HIDING, BY HAND**

Corn was usually threshed by oxen, but in this case the corn was not only threshed in secrecy by the winepress, but it was also threshed by hand without the use of oxen, doubtless because the activity and lowing of the oxen might betray the thresher. The original word here for "threshed" indicates that it was beaten out with a flail—that is, 2 sticks tied loosely end to end, one being used as a handle to swing the other.

The sudden appearance of a stranger to Gideon must have greatly startled him. An unexpected witness of what we are endeavoring to conceal is very upsetting, but the first words of the stranger would reassure him:

**"The Lord is with thee, thou mighty man of valor."**

These words seemed to be very ironical to Gideon. The nation had forsaken Yahweh and had been forsaken by Him, but they confounded cause with effect. They traced their misery to His absence as their Protector, rather than to their own failings and neglect by which the estrangement had been caused.

### **"WHERE BE ALL HIS MIRACLES?"**

Gideon only saw a man sitting under the oak. There was nothing in his appearance to make Gideon aware of his true identity. It was therefore only natural that he should reply:

**"IF the Lord BE with us, WHY then has all this befallen us? And where be all His miracles which our fathers told us of? The Lord hath forsaken us and delivered us into the hands of the Midianites."**

These facts seemed entirely opposed to the angel's words, and it was only natural that Gideon should draw the inference that the facts seemed to justify. We see Gideon's faith even in this answer. Faith does not, as some imagine, require us to put out the eyes of our understanding. Faith is neither unreasoning nor unintelligent. It uses reason in discovering and establishing a BASIS for itself. Having found it, it lifts us into a sphere where the unguided conclusions of "reason" are very often at fault and cease to be a reliable guide, because they lose sight of the basic facts upon which its conclusions should be founded.

### **FAITH USES REASON**

Faith USES reason in determining whether or not God speaks. But having once determined that He DOES, faith relies on that Word, however contrary it may SEEM to the dictates of reason. In doing so, it really acts in accordance with the HIGHEST reason. For even reason will tell us that when God speaks, His Word cannot fail to prove true, however contrary it may be to what may appear (to our limited knowledge) probable, or even possible.

Gideon does not DENY that God is with Israel. But he respectfully asks, How CAN He be when appearances are to contrary? It is . . . in fact . . . because of this measure of faith shown that the revelation is given him. No such revelation would have been made to an unbelieving man. The angel did not stop to argue. In words of authority and power, he said:

**"Go in this thy might, and thou shalt save Israel from the hand of the Midianites. Have not I sent thee?"**

Gideon, like Moses before him, deprecated himself as an instrument insufficient for the purpose. His family was only humble in the tribe, and himself least in his father's house. The only thing he requires to overcome this reluctance was a sign that it WAS indeed the Lord Who was speaking to him, which sign was given.

### **"DEPART NOT, TIL I BRING MY PRESENT"**

But before Gideon ventured to put forth his request, he asked leave, like Abraham, to offer a present. He endeavored to show his respect by providing a meal without thought of anything further. This was turned into a burnt offering by the angel who directed him to place the food upon the top of the rock and then touched it with the end of his staff, whereupon fire rose out of the rock and consumed it.

Gideon was amazed at the sight, but when he turned round the angel had disappeared. It is clear that Gideon did not expect such a result, nor was he till then aware of his visitor's identity, for he now claims:

**"Alas, O Lord God, because I have seen the angel of the Lord face to face!"**

His fears, however, were quieted by the words, "Peace be unto thee. Fear not; thou shalt not die." Then the record says Gideon built an altar unto the Lord and called it "Yahweh shalom", Yahweh send peace. Thus FAITH which received the divine communication led immediately to corresponding WORKS, the erection of an altar to the true God ACCOMPANIED by measures for the suppression of idolatrous worship in his father's house.

### **"THROW DOWN THE ALTAR OF BAAL!"**

The same night Gideon received a message well calculated to test his faith and the extent of his obedience. He was commanded to throw down the altar of Baal and cut down the grove beside it and, having done this, to build an altar to Yahweh and offer a sacrifice.

It is a mark of true faith, that it PROMPTLY performs its recognized duty without waiting to consider personal feeling or interest. Gideon was well aware of the danger of the task. To a man of weaker faith it would seem like inviting certain destruction. But he did not waver. He immediately proceeded to carry out the divine requirements. His only anxiety was to do so EFFECTIVELY. So, not from fear but so as not to be prevented by superior forces, he took advantage of the darkness and with his servants destroyed the altar of Baal by night.

### **"LET BAAL AVENGE HIMSELF, IF HE CAN!"**

The next morning, when the men of the city saw what had happened and learned who did it, they threatened vengeance. Gideon's father, however, played his part with great sagacity. Said he: "If Baal IS really a god, then he will be able HIMSELF to punish those who have affronted him; but if he is not a god, then it is those who plead for him who should be put to death."

These words had the effect of turning them aside, and the man who so nearly became the victim of their fury was spared to achieve their deliverance. As an outcome of the incident, Gideon had bestowed upon him, as a mark of honor, a name associated with the very act that had caused their displeasure. They called him Jerubbaal . . . "Let Baal fight," and when they saw that no harm came to him, the name came to signify "Baal-fighter."

This is a natural result of genuine faith. The man who TRULY believes in God will not fear to obey Him, whatever the consequences. He will do what God requires, without thought of the displeasure or vengeance of gods or men. — H.F.W.

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### **"Reunion"**

We are very reluctant to appear to be unsympathetic toward well-intentioned effort. Therefore it is with great regret that we feel compelled to express our firm conviction that the best interests of the Truth will not be served by efforts to arrange mass reunion with some from whom, in faithfulness to the Truth, we have had to painfully separate ourselves in the past.

Similar previous efforts have unhappily resulted in impairing our unity and have revealed the absence of any sound grounds for mass reunion with other groups. Prolonged discussions on reunion have in the past created a misleading atmosphere in which some have drifted away.

The action taken 30 years ago—a clearcut standing aside by the majority on the American continent from very real and dangerous error—was essential for the preservation of the Truth among us. That has been amply confirmed. Let us therefore continue to faithfully uphold that stand, and urge all who have since come to recognize its correctness and necessity to come out clearly and take that stand with us and strengthen our hands. Many have done so in the intervening period.

If we hold fast and do not allow ourselves to be divided, there is good reason to hope that many more will do so, for the current effort (initiated by some not with us) shows that they realize all is not well among them.

We urge all who feel themselves attracted by this appeal for "reunion" to move very slowly and carefully, fully considering all aspects of the case. To some the difficulties and dangers may seem remote and minor, and the "advantages" very appealing. Others, who are in local contact with the problems that pushing the reunion movement would create, see reason to fear that unwise action could easily create further division and disunity.

Thirty years ago, some stood firm for the Truth: some did not, either from sympathy with the error, disinterestedness, or lack of realization of the importance of fellowship. It is clear that with such a general viewpoint among those from whom we unhappily had to separate, 30 years—in the natural

course of events—must inevitably see the increasing development of a state of affairs out of harmony with the Truth.

From our experience and contacts over a long period, we must sadly say we are convinced this has occurred. We do not desire to go into details unless this issue is forced upon the brotherhood, but among other things we commend the brotherhood's attention to the sound, scriptural views of bro. Roberts concerning going to law against another, on page 148 of this issue.

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## **Resurrectional Responsibility**

The view that only those "in the Covenant" (in the present dispensation, those "in Christ" by baptism) will be raised from the dead is a result of (1) an indistinct conception of the relation of man to God's sovereignty and commands, and (2) a confusing of RESURRECTION with SALVATION by overlooking the fact that the Scriptures use the term 'resurrection' with different degrees of meaning, sometimes taking in the COMPLETE process, including judgment and glorification (as in the expression: 'raised a spiritual body,' 'raised incorruptible,' 'a better resurrection,' 'attain to the resurrection', 'the resurrection of life').

Such terms seem to give some the impression that resurrection is limited to the baptised, but the incorrectness of this impression from these verses should be seen when we realize that certainly the REJECTED baptised will be raised, though the above expressions do not apply to them. We must bear in mind the scriptural principle that often the ACCEPTED are spoken of without any reference to the existence of the REJECTED.

This is perfectly reasonable. The accepted are the heart of God's purpose. Everything concerns them and is for their sake. The rejected are but incidental and passing evils. Consider 1 Cor. 15—not a hint throughout of the existence of a rejected class—no mention of the judgment and separation of sheep from goats. But are we to take from this that there will be no judgment—none raised and rejected? Of course not. Therefore it is clear that the absence of mention of any particular class in some passages is no indication that there is no such class. We must always remember that the Scriptures are principally concerned with the POSITIVE aspects of salvation—what is in store for the righteous. Often, therefore, the unrighteous are ignored.

To illustrate what we are trying to express, consider the well-known passage so often quoted by those who believe the wilful rejectors are not raised for judgment—

**"He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice"—Psa. 50:4-5.**

It is argued from this that only those who have the covenant are gathered for judgment. Note that the argument is purely an INFERENTIAL one. It is INFERRED that, because wilful rejectors are not specifically mentioned, therefore they MUST be excluded. The unsoundness of this line of reasoning (the principal one used to support this viewpoint) will be apparent by comparing this passage with 1 Cor. 15, from which—by the same kind of inference—we could "prove" that only the righteous are raised and that there is no judgment between resurrection and immortalization.

## **A TRUE VIEW OF GOD'S UNIVERSAL AUTHORITY**

One of the most important steps in approaching this subject is to get a clear and balanced picture of God's universal authority and majesty, and man's position before Him. The Gospel call is more than just an optional invitation—to be accepted or ignored according to a man's own whims and inclinations.

**"The times of this ignorance God winked at; BUT NOW COMMANDETH ALL MEN EVERYWHERE to repent; because He hath appointed a day in which He will judge the world in righteousness"—Acts 17:30-31.**

This is so plain, and clear, and reasonable, and CONCLUSIVE—until we try to twist all the meaning out of it to bring it into line with the idea that as long as we avoid baptism we shall never be called to give an account. God's kingdom and authority extend everywhere. All men are subject to Him and owe Him obedience. Helpless ignorance He overlooks, but to know His commands and ignore or reject them is wilful rebellion against the Highest Authority in the universe.

### **EXPLAINING AWAY PLAIN SCRIPTURE**

It will be noted by the thoughtful that the argument for the non-responsibility of wilful rejectors is based on (1) inference from the facts that certain things are NOT said in some places and (2) an involved "explanation" of many passages which in their natural meaning disprove the view. The one just quoted above (Acts 17:30-1) is a good example of this.

It is very distressing to read elaborate attempts to dissipate and explain away the positive statements of Scripture which plainly declare God's righteous and reasonable principles concerning responsibility and which show us and warn us that His laws cannot be knowingly ignored or neglected with impunity.

The Scriptures teach that ENLIGHTENMENT BRINGS RESPONSIBILITY. When God (Who will not suffer Himself to be mocked) speaks to one of His creatures, the latter is bound to obey or must answer for that disobedience in the great day of judgment. This is a wholesome and healthy and reasonable perspective.

A child given the true scriptural counsel—"Rejoice, O young man, in thy youth: but know that for all these things God will bring thee into judgment"—will grow up with a keen and healthy sense of his responsibility before his Lord—his proper and reasonable accountability before Him Who has given him life and existence.

### **THE SAD RESULTS OF WRONG VIEWS**

But a child nurtured in the atmosphere of thinking that God cannot hold him responsible for anything he does until and unless, in his own good time, he sees fit to "accept" God's offer, must necessarily lack that salutary "fear of the Lord" that is the "beginning of wisdom." His viewpoint of his whole relation to God will necessarily be dangerously out of perspective. He will regard himself as a sovereign creature, free to accept or reject God as he chooses. He will regard obedience to God as optional—something to be weighed and decided from the point of view of his own desires and advantage—rather than a fixed and stabilizing duty of life, to be woven from childhood into life's very fabric.

He will naturally grow up with a conception of God's service as a matter of choice, and himself as more or less of a bargaining equal with God. It will inevitably lower and obscure his perception of the dignity and authority of God.

This is a grievous state of affairs, because God's unchallenged majesty and authority over all flesh MUST be very clearly established before His love can be extended. All sound conduct is founded on this principle. This is the great, eternal lesson in the terrible suffering and sacrifice of Christ. God must first be justified and honored, man must be thoroughly humbled and abased.

## **"CHILDREN, OBEY YOUR PARENTS"**

It is only sentimental and misguided modernism and humanism that tells children they are free to decide whether or not they will covenant to obey their parents. "Children, OBEY YOUR PARENTS," is the plain command of Scripture. What a strange thing it is to tell them they MUST obey their mortal and erring parents, but it is quite optional whether they decide to obey their Heavenly Father to Whom their very life and breath belongs!

This obscuring of enlightened responsibility can, and does, only bring about disastrous results among those supporting it. What other results could possibly ensue when children are brought up to regard God as a suppliant partner in an optional contract, rather than a Lord to whom we owe unquestioning obedience and reverential fear.

We know the deceitfulness of human nature. Surely then we must see how unsound and harmful is this outlook! Where is there ANY scriptural warrant for telling a man that he need not obey God until he himself chooses to—that it is left to him to decide where and when his responsibility to the judgment-seat begins? How contrary to all scriptural principles.

## **THE EARLY NEED OF WISE DISCIPLINE**

Apply for a moment this principle to our own children, to see its unsoundness—"I am your father: I am giving you certain instructions. Your whole duty is to fear me and keep my commandments. However, I must tell you, you have no responsibility to do this and I cannot call you to account for disobedience until you voluntarily decide to accept my commands and authority, and—of your own free will on the basis of your own wisdom—choose to come and make an agreement with me." Tell this to a child in his most ignorant and undeveloped stages, when he is most in need of wise discipline and authority!—can we not see how disastrous it would be?

Next month we plan to outline (for subsequent detailed consideration) the 11 basic scriptural principles involved in this question of resurrectional responsibility.

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## **One Hundred Years Ago**

*From "Herald of the Kingdom," May, 1851*

We visited Albemarle during the past month. The route was amid rocks, hub-deep in stiff, tenacious clay, the fording of rivers whose waters flow into your carriage and toiling along torrent-washed gullies called roads.

We found 2 persons awaiting our arrival. Could anything be more encouraging? After a previous notice of several weeks, 2 individuals, a brother and his wife, had come to listen to the Truth. With ourselves, these made a totality of 5 persons in a cold, brick house large enough to seat 300 or more. What an audience to develop a flow of soul!

We concluded, however, not to despair. Nine persons beside ourselves managed to get together at last. Fatigued and dispirited, we proceeded to the reading of the Scriptures, uncertain whether we should do more than dismiss our company in hope of a more energizing state of things on the morrow. That was our feeling—a "what's-the-use" sort of feeling.

We therefore went forward mechanically. But though this feeling will invade the mind, it must be resisted and subdued. We do not know whether the number of the saved is completed—whether the 144,000 is made up. It may be that 2 only are wanted to complete the number, and how can WE tell if the 2 are to be found in an audience of 6,000 or of 9 persons?

We ought therefore to go to work with as good a heart in reasoning with the few as with the many. For, after all, the many are only CALLED; it is the FEW who are CHOSEN. If we keep this before us, the spirit will be willing, though the flesh be weak.

In reading Acts 3 the things of the Kingdom began to come in upon our mind with a stimulating effect. The name of Jesus as a strong tower into which the righteous run and are safe, the restitution of all things spoken of by all the prophets, and the covenant made with Abraham, Isaac and Jacob—threw the empty benches and the few hearers into the shade.

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## **EXHORTATION**

### **Judging All Things by the Spirit**

*"He that is spiritual judgeth all things"—1 Cor. 2:5*

This is a bold claim that Paul makes in writing to the newly-formed Corinthian ecclesia. There had been much contention among the members of this ecclesia, and a letter had been written to Paul setting out some of the difficulties that had been encountered.

These contentions arose from personal conceits mainly, just as they always have. Truly the Proverbs declare (13:10), "Only by pride cometh contention." Let us ponder this Spirit-utterance long and deeply, and search our hearts to see whether our own contentions are essential and scriptural, or are simply rooted in pride.

The thoughts of the Corinthians had not been able to rise to the recognition of the height and splendor of the true Christian's life. If they had realized the intrinsic greatness of being "called to be saints"—"HOLY ones"—they would have been ashamed to care so greedily for their own ideas, and would have had more respect for the true unity of the One Faith to which the whole body should strive—each submerging as far as possible his own desires, preferences, and personal notions.

So Paul sets out to startle them into seeing the GREATER and eternal things in true perspective. Says he: "In EVERYTHING ye are enriched by Jesus Christ"—"Ye are the TEMPLE OF GOD."— "ALL THINGS are yours!"

If these great things are reaped, then the powers and blessings and loves of the new life become peaks, and the landscape is brought into harmony and balance. The true and disciplined soldier is never overwhelmed or diverted by the excitements and anxieties of the moment. He is advanced and lifted up to an intimate comradeship in Jesus Christ.

The man or woman who, by the grace of God, really has come into the fold of Christ has his mind elevated, changed, and illuminated by the Spirit of Truth. He is a new—that is, a transformed—man. Living in the power of the world to come and conversant already with its glory, he confronts this present world as one who sees and knows the right standards of all things, and he takes hold of them with a wise resolution and a steady firmness begotten of intelligent Faith.

### **"THE THINGS THAT BE OF GOD"**

He has the quiet and humble courage, as solid as a rock, that springs from the sense of relation and communion with the greater things of life—"the things that be of God." He holds fast through all the glamors and all the confusions, and he "will not be moved," and he "will not be afraid of evil tidings, for his heart STANDETH FAST, and he believeth in the Lord."

A tremendous increase has taken place in our day in all kinds of news, demands, suggestions and impulses that crowd upon us. Radio, television and other means of rapid communication have

transformed man's way of life from the comparative quiet of a century ago to the rush and disquiet of the present. The devil (the world of sin in all its manifestations) now has clear entrance to nearly every home, and a greater vigilance and resistance to his wiles is continually required.

The business and excitement of the world around us (which has great appearance of importance but which when carefully examined will be found to be pitifully empty and meaningless) is always growing faster and more frantic.

### **DISCRIMINATE AND SCRUTINIZE**

How then can the saint of God help becoming superficially-minded with all this gaudy, clattering circus around him? It is only perseverance through years of strict sincerity and patience that can bring quietness, strength and confidence. He must breast the tide at every turn, and all that the world follows with parrot-like thoughtlessness as the way to live and the thing to do he must stop to scrutinize in the light of the wisdom of the Word.

We must be resolute to scan, to discriminate, and to searchingly appraise, all this frothy multitude of interests in the light of the divine purpose. Spirituality is developed by study and by contacts. The brethren used to study the Word far more in their homes than they do today.

Our contacts with the world are more. They are forced upon us. It is so easy to drift into the modern tempo which leaves no time for intelligent thought and meditation. The shallow world demands countless diversions and amusements to preserve it from the burden of having to think.

### **"WALK AS BECOMETH SAINTS"**

We urge, as vital to our walk in the Truth, a greater development of self-possession and discernment. Let us be more mature, more unselfish, bigger and more liberal in our love and our work. Let us be men, rising above the giddy and juvenile multitude of pleasure-seekers wrapped up in the acquisition and possession of their petty baubles—let us live and act and think as befits those striving toward the glorious destiny of co-rulers of all things with Christ.

In our attitude toward the world and its "learning," let us remember Paul's approach to the vaulted Athenian philosophers and teachers—the pompous "Doctors of Philosophy" of their day, to whom the gaping multitude gave obeisance. Paul simply told them that they had, with all their show of learning, utterly failed to comprehend the first principles of the purpose of God and the duty of man. They were, therefore, below the threshold even of the "beginning of wisdom."

Of all who listened to him, there are but 2 names that have survived—Dionysius and Damaris. The others—shining lights of the time—are forgotten, having filled their little days. But the 2 mentioned are linked with eternity. John quietly says, in exhorting the brethren not to love the world, that the world is passing away and all its desires with it. But the love of God survives.

### **FEARLESS MEEKNESS**

The saints who went to cruel death in the arenas of the bestial Roman Empire, went forward unawed and unafraid. From their fearless meekness there rose up a greatness, a loftiness, a character and bearing wherein the lowliness and yet the grandeur of the Truth were exhibited, and they enjoyed the freedom and the tranquillity of those who know God.

So amid all the present distractions we can always listen to the One Voice that said, and says:

**"All things are delivered to me of my Father."**

**"Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."**

**"Heaven and earth shall pass away, but my words shall not pass away."**

**"I appoint unto you a Kingdom, as my Father hath appointed unto me."**

So we return again to our opening thought: "He that is spiritual judgeth all things." Let us suppress the superficial and the temporary and transient, and keep always in sight the things that are permanent. When all the things that loom so large in the minds of men today are passed to the oblivion that awaits them, and human history passes on from failure to triumph in the Kingdom of God, THEN it will be fully seen as a profound truth—

**"The things which are seen are temporal; but the things which are not seen are eternal."**  
—G. H. D.

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## **Going to Law Against Another**

The following quotations contain the only statements on the matter of suing another at law for divorce that anyone has (to our knowledge) ever produced from the pen of either bro. Thomas or bro. Roberts. These statements, which are by bro. Roberts, were written—it will be noticed—in the last year of his life.

The suggestion that some have put forth that he was "sick" at the time (with a reflection on his mental alertness and spiritual discernment) are too unworthy to be noticed. He was strenuously engaged in lecturing, he was just completing the LAW OF MOSES, and his several writings of this very time in the magazine (including the article quoted from) clearly refute any such charge against his judgment.

These statements were written just after the matter had had to be gone into in a practical and heart-rending way. Bro. Roberts was faced with, and dealing with, actual facts. He leaves no doubt as to the firmness of HIS viewpoint regarding the scriptural principles bearing on the case.

### **Christadelphian, August, 1898, p. 363 (Melbourne Intelligence):**

*"We regret that we have had occasion to withdraw from bro. Middleton, on account of his maintaining the principle that he was justified in petitioning before a Gentile court of law for divorce from his wife . . . Bro. & sis. Roberts sailed for New Zealand on May 25th."*

It will be noted from the above that bro. Roberts was in Melbourne at the time. He was living there and was a member of the ecclesia. The circumstances could not possibly be more convincing or conclusive. The following month bro. Roberts himself wrote on the matter—

### **Christadelphian, September, 1898, p. 377:**

*"We returned to Melbourne on Fri., May 6. The Melbourne meetings are well maintained. Some pain has been caused by the shocking misbehavior of one brother and the HIGHLY UNSCRIPTURAL action of another in connection with it, in SEEKING REDRESS IN THE DIVORCE COURT. The incident had discouraged the brethren somewhat. They have not, however, the CAUSE FOR SHAME that they would have if they tolerated or countenanced such INFRACTIONS OF THE DIVINE LAW. When brethren confess their SINS and forsake them, they are entitled to forgiveness; but when they DEFEND and vindicate them, they STAND IN THE WAY OF THEIR OWN MERCY."*

We stand firmly with bro. Roberts on this question.

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# Los Angeles 'Man Mortal' Debate

## INSTALMENT 18

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

We reaffirm, despite Mr. Wilson's objections, that God IS able to re-form, that God IS able to re-animate. The dust material reposes in the grave, silent and lifeless. God IS able to re-create and make the dust STAND again.

Mr. Wilson still insists it is some sort of spirit that is transported to the "unborn child." As we previously stated: the "unborn child" feeds from the blood stream of the mother. Oxygen is taken into the blood stream by the mother through the lungs and is thus transported to the "unborn child."

We re-affirm: we are not "born of the Spirit" YET. We are now only "in Christ," we are not yet "LIKE Christ." When we are "like Christ" we shall "see him as he is" (1 John 3:2). Jesus in John 3:8 makes it very clear we are not yet born of the Spirit. We are not yet glorified, we do not yet have spiritual bodies, we are not yet spirit-beings—clearly we are not yet "born of the Spirit."

### SPIRIT-BIRTH A PHYSICAL CHANGE

We also reaffirm: we are the children of God in the sense that God is our Maker and our Heavenly Father, but we are not the children of God in the sense of being partakers of the divine nature. Peter says this is something we may attain to through the promises (2 Pet. 1:4), showing it is not something possessed by all naturally.

By baptism we are "born of water" and thus "in Christ." But because we are "in Christ," this does not mean we are guaranteed complete and eternal reconciliation with God. We are only as yet near God—brought nigh to God by Christ's blood (see Eph. 2:13). We are brought nigh to God when we are "in Christ," by the sacrifice Christ made on the cross for the sin of mankind. When reconciled to God completely, we will be immortalized. We THEN will be partakers of the divine nature. We will have undergone a physical change in body from mortal to immortal, from natural to spiritual (see 1 Cor. 15:51-54 and note when the change occurs). THEN we will be "born of the Spirit" and able to live forever.

"What is your life?" (James 4:14). A VAPOR, we are told by the same writer. The body must be in a certain condition in order to maintain life, for life is fleeting and only a vapor. Mere air blown into the nostrils does not sustain life. When artificial respiration is given to a body CAPABLE of manifesting life, the body is revived. The breath is not the cause of life, but it is the maintaining life-principle. When an individual stops breathing, unconsciousness follows. Consider too—it is possible for a man to be struck unconscious: what happens to the "immortal spirit," the supposed seat of consciousness and thought in such a case? Can you strike a spirit unconscious?

Mr. Wilson said: "The spirit of man lives after it leaves the body." This is not so. Scripture does not say so, nor does Scripture say a man's spirit is conscious after it leaves the body. Mr. Wilson said: "A man's mind—his thoughts—they never die," whereas Eccl. 9:5, 6, 10, declares man's thoughts perish at death.

Mr. Wilson believes it was man's spirit that was made in the image of God. That is not so. It was man—the person—that was made in the image of God (see Gen. 1:27).

## "INCORRUPTIBLE SPIRIT"

Mr. Wilson believes that all men have naturally an "incorruptible spirit," and he refers for proof to 1 Pet. 3:4, which we find speaks of a "meek and quiet disposition in women" as something that has to be PUT ON. Obviously, if we already HAVE by nature an incorruptible spirit, there would be no need to PUT IT ON, and the exhortation of Peter to do so would be absurd. Mr. Wilson's argument defeats itself.

Find the "inner man" in an unconverted man. It cannot be done. "In doctrine, showing uncorruptness" (Tit. 2:7). Uncorruptness is something to adopt. "Adorn the doctrine" (Tit. 2:10). The exhortation is to be a desirable ornament, a glory, a credit, to the doctrine we profess. So Peter says for the woman to ADORN the hidden man (Christ in the heart, or Truth, or doctrine) with the ornament of a meek and quiet spirit or disposition, or attitude of subjection. THIS is the "incorruptible spirit" which the women were to PUT ON.

## THE BIBLE PICTURE OF DEATH

In the grave we have complete unconsciousness—absolute silence. No knowledge, nor device, nor wisdom, nor work, is found there. The grave is the habitation of the dead. It is the place where all the dead lie, or rest—some awaiting resurrection. In the grave there is—

**NO giving thanks..... see Psalms 6:5**

**No offering praise..... see Psalms 115:7**

**NO wisdom or knowledge..... see Eccl. 9:10**

**NO troubling of the wicked..... see Job 3:17-19**

What is scripturally affirmed of the body is affirmed of man himself. For example, when the body dies, the man is said to die. When the body lives, the man lives. Man was formed of the dust (Gen. 2:7); his body was formed of the dust. "Dust THOU art" was spoken to the man himself—the responsible person. Man's blood is the blood of the body. When the body is killed, the man is said to be killed. To take away the SPIRIT OF LIFE from the body is to destroy the man. This is what happened during the flood (Gen. 7:21-23)—

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

**Gen. 6:7—"And God said, I will destroy man whom I have created, from the face of the earth; both man, and beast, and creeping thing, and the fowls of the air."**

It was MAN, not his spirit, that "became a living soul (or being)"—Gen. 2:7. Soul (nephesh) is also used with the meaning of "life." When the soul and spirit are taken away from man, his body—a corpse—is referred to by scripture as the man. He is then termed a DEAD MAN—a man without soul and spirit—without life and breath.

## HIS BODY IS HIMSELF

A man's spirit and soul (life) can be taken FROM a man, but a man's BODY cannot be taken from a man—for his body is HIMSELF. The condition of a man's body determines the condition of the man—for a man's body is himself. Hence, when a man's body is mortal, the MAN is mortal—NOT immortal. When a man's body is immortal (as Jesus now and his brethren in the future), the MAN is immortal—not mortal. A man cannot be both mortal and immortal simultaneously.

You cannot separate a man from his body, for living man IS a body possessing a spirit of life. The spirit of life is never referred to as the man. When the spirit and soul (life) depart from a body, the

man—the body—returns to dust. He has then no being—no actual existence of any kind and cannot have unless he be restored to life, that is, resurrected.

### THE IMPORTANCE OF RESURRECTION

Hence the great stress placed in Scripture on the IMPORTANCE OF A RESURRECTION in relation to a future life, or existence. This important scriptural doctrine of resurrection is made meaningless by Mr. Wilson's theories. The spirit of life is no more conscious when it leaves the body than it was before it was breathed into man in the beginning. Does Mr. Wilson believe that all men's conscious spirits existed from all eternity?

God drove man from the Garden of Eden to prevent man from living forever (Gen. 3:22-24). If, in spite of God's effort, man DOES live on eternally after death, then obviously God's action to prevent this was a failure. Furthermore, the serpent's declaration, "Thou shalt NOT surely die" would have been the truth, and God's declaration that they would die would be an untruth, and the serpent then would have been punished for telling the truth. All this is ridiculous. To affirm that a part of man lives on forever as a conscious entity is to perpetuate the serpent's lie.

What did God accomplish if He sentenced man's "unconscious" BODY to death, and yet permitted something else about man—the "real man" himself—to exist consciously forever? God is made to stultify Himself, if this be so. God's purpose then would have been defeated.

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

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### Notes From Bro. Thomas' Journeys

Next day we reached Washington, D.C. We were gratified at finding the brethren united, and brotherly kindness reigning in their midst. We trust that such will always be the case. It would be well for all, in every place, to be ever mindful of the words of the apostle —

**"Let all bitterness, wrath, anger, clamor and malice be put away from you. Be ye kind to one another, tenderhearted, forgiving one another even as God, in Christ, hath forgiven you . . . Be kindly affectionate one to another . . . Bear ye one another's burdens, and so fulfil the LAW OF CHRIST . . . love as brethren, be pitiful, be courteous."**

We cannot conceive how, if these precepts be observed, any difficulties can arise among the brethren of Jesus Christ. If he were upon earth, he would act toward them upon these principles. Did he not lay down his life for his brethren? And that too even while they were yet enemies.

We have more KNOWLEDGE of the Truth than any other people. Let it, then, operate a better PRACTICE than theirs. It would have been better for us never to have known the Truth, if, in the "hour of judgment", we have no more to offer than that we obeyed the Truth in baptism. This would be the one talent hid in a napkin, for which there is no other recompense than —

**"Thou wicked and slothful servant, Be thou, as unprofitable, cast into outer darkness. There shall be weeping and gnashing of teeth."**

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"At Christ's advent, everybody will be in a state of readiest loyalty. Everybody will then see that Christ is really the only important calculation of life. And of course they will be prepared with all manner of protestations and professions, with tears, how much they desire him. These will not move Christ. That which determines his opinion is what we are doing NOW." —R. R.

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## **Signs of the Times**

### **MOUNTING PRESSURE ON PERSIA**

"The futility of British and American efforts to create in Iran a situation of strength may be explained in part by the fact that, as the underwriters of Iranian independence, they are bound to treat with the established order, which is soft and corrupt. The Soviets labor under no such handicap; they deal with a disciplined faction—the outlawed Communist Tudeh party. Demagogues of every stamp—right and left—have this in common: they have found a popular scapegoat in the Anglo-Iranian Oil Co., as a symbol of Western imperialism which is the rallying cry in Asia. The Communists are specialists in labor violence and intimidation of workers; the Moslem fanatics are old hands at political assassination. Together they create the atmosphere of insecurity and perpetual menace"—N. Y. Times, Apr. 29.

The present tension over Persia (Iran) is the result of Russia's attempts to stir up trouble in that country. Eze. 38:5 is perfectly clear. Russia is to hold power over Persia—"Persia with them"—that it, with the great company of aggression in the last war between human forces. The large land territory of the Soviet Union has very little usable outlet to the sea, and the Kremlin has been searching for years to obtain such facilities. The Persian Gulf would be ideal. Russia remembers that war material was poured into her via Persia when the sea-route to Murmansk in the north became risky in 1942-45.

At the northern end of the Persian Gulf is the port of Abadan, the center of the Anglo-Iranian oil-fields. Here British and American capital has been used to the extent of many millions of pounds and dollars. Allied airbases in Persia menace the oil-fields at Baku in the Caucasus, Russia's only internal source of supply. Oil is now an indispensable part of war machinery. Britain's present dilemma in relation to the nationalization of Persia's oil (which she has previously controlled and depended upon) is very interesting and significant to the students of prophecy who are watching for Persia to swing into the Russian orbit as the line-up for the last great conflict develops.

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### **THREE EVENTFUL YEARS**

The State of Israel is 3 years old this month. The Jewish population has doubled in that period. The new nation, developed so obviously providentially in such an unexpected manner by the backfire of the machinations of the British and the Arabs, is now well-established on the world scene. Premier Ben-Gurion has recently been touring America in an effort to raise tremendous sums for the financing of Israel's development, and appears to be succeeding, as everything will that fits in with the overall purpose of God in the earth. Israel must be dwelling in confident (and yet tempting) prosperity at the time of the end. Mr. Ben-Gurion's pictures in our daily papers have therefore a direct connection with prophecies written between 2 and 3 thousand years ago.

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### **MALAYA AND INDOCHINA**

"The warfare in which Britain and France are engaged in Malaya and Indo-China (against Communist revolutionaries) imposes a heavy drain on the resources of these 2 nations. The burden not only affects their ability to contribute to the anti-Communist warfare in any other part of Asia, but limits the forces that they can provide for the defence of Europe. The prospects are for an indefinite continuation"—N. Y. Times, May 13.

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## FOOD

It is a significant fact that the population of the world is growing much faster than it is increasing the production of food. And the majority of the world's inhabitants are already underfed—a large proportion on the starvation borderline. This brings Luke 21:11 very much to the fore. The famines of today give promise of being greatly intensified by the problem of population in the near future.

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## PALESTINE'S POPULATION

A census is in course of preparation. The figures will be of great interest to those among us who recollect the 300 Jews of 1885 who were all of the race of Abraham then in the land. What heart-stirring wonders "this generation" has seen—and more are in process of development! How real and vivid the prophecies are becoming, as we see their fulfilment unfolding almost unbelievably before our eyes! What manner of people ought we to be in all holy conversation and godliness! But ARE we?

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## "CHRISTENDOM"—AN EMPTY FORM OF GODLINESS

"A survey among members of a Protestant Episcopal church in Richmond, Va., showed that about 10% did not believe in a personal God"—N. Y. Times, May 13.

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## SYRIA AND ISRAEL

The age-old enmity between Ishmael and Isaac still continues to operate. But God has chosen to build up Israel today. Ishmael has had his day of domination. The superficially imposing "Arab League" is ridiculous in its impotence to hinder the development of Israel. The vast horde of nearly a million homeless Arab refugees who fled from Israel into the surrounding Arab countries when the Israel-Arab war broke out are a great burden and problem to their hosts—a burden which their own policies created. At the same time this exodus has freed Israel of what would have been a serious internal danger, and has greatly increased the room available for incoming Jews.

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## GERMANY

An ominous sign of late has been the growth and political strength of parties proclaiming and glorifying the old Nazi principles of Hitler. It is becoming increasingly clear to the most optimistic that the "bright new day" is an unattainable mirage, and the old endless cycle of greed, hate, misery and war must continue as long as man is left in control of the earth. Naziism appeals to the basest (which are also the most natural and powerful) human instincts of violence, pride and domination and abuse of the weak and unfortunate.

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"It was reported today that the Egyptian government has contacted the Soviet legation in Cairo with a view to purchasing arms and ammunition. The U.S., Britain and France have refused to sell arms to Egypt"—Newspaper clip, May 17. Any developments of this nature are interesting in view of the parts Egypt and Russia are to play in the final great conflict.

—WATCHMAN

## **The Power of Faith**

*"Without faith it is impossible to please God, for he that cometh to God must believe that He is, and that He is a rewarder of all who seek Him DILIGENTLY."*

This verse indicates a divine requirement that must be viewed by every one of us with serious concern. A statement like this teaches us that a diligent, active faith is an ESSENTIAL condition for salvation. There can be no acquiring of the reward without conformity with the terms on which it rests. Faith, then, becomes one of the absolute conditions of salvation, allowing neither reservation or qualification.

To be without faith in the scriptural sense is to be "without God in the world" (Eph. 2:12). To be without faith means to have neither part nor lot in God's work of grace, and to miss the mark of the high calling in Christ Jesus. What then is this quality, "faith," on which so much eternally depends? It is no common, easily acquired thing. Is it ours? Have we the faith that pleases God?

### **THE FAITH OF ABRAHAM**

Faith—TRUE faith—as a motive power can do remarkable things, as witnessed by the noble accomplishments of the Old Testament worthies who are presented to us as examples. Let us fix our minds for the time being on 2 of them—Abraham and Moses—one the father of all believers; the other the supreme type of Christ.

What did Abraham DO? What proof did he give of faith's LIVING power? At God's command he left his kindred, his friends and his home, to venture out into the unknown—"not knowing whither he went." He severed completely the ties of family life and became a homeless wanderer in a strange country. He forsook all, and put all his hopes in the promise of God, believing, as God had said, that "the land in which he was a stranger, he should AFTERWARDS receive as an everlasting possession." He had absolute faith in God, and he cast all he had into the scales of that faith. Consequently his faith, growing from strength to strength, became equal to every emergency in life. Ours should be the same.

### **THE PROMISED SON**

God promised Abraham a son through whom he would become a great nation and through whom a special Seed should come, in whom all nations of the earth would be blessed (Gen. 17:16). This was a further test of Abraham's faith, because he was an old man when he received the promise. At 75, his natural expectation was gone. And though he had to wait another 25 long years before fulfilment came, his faith never wavered. This man, said Paul, "Against hope believed in hope, that he might be the father of many nations" (Rom. 4:18).

And then, after all this, when commanded to offer up this son, he gave instant response without any misgiving, accounting that God was able to raise him from the dead. This we read in Heb. 11:19. Marvellous faith, wonderful confidence, unbounded assurance! What an example for us to strive to emulate!

Thus he became the "heir of the world"; he became the "friend of God"; he became the "father of all them that have faith." And though this old worthy died with his hopes unrealized, he knew he would find in due time a place in the Kingdom of God when established by his illustrious Seed, Jesus Christ. "He saw my day," said Jesus, "and was glad."

And what did Moses do? Can his life stir us up by way of exhortation? What proof did HE give of an ardent faith that was the motive power of his life, overruling all natural desires? He was somewhat different from Abraham. He had no family to leave. He had no kindred to forsake. To one

God gives this task, and to another, that. His great work consisted of seeking and saving his own people. He needed a stout heart and robust faith to do what he did.

Born a Hebrew child, he became—through the particular circumstances of his birth—the adopted son of Pharaoh's daughter, and was raised a prince of Egypt, enjoying all the pleasures and favors associated with royalty. Yet at God's command all were forsaken. He literally walked away from riches, leisure and luxury to a life of endless toil and sacrifice. WHY? Because he—

**"Chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season" (Heb. 11:25).**

He preferred to be an alien from the court of Egypt rather than a stranger to the House of God, for—as testified in v. 26—"He had respect to the recompense of the reward." This act of Moses was doubtless one of faith's greatest renunciations. Here this man turned his back on a life of the greatest worldly advantage, deliberately choosing a life of suffering and reproach. He looked not on outward appearances. He saw the future of God's plan and purpose—the unseen—and endured "as seeing Him Who is invisible" (v. 27).

And this faith so abundantly illustrated in this man's life, and by so many others in this 11th of Hebrews is operative still. It can triumph in the present as it did in days gone by. By faith the just man still lives; it is still the motivating force of his life. It shapes (or SHOULD shape) all that the believer does. Brethren and sisters, faith ceased not with the death of these old worthies "who obtained by faith a good report." This faith as a LIVING FORCE has been in continuous operation all down through the ages as God takes out a noble generation for the future eternal glory of His Name.

### **THE GREAT CLOUD OF WITNESSES**

In the life history of Christ it has its fullest, perfect manifestation. And what shall we say more? Just as these old worthies were surrounded by a "great cloud of witnesses," so are we. All that constituted saving faith in them applies to us today. In the same measure, the possession of the Truth makes the necessity of faith.

God grant, then, that OUR faith may be made of the same texture, clothed with the same confident expectation! IF that be so, then—whether we live or die—our reward is sure. —W.F.H.

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### **Correspondence**

We greatly appreciate the loving-kindness that the brethren and sisters have bestowed upon us. We thank God for giving us the privilege of being among the few who are called out from among the nations, in the One Faith. We must all be watchmen of the night —the dawn draweth nigh—that we might be ready when Christ comes as a thief in the night.

Due to my illness I (Bro. Parrish) am confined to home. We will welcome cards and letters from the brethren and sisters throughout the world. We are, in the One Faith. Bro. James and Sister Lola Parrish, 5633 Newberry St., Wayne, Mich., U.S.A.

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"To 'receive the grace of God in vain' is to be destitute of spiritual fruit. It is to know the Gospel without being so influenced by it as to yield to it the results it contemplates in the renovation of the heart, the purification of the affections, the opening of the generous impulses towards men, and the fountain of gratitude and adoration toward God, and the abandonment of all that is contrary to the mind of Christ." —R. R.

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## Ecclesial News

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

(Will all bre. & sis. in Britain who are prepared to uphold the stand of the Berean fellowship and to restrict their fellowship to it, and who desire to be listed on the cover of the magazine, please notify bro. John L. Young of the Croydon ecclesia, who is compiling the list. His address: 214 South Norwood Hill, London S E 25.)

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

**BIRMINGHAM, Eng.—174 Edmund St. —Memorial 11 a.m.; Lecture 6.30 p.m.; Thurs. Class 7:30 p.m.**

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

The bre. & sis. in Boston announce their fall Fraternal Meeting to be held (God willing) Sun., Oct. 14. We hope that many will be able to come from other ecclesias.

We have had the pleasure of welcoming one more into the fellowship of Jesus. Our new sister ROSE PETROWSKI has been interested in the Bible and has attended our meetings for quite a few years. Now having put on the Saving Name of Jesus on Feb. 5, she walks with us toward the Kingdom.

We have experienced a much better attendance at our lectures during the past 6 months. Special interest is shown in the subject: "The return of Jesus Christ," in its various phases. We regularly get mailing requests from our advertisements concerning this.

Bro. Robt. McKelvie was laid to rest to await our great Judge, Jan. 21. He had been unable to meet with us for quite a few years because of failing health. Sis. Nellie Peterson also fell asleep at the age of 92, on Mar. 2. She has been an earnest member of this ecclesia since her younger days.

—bro. K. MacKellar.

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

"The Lord hath done great things for us, whereof we are glad." We are pleased to report that on April 5 it was our privilege to assist five S. S. scholars to put on the Saving Name of Jesus Christ through the waters of baptism. On the following Sunday they were received and given the right hand of fellowship. They were: NORMAN LUFF, DOROTHY BREWER, ONA EASTON, WILLIAM EASTON, and DOUGLAS LAWTON. It is a cause of great comfort and satisfaction to the parents and teachers of the school to realize that God has given the "increase" after careful planting and watering. Our sincere prayer is that we will be a mutual help to one another in the race for eternal life.

On April 20 bro. Douglas Lawton and sis. Ona Easton were united in marriage. We pray that our Heavenly Father will greatly bless them and keep them united in faith and love. They plan to leave Brantford to take up residence in Toronto. We commend them to the love and fellowship of the Toronto ecclesias.

Visitors have been: sis. Grace Marshall (London); bro. and sis. John Sommerville (Jersey City); sis. Ethel Martin (Bronte). Bro. Sommerville ministered to our needs in exhortation and lecture. On April 8 we had a group of 13 bre. and sis. from Toronto and Buffalo. They were all welcome.

— bro. F. G. Marlett

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

**CROYDON, Eng.—Ruskin House, Wellesley Rd.—Memorial 11 a.m.**

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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.**

We have just held another specially-advertised series of lectures on Prophecy and Current Events. This is a semi-annual arrangement to try to stir up a little interest and to keep our name before that very small portion of the public that is interested in more than just eating, drinking, and seeking pleasure.

The visible results were disappointing, but on a previous occasion we found many months later that the advertising had sown the seed that finally brought 2 into the Truth.

On May 12 bro. Eric Lewis and sis. Joyce Styles were united in marriage. We pray they may strengthen each other in the way of life.

We have welcomed to the table of the Lord: bro. & sis. G. Jackson Sr., bro. R. Simpson, bro. G. Jackson Jr., sis. Beasley, sis. Margaret & Ruth Styles (Toronto); bro. J. Clubb (London, Ont.): bro. & sis. Coy Sr. (Salem, O.); bro. & sis. R. Coy (Canton).

—bro. G. V. Growcott.

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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., at Athletic Club, cor. Green & Los Robles, Pasadena.**

On Feb. 2 Miss CLEO WILLIAMS was baptized into Christ, after a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ. On Feb. 18 MARJORIE JUNE CHESNUT, daughter of bro. & sis. R. M. Chesnut, put on the Saving Name in baptism. On Mar. 23 RUTH MAGILL of Sutherlin, Ore., was baptized in obedience to Christ's command. She is the daughter of bro. Howard Magill and will be with bro. & sis. Magill in isolation in Sutherlin.

Sis. Evelyn Rehfuss has transferred to our meeting from Los Angeles. Bro. & sis. James Davis have moved here from Indiana and are now meeting with us. Sis. Evalyn Mantle, who has been out of fellowship for some time, has been received into fellowship. Bro. John R. Banks, now in Manila, P. I., has written to say he has married out of the Faith. This is his second marriage. He is therefore out of fellowship.

Sis. Minnie Van Noy fell asleep on Feb. 1, at the age of 76. Our deepest sympathy is extended to bro. & sis. Leo Simmons because of the death of their young child.

Bro. Douglas Blackwell and sis. Virginia Elliott were married on Feb. 22.

A Gathering was held Mar. 24 & 25 at our meeting place, with the theme: "I have set before you life and death . . . choose life!" (Deut. 30:19). There were three talks by young brethren. There was a very large attendance.

Our ecclesia, in conjunction with those in Pomona, Los Angeles and Hollywood, recently held a series of 4 special lectures in Pasadena. Attendance was good. To follow up, the Study Class was moved to the Athletic Club, in hopes of a number of visitors.

" . . . We have not to wait the advance of the Russian Gog against Constantinople and his overflowing and passing over, and stretching forth his power over Egypt and the Holy Land. This will certainly come to pass, but it will be consequent upon, not antecedent to, the appearing of Christ in Teman." So wrote our bro. J. Thomas in Eur. III, pg. 542. Surely the coming of the Lord is at hand!

—bro. J. H. Lloyd.

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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.**

**HOLLYWOOD, Calif.—1749 N. LaBrea Ave.—S. S. 10 a.m.; Memorial 11:15.**

**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.**

**LAMPARD, Sask., Canada.**

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

We are indeed happy to report the immersion of QUITA JUANEZ CARROLL, the daughter of our beloved bro. & sis. Lonnie Carroll of this ecclesia. Juanez is one of our S. S. scholars. She was immersed on Apr. 7, aged 15. May she run the race faithfully until the end.

—bro. Erby Wolfe.

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**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.**

**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.**

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

**MELBOURNE, Australia**

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

**NEWARK, N. J.—509 High St.—S. S. 10 a.m.; 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.**

**NEW TREDEGAR, Eng. — Workman's Lesser Hall—Memorial 6 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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**POMONA, Cal.—9th & Gibbs Sts. — S. S. 9:45 a.m.; Memorial 11; Lecture 7 p.m.**

We extend greetings to all bre. & sis. of like precious Faith. With pleasure we report the baptism on Jan. 16 of Mrs. ODEN DUNBAR, daughter of our late sis. Lewis; and of Mrs. OPAL BROYLES (also Jan. 16), granddaughter of sis. Lewis.

With sorrow we report the falling asleep of bro. Percy Hinks in Dec, 1950, at the age of 83, after 51 years service in the Master's Vineyard.

We are always glad to welcome those in our fellowship who may be visiting in California. Your brother in Christ, —L. E. Cochran.

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**PORTLAND, Ore—IIOF Hall, 4519 S.E. 65th Ave.—S.S. 10 a.m.; Lecture 7 p.m. (every other Sun.); Bible Class Wed. 8 p.m.**

The bre. and sis. in Portland extend a welcome to any bro. or sis. who might come this way. There are no neighboring ecclesias, therefore we heartily enjoy the companionship of any in "The Faith" who may visit here.

During the last year we welcomed to the table of the Lord: bro. and sis. W. F. Higham, who stayed in Portland for the summer, sis. J. Smith Sr., bro. and sis. Jack Rees, and sis. Allan Sr. (all from the Detroit ecclesia). We were pleased to have the following attend our weeknight class and lecture: bro. and sis. W. Horton, bro. T. Shaw and sis. M. Livermore (Detroit); bro. and sis. Cochran (Pomona); bro. and sis. R. Livingston (Los Angeles); sis. R. Wade (Glendale); bro. and sis. H. Magill (Sutherlin, Ore.). Bro. Higham exhorted and lectured, and bro. Livingston exhorted us.

We are sorry to have lost bro. and sis. J. T. Randell and son, bro. Paul Randell, to the Santa Barbara ecclesia. Also lost to our ecclesia were bro. and sis. J. A. Higham who returned to Detroit after a year in Portland. Bro. and sis. Randell and bro. and sis. Higham were willing workers in our meeting and we miss them.

Our ecclesia held its summer S.S. and Fraternal Gathering at Lake Merwin (Ariel Dam), Washington on Sat., Aug. 5, 1950. The attendance was 25. The fraternal spirit evidenced on this occasion was edifying to all. We had for our theme for the day: "Watchman! What of the Night?" From this were taken the two subjects for the morning meeting held under the trees (1) "The Night is Far Spent, the Day Is at Hand," (2) "The Dawn, the Glorious Day of Israel."

We held our annual winter S.S. and Fraternal Gathering on Jan. 1 in our hall. There were 50 present, including bro. and sis. H. Magill and family visiting from Sutherlin, Ore. The theme for our gathering was: "The New Day of the Lord." The day opened with the S.S. program and prize-giving to the students for their year's work. Our Fraternal meeting was keyed from the theme for the day with the two subjects: (1) "The Signs of the Times: The Day of Preparation Is Short," (2) "The New Day of the Lord Is for Those Who PREPARE for it." Following the meeting we had dinner.

We are sorry to report that the ecclesia found it necessary to withdraw from fellowship with sis. Margaret Lause from Germany, who had been a member of our ecclesia since Oct., 1949. Sis Lause affiliated herself with some not in our fellowship.

Inasmuch as we are few in number and are lacking capable speakers, we would appreciate the efforts of any speaking bro. who may visit us. — bro. A. R. Tilling

**RICHARD, Sask., Canada.**

**SANTA BARBARA, Cal.—Vernon Rd. at Stanley Dr.—S. S. 9:45 a.m.; Memorial 11; Public Lecture 2 p.m.**

**SARASOTA, Florida.**

**SCHENECTADY, N. Y.—70 Linden St.**

Please note that bro. Dowling, who has been living in Utica, has moved to 70 Linden Street, Schenectady. He would be happy to see visitors. Bro. Dowling has just passed his 97th birthday, and is still keeping fairly well. He was one of the editors of the Berean for many years. His articles appear in the magazines of over 50 years ago combating the false teachings which were increasingly undermining the Truth and against which we had to make a clear fellowship stand in the early 1920's. Bro. Dowling will be remembered for his earnest labors at that time of crisis for the Truth.

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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.**

We have had the pleasure of assisting two more of Adam's race to enter into the bonds of the Covenant. On Jan. 7 it was our privilege to witness the immersion of JOSEPH JOHN JACKSON, youngest son of bro. and sis. George E. Jackson; and on Feb. 7 — on behalf of the Toronto Lauder Ave. ecclesia —MARGARET ANNE AKERS, daughter of bro. and sis. Horace Akers, also was immersed.

The latter was 17 years of age, and the former almost 17. In both cases, therefore, these young people had followed the advice of the wisest man of his time, Solomon: "Remember now thy Creator in the days of thy youth." We rejoice with both of them in the glorious hope they have embraced, and trust they will be found worthy to receive the reward of eternal life.

Our Annual Gathering on Mar. 23, judging from comments by many of the visitors, was a marked success. About 275 attended. The theme for the day was "Living in Expectation of the Bridegroom." The first speaker was bro. Cyril Webb (Pembroke), who gave us a very vivid picture of the bride of Christ and the diligent preparation the situation calls for. Bro. L. H. Newnham (Toronto) followed with stirring examples of faithfulness and courage from the Old Testament, especially Abraham and Noah. Bro. Harry Fotheringham (Hamilton) concluded the afternoon with lessons from the life of the Apostle Peter, with a special appeal to the young bre. and sis. in which he attempted to make them realize the responsibility that rests upon them. The evening meeting was devoted to an address by bro. Herbert Styles (Detroit) entitled: "Hold Fast Till I Come." In this was brought to the attention of all how fast our days are flying, and with them the opportunities for laboring in the Master's Vineyard. The day was one of much joy in meeting those of like Faith, and a day calculated to help us in the race for life.

Additional visiting speakers were bro. G. V. Growcott (Detroit) and bro. J. D. Baines (Montreal). Bro. Growcott exhorted on Mar. 25 and bro. Baines lectured on the angel's message to Mary recorded in Luke 1. We believe the labor of love of those brethren from other ecclesias who ministered to us in the work of "holding forth the Word of Life" (Phil. 2: 16) did much good in encouraging and unifying us in our most holy Faith.

We also have had the pleasure of the company of sis. F. Drywood and Mullins (Hamilton), and bro. and sis. Ernest Styles and sis. Hickman Sr. (Detroit). — bro. H. J. Newnham

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

**WINCHMORE HILL, Eng.—Adult Sch. Hall, Church Hill, Station Rd., London N 22—  
Memorial 4 p.m.; Public Lecture 6 p.m.**

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

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### **NAZARETH REVISITED**

Bro. Don Kling, 55 Hillside Drive, Lewiston, N. Y., would like to get 10 copies for a study class. Please write him direct if you can help.

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### **FRATERNAL GATHERINGS**

HYE, Texas..... July 31 to Aug. 5

BOSTON, Mass..... Oct. 14

(Please tell us of any others)

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### **Effective Baptism**

Moral regeneration is characteristic of all who shall be saved. "Without HOLINESS no man shall see the Lord." Even as John the Baptist, when he came preaching the baptism of repentance for the remission of sins, called upon the people to "bring forth FRUITS meet for repentance. Without this, baptism is NULL AND VOID. A knowledge of the Gospel is NOT ENOUGH.

There MUST be that love of ALL THINGS to which it pertains, which will cause it to germinate like good seed in the mind, to the production of ABUNDANT FRUIT. If the knowledge of the Truth fail to beget the new man in the heart of the sinner, the baptism following this knowledge is NOT a birth. It is a mere performance of NO benefit to him, but rather to his condemnation.

It ought, therefore, to be seriously considered by all who contemplate that step, and by all who are called upon to ASSIST THEM, whether there is EVIDENCE OF DEATH to sin before arrangements are made for burial.—Bro. Roberts.

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