

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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EDITORIAL

Confidence—and TRUTH

It is a good thing to be confident about our faith and hope in God. But we must be careful that our confidence is not misplaced. If we are to benefit by the full trust we place in that which constitutes our faith, then that faith must be built upon the rock of God's Truth. For, as Paul says, when believers of the gospel contend earnestly for the faith, they are to put on the **WHOLE** armor of God, "having their loins girded with truth." "What is truth?" said Pilate, but he did not wait for an answer. Let us not be in the Pilate class. It is far better to be with those who search for truth as for hidden treasures.

The importance of knowing the Truth cannot be overestimated—our salvation depends upon our knowledge and understanding of it. This is evident from what Jesus said to the Jews—

"If ye continue in my words, THEN are ye my disciples indeed; and ye shall KNOW THE TRUTH, and the Truth shall make you free!" (John 8:31-32).

Yes, free from the darkness and superstition that surrounds us on every hand. The glorious liberty of the children of God is open to those who know, understand and obey the Truth.

"YE WILL UTTERLY CORRUPT YOURSELVES"

To Israel were given the covenants, the Law, the service of God, and the promises. Moses, however, knew that they did not have the strength of character to hold fast. Therefore, in his final charge to them, he said—

"For I know that after my death ye will utterly corrupt yourselves, and turn aside from the Way which I have commanded you; and evil will befall you in the latter days" (Deut. 31:29).

The latter days of Israel's commonwealth came, and we find the verdict of Jesus in harmony with the prediction of Moses:

"Well did Isaiah prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of MEN" (Matt. 15:7-9).

What about Christianity? Did the future hold better things in store than it did for Israel in the days of Moses? We will let Paul answer that question by his second letter to Timothy in the idiom of the Revised Standard Version:

"I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead, by his appearing and his kingdom: preach the Word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in practice and teaching.

"For the time IS COMING when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the TRUTH, and wander into MYTHS" (2 Tim. 4:1-4).

HAS IT HAPPENED AS FORETOLD?

Has Paul's prophecy come true? DID Christians turn from the Truth and wander into myths? There is only one way to answer these questions, and that is to examine the doctrines of the modern church in the light of the Scriptures of truth. If you do, you will discover that the ways of Christendom are inconsistent with the commandments of Christ. And not only so, but you will find that they actually HAVE turned unto fables, and are astray from the system of doctrine and practice established by the labors of the apostles in the first century.

To some, our assertions may appear to savor of religious scepticism, but we are confident this appearance will disappear in the eyes of such as can discriminate between intellectual caprice and earnest conviction entertained for reasons that can be stated. All we ask of our readers is to note carefully the various articles that appear in this magazine. If they find anything at variance with what they believe, we urge them to withhold immediate judgment, and "Search the Scriptures" cautiously to see if what we say is true.

—EDITOR.

Tarshish—Past and Present

By brother John Thomas

(Continued from last month)

The allocation of Tarshish with Sheba and Dedan by the prophet Ezekiel indicates their geographical relationship. Sheba was southeast of Jerusalem, and a spice and camel producing country. Its queen, who visited Solomon with camels bearing spices, is styled "Queen of the South;" that is, of Arabia, the camel-country, as that of Tarshish was that of the elephant or ivory region.

Sheba joins Dedan, and lies between it, the Red Sea, and the Indian Ocean. Sheba. Dedan and Tarshish occupy the coasts of the Arabian Sea from the straits of Babel-Mandeb (at the southern tip of Arabia) around to Cape Comorin (at the southern tip of India). Dedan and Tarshish stand face to face across the broad water that lies south of the Persian Gulf.

Now the relation of things in the days of Solomon was this—a Son of David (the wisest, richest, most powerful and glorious king the world has ever known) reigning on Mt. Zion over the 12 tribes of Israel then in united occupation of the land; and a Gentile power of commercial and maritime pre-eminence in alliance with him, and co-operating in naval affairs and the building of a magnificent temple.

These powers, Israelitish and Gentile, headed by Solomon and Hiram, were in possession of the commerce of India and the West, and in consequent amity with Tarshish and the Queen of Sheba, their contemporary. Jerusalem was peaceful, prosperous, rich and happy in the favor of God; and her king was the admiration of all the earth.

Such was the state of things in the reign of "the great king"—a state resulting from the successful wars of David and the consequent spoliation of all the enemies of Israel and their God. This was an exhibition in miniature of what shall hereafter obtain on a grand scale when the "greater than Solomon" is there.

ALL ARE TYPES OF CHRIST

Moses, Joshua, David and Solomon, Cyrus, Zerubbabel, and Joshua the son of Josedech, are representatives of Christ in his several official relations to Israel and the nations. He is like to MOSES as their deliverer from the bondage of modern Egypt, and their law-giver, and the destroyer of him that will not give them up.

He is like to JOSHUA in giving them rest in the glorious land. He is like to DAVID in being a "man after God's Own heart," who will do all His will upon Israel's foes and the blasphemers of His Name, and in establishing the kingdom of Israel under the sceptre of David's son.

He is like SOLOMON in being the wisest, richest, most powerful and glorious of all kings; in inheriting the throne of David; and in reigning thereon in peace without end. He is like CYRUS in being the conqueror of Babylon, the restorer of Israel, and the builder of the future temple.

He is like ZERUBBABEL in being governor, and like JOSHUA the son of Josedech in being the High Priest, of the restoration from the captivity of the Roman Babylon. These are not accidental resemblances, but admirably displayed illustrations of the substance which is of Christ.

WHERE ARE SHEBA AND TARSHISH TODAY?

In contemplating Solomon, and the things related to him, as representative of the substance at the epoch of Christ's manifestation, we are naturally led to inquire: Where are Sheba and Tarshish, and the Gentile power in friendly connection with Israel? We must wait till the actual appearance of the greater than Solomon to see things in contemporary manifestation; but as Sheba, Tarshish and Tyre existed before Solomon's reign, we may even now cast about and see if anything obtains in relation to them that is at all likely to correspond with their representative relations of the olden time.

In his 38th chap., Ezekiel foretells what is to occur in relation to Israel and their land "in the latter days." This phrase leaves us without doubt as to the time when his prediction shall come to pass. The year may not be exactly known, but that the events foretold are yet in the invisible future is a sure and certain thing.

That chapter teaches that in the "latter days" Israelites to some extent are dwelling in the Holy Land prosperously and securely"*; and that this prosperity tempts the ambition and covetousness of a great potentate who desires to make a spoil of them and to possess their land.

On making his purpose known (which the prophets term "an evil thought"), a power is represented as interfering in behalf of the inhabitants of the land. It puts a question to the power about to invade, which may be termed a question of defiance, as much as to say: "Thou shalt not invade Palestine and spoil the inhabitants, if we can prevent!"

Ezekiel tells us plainly the name or designation of the power which lifts up its voice against the invader. He styles it, "Sheba and Dedan, and the Merchants of Tarshish, with all the young lions thereof." This indicates the character of the power. It is a MERCHANT-power like that of Tyre, "whose merchants were princes, and her traders the honorable of the earth."

"The young lions of Tarshish, Dedan and Sheba" is a phrase which informs us that the power established in those lands is represented by a LION. This is the symbol of the Tarshish power in the latter days, as the Frog is of the French. We look then to Sheba (or Aden), and to Tarshish (or India) and enquire: "What is the symbol of the power in the ascendant there?" The answer is, "A Lion"—the Lion-power of England.

* There was no sign of this in bro. Thomas' day.

THE LION SYMBOL IN SCRIPTURE

In speaking of the destruction of Nineveh—the throne of the Assyrian POWER—which was represented by a winged lion, that city is styled—

"The dwelling of the lions, and the feeding place of the young lions; where the lion, even the old lion (or king) walked, and the lion's whelp (or heir to the throne), and none made them afraid. The lion did tear in pieces enough for his whelps, and strangled for his lionesses (by his wars)."

The use of the phrase "young lions" is also illustrated by the prophet Ezekiel in chap. 19. In lamenting the then-coming indignation of Jehovah upon the princes of Israel, he styles Jerusalem (the metropolis of Judah's state) their "mother" and "lioness"—Jerusalem the throne of Judah's Lion, as Nineveh was of the Assyrian—

"She lay down among lions, she nourished her whelps among young lions. And she brought up one of her whelps. It became a young lion, and it learned to catch the prey; it devoured men. The nations also heard of him; he was taken in their pit, and they brought him with chains into the land of Egypt."

This was Jehoahaz, whom Pharaoh Necho dethroned and carried a prisoner to Egypt, where he died.

"Now when she (Jerusalem) saw that she had waited, and that her hope was lost, then she took another of her whelps, and MADE him a YOUNG LION."

This was Jehoiakim, and after him Jehoiachin, successors to Jehoahaz.

"And he went up and down among the lions; he BECAME a young lion, and learned to catch the prey. Then the nations spread their net over him, and he was taken in their pit. And they brought him to the king of Babylon; they brought him into holds, that his voice should no more be heard upon the mountains of Israel."

From this use of the phrase "young lions" it will be seen that the INHABITANTS of Jerusalem or the CITIZENS of Judah, in general, are not regarded as lions young or old, although a lion is the symbol of the state. A lion represents the POWER, not the people. The generality are "whelps" without power, so that a "young lion" is a whelp made such by exaltation to power.

The eagle-winged lion of Nineveh, the plucked lion of Babylon, the lion of Judah, and the lion of Sheba, Dedan and Tarshish, all come under the same rule. They represent POWERS, whose subjects BECOME lions when promoted to the administration of affairs. In accordance, therefore, with prophetic heraldry, the politicals through whom the lion-power ruling over Sheba, Dedan and Tarshish contemporary with Gog in the latter days, finds expression, are termed "all the young lions thereof."

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

SWEDISH FUEL CRISIS

N. Y. Times, June 17: "Sweden is facing a fuel crisis that may be aggravated by a grain shortage if the present drought continues. The Swedes get much of their coal from Poland in return for pulp and iron ore. Not only are Polish deliveries lagging but the Poles have also increased their prices MORE THAN 100% in the course of a year, to where coal from U. S. actually costs \$3 less a ton delivered at the dock in Stockholm. But the Swedes have neither the dollars to buy U. S. coal, nor the shipping to haul it."

The significance of this is that it is an eye-opener as to the ECONOMIC influence of Russia (through Poland) over Sweden. Bro. Thomas expected Sweden to be forced into the camp of the King of the North. —WATCHMAN.

The Ecclesia of Christ

By brother Roberts and brother J. U. Robertson

(Continued from last month)

We are now to consider the management of the ecclesia in these days. When it was first constituted by Christ and his apostles, it had Spirit-guided men to direct and instruct it in all its ways. There were "first apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then, gifts of healing, helps, governments, diversities of tongues."

Of course, such men ordained of God to these different offices do not now exist, nor are all the offices themselves required in these days, but we learn the lesson from this enumeration of those things that were in apostolic days, that ORDER is one of the necessary features in the character of the ecclesia.

THERE MUST BE SERVING BRETHREN

Although all are brethren, and in that sense equal, yet some are—and must be—in special positions by reason of the especial duties which devolve upon them. This consists of no lordship, no usurpation of the rights of others, no imposition of self in any sense or degree, but is due to the persistent exhibition of precisely the OPPOSITE qualities, as expressed in Christ's own words when he said:

"He that is greatest among you shall be your servant, and whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted."

Order, therefore, is a necessary feature in the ecclesia today. There must be serving brethren, and as God no longer sets them in the ecclesia as He did in the beginning, the choice and selection of those that serve must rest with the ecclesia itself. This selection is a most important matter—a vital thing for the welfare and strength of the body generally. Certain high qualifications are ABSOLUTELY ESSENTIAL. Among them are that they be—

"Men of honest report, full of the Holy Spirit and wisdom . . . blameless, as the stewards of God, not self-willed, not soon angry, not given to wine, sober, just, holy, temperate, Gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."

If the ecclesia can find such wise and spiritually-minded men to act as its serving brethren, happy will it be. These are the necessary characteristics it MUST seek out in those whom it appoints to manage its affairs, and to be its spokesmen. It must not hesitate to oppose any other idea, and if it is satisfied that certain, who may be named for the office, are seeking for power from a wrong reason, then it must withstand the election of such a class as for its very life.

Paul, in his letter to the Ephesians, gives the true reasons why serving brethren are required and appointed, where he recites some of the gifts of Christ to the ecclesia in his day, in the words,

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

These 3-fold duties constitute the very cause for the existence of serving brethren, and he who accepts the work without recognising the duty involved, works the very opposite of the rule of conduct which Paul gave to Timothy of "saving himself and those that hear him" (1 Tim. 4:16). The single aim of those who are entrusted with the welfare of the ecclesia should be that which is expressed in the sentence—

"Let us therefore follow after the things which make for peace, and the things wherewith one may edify another."

There are, of course, different offices filled by the serving brethren. It was the same in apostolic times. There were the bishops and deacons—the overseers and servers. To them all, only those who had been in the Faith some time and were tried, were eligible. The neglect of this precaution has—in this age of democratic tendency and levelling—in many instances produced spiritual decay.

Novices fresh from the political arena which lies without the ecclesia, and should be far removed from it in EVERY respect, have sought—and in some cases obtained—office in the ecclesia, only to manifest the unhealthy spirit of worldly rivalry and personal antagonism. The rule concerning all men who appear to be suitable persons for servers is—

"Let these FIRST be PROVED, THEN let them use the office of a deacon, being found blameless."

Paul even goes beyond the man himself, and declares him DISQUALIFIED if his WIFE or CHILDREN are misbehaved or unruly.

EXAMINING (ARRANGING) BRETHERN

Among the serving brethren, there is no office as important as that of examining* brethren. They constitute the gate of the ecclesia, by which all admissions alone should be possible. Their duties are to examine every candidate for membership, whether from among the Gentiles, or from sister ecclesias.

* "Examining brethren" in this article denote what we would more commonly call "arranging brethren."

In the former case they are to ascertain, by questions aptly put, whether the amount of knowledge possessed by the one seeking admission into the ecclesia, is sufficient to recommend baptism and fellowship. The scope of their questions should be as wide as possible, and the enquiry should seek to reveal as much as can be readily elicited on all subjects in connection with the Truth, especially on those matters with which he will come into close contact on his admission into the ecclesia.

While all that is necessary to make the immersion a valid baptism into Christ is, first, the mind cleared of modern superstition, and second, an education in the things of the Spirit which might be termed elementary; yet it is a decided advantage to all concerned if the person seeking for admission possesses ALL the knowledge he can acquire before it is granted. He is bound to grow before long, when once inside and in some cases this growth is so great as to cause the subject of it grave apprehension—after a year or two's membership—whether or not he knew sufficient at his baptism to qualify him for it.

In the case of admission from a sister ecclesia, the applicant for admission should present a letter to the examining brethren, commending him. Or if he does not possess one, then the examining brethren should themselves enquire concerning him from the ecclesia out of which he has come.

DISAGREEMENTS

Besides these duties, the examining brethren should hear all cases of disagreement or difference between the members of the ecclesia, where those creating it cannot heal the breach themselves, before it is publicly brought before the ecclesia. And they should endeavor, in the spirit of peace-makers, to bring about reconciliation.

All complaints against brethren or ecclesias should be made to them rather than to the ecclesia, and they should endeavor to find the truth of them before bringing them publicly forward. A world of trouble is avoided by following out this plan, and the ecclesia is not disturbed, now and again, by the sudden introduction to it of some matters which can be settled only when taken in hand before they have become public property.

In short, the position of examining brethren is analogous to those of whom Paul wrote to the Hebrews, as—

"They who watch for your souls, as they who must give an account."

And they correspond with Peter's class, who were to—

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly, not for filthy lucre but of a ready mind; neither be ye lords over God's heritage, but be ensamples to the flock."

Under these circumstances, the examining brethren will constitute the head or executive of the ecclesia in its ordinary arrangements, and they with the recording brother and finance brother naturally form themselves into a system of government for the benefit of the body generally. Rather, the ecclesia so forms them, because their election to these offices is made by it.

When properly constituted, such an executive body holds its regular meetings, despatches the business which falls to it, keeps minutes, and reports regularly to the ecclesia, which either approves or disapproves the acts done, and so expresses itself in business meeting assembled.

Besides appointing the examining brethren, the ecclesia has to choose presiding brethren to conduct its various meetings and exhort and speak for it. Then recording and finance brethren are required, and serving brethren to take charge of the table, room, books, singing and instrumental music, and all the various matters pertaining to the body generally and which vary under varying circumstances. Visiting brethren are essential, and an immersing brother necessary to have all things done "decently and in order." "For the body is not one member, but many," and all are of Christ. All service, great or small, high or low, honorable or mean, is done as unto HIM, and he seeth in secret and will reward openly.

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

EXHORTATION

Building the Temple

It is not our intention to speak about Solomon's or Ezekiel's temples. The temple which we wish to talk about is one that is being built in many cities, towns, and isolated places, not only in this country but throughout the whole world. It is a temple that has to be completed within the time set by the Architect. At the end of that time the Architect will ask His Representative to pass judgment on the temple, whether it is complete or incomplete.

If the work on it has progressed as well as the builder was capable of, then all will be satisfied. If the temple is incomplete because of questionable building methods that were employed, then the wrath and displeasure of the Architect will be felt by those careless builders. In short, the builder of the temple that bears a good resemblance to the one built by Jesus will be accepted. The other will be rejected. The temple that I am speaking of is the one that you and I, and all the household of faith, are building. Let us see what Paul says in 1 Cor. 3:16, 17:

"Know ye not that ye are the TEMPLE OF GOD, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God DESTROY, for the Temple of God is holy, which Temple ye are."

THE ARCHITECT, PLANS, AND REASON

The first parallel which we wish to note is that each requires an ARCHITECT, PLANS, and a REASON for creating the building. We do not have to go beyond the first 2 chapters of Genesis to see that God is not only a Designer, but a Master Builder, as well. Jer. 10:12, says that—

"He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion."

It was through God's great mercy that the plans were made whereby you and I can become the temple of God. After man had fallen in Eden, God foretold Adam that there should be 2 classes of people in the world: the seed of the woman, and the seed of the serpent. It is indicated in Gen. 3:15 that the seed of the woman would ultimately triumph over the seed of the serpent. This seed is the pivot on which God's plan for us revolves. This can be established by referring to Paul's record in Gal. 3:8, 10, 16, 27-29, coupled with the well-known promises made to Abraham and renewed to Isaac and Jacob. That God has completed His plans with which we are told to build our temple, is shown in 2 Tim. 1:9-10 where Paul sums it up beautifully:

"Who hath saved us, and called us with an holy calling, not according to our works, but according to His Own purpose and grace, which was given us in Christ Jesus before the world began."

This may bring up the question, "Why did God make such plans?" The word 'temple' itself is the key. We have only to think of what a temple is to find out. A temple is built for the purpose of HONOURING AND GLORIFYING GOD. It is God's desire that we should honor Him in ALL that we do. This is little to ask when compared with the reward offered for so doing. Christ said:

"To him that OVERCOMETH will I give to eat of the tree of life, which is in the midst of the Paradise of God."

It is in the overcoming of our fleshly weaknesses, whether in thought, in word, or in deed, that we glorify God. We wish to couple with this another fact as a word of warning. The architect of any building is the only one who has the power to STOP THE WORK on it. If it is not being built according to plan, he can cause the work to stop without notice. We have definite proof of a time in which our Architect exercised His authority. In Gen. 6:5 we read—

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

The result is well known. Few, that is, 8 souls were saved. The rest, whose works were unsatisfactory, were destroyed.

THE SITE

Let us look at one or two thoughts that are related to the selection of a SITE. A number of sites are selected and then one of that number is chosen as the most suitable one for the purpose. The same is quite true of our position today. Throughout the world we see millions of people who do not have the Truth and will not learn it till Christ returns to the earth when all shall know the Lord. They will not have the opportunity of building a temple to God because their own lusts and desires have blinded them so that they cannot see the light of the truth.

The second class—those potential, but unchosen sites—represent those people who have come to know the Truth but for some reason have never accepted it. The reason may vary from a love of this present world, right down to the simple, but harmful, fear of the waters of baptism. Regardless of what the reason is, it indicates that a weakness is present which will keep the person from accepting the Truth if it is not rectified. The outstanding feature in the selection of a site is that it is capable of meeting the Architect's requirements for his building. We are in exactly the same position. Have you ever seen a person rise from the waters of baptism who did not possess the necessary faculties, IF EXERCISED, to be a suitable site for a temple of God? I doubt if anyone has ever put on Christ's name who did not have the ability to obey his commands if they would take the trouble to stir themselves and rise above their weaknesses.

THE FOUNDATION

The FOUNDATION is the next feature to attract our attention. We note that it is built to withstand a greater strain than it will ever be asked to carry. Our foundation is more sure than any that man can desire, for Paul says, (Eph. 2:20), we —

“. . . are built upon the foundation of the apostles and prophets."

We wish to include Christ's name also, because he was the greatest Prophet of all. This blends with another of Paul's statements (1 Cor. 3:11).

"For other foundation can no man lay than that is laid, which is Christ Jesus."

Where could we hope to get a more solid footing than that? It is a matter of record that their words and works pleased God, and now, nearly all of them are asleep in a timeless grave awaiting that better thing which God has assured them of. We have all these things reserved for our —

". . . reproof, for correction, for instruction in righteousness, that we (the sons and daughters of God) may be PERFECT, thoroughly furnished unto all good works."

This foundation has been available to all who seek to please God for hundreds of years. Only a comparatively small number have ever started to build upon it.

THE CORNERSTONE

This brings us to another interesting highlight. In a building a certain amount of work is necessary before the CORNERSTONE can be laid. When the cornerstone is laid then the building assumes a definite relationship to the architect and his plans. It is no longer just a construction job, but a building that has been dedicated in public and has taken on the name which its designer has chosen for it. This is one of the most beautiful parts of our life. After we, as potential-temple sites, have built sufficiently on the foundation then we seek to set our cornerstone. If an examination reveals that we have advanced sufficiently for this operation, then we are baptized into Christ, who is also our cornerstone, as Paul says in Eph. 2:20:

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the CHIEF CORNERSTONE."

When we do this we take on "the only name under heaven, given among men, whereby we may be saved." We are definitely related to God as His sons and daughters, while at the same time becoming connected with the plan of which we spoke in our early remarks, for as Paul says:

"We are become Abraham's seed, and heirs according to the promise."

The laying of the cornerstone also brings with it a note of warning. Many fine cornerstones have lost their beauty in the public's eye because the rest of the building failed to match its beauty. Would we like to have this happen? Would we like to see Christ, our cornerstone, ignored by our friends and neighbors because our temple was poorly constructed? Would we like to have our neighbors refuse to listen to the Truth because we fail to live it? This not only CAN happen, but it HAS happened. Therefore, brethren and sisters, let us follow Paul's example and be "imitators of Christ," so that our temple will, to some extent, match the beauty of our cornerstone.

THE WALLS

Let us see some of the points suggested in the building of the WALLS. First we note that progress is steady. Closely related to this is the fact that when time is lost due to weather or shortages, the finish of the wall is delayed. In building our temple we, too, have to work steadily. Isaiah 8:9, 10 brings this to our attention:

"Whom shall He teach knowledge? And whom shall He make to understand doctrine? Them that are weaned from the milk (of the Word), and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

Peter exhorts us to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. The word "grow" suggests steady progress, or to progress steadily. When, for some reason or other, we lose time in our building, that time is lost forever. We may try to deceive ourselves by saying that we will make up for lost time. That is impossible. As long as there are only 24 hours in every day, we cannot waste 24 hours in one day and then serve God for 48 hours the next day to even things up. Time lost will delay the finish of our temple. If delayed sufficiently often, then what will the Architect's Representative find on the day of inspection?

We know the answer to that question. Do you think He will like it? In my opinion, Christ's words to the builder will have the following salutation: "Thou wicked and slothful servant." Do WE want to hear those words?

THE MORTAR

Another thing that slows progress on a wall is untempered MORTAR. Mortar, if unused for a short time, becomes stiff and unfit for use, due to LACK OF WATER in it. It becomes very much like salt which has lost its savour, which is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Untempered mortar suggests that a certain thing should be done regularly. We add water to mortar to keep it fit for use. We should do our Readings regularly, and so keep our building progressing steadily. By so doing we keep Christ, the Living Water, before us at all times. If we are in his company often enough, then surely we will become more like him every day. If we are not, then that Living Water will gradually leave us and we will become as useless to Christ as mortar without water is to a builder. It is impossible to overstress this point for neglect of the daily reading of God's Word is the start of decay in a brother or sister in Christ.

How often have we looked at a wall and thought how much nicer it would have been if certain cull or OFF-COLOR BRICKS had not been put in during a careless moment? This shows us that we can never be too careful in our building. Our walk in the Truth may be an example to all in a general sense, but here and there an unguarded word or hasty deed detracts from the beauty of it. God will view the matter in the very same way that a mortal architect does.

THE PILLARS

The COLUMNS or PILLARS are the next items of interest to us. Let us turn to II Peter 1:5-8:

"And beside this, giving all diligence, ADD to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness and to brotherly-kindness love. For IF these things be in you, and ABOUND, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Just as a pillar is a source of support, even so these characteristics will support us if they are in us. One or two will not be sufficient. You never saw a literal temple that only had one or two pillars in it, so why should we think that we will be accepted if we have only one or two desirable features in us? To say that we will, is just pure presumption, which is abomination in God's eyes. Let us take note of that little word "add" and continue to develop these things that are so acceptable to God. We note that great care is taken in a building to construct the pillars to resist the ravages of fire. Should we be less careful? Let us turn to I Cor. 3:12-14:

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble—every man's work shall be MADE MANIFEST, for the day shall declare it, because it shall be REVEALED BY FIRE. And the fire shall try every man's work, of what sort it is."

That should show us how necessary it is to protect our temple against this great test. We will not have anything to be afraid of, if the Plan has been closely followed.

As we turn our attention to the putting on of the ROOF, we note one fact that is obvious to all. A poor roof can damage any temple. If you are wondering to what part of our life this can be compared, you only have to think of the roof as it is related to progress made on the Temple. It is not put on until the work is in its final stages. If a literal temple can be spoiled in the final stages of construction, so can a spiritual one. We only have to think of such great men as Solomon and Hezekiah to realize that this is possible. Both men set a fine example in the early part of their lives. Toward the end of Solomon's life it is recorded that outlandish women caused him to sin, so that his heart was not perfect with the Lord his God, as was the heart of David, his father. We read of this in I Kings 11:4:

"For it came to pass when Solomon was old that his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David his father."

Of Hezekiah we read that his heart was puffed up after God extended his life some fifteen years. By simply relaxing for a short time from their determination to serve God, two great men will stand before Christ with a blot marring an otherwise clean sheet. Both of them realized that they had erred, and humbled themselves in God's eyes because of it. These things which caused them to fail are left as examples to us, in order that we should avoid them. It is easy for us to make a good start, and even continue to press upward the mark for the prize of the high calling of God in Christ for sometime, but how many of us will be able to echo Paul's words found in II Tim. 4:7,8:

"I have fought a good fight; I have finished my course; I have kept the Faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that LOVE HIS APPEARING."

THE FINAL INSPECTION

This introduces us to the final comparison we wish to make. On completion of the work, a day is set aside in which the Architect with many noted people will come to inspect our building, and if it meets with their approval, it will be accepted and be put into service.

WE look for a great day of inspection, too. OUR temple will be examined by the Architect's Representative, Jesus Christ, in the presence of the faithful of all generations. If we are accepted then, we will enjoy the glories of the Kingdom with Christ, and be honored among the nations. Brethren and sisters, THIS is the day for which we pray—that we read about, sing about, and of which we talk. Are we doing ALL in our power to make sure that we follow the plan that God has laid out for us? If we are, then we will be a temple indeed, built to the honor and glory of God. We will certainly receive that prize which is the DREAM of all on this earth, but the HOPE of very few—even ETERNAL LIFE.

Let us sum up our remarks by saying that OUR TEMPLE WILL BE ONLY AS GOOD AS THE TIME AND MATERIAL WE PUT INTO IT. The plans which God has drawn up for us are the ones that made Christ such a beautiful temple, because—as we have already said—he followed them exactly. In the day of inspection, will our temple be outstanding in its beauty, or will it be just another building? —R. S.

Los Angeles 'Man Mortal' Debate

INSTALMENT 19

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

The Bible NOWHERE states that man is immortal—but we DO find the MORTALITY of man plainly declared: "Shall mortal man be more just than God?" (Job 4:17) . . . "This MORTAL must PUT ON immortality" (1 Cor. 15:53). The Bible NOWHERE states that man's spirit is eternal or indestructible, but quite to the CONTRARY it declares that God will CUT OFF the spirit of princes (Psa. 76:12). How can anything that is immortal be CUT OFF?

Immortality is NEVER affirmed of man in his present state, but immortality is always referred to as a matter of HOPE . . . and to BELIEVERS only. If immortality is POSSESSED, why is it HOPED for?

Everlasting life is an element of hope to the believer only. Others do not even have the HOPE of immortality. It, therefore, certainly is not possessed in ANY sense by the wicked, and therefore is not a natural inheritance.

MAN LOSES HIS SPIRIT IN DEATH

Scripture informs us that in death, man LOSES his spirit—

"There is no man that hath power over the spirit (ruach) to retain the spirit (ruach); neither hath he power in the day of death" (Ecl. 8:8).

"Put not your trust in princes, nor in the son of man in whom there is no help. His breath (ruach-spirit) goeth forth, he returneth to his earth, in that very day his thoughts perish" (Psa. 146:3-4).

IF man COULD retain his spirit FOREVER, men then would be immortal, for immortality consists of an eternal retention of the spirit. Seeing that it is specifically stated that "No man hath power over the spirit to retain the spirit" (Eccl. 8:8), we are forced to conclude that man is only mortal—unable to retain his spirit, for without spirit man DIES.

Mr. Wilson contends that the SOUL of man is immortal. If this be true, then when we read Scripture and insert the word "immortal" before the word "soul," it should bear out this contention and make reasonable sense. If it does not (but rather creates absurdity), then the soul of man must be mortal—

"For what is the hope of the hypocrite, though he hath gained, when God taketh away his (immortal or mortal?) soul?" (Job 27:8).

How can you TAKE AWAY an immortal soul?

"So that my (immortal or mortal?) soul chooseth strangling and death, rather than my life" (Job 7:15).

If the soul is immortal, could it be strangled and subject to DEATH?

"He (Balaam) said: Let my (immortal or mortal?) soul (see margin) DIE the death of the righteous" (Num. 23:10).

An immortal soul cannot die, so Balaam's soul MUST have been mortal.

"And Samson said: Let my (immortal or mortal?) soul (see margin) DIE with the Philistines" (Jdg. 16:30).

Samson's soul, too, must have been mortal, as was Balaam's.

Their (immortal or mortal?) soul (see margin) DIETH in youth" (Job 36:14).

Here we have the soul dying while YOUNG, indicating the soul must have had birth and thus a time when the soul did not exist. So there is no reason why we should suppose there will not be another time when the soul will not exist, namely, when it dies.

"When my (immortal or mortal?) soul FAINTED within me" (Jonah 2:7).

Is it possible that an immortal soul can faint?

"None can keep alive his (immortal or mortal?) soul" (Psa. 22:29).

It is confusion to assume the soul immortal, if no man can keep his own alive.

"The eye of the Lord is upon them that fear Him, to deliver their (immortal or mortal?) soul from DEATH" (Psa. 33:19).

The soul cannot be immortal if it require deliverance from death.

"He spared not their (immortal or mortal?) soul from DEATH" (Psa. 78:50).

If their soul was spared not from death, it must have died, and thus be mortal.

"What is my strength . . . that I should prolong my (immortal or mortal?) life (nephesh—soul)?"—Job 6:11.

If the soul is immortal, there would not be the possibility of "prolonging" it—it would have continual existence.

These Scriptures, and many others, definitely show the soul of man to be MORTAL, subject to all the experiences and weaknesses of human life, and SUBJECT TO DEATH.

IS THE SPIRIT AN "INTELLIGENT ENTITY"?

Mr. Wilson also contends that the SPIRIT is an "intelligent entity," that it is immortal and never dies. So then, to bear out this contention, we should be able to replace the word "spirit" with "intelligent entity," as well as insert the word "immortal" before it. Consider how absurd these examples make Mr. Wilson's contention—

"When the kings of the Amorites heard . . . their heart melted, neither was there (immortal?) spirit in them any more" (Jsh. 5:1).

The children of Israel would not have power to take away an immortal spirit, or an "intelligent entity."

"When he (Samson) had drunk, his (immortal?) spirit came again" (Jdg. 15:19).

The clear meaning is that these kings had no more COURAGE— their state of mind was changed.

"When he had eaten, his (immortal?) spirit came again to him" (1 Sam. 30:12).

If Samson's spirit were immortal, would drinking water revive it?

"He (God) shall CUT OFF the (immortal?) spirit of princes" (Psa. 76:12).

Here eating brings back a man's spirit—very clear if we understand that a man's spirit is his energy or vitality, but try to harmonize it with the idea of an immortal spirit!

"Hear me speedily, O Lord: my (immortal?) spirit FAILETH" (Psa. 143:7).

A spirit which can fail is not immortal.

"All hands shall be feeble, and every (immortal?) spirit shall FAINT" (Eze. 21:7).

Can an immortal spirit faint?

"That which befalleth the sons of men befalleth beasts. As one dieth, so dieth the other, yea, they have all ONE breath (ruach-spirit) . . . Who knoweth the spirit (ruach) of the beast . . . ?" (Eccl. 3:19-21).

Is the spirit of a beast immortal? Certainly not. The Scriptures say men and animals have all ONE spirit.

—TIME CALLED—

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

One Hundred Years Ago

From "Herald of the Kingdom," June, 1851

We have been away for about 20 days in Lunenburg county. About 15 years ago it was literally in a state of heathenish darkness. Things might have continued in this deplorable condition till the advent of the King of Israel, but for the benevolence of God. The report of what was going on in other parts of Virginia found its way to Lunenburg. Curiosity was excited. We received an invitation to visit the Baptist churches there.

We went, and introduced the Campbellite gospel among them, that is, "Baptism for the remission of sins in every one that confessed that Jesus is the Christ"—this was the good news we preached to them in those "times of ignorance." The introduction of Campbellism into Lunenburg made the dry bones rattle. It caused the dissolution of the "Assn. of Baptist Churches" and started questions among them which shook them to their foundations of sand.

While this controversy was in progress, the immortality of the soul attracted public interest. A week's debate upon this subject in Lunenburg between a Presbyterian clergyman and myself, established the conviction in many minds that man has no inherent immortality of any kind. The discussion of these questions kept up an appearance of life in the religious community. In 1839 we removed to Illinois where we remained about 4 years.

AN APPEARANCE OF "LIFE"

When we returned, the "sounding brasses" stirred up their proselytes against us. It may easily be conceived that while all this controversy and party conflict was waging, a great deal of interest would SEEM to be manifested in the Truth. This was "life" and "heat" of a certain kind. "The meetings of the brethren" were well attended, and they sang and rejoiced together as though they were actually sitting down together enjoying "spiritual blessings in the heavenlies."

But how changed the appearances of things at present! While the burning fuel of Campbellism consumed the victim of Baptistism, it exhausted itself by its own fires. There is now no life or heat in either.

Till 1847, the previous controversies had been preparing the way for the Gospel of the Kingdom. The study of the Scriptures (necessitated by the position we had found ourselves in during previous years) had opened up to us "the things of the Kingdom of God and the Name of Jesus Christ." We discovered that these things AS A WHOLE constitute the Gospel and its Mystery, or the Glad Tidings and conditions upon which "the joy of the Lord" might be entered upon. We saw that the Gentile hope of a heaven beyond the skies for immortal souls was not the "Hope of the Gospel," but NO HOPE AT ALL, because it was false, being nowhere taught in the Word of God.

THE WHEAT AND THE CHAFF

These things being apparent, we saw that Campbellism was a mere pioneer of Truth, and not the Truth itself. We therefore renounced it as a thing which had answered its appointed end. Having put off this legend and embraced the Faith, we introduced the Gospel of the Kingdom to Lunenburg. Its effects have been characteristic of the Truth. It began the work of separating the wheat from the chaff.

Where it found an "honest and good heart," the Word of the Kingdom put forth its roots and shot upward above the ground. But where the soil was stony, thin and thorny, the hearing of the Word was attended with withering, choking and death. Churches were dissolved, "the meetings of the

brethren" suspended, and numbers scattered themselves to their tents as if they had no further interest in the Son of Jesse, or in his Kingdom and throne.

To them who walk by sight and not by faith, this state of things had the APPEARANCE of desolation and ruin. But in this they err, not discerning the TRUE nature of things. The former things were corrupt before God and needed to be abolished, before a wholesome and scriptural system could be established. The dispersion that came upon them will afford scope for the manifestation of the approved.

A LONG AND TEDIOUS PROCESS

The enlightening and exaltation of the human mind is a long and tedious process. It is like the growth of trees, gradual and perceptible only after a lapse of years. Since our departure to England, they have been left to their own resources, which they have not availed themselves of as abundantly as they might. They promise amendment in this respect, and we earnestly hope they will gird themselves to meet the King in power and great glory.

We visited them during the past month, and talked to the people about 24 hours altogether on the Kingdom and Name of Christ. We confess that things appeared flat and lukewarm among our old friends. Of all persons under the sun, the friends of the Truth have the greatest reason to be warmhearted, alive and vigorous. Let them be UP AND DOING. Let them devote themselves less to the present evil world. Let them gird up the loins of their mind, and go to WORK in earnest!

To what extent our endeavors have been effective, we cannot yet see. We do hope, however, that those who SAY they see will respond to the sentiment that He Whom they PROFESS to serve expects that EVERY man will DO HIS DUTY.

The Mind of Christ

"Let this mind be in you which was also in Christ Jesus."

So writes the apostle in the Philippian letter. Paul would have the mind of Christ to be in us. He would have us to pattern our way of thinking, our outlook on life, the attitude of our minds toward God and toward our brothers and sisters, after the mind of Christ.

"Now, if any man have not the spirit (mind) of Christ, HE IS NONE OF HIS."

In the Scriptures we read of the "haughty look" and the "high mind." Opposed to these we read of the "lowly mind," "the humble and contrite spirit." Jesus in the whole course of his mortal life portrayed a living example of the latter. It is written of him—

"He made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men. And being found in the fashion of a man, he humbled himself, and became obedient unto death—even the death of the cross."

No one was ever born with a higher station in life than Jesus was. Not only was he of the royal line of David and Abraham and thereby heir of the world to come; he was the Son of the Highest. He was the WORD MADE FLESH, the manifestation of the Eternal Himself. All the power, majesty, and glory of the universe were on his side. It was the purpose of God in him to develop a name which would be above every name.

"That at the Name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth. And that every tongue should confess that Jesus is Lord, to the glory of God the Father."

With such a station in life, and such a destiny; with such a glorious future—all the promises of God converging on him—how did Jesus carry himself before the world in the days of his flesh? Did he have the high and haughty look that would be expected of a king, of the Son of God? To see him travelling around the cities of Israel on foot in the company of a few disciples of the lower class of people, with no place to lay his head, we have a picture of that humbleness which in the sight of God is of great price.

"NOT TO BE MINISTERED TO, BUT TO MINISTER"

If JESUS, being a king, could take the part of a servant in doing the will of God, how much easier should it be for US now who were once Gentiles in the flesh.

". . . aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

There is nothing in our birth or our present state of life to give us a high look or a haughty spirit. It should be the easier for us to follow the example of the lowly one in submitting humbly to the requirements of the Way of Life.

In our efforts to develop the mind that was in Christ, we must not overlook his sincere devotion to the service of God. We talk of letting the things of God come first in our lives, which of course is the proper order as things should be; but with Jesus, God was not only FIRST, He was ALL. His whole life was FILLED, day in and day out, from year to year, with one single purpose. With singleness of mind and heart, with his face "set as a flint," he was always found diligently pursuing the ways of God.

Other people could come to Jerusalem, make their offerings and keep the feasts, then go back home to their farms or their business. With Jesus there was no other business but God's work. He was in that work with all the energy and zeal his strength would allow. The demands of his work were sometimes so absorbing that there would not be time to eat or to sleep. He said:

"MY meat is to do the will of Him that sent me, and to finish His work."

He continued all night in prayer in the mountains alone, while others slept. The business of the next day, choosing his 12 apostles, was of vast importance to his work. These men would go with him and assist in his ministry. They would, in the age to come, sit with him on 12 thrones, judging the tribes of Israel. He was selecting kings and priests for a kingdom that would never end. In this he felt the need of guidance, wisdom and strength that the Father alone could give.

HEARTACHE AND TEARS

His work was not always pleasant. It sometimes brought tears and heartaches to him. Sometimes he would have to go the way alone when his family and friends would desert him. But he went courageously on through reproach, sorrow, shame and death. The Spirit in David speaks concerning him—

"For Thy sake I have borne reproach; shame hath covered my face. I have become a stranger to my brethren, and an alien unto my mother's children. For the zeal of Thine house hath eaten me up; and the reproaches of them that reproached Thee are fallen upon me."

"Let this mind be in you which was also in Christ Jesus."

The apostles of Christ followed his example. They carried the Gospel of salvation to all nations in the face of every kind of opposition, including imprisonment and death, yet they felt they had done only what it was their duty to do. Jesus had told them—

"When ye shall have done ALL these things which are commanded you, say, We are UNPROFITABLE servants: we have done that which was our duty to do."

What kind of servants are WE?

One of the commandments of the Law said, "Thou shalt not appear before the Lord thy God EMPTY." It does seem from the example of all those who have gone before us in the way of life—those who have given all they had in goods and time and service— that we are going to need something to bring with us in the way of service to God, when we come before the Lord at the judgment.

Jesus was born into the trouble, sorrow, weakness and mortality of the race so that he might help them. The race was, so to speak, in the darkness and gloom of the valley of the shadow of death. Jesus came to lead them out of this darkness and gloom into the glorious light of God's mercy and grace. He was compassionate and loving toward the people he came to save. He wept with them in their sorrows. Their griefs and troubles touched the human heart that was in him.

CONFORMED TO HIS IMAGE

When paradise is restored to the earth and man is redeemed from sin and death, then all who attain to the life of that immortal age, will have been conformed to the image, to the mind and character of Jesus.

"God hath made known to us the mystery of His will, according to His good pleasure which He hath purposed in Himself. That in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."

It is to this, brethren, that we are called. God has in mind a class of people with a mind and a character of purity and righteous submission to Him. He intends to preserve these people to eternity. He intends to make them partakers of the divine nature that He might dwell with them forever and be their God and they His people. God sent His Son to reveal to us a living example of just what He has in mind. The beloved apostle writes—

"No man hath seen God at any time; hut the only begotten Son, which is in the bosom of the Father, he hath declared Him."

When Jesus came in the form of a servant, with a lowly mind, with a humble and contrite spirit; when through all his work he was so diligent, earnest and zealous in the work and service of God; when he showed such depth of love and earnest care for the people he came to save; when he emptied himself for others, forgetting himself as he worked for others; in doing all this he was showing us what God wanted men to do that they might be saved.

It is by these standards that we will be measured when the Lord comes. —E. W. B.

Resurrectional Responsibility

PART 2

In examining this subject, there are two avenues of investigation:

1. What are the BASIC SCRIPTURAL PRINCIPLES involved?
2. What are the SPECIFIC STATEMENTS OF SCRIPTURE covering the calling of the disobedient to account?

Do the Scriptures anywhere EXCLUDE, or make an EXCEPTION of, ANY of the disobedient in speaking of their judgment? Do they anywhere specify that a man must be baptised, or must first agree to obey God, before God can call him to account? Is there ANY single statement or example in the Bible where God tells a man he can decide himself whether or not he will have to answer for wilful disobedience?

If we CAREFULLY SEEK SCRIPTURAL GUIDANCE on these specific points—not obscuring the matter with inferred theories—there will be absolutely NO DOUBT in our minds concerning the answers to these questions.

The basic scriptural principles involved are these:

1. ENLIGHTENMENT is INVARIABLY given, in both statement and example, as the ground of accountability and responsibility to resurrectional judgment and punishment.
2. God has appointed a GREAT DAY OF GIVING ACCOUNT —AFTER life is finished and the record is complete.
3. Judgment, discipline, or punishment in THIS life is on an entirely different basis from INDIVIDUAL accounting at the END of life, and does not in any way fill the requirements of what the Scriptures reveal concerning the final, individual judgment.
 - a. Judgment in THIS life is in NO way of universally EQUALIZED application—it is concerned with God's OVERALL PURPOSE, rather than with INDIVIDUAL MERIT.
 - b. The common rule (supported by the testimony of Scripture) in this life is that the wicked prosper and the righteous suffer. This is positive proof that God's basic principle of "bringing EVERY work into judgment" cannot be dissipated through the loophole of applying it to PRESENT retribution.
4. The only exception the Scriptures ever make to final and universal accountability before the judgment seat is IGNORANCE.
5. The Scriptures NEVER once suggest or hint that disobedience will excuse a man from rendering an account to his Maker, simply because it is COMPLETE disobedience.
6. The expressions used by Scripture in describing the rejected at the judgment-seat NEVER give the SLIGHTEST support or warrant for excluding any of the wilfully disobedient. On the CONTRARY, these expressions are such as to make the exclusion of wilful rejectors a very STRAINED and UNNATURAL and IMPROBABLE theory—something that would never be thought of in an unbiased reading of the verses.
7. Whenever we seek for a SCRIPTURAL definition of who shall come forth to the resurrection of condemnation, we find such terms as:

the wicked; those that have done evil;
 the disobedient; those who OBEY NOT THE GOSPEL;
 the unjust; those who do not obey the Truth;
 those who REJECT, DENY, REFUSE TO LISTEN;
 those who BELIEVE NOT the Gospel when preached.

The expressed ground of their accountability is that they KNOWINGLY commit these things and treat God's commands in this way. We are NEVER told that resurrectional responsibility hinges on any OTHER ground, such as consenting to be baptised. Responsibility throughout the Bible depends on OPPORTUNITY, and punishment depends on WORTHINESS for it.

8. The Scriptures often speak with only the APPROVED in mind, not taking the rejected into account at all. This is so obviously true of the whole of 1 Cor. 15 that it is very difficult to understand how anyone can extract support for the belief of non-responsibility of wilful rejectors from 1 Cor. 15:22 ("IN Christ shall all be made alive"). Yet this verse appears to be the MAIN PASSAGE relied on, and everything else is built up around it.

9. In the same connection, the Scriptures often speak of the resurrection in the sense of the COMPLETE PROCESS, including glorification. This, too, is SO obvious throughout 1 Cor. 15 that it is hard to see how ANYONE could question it. Yet once perceive this and immediately the groundlessness of the non-responsibility argument based on verse 22 is exposed.

10. The term "legal" is, as bro. Roberts pointed out, an unfortunate and hazy one. It has given deceptive body to a misleading and MECHANICAL conception of "justification from Adamic condemnation." It led bro. Andrews to contend that the very Jews who destroyed Christ were "justified by faith in his blood!" (In his theory, this was essential for their resurrection and judgment. They had to be "legally" and technically "justified by faith" before God could raise them from the dead to bring them before Him for judgment—otherwise the supposed "Adamic condemnation" of "eternal death" held them eternally in the grave).

11. The Gospel call is a DIRECT COMMAND to repentance and good works, from man's omnipotent Lord and Maker, NOT just an optional invitation. We MUST clearly recognize and confess God's authority before we can take advantage of His love. This is essential to prevent mortal presumption and to maintain God's glory. We must faithfully declare the WHOLE counsel of God—His majesty, authority, and dignity, as well as His marvellous condescension, mercy and love.

* * *

If these broad and basic scriptural principles are properly laid hold of, there will be no doubt in our minds about the position of the enlightened and wilfully or negligently disobedient who knowingly reject God's call or who—when commanded to obey—do not do so.

The "liberal" and "merciful" mind of the flesh would like to blot out all thought of command or compulsion or punishment. It is so humiliating to be "commanded". It is so gratifying to be "invited". It would like to regard God as an equal, making it an offer which it is a free and sovereign agent to reject with impunity. It is a pleasing conception to the natural man, gratifying to his pride and soothing to his apprehensions.

But the All-Wise Creator well knows our frame and the subtlety of the fleshly mind that we must all combat within ourselves. He has plainly declared that ALL (specifically excepting the ignorant, but no others) must finally give an account to Him. Let us consider long and well before we take upon ourselves the responsibility of leading any to believe that they can ignore their sovereign Lord's voice when He speaks to them. What could be more bitter and tragic than to stand before Him at the last day, and hear Him say: —

"Why did you presume to tell these disobedient that as long as they avoided baptism I would never call them to account? Where is your authority—when I have given them a command—to step in and tell them it is optional whether they agree to obey Me or not? What do you mean by telling them, 'Belief and obedience are necessary to become responsible to God'? Is it not clearly written, 'THIS is

the condemnation, that LIGHT is come' . . . 'He that rejecteth me and receiveth not my word shall be judged at the last day' . . . 'To him that KNOWETH to do good and doeth it not, to him it is sin'? Why did you whisper in their ear, 'He doesn't mean that—it just refers to the Jews, or those who have agreed to accept His commands; you are a special exception to all those statements that disobedience will be called to account and punished'? Did not the serpent whisper to the woman, 'You will not be punished—you are quite safe to ignore the command'?"

Truly God is love, but we must declare the whole counsel—He is also a consuming fire, a jealous God—jealous of His honor and glory and majesty and authority. "Be not deceived: God is not mocked."

The World Hath Hated Them

"I have given them Thy Word; the world hath hated them, because they are not of the world, even as I am not of the world"—John 17:14.

"The world hath hated them." No one enjoys being in this position. It is contrary to the flesh. It is the narrow way; few will follow it. But the reward is far above the cost. The point is—are we IN the narrow way? HAS his word separated us from the world? Note again what Jesus says, "I have given them thy word; and the world hath hated them, because they are not of the world." But ARE we? His word will separate us. Has it?

Why should his word cause the world to hate us? It doesn't make us rough, or rude, or boastful, or proud, or unkind, or stingy, or small. If we are guilty of such, it is not BECAUSE of his word, but rather the LACK of his word. Christ was the perfect man. Altogether lovely. Yet the world hated him. Why? Because the Father's word in him separated him from the world. His life, his words, his actions, were a continual REPROOF to the world of his day. And especially so to the religious leaders of the people.

But it went far deeper. It separated very friends. Christ made it clear that this would be so. For his word calls for a forsaking of one life and its friends, and becoming attached to another life. Our affection, our sympathy, our loyalty and our substance are drawn by his words away from one and toward the other. And it goes against the grain of the natural man, and the way becomes very narrow. Note what is required—Luke 14:25-27—

"And there went great multitudes with him: and he turned, and said unto them, if any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple."

Did you notice the words, "There were great MULTITUDES with him"? What would the natural man do and say at such a time? Flushed by success—crowds flocking to him—the envy of the leaders. What did CHRIST do? Did he encourage the crowd by fair speeches? He did not. He turned, and warned them of the narrow way; of the cross to be borne; of the forsaking of all when necessary. He told them plainly that a love, and a willingness to forsake others and other things was required—a love that would be above all natural attachment to families and even to life.

HATE

The word "hate" is used in the sense of comparison. He tells us elsewhere that no man ever yet hated himself. He also tells us to honor father and mother. He was not teaching another doctrine at this time, but was using the word "hate" to emphasize the contrast between the love and attachment for the

Truth that is required for salvation and the natural ties and desires of this life. He set the example in his own life:

"Then one said unto him, behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? And who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother." (Matt. 12:47-50).

The lesson is plain. His life was devoted to God. He had chosen the narrow way. His family would be those, and those alone, who walked the narrow way with him. "Behold my mother and my brethren." Everything depended on being classed among "whosoever shall DO THE WILL of my Father which is in heaven." He will look upon us in the same way. The keeping of the commandments is the rule by which he measures who are his friends. Ours must be the same rule. —A. S.

"Let every man look to what he is doing—and every woman. Let them remember that their present daily life—dull, uninteresting, unimportant though it may appear—is really pregnant with their destiny." — R. R.

Signs of the Times

IMMIGRATION TO ISRAEL

1919 to May, 1948.....	452,157	1950.....	169,331
May 15 to Dec. 31, '48.....	101,828	Jan. to Mar., 1951.....	49,534
1949.....	239,141	Total since May 14, '48.....	559,834

During the first year of statehood the largest number came from the Balkans and Central Europe. The 2nd year, from North Africa and Yemen (in Arabia). The 3rd year, from Iraq, Iran and Yemen. The first 200,000 immigrants (the 1st year's immigration) were settled in abandoned Arab villages. Since then, finding room and accommodation has been more of a problem. At first the newcomers awaiting settlement were kept in camps in idleness for months but now they are put to work road-building, land-clearing, tree-planting, and other work that will speed their own permanent settlement. At present, it takes about 18 months for a new immigrant to work his way through the waiting list.

* * *

Tree-planting in Israel: 1948-49, 75,000; 1949-50, 2½ million; 1950-51, 6½ million.

* * *

COMMUNIST POWER IN ITALY

In the recent elections in Italy, the coalition of Communists and their close allies received 40% of the votes, as against 32% in 1948. Both in France and Italy, the Communists are the strongest single party and are only kept out of control by a very politically-mixed union against them that is weak and precarious (and by specially-rigged election laws). The N. Y. Times says: "Recent elections in Sicily and North Italy clearly demonstrate that the Communist Party is stronger in those regions today than it was 3 years ago." Experience has shown that once the Communists get political control, they immediately take steps to eliminate the possibility of losing it. The Godless "unclean spirits like frogs," set loose on the world out of the events generated by the French Revolution, are still actively at work. In the middle of the last century the center of their foment was the "mouth of the Dragon"—Turkey, the "Eastern Question." During the end of the century and the early part of this, it was the "mouth of the Beast"—Germany and Austria. Now we appear to be in the third and final phase of their

stirring up trouble to prepare the nations for Armageddon—the phase in which the activities of the "mouth of the False Prophet" in Rome come into ever-increasing prominence.

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COMMUNIST POWER IN FRANCE

The Communist party drew a larger vote (25% of the whole) than any other party in the recent French elections. That is, in spite of all the gifts, inducements, persuasions and propaganda of the West, one-quarter of the people of France today—in the face of Russia's obvious plans to dominate the world—would side with Russia against the Western Allies in any conflict. It is not hard to see the picture shaping up for the end.

* * *

PERSIA

The sooner Persia gravitates to the Russian orbit, the closer the end. So we watch events there with keen interest. A newspaper of June 18, speaking of its "ripeness" for a "Soviet grab," cites the potent ingredients for trouble:

1. A fabulously wealthy few (pampered by the British).
2. A political system notorious for corruptness and ineptitude.
3. The heavy burden of a large, incompetent, underpaid civil service.
4. A cynical, disillusioned youth ready to try any change.
5. Discontented workers rapidly becoming politically-conscious.
6. Seething nationalism, kept keyed up by skilful agitators.
7. Bitter hatred of Britain for 50 years of exploitation.

Taking full advantage of these factors is a powerfully organized, well-financed Communist party. Beside this, there is a fanatical religious element, adept at assassination and itching for a religious war.

The paper continues, "In the midst of this Persian pool, bubbling with political, social and religious fermentation, are whirlpools of intrigue involving 2 great nations, Britain and Russia. Both want a grip on vast oil resources increasingly vital to the balance of world power." Russia has a treaty with Persia permitting her to send in troops if a third party should invade the country.

Under present agreements, Persia receives 20% of the profits. (Arabia receives 50% from the American companies operating there). This 20% is computed AFTER taxes are paid to the British government. In 1948, the British government received twice as much in taxes as the Persians received for their share of the profits. Production figures, volume of sales, and prices, are all kept secret and not revealed to the Persian government.

After the assassination of Premier Razmara, the Persians were offered a 50% share in the profits and representation in the operation of the company, but it was too late. The fire of incensed nationalism, skilfully fanned by Russia, has become a blazing inferno.

* * *

TIBET FALLS

On May 13. Tibet—long under great Chinese pressure and invasion—capitulated and agreed to become a province of Communist China. China takes over Tibet's foreign affairs and defence. This adds nearly a half-million square miles to China, and gives her a long border on India, Pakistan and Burma. This development has made India unhappy and uneasy, and will doubtless help to bring her outlook more into line with what we believe prophecy requires of her in the latter days.

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Israel's exports in the first quarter of 1951 were more than double those of the same quarter in 1950.

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WILL IT BE THIS YEAR?

N. Y. Times, June 3: "During the next 7 months, the U. S. will increase its strength in Germany to the equivalent of 6 divisions; the British to 4; the French to 5. Can the West get away with it without Russian military interference? The stakes are very high for the West. But they are also very high for the Soviet Union. Success for Eisenhower means loss of one of their greatest political weapons—the presence in East Germany of a large, efficient Soviet Army much stronger than any combination likely to be brought against it. On this rested, to a large degree, Russia's ability to intimidate, coerce and frighten the defenceless countries of West Europe. Are the Russians going to stand idly by and let us reinforce and build, or will they take their last good chance of easy victory and attack this summer? The Russians, by moving this year, could gain a great deal for very little. By over-running West Europe they would gain much industrial power, enabling them to fight a long war. The Russians must be aware that at this moment the Western Allies could not count on 100% cooperation in West Europe. The present restraint of the Russians would be the best possible cover for aggressive intentions . . . The present weakness of the Western Powers in Europe is attributable to the failure of several of the powers to meet their commitments. The French Army, key to Western defence plans in Europe, is still more shadow than substance."

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Newsclip, June 23: "The Soviet ambassador recently informed Iran's Premier Mossadegh that the Russian 27th Army and "anti-paratroopers" had been transferred from Czechoslovakia to the Iran border. The ambassador told Mossadegh that Russia looked with favor upon the oil nationalization program. Russia offered to supply Russian oil to Iran if the Abadan refinery was forced to shut down.

—WATCHMAN.

Correspondence

The present unsettled state of the world brings to mind a pamphlet written some 50 years ago by bro. Roberts, entitled: "A Look Round the Troubled World." Truly it is a troubled world, just as we are told it would be in the latter days—"On earth distress of nations with perplexity"—and it embraces the whole world, both Jew and Gentile, natural and spiritual, in our day.

In N. Z. we are in the throes of a nation-wide strike which threatened to be very serious, but the Govt. appears to be gradually bringing about a state of order. The army, navy and airforce have been employed to carry on certain essential activities.

And those bearing the Name of Christ are now greatly divided. Only a very small remnant are left who adhere to the Truth as it is in Jesus, which by the good Providence of God, through the instrumentality of bre. Thomas and Roberts, has been brought to light in these latter days. There appears to be little doubt that we are now on the verge of that "day of Christ" spoken of by Paul in 2 Thes. 2:1-3,

"Now we beseech you, brethren, by the coming of our Lord Jesus, and by our gathering together unto him, that ye be not soon shaken in mind, neither by spirit, nor by word, nor by letter as from us, that the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come except there come a falling away first."

But as our beloved brother Paul says: "Be ye not shaken in mind." We have had ample warning and the time is at hand, which should cause us to be the more diligent in the Lord's business, in order to make our calling and election sure against the day of the Lord's return.

"Let us not sleep as do others, but let us watch and be sober . . . Let us who are of the day be sober, putting on the breastplate of Faith and love, and for an helmet the hope of salvation."

In our own limited way we endeavor by lectures and advertising the Truth's literature to keep the light burning, though with little apparent visible results. But let us not be weary in well-doing—"Ye shall reap IF ye faint not."

We can at least try to strengthen the things that remain, particularly those in isolation. There are 2 bre. in N. Z. far removed from any ecclesia—bre. Hughes and Brandt—whose addresses are on the Berean cover. I have recently visited them, from 200 to 400 miles from Whangarei. Should any write words of good cheer and comfort, do not expect replies as in a business matter, since all are not gifted in carrying on a correspondence, but they believe the Truth as it is in Jesus, and are in need of stimulation (as indeed we all are). Letters would be very welcome and encouraging, and a good "work of the Truth." Take Paul as an example in his love and care for the brethren amid difficulties, who—

"—in weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in cold and nakedness. Besides those things which are without, that which cometh upon me daily—the care of all the churches."

May we, then, follow Paul, as he was a follower of Christ. Sincerely your brother.

—K. R. Macdonald, Box 55, Whangarei, New Zealand.

Greetings in the Name of Jesus Christ our Lord. I would like you to insert my name and address in the magazine as I would greatly welcome letters from those of like precious Faith. Prior to this I lived in Palestine, where I remained until the termination of the British Mandate. It was my joy and privilege to live in Jerusalem and for a time I lived just below the Old City. There was a balcony outside my bedroom and I often walked out on it at 5 in the morning to watch the sunrise over the Mt. of Olives. I could see the Garden of Gethsemane, and in front of me were the walls of the Old City and the Dung-gate was on my side, and I could see people depositing their refuse in the valley below just as they did in the days of old. It is believed that this gate is in the same spot as in the days of our Lord—indeed, within the confines of the ancient walls things have changed very little since 2000 years ago. Tradition marks spots where biblical incidents took place. Some, I believe, are authentic, whilst others are very doubtful. But guides glibly point out spots garnished with the utmost disregard for truth to the disgust of the earnest mind or the Bible student.

Mauritius, as you probably know, is a sugar island in the ocean east of Africa. I expect to leave Mauritius in Oct. for England, staying there—God willing—to the following June. I have been thinking of going subsequently to Australia, New Zealand or Canada, and have been in contact with bro. Macdonald of N. Z. Commending you to God and the Word of His grace, Who is able to build you up and give you an inheritance among those that are sanctified, With love in Christ, Sincerely your brother,

—James Neal, Club Road, Vacoas, Mauritius.

Ecclesial News

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

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.

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

We are very happy to report that MILDRED KOGUT (daughter of our bro. & sis. F. Brewer) was immersed into the sin-covering Name of Jesus Christ on May 4, 1951, and was received into fellowship on the following Sun. morning. Our sincere prayer is that our Heavenly Father will grant unto her the great prize of eternal life in His glorious Kingdom.

We had the pleasure of a visit from sis. Arnold Robinson (Detroit). Loving greetings to all the Household. — 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.

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

We have had the pleasure of the company at the Memorial meeting on May 6 & 13 of sis. Hilda Davey of Boston, Mass., who is visiting this country.

—bro. A. A. Jeacock.

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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.

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.

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.

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HOUSTON, Tex.—8008 Junius St.—S. S. 10 a.m.; Memorial 11; Public Lecture 1st Fri. of mo. 8 p.m. & each Sun. 8 p.m. (except Sun. following 1st Fri.). Wed. Eur. Cl. 8 p.m.

It will be noticed by the foregoing that our activity schedule has been revised. This was done in order to have one lecture on the first Friday of the month. By this means we hope to encourage the attendance of those strangers who might otherwise feel obligated to attend their respective churches on Sunday evening. Some of them, with whom the brethren have been talking, have stated that if the lecture were held on any but Sunday night they would attend.

We have increased our efforts in public advertising to a great extent. We are keeping our notice in the papers, advertising through the mail, and personally distributing between 250 and 500 cards weekly in the immediate vicinity of the Hall. These cards announce the current lecture on the front side, and give a short schedule of coming lectures on the back. The sisters who distribute these cards from door to door often find opportunity to discuss the Faith and to issue personal invitations.

Although our labor would seem to some to have been rewarded in a meager fashion, yet to us the presence of 5 or 6 interested friends at every lecture is an encouraging sign. We seem to have been greatly blessed by many unusual opportunities to present the Truth. While we are exceedingly grateful and full of humble thanksgiving that the Lord has seen fit to prosper our planting, we are ever aware that it is HE Who will give the increase.

We have had the pleasure of welcoming around the table of the Lord: bro. & sis. Erby Wolfe and our newly-baptized sister, Miss Quita Carroll, of Lampasas; also bro. & sis. W. E. Brydger (Detroit). We have found a very real source of comfort and pleasure in the fellowship of those of like precious Faith.

—bro. Chas. W. Banta.

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

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

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.

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.

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

We have had the pleasure of a visit, in the service of the Truth, of bro. C. H. Bath (Winchmore Hill), who delivered the Word of exhortation and lectured in the evening.

On Mar. 31 bro. David Kenneth Williams (son of the writer) and sis. Audrey Jeffreys of this ecclesia were united in marriage. We hope and trust that they will be helpmeets together in the race for the prize of Eternal Life.

—bro. D. M. Williams.

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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.

It is our sorrowful duty to report that our bro. F. W. Murton of Brixham, whom we immersed into the Saving Name of Jesus 7 years ago, fell asleep on Feb. 14, in his 81st year. A number of bre. & sis. travelled the 35 miles from Plymouth on Feb. 19, and—after testifying to our brother's earnest hope in the resurrection of the dead—laid him to rest at Brixham to await the call to "Come forth!"

which we believe will very soon be uttered. Our sincere sympathies go out to sis. Murton (who has thus lost her partner after more than 50 years of married life) and also to the family. Some of her children and grandchildren are walking in the "Way of Life."

We have also suffered loss in that we have been regretfully compelled to withdraw fellowship from our young bro. John E. Bryan who has joined a meeting which is not in fellowship with us.

On Mar. 23 we held a Fraternal Meeting, and were pleased to welcome: sis. Murton (Brixham), and sis. A. Hosking & D. Wilkins (Porthleven). Visitors to the memorial table have been: bro. W. Goodwin (St. Albans), and sis. Hosking and Wilkins (Porthleven).

— bro. H. R. Nicholls.

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POMONA, Cal.—9th & Gibbs Sts. — S. S. 9:45 a.m.; Memorial 11; Lecture 7 p.m.

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.

ST. ALBANS, Herts., Eng.—O. F Hall, Victoria St.—Memorial 11 a.m.; Lecture 6:30 p.m.

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SANTA BARBARA, Cal.—Vernon Rd. at Stanley Dr.—S. S. 9:45 a.m.; Memorial 11; Lecture 3 p.m. (1st & 3rd Suns.); Mtl. Imp. Cl. 7:45 p.m. (2nd & 4th Suns.); Bib. Cl. 7:45 p.m. Wed.

It has been some time since any report has been made from this corner of the Master's vineyard, and many things—some pleasant, and some saddening—have taken place in the meantime.

Among the pleasant events have been the induction into Christ by baptism of 8 more of the sons and daughters of Adam: Mrs. ISABELLA FERGUSON (formerly Presbyterian), Sep. 12, 1946; DAVID GEORGE LIVINGSTON (son of bro. & sis. J. G. Livingston), Oct. 5, 1946; JOHN SEAGOE and his wife, RUTH ARLENE SEAGOE, May 25, 1949; GEORGE RICHARD ENGLE and his wife, ETHEL ALICE ENGLE, Feb. 1, 1950; LAWRIE RUTHERFORD (grandson of our bro. & sis. W. L. Rutherford) and his wife, MILDRED RUTHERFORD, Mar. 28, 1950.

We have also gained by transfer from other ecclesias: sis. Janet Trent (nee Warrender), formerly of Glendale (Cal.) ecclesia, who was joined in marriage with bro. Gail Trent of this ecclesia on Apr. 9, 1948. In the same manner we have gained by transfer from L. A. ecclesia, sis. Gloria Livingston (nee Truelson), who was married to bro. David Livingston of Santa Barbara on Dec. 5, 1948.

Our numbers have also been increased by the removal from Portland (Ore.) of bro. & sis. John T. Randell, and their sons, bre. Colin & Paul Randell. Bro. John Randell has been of much service to us in lecturing and exhortation, as well as to neighboring ecclesias.

On the other hand, we have been saddened by the loss of 3 of our members during this period. On Oct. 8, 1949, our aged bro. Wilson W. Booth fell asleep in Jesus at the age of 84. Baptised in Nottingham, Eng., at an early age, bro. Booth had been an earnest member of this ecclesia for over 30 years.

On Nov. 30, 1949, death came to our bro. William E. Blunt, after several months of illness. Baptised in England as a young man, bro. Blunt had lived in Santa Barbara for 30 years, during all of which time he was constant in attendance at the Lord's table and ready for every good work.

And, on Mar. 6, 1950, our aged sis. Isabella Ferguson fell asleep at the age of 81, after a probation of only 3½ years, now to await the coming of the Lord from heaven. May they, with us, receive from him that crown of glory that fadeth not away.

On Apr. 1 of this year the ecclesia took possession of its own hall at 206 Stanley Drive in Santa Barbara. We feel that we have been greatly blessed in having found so suitable a meeting-place at a price commensurate with our means. The building, which is 3 years old this month, is located on an attractive corner in one of the city's pleasantest residential sections. We hope to put our new facilities to effective use in the preaching of the Truth, and trust that they will aid in the furtherance of God's work in this area.

We have received a large number of visitors from the L. A., Glendale, Pomona, and Hollywood ecclesias, many of whom have encouraged us with exhortations, and assisted us in our lecturing efforts. From a greater distance, we have welcomed recently (Apr. 22) bro. & sis. Vernon Marshall (Portland, Ore.), and (May 20) bro. & sis. Albert Styles (Detroit, Mich.). Bro. Styles assisted us by exhortation. We welcome any in our fellowship who may be passing this way. —bro. Gail M. Trent.

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

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.

Our Heavenly Father has again blessed us, and we rejoice that another of Adam's race has accepted the invitation of God to "Come out and be separate." On May 14 Mrs. DOROTHY COLLINS, who has attended our S. S. for some time, was baptised into the Saving Name of our Lord Jesus Christ, "the only Name given under heaven whereby we must be saved," after a good confession of Faith. Our new sister was given the right hand of fellowship at the breaking of bread service on May 20. Our prayer is that she may run well and secure for her labor that crown which fadeth not away, even Eternal Life.

We have had the pleasure of the company of: bro. Leonard Rankin (Phila.); bro. Curtis Rankin (Newark); and sis. Will Davey (Boston). Bro. Curtis Rankin gave the Word of exhortation on the "Pearl of Great Price," encouraging us to "press forward toward the mark of the high calling of God in Christ Jesus our Lord." —bro. R. Waid.

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.

FRATERNAL GATHERINGS

HYE, Texas July 31 to Aug. 5; SCRANTON-GLENDALE, Pa., Sept. 16; BOSTON, Mass. Oct. 14

(Please tell us of any others)

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