

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

Our Statement of Faith

Our Statement of Faith, commonly known as the Birmingham Amended Statement of Faith, forms the basis of our fellowship. It is founded upon the Scriptures of Truth and that foundation is set forth in the following manner:

"That the book currently known as the Bible, consisting of the Scriptures of Moses, the prophets, and the apostles, is the only source of knowledge concerning God and His purposes at present extant or available in the earth, and that the same were wholly given by inspiration of God in the writers, and are consequently without error in all parts of them, except such as may be due to errors of transcription or translation."

This is followed by thirty clauses in which the way of salvation is exhibited, and each clause is supported by copious references to Bible texts which leave no doubt as to the meaning of the clause. Objections have been made on the grounds that it is man-made and, therefore, is no more certain of being accurate than any other profession of faith. But that is not true. The tenets of our faith are unassailable. No other Statement of Faith is founded upon the Bible with such a degree of exactitude. It has been fully and convincingly proven to represent the faith as established by Jesus and the apostles in the first century—the apogee of the attainment to which man can aspire in this life.

UNITY OF MIND ESSENTIAL

Before any man or woman can become a member of a Christadelphian Ecclesia, it is required of them that they give wholehearted assent to every clause of our Statement of Faith. It is also essential, as a condition of fellowship, that they maintain this standard of belief as long as they are associated with us. We may differ in temperament, and we may differ in matters relating to our walk in the Truth, but there must be no variation in doctrinal standards: we must be in absolute agreement in all things relating to our basis of faith, and fellowship.

In recent years, some have disputed clause 5. This clause reads as follows:

"That Adam broke this law, and was adjudged unworthy of immortality, and sentenced to return to the ground from whence he was taken—a sentence which defiled and became a physical law of his being, and was transmitted to all his posterity."

Particular reference is made to the word "defiled," and some have requested as a basis of uniting with us that it be removed from the clause. The ground of contention is their assertion "that the flesh of Adam, and his descendants was, or is, not defiled in any sense whatever, and that there is no proof in the Bible to support the claim that a physical change took place in Adam's body after the sentence of death was passed upon him." This may sound logical to some, but to any who are

grounded and settled in the true faith, it is a very weak contention. As to the word "defiled," our dictionaries inform us that the basic meaning is "to make foul, dirty, or unclean." Job used it in chapter 14 where, in speaking of man being born of a woman, he says in verse 4, "Who can bring a clean thing out of an unclean? Not one." The Hebrew word "tame" here translated "unclean" means "defiled."

DEATH CAME BY SIN

But that is not all. In the New Testament Paul gives us stronger proof. In his letter to the Romans he closes chapter 6 with these familiar words—"The wages of sin is death." In the previous chapter he tells us how this came about. "Wherefore," says Paul, "as by one man sin entered into the world, and death by (or on account of) sin; and so death passed upon all men" (Rom. 5:12). What could be plainer? Paul clearly teaches that death came because of transgression of divine law. Adam disobeyed the Edenic law by eating of the Tree of Knowledge. Because of this he was brought before the Judge that he might receive in body the penalty due for his transgression. Death came for one reason only. Therefore it is manifest that as a result of the sentence passed upon Adam there commenced in him that process of physical decay which terminates in death and dissolution.

If, as some contend, no physical change took place in Adam's body, then the sentence of death passed upon him, as recorded in Gen. 3:17-19, was a mere play of words used to deceive him. This, however, is completely out of the question because God deceives no man. Clause 5 therefore expresses the truth, and no one should be permitted to tamper with it. —EDITOR.

Tarshish—Past and Present

By brother John Thomas

(Continued from last month)

A great political and commercial power, then, connected with Tarshish, exists NOW, as well as in the days of Solomon and Hiram. Its merchants are also rapidly becoming as celebrated for abundance of gold* as the ancient Ophir. A time is to come when gold and silver is to be as plentiful in Jerusalem as in Solomon's time, and even more so—

"For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron."

* GOLD—At present, the U.S. possesses 3/5ths of the total world's supply. And the British Empire mines 3/5ths of the current production. Together they dominate the world's gold.

Thus saith Jehovah, and it is remarkable that Tarshish in ancient and modern times, and contemporary with Israel's glory, should be the country of supply.

The navy of Tarshish is now as celebrated as were its ships* * in the day when the Chaldo-Assyrian laid waste its strength in ruining Tyre. The Russo-Assyrian is becoming formidable, and threatening to Tarshish's prosperity on the same waters as bore its fleets of old* * *.

* *SHIPS—Together, the British Empire and U.S. possess much more than half of the total world tonnage, and are currently producing far more than the rest of the world combined.

* * * THE RUSSO-ASSYRIAN—How much more true this is today than when written by bro. Thomas 95 years ago!

The Mediterranean is the Sea of Tarshish, and as much entitled to the name now as ever before. Possessed of Aden, Malta, the Ionian Isles and Gibraltar, the sea is in effect a British lake #.

A BRITISH LAKE—The power and possessions of Tarshish were only in their early developments when bro. Thomas wrote. Today, North Africa and the Middle East are dotted with British and American sea and air bases.

A POWER OF THE LATTER DAYS

Tarshish is evidently a power of the latter days, and synonymous with the Anglo-Indian—a power which is destined to conquer the Assyrian, and with him to lose its strength, preparatory to its mariners being placed at the disposal of the Son of David—Solomon's superior and David's Lord.

When the Autocrat Gog is in possession of Jerusalem, much of Palestine, and all of Egypt, then the now-existent Lion-power of Sheba and Tarshish will hold the more southern and eastern countries of Edom, Moab and Ammon (the present-day Trans Jordan— ED.).

This will be the relative position of the Gog-power and its antagonist the Tarshish-power, in the Holy Land in that crisis of the Latter Days indicated to Nebuchadnezzar in his dream, when he saw the STONE-power "smite the image on its feet of Iron and Clay, and break them to pieces."

THE IMAGE CANNOT INCLUDE TARSHISH

Now as the image is representative of ONE confederated, imperial dominion under an Assyrian head though made up of many parts, it is clear that the antagonist power cannot be INCLUDED therein. "Edom, and Moab, and the chief of the children of Ammon shall escape out of his hand"—that is, shall not become subject to the Autocrat, or Gog, the King of the North.

To these must be added Sheba, Dedan and Tarshish, which are represented as hostile to Gog by Ezekiel. Hence the Lion-power ruling over Edom, Moab, Ammon, Sheba, Dedan, and Tarshish, will be exempt from subjection to the Assyrian Head of the Image Empire now rising into view. Having identified the British power with the Lion-power of Tarshish, it follows that it will be the great antagonist to the invader of the Holy Land and captor of Jerusalem when "Jehovah shall gather all nations against that city to battle" (Zech. 14:2) under him.

Britain, therefore, is not a toe of the feet, but is outside the Image domain. It is a distinct power raised up by God to serve the purposes of the "greater than Solomon" when the time shall arrive for him to ascend the throne of his father David, and—as THE BRANCH—to "build the Temple of Jehovah" (Zech. 6:12).

THE BOUNDARIES OF THE LION-POWER

The Lion-power of England has not yet + attained the westward bounds of the dominion marked out for it in the providence of the Holy Ones. Its advance will be truly Tarshish-like, extending along coasts and their more immediate vicinities. Isaiah says it is to reach "to the rivers of Khush" (Isa. 18:1), that is, to the Tigris and Euphrates, till it meets the Persian province of Gog's Empire. From thence it will occupy the southwestern coast of the Persian Gulf, and the western coast of the Arabian Sea to the Straits of Babel-Mandeb, or Dedan and Sheba.

+ It has NOW, and this fact is vividly highlighted by the present British setbacks in Persia, right along the border mentioned in this paragraph as the area where the territories of Tarshish and Gog meet.

From the Straits it will extend along the Red Sea till it meets the Russo-Assyrian, or Gog, again on the confines of Egypt which he will have recently conquered and annexed to the Russian Empire. From this boundary it will border on the Russian conquest to the southern extremity of the Dead Sea, and along its eastern shore to the Arnon river and ascending that river to about in a line with Samaria, and thence eastward to the Euphrates.

This boundary gives it Edom, Moab, and Ammon, which are countries lying between the Red Sea, Dead Sea, river Arnon, and the Euphrates. The reader can procure a map of the east, and by tracing this boundary he will see the extent of the empire in that part of the earth allotted to the British Lion as the full stretch of its dominion before the actual manifestation of the King of Israel as the STONE prepared by Jehovah to fall upon the Image and grind it to powder.

POSSESSION OF PALESTINE THE KEY

The dominion of Asia will be the real ground of the coming conflict between the powers that be, whatever apparent cause may seem to bring it about. The final possession of the Holy Land will determine that question. That is to say, the Power that shall conquer and permanently annex THAT country to its domain will have the dominion.

If Russia obtain it, the British Lion will have received its death-wound. It is the consciousness of this that will make Britain as inveterate against Gog as she was against Napoleon, who purposed the foundation of an eastern empire that should include Egypt and Palestine and annex Persia and Hindustan (India).

Having conquered Europe, Napoleon sought the annexation of the Russian Empire which—if effected—would have prepared him for another effort in the East. If he could have carried out his schemes, Nebuchadnezzar's Image (with some modifications) might have stood upon its feet nearly 40 years ago *.

FRANCE COULD NOT BE THE CLAY

This would have been premature. Besides that, a toe-kingdom (which France is) was never designed to become the clay element cementing the pedestal. France is of the Iron, not the Clay, and therefore not intended for purposes of confederation, but rather as an element TO BE confederated—transiently indeed, but still combined in one dominion with other constituent parts.

The confederating power is not of the Iron element of the Image, but commingling itself WITH the iron pieces. This union, however, must be very brief, as represented by the brittleness of iron where its constitution is invaded by clay.

The Clay-element not only forms part of the FEET, but of the TOES also. This goes to show that the Clay-power obtrudes into the toe-kingdoms, and molds them to itself. This cannot apply to Britain, seeing that IT is found in antagonism to the Image in the Holy Land, where the power of the Image stands arrayed in complete armor, like Goliath ready for combat, and about to be slain by a little Stone from David's sling.

This is the real crisis of the "Eastern Question"—THE ASSYRIAN GOLIATH DEFIANT OF ISRAEL AND THEIR PROTECTOR IN THE HOLY LAND.

* This article was published in 1858.

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

Salvation depends upon the assimilation of the mind to the divine ideas, principles, and affections exhibited in the Scriptures. The mind is naturally alien from God and all His ideas, and cannot be brought at once to the Divine Likeness. This is a work of slow development, and can only be achieved by the industrious application of the individual to the expression of God's mind in the Scriptures of truth

The infallible advice to every man and woman anxious about their salvation is—READ THE SCRIPTURES DAILY. It is only in proportion as this is done that success may be looked for. Away from this, the mind will revert to its original emptiness

The regular and consistent reader of the Scriptures in their entirety will reap much profit, and will find himself gradually losing the insipidity of the natural mind and taking on the warm and exalted tone of the Spirit's teaching, which qualifies for the inheritance of the Saints in light—R. R.

The Ecclesia of Christ

By brother Roberts and brother J. U. Robertson

(Continued from last month)

When an ecclesia is first formed, it consists of but a few members—perhaps not a half-dozen—and they are all then earnest-minded men and women who are filled with the ever-present sense of the exceeding great riches of God's favor toward them in Christ Jesus.

In this condition of peace and joy, there is a whole-souled striving together for the Faith of the Gospel. Those who are best qualified to speak and conduct affairs naturally fall into their places, and their fitness to the different offices is—tacitly if not formally—confirmed by the rest.

This serves in place of election. But when the number increases, and those come into the ecclesia who were "rolling stones" in the religious world—here today and gone tomorrow, "ever learning but never able to come to the knowledge of the Truth"—then things change and a more methodical manner of election should be adopted.

MANY LOSE THEIR "FIRST LOVE"

Besides, many men lose the warmth of their "first love" and fall away and become indifferent to ecclesial concerns, except in such matters as pertain to its mere "business" affairs. Consequently, a system of appointment of serving brethren which will ensure harmony, peace, and the proper selection, must be put into operation.

This is done, first, by the nomination of suitable brethren to the vacant offices. This nomination should not be done without much consideration of the fitness—IN EVERY RESPECT—of the ones who may be chosen. Nominations should be handed in in writing and ballots should be prepared and distributed. This is by far the most advisable way to proceed, rather than nominations being made openly in an ecclesial meeting and the election immediately determined by a show of hands.

Under this arrangement every member can record his judgment after due deliberation. Each at home can give the verdict of his own heart in quiet consideration of all the points.

Lack of interest in this matter is a sure evidence of a falling away and an indifference to ecclesial concerns which is likely to produce pernicious results. The election of the proper serving brethren in the ecclesia is a good thing, in which ALL should be ZEALOUSLY affected. I would like to introduce at this point some recent remarks by bro. Heming of the Liverpool ecclesia. He said—

"Just as it is clearly our duty to ABSTAIN from voting at all municipal and national elections, just so clearly IS it our duty to vote in our own little elections for serving brethren. Nothing can be done 'decently and in order' and as it should be done, unless ALL heartily co-operate.

"EVERY brother and sister ought, without exception, to vote for those of the serving brethren who may be nominated, whom they desire to see appointed. There will be no publicity and there can, therefore, be no fear of hurting any brother's feelings. If all vote, then those brethren who may be elected will have the satisfaction of knowing that it is the desire of the entire meeting that they should serve. This assurance will be a great moral support and encouragement to them.

"I make no apology for introducing, at this time, what some might be disposed to regard as a mere matter of business. I feel that we are inclined to be apathetic over these matters which are really just as much a part of our life as an ecclesia as anything else we are called upon to do. If we begin by being listless and apathetic in what might be considered minor matters, we shall very soon (and perhaps imperceptibly to ourselves) lose interest in higher things, and we know for a fact that anything like lukewarmness and indifference is distasteful to our beloved Master, even to nausea."

RULES ESSENTIAL

The ecclesia should have a proper code of rules for its guidance in all matters, and to them every member should be submissive. Rules of order and procedure ARE necessary. Rules regulating the time and manner of meetings naturally come into force. Where they are strictly observed, as they should be, they conduce greatly to the peace and comfort of the ecclesia.

Of course experience teaches the need of many rules, but it is surprising with how few in number, and simple in their character, the ecclesia can get along—especially IF it is well under the Law of Christ.

MEETINGS

The meetings of the ecclesia should be three AT LEAST during the week—Sunday morning for the breaking of bread, Sunday evening for the proclamation of the Truth, and an evening in the middle of the week for the study of the Scriptures.

Business meetings should not be held more frequently than once a quarter. They are required to consider the necessary matters of routine, and to hear the reports of the serving brethren who as the stewards of ecclesia should then render an account.

Special meetings should be within the power of the ecclesia or a certain number of its members to call at any time, when any urgent matter demands a meeting of the ecclesia.

Tea meetings and such gatherings are fine occasions for promoting the feeling of brotherly relationship which should be experienced by all. They (when properly conducted—for they require considerable care and good management) are very helpful in lifting the load of everyday monotony and weariness from the shoulders of many a brother and sister, by infusing the spirit of cheerfulness into the midst of a hum-drum existence.

SPIRITUAL UPBUILDING

In our present circumstances we are in the ditch of human society, and require lifting out of the depressing circumstances of such a case now and then. Man is a sociable being, and requires society. As we cannot re-enter Gentile circles, we should have some intercommunity of a spiritual and helpful character among ourselves.

Summing up, we may say that the ecclesia should be permeated with the feeling of earnest, zealous, constant, thoughtful ACTIVITY. Diligence in all its concerns should characterise it. Carefulness in EVERYTHING should be a ruling feature. "VERY PARTICULAR" ought to be the reputation it bears among all, both inside and outside the body.

If these things can be acquired and retained, then there is health and peace, joy and love, resident in the midst of the ecclesia, and all are profited thereby, and God is glorified.

EXHORTATION

Seekest Thou Great Things?

"Seekest thou great things for thyself? SEEK THEM NOT."

Now as to what Baruch sought is not fully revealed. He was a faithful scribe and a close companion of the prophet Jeremiah, and faithfully recorded the words of the Lord from the mouth of the prophet. "He that walketh with wise men shall be wise," and Baruch could not have followed Jeremiah closely through the years without being greatly influenced, and sharing the sorrows and tribulations which befell this man of God. His position in relation to the prophet Jeremiah is paralleled by a statement of the apostle Paul to the Hebrews:

"Ye endured a great fight of affliction, partly whilst ye were made a gazingstock both by reproaches and affliction, and partly whilst ye became companions of them that were so used."

Azariah the son of Hoshaiah and Johanan the son of Korean had charged Baruch with being the instigator of Jeremiah's denunciation against Judah. We gather from this that the elders of Judah regarded him as being a hard, bold and uncompromising man, but how little they understood the price he paid for standing up for truth in the face of great odds! How utterly he was misunderstood, both as to motives and design! How different was the other side of the picture when he poured out his heart unto God:

"Thou didst say, Woe is me! For the Lord hath added grief to my sorrow: I fainted in my sighing, and I find no rest."

But the message to Baruch was nevertheless reassuring—

"I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places wither thou goest."

This message to Baruch carries with it the thought that we will never arrive at a time when we can regard the Truth's warfare as something accomplished. A brother, when he thinks his work is done, may be entering into a period of great usefulness.

"Seekest thou great things for thyself? SEEK THEM NOT."

What are our aims, ambitions and future plans in life? Are they centered around God's great plan of salvation and our relationship to it? It would not seem possible that, with the breaking up of Judah's commonwealth, Baruch sought material gain, wealth, prosperity or possessions. He more than likely sought happiness, joy, security, peace and freedom from reproach, for he was a tired man who had about come to the end of his physical endurance. If so, the lesson to Baruch and to us is to the effect that joy, gladness, happiness, security and peace will not come outside of the full realization of the eternal purpose which He has purposed in Christ Jesus, and how mankind are and will be affected by it.

"Behold, I will bring evil upon all flesh."

We may ask ourselves the question: What are we seeking? Are we like the man in Jesus' parable that would tear down his barns and build greater, only to find that all is lost? Are we seeking security in a material sense? Having faithfully recorded the words of the prophet Jeremiah, Baruch may have thought his work was done, but what saint of God can rest while the people perish without hope?

"Seekest thou great things for thyself? SEEK THEM NOT."

Brethren and sisters, should we not rather seek happiness and joy in fellowship and service toward each other? What a wonderful opportunity is provided us in this respect!

The object of all our labor is that the ecclesia may edify itself in love; that it may be strengthened by the nourishment which every joint supplieth, and that the object of its existence may be realized. The ecclesia is likened unto many things—a city that is set on a hill—a lightstand or candlestick—the tabernacle of God among men. What greater or more noble enterprise could we be engaged in, brethren and sisters? Do we need to rededicate ourselves to this great work? Have we made the truth's warfare a full-time job? Is there in us first a willing heart? If so, it is accepted in that a man hath. The widow's mite was held up as being more than the offerings of the rich, because it represented complete submission to the Truth.

In the city of Philippi, Paul and Silas were beaten with stripes, afflicted, tormented and imprisoned in a city to which they were directly commanded to go by the Holy Spirit.

"Come over into Macedonia and help us. And after we had seen the vision, IMMEDIATELY we endeavored to go into Macedonia, assuredly gathering that the Lord hath called us to preach the Gospel unto them."

Surely Paul and Silas must have thought there was some mistake, as they were beaten and thrown into prison, disciples of the Lord grievously afflicted and the city in an uproar, all because God saw two families would respond to His Word.

"Seekest thou great things for thyself? SEEK THEM NOT."

Can it be we have become altogether too soft? How easy it is to sit back and say people do not want the Truth! How can we say this or that field is not suitable? Have we tried it? At Corinth, Paul encountered so much opposition that he shook his raiment, only to be told by God that He had much people in that city. According to the apostle the divine mission of the ecclesia is to show unto men the manifold wisdom of God and how can this be accomplished if we altogether hold our peace? If we weigh the great effort of Paul and Silas, the opposition which they encountered, their suffering, their humiliation and imprisonment on the one hand, and Lydia and the jailer's household coming into the Truth on the other, we can readily see the value our Heavenly Father places on even one coming into the Truth.

"Seekest thou great things for thyself? SEEK THEM NOT."

Here is where the comfort and the consolation of the Truth come in. We teach the same things as Paul; we embrace the same hope. God has added to our number, and in this we have occasion to rejoice. There is a sense in which there is more of a contrast than a comparison when we compare ourselves with Jeremiah and Baruch, or with Paul and Silas. Nevertheless, the position of the world in relation to the Truth has not altered. The adversaries of Truth are much more subtle today, being able to deceive the very elect, if that were possible. Paul did not see the full development of the man of sin, neither was Satan fully transformed into an angel of light, but they are fully developed today. God did not promise Baruch much in the way of ease and comfort, except that which lay beyond his present sphere of labors, yet there is a sense in which God's message to him must appear much more apparent to us than to him—

"Behold, I will bring evil upon all flesh."

We are counselled to "mind not high things, but condescend to men of low estate." Suppose Paul and Silas had regarded their own ease, comfort, and pleasure: Lydia and the jailer's household would have remained in darkness. When all things are considered, could we not reason that this

ecclesia has all the necessary machinery set up in order to publish and proclaim the Name of Christ far and near?

In this respect, a large ecclesia carries with it a corresponding degree of responsibility. IF THERE BE ANY HEADACHES OR HEARTACHES ASSOCIATED WITH THE TRUTH, IT IS ONLY BECAUSE OF OUR INABILITY TO ADJUST OURSELVES TO ITS REQUIREMENTS. Paul and Silas could sing, pray and praise God while in great affliction, because they had completely resigned themselves to the Truth by making themselves empty for it, and made no provision in case it failed them. Is it not a feature of the Truth that we cannot labor on behalf of others without first of all receiving the greater blessing? We read in Prov. 11:24—

"There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty."

Lydia, after she was baptized besought the disciples saying:

"If ye have judged me to be faithful, COME INTO MY HOUSE."

She immediately recognized there were some things she could do for the Truth, and this deed which some may regard as an insignificant incident was preserved by the Spirit for all generations as a testimony unto her.

"Seekest thou great things for thyself? SEEK THEM NOT."

A brother or sister may not realize their own power in the Truth. Lydia gave no long statements or speeches.

"If ye have judged me to be faithful, COME INTO MY HOUSE."

Paul and Silas worked realizing that outside of the testimony of brethren and sisters, there remained nothing to penetrate the surrounding darkness. Of course there is a sense in which we can do nothing against the Truth. His kingdom will come. Christ will return and receive the heirs of salvation to himself. These things will not tarry for men, nor wait for the sons of men. But how do WE know how many there are whose hearts the Lord will open? Brother Roberts once remarked that denying ungodliness and worldly lusts are not exhilarating, and we may, like Baruch, the son of Neriah, find sorrow when we expect joy. We may, like Peter, take our eyes off Christ and begin to sink in the turbulent waters of life, and in this way feel that the yoke is heavy upon us.

Brethren and sisters, it is not all sorrow; it is not all sadness, it is not all self-denial. We have our times of refreshing such as this, the joy of fellowship, the joy of service and the joy set before us. These are the things to be sought out, the comfort of the Word of God, the welfare of the ecclesia, and the faithful proclamation of the Word. If we do these things, we shall never fail, and so an abundant entry be administered us into the everlasting kingdom of our Lord and Saviour Jesus Christ. —W. T.

Los Angeles 'Man Mortal' Debate

INSTALMENT 20

Bro. Aue's 11th Address (Opening Speech, 6th Night)

NOTE: Instalments 18 and 19 should have been headed "10th Speech," not "9th Speech."

My witnesses—the patriarchs, prophets and apostles of old—still stand unshaken, bearing testimony that man is MORTAL and that in the interval between death and resurrection man is unconscious, having ENTITY or BEING only while living.

Mr. Wilson referred again to Rev. 6:9-10, claiming the souls under the altar must be alive because their blood cried out. This is not so, as seen from Gen. 4:9-10, where the blood of Abel cried from the ground—and Abel was dead, as we have twice before shown. Here the voice of vengeance (figuratively speaking) cried from the ground to God for revenge. It says the voice of Abel's BLOOD cried from the ground—was the spilt blood conscious and could it speak?

"FATHER OF SPIRITS"

Mention again was made of: "The Father of OUR spirits" (Heb. 12:9). This is not a correct reading—it is "Father of spirits." This, too, has already been thoroughly explained. The original word rendered "father" signifies "source" or "ancestor". God is the source of all, whether flesh or spirit—the author of all life. See Psa. 36:9—

"For with Thee (God) is the fountain of life."

"In Whose hand is the soul (nephesh—life) of every living thing, and the breath (ruach—spirit) of all mankind" (Job 12:10).

"O God, the God of the spirits of ALL FLESH" (Num. 16:22).

Not IMMORTAL spirits in every form of flesh. No. The mere quotation of the word "spirit" does not prove or mean these spirits are immortal. The "God of the spirits of all flesh (plural—meaning all kinds of flesh)" applies to man and beasts. We have repeatedly shown that beasts have spirit (breath—life—vitality) but certainly not IMMORTAL spirits.

MAN AND BEAST—SAME SPIRIT

We proved (Eccl. 3:19-21) that in man and beast there is the SAME spirit; that "as ONE dieth, SO DIETH THE OTHER," and that "ALL go to ONE PLACE"—to dust, the grave. And we proved this "spirit" to be the animating power of ALL lives, as shown in Gen. 7:21-22 that this spirit is in animal and man alike.

Mr. Wilson, you tell us—What IS this SPIRIT that is in the beast? Solomon and Moses said it was the SAME in man and beast. We have told you what it is. It is God's spirit dispensed universally that animates all flesh—animal and mankind. But you have a different meaning for it. What is the spirit of the beast, in your view? And where does the beast's spirit go at death?

CHILDREN OF GOD

Mr. Wilson made reference again to the "children of God." In the natural sense only are mankind the children of God—in that He is their Maker and Sustainer. But in the SPIRITUAL sense—No. We are not spiritually the children of God by natural inheritance. By natural inheritance we DIE.

To become children of God spiritually there must first be ADOPTION by God—adoption through Jesus Christ to become in spirit-nature a son of God. This is how (by adoption—through baptism) we are IN Christ. See Eph. 1: 5 —

"Having predestinated us unto the ADOPTION OF CHILDREN by Jesus Christ to Himself."

But we will not be sons of God in spirit-nature until we are "like Christ." John makes it clear (1 John 3:1-2) that being "called sons of God" is a special privilege of the BELIEVERS ONLY, and

does not apply to all mankind indiscriminately. And he makes it clear we shall not be sons of God in the fullest sense until Christ comes (to give immortality to the faithful— 1 Cor. 15:52-54). John says—

"Behold what manner of love the Father hath bestowed on us, that we should be called the SONS OF GOD, therefore the world knoweth us not."

"Beloved, NOW are we the sons of God, and it doth not yet appear what we SHALL BE. But we know that when he shall appear, WE SHALL BE LIKE HIM, for we shall see him as he is."

Are we NOW "like Christ?" No. When we are like Christ we die no more—

"We look for the Lord Jesus Christ, who SHALL CHANGE our vile body, that it may be fashioned LIKE UNTO his glorious body" (Phil 3:21).

We THEN shall have the angelic-nature and be spirit-beings. See Lk. 20:35-36—

"But they which shall be ACCOUNTED WORTHY to obtain that world . . . neither can they die any more, for they are equal unto the angels, and are the CHILDREN OF GOD, being the children of the RESURRECTION."

Note again here the RESTRICTION of the term "children of God" (in its full, true sense) to the FAITHFUL AFTER RESURRECTION AND ACCEPTANCE. We shall not become sons and daughters of God until after judgment—until we are accepted. Paul says again (Gal. 3:26)—

"Ye are all the children of God BY FAITH IN CHRIST JESUS."

CHILDREN OF GOD "BY FAITH"

Here we are told people become sons and daughters of God BY FAITH. Now, Mr. Wilson, you reason that ALL MANKIND are "children of God" and therefore (you reason) must have immortal spirits. In the face of Paul's words, will you contend that those who HAVE NO FAITH IN CHRIST JESUS are children of God in the spiritual sense? WILL YOU?

Mr. Wilson quotes Matt. 10:28 and Luke 12:4-5—

"Fear not them which kill the body, but are not able to kill the soul; but rather fear Him Which is able to destroy both soul and body in hell."

The short-sightedness in quoting such a passage to prove the immortality of the soul is remarkable, for this very verse tells us that the soul can be DESTROYED. That which is destructible cannot be immortal.

TO BE SPIRITUALLY-MINDED IS LIFE

Reference was made to Rom. 8:2-6. Here we have the instruction—

"Walk not after the flesh, but walk after the Spirit."

This is a comparison of life-standards, contrasting things natural with things spiritual. Mr. Wilson should remember he is trying to prove that ALL men are by nature spiritual. His passages hurt his own cause. The instruction continues—

"Be not carnally-minded, but be spiritually-minded."

Please note again, Mr. Wilson, from your own passage, that men must CHOOSE to be spiritual, and that if they follow their own natural fleshly mind it brings DEATH. How you get any proof of an inborn, undying spirit in all men, from this passage, is a mystery. It simply tells us the way to escape from our NATURAL destiny of DEATH, and how to attain to eventual LIFE and PEACE.

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

Marriage with the Alien

Extracts from the "Christadelphian," 1874-1911, showing the faithful and uncompromising stand of the past against this evil. Numbers are year and page.

In marrying an unbeliever, a believer takes a yoke round the neck which is liable to sink the wearer at last to death.—1874:281.

* * *

There can be NO DOUBT about the duty of believers to restrict their matrimonial alliances to believers. And there can be NO DOUBT that SIN is committed where this rule is transgressed. — 1875:517.

* * *

Surely there ought not to be much question as to the sinfulness of matrimonial alliance between the two people—the saints and the world. Reason alone ought to be sufficient to prevent a people styled "The people of God, an holy nation" from forming any connection with the world out of which they came. The "sons of God" taking them wives of the "daughters of men" soon brought about a state of things so offensive to God that He destroyed them in the flood.

The story of how Phinehas turned away the wrath of God from the children of Israel, thereby obtaining a "covenant of peace" and an "everlasting priesthood" (Num. 25), shows the DEADLY NATURE OF THIS SIN. The sin of Zimri consisted in unlawfully taking an idolatrous woman—a woman forbidden him for divine reasons. And, therefore, he committed fornication. If the conjugal relation between the people of God and the alien was so offensive then, IS IT LESS SO NOW?

If this reference by Paul (I Cor. 10:8) to the case of Zimri and his erring brethren means anything at all, does it not mean that for a brother or sister of Christ to marry an alien is to "COMMIT FORNICATION" or, as Paul puts it in another place, to "DEFILE THE TEMPLE OF GOD"?

A son of God cannot do other than GRIEVOUSLY SIN against Christ if he marry an alien.— 1878:400.

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It is evident that marriage with the alien may cause departure from the Truth, and may end in forfeiture of eternal glory. It will certainly cause much trouble to the parties concerned.—1878:468.

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"Be not unequally yoked with unbelievers." Marriage is a yoke that cannot be removed. It is for life. Therefore, of all yokings with the world, marriage with the alien is the MOST DISASTROUS. — 1887:13.

* * *

How could a believer take the world into the closest of friendship in husband or wife, without being disobedient, and without being POLLUTED? "He that walketh with wise men shall be wise, but the companion of fools shall fall."

An unbelieving man or woman is one NOT CLEANSED FROM SIN by the obedience of the Truth, and is therefore—scripturally speaking—part of the "UNCLEAN THING" which we are commanded to "touch not."

How could a man or woman be holy in making themselves one with a person in a state of unholiness? It is indeed MORAL SUICIDE for a man to do such a thing—1891:262.

* * *

GOD'S estimate of alien marriages was that they were the most potential of all influences in drawing away the heart from Himself. The FAITHFUL among Israel reciprocated God's mind. Ezra manifested deep grief, and confessed before God the ENORMITY of the sin. Separation from the world cannot exist where alien unions are indulged in.

We are not dutiful to Christ, or jealous for his cause, in joining ourselves to an alien. "A prudent man foreseeth the evil, but the simple pass on and are punished." Let the brother who contemplates giving his children an unbeliever for a mother think of the mother's influence in forming the mind of the child. Let him remember that from early morning until late at night they will be entirely in her hands.—1892:6.

* * *

Is not such a step little short of MADNESS? If misery be the outcome of such a marriage, is there room for marvel? GOD'S estimate of the drawbacks associated with an alien wife is strikingly shown in the fact that the possession of such disqualified a man—in the apostolic days—from holding the office of a bishop or elder. God required that both his wife and children should be "faithful" (I Tim. 3:11; Tit. 1:6).

Bible history furnishes abundant illustrations of the EVIL RESULTS of these forbidden unions. The only attitude that God will approve and recognize is coming out and keeping separate. Fidelity in this matter makes alien marriages UTTERLY IMPOSSIBLE.

The plea has been urged by some who have been about to marry out of the Truth that they do so with the object of bringing about the obedience of their wife or husband. Such a plea shows a total misapprehension of duty. It is not permitted to do evil that good may come. Those who go contrary to the definite command to marry only in the Lord show by that very act that spiritually they are weak, and that they are the LAST persons who should expose themselves to the temptations involved in association with an unbelieving partner.—1892:47.

* * *

"Shall I take the members of Christ and make them the members of those who constitute the Mother of Harlots or her daughters?" The only permissible answer is, "God forbid." Can one who is a friend of God become "one flesh" with an ENEMY of God, and still retain God's friendship? James answers, "Whosoever, therefore, will be a friend of the world is the enemy of God." In what way can friendship with an enemy of God be more positively manifested than by becoming—through the marriage tie—"one flesh"?

To unite the believer's body with one who has not been bought with Christ's blood is to DEFILE it. What is the extent of the defilement arising out of a marriage between one in Christ and one out of Christ? Is it confined to the married believer? NO, for he is a member of the One Body. Who does he also defile?—

"Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, DEFILETH THE TABERNACLE OF THE LORD. That soul shall be CUT OFF FROM ISRAEL. Because the water of separation was not sprinkled upon him, he shall be unclean. His uncleanness is yet upon him."

To marry one out of Christ ("dead in trespasses and sins"), therefore, produces the same consequences as the touching of a dead body under the Mosaic Law. That is, a brother defiles himself and—if not purified—he defiles the antitypical Tabernacle or Temple of God.

Marriage with the Gentiles was explicitly forbidden to Israel. The DEFILING EFFECTS of such an act on the WHOLE NATION was fully recognized by Ezra and Nehemiah. When Ezra heard that "the holy seed had mingled themselves with the people of those lands," he rent his garments, plucked off his hair, and "sat astonished until the evening sacrifice."

How can God dwell in a believer who CONTAMINATES himself by becoming "one flesh" with an unbeliever?—1893:264.

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Question: "Is it wrong to marry one who believes PART of the Truth, but not ALL?" Answer: Mankind are divisible into two classes—those who have been justified, and those who have not. In this respect, there is NO THIRD CLASS, and no room for one. A justified one has been separated from ALL the unjustified, and it is his duty to maintain that separation.—1893:297.

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The only scriptural application of the term "believer" is to those who hold the Truth in fulness with which it was apostolically preached. "Unbelievers" are ALL who fall short of this.—1894:209.

* * *

A brother marrying out of Christ while recognizing such an act to be against the law of Christ UNDOUBTEDLY places himself in the position of a SINNER.—1894:232.

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Sister Darnill met and married a Mr. Lowe who, unfortunately, was not a brother, and by so doing placed herself OUT OF FELLOWSHIP with the brethren of Christ.—1896:117.

* * *

Believers are regarded not only with a loving, but with a JEALOUS eye by God, Who is a jealous God. He not only demands their heart and service and praise, but He objects to their giving these to any other.

If there is a relation in life to which these considerations apply with more force than others, it is to marriage. For in marriage a man gives himself to the perpetual companionship of the woman he marries, and undertakes a perpetual duty of friendship, and subjects himself to her perpetual influence.

If this woman is a worldling, he has VIOLATED EVERY PRINCIPLE of the calling to which the Gospel has called him, in making himself one with the world in the person of his wife. He has put his will under mortgage to an enemy of God. And look at his children. It is his duty to bring them up in subjection to divine principles: how CAN he if their mother is in opposition to those principles? He has sacrificed his power to perform his duty by marrying an unbeliever.

A man must have a poor sense of the obligations associated with the Truth who cannot see that such a marriage is a violation of every principle of loyalty to Christ.

Bible history is one long illustration of the evil effects of disobedience in this matter. Marriage with the alien is FORBIDDEN. Disobedience has always been DISASTROUS. We sympathize utterly with the brethren who refuse to be compromised in the corruption that appears to be setting in.—R.R.—1897:332.

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The very nature of things—even apart from express commandment—would lead a man to require, in the closest partner of his life, unity of mind with regard to the most important concern of life. John forbid the brethren's houses to the holders of false doctrine. To receive such a one—not only to casual hospitality—but to your table and your bosom, is to go against the doctrine of the apostles, common-sense, and the commandments of God.—1897:385.

* * *

Marriage with the unbeliever . . . Like a GANGRENE this evil is eating the spirituality out of many ecclesias. It is a "root of bitterness" that springs up again and again after the offending brother or sister has returned to fellowship. We are often exhorted to "present our bodies a living sacrifice," but what can such language mean to those who are hankering after "strange flesh" while PROFESSING subjection to the law of God?—1898:81.

* * *

Flesh and blood is the same in every generation, and the EVIL of alien marriage will never be eradicated. Those who put GOD first will not transgress to their own hurt.—1905:548.

* * *

It is a subject upon which no FAITHFUL man or woman will temporize, for they know the history of alien marriages as recorded in the Holy Scriptures from the beginning. The history of the Truth abundantly bears out the history of Israel.

Nine-tenths of all the alien marriages among the brethren are productive of MANIFEST evil. And the other tenth does not make wrong right if the evil consequences are not so manifest.

Elpis Israel, pages 107-8: "They saw that the daughters of men were fair, and they took them wives of all they chose." This was a FATAL STEP. The sons of God corrupted themselves in marrying the daughters of Cain. This practice has ever been fruitful of apostasy.—1906:221.

* * *

Marriage with unbelievers . . . the small minority which makes a kind of half-hearted defence of such alliances is always found to consist of those whose understanding of, and zeal for the Truth is of a low order.

Another and VERY SERIOUS EVIL which is being manifested to an increasing and very distressing extent, is the cultivation of friendly associations with aliens of the other sex, with marriage as its ultimate object. Those who do this defend it on the ground that they are not intending to marry out of the Truth. "Oh, I shouldn't think of being engaged to, or marrying, so-and-so unless he (or she) was immersed!" The obedience to the Truth is not the first object in these cases, but the marriage.

The Truth is used as a bait and degraded. It is an abomination to make the blood boil, that the Gospel of the grace of God should be used in order to entice a stranger into the association of the brethren when he or she becomes marriageable!—1911:308.

(Next month, if the Lord will: The testimony of Scripture)

Prayer

"Give yourself to prayer."

No one will ever attain a place in the Kingdom of God without prayer.

Many of us fall short when it comes to prayer. MANY of us fall on our knees and say a form, but there are FEW who PRAY. Few who CRY unto God . . . few who call upon the Lord . . . few who

SEEK as if they WANTED to find . . . few who knock as if they hungered and thirsted . . . few who wrestle . . . few who strive earnestly with God for an answer. Paul says—

"Give yourself to prayer."

Christ, in his days upon earth, offered up

" . . . prayers and supplications with strong crying and tears."

Many of our prayers have no power because we do not put our whole heart into them. We rush into God's presence . . . speak a string of petitions . . . and get up and go out. If someone were to ask an hour later for what we prayed, oft-times we could not tell. If we put so little heart into our prayer, how much response can we expect from God? Perhaps it is only when on some occasion we come to God with INTENSE DESIRE that we find a power in prayer that we had never before realized.

NO SET PLACE

There is no set place to pray. Our Elder Brother prayed on a mountain. Isaac prayed in the fields. Hezekiah turned his face to the wall as he lay on his bed. Daniel prayed by a riverside. Peter prayed on a housetop. All these prayers were heard by God.

Whether on the housetop, in the field, or at our daily work—many times we will have the opportunity for prayer. If we make use of them we will be refreshed. Our time cannot be spent to better advantage than in prayer. We must MAKE time for prayer. Think of David—

"Evening and morning, and at noon will I pray and cry aloud, and He shall hear my voice."

Let us recall Daniel. He was a very busy man with the worries of a kingdom on his shoulders . . . yet he prayed 3 times a day. This is the secret to their safety AND OURS in the midst of a wicked Babylon. Think of Nehemiah. He found time to pray to our Father even when standing in the presence of his master. Let us take to heart these examples of godly men and go and do likewise.

GOD IS ALWAYS CLOSE

A prayerless man is a GODLESS man. Let us not wait for formal times of prayer. The Lord is always close to all those who call upon His name in truth—

"Lo, I am with you ALWAYS, even unto the end of the age."

David has recorded that there is nowhere to flee from God—

"Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence?"

Let us, like David, speak FACE TO FACE with God . . . hiding nothing . . . for He knoweth our inward thoughts.

Have we ever thought that prayer is connected very closely with FAITH? Faith is the "substance of things hoped for—the evidence of things not seen." We have faith while we pray that the substance for which we pray will be granted, or else that it will be evident from things not presently seen that it is best for our prayer to be denied.

ANSWER IS NO PROOF OF RIGHTNESS

Nor should we feel, because our prayer IS answered as we requested, that it is a definite sign of the prayer's rightness. Sometimes the answer to our prayer may turn out to be a severe chastisement. Why? Because we prayed for that which we could not control.

Jesus gave us an example of a perfect prayer. Within the solitude of our own home or room, the length does not enter the mind of one who is praying, though we do well to bear in mind the sound principles of circumspection and humility expressed in the admonition—

"Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few" (Eccl. 5:2).

In true prayer to our heavenly Father there are 7 elements: adoration, thanksgiving, penitence, resolution, petition, intercession and submission. They do not necessarily take this order, but our prayers should embody these 7 qualities.

ADORATION

Let us take time to present ourselves reverently and acceptably before God. THINK about God . . . how GREAT He is. Let us think about the vastness of this glorious universe, and then remember that God is the Maker and Sustainer of it all. How great in power is the mind of God!

After we have mediated upon this, let us set our minds on the HOLINESS of God. This will bring our own unworthiness to light, and will bring us to the frame of mind we are seeking in prayer. Let us be occupied with God HIMSELF . . . not with His GIFTS. Then let us thank God for the LOVE He has for us to enable us to come to Him and to speak our mind to Him. Let us raise our voice and thank Him for the assurance we have that He is constantly watching over us.

THANKSGIVING

David tells us to offer unto God thanksgiving, and to pay our vows to the Most High. Daniel said:

"I thank Thee and praise Thee, O God of my fathers!"

And Paul exhorts us—

"In EVERYTHING give thanks, for this is the will of God in Christ Jesus concerning you."

The Lord is by our side—if WE walk with Him. He is our dearest and greatest Friend. Turn to Him in every difficulty and we will find nothing is too small nor too great for Him to do. Let us cultivate the habit of thankfulness in EVERYTHING. We will be astonished at how MUCH we have to be thankful for.

Of all creatures of the creation, man alone possesses the capacity to thank and praise God. The animal life and plant life are blessed by God, but none are so blessed as man who can lift his voice and praise the unseen God. We should be careful not to overlook in prayer the everyday blessings. Because we may have always had them, we cannot comprehend life without them. But let us remember that from the least to the greatest, all are loving gifts from God. Sometimes because we work very hard to obtain our desire we may feel we attained it through our own efforts. Let us remember that it was God Who gave us the strength to perform, and He Who rewarded our labor.

PENITENCE

God has commanded men everywhere to repent (Acts 17:30). To repent of a sin does not consist merely of being sorry we committed sin. It is true that "godly sorrow WORKETH repentance," but the sorrow itself is not true repentance—

"Godly sorrow WORKETH repentance to salvation, but the sorrow of the world worketh death."

Brethren and sisters, repentance is a CHANGE OF MIND—a throwing off of one's own thoughts and taking hold of the thoughts of God. God has said—

"As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

Paul has exhorted us to walk not as other Gentiles walk, in the vanity of their mind. There is only one way we can obtain repentance. Nothing the world has to offer us will work repentance. The only way is to meditate on the Word of God—to get His thoughts into OUR minds. Once again our daily readings are a help. If we have truly repented of our evil, our minds will be filled with God, and we will grow in grace. We must work very hard to fill our minds with Him.

RESOLUTION

Let us each this morning fervently echo David's resolution—

"I will hope continually, and will yet praise Thee more and more. My mouth shall show forth Thy righteousness and Thy salvation ALL THE DAY!"

When we stepped from the waters of baptism we resolved to do ALL as unto the Lord. Our prayers must be a constant self-reminder and reaffirmation of this resolve—

"I WILL extol Thee, my God, O King! And I will bless Thy Name for ever and ever! Every day will I praise Thee, and I will praise Thy Name for ever and ever!"

PETITION

Regarding our next element—petition—the words of James come to mind:

"Ye HAVE not, because ye ASK not."

His following words, though, forestall presumption:

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

Jesus said:

"Ask, and it SHALL be opened unto you."

"If ye had known the gift of God, ye would have asked and he would have given you living water."

Even though our Father knows what things we have need of, yet we are to ask Him for them. When Jesus was teaching his disciples to pray, we find this element brought out:

"Give us this day our daily bread; lead us not into temptation; deliver us from evil."

INTERCESSION

It is interesting to notice how many persons were healed by Jesus because SOMEONE ELSE (rather than the person himself) asked for healing for them. A mother pleaded for her daughter; a nobleman pleaded for his son; four friends interceded for a friend—and many more. Paul in exhorting Timothy said that:

"First of all, supplications, prayers, intercessions and giving of thanks be made for all men."

Because of man's low estate, he does not dare approach unto God in his own name. We must come before Him in the only Name given among men—the Name of the Lord Jesus Christ who is at the right hand of God making intercession for us. Of Jesus it was said:

"He hath an unchangeable priesthood; wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

SUBMISSION

This brings us to the last element of prayer—submission—in which aspect our Elder Brother provides a perfect example, saying—

"Father, if Thou be willing, remove this cup from me: nevertheless, not MY will, but Thine, be done."

For, as he said as recorded by John—

"I came not to do my own will, but the will of Him that sent me."

By his submission Jesus showed his complete confidence and trust in God. He knew that he would not be called upon to bear more than he was able. He realized that to whom much is given, of them much is expected. At this time we echo the words we so often sing together—

*Thy way, not mine, O Lord, however dark it be:
The kingdom that I seek is Thine—
So let the way that leads to it be Thine.
Not mine the choice in matters great or small:
Be Thou my Guide, my Strength, my Wisdom, and my All.*

—A. R.

Resurrectional Responsibility

PART 3

Now to begin a fuller consideration of the 11 basic scriptural principles stated last month:

1. Enlightenment is invariably given as the ground of accountability and responsibility to judgment. That is—all who KNOW are held responsible to DO.

"THIS is the condemnation (krisis—judgment) that LIGHT is come into the world" (John 3:19).

"To him that KNOWETH to do good, and doeth it not, to HIM it is SIN" (James 4:17).

"Better not to have KNOWN the way of righteousness than, after having KNOWN it, to turn from the holy COMMANDMENT delivered to them" (2 Pet. 2:21).

It is the fact that they have KNOWN—that they have received a COMMANDMENT—that the statement is based on. Note WELL that it does NOT say: "Better not to have agreed to ACCEPT the command," but—"Better not to have KNOWN." This is very significant. The latter is consistently scriptural. The former idea is entirely foreign to Scripture.

"If I had not come and SPOKEN TO THEM, they had not had sin: but now they have no cloke (RV: excuse) for their sin" (John 15:22).

"Go ye into all the world and preach the Gospel to EVERY creature. He that believeth and is baptised shall be saved, but he that BELIEVETH NOT shall be damned (condemned)"—Mark 16:15-16.

"He that BELIEVETH NOT shall be condemned" (katakriino— judged against, from "krino"—to judge). How can any, in the face of this, deny the responsibility of wilful rejectors—wilful non-believers?

"As many as have sinned in (RV: under) law SHALL BE JUDGED by the law . . . IN THE DAY when God shall judge the secrets of men" (Rom. 2:12-16).

"You only have I (God) known of all the families of the earth: THEREFORE I will punish you" (Amos 3:2).

Compare: "He (God) SHOWED HIS WORD unto Jacob . . . He hath not dealt so with any nation, as for His judgments, they (other nations) have not KNOWN them" (Psa. 147:19-20).

"And God said, Yea, I know that thou didst this in the integrity of thine heart (sinned in IGNORANCE); THEREFORE I suffered thee not to touch her" (Gen. 20:6).

The principle is here again illustrated, in the fact that God spared Abimelech ON THE GROUND that his sin was not committed WILFULLY or KNOWINGLY. He did not KNOW he was sinning, and THEREFORE he was not judged guilty. His plea of innocence (v. 5) based on ignorance, was accepted.

"The times of IGNORANCE God winked at" (Acts 17:30).

Attempts have been made to avoid the force of these statements by flatly asserting that enlightened rejectors of God's commands are excluded from them; that somehow or other the principle so clearly stated in them is suspended in the case of this one particular class. Can anyone consider this a truly satisfactory position?

* * *

2. God has appointed a great day of giving account, AFTER life is ENDED.

"It is appointed unto men once to die, but AFTER this the JUDGMENT" (Heb. 9:27).

"Judge nothing BEFORE THE TIME, until the Lord come, who will both bring to light the HIDDEN THINGS OF DARKNESS, and will manifest the counsels of the heart" (1 Cor. 4:5).

Compare: "THIS is condemnation, that LIGHT is come, but men love darkness."

"God hath APPOINTED A DAY in which He will JUDGE (krino— means 'judge', NOT 'rule') the world by Christ" (Acts 17:31).

“. . . shall be judged by the law IN THE DAY when God shall judge the secrets of men by Jesus Christ, according to my Gospel" (Rom. 2:12-16).

It is perhaps hardly necessary to prove this point—that there is a great day of judgment coming. But the FORCE and SIGNIFICANCE of this fact, in relation to other statements of Scripture, and to the issue in question, is often missed. The time of giving account by man to his Maker is this final appointed day—"It is appointed to men once to die—AFTER this the judgment" (Heb. 7:27).

Surely there are few, even among those who believe in the non-responsibility of enlightened rejectors, who believe that those who knowingly and wilfully defy or neglect God's commands to "all men everywhere" will not be punished AT ALL. But many fail to realize the relation of this to the great day of final accounting—the day that God has SPECIFICALLY APPOINTED AND DESIGNATED for the particular purpose of "bringing EVERY work into judgment" (Eccl. 12:14).

* * *

3. Judgment in THIS life does not fill the scripturally-specified requirements of the final and individual 'giving-account' judgment 'after death' of Heb. 9:27, etc.

In the first place, it is not according to individual merit, but according to God's particular purpose at the time. Sometimes judgment is visited swiftly, as Nadab and Abihu. And sometimes wicked men (for instance, some kings of Israel) are suffered to live out their full days in prosperity and peace while righteous people endure many tribulations. Other and larger issues determine the matter, rather than the judgment of the particular individual concerned.

"What if God, willing (rather—'THOUGH willing') to show His wrath and to make His power known, endured with much long suffering the vessels of wrath fitted to destruction" (Rom. 9-22).

"Think ye that these Galileans were sinners above all Galileans, because they suffered these things? I tell you, Nay" (Luke 13:2).

Jesus here repudiates the idea that what happens to a man in THIS life is in strict accord with his degree of guilt or righteousness.

Consider the following scriptural statements about the prosperity of the wicked (right up to their death), clearly showing that there is no uniform and universal working out of retribution in THIS life for those who reject God's commands—

"Fret not thyself because of evildoers, neither be thou envious against the Workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Rest in the Lord, and wait patiently for Him. Fret not thyself because of him who PROSPERETH in his way . . . For evildoers SHALL BE cut off . . . The Lord shall laugh at him, for He seeth that his DAY IS COMING . . . The wicked shall perish and the enemies of the Lord shall be as the fat of lambs: into smoke shall they consume away. Wait on the Lord . . . He shall exalt thee to inherit the land: when the wicked are cut off, thou shalt SEE IT" (Psa. 37).

"The Most High ruleth in the kingdom of men and giveth it to whomsoever He will, and setteth up over it the BASEST OF MEN" Dan. 4:17) . . . "The wicked walk on every side when the vilest men are exalted" (Psa. 12:8).

"All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that PROLONGETH HIS LIFE in his wickedness" (Eccl. 7:15).

"Though a sinner do evil an 100 times, and HIS DAYS BE PROLONGED, yet surely I know that it SHALL BE well with him that feareth God. But it SHALL not be well with the wicked, neither SHALL he prolong his days" (not a contradiction to the previous sentence, but referring to the time **IN THE FUTURE** when it **SHALL** be well with the righteous).

"There is a vanity which is done on the earth—that there be just men unto whom it happeneth ACCORDING TO THE WORK of the wicked; again, there be wicked men to whom it happeneth according to the work of the RIGHTEOUS. I said this also in vanity" (Eccl. 8:12-14).

"Righteous art Thou, O Lord . . . Wherefore doth the way of the wicked PROSPER? Wherefore are all they HAPPY that deal very treacherously?" (Jer. 12:1).

"The tabernacles of robbers PROSPER, and they that provoke God are SECURE, into whose hand GOD BRINGETH ABUNDANTLY" (Job 12:6).

"Wherefore do the wicked live, become old, yea, are MIGHTY IN POWER? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, NEITHER IS THE ROD OF GOD UPON THEM. They take the timbrel and the harp, and rejoice at the sound of the organ. THEY SPEND THEIR DAYS IN WEALTH, and in a moment go down to the grave.

"ONE dieth in his full strength, being wholly at ease and quiet . . . ANOTHER dieth in the bitterness of his soul, and never eateth with pleasure. Do ye not know that the wicked is reserved to the DAY OF DESTRUCTION. They shall be BROUGHT FORTH TO THE DAY OF WRATH" (Job 21).

The principle is very fully and clearly stated here—that in **THIS** life there is no relationship between a man's merits and his fortunes. But all accounts will be settled when men are **BROUGHT FORTH TO THE DAY OF WRATH.**

"I was envious at the foolish, when I saw the PROSPERITY OF THE WICKED. For there are NO BANDS (RV: PANGS) IN THEIR DEATH, but their strength is firm. They are NOT IN TROUBLE as other men; neither are they plagued like other men . . . Their eyes stand out with fatness; they have more than heart could wish.

"These are the ungodly, who PROSPER IN THE WORLD; they increase in riches . . . When I thought to know this, it was too painful for me; until I went into the sanctuary of God: THEN UNDERSTOOD I THEIR END" (Psa. 73).

"Thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things" (Luke 16:25).

Judgment in **THIS** life often falls upon **ONE** generation, although many **PREVIOUS** generations have been building up the offence—

"That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon THIS GENERATION" (Matt. 23:35-36).

"The Lord sent against Jehoiakim the Chaldees, Syrians, Moabites, Ammonites, against Judah to destroy it . . . for the sins of Manasseh and for the innocent blood that he shed" (2 Kgs. 24:2-4).

Manasseh died in peace. Thirty-five years later the nation is punished for his sins.

"Thy seed shall be a stranger in a land that is not theirs, and they shall afflict them 400 years. And also that nation, whom they shall serve, will I judge . . . In the 4th generation they shall come hither again, for the iniquity of the Amorites is not yet full" (Gen. 15:13-16).

That is, the generation of Egypt contemporary with Moses, and the generation of the Amorites contemporary with Joshua, were judged and punished for national sins which had been filling up over several centuries.

Judgment in this life does not on the one hand PRECLUDE the final, general, individual judgment; neither does it on the other hand NECESSITATE it. Some men are subject to BOTH judgment in this life AND at the judgment-seat; some to NEITHER; some to just ONE; and some to just the OTHER. Present judgment and future judgment are two entirely separate and mainly unrelated things.

If this clear distinction, both of CHARACTER and PURPOSE, between PRESENT judgment (individual or national) and the FUTURE, final giving-of-account at the judgment-seat is properly perceived (together with the fact that the Scriptures NEVER except ANYONE from the LATTER judgment but the ignorant), then the subject will be seen in its correct perspective.

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

Night Unto Night

The Voice in the Night

Among the old worthies whose lives are recorded for our instruction, no character is more free from reproach than Samuel's. In spite of the lawless state of the people of his time (before a king reigned in Israel and when "every man did that which was right in his own eyes"), and in spite of the prominent position he occupied in those troublous times and his power as judge over Israel, we do not read that he was guilty of any departure from the right path (except what we sadly learn as to the upbringing of his sons—see Prov. 22:6).

No perfection is claimed for him; he was a sinner the same as other men and we dare say he found enough in himself as a reason for humility before God. But he does not seem to be guilty of ANY faults which could prevent him from challenging approval at the hands of his contemporaries—

"Behold, here I am: witness against me before the Lord. Whose ox have I taken? Or whose ass have I taken? Or whom have I defrauded? Or whom have I oppressed? Or of whose hand have I received any bribe?"

"And he said unto them, The Lord is witness against you, that ye have not found ought in my hand. And they answered, He is witness."

The Scriptures do not charge him with any fault, so that at the end of his life course, he could make this appeal to his brethren, which they had to admit. A ruler thus free from fault in the opinion of those ruled, and against whom God's Word charges nothing, must have been a man of singular uprightness.

NOT WEAKNESS

We must not think, however, that his blamelessness was the result of weakness, as is often the case with men whose characters are of a neutral tint and who do not often go wrong simply because they do not possess sufficient energy to carry them far in any direction—who avoid false steps by taking no decisive steps at all.

There was no weakness of this sort in Samuel. He is no less distinguished for the **FORCE** of his character than for his **INTEGRITY**. He is not only **RIGHT**—but **STRONGLY** and **GRANDLY** right—right not only when he can follow bolder spirits in the path which they have previously marked out and made plain for others, but right when **HE** has to **TAKE THE INITIATIVE**, and when surrounding influences—instead of making things easier for him—tend to turn him aside from that which is right.

The remarkable thing here is that a man who can act with such decision in such circumstances can be still able—in his very trying position with so many eyes upon him—to preserve an unblemished reputation, and when his course was finished to receive the acknowledgment from the whole nation that his public life and administration were excellent and free from blame.

THE INFLUENCES OF THE TIME

We cannot say that Samuel is in any sense a natural product of his time—the influences then predominant in Israel were certainly not such as would produce such a character. And the parentage and home of Samuel may not—at first sight—appear to be such as to be conducive to the development of such a strong and balanced and godly personality, nor was his father's example likely to exert a favorable influence.

His father was a bigamist, and his mother one of 2 wives—the one more greatly loved by her husband, more so, perhaps, because there was a condition—her barrenness—which would draw out his pity. This condition was lamented by every wife in Israel, and was the cause of Hannah being mocked by her rival who was jealous of her husband's preference. And so her life was greatly embittered.

This was the effect of polygamy in a home where as much seems to have been done as possible to mitigate its evils. By quietly recording these facts God's Word bears its testimony to the nature and effects of such practices, and, as Jesus said: "In the beginning—in the way that God's love and wisdom originally arranged the marital relationship—**IT WAS NOT SO.**"

WHY IS IT NOT PLAINLY CONDEMNED?

Some have expressed surprise that polygamy is not specifically condemned in the Scriptures—that its existence even among the patriarchs is mentioned without a word of direct unfavorable comment. A careful reading, however, will reveal the fact that it is never mentioned without evil results being connected with it, plainly traceable to its influence.

The Bible very clearly connects **CONSEQUENCES** with a custom which was suffered—like divorce—because of the hardness of men's hearts and the general obscuration of the perception of the original divine ideal. By presenting it to us in such a light, God's Word leaves us in little doubt as to God's estimate of it. Those **SEEKING** guidance will find it; those seeking **SELF-JUSTIFICATION** in the Scriptures will usually be able, in some way or another to their own warped satisfaction, to find it too.

To the character of Hannah, and to her early training of her child, must be accredited much of the outstanding godliness which, under divine grace, Samuel developed. There is proof of her devout habits in her early visit to the Tabernacle at Shiloh, and in the manner in which she carried her sorrows

to Yahweh, and especially in the fact of which the name "Samuel" was a perpetual memorial—that her child was given her in direct answer to prayer.

THE GIFT OF GOD

Her early dedication of her child to Yahweh lifts her desire quite out of the region of selfishness, and shows her appreciation of the favor accorded her, and the sense of responsibility which rested on her to train him in such a way as to fit him for his future work. She received the child as God's gift—a gift earnestly sought and gratefully received—and the child thus sought and obtained was, according to her vow, given to Yahweh from his infancy.

After a short time spent in his father's house, under such maternal influences, he was taken by his mother to the house of Yahweh at Shiloh, and there left to minister to Yahweh, only seen by his mother on her yearly visit as she accompanied her husband to the yearly sacrifice, when she brought the little coat she had made for him.

Although Samuel was sent from home at a very tender age, he was followed by his mother's prayers and had the advantage of her yearly visits. Preserved as much as possible from temptation, made familiar from his infancy with the circumstances of his birth and his dedication to the service of Yahweh, guarded by a godly mother's love and continually mentioned in her prayers, trained to devout and virtuous habits, we can understand how the life that grew among such influences should shoot up like a straight and finely polished shaft, free from the rust of corruption, strong enough to resist all external pressure, and bending neither to the right hand nor to the left.

THE VOICE IN THE NIGHT

I Sam. 3 records that the boy Samuel ministered unto Yahweh before Eli, and that the Word of Yahweh had become rare in those days—there was no "open vision." Eli was lying down. His eyes had begun to fail, by reason of old age, and he was having difficulty to see. Samuel also lay down in the Temple* where the ark was when he heard himself being called by name.

(*We know of course that that which we usually call the Temple (built by Solomon) was not in being in Samuel's day. But we find the same term (hekal) applied to the Tabernacle by David in the Psalms. The word means palace and denotes the dwelling-place of the King. The term is equally applicable to the Tabernacle as to the building Solomon erected.)

He naturally ran to Eli, thinking that it was he who called. Being a blind and feeble old man, he would be likely to do this if he wanted anything. But Eli denied having done so, and told Samuel to return and lie down again, which he did. Samuel again heard his name called, and again went to Eli, saying, "Behold me, for thou DIDST call me." But Eli said, "I called not, my son; lie down again."

"IT IS THE LORD"

The record pauses here to mention that Samuel as yet knew not Yahweh, nor as yet had Yahweh's Word been revealed to him. A third time Samuel was called, and for the third time he went to Eli. Then Eli perceived that Yahweh was calling Samuel, so he said to him: "Go, lie down; and it shall be, if He call thee, that thou shalt say, Speak, Yahweh, for Thy servant is listening." So Samuel went and lay down.

Then came Yahweh and STOOD, and called as before, "Samuel, Samuel!" And this time Samuel replied as he was instructed. Here we have a personal presence—not a voice merely, or an impression on Samuel's mind: Yahweh "came and stood."

He made His purpose known to Samuel, after which Samuel lay down until the morning, when he rose early and opened the door** of the House of Yahweh, fearing to tell Eli of the matter.

But Eli called him and asked him of the message, with a solemn adjuration not to hide a word from him. So Samuel told him all, hiding nothing. And Eli said:

"Yahweh, He is: what is good in His eyes, let Him do."

—H. F. W.

(**We may be surprised to find mention of a "door" to the Tabernacle, as there is no mention whatever made of anything we would call "doors" in connection with it in the record of its construction in Exodus. The term "door" in the expression "door of the Tabernacle" appearing many times in Exodus is a different word (petach) and simply means "opening." In the records concerning Samuel it is "deleth"—a door. The term may be here used in a general sense as opening (though it does not appear to be so used elsewhere) or there may have been something at this time in connection with the Tabernacle or its enclosure of the nature of doors.)

Signs of the Times

THE ENSIGN ON THE MOUNTAINS OF ISRAEL

Israel's water supply is now four times as large as in 1949. (Water is the great key to the fertility and prosperity of the land.) Additional pipelines are at present being laid to Jerusalem and Haifa. Pipelines are also being laid out of cities to rural areas, to carry water for irrigation purposes.

The number of factories and workshops in Israel increased from 53,000 to 76,000 between Dec, 1948 and Dec, 1950. During the year 1950 industrial output increased over 50%, from 100 million Israel pounds to 165 million.

Recent new industries have been: a million dollar plastics plant. A 3 million dollar wallboard factory, a Kaiser-Frazer assembly plant at Haifa that is already exporting to Europe, a ¼-million dollar light bulb plant able to supply ⅔ of Israel's needs, a 1/5-million dollar zipper fastener factory filling all Israel's requirements with a large surplus for export, a paper plant, a \$140,000 clock-and-watch factory.

A 3-year, 1½ billion dollar program of industrial development has been entered upon. The lists of projects involved covers every aspect of modern business and industry—steel, aluminium, electricity, a vast range of machinery and equipment, scientific instruments, medical equipment, plumbing, chemicals, cement, plywood, brick, textiles, flour mills, sugar refineries, glass, auto equipment, irrigation, housing, etc.

Those who have wondered how, within any reasonable time, Palestine could become a sufficiently desirable prize to tempt the greed of Russia, should study the details of these almost unbelievably ambitious plans which, if carried out, will make Israel, in a very few years, the industrial giant of that part of the world and consequently the key to that area's domination and control.

An interesting aspect is the development of the seaport of Elath at the northern tip of the Red Sea. 3000 years ago, Elath—like Joppa—was one of Israel's principal ports. From this area Solomon's ships travelled to Tarshish, and here were his great copper mines and foundries which formed a large part of his industrial power.

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EYES AND FEARS CENTER ON MIDDLE EAST

Under the heading, "Middle-East May Be Next on Soviet's Timetable," the N. Y. Times had the following to say on July 1—

"As the Soviets set out this week to liquidate the profitless war in Korea, Westerners were wondering what weak spots the Communists would be probing next. Eyes turned anxiously toward the Near East, scene of constant agitation, strife and unrest. Since World War II there has been trouble all over the area, caused by economic distress, nationalist ambition, and competition among the Great Powers.

"In Palestine, trouble between Israel and the Arab states has recently flared up again on the Syrian border. In Egypt, persistent and virulent agitation exists for the withdrawal of British forces from their bases on the Suez Canal and for the incorporation of the Anglo-Egyptian Sudan into the Egyptian kingdom.

"In Iraq, there is similar activity against the alliance with Britain. And in Iran a determination to dispossess the British oil company there and nationalize the country's oil, has inflamed the country. For the past 6 years the world's interest and concern has shifted from one Near East country to another.

"Since the war, America's stake in Near East oil has grown almost as large as that of Britain; eventually it may be larger. Also, since the war, the U. S. has become—despite Britain's predominant political position in the Mediterranean—the principal guarantor of security in the Near East.

"It was U. S. aid that rescued Greece and Turkey from the Communists. It was U. S. money and sympathy that did most to put Israel on her feet. It was U. S. support that encouraged Iran to eject a Soviet-sponsored government from Azerbaijan in 1946. And it is today U. S. sea and air power that serves with British land power as the main deterrent to aggression in the Mediterranean basin."

The article goes on to explain how plans for the development of the defence of this vital area have been crippled and delayed by the rivalry and conflicting interests of Britain, U. S., and France, the individual viewpoints and ambitions of the various countries of the area, and the bitter and insoluble enmity between Israel and her Arab neighbors.

We, who look to this part of the world as the scene of the last great human conflict, cannot help but be intensely interested in current developments which are moving so steadily and inexorably in the direction indicated by the finger of divine prophecy.

The Middle East is rapidly becoming the world's tinderbox, and the strategic center of the gathering struggle for world domination—

"In THOSE days, and in THAT time, WHEN I SHALL BRING AGAIN THE CAPTIVITY OF JUDAH AND JERUSALEM, I will also GATHER ALL NATIONS, and will bring them down into the Valley of Jehoshaphat . . . Prepare war! Wake up the mighty men! . . . Assemble yourselves and come, all ye nations! . . . Multitudes, multitudes, in the valley of decision, for the day of the Lord is near in the valley of decision . . . The Lord shall roar out of Zion, and utter His voice from Jerusalem, and the heaven and the earth shall shake. But the Lord will be the Hope of His people!" (Joel 3).

—WATCHMAN

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. (Canton);—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.**

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

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

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

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DENVER, Colo. — 432 S. Emerson St. — Memorial 11 a.m.; S. S. 10 a.m.

We recently enjoyed a visit from some of the Detroit ecclesia —bro. & sis. Wm. Thomas, bre. David Thomas, Wm. Pytel, and Thos. Shaw. Bro. Wm. Thomas gave us an exhortation on the "Promises of God," and we were very much encouraged and strengthened to be in the company of those of like precious Faith. May we all take courage and maintain the Faith which was once delivered unto the Saints.

We extend a hearty welcome to those bre. and sis. throughout the world who may be coming this way. Your bro. in Christ,

—John Osborne.

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

We are very sorry to have lost bro. & sis. Dennis Slipp. In an effort to benefit sis. Slipp's health, they have moved to California. We commend them to the love and care of the bre. & sis. there.

The following have visited us: bre. & sis. R. Morris, Howard Phillips, C. Wheeler, P. Inman, A. Stocker, sis. Josephine Warwick (Canton); bro. H. W. Taylor (Saginaw, Mich.); sis. Nell & Kate Livermore (Brantford); bro. J. Clubb, sis. Grace Marshall (London, Ont.); bro. & sis. G. Cooper, bro. G. Cooper, Jr. (Endicott, N. Y.); bro. & sis. C. Styles and sis. Millicent Craig (Toronto). Bro. Phillips exhorted us.

Visits by bre. & sis. are much enjoyed, and impress us with the unity and fellowship of our Faith. Several of the above were present at our annual S. S. Outing on June 30, greatly increasing the pleasure and benefit of the occasion.

—bro. G. V. Growcott.

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GLENDALE, Cal.—5105 Hermosa, cor. Colorado Blvd., Eagle Rock (P. O. —Bx 66, Los Angeles 42)—Bib. Sch. Sun. 9:30 a.m.; Breaking Bread 11; Lecture 7 p.m.; Thur. Class 7:45 p.m., at Athletic Club, cor. Green & Los Robles, Pasadena.

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

HATFIELD POINT, King's County, New Brunswick, Canada.

On Sun., June 2, we had the pleasure of having the following with us for Breaking of Bread: bro. & sis. Hayward, sis. Jennie Hayward, bro. Rutland (Moncton); sisters Fox, Duncan and MacArthur (St. John); sis. Fannie Ricketson (Hoyt); and bro. & sis. Harvey (Maugerville). Bro.

Rutland gave the exhortation. Sis. Pring and I, who are in isolation here, would be glad to see any passing bre. & sis. Your sis. in Christ, —Edith Henderson.

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

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

HOUSTON, Tex.—8008 Junius St.—S. S. 10 a.m.; 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.

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—1331 N.W. 39th 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.

On Sun., May 27, we were pleased to have another visit of bro. H. F. Wicks (Winchmore Hill) who delivered the Word of exhortation, and lectured in the evening. We extend a hearty welcome to our bre. & sis. of like Faith who may be this way during the summer months to meet with us around the table of our absent Lord.

—bro. D. M. Williams.

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NEW TREDEGAR, Eng. — Workman's Lesser Hall—Memorial 6 p.m.

PLYMOUTH, Eng.—O. F. Hall, 14S Union St.—Breaking Bread 11 a.m.; Lecture 6:30 p.m.; Bib. Class Thurs. 7:30 p.m.

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

PORTLAND, Ore—IOOF 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.

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.

TORONTO (Kimbourne Hall), Can. — 1480 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.

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)

Most people feel solemnised in the presence of death. But most people are glad to get away, glad to forget, glad to rejoin the careless throng, glad to wipe out the somberness in the occupations of pleasure or in the laughter of the fool that crackles like thorns under the pot. In this lies the difference between a wise man and a fool—"The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth"—R.R.

"God's revelation of His goodness acts with the mighty influence of well-founded hope, purifying and ennobling the mental man, and saving us from the slavery of petty, temporal life."
—R. R.

I have no sympathy with a yea-and-nay profession of the Truth. It does no good to the professor, to those who are associated with him, nor to those dwelling in outer darkness. The greatest and most dangerous enemies to Christ are those who pretend to be his friends, but are not faithful to his doctrine. And they are unfaithful who—from any motives of personal interest—would weaken the point of the doctrine, or soften it for the gratification of their natural feelings, or for fear of hurting the feelings of the enemy and so affecting their popularity with him—J. T.

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