

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

Moses and the Prophets

On one occasion Jesus said, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead". In this brief statement, he plainly teaches that if men and women will not believe what Moses and the prophets wrote, neither would they believe what he said. The reason for this lies in the fact that the things concerning the gospel taught by Jesus are first revealed in Moses and the prophets. Even in the first century, after Jesus had departed, and the apostles were left on their own, and the New Testament had not yet been written, it was the custom of the apostles to use the writings of Moses and the prophets as a foundation when preaching the gospel. A striking example of this is exhibited in the work of Paul. The writer of the Acts says of him,

"And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets, from morning to evening" (Acts 28:23).

When one considers the work of Moses, he is introduced to an era of divine manifestation which is unequalled in the history of the human race. Very few people believe this, but are inclined to look upon the miraculous events recorded as exaggerated legends relating to natural events. In fact, a book has just recently been published in which the author deals with the subject after that manner. The historical events of the exodus of Israel from Egypt, however, are so interwoven into all other parts of Scripture that we cannot entertain such a view. If we did, we would be forced to reject Jesus and the prophets and, therefore, we would be left with nothing tangible upon which to base our faith and hope.

There are many professing Christians, and some of high rank, who reject the writings of Moses, but assert that they are firm believers in the New Testament. This is an impossible situation, for there are at least forty-six references in the New Testament to incidents recorded by Moses in connection with the exodus alone. One text only is sufficient to establish the truth of the Mosaic record of the exodus, and that is found in Stephen's defence as he stood before the council.

"This Moses whom they refused, saying, Who made thee a ruler and a judge?—the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that He had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness 40 years" (Acts 7:35-36).

The wonders of the exodus, and the struggle between divine power and the power of Egypt, by which the Egyptians were plunged into a state of despair, and Israel rose to a state of exaltation and freedom, have left an indelible impression upon the pages of history which cannot be obliterated. Among all the events recorded by Moses, there is one that stands out with great impressiveness. It is the Lord's passover instituted on the tenth day of Abib, the first month of Israel's year, and eaten on the fourteenth day of the same month in the evening. They ate it in great haste, for at midnight the firstborn in all the land of Egypt were slain, and there was a great cry throughout the land, and the

Egyptians urged the people to send Israel out of the land. This great ordinance, observed from that day to this, stands as a gigantic monument erected in memory of the exodus. The purpose of this momentous historical event was not merely to save the nation of Israel but, as David has said,

"God saved Israel for His Name's sake, that He might make His mighty power to be known."

Passing from the wonders of the exodus, we stop briefly to consider the prophets. They succeeded the work of Moses, and their mission was to keep Israel in the path of the Law delivered by him, and to make known to them certain things pertaining to the future. Peter, referring to the work of the prophets, says—

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts . . . For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit" (2 Pet. 1:19 and 21).

Their work was one prolonged protest against Israel's disobedience of the divine Law, and because of this Paul says—

"They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in dens and caves of the earth" (Heb. 11:37-38).

The writings of the prophets are part of the Scripture of which Jesus said, "It cannot be broken," and they are included in Paul's statement that "all Scripture is God inspired." Among them are some of the most beautiful forms of speech found in any literature—animated and invigorating declarations of God's purpose concerning the time when Christ will reign on earth; elevated and lofty in thought, and sublime in poetic beauty.

The expectation of Israel was that the Messiah should appear in the earth and exert the power of a king. The disciples of Jesus held the same view, and we share it with them. That Christ is the future king of the world is one of the most jubilant themes of the prophetic revelation, and the apogee of the true Christian's hope. This sin-cursed world urgently needs him for the Word of God is lightly esteemed, and the One faith is almost vanished from the earth. But it shall not always be so. Some day, and apparently in the near future, a cry shall go forth, "Behold, the bridegroom cometh, go ye out to meet him." Are we prepared to meet him? Will we be ready when he comes? —EDITOR.

Tarshish—Past and Present

By brother John Thomas

(Continued from last month)

The British Saul, though slayer of his thousands, cannot slay the giant. It will require a Stone descending through the air to stretch him in his length along the field. What Saul could not accomplish, "the Shepherd, the Stone of Israel" (Gen. 49:24) WILL gloriously effect, for—

"His fury shall come up in His face" and "All the men upon the face of the land shall shake at His presence" and "He will call for a sword against him throughout all His mountains; every man's sword shall be against his brother" and "Judah shall fight at Jerusalem" (Eze. 38:18-21; Zech. 14:14).

It can scarcely be questioned but that the Lion-power of Moab, and the other countries named, being then already in battle array against the Autocrat, may be the "sword" called for by the Stone of Israel at that crisis. Not called for in words, but—observing a great tumult among the enemy—the forces of the British Moab, with Judah, may rush in and increase the slaughter.

There is extreme probability in this, from the nature of things and from the terms of the prophecy. A hostile army would scarcely remain in position when it beheld its adversary overwhelmed with disaster. When the Philistines saw Goliath fall, they fled, and were pursued and slaughtered by the Host of Israel. Would the Lion's whelps be more tender of the prey? Would they not also give chase and make the overthrow as complete and irretrievable as possible?

THE DISMEMBERMENT OF TURKEY

It may occur to the reader to enquire: "What will be the remoter cause tending to the solution of the 'Eastern Question'?" The answer is, the DISMEMBERMENT OF TURKEY by the King of the North. This will lead to the crisis we have glanced at and will bring Russia and Britain—as principals in the war—in the Holy Land.

Great Britain has committed herself to the maintenance of the integrity of the Ottoman Empire, which however, she CANNOT PRESERVE. Still, it is the only policy not absolutely suicidal that is open to her. She MUST antagonize Russia, if she would not destroy herself. And in doing this, it starts her upon a career whose crisis will astonish her, and all the world besides.

The British Lion is a proud and lofty beast. Its dominion, a high mountain, is lifted up. This is also the character of ALL the kingdoms and empires of the world. Now, the Scripture saith—

"Every one proud in heart is an abomination to the Lord" (Prov. 16:5).

Proud persons, proud nations, and proud governments, are equally objects of His detestation. He has therefore expressed Himself concerning them in these words, in reference to the fate that awaits them in the day when He ariseth to shake terribly the earth, and He alone shall be exalted (Isa. 2:10-22)—

"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of Jehovah of armies shall be upon every one that is proud and lofty . . . and upon ALL THE SHIPS OF TARSHISH;

"And the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols He shall utterly abolish" (Isa. 2:10-22).

This prophecy is clearly unfulfilled as yet, for the "powers that be" are NOT humbled, and the Lord is NOT alone exalted, and the idols are NOT abolished. The reader will perceive, then, that contemporarily with the sole exaltation of the Lord, "the day of Jehovah is upon all the ships of Tarshish."

THE SHIPS OF TARSHISH DESTROYED

This is explained in the 48th Psalm, which is prophetic of the time when Zion, the City of the Great King, shall be the joy of the whole earth. But before this comes to pass, this psalm foretells the assembling of the kings against her (that is, those of Gog's confederacy), and their flight with precipitation and terror. It is then added, as a CONTEMPORARY event—

"Thou breakest the ships of Tarshish with an east wind."

This implies that the ships broken and scattered are a fleet in the Mediterranean, which would be exposed to a hurricane from the east. This will doubtless be the British Mediterranean fleet co-operating with the land forces against the Russian armies in the Holy Land. The pride of Britain, and PROBABLY of America—in maritime alliance with her against the common enemy of constitutional government and liberty—will be laid low by the wreck of the most powerful fleet that ever floated upon the sea of Tarshish.

This will cause the maritime powers to abase themselves, and to yield obedience to the "Shepherd and Stone of Israel," whom even the winds and sea obey. What a time of trouble this is for the nations and their governments! The "Eastern Question," however, is solved—"Michael, the great prince" (that is, "Jesus of Nazareth, the King of the Jews") descends from the right hand of power, wrests Jerusalem and the Holy Land from the contending armies, and stands up for the entire deliverance of the 12 Tribes from the power of all their enemies.

The ambition of the Gog-power is extinguished for a 1000 years, and the maritime ascendancy of Britain is subjected to the King of Israel, who forthwith prepares to complete the conquests he has so felicitously begun.

THE REMNANT IN JUDEA

At his return the Lord Jesus finds a remnant of his countrymen in Jerusalem and Judea—a "third part" only of those in the land before the invasion, so reduced is their number by the war (Zech. 13:8). This third part, however, constitutes the subject nucleus of the Kingdom which afterwards becomes a "great mountain" (or empire) and "fills the whole earth" (Dan. 2:35).

It is a third part which will have been "brought through the fire" and referred to by Isaiah (66:19) as "those that escape of them." Of these, Jehovah says, He will send messengers to Tarshish and the nations, to Greece and the coasts afar off, that have not heard His fame nor seen His glory, "and they shall declare it among the Gentiles."

The Tarshish fleet being dispersed and broken by storm, the surviving land forces of the Lion-power in Palestine have no alternative but retreat or surrender. All knowledge of events must, therefore, be communicated westward by messengers of the conqueror. When they arrive at "the isles," or coasts, and at Tarshish, the Lion-power of Britain will answer them with words of peace.

"THE WIND AND SEA OBEY HIM"

The then-recent breaking of their Mediterranean ships by the east wind, in obedience to the will of the Stone of Israel, will certainly convince "the young lions" of the State of the impossibility of a maritime power contending successfully against one whom the wind and sea obey. The very nature of the case is sufficient to prove to the reader that—however hostile Britain and the other maritime States may be to the King of the Jews—not a single hostile vessel could leave their ports. The wind would be continually "dead ahead," and the raging of the sea too furious even for "vessels of fleetness with whirling things," or ships with revolving wheels, propelled by steam.

What then must be the necessary position of the maritime powers of the world on hearing of the fame of Jesus and his demands upon them, through his ambassadors? The only answer that can be given is that **THEY SHALL OBEY HIM**. This conclusion to which the nature of the case reduces us is confirmed by the words of Isaiah 60:9—

"Surely the coasts shall obey him, and the SHIPS OF TARSHISH AMONG THE FIRST."

Thus, then, it is that the Lion-power, rendered powerless for evil on the coasts of Palestine by the dispersion of its fleet, and confined to its ports by "the winds" which become "His messengers"

(Psa. 104:3-4), finds no alternative but to place itself at the disposal of the King of the Jews, and to become his naval arm in the Restoration of Israel and the prosecution of the war upon the "Beast, False Prophet, and kings of the earth, and their armies," all of which will refuse obedience to his will (Rev. 19:19).

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

"Unto You It Is Given to Know"

By brother Robert Roberts

Our privilege in having been permitted to know the Truth is greater than we can continually realize. No man adequately estimates any privilege of which he has been long in possession. He can only get to know its value by contrast or by deprivation. It is not by deprivation that we can have our apprehensions refreshed in this case, for no man can take the Truth from us.

Truly, we may SELL the "right" which God has given us to the Tree of Life (Rev. 22:14). We may sell it, as Esau sold his birthright, by bartering it for the temporary conveniences of the present vain life; we cannot otherwise lose it. It is not like some position of worldly advantage, which may be ours today and lost tomorrow.

By contrast only can we fully renew our appreciation of the great position to which we have been introduced by the knowledge of the Truth, delivered from the fogs and darkness of the dreadful ecclesiastical centuries of the past. How do we make this contrast? There are 2 ways.

We can look back to the time when creation was in a haze to our eyes, and life a mysterious thing of fretful impulse and vain desire. If we can feel over again what we felt in those days of moral and intellectual abortion, we shall rejoice with unspeakable thankfulness for an emancipation that has cleared heaven and earth of all darkness, and redeemed life from its stupidity and gloom, and given us an exhilarating policy which changes the "vanity and spirit-vexation" of natural life into the light, beauty, and gladness of the perennial wisdom of God.

But it is not easy at all times to perform this feat of subjective comparison. We get at the result easier by looking out into the darkness that is in the world. We are coming into contact with this every day in some shape or form.

Here we are with the KEY to the problem of existence in our hands. How GREAT that problem is has appeared to many a capable, but groping, intellect. It is the problem which David summarizes when he asks—

"O Lord, wherefore hast Thou made all men in vain?" (Psa. 89:47).

It seems, as we look upon the endless procession of human generation upon the earth, as if it were all in vain. Men are born, grow, hope, strive, are disappointed, get weary of the struggle, and die. And their children come after them with the same hopes, and the same endeavor, and the same end.

THE EVIDENCE OF BOUNDLESS WISDOM AND POWER

Yet behind all there is a kind of radiance of promise as of far-distant sunlight on the horizon. The mind cannot fail to see boundless power and wisdom in the universe, and cannot but reason—however dimly—that there must be possibilities of life as much above present experience as heaven is high above the earth. Yet the argument does not avail much, in the absence of KNOWLEDGE. Things are great; things are wise; things are beautiful; yet things are terrible.

In all the contemplations of the greatness and the wisdom of the beauty—whether in the vastitudes of the starry expanse, or the invisible and minute world which the microscope reveals—there comes forth no answer to the question: What is man? No solution to the problem: What is he living for? No alleviation of the apparently pitiless and calamitous vanity in which his lot in all countries is involved.

If the mind have no higher information than nature can yield, it sinks back at last into a species of stoical despair, in which all the capabilities of the human mind are blighted.

Oh, men, ye are wandering far from the fountain of living waters. Ye have eyes on one another only. Ye seek good in your mere animal wants or intellectual gratifications. Ye cannot get satisfaction there.

MANS HIGHEST CAPACITY

Look at the configurations of the human brain. Are there not in it a clustering condensation of powers and capacities of which the highest—the very crown of our being—is the reaching upwards and opening outwards to the SUPREME?

What if this is scarcely to be met with in a full and enlightened form? What if the vast mass of the population show it only in a degraded and futile way? What if its indication in most cases is so obscure and uncertain that it can scarcely be read? Is it not there?

The north pole was a FACT when the trembling needle of the compass had not as yet been poised on the disc that should enable mariners to navigate the ocean. The splendid movements of the universe had been for ages showing the presence of a Master Mind when as yet our untutored forefathers scarcely noticed the twinkling glory of the heavens at night.

So though "the natural mind is enmity against God"—though "the world hath not known the Eternal Father"—still the Eternal Father is THERE, and it is eternal life to know Him and Jesus Christ whom He hath sent, though there were not upon earth a single Noah, Daniel, or Job to apprehend and rejoice and faithfully championize the glorious fact.

EMPTY RELIGIOUS PROFESSIONS

Nothing is more melancholy in assemblies of "educated" Gentiles than to see this most glorious of topics ignored. What does it mean? They PROFESS to be religious, and their PROFESSION means that religion is the transcendently highest concern of life, and yet everything is honored and provided for BUT this!

Consequently, in association they are a mere collection of icicles who, if they do stick together occasionally, do so by freezing—that is, by the action of identical selfish interest and not by the affinity arising from a common submission to the will of God.

Their abject timidity in divine directions is a shame to them. Benighted Mohammedans put them to the blush by their hearty and courageous devotion at all times and places. But, alas, there is a sadder interpretation. It is not that they are ashamed of God; it is that they are UNBELIEVING. They have most of them reached the pitiful depth of believing in their hearts with David's fool that "There is no God."

Oh, where are men's eyes? Have they none? Can they look at nature's exquisite workmanship in things great and small; can they study the indications of the human constitution; can they contemplate the mysterious, all-prevalent energy that lies at the root of every form of substance, animate and inanimate; can they think of the history of man upon earth, the nature of the Bible, the character of Christ, the fulfilment of prophecy—and not perceive the traces of eternal power and

wisdom? Sad day of darkness! How great the privilege—how great the RESPONSIBILITY—of being called to the position of children of light!

THE REALITY OF THE TRUTH

How great is that light! How noble and true! It is not a matter of "feeling"—it is not an imagined—it is not a questionable—thing. It is not like the inebriation of the so-called religious world—an enthusiasm wrought up in the froth of idea-less excitement, and expending itself in egoistic ignobleness.

It is not like the un-identifiable and unprovable "illumination" of the theological sects—resting upon an "experience" which is purely subjective and necessarily limited to individual feeling. They assume this to be the action of the Holy Spirit, but it MAY be the action of something else, and when it is compared with the authentic deliverances of the Holy Spirit in the Scriptures, it is shown that it IS something else.

The true light is a definable, a palpable, a PROVABLE thing. It rests upon the basis of ACCOMPLISHED FACTS. The most general and comprehensive of these facts is the one stated by Paul— "GOD HAS SPOKEN." God commanded the men to whom He spoke to write what He said (Num. 33:2, etc.). He qualified them to do so in a way that placed the writings beyond the infirmities of human will (2 Pet. 1:21; 2 Tim. 3:16).

The writing so produced we have. It has come down to us in a manner that excludes doubt as to whether the Bible is it. We look into the Bible and we find that it corresponds with this account of its origin. It is as different from human writings as the eternal is from the temporary. It is its own witness. It is impossible for a capable and humble mind to read it without feeling this.

THE VERY GUIDANCE MAN NEEDS

Then, as we read, we find it contains the very guidance which distracted human life requires. It tells why we are here, and how circumstances came into their present unhappy form. It tells us that God made the earth for man, and man for God, but that early after the appearance of man upon the earth, man set God aside and sought to live for himself alone. It contains what is to be found in no other document under the sun—the foretelling of God's final purpose with the earth and man, and the full revelation of what God desires at the hands of men NOW in this time.

The reading of such a book is found experimentally to lead to those results which the apostle Paul said it was given for. He says it is "able to make men wise unto salvation" and is "profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:15).

Men are governed, and the mind is molded, by IDEAS. Here we have ideas the most potent under the sun. What idea is so ennobling as the revelation that the power in which all things subsist is an Eternal Person, embracing the universe in the effluence of His uncreated Spirit, and working all things after the counsel of His own will.

What so calming and purifying as the fact that no distance can separate us from Him, but that in the subtle energy of His presence "all things are naked and open, and no creature is hid from His sight"?

What philosophy of man's evil state is at once so rational and satisfactory as the teaching of the Divine Spirit that death reigns because of sin, and that the affliction of man is due to the turning away of the countenance of the Almighty, because of human insubordination?

What tranquillity of mind—in the presence of the distracted problems of human state and history that press themselves upon every thoughtful mind that looks beyond the horizon of his

immediate experience—can come from any source like that which is imparted by the conviction that God has a plan which is being slowly worked out in the course of the ages?

What comfort of anticipation, what interest in life, what incentive to righteousness can compare with that which springs from the assurance that Christ will judge the living and the dead, and confer glory, honor and immortality on all who please him by their faith and obedience?

THE GLORIOUS PROSPECT

What prospect so attractive as that which the Word of God opens out to us—of God becoming known and loved and praised in all the earth, with the fervor of David, and every heart filled with gladness, every life ennobled with heavenly gift?

What satisfaction so perfect as that which springs from the fact of forgiveness and reconciliation to God through Christ, and the certain hope of ascending from the weak and grovelling and decaying nature we now possess to a nature pure, incorruptible, capable, joyous and everlasting?

All these are the teachings of the Spirit of God in the Holy Scriptures. Their infinite superiority to all the ideas of man is manifest on even a superficial comparison of their effects with those produced by the philosophy which is bounded by the horizon of human life as it now is. There is something sterile and unsatisfying in the highest of merely human thoughts and attainments.

Man cannot find peace except in that boundless mental action which lays hold of God for its delight and stay, Christ as the ideal of its affection, and an endless futurity of perfection as the vista of its anticipations.

THIS IS WHAT WE HAVE BEEN GIVEN

This, dear brethren and sisters, is what the understanding of the Truth has brought us to. It is a position we may lose if we neglect the conditions of its preservation. We must beware of the enticements suggested to us in the spectacle of "cultured" men and women "without God and without hope in the world." We must beware of the zests and honors and emulations connected with society as it now is.

It is a society that is NOT THE FRIEND OF GOD, however amiable and attractive. We must not surrender to its seductions, or accept its embraces. It is written: "The friendship of the world is enmity with God."

It is not in vain that we addict ourselves to the ways and studies of godliness, and decline the leeks and garlic of the Egyptians. The issue of things will justify the choice of wisdom, and reward beyond what tongue can utter or heart conceive, the faithful endurance of the monotonies and self-denials of this time of probation.

"Yet a little while, and he that shall come WILL come," from whose bright presence will fly all clouds and darkness forever.

NAZARETH REVISITED—A few more copies are still needed by the Buffalo ecclesial study class. If you can help, please write direct to: Bro. Don C. Kling, 72 Fairbanks Ave., Kenmore 23, N. Y.

Marriage with the Alien

(Continued from last month)

THE TESTIMONY OF SCRIPTURE

It is essential that the expressed mind of God on this matter be realized in full—not just that it is wrong, but **HOW** wrong, dangerous, and undesirable it is. The Scriptures use every possible means to impress us and enlighten us on this matter.

Since the birth of Cain and Abel, there have always been **TWO** separate classes of people in the world—the children of God, and the children of the flesh. Between these 2 classes enmity exists, by God's appointment (Gen. 3:15).

Throughout the Bible there is constantly emphasized the wide and irreconcilable gulf between the things of God and the things of the world. We are repeatedly told that it is **UTTERLY IMPOSSIBLE** to successfully mix the two. What could be more emphatic than this?—

"Know ye not that the friendship of the world is **ENMITY WITH GOD**? Whosoever therefore will be a friend of the world is the **ENEMY OF GOD**" (James 4:4, see context to v. 10).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is **NOT IN HIM**" (1 John 2:15).

"Be ye not unequally yoked together with unbelievers. What part hath he that believeth with an unbeliever? Ye are the Temple of the living God. **COME OUT—BE SEPARATE—TOUCH NOT**— and I will receive you, and be your Father" (2 Cor. 6:14).

"Pure religion and undefiled before God . . . to **KEEP UNSPOTTED** from the world" (James 1:27).

"Your bodies are members of Christ—the Temple of the Holy Spirit. Shall we make the members of Christ the members of an harlot? (either literal or spiritual—see Rev. 17) Glorify God in your body" (1 Cor. 6:15-20).

"She is at liberty to be married to whom she will—**ONLY IN THE LORD**" (1 Cor. 7:39).

"God hath called us unto holiness (separateness)." (1 Thess. 4:7).

"Be ye holy" (1 Peter 1:14).

"Can a man take fire into his bosom, and his clothes not be burned?" (Prov. 6:27).

"He that walketh with wise men shall be wise, but a companion of **FOOLS** shall be destroyed" (Prov. 13:20). The same word is used for 'companion' here as applied to a wife, in Mal. 2:14. The scriptural definition of a 'fool' is clear from the following: "A fool hath no delight in understanding" (Prov. 18:2), and, "The fool walketh in darkness" (Eccl. 2:14). In God's estimation, all who reject His Truth and eternal life are fools in the fullest sense of the word, regardless of their worldly "wisdom."

"An unjust man is an abomination to the just: and he that is upright in the way is an abomination to the wicked" (Prov. 29:27). No truly "just" and godly man could desire the lifelong companionship of the "unjust" (unjustified, alien from the covenant). Such would be an "abomination" to him. To desire it proves he is not "just" in God's sight.

"Can two walk together, except they be agreed?" (Amos 3:3).

"As in the days before the flood"—"marrying and giving in marriage" (with the 'daughters of men')—"so shall it be at the coming of the Son of Man" (Matt. 24:38)—"Shall he find faith on the earth?" (Lk. 18:8).

"If ye live after the flesh, YE SHALL DIE" (Rom. 8:13).

"Be not conformed to the world" (Rom. 12:2).

"Ye are the Temple of God . . . If any man defile the Temple of God, HIM SHALL GOD DESTROY" (1 Cor. 3:16).

"The world—dead in trespasses and sins—children of wrath— Gentiles—without Christ—aliens—strangers—no hope—without God —foreigners" (Eph. 2:1, 3, 11, 12, 19).

"Wives, submit to husbands, AS TO THE LORD. (Apply that to alien marriage!) Husband is head of wife, as Christ is Head of church. Husbands, love wives, EVEN AS CHRIST LOVED THE CHURCH, and gave himself for it, that it might be HOLY and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself" (Eph. 5:22-6). Consider the INTENSE INTIMACY portrayed here! All this is destroyed and grotesquely caricatured by alien marriage—a sad and evil corruption of a beautiful divine figure.

"Be not deceived; GOD IS NOT MOCKED: for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:7-8).

Deacons' wives MUST be faithful (1 Tim. 3:11). Alien marriage destroys a man's qualification for this work.

"Lay aside EVERY weight" (Heb. 13:1). "Give DILIGENCE to make your calling and election sure" (2 Pet. 1:10). "Work out your salvation with fear and trembling" (Phil. 2:12). "Always ABOUND in the work of the Lord" (1 Cor. 15:58). No one who truly respected these commands and had his whole heart set on pleasing God could possibly join himself (or herself) for life with one of the world. They would shudder at the thought of such a galling and hybrid existence.

* * *

From the very beginning, there has been a sharp scriptural distinction between the children of God and the children of the world. God's whole purpose of redemption right from the Garden of Eden depends upon the former maintaining a faithful and holy separation from the latter.

Union between them, in defiance of this eternal ordinance and purpose, has brought untold misery and punishment and evil. It has—time and time again—sidetracked the called-out people of God into the dead-end of failure. A brief summary of the record shows the fatal effects of this sin:—

THE BEGINNING: Woman to be a HELP meet (SUITABLE) for man—cleave together—one flesh (Gen. 2:20).

EDEN: Perpetual enmity appointed between the seed of the woman and the seed of the serpent—the children of God and people of the world—as the plan of redemption and sanctification is begun (Gen. 3:15).

FLOOD: "Sons of God took them wives of the daughters of men." Result: "Wickedness of man great"—"All flesh corrupted God's way on the earth." All destroyed in the Flood (Gen. 6:2).

PATRIARCHS: The enlightened, intelligent, God-pleasing faithfulness of Abraham and Isaac, strongly opposing and condemning alien marriages for their sons (Gen. 24:3; 28:1).

ESAU: The displeasing ("grief of mind") alien marriages of Esau, who despised God's blessing. Rejected as a "profane person"—"no place of repentance" (Gen. 26:34; 27:46).

SINAI: God's solemn charge to Israel as He constituted them His holy nation, and they enter the covenant: no alien marriages. They promised, "We will obey." God a jealous God. (Exod. 34: 12-16).

THE LAW: Not yoke ox (clean) & ass (unclean) together (Dt. 22:10). Doth God take care for oxen, or saith He it altogether for OUR sakes? (1 Cor. 9:9-10)—that is, as a LESSON and WARNING.

BAAL-PEOR: The command violated. The dreadful consequences—24,000 perish. Phinehas, by slaying an Israelite and his alien wife, turns away God's terrible wrath from Israel, and receives an everlasting covenant of peace for his zeal. (Num. 25).

MOSES: As he dies, pleads, "Take no alien wives." A holy people, separated for a joyful and glorious destiny in God's love. The inevitable evils of disobedience (Deut. 7: 3-8).

JOSHUA: At his death, warns of the judicial calamities to follow alien marriages—traps, snares, scourges. "If you violate the covenant, you will be cast out." (Josh. 23:11-13).

JUDGES: Israel soon turned aside to evil and married with the alien. God brought on them cruel oppressions until they repented and cried to Him for forgiveness (Jud. 3:6-8).

SOLOMON: Breaks the covenant—takes alien wives. They turn away his heart. God is very angry. Because of this sin, He will rend the kingdom from him (1 Kings 11:1-11).

AHAB: His alien wife leads him to ungodliness and evil. She "stirred him up" to "work wickedness in the sight of the Lord." His whole house destroyed. (1 Kings 16:31-3).

JEHORAM: Did evil before God "because he had the daughter of Jezebel to wife." He is destroyed together with the house of Jezebel by Jehu, the type of Christ (2 Chr. 21:6).

EZRA: Two chapters worthy of deep study. The evils and corruptions of alien marriage. The "fierce wrath of God" against Israel for this "trespass unto the heavens" (Ezra 9 and 10).

NEHEMIAH: Casts out one who had "defiled the priesthood and the covenant" by alien marriage. "Thus I cleansed them from strangers." (Neh. 13:23-29).

Brethren and sisters, "These things are written for OUR admonition" (1 Cor. 10:11). Let US not "Fall after the same manner of unbelief (Heb. 4:11).

EXHORTATION

The Rainbow Covenant

"But as the days of Noe were, so shall the coming of the Son of Man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of Man be . . . So

likewise ye, when ye shall see all these things, know that it is near, EVEN AT THE DOORS" (Matt. 24:37-39,33).

Yes, the return of our Lord and Master is even at the door. This we realize as we look about us and see the very condition on the earth that he said would exist just prior to his return. A wonderful sign and indeed a strengthening comfort.

As we read the daily papers, we note the tremendous increase in divorce and other forms of corruption and immorality. "Marrying and giving in marriage!"—this phrase has a very sordid significance in these last evil days, but a marvellous sign to us of the nearness of the end.

As we study the book of Genesis, especially concerning Noah, we find that it was a preview of exactly the conditions which prevail today—

"And 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 . . . And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted His way upon the earth . . . But Noah found grace in the eyes of the Lord" (Gen. 6: 5, 12, 8).

Out of ALL the world, as it existed in that day, there were but 8 people who served God. The rest of the people had left His ways and turned to their own evil imaginations. Another sign to us, for we realize also that when Christ returns there will only be a FEW who will recognize and accept him as their Messiah.

THE COVENANT IN EDEN

Noah knew that God would keep the covenant He had made in the Garden of Eden—that He would raise a Seed from the woman who would some day bruise the head of the serpent. He, like Abraham, saw through the eye of faith to the day of Christ. He saw and believed, and so his life was spared when the flood waters came upon the earth. Noah and his family were preserved so that the earth could be replenished once again with Adam's descendants, so that eventually God's covenant with the Adamic race could be fulfilled.

The beautiful picture of baptism is also brought before us, in considering Noah and the flood. The whole earth was immersed in water. The corrupt ways of man were destroyed and the earth came forth in newness of life. We, too, enter the waters of baptism loaded down with our worldly sins, and we come forth with NEWNESS OF LIFE! We leave our dirty garments behind and come forth with new, clean garments—clad in the spotless righteousness of Christ.

Baptism does not, however, automatically change our nature we were born with, even though all our past sins which we committed prior to baptism are forgiven. In view of this, we must strive to walk in the straight and narrow path, for otherwise we may soon become again—as did the earth—full of evil. Baptism did the earth no good, except just for the time it lasted, for the people soon became wicked and corrupt again. And we, too, though we come forth cleansed, if we are not careful may find ourselves back in the evil throes of Satan again.

And Noah himself was a figure of baptism, for during the height of the flood he was completely surrounded by water—water beneath him and the clouds and rain coming down on top of the ark. And he was "saved by water," and by it he was separated from the perishing world of the ungodly.

THE RAINBOW COVENANT

After Noah left the ark, when the waters had receded from the surface of the earth, God once again renewed His covenant of peace and salvation with the worthy of mankind. And as a token or

symbol of the covenant, God set the rainbow in the sky. The world in its ignorance looks upon the rainbow as a mere natural phenomenon. The more thinking of them marvel at its natural beauty, but they fail to perceive its deep spiritual beauty.

The rainbow cannot be seen unless the sun is shining and there is a gently falling rain. The ultimate manifestation of the rainbow will be in the day when we see it around the throne of the Kings of Kings. This will be the day in which the Lord will keep His glorious and beautiful covenant which He made with the faithful of old, and renewed down through the ages.

The glory and majesty of the everlasting Kingdom is what the rainbow represented in the covenant made to Noah. The life-giving rain from heaven is being withheld from the earth today—thus we cannot see the glory of the King. Isaiah (40:6-7) says that—

"All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass."

Today, for the lack of the life-giving rain from heaven, the grass or people are withered, and as the world lacks the light of God's Word and is dark, so also is there a drought in the earth for lack of His life-giving water. Bro. Thomas says that "This condition exists because their clergy are "wells without water, dry clouds driven about of winds, withered trees without fruit, from whom no spiritual sustenance can be derived."

THE SONG OF MOSES

In the beautiful Song of Moses, we find the opposite of this great drought of God's Word—

"Give ear, O ye heavens, and I will speak. And hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the NAME OF THE LORD" (Deut. 32:1-3).

This life-giving rain (except as found in the written Word of God) is being withheld from the earth today. The Word of God is open and free to those who have ears to hear and eyes to see. But the ground will not be watered until after the troublous times have passed and the thunderings and lightnings have ceased.

Then that glorious light of the Son of Man will shine through sweetly distilled dew-drops, and then the truly beautiful rainbow will be seen over the throne of the Lion of the tribe of Judah—the seed of the woman who rose up to bruise the head of the serpent.

"And there was a rainbow round about the throne, in sight like unto an emerald" (Rev. 4:3).

We know that an emerald is green in color. The grass, or people, are no longer withered and dry, but are now refreshed and have become tender and green, as we know the grass becomes in springtime of the year, when the winter snows have passed and warm, gentle spring rains shower upon the earth.

LET US REMEMBER ITS MEANING

From these few citations of Scripture, we see what a great token of God's covenants with man the rainbow is. Thus we today look upon it as did Noah in his day. Let us never look at a rainbow without remembering its origin and significance, with thanksgiving and praise. Let us not be like the ox and the ass, concerned only with present, earthy things. Through the eye of faith, we see in each

rainbow the picture of that glorious Kingdom which had been promised to the righteous, and the words of David come to mind—

"He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth" (Psa. 72: 6-7).

After the flood, Noah and his family increased and began to replenish the earth. And although the memory of the flood was fresh in the minds of men, they soon turned again to the lust of the flesh.

We are told that the "whole earth was of one language and one speech." This wonderful condition did not last long. The people forgot God, and wanted to make a name for THEMSELVES. In the FUTURE Kingdom, when there will be again a pure language and speech, the Name of their GOD will be established.

ANOTHER NEW BEGINNING

Once again, because of the general wickedness of the earth, God made choice of a faithful man to come out from the world to carry forward God's eternal purpose—

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great . . . And I will make thy seed as the dust of the earth" (Gen. 12:1-2; 13:16).

The race that has sprung from this one old man have been as the sand of the seashore, and they have been, and still are, a major factor in the history of the world. But much of the promise yet lies before them. As yet they are at enmity with God. The veil of blindness is still across their heart. In the future they will become reconciled to God, and Abraham will inherit the land which he beheld, and spent his life in, but was never given as much of it as to set his foot on.

The promise made to Abraham also included a singular seed which was Christ. This promise has also been fulfilled in that the seed has come, but he has not yet been manifested as the glorious king of all the earth. As we review these covenants we are strengthened in faith and hope, for we find that they have not as yet been fulfilled in their entirety WITHOUT US (Heb. 11:40).

CIRCUMCISION

As to Noah, so to Abraham, when the Lord made these promises to him He said—

"This is My covenant which ye shall keep, between Me and you and thy seed after thee: every man child among you shall be circumcised, and it shall be a token of the covenant betwixt Me and you," (Gen. 17:10-11).

Circumcision is a figure of putting off the sin of the flesh, through the shedding of blood. The external, fleshly symbol must be actually fulfilled in the HEART, for the circumcision to be effective—

"Thus saith the Lord God, No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into My sanctuary, of any stranger that is among the children of Israel."

As the female members of Abraham's seed were reckoned as covered by the circumcision of the male, so we—being the bride of Christ—are partakers of his circumcision, as Paul explains in Col. 2:11. We become as one in Christ—partakers through the mercy and grace of God of all his

characteristics. He was circumcised, so then are we. He is the Son of God, so then are we—his brethren and sisters—sons and daughters of God. He is a King and Priest, thus we too will become kings and priest in him, if found worthy.

But let us not take our position in Christ for granted. WE ARE STILL ON PROBATION, and it is our daily—nay, hourly—walk that will determine our destiny. We cannot blame anyone but ourselves if we lose our birthright. At present, we usually have some one to lean on, some one to support us, some one to follow.

But when we stand before the Great Judge of all the earth, we shall stand ALONE, and must answer for ourselves. NOW is the time to fashion and frame our lives so that we will be worthy to say that we have put on Christ with sincerity and righteousness. The words of David in Psa. 19 come to mind as we dwell on these thoughts—

"The statutes of the Lord are right, rejoicing the heart. The commandments of the Lord are pure, enlightening the eyes. The judgments of the Lord are true and righteous: more to be desired are they than gold, yea, than much fine gold: in keeping of them is great reward . . . Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord" (Psa. 19).

From these beautiful words of the Spirit, we can see that we CANNOT go wrong—IF we continually meditate upon God's ways. The invitation of Jesus calls to us as a Brother and a Friend; it is the way of wisdom of life—

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

And soon we shall see the beautiful rainbow above the Throne, and be as the fresh green grass in the morning dew; and never become parched and withered again. —W. K.

Los Angeles 'Man Mortal' Debate

INSTALMENT 21

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

"BLESSED ARE THE DEAD—FROM HENCEFORTH"

Another reference was given (Rev. 14:13)—

"Blessed are the dead which die in the Lord FROM HENCEFORTH. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

This is not happiness in death. The Revelation is a program of events "signified" to John (Rev. 1:1) which were to be "hereafter" (Rev. 1:4). When the point in the program arrives which is signified in chapter 14, then HENCEFORTH the dead who have died in the Lord will be "blessed". Why? Because you will see that chapter 14 records the time when the 144,000 redeemed stand on Mt. Zion with the Lamb (Christ) and sing their song of victory and deliverance.

OF ALL MEN MOST MISERABLE—IF NO RESURRECTION

Mr. Wilson refers to 1 Cor. 15:19—

"If in this life only we have hope in Christ, we are of all men most miserable."

Perfectly true. But how does this in any way prove Mr. Wilson's belief, and disprove mine? If we have no hope in Christ beyond this present life of sorrow—if Paul suffered everything for Christ—the loss of all things—with no hope of RESURRECTION—he was truly of all men most miserable. PLEASE NOTE, Mr. Wilson, Paul is here proving the RESURRECTION OF THE DEAD. He reasons that apart from resurrection, there is no hope beyond this present life. Mr. Wilson, can you not see what that does to YOUR belief, which has no need for the resurrection at all?

You again referred to Paul's statement, "We are the offspring of God." This we do not deny. God made Adam. All mankind are descended from Adam, and in this sense we are the posterity or offspring of God, the Creator and Maker of all.

RICH MAN AND LAZARUS

Mr. Wilson referred to Luke 16, regarding the "Rich Man and Lazarus." He wants to know whether it is parable or literal. Leaving for the present this question of being parable or literal, we would like to present this for Mr. Wilson's consideration—

THAT WHICH DIED AND WAS BURIED AND WAS IN HELL (GRAVE) LIFTED UP ITS EYES, AND SPOKE.

If Mr. Wilson says this was the BODY, then Mr. Wilson is saying that the body is the conscious, thinking part of man, and that the body is conscious in death, whereas he has repeatedly asserted that the BODY is NEVER conscious. If, on the other hand, he says that this was the SPIRIT, then he is declaring that the spirit died and was buried. We ask you, Mr. Wilson, WHAT WAS IT that DIED and WAS BURIED? And what had eyes, and a tongue, and fingers—a BODY or a SPIRIT?

(A brief treatise on "The Rich Man and Lazarus: Parable or Literal?" may be published later.)

Mr. Wilson says he cannot conceive of a life perishing. The life of a BEAST perishes. Will Mr. W. deny this? I encourage his comment on this.

I would like Mr. W. to tell us what happens when we are "born of the spirit." Man's spirit, according to Mr. W.'s claim, is ALREADY immortal. And it is obvious, with Mr. W.'s stand, the BODY undergoes no change at spirit-birth. So just what DOES happen?

Mr. W. has not explained Job 19:25-26. If, as he says, we are in the spirit, then why does Scripture state, "In my flesh shall I see God"?

We have asked Mr. W., numerous times, to inform us about the angels of God. Mr. W. has evaded this completely. We merely wanted to know if the angels were immortal beings—spirit-beings—if they were material—if they could be seen—if they could be felt. Since Mr. W. has neglected to supply this information, we will do so.

Angels ARE corporeal. They have bodies—bodies that can be SEEN and TOUCHED. They are immortal, they live forever, they are spirit-beings and are not immaterial, because they can eat, have their feet washed and can be seen and touched. Abraham entertained angels unawares (Heb. 13:2; Gen. 18:3). They looked like ordinary men to Abraham. They were spirit-beings. Remember that Christ's flesh did not see corruption (he was in the grave only 3 days), but a BODILY change took place to spirit nature, and he became a spirit-being.

Jacob struggles with an angel (Gen. 32:24-30).
Angels' feet were washed (Gen. 18:4).

Even an animal saw an angel (Num. 22:32).
Zacharias, Mary, and Peter saw angels (Acts 11:13). So did others.

NOT EQUAL TO THE ANGELS NOW

Of those accounted worthy at the resurrection, the Scriptures tell us: "Neither can they die any more, for they are equal unto the angels" (Lk. 20:36). They cannot die ANY MORE. They once COULD DIE. They once were NOT equal to the angels. As yet we are not equal. We do not as yet have angelic nature—spirit-nature— nor will we till we have passed through the resurrection and judgment. THEN we will, if we are accounted worthy, thus being (v. 37) "children of the resurrection."

Mr. W. questions the possibility of souls dying. Josh. 11:11 answers this—

"And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe."

Mr. W. claims God cannot remember the dead who no longer exist. Mal. 3:16 supplies the necessary information this time—

"Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it. And a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name."

Many who have "feared the Lord" have died since, but there is a book of REMEMBRANCE in which those found recorded will be remembered.

"REDEMPTION OF THEIR SOUL IS PRECIOUS"

Mr. W. stressed Psa. 49:7-9, and attempted to make much of it. How can he think it helps him? It plainly teaches the very opposite! To get the full force of it, note that v. 8 is in parenthesis, and has been so punctuated by the translators (R.V. is the same). This verse is explanatory.

So in reading this Scripture with v. 8 omitted and then added at the end for clarification, we understand: "None of them can by any means redeem his brother, nor give to God a ransom for him ... that he should LIVE FOREVER and NOT see corruption." They CANNOT redeem him to live forever; they CANNOT save him from corruption. Why? V. 8: "For the redemption of their soul is precious (RV—costly), and it CEASETH FOREVER."

Conclusion: None can redeem his brother that he should still live and not see corruption, because the redemption of the soul is precious—costly—beyond the purchasing power of any of man's wealth or riches which they trust in (see v. 6).

"BODY WITHOUT SPIRIT IS DEAD"

Mr. W. is always talking about "The body without the spirit is dead" (Jam. 2:26). Yes, absolutely true. Dead flesh has no life, other than awaiting resurrection with the HOPE of eternal life to follow. Dead flesh cannot think. Thoughts, disposition, personality— the "spirit of man within him"—perishes at death.

"Whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Stipulation is ONLY made to those who BELIEVE. Mr. W. forgets he is trying to prove ALL naturally have everlasting life. This passage teaches, conversely, that those who do NOT believe WILL perish, and will NOT have everlasting life.

"WE KNOW NOTHING"

"For we are but of yesterday and know nothing (Heb: know not), because our days upon earth are as a shadow" (Job 8:9).

Compared to God, Who has always been, we—who are but of yesterday—know nothing. Our days being few, we can know nothing of what a day in the future may bring forth.

"With Absalom went 200 men out of Jerusalem, and they went in their simplicity, and they knew not anything" (2 Sam. 15:11).

They knew nothing—nothing of what? Nothing of the conspiracy against David. Mr. W. is trying by quoting these passages to detract from the force of Eccl. 9:5 & 10—"The dead know not anything—there is no knowledge in the grave." We leave it to any intelligent person to compare these passages and decide whether he has succeeded. This statement in Eccl. is clear and emphatic and specific. The dead know nothing; they are contrasted in this respect with the living who DO know something. According to Mr. W., the dead know MORE than the living. Job 8:9 and 2 Sam. 15:11 are quite easily and reasonably understood, and detract nothing from the full, literal force of Eccl. 9.

"There is a spirit in man: and the inspiration of the Almighty giveth them understanding" (Job 32:8).

This refers definitely to the mind of man, which is able to understand, and which—like his character or disposition—at death is cut off.

"WE FLY AWAY"

"Our years are 70, and if by reason of strength they be 80, yet is their strength labor and sorrow, for it is soon cut off, and we fly away" (Psa. 90:10).

Mr. W. thinks "we fly away" proves man has an immortal soul. I would ask him to look at Job 20:8, where exactly the same expression is used—

"He (the wicked) shall FLY AWAY as a dream, and shall not be found: yea, he shall be chased away as a vision of the night."

Does Mr. W. believe a dream or a vision has an immortal soul, because it is said to "fly away"? And Psa. 78:39 records:

"He (God) remembered that they (Israel) were but FLESH; a wind that PASSETH AWAY, and cometh not again."

This expression "fly away" clearly carries the same thought as this last passage—the brevity and instability of our life. Note it is the FLESH that "passes away" or "flies away." James emphasizes the same thought (Jam. 4:14)—

"What is your life? It is even a vapor that appeareth for a little time, then VANISHETH AWAY."

"MY SPIRIT IN THE MIDST OF MY BODY"

"I, Daniel, was grieved in my spirit in the midst of my body, and the visions of my head troubled me."

Examine this passage carefully. What does it prove for Mr. W.? We all agree man's spirit is "within him." We disagree on what that spirit IS. Daniel's mind and emotions within him were troubled by the visions. How does this passage in any way prove an immortal soul?

Mr. W., I cannot understand how you believe the things you say you do.
(To be continued next month, if the Lord will)

Work

God brings physical evil on mankind as just punishment for moral evil or disobedience to His righteous laws, as Daniel testifies in his prayer (9:12)—

"God hath confirmed His Word against us, bringing upon, us a great evil; for under the whole heaven hath not been done as hath been done in Jerusalem."

And the prophet Amos asks (3:6),

"Shall there be evil in a city, and the Lord hath not done it?"

These evils, then, are a part of the WORK God performs on earth. Thus we realize what is signified by David's prophetic exclamation in Psa. 66:3—

"Say unto God, How terrible art Thou in Thy works!"

We must not forget that this is but the necessary part of the GREATER work of God in bringing (ultimately) peace on earth and great blessings to a redeemed mankind. This is our understanding of God's work of bringing a nation out of Egypt and subjecting them to trials and visiting upon them judgments, until ultimately He places them in His land as subjects in the Kingdom which will be established by Christ, through whom God will reign.

While NATURAL Israel is considered as a part of God's work, we do not forget that SPIRITUAL Israel are being subjected to trials until they are purged and purified and perfected—morally and physically: until they may be considered as God's work in COMPLETION. This is what we see from Elihu's words to Job in chap. 33, where he depicts a repentant man being brought forth from trial and blessed of the Lord. Note v. 29:

"Lo, all these things WORKETH God oft-times with a man."

Jesus said: "My Father worketh hitherto, and I work" (John 5:17). When the righteous—immortalized and redeemed—sing the song of redemption, they say:

"Great and marvellous are Thy WORKS, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy Name? For Thou only art holy: for all nations shall come and worship before Thee, for THY JUDGMENTS are made manifest."

MAN'S WORK

While God's work is infinitely greater and more important than man's, yet it is incumbent on us to concentrate on what God has commanded US to do for Him, even while we admire the marvellous work HE has done, is doing, and will YET perform in all the earth. Jesus told the Jews the work for them was a work of FAITH (John 6:29)—

"THIS is the work of God—that ye BELIEVE on him whom He hath sent."

—hence we can consider faith is a vitally important part of the WORK God requires of His children. In Prov. 11:18 we are told—

"The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward."

Here we see righteous acts are likened to seed and sown, which will in due time bring forth fruit, or be rewarded. The fruit brought forth by sin is only DEATH. Hence the apostle Paul asked (Rom. 6:21)—

"What FRUIT had ye in those things whereof ye are now ashamed? For the end of THOSE things is DEATH."

Enduring affliction for Christ's sake is, we know, a part of the work we are called upon to perform. And if Paul could speak of the trials HE endured as "light affliction" (2 Cor. 4:17), what folly it would be for US to complain of the very light trials WE endure, by comparison!

To those who "work iniquity," Christ will say: "Depart from me! I never knew you" (Matt. 7:23). And we have Paul's plain declaration in Rom. 2-6—

"Who will render to every man according to his DEEDS—to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life."

What a glorious prospect this opens to the eye of faith! Truly we cannot comprehend a fraction of the glory and blessedness contained in that statement. There is need, however, for consideration of the alternative which awaits all who FAIL, and are described in vs. 8-9 as—

"Them that are contentious and do not obey the Truth, but obey unrighteousness—(to them) indignation, wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile. But glory, honor and peace to every man that WORKETH good, to the Jew first and also to the Gentile."

It is good for us to consider the possibility of our being recipients of either one of these pronouncements, lest we become overconfident, not realizing our OWN imperfections and shortcomings, while engrossed in considering those of our brethren. That is not to say, though, that there is any cause for despair—as long as we steadfastly adjust our lives to the course Jesus, our great Teacher, has outlined for us.

Let us ever remember, and consider over and over, the qualities he mentions as being truly "blessed" or happy (in the ultimate sense)—the poor in spirit, the mourners, the meek, they that hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, they which are persecuted for righteousness' sake. To this select company of saintly characters is promised the Kingdom of Heaven.

Briefly stated, BELIEF of Christ's teaching and OBEDIENCE to his commands—whether direct from him or through his chosen apostles—is the "work" which will ultimate in eternal life.

FREE WILL: OUR WORK AND GOD'S WORK

In Phil. 2:11 the apostle instructs us to—

"WORK out your OWN salvation, with fear and trembling."

But the next verse immediately declares—

"It is GOD Which worketh in you, both to will and to do, of HIS good pleasure."

If this seems difficult to understand, and a little contradictory, let us balance it against the statement by the same apostle that sin is performed, not by himself, but by the "law of sin working in his members" (Rom. 7:17, 20, 23). Now by looking at both statements we can perceive how God works in those who SUBJECT THEMSELVES TO HIM, and sin—King Sin—works in those who allow the law of sin to control their actions, Thus we read (Eph. 2:2) of the—

"Spirit that now worketh in the children of disobedience."

This indicates a war between the flesh-pleasing actions on one hand, and the ones—as Paul and Timothy worked out—in obedience and teaching others to know and perform the commands of Christ (I Cor. 16:10)—

"For he worketh the WORK OF THE LORD, as I also do."

This should make clear that we cannot complain we are mere automatons in God's hands predestined to evil or good, since we see that we either follow the fleshly promptings to death, or we follow Christ's teachings, thus ALLOWING God to work through us unto eternal life—according as WE choose with our own free will. God will not work through us in spite of our own desires, but He WILL, as promised, give us the POWER TO OVERCOME if we seek for it with all our heart.

THE ANGELS' WORK

We need not suppose that because the angels obey God perfectly and implicitly, that they do not have latitude in deciding HOW to work. Being immeasurably more intelligent than we, even of pure spiritual understanding, we may safely assume they use this quality in planning their work, when commanded to do certain things—without needing to be instructed in all the minute details as to how best to execute the task before them.

There is not, of course, the slightest desire or inclination on their part of disobeying. But on the other hand that does not mean that they are simply mindless slaves who have to be continually told of what each new situation which arises should have as a remedy. They are of far higher mental capacity than we, and far more closely in harmony with the mind of God, yet God allows US to "Work out our own salvation" by selecting those occupations and pleasures which will please Him, and refraining from committing acts which we understand would not meet His approval.

"Bless the Lord, ye His angels, that do His commandments, hearkening unto the voice of His Word!"

—H. A. S.

Resurrectional Responsibility

PART 4

4. ALL must give account to God, except those specifically excluded by ignorance.

This is the way the Scriptures present the matter—

"The hour is coming in which ALL that are in the graves shall hear his voice and shall come forth: they that have done good to the resurrection of life; and THEY THAT HAVE DONE EVIL UNTO THE RESURRECTION OF DAMNATION" (John 5:28-9).

Then this proves that all who have ever lived will be raised for judgment? NO, because the Scriptures SPECIFICALLY EXCLUDE "the man that wandereth out of the way of understanding" — "the man that understandeth not." Such "perish without law." Is this reasonable? It is perfectly reasonable, not to call a man to give account who never knew what God required him to do. No other course WOULD be reasonable. BUT—

* * *

5. Do the Scriptures ever hint at the exclusion of any OTHERS from the general judgment? NEVER.

We are not justified in excluding ANY from resurrectional judgment who fit perfectly into the description of those who are subject to that judgment. The Scriptures NEVER exclude a man from resurrectional judgment on the ground that he had refused the command from God to be baptised and has completely rejected Christ.

On the contrary, such refusal and rejection clearly BRING HIM UNDER many of the descriptions of those who WILL have to give an account.

Is it reasonable to call a man forth and punish him who rendered a PARTIAL obedience, yet not to call a man to account who had exactly the same knowledge and opportunities (or even much more), but refused to render ANY obedience at all? Surely no one could consider such a course reasonable!

It may be replied: We are not to use our reason—we are to take what God says. A very true principle. The Word of God always takes precedence over what man thinks is reasonable. But God says, "Let us reason together." We will find the Truth is always reasonable. It is so in this case.

Is there any Scripture that is contrary to the above appeal to reason? None. Does God ever say that He is going to exclude such from giving an account for their disobedience? Never. He nowhere gives us any grounds for believing that a man who knows His law can disobey it without having to answer for it.

Did God ask Adam if he would like to negotiate a contract with Him? Or did He, as supreme Creator and Possessor, GIVE ADAM A COMMAND? Did He call Adam to account for having broken that command? We all know the answer. There was no inviting Adam to agree to accept a command from God, telling him that if he did not care to do so, nothing would be done about it (or even, to go to Bro. Andrews' extreme, nothing COULD be done about it).

* * *

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 and knowingly disobedient.

On the contrary, these expressions are such as to SPECIFICALLY INCLUDE and point directly at the wilfully disobedient.

Rom. 2:5-16—Those that do evil, do not obey the Truth, sin under law.

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the DAY OF WRATH and revelation of the righteous JUDGMENT of God; Who will render to EVERY MAN according to his deeds . . . unto them that are contentious and DO NOT OBEY THE TRUTH, but obey unrighteousness—indignation and wrath, tribulation and anguish upon EVERY SOUL of man that DOETH EVIL, of the Jew first and ALSO OF THE GENTILE . . . for there is no respect of persons with God.

"For as many as have sinned without law shall also perish without law; and 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 by Jesus Christ, according to my Gospel."

This passage alone is quite conclusive. It clearly states all the principles involved. It plainly declares this: God will, in the day of judgment, punish EVERY ONE who, having had a law given to them (like Adam had), has not obeyed it but has done evil in God's sight. This is a general principle—applies to all, Jew and Gentile—no respect of persons.

Do evil in ignorance—simply perish: do evil in the face of known law—be judged and punished in the day of judgment. Crystal-clear. Unmistakable. "This is condemnation, that light is come" . . . "Times of ignorance God winked at."

If a man has received a command from God to do something, is he UNDER law, or WITHOUT law? Was Adam under law, or without law?

* * *

Acts 24:15—The unjust.

"There shall be a resurrection of the dead, both of the just and UNJUST."

On what grounds, or according to what Scripture, can the wilfully disobedient be excluded from this statement? Are wilful rejectors unjust? Are they excluded from resurrection because of ignorance?

* * *

John 3:19-20—Those that do evil, and prefer darkness to the light, and refuse to come to the light: those that hate the light.

"THIS is the condemnation (krisis—judgment), that LIGHT IS COME into the world, and men loved darkness rather than light because their deeds were evil. For everyone that doeth evil (same word as John 5:29, see below) hateth the light, NEITHER COMETH TO THE LIGHT."

How could ANY words MORE specifically define the wilful rejector and link him to judgment? Again, this seems so final and conclusive that if it does not convince, what could?

* * *

John 5:28-9—Those that have done evil (same word as John 3:20 just considered—the haters of light).

"All that are in the graves shall hear his voice and come forth . . . THEY THAT HAVE DONE EVIL unto the resurrection of damnation."

Can any sincerely convince themselves that wilful rejectors do not do evil, or that a man must be justified by the blood of Christ in order to be in the resurrection of damnation?

"Fear God, and keep His commandments . . . for God shall bring EVERY WORK into JUDGMENT, whether it be good, or whether it be EVIL" (Eccl. 12:13-4).

Is repentance a commandment? Is baptism a commandment?

* * *

Mark 16:16—Those who refuse to believe when the Gospel is preached to them.

(This is restricted by Scripture itself to those that UNDERSTAND, for the Scriptures specifically exclude those that 'understand not'—but NEVER those that understand, but OBEY not).

"Go into all the world and preach the Gospel to EVERY creature He that BELIEVETH NOT shall be damned (condemned)."

Bro. Andrew, faced with this (Debate, qu. 616), said it DID NOT APPLY TO GENTILES, only to Jews. He was forced to this by his own theories. Does not this clearly demonstrate the unsoundness of those theories? Can you convince yourself that it is only the Jews who will be raised and condemned for refusing to believe, when God in Rom. 2:9-11 plainly said—as we have seen—that there is no respect of persons between Jew and Gentile in this matter? If they 'obey not the Truth' (Rom. 2:8), they will be judged, both Jew and Gentile.

* * *

Job 21:30—The wicked.

"The wicked is reserved to the day of destruction: they shall be BROUGHT FORTH to the DAY OF WRATH."

This chapter deals at length with the present prosperity of the wicked in this life.

"God SHALL JUDGE the righteous and the wicked, for THERE IS A TIME for every purpose and for every work" (Eccl. 3:17).

This too MUST be resurrectional, for chs. 7 & 8 refer to the present prosperity of the wicked.

No one will deny that the rejectors of God's known commands are wilfully wicked. On what grounds of either Scripture or justice can they be excluded from the judgment in store for the wicked, when God will bring EVERY WORK into judgment? The Scriptures tell us, and we know from experience, that they are not uniformly punished in this life. If they were, the trial of the faith of the righteous would be imperfect.

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

A brother writes: "When we read about the way bro. Roberts and others became enthusiastic over the slightest incident which indicated a fulfilment of prophecy, we wonder how they would have behaved had they seen the things we see. Surely they would have shouted from the housetops for joy at the prospect of an almost immediate call to meet the Master!"

Signs of the Times

ABDULLAH'S MURDER

The two outstanding features of Abdullah's rule were friendship with Britain and desire for peace with Israel. His removal, therefore, would appear to be a further step in the direction indicated by prophecy for the development of the final climax. His chief enemy has been the former Mufti of Jerusalem (who worked with Hitler against the British). The Mufti has been very active in stirring up unrest and sabotage in Jordan, especially in the Palestine portion which includes Old Jerusalem. The majority of the Arabs of Jerusalem favored the Mufti, as do a large number throughout Arab Palestine, and the Mufti can be expected to seize any opportunity to gain control of that area if weakness appears in Jordan's political affairs. Abdullah opposed the UN's proposal for internationalization of Jerusalem. He refused to join the Arab military alliance against Israel. He, alone of the Arab states, was for a close defence alliance with Britain. His removal may force Britain to take a stronger hold in Jordan.

While her whole Middle East defences are centered at the Suez Canal, still the attitude of Egypt makes Britain's position very difficult, especially in view of the West's political necessity of giving a semblance of an appearance of a fair and democratic treatment of smaller nations.

THIRD WORLD FESTIVAL OF STUDENTS AND YOUTH

This has just been held in Berlin by the Soviets, who claim two million attended from 76 countries. Its evidences of devoted fanaticism have given the West much food for sober thought. The N. Y. Times concludes: "The Communists have a powerful grip on the youth of East Europe. Russian emphasis on the political education of the youth in East Germany and other satellite states is paying rich dividends.

TROUBLE IN EGYPT

Egypt is the center and key of Britain's vital Middle East defences, because free passage for her ships through the Suez is the essence of the whole scheme. A current map shows four British military bases in north Libya, three in Iraq, two in Egypt (on both sides of the Canal), and one each in Malta, Cyprus and Jordan. One is immediately struck by the way they protectively encircle Palestine. British headquarters, storage and maintenance depots, airfields and troop concentrations center in the Suez Canal zone, and (says N. Y. Times) "throughout the Middle East there is no suitable alternative site for those installations."

Encouraged by Iran's abrogation of its contracts and covenants with Britain, Egypt is intensifying her campaign for the repudiation of the 1936 agreement whereby Britain maintains troops in Egypt. This month the Egyptian Foreign Minister declared that the door to further negotiation was closed and before the end of the year Egypt would take unilateral action to abrogate the treaty. His government is committed to the task of driving out the British, and the people overwhelmingly support this goal.

Prophecy tells us (1) Egypt can never be free of the foreign domination that has humiliated it for 2,000 years, and (2) Egypt must fall to Russia when she sweeps down into the Middle East.

TIBET

An observer just back from Tibet states: "The Communists are going to use Tibet as a gigantic base for political infiltration in the Himalaya States and India. Nepal, Bhutan and Assam have now been claimed by the Chinese as part of their territory and are so marked in the new maps just printed in Pekin." Little by little, all the world is becoming involved in the next great war. Truly "I will gather all nations."

FIRST ZIONIST CONGRESS IN JERUSALEM

The first Zionist Congress since the birth of Israel, and the first to be held in Jerusalem, began Aug. 14, 54 years after its epoch-making inauguration at Basle in 1897. The recorded purpose of that original meeting was "to establish a publicly-assured, legally-secured home for the Jewish people in Palestine."

The Zionist Organization is faced with a problem. Up until the establishment of the State of Israel, it was the official mouthpiece and leadership of Palestine's Jews. Now Israel has a Government. World Zionism still desires a voice in the affairs of the land, especially in the spending of the money there that it raises throughout the world. Israel's Govt. sees otherwise. The Zionist Organization is closely allied with the General Zionist party—the leading minority party in Israel's politics, and the present govt.'s principal opposition.

HOLY LAND ACTIVITIES

Bro. Macdonald (N. Z.) sends the following items:

Sweden has given Israel a \$6 million loan covering the delivery of 6000 pre-fabricated wooden houses.

Soft coal deposits have been found in lowering the bed of the Jordan for the Huleh Drainage Project. This project is to provide irrigation for 50,000 acres and make usable 15,000 now under water.

The 1951 Jubilee program includes the planting of 7,500,000 trees in 1951.

Land owned by the Jewish National Fund has doubled since the establishment of the state of Israel: 1917—4,000 acres; 1948— 251,000; 1951—over 500,000.

Jerusalem's water supply is expected to be doubled by a new source found by drilling in the Judean hills to a depth of 925 feet. Similar supplies were found in the hills of Ephraim at 1525 feet.

A \$2 million water project is underway in Galilee, involving dams, pumps and pipelines to surrounding communities.

A \$5 million eye hospital is being constructed.

A ninefold increase in Israel's water supply is planned for 1951. The country's largest water company nearly trebled its output last year 1949—7¾ billion gallons, 1950—20½ billion. A 25 billion gallon increase is planned for 1951

ISRAEL ELECTIONS

The elections have just been held for a new Knesset (Parliament). Mapai, the party of the present Premier, Ben Gurion, retains the lead but he will only be able to hold a majority by coalition with minor parties. The most significant fact is that Ben Gurion's primary stand was for unlimited immigration, regardless of economic consequences. In any other country, this would mean disaster
The results were:

	Now	Was
Mapai (Right Labor)	46	46
Mapai Arabs	5	0
General Zionists	20	7
Mapam (Left Labor)	19	15
Religious Parties	14	16
Herut (Irgun Terror)	8	14
Communists	5	4
All Others	14	7
Total	120	120

The Gen Zionists were the only ones to make real gains. This was from the "old settlers" (formerly Mapai) who are irked by the hardships imposed by the policy of unlimited immigration. The new settlers, whose support was expected to go largely to the religious parties, made up the losses that Mapai thus suffered. The religious parties actually lost ground (another small sign of the times in its way, symbolizing that the religious aspect is a minor factor in this national and political movement) Of the two leading parties, Mapai corresponds most closely to Socialists and the Gen Zionists to the industrialists and merchants. The Gen. Zionists did not take a definite stand against unlimited immigration (none would dare to do that) but their basic policy was for less governmental controls and

restrictions (which are made necessary by the problems of immigration). Their program was vague and negative

A coalition between Mapai and Gen Zionists does not seem feasible—they are the principal opponents. Two other coalitions are possible—one would give the balance of power to the Religious parties (as previously) the other to the Arab Parties. Mr. Ben Gurion is in a peculiar position. — WATCHMAN

Ecclesial News

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

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.

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.

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

On Sunday, March 18, we had the pleasure of a visit from bro. R. Wilson of Boston, Mass., U.S.A. with whom we spent a very enjoyable day. Bro. Wilson gave the word of exhortation at the Memorial Meeting. Although we had not seen bro Wilson before, the brotherhood of the Truth made us all feel that we had known one another for years.

—bro Arthur A. Jeacock

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

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

With sorrow we record the falling asleep of our sis. Isabella Bell, on Aug. 17, at the age of 76. She was immersed in Glasgow 58 years ago. Our sister is now resting, after a prolonged and wearisome illness, borne with patience and courage.

With regret we have bid farewell to bro. & sis. R. Roberts, who plan to live on the West Coast for a time.

We have welcomed: bro. & sis. Linton Sr., bro. & sis. C. Linton, sis. Beasley (Toronto); bro. & sis. A. Stocker (Canton); bro. J. Clubb (London); sis. Margaret Nicholson (Chatham).

Bro. C. Linton gave us the word of exhortation.

—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. Sen. 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.

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HAWLEY, Penna.—O. F. Hall, Main and River Sts.—Suns.: Lecture 1st Sun. in mo. 10:30 a.m.; Bib. Cl. and S. S. 10:30 a.m.; Memorial 11:30 am.

We are pleased to report that on July 17, sis. Thelma Frisbie was united in marriage to bro. James Phillips of the Canton ecclesia. The service was performed by bro. Bas of the Jersey City ecclesia. We regret losing our sister, but are sure she will be gladly received in the Canton ecclesia. We feel confident this union will be blessed, as they both strive to walk in the Truth, and we pray they may mutually assist each other in holding firmly to the Faith.

We have had the sad duty of withdrawing from bro. David Knorr for becoming a cadet midshipman, which involves him as a member of the Naval Reserve.

Visitors have been: from Glendale, Pa.—bro. & sis. W. Jones, sis. E. Jones, bro. J. Scaramastro, sis. C. Bruce, sis. M. Burke; from Lackawaxen—bro. & sis. Blauvelt; from Canton—bro. & sis. T. Phillips, bro. W. Phillips, bro. James Phillips, sis. M. Phillips, sis. D. & R. Whitehouse, bro. & sis. A. Stocker; from Detroit—sis. E. Gotthardt; from Selkirk, N. Y.—sis. E. Bedell, sis. Leonard; from Jersey City—bre. & sis. Bas, H. Phillips, J. Sommerville; from Baltimore—bro. & sis. Frisbie; from Houston—sis. H. Smith; from Toronto—bro. & sis. Gibson.

Bre. Gibson, Blauvelt, T. Phillips, J. Phillips & J. Sommerville gave us upbuilding exhortations.

The futile efforts of United Nations to restrain Gogue from extending his dominions and increasing his power, are giving grave concern to statesmen, but we rest assured that the course outlined in prophecy cannot be altered. May we all realize the importance of keeping our vessels filled with the oil of Truth.

bro. H. A. Sommerville.

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HITCHIN—"Treetops," Charlton.

We send our grateful thanks for a gift parcel from our brothers and sisters across the ocean, and hope to meet them soon in the Kingdom.

bro. H. S. Shorter.

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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 and 3rd Friday of month 8 p.m.; Film on Palestine 2nd Friday 8 p.m.; Wednesday Eureka Cl. 8 p.m.

It is our unhappy duty to report that bro. E. W. Banta is out of fellowship because of walk inconsistent with the conduct required of the Brethren of Christ.

It is with deep concern that we view this breach of the conduct required by that high and holy standard that we must uphold. Our vigilance cannot be relaxed for a single moment, for we are made partakers of Christ only if we hold fast the beginning of our confidence steadfast unto the end. Our girding must be closer than ever in denying ourselves all ungodliness and worldly lusts. Our Lord is at

hand and it certainly behoves us as never before to set our house in order that we might go out to meet him with trimmed lamps and without cause for shame.

It has come to our attention also of our failure to notify the brotherhood of our ecclesial action of withdrawing fellowship from bro. John Hartley on May 28, 1950. bro. Chas. W. Banta.

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

We have welcomed around the table of the Lord: bro. & sis. Haley (Cain City); bre. & sis. Emmett Banta, Elson Frisbie, Joe Burkett, sis. Harry Johnson (Houston); bre. & sis. Melvin Edwards, Ellie Eastman (Mason); sis. Frank & Margaret Martin (Johnson City). Also bro. & sis. Dennis Slipp and sis. Helen Slipp (Detroit). Bro. Dennis gave us a good word of exhortation.

This ecclesia is planning on having lectures given for the public, after the Fraternal Gathering. Although we have only a few strangers come out for such meetings, we feel that it is our duty to hold forth the Word of Truth. bro. Erby Wolfe.

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

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

MIAMI, Florida—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.

With pleasure we report a visit by bro. T. H. Bennett (Edmund St., B'ham) on June 24. Our bro. earnestly exhorted us unto all good works, also lecturing in the evening. The lecture was advertised, but there was no response from the stranger. Surely the Master's return is very near. Your bro. in Christ, 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.

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.

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. Sen. & Eureka Class 9:45; Memorial 11; Lecture 7 p.m.; Wed. 8:15.

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WHANGAREI, New Zealand

We recently delivered a series of lectures on "The Promised Land," as a reply to a "Seventh Day" evangelist who denied the literal fulfilment of the Abrahamic promises. He said that all Jewish promises ended in the crucifixion of Christ; that Abraham never looked for a home in Palestine; that the Jews were not the nation of God; that God has no nation today; that he had never yet read where God said to look to Palestine. He cited as proof Rom. 11:21, but he omitted vs. 23-27. He said it was all "spiritual." He failed utterly to see that there would be both a literal AND spiritual fulfilment until the end of the 1000 years, when God would abolish sin, and be All in All.

Our reply was illustrated by a diagram of the division of the land among the 12 tribes of Israel, according to Eze. 47 & 48, when the Kingdom of God will be established under Christ. Several 100 circulars were distributed. The lecture was further illustrated by a large wall map illustrating the newly-formed Jordan kingdom and the Island of Cyprus which, with the Suez Canal, showed Britain's protecting arm over Israel (though doubtless unwittingly from Britain's viewpoint which would be political, rather than friendship for Israel).

There was a small response by the public, there being some 7 or 8 present, but one asked a number of questions and another who appears interested has continued coming. We can but sow, but God gives the increase.

New Zealand has for several months been passing through industrial troubles, causing great hardship to many. Truly we are in the time of distress of nations with perplexity, and not only to nations but the Household of Faith—ecclesias falling away just as we have been led to expect. Many sigh for a leader, overlooking the fact that we HAVE one, if we will only GIVE HEED to His instructions—give attendance to reading, be diligent in business (the FATHER'S business).

We have been warned of the time spoken of by Isaiah (24:6): "Therefore the inhabitants of the earth are burned up and few men left." And Peter (1:4:12-13): "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad with exceeding joy."

"And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke 21:28).
bro. K. R. Macdonald.

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

WINCHMORE HILL, Eng.—Adult Sen. 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.

FRATERNAL GATHERINGS

SCRANTON-GLENDALE, Pa., Sept. 16

BOSTON, Mass

Oct. 14

(Please tell us of any others)

Correspondence

Greetings in the One Hope. As sis. Rodgers and I are in isolation, being 72 miles from the Buffalo ecclesia to which we belong as non-resident members, we take this method of extending a cordial invitation to all of like Faith who are coming through Rochester to stop at least for a visit. We can be reached by telephone, the number being Monroe 5196R; as we live about 2Y2 miles south of the city, we could then direct any to our home. When it is not possible for us to go to Buffalo we have Breaking of Bread at home at 10 a.m. Sunday. Fraternaly yours,

—bro. Chas. Rodgers, Park Circle Road, Rochester, N.Y.

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