

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.

Edited and Published by:
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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

The Gospel

How bewildering it is to look over the church announcements in our week-end newspapers, and what an array of names and denominations comes to our attention! On one occasion we examined such a page to see what was being said about the Gospel. There were several. We read of the full Gospel, the true Gospel, the Bible Gospel, and one mentioned the four-square Gospel. There was one, however, that mentioned "The Gospel Truth." Having some time to spare because of illness, we decided to hear this subject. The preacher spoke for about ten minutes during which time he referred to various interpretations of the Gospel. Then he concluded his remarks in this manner. "But here is the Gospel of Jesus,—

**Repentance to service,
Love to man,
Establishment of the Kingdom of God among men,
You have been bought with a price,
Fear God and keep His commandments—
That is the Gospel."**

We admit that these are elements of the Gospel, but an examination of the Bible will soon reveal the fact that they do not constitute the entire Gospel, nor do they define the teaching of Jesus and the apostles. Briefly stated, their subject matter was the glad tidings or the Gospel of the Kingdom of God, and furthermore, it was based upon the Old Testament writings of Moses and the prophets. After his resurrection, Jesus appeared to two of the disciples—

"And beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself" (Luke 24:27).

Listen to the modern version of the Gospel. Is the Old Testament brought into the subject? And do you ever hear that Abraham had any connection with it? Nevertheless, it is a fact, and easily demonstrated from the Scriptures, that God's covenant with Abraham is the basis of the Gospel, and the foundation of true religion. In his letter to the Galatians, Paul states that the Gospel was first preached to Abraham, and was expressed in the words, "In thee shall all nations be blessed" (Gal. 3:8). As Paul proceeds in this chapter, it is most interesting to note how he brings Abraham and Christ together by saying,—

"Now to Abraham and his seed were the promises made. He saith not, and to SEEDS, as of many; but as of one, and to thy SEED, which is Christ" (Gal. 3:16).

Any person who reads the New Testament with care must be aware of the apostolic references to "THE PROMISES MADE UNTO THE FATHERS." One of the most impressive statements is that made by Paul when he said—

“Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.” (Rom. 15: 8).

This brings the matter to a focus at once, and shows us the necessity of understanding what the promises are. Furthermore, because Christ is the seed promised to Abraham, and his appearance in the first century confirmed the promises, it is evident that it is impossible to preach the Gospel without knowing and understanding the promises. And it is also impossible to build a faithful character upon the New Testament alone, for the Old Testament contains the foundation and substance of the Gospel.

An examination of the history of Abraham reveals that four distinct promises, of major importance, were made to him. The substance of these great promises will be found to be—

1. That Abraham’s posterity should become a great and mighty nation (Gen. 12: 1-2).

Abraham pleased God by his faith and obedience, and his descendants who followed in his footsteps are the children of the promise. So also are those of the Gentiles who embrace the faith of Abraham. Here is Paul’s testimony—

“For as many of you as have been baptised into Christ have put on Christ. And if ye be Christ’s then are ye Abraham’s seed, and heirs according to the promise” (Gal. 3: 27 & 29).

2. That Abraham and his seed (Christ) should receive possession of the land of Canaan as an eternal inheritance (Gen. 13: 14-17).

Again Paul comes to our aid in the same chapter, and shows that the inheritance of the land, under the law, was not the fulfilment of the promise: but that the law was a schoolmaster to lead them unto Christ.

It is extremely important to observe that this PROMISED LAND has nothing to do with the theory of heaven-going. “The heaven,” said David, “is the Lord’s: but the earth hath He given to the children of men” (Psa. 115: 16). This is completely in harmony with the teaching of Jesus, who said, “Blessed are the meek: for they shall INHERIT THE EARTH” (Matt. 5: 5).

3. That Christ, the seed of Abraham, is to conquer all nations.

This promise is expressed in the words, “Thy seed shall possess the gate of his enemies” (Gen. 22: 17). It must be evident to all that this promise is still future: for ungodly men have the ascendancy throughout the earth: but when the Kingdom of God becomes a reality—

“All people, nations, and languages, shall serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (Dan. 7: 14).

4. That all nations shall be blessed in Abraham and his seed (Gen. 12: 13).

This, briefly, is what Paul styles the Gospel. Today, the nations are in distress and affliction. The majority of the earth’s inhabitants are living in a state of fear, and are groaning under powerful mis-rule. Truly, as John said, the world lieth in wickedness: but when Jesus returns and takes unto himself his great power—

“The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea” (Hab. 2: 14).

“In his days shall the righteous flourish, and abundance of peace, so long as the moon endureth . . . His name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed” (Psa. 72: 7-17).

These precious promises made of God unto the fathers constitute the basis of the things concerning the Kingdom of God, and the name of Jesus Christ. If we believe this “good news” (for that is what “Gospel” means) and are baptised into Christ, we become Abraham’s seed, and heirs according to the promise. What a high and lofty calling comes to men and women who respond to the invitation of the Gospel!
—Editor.

Tarshish—Past and Present

By brother John Thomas

(Continued from last month)

Peace being granted, then, to the Lion-power of Sheba, Dedan, and Tarshish, and to certain other maritime States, styled “coasts,” they will blockade the hostile countries which refuse to let Israel go, and thus policing the seas against the king’s enemies, proceed to convey his subjects from the friendly “coasts afar off” “to the place of the Name of Jehovah of armies, Mt. Zion.” Thus saith Isaiah,

“The ships of Tarshish, among the first, shall obey Him, to bring thy sons, O Zion, from afar, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorifieth thee.”

And besides this service,

“Kings of Tarshish and of the coasts shall bring presents, Kings of Sheba and Seba shall offer gifts, and the gold of Sheba shall be given to him.”

Gold is the last thing governments deliver over to one another; all their financial policy is to keep the gold in their respective countries. The fact, therefore, of Tarshish and Sheba, which we have seen are subjects to the same Lion-Power, giving up their gold to the Son of David as a gift, proves his acknowledged ascendancy in the countries pertaining to that dominion. His imperial sovereignty there being admitted, it is manifest that all things pertaining to the government of the British Empire will be at the absolute disposal of “Jesus of Nazareth, the King of the Jews.”

Now, it is not to be supposed that this being the case, the King of Israel will permit the government of that dominion to remain in the hands of the reigning family, and of those hereditary and representative legislators and officials who at present constitute its “young lions.” It will certainly be taken from them, and transferred to the personal friends of His Majesty, “The Holy One of Israel.”

At present the British Empire has but one chief, that is styled King, or Queen, who is head of both Church and State. From this person all glory, honor and power proceed, in whose name also all civil and ecclesiastical affairs are administered, and the souls of the people professedly cured! The intelligent believer of the Gospel of the Kingdom will at once perceive that there will be no place for such a king or queen in an empire whose peoples have come to the acknowledgment of the imperial suzerainty of Jehovah's King.

THE ROYAL FAMILY DETHRONED

Hence the Royal Family of England must be dethroned, and all its “lords, spiritual and temporal,” be ejected from their present rank, dignity, place and power. Their fate may be more

tolerable than that of "the kings of the earth" and their adherents "who make war upon the Lamb." For these who will not have him to reign will be slain before his face, but the others, who prudently surrender at discretion, shall be conveyed to Jerusalem, and see the glory of him who shall have superseded them in the administration of British affairs.

Thus, if the present Queen of England, who is comparatively a young lioness, becomes contemporary with these stirring events, she will have an opportunity of extending her marine excursions to the Holy Land, and of bowing the knee, as a former Queen of Sheba did to a King of Israel, to the greater than Solomon.

When she arrives before the Divine Majesty of Israel's King, what a farthing rushlight will "British Majesty" appear, even in her own eyes and in that of the great company which attends her! Surely there will then remain "no more spirit in her." She may truly say,

"Happy are thy men and happy are these thy servants which stand continually before thee, and hear thy wisdom! Blessed be Jehovah, thy God, Who delighteth in thee to set thee on His throne (the words of the Queen of Sheba to Solomon), to be king for Jehovah thy God; because God loved Israel to establish them for ever, therefore made He thee King over them, to do judgment and justice."

What a joyous sight it will be to the men who encompass the throne of Israel's King, to behold the proud Queen, nobles and bishops of England bowing the knee and making humble confession of their own worthlessness, and the blessedness of those in whose august presence they are humbled. Such a sight as this will abundantly repay them for all they may have suffered of neglect, hardship and contempt at their ungodly hands.

VISITING JEHOVAH'S KING IN ZION

The ancient Queen of Sheba and her great company's visit to the King on Jehovah's throne in Zion was voluntary, that of Aden's modern ruler and her nobles will be from the necessity of the case. Solomon permitted his visitors to depart in peace, so, it is probable, will his greater and royal son; but shorn, however, of all their glory and honor.

From that time there will be no more a hypocritical and scripturally ignorant bench of lordly bishops, speaking lies and all sorts of foolishness in the name of Jesus, and with the full knowledge of the infidel character of both Lords and Commons, vamping about the unchristianization of the British Legislature by the admission of a Jew to a seat among these same infidels, who, more honest than they, refuses to qualify himself for such a seat by repeating the oath they have basely sworn, "on the faith of a Christian."

The Legislature never was Christian since its origin, but has always been Romish, Protestant, or mixed. The idea of unchristianizing such a legislature by the admission of a Jew to seat among its members, can only be gravely enunciated and respectfully received by the assemblies profoundly ignorant of "the first principles of the Oracles of God."

REAL REFORM

When Israel's King becomes Lord of this empire, will he permit such a body of men to defile his dominion with their accursed presence in the government? The supposition would be preposterous. No, the believer of the Gospel of the Kingdom rejoices to know that the British Constitution in "Kings, Lords and Commons," will be suppressed.

Bribery and corruption, royal extravagance and pauperism, Gentile legislation and injustice, priestly and ministerial blasphemy and hypocrisy, will then have an end in Britain and its dependencies, and the reason of all this is, because "the kingdoms of this world" will then have

become "the Kingdoms of Jehovah and of the Christ," who will "reign in righteousness," and appoint "princes who shall rule in judgment."

A real reform will become the order of the day, and the Houses of Parliament will be forever closed against the existing factions of the State. A greater than Cromwell will turn them out, and purify the building of all their defilements. O, how the people will rejoice in their expulsion from place and power. There will be no more an Episcopal Bench, habited in grotesque wigs, silk aprons and lawn sleeves, sitting in a House of Lords, sanctifying impiety, nonsense and hypocrisy. All these things will be done away, and from the throne to the Bow Street police bench, and from the arch-episcopal palace of Lambeth to the Ranter's rostrum, all will be swept and purified of all the abominations that now pervert truth and justice, equity and judgment, and cause the people to err from the right ways of the Lord.

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

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.

Giving Thanks for the Brethren

By brother Robert Roberts

The words of Paul are not the enunciation of truth "in words which MAN'S wisdom teaches, but which the HOLY SPIRIT teaches," as Paul testifies in 1 Cor. 2:13. What noble and sweet and pure and instructive words they are! The epistle to the Colossians was addressed to those ONLY whom he describes in the 2nd verse as "Saints and faithful brethren in Christ." First, he gives thanks for the brethren at Colosse:

"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you."

Let us not omit to notice the GROUND of Paul's thankfulness for the brethren. It was not merely for the increase of men CALLED "brethren." He had prayed always for them—

"Since we heard of your FAITH in Christ Jesus, and of the LOVE which ye have to all the saints; for (or on account of) the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which (gospel) is come unto you, as it is in all the world; and BRINGETH FORTH FRUIT, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth."

What is there to be thankful for in brethren who not only show a POOR faith, but scarcely show faith AT ALL? And we know how faith is shown according to the Scriptural standard:

"I will show thee my faith BY MY WORKS" (Jas. 2:18).

And what is there to be thankful for in brethren who not only manifest no "love to ALL the saints," but no love to ANY as such—brethren who are "lovers of their own selves," and interested in other people only in so far as other people are likely in some way or other to minister to their advantage? Or whose love of others is limited to the love of "friends" in the Gentile sense—the narrow sense—the animal sense? Give us brethren who love the saints AS SAINTS, and who can wake up to a disinterestedness on their behalf extreme enough, if necessary, to "LAY DOWN THEIR LIVES for the brethren." This is the apostolic standard: and no other standard is worth a moment's regard. Paul had no thankfulness for any OTHER kind of brethren. He spoke of others, "even weeping," as the enemies of the cross of Christ, who minded earthly things (Phil. 3:18).

NOT A FLESH-BASED LOVE

And the love of the brethren which Paul commended was a love entertained by the Colossians “on account of the hope”—not a love cherished for the qualities of individuals as men in the flesh, but a love felt because of their living addiction to the hope of the Gospel. This hope is the bond every way. Men are members of the house of Christ,

“If they hold fast the confidence and rejoicing of the hope firm unto the end” (Heb. 3:6).

Men are brethren beloved IF they are “partakers of the hope.” To love a man who shows no living interest in the hope which is laid up for us in heaven with Christ, who is coming, is not according to the new man, and not according to what was before Paul’s mind in this letter. If a man love God, he cannot but be keenly alive to the hope of his promised mercy in the day of Christ; and if a man is dead to this hope, he is dead to God, and, therefore, outside the pale of an active fellowship with those who are alive to both.

The admiration of a man’s PERSONAL qualities, apart from the relation of his sympathies with God, becomes more and more impossible with the new man; for sympathy to God is the FIRST principle of his mental being.

“If any man say he loves God, and walk in darkness, he is a liar”:

So says John, and it is true, however shocking such plain speaking may be to modern Gentile sensibilities. The sublimest personal qualities belong only to the circle of divine light and sympathy, and found ONLY there. But there ARE qualities, in the unenlightened natural man, of the educated sort, that are SUPPOSED to rightfully call for admiration. Such admiration is faint with the divinely enlightened. The qualities in question do not afford a basis of fellowship, and FRIENDSHIP apart from FELLOWSHIP is impossible with the spiritual man. Excellent personal qualities, apart from a recognition of God and His will, are in the nature of the majesty of the lion, or the beauty of the rose, or the glory of a sunset—an ephemeral phenomenon, WITHOUT ROOTS.

THE COMFORT OF TRUE BRETHREN

We cannot but be thankful for the number of those who rejoice in the hope, for its own sake, and who regulate their friendships by this rule, and in whom the hope is bringing forth FRUITS, as it did, also, in the Colossians. In the midst of much humiliation and mortification and desolation, it is a source of refreshing and joy. It is a preparation for the day of the manifestation of the sons of God.

Such will be no strangers to Paul and Epaphras, when they awake from their slumber of centuries—short and sweet to them. It is the characteristic of the family of God, that they are “all one.” Epaphras reported to Paul the love the Colossian brethren entertained for him “in the spirit.”

This love will be felt by every true modern brother—a love for Paul, “in the spirit,” even as they love one another, after the spirit, and not after the flesh: (a style of discourse which is all Greek to the children of the flesh, but which is founded in truth for all that).

The love of the brethren is not a love entertained for one another as PERSONS (though that element blends); it is a love IN GOD—because of God—with God in view—because of His glorious purpose, which opens out and lights up the future with an endless perspective of glory and comfort and joy in Him who is The Rock and Foundation of all.

The love that operates from that direction blends with it a view that is destructive of merely personal love, namely the view that the PRESENT is but a vain show—a fading scene—a passing picture—the flesh a wind that passeth away and grass that withers. Men of merely personal friendships disrelish this aspect of the case, which is truth.

When Paul heard from Epaphras of the love that the Colossian brethren bore him in the spirit, he was led more earnestly to pray on their behalf, and to foster benevolent desires towards them. He tells us what these desires were, and what he prayed for.

WHAT WE OUGHT TO BE

This is deserving of our most serious consideration, for in Paul's specifications of his desires for the Colossian brethren, we see a portrait of what we OUGHT to be, and what, therefore, we will be HELPED to strive after if we realise that they are an inspired apostle's solicitude on our account. Paul's desires and prayer for the Colossian brethren then, are thus expressed—

"That ye might be FILLED with the knowledge of His will in ALL wisdom and spiritual understanding; that ye might walk worthy of the Lord, being FRUITFUL in EVERY good work, and increasing in the knowledge of God, strengthened with all might according to His glorious power, unto ALL PATIENCE and long-suffering with joyfulness, GIVING THANKS UNTO THE FATHER which hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1:9-12).

What a comprehensive and profound definition of what GOD would have us to be (for Paul was nothing to us apart from the Spirit of God, which was in him)!

ARE we, "filled with the knowledge of the Lord's will in all wisdom and spiritual understanding"? This is Paul's wish and prayer, and it will be our desire and aim, in so far as we are in sympathy with Paul. To each of us there is doubtless a different measure of attainment in this matter; but to all of us there is a common standard and a common duty of AIMING AT ATTAINMENT—a common salvation to be reached—a common fearful looking for of judgment in case of rejection as out of harmony with the Divine image.

There is no mistaking the meaning of the words, "FILLED with the knowledge of His will"—the mind primed with the knowledge of what God has revealed, and possessing it in such a form as to be available for every moment's requirements. Is it not a desirable condition? Is it an UNATTAINABLE one? The fact of Paul wishing and praying for it forbids the idea of its being unattainable.

It is not only attainable, but its attainment is IMPERATIVE in degree. If we are not filled with the knowledge of His will, how can we DO it? and if we do not the Lord's will, how can we hope to stand well with our Judge, who hath said, "My brethren are they who DO the will of my Father"?

Remember that the MAJORITY HAVE ALWAYS BEEN IN THE WRONG in all ages of the world. Look not at your neighbors, think not of your friends in this matter. They are in all probability like the world in general. They lack independence, and are subservient to their worldly interest. With all their church-going and religious profession, the anxiety of the majority of people CENTERS IN THE PRESENT EVIL WORLD—R. R.

Los Angeles 'Man Mortal' Debate

INSTALMENT 22

Bro. Aue's 12th Address (Closing Speech, 6th Night)

FINAL ADDRESS—SUMMARY OF THE DEBATE

My witnesses—meek Moses, patient Job, lovable David, wise Solomon, solemn Jeremiah, loyal Daniel, impetuous Peter, tireless Paul, the beloved John—these and many more witnesses stand firm amid all the scourging, the scathing, the abuse and harassing:—proclaiming to the end of Gentile times that: MAN IS MORTAL, and in the interval between death and resurrection, MAN IS UNCONSCIOUS; no part of him existing on as a conscious, thinking, intelligent ENTITY or BEING.

My witnesses bear out the above testimony that: MAN (as defined by Moses in Gen. 2:7) was formed by God out of the dust of the ground and animated with the breath of life. And the result—man became a living creature, a living soul. Man's MORTALITY is definitely proved: man is subject to death as defined by Job (14:1-2),

"Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not."

Also, as defined by David in Psa. 144:3-4—

"Lord, what is man that Thou takest knowledge of him! Or the son of man that Thou makest account of him! Man is like to vanity: his days are as a shadow that passeth away."

THE STATE OF THE DEAD

My witnesses give proof of the state of the dead—that man in death is unconscious in the grave; that in the interval between death and resurrection there is complete silence, as defined by David in Psa. 6:5—

"In death there is no remembrance of Thee. In the grave, who shall give Thee thanks?" Psa. 115:17—"The dead praise not the Lord, neither any that go down into silence."

And as defined by Isaiah in 38:18—

"The grave cannot praise Thee: death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth."

Neither man's soul, spirit, nor dust exists on as a conscious, thinking, intelligent entity between death and resurrection—as witnessed by David in Psa. 146:3-4—

"Put not your trust in princes, neither in the son of man in whom there is no help. His breath (ruach—spirit) goeth forth, he returneth to his earth: in that very day his thoughts perish."

Psa. 104:29—"Thou takest away their breath (ruach—spirit); they die, and return to their dust."

Psa. 76:12—"He shall cut off the spirit of princes."

Psa. 22:49—"None can keep alive his own soul."

Psa. 78:50—"He spared not their souls from death."

Psa. 89:48—"What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?"

And by Job in 14:10—

"Man dieth and wasteth away; yea, man giveth up the ghost (gava-expires), and where is he?"

And by John in Rev. 22: 29—

"Every living soul died in the sea."

SOULS "DIE" AND "CANNOT BE KEPT ALIVE"

The testimony of my witnesses that souls "DIE" and "CANNOT BE KEPT ALIVE" was never challenged, disputed, NOR answered by Mr. Wilson. He definitely conceded this point—Scripture supported the fact of man as BEING or ENTITY only while alive, as testified by David in Psa. 146: 2—

"While I live will I praise the Lord. I will sing praises unto my God while I have any being."

This was never disputed, which—as we pointed out—means that when I DIE and have NO BEING I will NOT SING.

Psa. 104: 33—"I will sing unto the Lord as long as I live. I will sing praise to my God while I have my being."

We defined Creation as formation and animation: Resurrection as re-formation and re-animation. It was brought out that God is Spirit, and that God and His Spirit are one, inseparable—that God is self-existent, the only One with underived immortality—the angels and then Christ derived immortality from God—

1 Tim. 6: 16—"God only hath immortality."

Psa. 104: 4—God made His angels spirits.

Rom. 6: 23—Eternal Life is the GIFT of God . . . through Jesus Christ (1 John 1: 2).

IMMORTALITY A FUTURE GIFT

Immortality for man is NOT a present possession—it is promised to the righteous, in a FUTURE life, AFTER the resurrection and judgment—

Rom. 2: 7—"To them who by patient continuance in well-doing SEEK for glory, honor, immortality, (God will render) eternal life."

1 John 2: 25—"This is the PROMISE that He hath promised us, even eternal life."

Tit. 1: 2—"In HOPE of eternal life, which God promised."

God's Spirit is universal—God made heaven and earth (Gen. 1: 1). God made man (Job 33: 4). Later God communicated to earth and man whom He had made (Neh. 9: 30; 2 Pet. 1: 21) "by His Spirit" through His holy prophets. God's Spirit (that animated man and made him a living, moving creature) energised man's whole organism, including his brain or mind, which activation was reflections of consciousness in thoughts, dispositions, attitude, and the like. This was brought out in Zech. 12: 1—

"God formeth the spirit of man within him."

THE SPIRIT (BREATH) RETURNS TO GOD

It was further evidenced from Scripture that in death man returned to dust (grave) and the spirit of God that animated man was withdrawn and returned to God in the great ocean of spirit, and with this the “spirit of man within him” perished.

Eccl. 12: 7—“Then shall the dust return to the earth as it was, and the spirit (ruach) shall return unto God Who gave it.”

Eccl. 9: 5-6—“The living know that they shall die, but the dead know not anything. Neither have they any more a reward . . . their love, and their hatred, and their envy, is now perished.”

It was further brought out, beyond contradiction and without a shadow of a doubt: God’s spirit dispensed universally animates MAN AND ANIMALS ALIKE—that ALL breathe the SAME “breath of life” that makes them moving, living creatures: that the same thing happens to all—DEATH. All die, and in death ALL (man AND beast) go to ONE place—the GRAVE. And that man and beast ALL have ONE SPIRIT—

Eccl. 3: 19-20—“That which befalleth the sons of men befalleth beasts; even one thing befalleth them. As one dieth, so dieth the other; Yea, they have ALL ONE BREATH (ruach—spirit). ALL go unto ONE place: all are of the dust, and all turn to dust again.”

Gen. 7: 21-22—“All flesh died that moved upon the earth—of beast and fowl and cattle and every man—ALL in whose nostrils was the breath (neshamah) of the spirit (ruach) of life, of all that was in the dry land, died.”

This proved that the spirit was in beast and man alike, and therefore showed there was nothing essentially IMMORTAL in the word “spirit.”

We drew the distinction between man and beast in that man with knowledge of God became responsible to God, for which he would account through resurrection and judgment—affecting the righteous and unrighteous.

Mr. Wilson made no distinction between man and beast—he never mentioned this phase, and never disputed it.

THE REWARD FOLLOWS RESURRECTION

We gave further proof of the reward of the righteous and unrighteous through resurrection and judgment—

Dan. 12: 2—“Many (NOT all) of them that SLEEP IN THE DUST shall awake—some to everlasting life, and some to everlasting contempt.”

And Matt. 25: 31-46, depicting the judgment scene—rewarding the righteous on the right hand with Eternal Life and an entrance into God’s Kingdom; and rejecting the unrighteous on the left, barring them from the kingdom—cast out.

Further proof was given of those who sleep in the dust that “shall not awake”—that they were the men without understanding of God’s Word—not responsible and not amenable to resurrection and judgment, proving (despite my opponent’s appeal emotionally) that infants, idiots, imbeciles, etc., should share the same destiny as the beasts that perish. But he could not deny Scripture—

Psa. 49: 20—“Man that is in honor and UNDERSTANDETH NOT is like the beasts that perish.”

This is limited definitely to the class that “understandeth not”—and not to ALL mankind, as Mr. Wilson stated. So this point, that is so evident in Scripture, he completely lost.

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

We grow up under the feeling that the best thing for us is to be just let alone to follow the bent of our own sweet will. We learn at last that this is just the worst for any man or nation. The dictum of Christ and Paul is found correct; “In the flesh dwelleth no good thing” (John 6: 63; Rom. 7: 18)—R.R.

EXHORTATION

The Spirit and Bride Say, Come

“The Spirit and the Bride say, Come: And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the Water of Life freely.”

This quotation from the final message of Jesus to all who have "ears to hear" is so replete with meaning that almost involuntarily one thinks of the necessity of pondering or ruminating over the weighty words of Jesus. Like the "clean beasts," the righteous saints will mentally "chew the cud" after reading or listening to Scripture quotations. (Is this OUR reaction, or are we among those who, though "called brethren," have their minds filled with passing and worldly things and cannot meditate intelligently but must be constantly fed with worldly entertainment?)

God makes known His will, and "God is a Spirit." Is He the "Spirit" of this passage? We know that God speaks through Jesus so (as even the angels are "ministering spirits") we can realize that our Savior was made, or constituted, a "quickening spirit" (1 Cor. 15:45).

When we find the Spirit associated with the Bride, we know that Jesus is the key to the picture. So here we learn that Jesus first, then the Bride, say, Come. Some would tell us that "only ordained ministers can proclaim the Gospel," but this passage teaches us that ALL who hear the Gospel message and hope to be part of the Bride are commanded to pass the good word along and assist in the work begun by the Lord—of satisfying thirsty souls with the "Water of Life."

"HO, EVERY ONE THAT THIRSTETH"

This message, delivered through John on Patmos, was anticipated long before when the Spirit, speaking through Isaiah, called prophetically—

"Ho, every one that thirsteth, come ye to the waters. He that hath no money, come ye, buy and eat. Yea, come, buy wine and milk without money and without price."

The very reasonable inquiry, "Why do ye spend money and labor for that which satisfieth not?" is followed by the promise that those who "hearken" and partake of the TRUE spiritual food may be brought into covenant-relationship with God through Christ, who was to be a "Leader and Commander of the people" (v. 4). No wonder, then, that Jesus cried out at the feast (John 7:37)—

"If any man thirst, let him come unto me and drink!"

—just as he had previously declared—

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

And again, when talking to the woman of Samaria, he told her he could have imparted to her the "living water," had she requested it (John 4:10). Certainly we all perceive that the expressions "water of life" and "living bread" (John 6:51) are figurative, not literal, and refer to the WORDS of Jesus which will confer eternal life on those who obediently receive them. Jesus himself said—

"My meat and drink is to do the will of Him that sent me."

If we followed this thought alone through Scripture, many more testimonies could be adduced which point out that receiving words, or teaching, is like eating food which builds up and nourishes the inner man, just as natural food sustains the mortal nature we possess.

"GO YE INTO THE VINEYARD"

There is, however, no necessity of confining our attention to one single figure of speech when other expressions have reference to the very same mental operation. For instance, take the parable of the laborers in the vineyard in Matt. 20. We note the inquiry in v. 6 to some idle bystanders, "Why stand ye here all the day idle?" And the reply, "Because no man hath hired us," which elicited the gracious invitation to them also to, "Go ye also into the vineyard, and whatsoever is right, that shall ye receive."

Now there can be no doubt in the minds of any who understand that the parable pictures the various individuals who lay hold of the divine invitation to accept the Gospel message and begin to "WORK out their salvation."

The thought of hiring out to perform labor for a master of a vineyard carries us beyond the idea of merely partaking of food, for the mind instantly begins to realize that each individual laborer may be assigned to perform some work which may differ entirely from that which is being done by other laborers in some other part of the vineyard.

This extends the idea of all just eating the same spiritual food into a conception of the magnitude of the plan of salvation, which involves the induction into Christ's SERVICE of all who hear the invitation being sent out to others.

That is, it makes us all realize how there may be some particular reason why each individual saint is located in just the part of the vineyard where he can find the work he (or she) is best able to engage in. To put it another way, perhaps it may be that some form of trial at that point may bring out latent possibilities which would not come forth if one were engaged in the same work others are doing.

"ACCORDING AS GOD HATH GIVEN TO EVERY MAN"

Also (if we can receive the idea without applying it to ourselves rather than to other more capable brethren) there is the possibility that certain ones can perform certain tasks a little better than others, and hence are placed where they will be of the utmost value to the Lord of the vineyard. Perhaps this is best applied to those like the apostles. We should be able to think also of the pioneers, such as bre. Thomas and Roberts, as being each in his place well-qualified for the very time and place in which they were raised up.

When we think of ourselves, we should remember that we are exhorted "not to think of ourselves more highly than we ought, but to think soberly, according as God has given to every man the measure of faith." This would seem to teach us all to consider that we may not be nearly as important as we may rate ourselves, and that the measure of faith or abilities in holding fast to it and dispensing thereof to others may be much more ordinary than self-esteem would gauge it. (But this

should not be used, as it sometimes is, as an excuse to bury the ONE talent that we HAVE been given.)

However, the thought that everyone has his own appointed place, and work should be sobering and comforting, and we are reminded of the thought expressed in our hymn—

**“The service of our Lord
Constant labor will afford,
HE WILL YOUR WORK REWARD—
Work, brethren, Work!”**

And of the words of the Master—

“The harvest truly is plenteous, but the laborers are few.”

There is no need to enumerate all the labors that can be performed in Christ’s service. There are innumerable things beside public work which are JUST AS NECESSARY in the eyes of the Master. To mention a few (beside the things we are doing here in worshipping and keeping the memorial feast)—

We may be able to stand up for the Truth against some careless, idle, or erroneous statements made by outsiders. We may do kindnesses (which can build up our own character even more than they affect the one who is immediately benefited). We can at least try to set an example of Christlike conduct which eventually may be more effectual in impressing others than many earnest exhortations or entreaties will ever do.

We do not need to be the ablest speaker, nor do we need to be the most accomplished singer to please our Master. Our sincerity can be more helpful to an honest seeker for the Way of Life than merely the ability which would impress the worldly-minded.

Another very important thought in this connection is the necessity of HOLDING TOGETHER when collective work is being performed—supporting the effort of the speaking brethren—strengthening and encouraging them by our attendance and attention. Lack of this co-operation will detract from others’ labors, beside being a failure on our own part. Let us remember we are ONE BODY (Rom. 12: 3-6; Eph. 1: 23; 1 Cor. 12: 12-26). These words of the Spirit teach us that EVERY MEMBER of the body MUST work for the common good and the common purpose, if the body is to be healthy and harmonious.

Finally, let us not forget the command to ALL to say “Come” to those who give any evidence of hungering and thirsting after righteousness. It is still true that “The natural man receiveth not the things of the Spirit”; however, there is a trend of late (perhaps because of fear aroused by the talk of atomic attack) that more people can be drawn into discussion about the world situation.

It is best always to remember that we are exhorted not to look too much at OTHERS’ work or to compare it with our own. This is “measuring ourselves by ourselves” and thus making unwise comparisons (except of course in the sense that we should “take the prophets as an example”—that is, be stirred up by the good works of others). The important thing for each to think on is that there IS work to perform ALL THE TIME by every sincere follower of Jesus, and each is qualified to do what lies before him.

The answer given to some who asked what they might do to work the work of God was that they should, “Believe on him whom He hath sent.” This is the FIRST work we must all undertake, while still looking forward to the many tasks that are outlined further on, as putting on of the whole armor of God and waging war with the spiritual armor against all opposition—being careful to

remember never to resort to CARNAL weapons. Even the TONGUE can become a carnal weapon when it is used in a fleshly way or for the defence of fleshly principles and practices.

Putting time and labor into practices which fail to build up and maintain a strong moral character is much the same as what has been described as “spending money for that which is not bread, and labor for that which satisfieth not.”

For those who pride themselves on being constituents of that body described as the “Bride” there is an impressive lesson in considering how scrupulously careful, in the natural sense, a bride is to see that her attire is clean and beautiful and that she is herself attractive and pure to look upon. Could it be that the “children of this world” are more careful and concerned in this respect than those who hope to be the accepted Bride of Christ? This should give food for serious thought and preparation, so that we may not be ashamed when the Bridegroom appears. THEY do it externally for a corruptible crown—how much more should WE do it of the heart for an INCORRUPTIBLE crown!

Filling our minds with silly or worldly thoughts—whether they emanate from worldly companions, worldly reading or radio or television—will not build up into worthy constituents of the Bride. Not every one that SAYS, “Lord, Lord,” but they that DO HIS WILL will be counted worthy at the marriage supper of the Lamb.

There is yet another thought which is vitally important—the necessity of prayer, lest we forget that our attainment to salvation is—

“. . . not of him that runneth, nor of him that willeth, but of God that showeth mercy.”

Remember the counsel of Jesus to his disciples—“WATCH and PRAY, lest ye enter into temptation.” And above all we must remember that the intercession of Jesus is the determining factor in covering our transgressions. His tender, loving compassion shown for his own faithful followers in the beautiful prayer in John 17 should provide us all with the incentive to never cease in our efforts to please him who freely offers the bread of life to hungry souls, the water of life to all who thirst.

—H.A.S.

Resurrectional Responsibility

PART 5

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.

(Continuing this section—Rom. 2:5-16; Acts 24:15; John 3:19; 5:28; Mark 16:16; Job 21:30 & Eccl. 3:17 have already been considered).

2 Thess. 1:7-10—Those that know not God, and obey not the Gospel.

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on THEM THAT KNOW NOT GOD, and that OBEY NOT THE GOSPEL . . . who shall be punished . . . when he shall come."

Here again is another conclusive reference to the direct opponents of the Truth—those who, coming in contact with it, fight against it and refuse to obey it. Consider the context carefully. The class referred to 'trouble' the brethren, they 'know not God' and they 'obey not the Gospel.' A man cannot be said to 'obey not the gospel' if the gospel has not been presented to him. Nor can vengeance be taken on him for knowing not God if he has not had and rejected an OPPORTUNITY to know God.

Now this class are to have vengeance taken on them, and be PUNISHED, 'when he shall come.' If anyone can get anything out of this but the wilful rejectors and opposers of the Truth, then ordinary English words mean quite different things to them.

There are, of course, vast differences of degree in opposing the Truth. BUT—when a man KNOWS God's command and does not obey, he is opposing the Truth, weakening the hands of those who are trying to live it and keep it an active power and separate from the world. Actions speak louder than words. He may find intellectual appeal in it—he may make a hobby of it—he may speak of it to his friends. He may do these things to soothe his conscience or simply out of natural interest. But if he does not humbly and simply OBEY IT HIMSELF and JOIN it and LIVE it, he is actually opposing it and making himself its enemy.

He is treating God simply as a scientific fact, rather than as a Creator and Lord. He is condemning himself, and mocking God by giving Him patronage and advertisement, but refusing the FIRST duty of obedience. He is a victim of that sad delusion that a man can recognize God's existence but deny His universal authority.

* * *

1 Pet. 4:3—Same class as above—Gentiles who speak evil of the brethren, obey not the Gospel.

"For the time past of our life may suffice us to have wrought the will of the GENTILES—THEY think it strange that ye run not with them . . . speaking evil of you: who, (Amer. Rev: 'but they') SHALL GIVE ACCOUNT to him that is ready to JUDGE the quick AND THE DEAD."

Surely this is quite clear! The Gentiles whom the brethren had left, and who now spoke evil of them, MUST GIVE ACCOUNT at the judgment. This thought—this opposing class—is carried down through vs. 12, 13, 14, 15 16 ('reproached for the Name of Christ' . . . 'on THEIR part he is evil spoken of') Then v. 17

"Judgment must BEGIN at the HOUSE OF GOD: and if it first BEGIN at US, what shall the end be of them that OBEY NOT THE GOSPEL of God?"

If, IN THE HOUSE there is to be a judging and separating, what of those who OBEY NOT AT ALL—who "speak evil of you" (v 4)—and of Christ (v 14)? THESE must "give account" when he judges the quick and the dead (v 5)

Bro Andrew (Debate qu. 547) says that these in v. 17 that "obey not" WILL receive retribution at the judgment-seat but he says that Peter is only referring to those "under probation"—that is, the nominal household.

But surely it is strikingly clear that Peter SPECIFICALLY DISTINGUISHES between, and CONTRASTS, the "house" or "us" on the one hand AND "those that speak evil of you and of Christ and obey not" on the OTHER

Is not this the obvious sense, considering the whole chapter: — If the very Household is to be visited with judgment, how much MORE those out-and-out rejectors who openly oppose and speak evil of Christ, wilfully rejecting any thought of obedience, knowingly refusing to come to the light because they love darkness?

* * *

John 12.46-8—Those who reject Christ and receive not his words.

"I am come a light into the WORLD (compare John 3 19), that WHOSOEVER believeth on me should not abide in darkness. And if ANY MAN hear my words, and BELEIVE

NOT, I judge him not, for I come NOT to JUDGE the WORLD, but to SAVE THE WORLD."

"He that REJECTETH ME and RECEIVETH NOT my words hath one that judgeth him the word that I have spoken, the same shall JUDGE HIM in the LAST DAY."

This clearly refers to INDIVIDUAL judgment. Bro. Andrew recognised this (though bro. Williams denied it). There is a specific time appointed for the final, personal, individual judgment of "any man" that rejects the words of God addressed to him.

Unquestionably (unless we presuppose a nation wide miracle on an unprecedented scale on which both Scripture and history are silent) a LARGE PROPORTION of those who rejected Christ DIED naturally BEFORE the NATIONAL judgment descended 35-40 years later. In the normal course of events, half or MORE than half of the whole population of Palestine would die in that time.

And this half would be the RESPONSIBLE half, the OLDEST half, the half that filled all the seats of authority and controlled the policy and thinking of the nation at the time of the crucifixion. How unreasonable and far-fetched, then, to try to divert John 12: 48 away from the judgment-seat by limiting it to the national judgment of A.D. 70, as bro. Williams did!

This is not one of those passages whose wording permits them to be applied to a later generation of the same nation being spoken to. It is very individual and specific—"HE that rejecteth me . . . the same shall judge HIM."

The actual individuals predominantly responsible for the rejection of Christ would have passed from the scene by the time the NATIONAL judgment descended, just as we read in 2 Kings 24: 3-4—

"Surely at the commandment of the Lord came this upon Judah, to remove them out of His sight, for the SINS of MANASSEH, according to all that HE DID; and also for the innocent blood that HE SHED; for he filled Jerusalem with innocent blood; which the Lord would not pardon."

Manasseh DIED IN PEACE 30 years before these things began to happen.

We MUST recognise the clear distinction between NATIONAL judgment—the judgment on the Jewish nation, and INDIVIDUAL judgment—the judgment of RESPONSIBLE INDIVIDUALS for the INDIVIDUAL good or evil.

And surely it is inescapably clear that John 12: 46-8 refers to INDIVIDUAL judgment—"WHO-soever, if any MAN, HE that rejecteth, judge HIM in the LAST DAY."

THIS is individual judgment (Eze. 18: 20, 30)—

"The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon HIM, and the wickedness of the wicked shall be upon HIM . . . Therefore I will JUDGE YOU, O house of Israel, EVERY ONE according to HIS ways."

Compare this with NATIONAL judgment (Matt. 23: 32-36)—

"Fill ye up then the measure of your fathers . . . that UPON YOU may come ALL THE RIGHTEOUS BLOOD SHED UPON THE EARTH . . . Verily I say unto you, All these things shall come upon THIS GENERATION. O Jerusalem, Jerusalem, thou that killest the prophets . . ."

John 12: 46-8 is a clear, direct testimony to the “last day” judgment of the man who wilfully rejects Christ’s words. The wise and humble heart, seeking scriptural guidance, will accept it in its simple and obvious sense. The attempt to divert its force to the NATIONAL judgment that fell on the Jewish nation is neither faithful nor reasonable.

It is reasoned here by bro. Williams that Jesus cannot mean the judgment-seat because he says, “I judge him not.” But this argument (if it were valid) would be JUST AS STRONG against the national judgment of the Jews as against the judgment-seat. For who was it to whom “ALL power in heaven and earth” was given? (Matt. 28: 18). And—

“The Father judgeth no man, but hath committed ALL JUDGMENT unto the Son” (John 5: 22).

But what are we making Jesus say when we interpret this “I judge him not” as proving that this passage cannot refer to the judgment-seat? WILL NOT Christ judge ANY who reject him? WHO will thrust out these very Jews when they see Abraham, etc., in the Kingdom? WHO IS IT who says—

“Those mine enemies which would not that I should reign over them, BRING THEM HITHER and slay them BEFORE ME” (Luke 19: 27).

Even bro. Andrew had to admit (though bro. Williams did not) that the rejecting Jews, the enemies of Christ, WOULD be present at the judgment-seat and be JUDGED BY CHRIST (Debate, qus. 5, 9, 19, 44, 164, 191-5, 328-32, 353, 364-5, 476, etc.). Bro. Andrew squared this with his theory by saying that they had been “justified by the blood of Christ” at some time or other through their lives through “faith and sacrifice.”

Bro. Williams says, in another attempt to dissipate the force of this passage (Adamic Condemnation, p. 26), “Can one be an ‘enlightened’ man and yet not have ‘received the word’?” The fallacy here, of course, is the double meaning attached to ‘receive.’ A man may receive the Word in the sense of HEARING it—having it presented to him—being made acquainted with it; but still NOT receive it in the sense of ACCEPTING and obeying it.

Bro. Williams interprets it in the FORMER sense, which would make the passage say: “He that is unenlightened and has never heard my word, the same shall judge him . . .” This is obviously incorrect and would never have appealed to bro. w. if he had not been seeking for obstacles against the application of this passage to the judgment-seat.

It is undeniable that Jesus is using the word “receive” in the sense of “accept,” for the context is: “He that REJECTETH ME, and receiveth not my words . . .” A man cannot reject unless he has been given an opportunity to accept. MANY “enlightened” men HAVE “rejected” Christ and “received not” his word.

Does this not show the weakness of the objection, and indicate the weakness of the view that the objection was devised to support?

Bro. Williams also fastened on the words in v. 47, “If any . . . BELIEVE NOT.” He reasoned that if he “believed not” he could not be an “enlightened rejector,” for (to use bro. W’s words—A.C., p. 25): “If he does not believe, he is not enlightened.”

The fallacy again here lies in assuming a very limited, mechanical meaning to “believe,” making Jesus say: “If any man hears my words and is unable to recognise them as truth, my word shall judge him in the last day.” This is not reasonable—Jesus did not condemn those that COULD not see, but those that WOULD not see.

When orthodoxy quotes, “Whosoever BELIEVETH in him should not perish” and “Only believe,” do not we spend much effort to point out that, SCRIPTURALLY-speaking, there is FAR MORE to “belief” than simply being “enlightened” intellectually?

But getting back to his other objection on “I judge him not.” Note this is in the PRESENT tense, and compare it with: “FOR I came not to judge the world, but to SAVE the world.” This IMMEDIATELY follows in the SAME verse and states the REASON why Jesus refused to judge THEN (Compare Luke 12: 14—“Who made me a judge over you”).

Christ would not judge him BECAUSE he did not then come to judge the world, but to save it. But will he NEVER judge the world? He most certainly WILL (Rom. 2: 16; Acts 17: 31). His first and primary mission is SALVATION. He did not come as a judge, but as a SAVIOR.

He is saying here: "Do not attribute your condemnation to ME. That is not my purpose or desire. I came to SAVE you, to blot out your sins, to give you forgiveness and life. BUT—there is the eternal word that I have delivered to you as God has instructed me. Accept it and live—reject it and die. In the last day you will be reminded of that warning word, and of the fact that you have determined your own condemnation."

Is this not clear from v. 49: “I have not spoken of MYSELF (that is, I—personally—judge him not), BUT the FATHER Which hath sent me, HE gave me a commandment, what I should say (the 'word')."

So in John 8:15-6, "Ye judge after the flesh; I JUDGE NO MAN. And yet, IF I JUDGE, MY JUDGMENT is true: for I am NOT ALONE (there is the point), but I AND THE FATHER that sent me."

Again, John 5:30. "I can of MINE OWN SELF do nothing: as I hear (that is, the 'word'), I JUDGE, and MY JUDGMENT is just, because I seek not mine OWN will, but the will (the 'word') of the Father Which hath sent me."

This then is surely the meaning of, "I judge him not":—

"If any man reject me, I personally judge (condemn) him not. My mission is to SAVE. I do not judge you. I will not accuse you to the Father because of what you have done and will do to me (see John 5:45). Rather I lay down my life for you, praying that God will forgive you for my sake. I am the savior, the redeemer, the pleader, the loving mediator imploring you to be reconciled to God. BUT—it would be cruel and unfaithful of me not to declare plainly to you that there IS an appointed day coming when all who reject my loving sacrifice will have to stand and give account and be judged by the WORD OF GOD that has been spoken through me."

We could likewise make a contradiction of this:

"The Father JUDGE (krino) NO MAN" (John 5:22).

"God shall JUDGE (krino) the secrets of men" (Rom. 2:16).

What is the explanation? It is the RELATION in the matter BETWEEN God and Christ—

GOD SAYS: "I judge no man (DIRECTLY)—I have committed all judgment to the Son" (John 5:22).

JESUS SAYS: "I judge no man (OF MYSELF)—It is the eternal Word of God that judges" (John 12:47-49).

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

We would have LIBERALITY in the promotion of God's Truth spring from a self-denying appreciation of it. We feel we have a right to speak plainly on this subject, for we have proved our faith by our WORKS, and would stir up our friends to do more than we, if they can. We have forsaken ALL for the promotion of the Truth. Will our friends go and do likewise? Will they in proportion to their ability begin to do SOMETHING that will shield them from shame and contempt when they shall appear before the tribunal of Christ?—J.T.

Clad With Zeal as a Cloke

"The zeal of Thine house hath eaten me up."—Psa. 69:9.

The disciples called this statement to mind when they witnessed Jesus' concern and ceaseless activity for his "Father's business." Similarly in Isa. 59:17 we are told of the Son of God—

"He put on righteousness as a breastplate, and an helmet of salvation upon his head. He put on the garments of vengeance for clothing, and was clad with zeal as a cloke."

The whole record of his life exhibits that zeal and enthusiasm for the work and glory of God. It was his "meat and drink" to do his Father's will. This zeal, Paul contended, was necessary for ALL God's servants, and he speaks highly of those in his day who exhibited it. Epaphras is said to have "a great zeal" (Col. 4:13).

An examination of the word reveals that both in Hebrew & Greek it means "an all-consuming desire." How fully this shines forth in our Lord's life! How faithfully it was imitated in the case of Paul, Peter, John, and all the apostles!

It SHOULD be exhibited in EVERY follower of God. If we truly believe what we claim to believe, it is the only REASONABLE way of life. Let us constantly exhort one another to develop a zeal of God, in view of the greatness of our promised inheritance.

Paul once said of himself that "concerning zeal" he had "persecuted the ecclesia" (Phil. 3:6). This was in sincere ignorance. His zeal, though at this time misguided, made him a suitable instrument for the divine purpose, and God in His mercy opened his eyes. When he was converted he developed a still greater zeal for the Way of Truth.

No man ever stood in a better position to combat the Truth's opponents than did Paul. To know the enemy's case and to understand his tactics is to be forewarned of all that one is likely to encounter. Paul had this advantage in the highest degree.

The Pharisees were self-righteous. To be condemned as hypocrites and exposed as selfish and ignorant was more than they could endure from Jesus and from Paul. Their only remedy was to crucify the Messiah and to do their best to bring Paul's career to an end later.

Paul was fully acquainted with all the habits and tendencies of the Grecian mind. He could well understand how the restrictions imposed by the Christian faith and way would be deemed to be impertinence by the voluptuous Corinthians and be called madness by the philosophic Athenians.

"We preach Christ crucified—to the Jews a stumbling block, and to the Greeks foolishness."

His zeal was founded on the fact that he had realized that the Gospel was from the beginning the "power of God unto salvation" (Rom. 1:16). So he speaks of the "power of God and the wisdom of God." His zeal is further illustrated when he said—

"If we be beside ourselves, it is to God" (2 Cor. 5:13).

Doubtless many felt he was too extreme and excited about these things, and were somewhat amused or critical about the lengths to which he went in self-sacrifice and labor, even to the jeopardising of his own health. Such zeal as Paul's is commonly regarded as foolish and unnecessary.

We remember as he stood before Festus, the latter, seeing the earnestness and intensity of his presentation of the Truth, exclaimed,

"Paul, thou art beside thyself; much learning doth make thee mad" (Acts 26: 24).

What an example of unashamed zeal was Paul! And he always enforces the necessity of zeal in the service of Christ, if that service is to be of any value and well-pleasing to the Master.

The world in Paul's time and the world in our time was and is in a state of spiritual death. Excitement about the most trivial and meaningless of natural things is abundantly common, but excitement about spiritual things is regarded as a sign of mental weakness.

Nothing seems more certain today than the gradual obliteration of the Truth from the world, if it were not for the coming of our Lord and his rulership of the earth.

But nothing daunted Paul and he led the tiny host of God to victory after victory. He "turned the world upside down." So we might multiply instances of ZEAL IN ACTION. Hebrews 11 does this for us very emphatically—

"These all, having obtained a good report through faith, received not the promises: God having foreseen and provided for us also some better thing that they without us should not be made perfect."

So the band of zealous ones waits for the day of vindication (Luke 18: 7), and of victory (1 Cor. 15: 57), and of joy everlasting (Isa. 61: 7). But our zeal must NOW be seen if we are to be accepted into the glories of that soon-coming age. Do not let us be discouraged. Let us work, and still WORK, to the limit of our capacity. —G.H.D.

Prophecies Fulfilled in Jesus' Life

"... that it might be fulfilled which was spoken ..."

During the life of our Master, Jesus Christ, there were many prophecies fulfilled that were spoken by Moses and the prophets. It was prophesied in Isa. 7: 14:

"Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel."

Matt. 1 records the birth of Jesus through the power of the Holy Spirit upon Mary, vs. 21-23:

"And she shall bring forth a son and thou shall call his name Jesus . . . all this was done that it might be fulfilled which was spoken by the prophet saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel."

Micah 5: 2 tells us that Bethlehem-Ephratah was to be the birth-place of the coming ruler. Matt. 2 tells us Jesus was born there.

God, in His foreknowledge seeing the destruction of babies, told Joseph to take His son into Egypt to escape King Herod's wrath. This was done that the typical prophecies of Israel were fulfilled in the only begotten son of God (Ex. 4: 22 & Hos. 10: 1 with Matt. 2: 15):

“Israel is My son—My firstborn . . . I called My son out of Egypt.”

Jeremiah 31: 15 records:

“Thus saith the Lord, A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted, because they were not.”

Matt. 2: 16-18 is the fulfilment. Because the wise men that came seeking Jesus did not return to Herod, Herod became angry and commanded that all children from the age of 2 years and under should be slain.

BEGINNING HIS MINISTRY

For a long period there was nothing heard of Jesus, until the time that John the Baptist came upon the scene preaching, “Repent ye, for the kingdom is at hand,” for this was he that was spoken of by the prophet Isaiah saying,

“The voice of one crying in the wilderness. Prepare ye the way of the Lord; make his paths straight.”

The Pharisees asked John, “Who art thou?” And he answered, “I am the voice of one crying in the wilderness.” (John 1: 22-23, fulfilling Isa. 40: 3.)

In Mal. 3: 1 is prophesied the coming of a messenger who shall prepare the way of the Lord of hosts to come suddenly to his temple, and this messenger was the messenger of the covenant whom the Israelites delighted in. In Mark 1: 2 there are words recorded that prove that in Jesus the prophecy of the messenger was fulfilled. That this messenger was to be especially anointed to carry on this work is prophesied in Isa. 11: 1-2 & 61: 1—

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, and the Spirit of the Lord shall rest upon him” . . . “The Spirit of God is upon me because the Lord hath anointed me.”

For proofs see Matt. 3: 16; Luke 3: 22; John 1: 33. All agree that upon Jesus of Nazareth came the Holy (or anointing) Spirit of God in a form of a dove, and rested. In the first 3 accounts a Voice from heaven vouches for Jesus, and John bare record that this was the Son of God.

“THOU ART MY SON”

Of whom was the Spirit speaking when these words were recorded through the psalmist: “Thou art My Son” (Psa. 2: 7)? Were not these the same spoken by a Voice from heaven at the baptism of Jesus? (Matt. 3: 17; Mark 1: 11; Luke 3: 22)—

“Thou art My beloved Son, in whom I am well pleased.”

And did not this same Voice speak again in like manner at the transfiguration recorded in Matt. 17: 1; Mark 9: 2; Luke 9: 35, with the added admonition, “Hear ye him”?

Now as we come to the beginning of the ministry of Jesus we find that as he was in a synagogue one sabbath day, there was delivered unto him the book of the prophet Isaiah, and he opened to what is today in our Bibles chap. 61, vs. 1, and read:

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor. He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind; to preach the acceptable year of the Lord."

Jesus himself in Luke 4:21 says,

"THIS DAY is this Scripture fulfilled in your ears."

David in the Spirit writes in Psa. 78:2 of one who was to speak parabolically. Matt. 13:35 records of Jesus:

"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them, that it might be fulfilled which was spoken by the prophet: I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world."

The Lord speaking to Moses (Deut. 18:18) promises—

"I will raise them up a prophet from among their brethren, like unto thee, and I will put MY WORDS (and we can do well to emphasize 'MY WORDS') in his mouth; and he will speak unto them ALL that I shall command him."

That this came to pass is seen in John 6:14; 7:40; Acts 3:20-21—

"And He shall send Jesus Christ, which before was preached unto you . . . for Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren."

The words that he spake, Jesus testified were not his, but those of the One Who sent him:

**"For I have given unto them the words Thou gavest me . . . I have given them Thy Word" (John 17: 8, 14).
"My doctrine is not mine, but HIS that sent me."**

As we come to the final days of Jesus, it is interesting to note that many were the prophecies fulfilled in Jesus. Zechariah spake of a king to enter Jerusalem in an unusual manner, fulfilled in Jesus (Zech. 9:9 with Matt. 21:4-5)—

"All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee; meek, and sitting upon an ass, and a colt the foal of an ass."

As Jesus entered Jerusalem and came into the temple of God he found that the House of God had become a house of merchandise with money-changers, buyers, and sellers. Jesus purged the temple of this corruption and while doing so said:

"It is written, My house shall be called the House of Prayer; but ye have made it a den of thieves."

These statements were prophesied many years previous by Isa. 56:7 and Jer. 7:11. Then was brought to the memory of his disciples that which was written by the psalmist (69:9)—

"The zeal of Thine house hath eaten me up."

While Jesus was yet in the temple children began crying and saying: "Hosanna to the son of David!" This displeased the chief priests and scribes insomuch that they said unto Jesus: "Hearest thou what these say?" Jesus saith—

"Yea, have ye never read, Out of the mouths of babes and sucklings Thou hast perfected praise?"

As we approach the end of days of Jesus, the son of Mary, we find Judas Iscariot, one of the 12 called apostles, covenanting with the chief priests to deliver Jesus into their hands for 30 pieces of silver. Was not this foretold by the prophet? Zech. 11:12—

"So they weighed for my price 30 pieces of silver."

During the eating of the passover, Judas Iscariot left the group and went to the chief priest to lead them to his Master, who was taken captive. This fulfils the writing of the psalmist who saith:

"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

Judas became remorseful and tried to return the silver to the chief priests but they would not accept it, as it was the price of blood. So they bought the potter's field to bury strangers in, thus fulfilling Zech. 11:13—

"Cast it unto the potter; a goodly price that I was prised at of them."

THE REJECTED SAVIOR

Isa. 50:6 tells of one who gave his back to the smiters, and did not hide his face from shame and spitting. Isaiah's beautiful, well-known 53rd chapter speaks of one who is the despised and rejected of men, a man of sorrows and acquainted with grief. His people were to hide their faces from him, and to regard him as rejected by God, even while he was suffering for their transgressions and enduring stripes by which they should be healed.

All were to turn astray from him. Though oppressed and afflicted, he was to open not his mouth, but suffer all in patience and silence. He was to do no violence, nor ever speak deceit. He was to be cut off out of the land of the living, and to make his grave with the wicked and the rich, but finally he would prolong his days. He would see the results of the travail of his soul, and be satisfied, for by his knowledge he should justify many, and divide the spoil with the strong.

What a wonderful and moving description of the life and mission and victory of our Lord! Steadfast, enduring all for the joy that was set before him! How great his accomplishment! How glorious his victory!

TRIAL AND CONDEMNATION

After his arrest by the agents of the chief priests, Jesus was led before the high priest for judgment. The chief priests sought false witnesses to put Jesus to death but could not find any for the time being, but at last came 2 witnesses who testified that Jesus said he was able to destroy the temple of God, and to rebuild it in 3 days. In answer to questioning by the high priest, Jesus held his peace. Further prompting by the high priest brought from Jesus this:

"Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

This sealed his doom; he was sentenced to die. After condemning Jesus, they spit in his face and buffeted him, and others smote him, but he opened not his mouth. He was brought before Pilate and unjustly accused, but answered his accusers nothing. After Pilate tried to wash his hands of the affair, he turned Jesus over to the soldiers to carry out the death sentence. While in their care, the soldiers mocked him, spit on him, smote him on the head with a reed, and then led him away to be crucified. These things happened to Jesus that the Word of God through Isaiah, read before, should be fulfilled.

CRUCIFIXION

Do we not in Psalm 22 see the exact foretelling of events that transpired at the crucifixion of Jesus? In the first verse we have the very words that Jesus used as he was about to die. Can we not hear the words of this faithful son?—

“My God! My God! Why hast Thou forsaken me?”

Do we not see vs. 7-8 fulfilled in Matt. 27: 41-43?—Scorners mocking him and saying: “He trusted in God, let Him deliver him now.”

The 16th verse tells us that this one was to be pierced in his hands and feet. Let us listen to “doubting” Thomas (John 20: 25)—

“Except I shall see in his hands the print of the nails and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.”

Eight days after Thomas expresses his doubts, Jesus appears unto them all and speaks to Thomas and says:

“Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing.”

In the 18th verse is recorded a prophecy which in Matt. 27: 35 came to pass:

“And they crucified him and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.”

The drink that they gave to Jesus was also prophesied by the psalmist (69: 21)—

“They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.”

After Jesus had died the Roman soldiers came to break the legs of the victims, but seeing that Jesus was dead, they brake not his bones, to fulfil that which was spoken in Psa. 34: 20—

“He keepeth all his bones; not one of them is broken.”

Mark records in chap. 15: 28 that Jesus was numbered with the transgressors, in which the Scripture was fulfilled, written by Isaiah, previously referred to.

Isaiah tells us that this lowly one was to make intercession for the transgressors. This came to pass as Jesus hung on the cross, and said:

“Father, forgive them, for they know not what they do” (Luke 23: 34).

It is continuously fulfilled in a much larger and deeper sense as he mediates at the right hand of God for his erring and repentant brethren.

In rejecting Jesus, the Israelites (the builders of the temple of God) rejected the stone which was to become the head stone of the corner. (Psa. 118: 22 with Matt. 21: 42)—

“Jesus saith unto them, Did ye never read in the Scriptures, The Stone which the builders rejected, the same has become the head of the corner?”

RESURRECTION AND LIFE

In closing we might read a prophecy that, though it did not happen during the life of Jesus, nevertheless it has much to do with our hope of eternal life. It was prophesied by the psalmist (16: 10)—

“Thou wilt not leave my soul in hell; neither wilt thou suffer Thine holy one to see corruption.”

Peter on the day of Pentecost (Acts 2: 31-32) repeats this prophecy and states:

“This Jesus hath God raised up.”

For if Christ be not risen from the dead, then our hope and faith is in vain. But now IS Christ risen from the dead, and is become our hope and faith in the promises of God of eternal life through Jesus Christ, our Lord! —W.R.P.

The Fellowship of Suffering

“If any man will come after me, let him deny himself and take up his cross and follow me.”

If we would be partakers of his glory, we must also be ready and willing to partake also of his sufferings. The apostle says—

“Count it not strange, brethren, that ye fall into divers temptations. There hath no temptation befallen you but such is common to man. And God is faithful, Who will not suffer you to be tempted above that ye are able, but will with the temptation make a way of escape, that ye may be able to bear it.”

We may say there is no temptation, no trial, no suffering or shame or sorrow that can befall us, which was not common to Christ and us together. We suffer with Christ, we go forth unto him without the camp, bearing his reproach. He is with us in our suffering. The reproaches of them that reproach us fall on him. In all our affliction he is afflicted.

“Inasmuch as they have done it unto one of these the least of his brethren, they have done it unto him.”

This fellowship of suffering with His Son, Jesus Christ, unto which we are called by God, may be very painful often, but let us remember that it is very precious, for it worketh the peaceable fruits of righteousness. The Master himself learned obedience through the things which he suffered; and the promise is,

“If we suffer with him, we shall also reign with him.”

This fellowship of suffering with Christ may be observed to extend to the whole Brotherhood of Christ, in that for his sake we bear one another's burdens. In sickness and distress, in trial and sorrow, and in grief of bereavement, are we not ready to share our brother's or sister's load? When thus knit together by the love of Christ—when our heart enfolds a brother—God is there!

Thus are we welded into one body, into one Spirit—let us doubt not that it is in every faithfulness that God afflicts us. Let us doubt not that God is faithful, when through much tribulation He calls us unto the fellowship of His Son and into His everlasting Kingdom and glory.

In our readings this morning we have the example of one who was faithful unto death in the person of Stephen. We have not as yet been called upon to resist to this extremity, yet in these perilous times the threat of being called before kings and rulers for his sake hangs over us. Let us remember the Master's words,

"Be thou faithful UNTO DEATH, and I will give thee a crown of life."

May we have that fervency of spirit which caused the disciples of old to REJOICE in that they were counted worthy to suffer shame for his name! All throughout, God is faithful to recognise and own our community of interests with His Son Jesus Christ. He treats us as one with him unto whose fellowship we are called. He makes us His sons even as Jesus is His Son, whose freedom in the house we have received. Our inheritance of all things is all secure to us, if we hold fast.

"Therefore let no man glory in man, for all things are yours . . . and ye are Christ's, and Christ is God's"

—R.B.

Signs of the Times

THE POTSDERDS STRIVE

The meaninglessness and uselessness of the world's wars is well illustrated in the Japanese peace treaty and the growth of Germany's strength. Already both are giving Britain serious trade competition. Germany particularly is feeling the power of her growing bargaining position between Russia and the West. Millions of lives and billions of dollars were poured out to crush these "wicked enemies" a few years ago. Now every effort is being made to build them up again to use against a greater menace. But will they be the willing tools the West hopes? Why should they? How short is man's memory! Fifty years or so ago Britain went through what U.S. is doing today—carefully building up Japan as an Eastern watchdog against Russia. How painstakingly Britain developed the Japanese navy and trained the Japanese sailors. How they cheered the treachery of the "plucky little Japs" in their war with Russia! But the Japs soon turned their new-found skills against their teachers.

* * *

JORDAN

The mentally-unsound, anti-British Talal, son of the late Abdullah, has been put on the throne of Jordan. Abdullah was planning to consolidate his power in the Arab world by uniting Iraq and Jordan under Feisal, his nephew, present king of Iraq. Iraq was willing. But all these plans have collapsed. The Jordan parliament, which Abdullah dissolved because of its opposition to him, has been re-elected with the opposition in greater power. Iraq and Jordan have been the most friendly to Britain among the Arab countries. Abdullah's murder and the events that have followed have weakened the influence of this part of the Arab world, and strengthened the opposition, led by Egypt—the part most bitter against Britain & Israel. Egypt is proceeding with her plans to abrogate her 1936 treaty with Britain, and declares that after the abrogation, the continued presence of British troops in the Suez Canal zone will be regarded as a hostile act.

"WAKE UP THE MIGHTY MEN"—N.A.T.O.

The NATO (No. Atlantic Treaty Orgnztzn.), one of the largest alliances ever formed, and a modern Tower of Babel, is coming more and more into the news. It includes Canada, Gr. Brt., U.S., France, Italy, Norway, Denmark, Iceland, Belgium, Holland, Luxembourg—and now Greece and Turkey. Its purpose is to restrain the expansion of Russia (and in this, of course, it is doomed to failure, in the light of the prophetic Word). It is not the line-up for the last days, but it is moving in the general direction of preparing the scene and bringing the world nearer to the final clash.

It is trying to build up military strength to match Russia's in Europe, but the widely-expressed problem is that rearmament means even lower standards of living which in turn mean more internal Communism. Communism in France & Italy (the principal members of the pact outside the English-speaking world) is already dangerously near the saturation point. Even now they are only precariously held in check by political manoeuvring.

The recent addition of Greece & Turkey is important. Here lies the fuse to the tinderbox of the Near East. Of this point, the N.Y. Times says, "The whole of the Moslem world, from Morocco to Indonesia, is affected by the eventual security of Turkey at the strategic keystone of the arch . . . Aspiring conquerors have always seen the Near East as the weakest link in the global chain by which first Britain and now the U.S. have exercised influence. Three Near East states, Turkey, Iran and Egypt, must excite Russian political plotters. Of these, Turkey, with her command of the Dardanelles, is perhaps the most attractive."

In similar vein, it quotes a speaker as pointing out that "Israel is within bombing range of the largest oil deposits in the world— Iran, Iraq, Persian Gulf and Saudi Arabia. Within Israel's frontiers are some of the largest and most modern Near East airfields, capable of receiving the largest bomber planes. No wonder Moscow covetously looks toward these potential bases for its air power in that vital area."

NATO enthusiasts (including even Morrison of England) speak rosily of the eventual goal of "common citizenship in the Atlantic community." There will be, some day soon—but not as long as evil and selfish man holds sway over the world.

* * *

INDO-CHINA

France's frantic battle to hold Indo-China against the advance of the Communists is now 6 years old. The tremendous drain in money and manpower continues, and no end is in sight. France is calling for greatly increased U.S. military aid to hold the line. The general picture is better than the desperate position of a year ago, but the fear of open Chinese intervention continually hangs over the whole scene. China is right on the spot, with limitless man-power. At present she lacks the industrial power, but so did Russia only a very short time ago. What would the next 20 years see in Communist expansion throughout the world, if our Lord's coming were delayed that long?

* * *

BURMA

Burma, another victim on the Communist timetable, continues to be torn and devastated by insurrection. The govt. holds the main towns and lines of communication, but the Communists operate freely in large parts of the country. Before the war, Burma exported oil; now she must import 60% of her own needs. Rice exports have dropped from 3 million tons a year to 1 million; her other important exports have similarly dropped as a result of the turmoil.

* * *

MALAYA

The Communist “Liberation Army” is still tying down a British force of 100,000 police and troops in the jungles. Everywhere the colonial powers are reaping the bitter harvest of long oppression and exploitation, and the equally-evil spirit of Russia is capitalising on all these disorders and bitterness.

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“EUROPEAN ARMY”

This is another current dream in the planning against Russia—a 50-year agreement between France, West Germany, Italy, Holland & Belgium. It is an effort to work out a way to have the use of a rearmed Germany without giving her the power to wage war. If such a thing developed, what struggle and intrigue there would be for control! God’s decrees at Babel (Gen. 11: 7—confound) and through Daniel (2: 43—not cleave) stand in the way.

* * *

BRITAIN’S ECONOMIC POSITION

This has considerably worsened of late. The gap between imports and exports, which was reduced almost to zero around Sept. to Nov. of 1950 has recently grown enormously, and is still growing. Britain is rapidly again piling up foreign debt. All this is very encouraging to Russia, who continues to wait, and watch, and grow.

* * *

ISRAEL

Further economic developments have been; contract for a \$3½ million paper mill at Hadera to supply 60% of Israel’s needs; contract for a \$4½ million expansion of the port facilities of Haifa. Israel’s exports to U.S. in 1950 were nearly double those of 1949; the rate of increase still continues. \$1 million in food parcels arrive in Israel each month. \$1 million has been earned by sale to Americans of Israel-made refrigerators to be delivered to friends in Israel.

* * *

AUSTRIA

The original “mouth of the beast.” The scene of the beginning of Hitler’s conquests. Still split between the occupying forces of Russia and the West—occupation costs swallow up ⅔ of the Marshall aid it has received. Still waiting vainly for the occupying powers to reach agreement on a peace treaty. For centuries the center of Europe’s power, it has not figured in world news much lately, but its split, borderline position may bring it again into prominence in the struggle for Europe.

* * *

ITALIAN PEACE TREATY

Italy, a member of the NATO alliance, is still restricted by its enforced peace treaty to have no fortifications, to develop no new modern weapons, no bombers, only 350 planes, only 200 tanks, no aircraft carriers, no submarines, etc. Like Germany and Japan, Italy—a former enemy destroyed at great cost—is now being built up as an ally. A plausible excuse for revising the now embarrassing Italian peace treaty without Russia’s permission is being hunted for. How futile are the ceaseless and misery-breeding conflicts of the potsherd of the earth!

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IRAN

The struggle over the oil drags on, helping no one but Russia. Britain has said it will hold the refineries at Abadan by force, if necessary, and has applied financial and economic pressure by currency restriction and embargo of shipments, forcing Iran onestep closer to Russia. Iran says it will get from Russia what Britain refuses. Trade talks with Russia began Sep. 22. Rumors about Russia are gradually entering the Iran picture. Iran (Persia) must be with Russia at the end (Eze. 38: 5). National feeling against Britain is intense, and the crisis grows sharper and sharper. The collapse of the govt. is both hoped for and feared—it may be the spark that sets the whole area aflame and brings Russia and Britain into open conflict.

A current magazine says: Washington is greatly alarmed over the Iranian developments which show signs of Iran capitulating to Russia under vast military pressure of a secretly-prepared air-borne army in the Caspian area.”

* * *

INDIA

Nehru's sister, the Indian ambassador to U.S., is reported to be planning a movement to oppose Nehru's policies of leaning toward Russia, and to bring India into closer co-operation with the West. This is interesting because we believe, as an aspect of Tarshish, it is with the West that India belongs in the final human struggle.

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ZIONIST CONFERENCE

The 1st Zionist Conference ever to be held in Palestine has just been concluded. It has revealed wide divergences of opinion. The Zionist aim is the “regathering of the exiles.” Prosperous and seemingly-secure American Jewry, like that of Germany not so long ago, resents being regarded as "exiles" and is not at all anxious to be "regathered." The garlic and leeks of modern Egypt are much more attractive. How and when will the "time of Jacob's trouble" affect them, as it has their brethren of the rest of the world? At present, however, they seem to be destined to the task of supplying the financial sinews of the regathering. In 4 months of effort, a ¼ billion dollars have been raised in U.S., of the 1½ billion aimed at within the next 3 years.

* * *

THE FESTIVAL OF BRITAIN

Many are grimly reminded of the public-diverting "festivals" of the dying Roman Empire. Britain's festival atmosphere is in sad contrast to her economic position. But Britain still has a great part to play in the closing scenes of the Gentile times. How clearly Bro. Thomas foresaw these things! Of the many today who would push him into the background, where is ONE who can give evidence of a fraction of his prophetic comprehension? We are moved to this thought by a recent (quite untrue) accusation by one who is not with us of "the new practice of issuing a magazine which consists almost fully of works by Bro. Thomas and Bro. Roberts." Such an exaggeration could only arise from a prejudice against these works.

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.—2719 Ninth St. S.W.—Sun. Sch. 9.30 a.m.; Memorial 10:30; Lecture 8 p.m.; Bible Class Wed. 8 p.m.

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

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.

Again it is our sorrowful duty to record the hand of death. On Sep. 15 our bro. Thomas Harvey fell asleep after a long period of illness, and now peacefully awaits the awakening call of the Lord.

On Sep. 8 our sis. Sylvia Styles was married to bro. Jack Clubb of the London (Ont.) ecclesia. They have made their home in London. On Sep. 15 our bro. Harry J. Birney and sis Margaret Livermore were united in marriage. We pray they all may be strengthened in the work of the Truth by their new relationship.

On Sep. 20 we were encouraged by the immersion of Robert Martin, 18, of Clinton, Mich. (60 miles from Detroit), who came in contact with the Truth over 2 years ago through the efforts of a brother living there. This step has created problems for our young brother, as Jesus said it sometimes would, and we pray he may be strengthened to hold fast and show forth a good example of godliness and patience

We have enjoyed the company of: bro. & sis. J. McConville (Buffalo); bro. & sis. C. Wheeler, sis. Warwick Sr., sis. Josephine Warwick, sis. Helen Boyle, sis. Dorothy & Rachel Whitehouse (Canton); bro. & sis. Clubb Sr., bro. J. Clubb, bro. & sis. W. Boyce, sis. Lorna Burt (London); bro. D. Crone, bro. R. Simpson, sis. Margaret Styles (Toronto); sis. Arlene Carney (Mansfield, O.). Bro. Wheeler gave us the word of exhortation.

We have also been happy to have sis. W. S. Thomas with us for a few weeks. Formerly of this ecclesia, bro. & sis. Thomas are now in the Sarasota (Fla.) ecclesia.

—bro. G. V. Growcott

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

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

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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 a.m.

We have welcomed to the table of the Lord: bro. & sis. C. Rodgers (Rochester). Bro. Rodgers ministered the word of exhortation to us. To clarify our Aug. News, sisters H. Phillips & J. Sommerville were among the visitors.

—bro. H. A. Sommerville

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

HOUSTON, Tex.—8008 Junius St. — S. S. 10 a.m.; Memorial 11; Public Lecture 1st and 3rd Friday of month 8 p.m.; Film on Palestine 2nd Friday 8 p.m.; Wednesday Eureka Cl. 8 p.m.

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LAMPARD, Sask., Canada.

We do what little we can here; it is a very small part. The world goes on its giddy way and does not heed God's warnings—just as it did in the days of Noah.

Sis. Sadler Sr. & sis. Sarah Sadler enjoyed a visit to the Richard eccl. for the July 1 Gathering. Bro. & sis. Fred Jones brought them home and spent a few days with us. While here, bro. Jones gave us the Word of exhortation, which we enjoyed very much.

Any passing this way will be very welcome as we are in isolation, and sis. Sadler is not able to get out much.

—bro. J. W. Sadler.

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

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

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

MIAMI, Florida—1331 N.W. 39th St. —Memorial 7 p.m.; Bible Class Wed. 7:30 p.m.

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

We have had the following visitors at the table of the Lord: bro. C. Webb (formerly of Pembroke, Ont., now Halifax, N. S.); bro. & sis. G. A. Gibson (Toronto); bro. Fred Johnson (California). Bro. Gibson gave us impressive words of exhortation from the examples set by Jesus, whose life of obedience to the Eternal Father's will we brought to remembrance in the memorials on the table. We are always pleased to see bre. & sis. of the one true Faith.

—bro. J. D. Baines.

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NEWARK, N. J.—509 High St.—S. S. 10 a.m.; Memorial 11 a.m.

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

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

PLYMOUTH, Eng.—O. F. Hall, 148 Union St.—Breaking Bread 11 a.m.; Lecture 6:30 p.m.; Bib. Class Thurs.

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

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

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RICHARD, Sask.—Breaking of Bread, 10 a.m.; Bible Class, 8 p.m. Wed.

We send our love and greetings to the bre. & sis. everywhere in Christ Jesus. Our annual gathering & outing for the bre. & sis. & S. S. scholars was held July 2 & 3, when we had a profitable and enjoyable time together. We were blessed in having 2 lovely days in which to enjoy God's goodness to us, for our spiritual and physical wellbeing.

These small blessings remind us of better things to come, when the meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel (Isa. 29:19). Bro. Woodford Readman spoke to us at the gathering.

On several occasions bro. & sis. Tyson & sis. Reta Tyson (Battleford) broke bread with us, lending encouragement to us by their presence and help. Also we are pleased to have sis. Bull (Victoria, B. C.) with us for the summer. We trust her stay with us will encourage her to remain faithful.

Sis. M. King, from Winchmore Hill eccl. in England, has made a welcome addition to our small meeting.

We are very pleased to have had the following to fellowship and visit us: bro. & sis. Punter, bro. & sis. Sadler Sr., sis. Sarah Sadler (Sask.); bro. A. Luard, bro. & sis. Fred Crawford, bro. & sis. Robert Crawford (Alberta); bro. & sis. Sydney Curry, bro. & sis. W. Jones & sis. Edith Jones (Toronto). Needless to say, we were very glad to meet and fellowship together.

—bro. Fred G. Jones.

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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.

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

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

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

FRATERNAL GATHERINGS

BOSTON, Mass..... Oct. 14

(Please tell us of any others)

Attendance

"Forsake not the assembling of yourselves together."

Of first importance is our presence at the meetings. Nothing will sap the life from a meeting or class so much as will poor attendance. The size of the meeting is not nearly so important as is the fact that all ARE there who CAN be. You may be staying at home without realizing that your absence is tending to drain the very life from the meeting. That is one of the reasons why the command was given,

"FORSAKE NOT the assembling of yourselves together."

Even a stranger is moved by the evidence of life, zeal, hope, strength, that pervades a well-attended meeting. Remember this—your PRESENCE—especially if you manifest a cheerful, godly, hospitable manner toward all you meet—will lift others up and encourage them. Your ABSENCE will tend to pull down, depress, and weaken the hands of your brethren and sisters.

While this is true of all your brethren and sisters, it is especially true of the effect it is likely to have on the brother who is due to speak. If he is a conscientious brother, he has labored diligently to prepare a worthwhile message. Your presence will strengthen his hands. It will encourage him to go forward. The whole body is enlivened. —A. S.

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