

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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The Berean Christadelphian

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Vol. 39, No. 12

December, 1951

EDITORIAL

“The Faith Once Delivered”

We greatly appreciate the help and encouragement of the many who have supported this magazine since the present editor took over the work in May, 1949. Viewed from a literary angle, imperfections will doubtless appear from time to time. But these are not serious. What is more important is to maintain a high standard in the things pertaining to the Kingdom of God and the Name of Jesus Christ.

The mark we have set before us as a target towards which our efforts are directed has been supplied in the writings of bre. John Thomas and Robert Roberts. We do this because we are firmly convinced that they have produced an exposition of the Scriptures of Truth that has not been surpassed by any writer. This is our position, and we refuse to be moved from it even though we have been severely criticized for adopting such a policy.

Strong objection has been taken (by some who are not with us) against the publication of articles by these brethren on the grounds that they are not suitable for the present generation of believers. One might as well contend that the New Testament Writings are not suitable either, or go so far as to say that the Bible, as a whole, is out of date, for these men were faithful expositors of the Word of God. Therefore if their works are not suitable for the present generation, there is something drastically wrong with contemporary believers. If that be so, then our policy is both sound and prudent.

One reader suggests that the object of a magazine should be to reflect the current thought of the members of the fellowship it represents. To a certain extent, that is true. If the magazine were one devoted to materialism, we would be inclined to follow that course. But in a periodical such as the Berean, which is dedicated to the service of the Truth, we are impelled, by the incentive it sets before us, to aim much higher.

"If I yet pleased men," said Paul, "I should not be the servant of Christ." In our endeavor to serve him, we are faced with a condition, in the household, that has existed since its inception—the tendency to fall away. Coeval with it is the prevailing disposition to broaden the way in order to make it more attractive for lovers of pleasure. To combat these things, the pages of the Berean will be used to sound forth warning of the dangers that beset us; to give counsel, or advice, to those who are mentally disturbed; to exhort one another to faithfulness, and to comfort those who are striving to walk in the narrow path of the Truth.

Objection to our policy has also been taken by one who suggests that we are living too much in the past; that the Truth is progressive and, therefore, we should bring the magazine up to date. But the Truth is not progressive. It is fixed and eternal. Our own feeling is that if there is any fault to be found, it could be better stated by saying that we are not living back far enough in the past. Our foundation is in the Bible, which is able to make us wise unto salvation through faith in Christ Jesus, and that is where it should remain. Paul expressed it well by saying,

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Christ." (Col. 2:6-8).

Those who are not satisfied with the great treasure presented to us in Elpis Israel and Eureka, but are always looking for improvements and some new thing, have failed to observe another warning of Paul's, when he said,

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:14).

Experience teaches us, if we are willing to be taught, that unless we hold fast to the course revealed by Divine wisdom, there is grave danger of losing those things that we have gained through our knowledge and obedience of the gospel. If we are so unwise as to walk on the bank of a polluted stream, and endeavor to see how close we can come without falling in, we can blame none but ourselves if the bank gives way, and we are engulfed in its murky maelstrom.

The path that leads to the Kingdom of God is not an easy one to follow. It requires an effort, for the way is narrow and fraught with many impediments. But the voice of wisdom can be heard above the clatter of the opposition. Listen for it, and incline your ear unto it, for—

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee." (Prov. 2:10-11).

The ear that can hear these things, will also hear the words of Jesus, "I will come again," and he will realize that the sufferings of this present time are not worthy of comparison with the glory to be revealed when God shall wipe away all tears from the eyes; and there shall be no more death.

—Editor.

1952 Subscriptions

We would appreciate getting these now, so as to plan for the coming year. We believe we shall be able to cover expenses at \$2.00 in U.S. and Canada, 10/- in Sterling countries (especially if the friends of the Berean will help increase its circulation a bit).

If possible, please send subscriptions direct to bro. G. Growcott, 15586 Normandy, Detroit 21, Mich., U.S.A., as he is looking after the mailing. If you cannot (because of currency restrictions), send to bro. Gibson. Failing this, send to bro. John L. Young, 214 South Norwood Hill, London S. E. 25, England.

Please send the money when ordering, as this saves considerable trouble, records and bookkeeping. As in the past, we shall be happy to send the Berean to any who desire it, regardless of whether they are able to pay for it or not. Do not hesitate to ask for it.

Tarshish—Past and Present

By brother John Thomas

(Continued from last month)

The saints must possess the power, glory and wealth of Britain. This is as inevitable as the shining of the sun. The only question is, will the rulers of Church and State who shall be taken captive to Jerusalem be put to death by the sword for their political, ecclesiastical and individual transgressions of the eternal principles of truth, justice and equity; or will their lives be spared and their punishment be restricted to confiscation of goods, chattels and effects, and degradation from office, dignity and power, to poverty and contempt?

Whatever the King orders in their case will be right, be it the "shame and contempt" of the Aion, or death itself. On the principle of "what measure ye mete it shall be measured to you again," the fate of Britain's rulers would be exceedingly undesirable. I would therefore advise them, in the words of Daniel to Nebuchadnezzar, saying—

"Let my counsel be acceptable to thee, O King, and break off thy sins by righteousness and thine iniquities by showing mercy to the poor, if peradventure it may be a healing of thine offence."

A government diligently laboring for the purification of its national institutions, a just and equal administration of the laws to rich and poor, the reward of virtue and integrity, the suppression and punishment of corruption in all departments of Church and State, the diffusion of useful knowledge, the well-being and happiness of the poor and needy, FRIENDSHIP TO ISRAEL, the lessening of the burdens of society and the general improvement of its own people and the world—SUCH a government, though necessarily falling short of the exigencies of the dominion, could not fail of commending itself to the gracious consideration of the King of Israel and "His Mighty Ones," the Saints.

We see this idea illustrated in the case of Nineveh, which repented at the preaching of Jonah. Nineveh, the capital of the Nimro-Assyrian dominion, was "an exceedingly great city," whose "wickedness had come up before Jehovah." He determined, therefore, to overthrow it, which He finally carried into effect, as it is at this day. But there were within its walls 120,000 persons "that could not discern between their right hand and their left, and much cattle."

Jehovah commiserated the helplessness of these and deemed it not unworthy of Himself to care even for the cattle He had made. The rulers were very wicked and the people very ignorant, and, as a consequence, very sinful as well. The rulers were worthy of death, but for the sake of the helpless and the cattle, God entertained thoughts of mercy towards the city, on condition of repentance. He, therefore, sent a proclamation to them by Jonah, saying,

"Yet forty days, and Nineveh shall be overthrown."

The message was believed, and the city consequently respited, for it is written,

"The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For the word came unto the King of Nineveh and he arose from his throne, and laid aside his robe, and covered himself with sackcloth and sat in ashes. And he caused it to be proclaimed and published through Nineveh, saying. Let neither man nor beast, herd nor flock, taste anything nor drink water, but let man and beast be covered with sackcloth and cry mightily unto God. Yea,

let them turn every one from his evil way and from his violence. Who can tell if God will turn and repent and turn away from His fierce anger, that we perish not?"

Thus, unlike Pharaoh, they believed the ambassador of God, and submitted themselves to His mercy. Had they turned a deaf ear to His message, they would have been overthrown in forty days, but,

"God saw their works, that they turned from their evil ways, and God repented of the evil that He had said He would do to them, and He did it not."

This portion of the Bible history is very suggestive to the rulers of the nations contemporary with the approaching manifestation of the King of the Jews in Zion. If Britain's rulers and people follow the example of the Ninevite Assyrians and humbly submit themselves to his high commands, he will doubtless in judgment remember mercy, and though, from the specialty of the crisis, the rulers and nobles, in Church and State, must give place to the Saints, their country may not be wasted, but be saved from the calamities written against the subjects of "the Beast and False Prophets and the kings of the (Roman) earth and their armies," who will follow the example of Pharaoh, and defy Jehovah, Israel and their kings. This leads me to affirm, fourthly,

That—subsequently to the overthrow of the Russo-Assyrian Gog and before the dethronement of the House of Brunswick, the abolition of the Established Church, the suppression of all ecclesiastical orders, State and Nonconformist, the imprisonment of the rulers and nobles, the dispersion of the two Houses of Parliament and the assumption of power and dominion over the populations of the British empire by the Saints—"Jesus of Nazareth, The King of the Jews," will send ambassadors from Jerusalem to the British Government and people, announcing his purpose with respect to them, and demanding their entire and unreserved submission to his authority and will.

This will be in conformity with the divine custom at the epoch of all past great retributive crises of the world—PROCLAMATIONS OF REPENTANCE, DIVINELY ATTESTED, PRECEDE THE JUDGMENTS OF GOD. Take the overthrow of the antediluvian world, the punishment of Egypt, the destruction of Jerusalem and the fall of Pagan Rome, for examples. Jehovah commissioned Noah to the first, Moses to the second, John, Jesus and his apostles to the third, and the apostles and their co-laborers to the fourth, for a witness to all the nations of the habitable.

And shall final destruction fall upon the myriads of Europe, Asia, Africa, America, and Australasia, "who cannot discern their right hand from their left, and the much cattle they contain," unpreceded by a proclamation warning them of the evil at hand, ready for the destruction of the refractory and contumacious? We answer. NO. Proclamation WILL be made by the first Angel Company to the dwellers upon earth, saying,

"Fear God, and give glory to Him, because the hour of His judgment has come" (Rev. 14:6).

Fair warning will be given that the time is come for Jehovah Elohim, The Holy One of Israel to show strength with His arm, to scatter the proud in the imaginations of their hearts, to put down the mighty from their thrones, to exalt them of low degree, to fill the hungry with good things, to send the rich empty away, and to help His servant Israel in remembrance of His mercy, as He spake to their fathers, to Abraham and his seed, FOR THE AION. (Luke 1:55).

THE END

The Prince-Priest of the Age to Come

By brother Robert Roberts

PART TWO

Now let us consider these "Propositions of Truth" in detail—

A. That the Kingdom of God in the age to come is the Kingdom of Israel restored.

The question put by the apostles to Christ before his ascension is enough to show that the Kingdom of God is the Kingdom of Israel restored:

"Lord, wilt thou at this time restore again the kingdom to Israel?"

If it needs confirmation, the confirmation is found in the promise of Christ to them:

"When the Son of Man shall sit on the throne of his glory, ye also shall sit on 12 thrones, judging the 12 tribes of Israel" (Matt. 19:28).

—and in Paul's description of the Gospel as "the hope of Israel," to which the 12 tribes looked forward (Acts 28:20; 26:7).

If the Kingdom of God be the Kingdom of Israel restored, and the saints are to inherit the Kingdom of God, must they not be the actual lords and possessors of that restored Kingdom of Israel? To suppose them in the position of the angels, directing affairs through mortals unseen, would not meet the case in many essential points which we shall glance at. The angels now regulate the affairs of the earth: could it be said that they "inherit the earth?" Nay

"The earth is given into the hands of the wicked" (Job 9:24).

It is to be taken OUT OF the hands of the wicked and transferred to the saints who inherit it IN THEIR STEAD (Matt. 5:5; Ps. 37:9-11), and ride in the high places thereof (Is. 58:14). The present kingdoms are the kingdoms of men, though supernaturally regulated by the angels. Could they be called the "kingdoms of the angels?" By no means. They are realms of darkness ruled by—

"The spirituals of wickedness in high places" (Eph. 6:12).

When "the kingdoms of this world shall become the Kingdoms of our Lord and of His Christ," it is because of the CHANGE in the possessors:

"The saints of the Most High shall TAKE the kingdom and POSSESS the kingdom" (Dan. 7:18).

God rules in the kingdoms of men NOW, indirectly, guiding all things to the accomplishment of His own purpose. Could we call them the "Kingdom of God" on that account? Nay, verily. Why are they to be called so in the age to come? Because of the CHANGE in the VISIBLE administration. Man has had his turn for 6,000 years. God Himself will judge the world in the next phase, "by that man whom He hath ordained," who will be assisted by those whom God is preparing for and by him. This is the testimony (Acts 17:31; 1 Cor. 6:2).

The kingdom of Israel was the Kingdom of God in a preliminary phase. It is so styled (2 Chron. 13 & 1 Chron. 17:14), because it was so in FACT, for in every element of its constitution it was a divine work by VISIBLE operation, from the rescue of the people from Egyptian bondage to the

last message of inspiration. It was removed because of the insubordination of Israel in many generations. As it is written,

"Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob, saith the Lord" (Amos 9:8).

God proposes the restoration of this overthrown kingdom—

"I will raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins and build it as in the days of old" (v. 11).

* * *

B. But that this restoration will take place under a NEW covenant, which sets aside the old, and involves a radically new constitution.

But though rebuilt "as in the days of old," the fallen house of David will not be built entirely upon the same plan. It will be a new and more glorious edifice in every way. There will be a change in the law, and a change in the administrators thereof, though certain elements in the old law and a certain ingredient in the old administration will be retained. This is the testimony:

"I will make a NEW covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt" (Jer. 31:31).

Jesus identifies himself and his work with this new covenant, in saying at the breaking of bread,

"This is the new covenant in my blood shed for you" (Luke 22:20).

Paul places Jesus right in the kernel of it in saying:

"He is the mediator of a better covenant which was established on better promises. For if that first covenant had been faultless, then should no place have been sought for the second. But finding fault with them, he saith, Behold the days come, saith the Lord that I will make a NEW covenant, etc." (Heb. 8:8).

* * *

C. That the leading feature of this new constitution will be a new priesthood in which Christ takes the place of Moses, and the brethren of Christ the place of the Levitical priests—with such exceptions as regards the menial features of the service as the Ezekiel vision provides for—introducing a mortal element in the lower grade corresponding with the mortal element of the Kingdom of God in the mortal populations of the earth.

The setting aside of the old covenant for this new covenant, involves the introduction of a new priesthood. This is Paul's argument in Heb. 7:15,

"After the similitude of Melchizedek, there ariseth another priest who is made, not after the law of a carnal commandment, but after the power of an endless life . . . There is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof . . . The priesthood being changed, there is made of necessity a change also in the law."

Christ is the high priest of the new covenant, as Aaron was of the old. His office is first employed in the development of "his own house," "whose house are we if we hold fast, etc." (Heb.

3:6). When they are developed, they are changed to his glorious state and incorporated in his priesthood as the sons of Aaron were under the law of Moses. They become "kings and priests unto God," in which capacity they are to "reign on the earth" (Rev. 5:10). They are a royal priesthood now in a preliminary sense, offering the incense of praise and the sacrifices of a spiritual service (1 Pet. 2:9): but their "manifestation" as kings and priests unto God (Rom. 8:19; Rev. 1:6) is reserved for the day of power and glory when they shall, with Christ, "judge the world" (1 Cor. 6:2) and "reign with him" (2 Tim. 2:12). God himself says to them:

"Ye shall be named the priests of the Lord, and men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves" (Is. 41:6).

This language is not addressed to Israel after the flesh except insofar as they form the outer fringe of the true Israel "to whom the promises are made." The words are addressed to the true Israel who, in all their generations, wait for the consolation of Israel, and arise from death at the Lord's coming to see and share it (Is. 46:10-13; Mal. 3:16-18). This must be evident from the introductory verses. "The Spirit of the Lord is upon me" (that is, Christ, as Jesus declared in the Nazareth synagogue—Luke 4:18-21)—

". . . because he hath anointed me to . . . comfort all that mourn . . . to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Jesus settled the application of these promises in his words to the disciples:

"Blessed are ye that mourn, for ye shall be comforted. Blessed are ye that weep now, for ye shall laugh" (Matt. 5:4; Luke 6:21).

It is of the saints at the resurrection, therefore, of whom it is written:

"Ye shall be named priests of the Lord, and men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

Why are they to be "NAMED priests," and "CALLED ministers?" Because they are to BE so (Rev. 20:6) —

"Priests of God and of Christ, and shall reign with him a 1000 years."

Here then is an immortal order of priests having to do with men. As it is added (Isa. 61:9)—

"Their seed (that is, their sort, their kind, even the seed of Abraham which they are—Gal. 3:29), shall be known among the Gentiles, and their offspring among the people. All that see them shall acknowledge them, that they are THE SEED WHICH THE LORD HATH BLESSED."

But as Aaron and his sons had the tribe of Levi placed at their disposal for the service of the tabernacle (Num. 8:19), so the mortal Levitical order is placed at the disposal of Melchizedek, king-priest of the new constitution and his sons (for the BRETHREN of Christ are also considered as his CHILDREN—"I and the CHILDREN which God hath given me"). This is a feature made visible in "the ordinances of the house," shown to Ezekiel in vision.

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

Buried Talents

"But unto EVERY ONE OF US is given grace according to the measure of the gift of Christ."

Unto EVERY ONE—not just to the speaking brethren—nor just the arranging brethren—but unto EVERY ONE of us. And we are each responsible to make use of our gifts. We are all required to be "workers together with God." Remember the talents. The Lord gave AT LEAST ONE to EVERY servant—and he expected action—development—increase. He wanted every one a builder—none to be idle. Have you paused to consider that it was the servant to whom he gave ONE talent that failed? Was he excused because he had only ONE talent? He saw his fellow servants working. He knew what his Lord expected. But he had only one talent—so he buried it. "Unto every one of us is given . . ." What are we DOING about it? What are WE contributing to the building of our ecclesia? —A. S.

EXHORTATION

Character Building

From Heb. 4:12 we learn that "The Word of God is quick and powerful" or (as in the Diaglott), "living and energetic, and more cutting than any two-edged sword, cutting through even to separation of life and breath." Thus we learn that God's Word is not a "dead letter," like other books we might read, but a LIVING, POWERFUL FORCE to mold character and strengthen us to perform what God desires us to do.

The weakness of our frail flesh nature, and the necessity of constant contact with this powerful living force, is illustrated by David in Psa. 119:28—

"My soul melteth for heaviness: strengthen me according to Thy Word."

This strengthening of character by the renewing of the mind in spiritual thoughts is not a momentary flash, but is the work of years, as bro. Roberts said of the influencing of the mind by daily reading:

"It takes a life-time for its scope, and untiring diligence for its accomplishment."

And another brother has said of this work of bro. Roberts in compiling our "Bible Companion"—

"It is a living tribute to the energy and foresight of bro. Roberts. May we all show the same unselfish devotion to duty, the same loving forbearance to others, and the same unswerving adherence to the principles of the Truth."

The oft-quoted verse in Psalm 119:05—

"Thy Word is a lamp unto my feet, and a light unto my path."

—is not in any sense just a mere complimentary phrase to extol God's Word because He is Lord of the universe, but it is an ACTUAL description of the effect produced by God's Word when it is used as a guide to open the mind to reception of an understanding of where our path of life and righteousness lies.

Certainly His Word should be praised and extolled, yet we should not forget the need of its being constantly USED as "a lamp and a light," lest we follow other supposedly "leading lights" into the prevailing darkness. Truly it has been said that—

"The extent to which the Bible is used as a guide is a criterion by which we may judge growth of spiritual-mindedness."

Those who listened to the Prophets, and those who accepted the teaching of Jesus and his Apostles, are our examples, and we follow them when we read and meditate on the same messages, which are now—in God's wisdom and mercy—available in printed form for all who "hunger and thirst after righteousness."

How beautifully God's Word enlightened David, molding and ennobling him so that his otherwise imperfect character shines forth as an example of the effect of this living, powerful force!

We often come in contact with apparently sincere men and women who assert they are "saved"; whereas we know their character has not been molded, shaped and perfected by trials, for at best they are only STARTING to obey God if they accept certain truths.

We believe, and are SURE, we have accepted the true Gospel of the Kingdom, yet we realize we are—at baptism into Christ— only embarking on our journey through the wilderness of trial and temptations. We all HOPE that, like Paul, we may finally have the right to say—

"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day" (2 Tim. 4:7-8).

Jesus himself, these people should remember, was—right after his baptism—subjected to severe trial and temptation. And his trials were continued until—at the close of his marvellous life of obedience, after the mockery and humiliation he endured at the hands of evil men, after his humble declaration to the Father, "Not as I will, but as Thou wilt"—he at length said: "It is finished." How then could WE declare we are "saved" before we have been perfected through trial? Does not Jesus himself plainly say—

"He that endureth to the end shall be saved"?

In the trials of Jesus we note the adversary who tempted him could quote Scripture, and we often find this is our own experience with adversaries whom we resist, but the TRUE way to use Scripture is exhibited by Jesus—as a guide and deterrent from the paths of sin.

A great stress is put today on so-called "higher education," and it is comparatively easy to acquire this "wisdom of the world." However, the true wisdom so vitally necessary in avoiding the "broad road to destruction" is lightly esteemed, and the reading and study of God's Word is considered necessary only when it involves settling some disputed point, and then it is often taken away from its context, so that a wrong conclusion is arrived at.

TOO MANY FLESH-PLEASING ATTRACTIONS

But the proper use of Scripture is continual SELF-enlightenment and development. How many families assemble around the fireside in the evening to hear the Scriptures read in these days? Few indeed. There are far too many other, lighter, flesh-pleasing attractions.

David prayed that the "meditation of his heart" might be acceptable (Psa. 19:14). Do we realize that we meditate over the impressions made from without upon our minds, whatever they may be, and if these impressions are of a foolish, worldly nature, it means that our minds and characters are surely (though perhaps imperceptibly to us) being molded like those we meet in the evil world, instead of being patterned after the likeness of him who is the "Way of Life"? Let us be as careful against putting corruption and poison into our minds as we are apt to be against putting it into our bodies.

If we occasionally meet brethren and sisters who seem to possess a "naturally" kind and loving disposition, let us remember that (if it is sincere) it is not merely a hereditary tendency, nor are these attributes acquired by chance, but by slow, patient adjusting to the patterns of good works exhibited in the Holy Oracles, and they demonstrate the wisdom and value of choosing the meditation of God's commandments when trials have to be endured.

We are told not to be deceived, for "Whatsoever a man soweth, that shall be also reap." There is no chance, or accident, or mystery about the development of a good character and a good record before God. This is another thing we should call to mind when we are inclined to deviate somewhat from the true path of life. We must stay faithfully on the right path to reach the right destination.

We need to be reminded continually of these simple truths, for the flesh is a constant, powerful, downward force. That is why we "exhort one another daily" as commanded, to strengthen each other's character. Such exhortations are necessarily to some extent repetitious and therefore may become less interesting to young minds than other types of discourses, but all are necessary if we are to have character built into our individuality. Let us always bear in mind its need and PURPOSE when we are listening to the word of exhortation.

The effect of worldly amusements and entertainments INVARIABLY reflects in our mental and moral impressions on others, but the more important fact is that it can be immediately discerned by "Him who walketh in the midst of the candlesticks (ecclesiast)"— Rev. 1:13.

The advice that Jesus gave to the Jews of his time is important today—"Search the Scriptures." If Paul wrote to Timothy (2 Tim. 3:15) that the Scriptures were "able to make him wise unto salvation," and commending him that he had known them from childhood, can we over-estimate the importance of reading (and MEDITATING upon) them daily?

People admire "refinement" and "culture" in the upper strata of society, especially when found in those possessing wealth and education. Yet the TRUE refinement and culture are being built into the characters of those who humbly follow the course which is prescribed by the Great Teacher. And the great superiority of this culture lies in the fact that it not only educates and ennobles, but it also confers on all who follow it faithfully a title to something far more valuable and enduring than all that man's wisdom can attain unto—even a glorious inheritance of the Kingdom when the Great Leader, Teacher and Judge comes.

Remember the beautiful thought in Hymn 77: "Those characters (the engravings on his heart) shall firm remain our everlasting trust, when gems and monuments and crowns have crumbled into dust."

There are some who believe that innate goodness dwells within us, and that if we allow it free development it will ultimately find expression in our lives. But if this were true why then did Paul speak of "fighting to keep his body under and bring it into subjection" (1 Cor. 9:26-27)? And why did Jeremiah, speaking by the Holy Spirit, say—

"The heart is deceitful above all things, and desperately wicked"

Is it not because of the indwelling principle of evil which induces us to obey the flesh rather than God's commands? Studying carefully Rom. 7:17-23 (where Paul speaks of the "law of sin within his members" that inclined him toward evil), we cannot deny that this innate principle leading to sin is within every one of us.

Hence there MUST be continual warfare in order that the "New Man," or mind of the Spirit, may conquer the "Old Man," or mind of the flesh, for—

"The flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. 5:17).

For the reason why this condition exists we look back to Eden's Garden, and find how sin entered and the once "very good" nature was consequently cursed.

The natural character CAN be changed by a constant attention to the way of obedience and life, and the promise of a change of nature, even a change to immortality, is for the obedient (1 Cor. 15:46-58). Think often upon this, brethren and sisters, this glorious change for those found—

"ALWAYS ABOUNDING in the work of the Lord."

—H. A. S.

Resurrectional Responsibility

PART EIGHT

7. Whenever we seek for a scriptural definition of who shall come forth to the resurrection of condemnation, we find such terms as: the unjust, those that have done evil, the wicked, the disobedient, those who reject, deny, refuse to listen, those who do not obey the Truth, those who obey not the gospel, those who believe not when the gospel is preached to them.

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

Is not this a very significant fact? Couple this with the principle established in No. 1—that whenever we seek a SCRIPTURAL definition of the ground of responsibility it is always knowledge, light, opportunity. And No. 4—whenever we seek a SCRIPTURAL definition of who will NOT be raised, it is invariably the ignorant, without knowledge, without understanding.

Surely this must cause those to stop and wonder who contend for baptism and obedience as the ground of resurrectional responsibility!

* * *

8. The Scriptures often speak with only the approved in mind.

This is so obvious all through 1 Cor. 15. This chapter completely ignores both the judgment-seat and the rejected class. We will come back to this chapter under the next heading, but consider this—

"The Lord shall descend from heaven . . . and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thes. 4:16-17).

Where are the rejected? Not a word about them. The "dead IN CHRIST" here are the FAITHFUL AND APPROVED—they are to be ever with the Lord. But this very passage (v. 14) is quoted to attempt to prove that only those technically "in Christ" will be raised. A supporter of this belief writes to us—

"Those that sleep in Jesus will God bring with him (and no others.)"

Is it not obvious how groundless it is to reason from this in this way? If it proves that UNbaptized rejectors will not be raised, it also proves that BAPTIZED unfaithful will not be raised

either! For the only ones spoken of as being raised are those who will "ever be with the Lord." The fact is that the rejected (baptized or not) are left out of the picture entirely. (This will be even more forcibly apparent when we go back to 1 Cor. 15.) The objector continues—

"Gather my saints together, those who have made a covenant with me by sacrifice (no others mentioned)."

Now the fact that no others are mentioned is a very weak and inferential argument at best. How much more so when it is infinitely established (as 1 Cor. 15 & 1 Thes. 4:17) that in speaking of the resurrection the Scriptures sometimes completely ignore all but the approved. How then can anyone possibly see any weight in the fact that Psa. 50:5 only refers to the covenanted holy ones?

When Jesus shall send his angels to gather his ELECT from the four winds (Matt. 24:31), would any argue from this that the unfaithful (baptized) will not be gathered too—just because they are not mentioned? Bearing this in mind, let us go to—

* * *

9. The Scriptures often speak of the resurrection in the sense of the COMPLETE process including GLORIFICATION, and with only the approved in mind.

There is no better example of this than 1 Cor. 15 itself, and this is fatal to the argument that is pyramided on 1 Cor. 15:22. Consider v. 42 forward—

"So also is the RESURRECTION of the dead. It is sown in corruption, it is raised in INCORRUPTION."

Does this prove immortal immergence? No. Does it prove the unfaithful will be raised incorruptible? No. Is Paul just referring to the coming out of the ground? No. Are any but the APPROVED "raised in incorruption"? No.

Then it is perfectly clear, is it not, that (1) he only has the faithful in mind and (2) he is referring to the whole resurrection-judgment-glorification process. Consider vs. 43-4,

"Raised in GLORY . . . raised in POWER . . . raised a SPIRITUAL BODY."

Are the unfaithful raised in glory, power, spiritual bodies? No. He clearly is speaking only of the approved. He completely ignores any others. And again, v. 51,

"We shall all be changed."

Are the unfaithful among the all? No. Therefore it is quite clear that Paul in this chapter (as in 1 Thes. 4:14-17) is only thinking of the true, faithful brethren of Christ who will be glorified with him. Now look at v. 22,

"As in Adam all die, even so in Christ shall all be made alive."

Who are the "in Christ" he is thinking of, and what does he mean by being "made alive"? The whole context of the chapter puts that beyond question, even if it were not obvious in these very verses themselves. He is speaking, as in all the rest of his references to the resurrection in this chapter, about the FAITHFUL, those who have heeded the injunction to "abide IN ME"; and he is speaking, as in the rest of the chapter, about the "resurrection of life"—the being raised a spiritual body. What else can the very next verse possibly mean?—

"But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming."

Is he referring to the unfaithful—the rejected? No. They have no relation to Christ as firstfruits. The parallel is: Christ—the firstfruits: they that are Christ's—the later harvest.

This verse, which is the backbone and mainstay of the Advocate viewpoint on resurrectional responsibility, is taken to mean that only those who are "in Christ" will be "made alive." ABSOLUTELY TRUE. Eternal life is only in Christ. There is no life outside him. But—when this is interpreted to mean that only the baptized will come out of the grave, the entire point and beauty of the verse and trend of the whole chapter is missed.

It is such a strained and restricted interpretation. So out of harmony with the glorious scope of the chapter! What a poor, puny, meaningless little "making alive" this is! And what a cold, mechanical "in Christ"! You are "legally" "in Christ" (though you have failed to "abide in him"), so you are entitled to the privilege of being "made alive" in order to be judged and punished!

Can you not see the full, rich meaning of being "made alive" "in Christ" that the Apostle describes in vs. 42-57? That is what he is talking about. Compare v. 22 with vs. 47-49. In Adam—DEATH: in Christ—LIFE. Adam brought death to the race: Christ brought life to the race. That is the meaning of v. 22.

As we have seen, the resurrection Paul is speaking of throughout this chapter is the "resurrection OF LIFE" (John 5:29). When he says (Phil. 3:8-11),

"I count all things hut loss . . . if by any means I might attain unto the resurrection of the dead."

—does he just mean the coming out of the ground as it applies to faithful and unfaithful alike? Of course not. He KNEW he would "attain" to THAT—there was no question.

He is speaking of the "resurrection of life"—the "raising incorruptible"—the being "made alive in Christ." He says, v. 9,

"That I might be found IN HIM."

Was there any doubt about his being found "in Christ"? Was he not baptized? Had he not "put on Christ"? Yes, indeed. BUT— there is FAR MORE to being "IN Christ" than just a mechanical condition, applying to faithful and unfaithful alike. This leads to No. 10.

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

Night Unto Night

"My sleep departed from mine eyes"—Gen. 31:40.

In Dan. 6 we read of a king who passed a sleepless night, and not only did he not sleep, but he touched no food, neither was music played to him, nor did his dancing women appear before him. Was there any cause for his sleeplessness? To get an answer to this question we have to go back to the beginning of the chapter.

There we learn that Darius the Mede, having conquered Babylon, set 120 princes over the kingdom and over them 3 presidents, Daniel being the first. The temperate habits and fidelity to his religious principles which led Daniel when young to purpose in his heart that he would not defile himself with the portion of the king's meat nor with the wine which he drank, had been maintained

during a long life, until the dynasty under which he was taken captive had passed away, and Darius the Mede reigned instead of Belshazzar the grandson of King Nebuchadnezzar whom he first served.

Daniel was a favorite with the king because of his sterling qualities and the king had it in his mind to set him over the whole realm.

This caused jealousy among the presidents and princes, and they sought an opportunity to bring about his downfall. Although they watched him narrowly, they could find no such opportunity except through his religion. The great men of the realm, envying him his elevation and hating his integrity, were constrained when plotting his destruction, to acknowledge,

"We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

His enemies had either seen him at his devotions or heard of his prayer and supplication with fasting and sackcloth and ashes. They probably knew nothing of Daniel's reasons, but saw in the practice their wished-for opportunity. They therefore attacked him through his religious convictions. With villainous craft they proceeded to lay a snare for him. The presidents and princes came tumultuously to the king. Darius was persuaded, and thoughtlessly consented, to issue a decree that—

"Whosoever shall ask a petition of any god or man for 30 days, save of thee, O king, he shall be cast into the den of lions."

How Daniel's enemies must have chuckled at the success of their scheme! They knew well enough that Daniel would not obey the decree. They knew he would not sacrifice his principles to save his life. Although he knew the unalterableness of the law, and the terrible penalty attached to its infraction, yet he pursued as formerly his path of duty. He did not flinch or falter for an instant.

"Now when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

He did not open his windows on purpose, that would have been ostentation, but neither did he take the trouble to close them, for that would have been cowardice. And of course his enemies were there to watch him, and having satisfied themselves that he had broken the law, hasten to the king to demand the penalty.

The king, displeased with himself for his rash act, set his heart on delivering his faithful and honored servant, laboring to that end "until the going down of the sun." He failed, because—despot as he was—he was as much bound by his own laws as the lowest of his subjects; and Daniel's enemies—aware of his desires—did not fail to remind him that according to the law of the Medes and Persians a decree or edict which the king had established could not be changed.

So to the great grief of the monarch, into the lion's den the aged saint was cast and a stone was brought and laid on the den's mouth, which the king sealed with his signet and his nobles also sealed with their signet "that the purpose might not be changed concerning Daniel." Inscriptions have been discovered recording the fact that casting criminals alive to lions was a punishment inflicted by the kings of Assyria.

The reason for the double sealing seems to be that neither the king nor his nobles should rescue Daniel, one seal being a check upon the other, the purpose being that the decree should have full force (not be changed).

Can we wonder that the king passed a sleepless night and refused refreshment to both body and mind? Shame and sorrow caused him to be in such a distracted state that he would allow nothing

that would divert his thoughts from the prisoner, and he could hardly wait for dawn to break, so great was his anxiety to ascertain Daniel's fate.

"The king rose very early in the morning and went in haste to the lion's den."

The word used means literally "in the dawning"—in the glimmer of the morning. After a sleepless night as soon as the first streaks of dawn appeared in the sky, the king hurried, full of agitation, to the den.

What of Daniel? What happened to him after he was thrown into the lions den and the stone sealed? If it had been possible for us to have seen, we should probably have seen a sight which would have amazed us—the lions lying at his feet like big cats, not offering the slightest hurt, and probably purring in response to his gentle touch.

At any rate, Daniel spent a far more peaceful night among the lions than the king did in his palace; and he was, also, a far more happy man than his would-be murderers. His conscience was at rest, and he was enjoying the approval and protection of the God in Whose service he did not falter.

So the king came to the mouth of the den and cried to Daniel in a "lamentable voice." He clearly did not expect a reply, so expressed his sorrow in his voice. The words he used when Daniel was committed to the lions—"Thy God, He will deliver thee," may have been no more than a hopeless wish. Reaching the den, he cried—

"O Daniel, servant of the living God, is thy God Whom thou servest continually able to deliver thee from the lions?"

Surely he would not have labored so desperately to the going down of the sun, and have spent such a miserable night, if he had been confidently persuaded that God would deliver Daniel. But, contrary to his expectation and to his great surprise and joy, the voice of Daniel answered him.

It is not arrogant, not accusing, but still full of deference—"O king, live forever." Daniel's voice assures the king of his safety, and as enough had been done to maintain the royal decree, Daniel was taken up out of the den and no manner of hurt was found on him because he believed in God.

We need not attempt to explain the process by which Daniel had been preserved. Daniel, who should best be able to explain it, attributes it to the fact that, because he was found innocent before God and had committed no crime against the king, his God had sent a messenger who had shut the lions' mouths.

Paul (in his letter to the Hebrews at ch. 11, where he treats of Faith) gives as an example of the results achieved by Faith and it "stopped the mouths of lions." Their mouths were stopped without the exercise of any physical force; they were not overpowered by any human arm. They were alive and hungry, they retained their strength and ferocity, but Faith shut their mouths and they crouched at Daniel's feet.

The heart that was brave enough to disregard the mandate of the king and the malignity of his courtiers and—in spite of the royal decree and its terrible penalty—prayed at the open window with his face toward Jerusalem, would not fear what dumb brutes could do.

The man that has set his face towards God, and has learned to estimate the pomp of royalty at its true value, and to disregard the antipathy of those who surround the throne, will not quail even in the presence of hungry lions.

We learn from the statements of Paul and Daniel combined, that faith brought into exercise that omnipotence by which the lions were subdued.

Then we have the retribution on Daniel's enemies. By the command of the king, the men who accused Daniel were cast into the lion's den, and not only they but their wives and children. A vastly different fate awaited them; before they even reached the bottom of the den the lions seized them and killed them with all the savagery connected with wild animals.

Faith did it all. Faith was the basis of that character which towers above us in such a grand manner. Faith nerved his courage when the hour of trial came, and faith brought into exercise that divine power which closed the lions' mouths. The lesson is—had we only a little of Daniel's faith, we should rise into nobler types of men and women.

Many are offended that the retribution on Daniel's enemies should be extended to include their wives and children, but this action is not confined to heathen monarchs. In Num. 16 we have the record of the great rebellion by Korah, Dathan and Abiram, in which the punishment inflicted was the opening of the earth and the swallowing up alive of the entire households of Dathan and Abiram. Nobody has the slightest ground for questioning the justice of this action.

Daniel gives as a reason for his deliverance, "Forasmuch as before Him (God), innocency was found in me." But innocency before God is as far removed as the poles in the case of the so-called "innocent women and children" who are not only careless of His requirements, but wilfully reject Him. There is only one class of men and women who, like Daniel, are innocent before God—those who fear Him and keep His commandments.

Now we come to the exhortation. Do we believe that God's angels are around us to protect us? These things are written for our learning, comfort, instruction and, if necessary, reproof. The work of the angels is unseen but very real. These beings are defined by Paul in his letter to the Hebrews as—

"Ministering spirits sent forth to minister to those who shall be heirs of salvation."

We by belief in the good news of the kingdom, obedience in baptism and a patient continuance in well-doing, become heirs of salvation, and according to Paul, become the objects of angelic care and ministration.

If such a statement had not been found in the Scriptures, who would have imagined that such exalted beings would be deputed to such service? Yet this is the case! The Psalmist also records the same truth—

"The angel of the Lord encampeth around about them that fear Him and delivereth them."

Angelic ministrations are truly unseen but nevertheless very real. What a wonderful and comforting thought!
—H. F. W.

It is better to die a heathen than to understand the gospel, and not obey it. "The ground of condemnation is that light," or knowledge, "has come into the world; but men love darkness," or ignorance, "rather than light because their deeds are evil."—Bro. Thomas, "Herald," August, 1858.

Salvation Conditional

Upon Obedient "Endurance to the End"

"Saved Already" Not a Scriptural Doctrine

SUMMARY OF THE PRINCIPAL PASSAGES ON THIS POINT

"He that ENDURETH TO THE END shall be saved" (Matt. 10:22).

"He that shall ENDURE UNTO THE END, the same shall be saved" (Matt. 24:13).

"He that shall ENDURE UNTO THE END, the same shall be saved" (Mark 13:13).

"He that overcometh and KEEPETH MY WORKS UNTO THE END," to him will I give power over the nations . . . and I will give him the morning star" (Rev. 2:26-28).

"Be thou faithful UNTO DEATH and I will give thee a crown of life" (Rev. 2:10).

"God will render to every man according to his deeds: to them who by PATIENT CONTINUANCE in well-doing seek for glory and honor and immortality—eternal life" (Rom.2:6-7).

"Be not deceived: God is not mocked: for whatever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us NOT BE WEARY IN WELL-DOING, for in due season we shall reap, IF we faint not" (Gal. 6:7-9).

"The Gospel . . . by which ye are saved, IF ye keep in memory (RV: hold fast) what I preached unto you" (1 Cor. 15:1-2).

"Christ . . . whose house are we, IF we hold fast . . . FIRM UNTO THE END" (Heb. 3:6).

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, IF we hold the beginning of our confidence STEDFAST UNTO THE END" (Heb. 3: 12-14).

"Brethren, give DILIGENCE to make your calling and ELECTION SURE: for IF ye do these things ye shall never fail" (2 Pet. 1:10).

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, WORK OUT YOUR OWN SALVATION with fear and trembling" (Phil. 2:12).

"You . . . now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight: IF ye CONTINUE in the faith grounded and settled, and BE NOT MOVED AWAY from the hope of the Gospel" (Col. 1:21-23).

"Jesus said, No man, having put his hand to the plow, and LOOKING BACK, is fit for the kingdom of God" (Luke 9:62).

"For it is IMPOSSIBLE for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted of the good word of God and the powers of the world to come, IF THEY SHALL FALL AWAY, to renew them again unto repentance" (Heb. 6:4-6).

"I (Paul) keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should BE A CASTAWAY" (1 Cor. 9:27).

"IF by any means I (Paul) MAY attain unto the resurrection of the dead. NOT THAT I HAVE ALREADY OBTAINED, or am already made perfect: but I press on, IF so be that I MAY lay hold on that for which I also was laid on by Christ Jesus. I count NOT myself YET to have laid hold: but one

thing I do, I press on TOWARD THE GOAL· unto the prize of the high calling of God in Christ Jesus" (Phil. 3:11-14, RV).

"If ye (baptized believers—see 1:7, 6:2-3) live after the flesh, ye shall die: but IF ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom: 8:13).

"They returned again to Lystra . . . confirming the souls of the disciples and exhorting them to CONTINUE in the faith" (Acts 14:21-22).

"If some of the branches be broken off, and thou, being a wild olive tree, wert grafted in (baptized believers) . . . be not high-minded, but fear: for if God spared not the natural branches, TAKE HEED lest He also SPARE NOT THEE. Behold therefore the goodness and severity of God: on them that fell, severity; but towards thee, goodness, IF thou CONTINUE in His goodness, otherwise THOU ALSO SHALT BE CUT OFF" (Rom. 11:17-22).

"I am the true vine, and my Father is the Husbandman. Every branch IN ME that beareth not fruit He TAKETH AWAY . . . Abide in me . . . IF a man abide not in me, he is CAST FORTH as a branch. IF ye abide in me, ye shall ask what ye will and it shall be done . . . Continue ye in my love. IF ye keep my commandments, ye shall abide in my love" (John 15; 1-10).

"I know thy works, and thy labor, and thy patience . . . Nevertheless I have somewhat against because thou hast LEFT thy first love. Remember therefore from whence THOU ART FALLEN, and repent and do the first works, or else I will come unto thee quickly, and will REMOVE THY CANDLESTICK OUT OF HIS PLACE, except thou repent" (Rev. 2:1-5).

"Ye therefore, beloved, seeing ye know these things before, BEWARE lest ye also, being led away with the error of the wicked, FALL from your own stedfastness" (2 Pet. 3:17).

"For IF after they HAVE ESCAPED the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are AGAIN ENTANGLED therein, the latter end is WORSE WITH THEM THAN THE BEGINNING. For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them." (2 Pet. 2:20-21).

"Behold, I come as a thief. Blessed is he that watcheth, and KEEPETH his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

"Thou hast a FEW names even in Sardis which have NOT DEFILED their garments; and THEY shall walk with me in white, for they are worthy" (Rev. 3-4).

"Let us hold fast the profession of our faith without wavering . . . For if we sin wilfully after that we have received the knowledge of the Truth, there remaineth NO MORE SACRIFICE FOR SINS, but a certain fearful looking-for of judgment and fiery indignation" (Heb. 10:23-27).

"God is not unrighteous to forget your work and labor of love . . . and we desire that every one of you do show the same diligence to the full assurance of hope UNTO THE END: that ye be not slothful, but followers of them who through faith and PATIENCE inherit the promises" (Heb. 6:10-12).

"Then we ought to give the more earnest heed to the things which we have heard, LEST at any time we should LET THEM SLIP . . . How shall we escape IF WE NEGLECT so great salvation?" (Heb. 2: 1-3).

"Follow peace with all men, and holiness, without which no man shall see the Lord, looking diligently LEST ANY MAN FAIL of (margin: FALL FROM) THE GRACE OF GOD, lest any root of

bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterwards, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he SOUGHT IT CAREFULLY WITH TEARS" (Heb. 12:14-17).

"Our fathers were all baptised unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink . . . but with many of them God was not well-pleased: for they were overthrown in the wilderness . . . These things were written for our admonition . . . Wherefore let him that thinketh he standeth, TAKE HEED LEST HE FALL" (1 Cor. 10:1-12).

"Notwithstanding she shall be saved in childbearing (RV margin: 'by the birth of the child'—see Gen. 3:15; Gal. 4:4), IF they CONTINUE in faith and charity and holiness with sobriety" (1 Tim. 2:15)

"When the righteous turneth away from his righteousness, and committeth iniquity, shall he live? ALL HIS RIGHTEOUSNESS THAT HE HATH DONE SHALL NOT BE MENTIONED: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Eze. 18:24).

"A sower went out to sow. Some fell upon a rock, and as soon as it was sprung up, it WITHERED AWAY; some fell among thorns, and the thorns sprang up with it and CHOKED IT; others fell on good ground, and bare fruit. They on the rock are they which, when they hear, receive the word with joy; and these have no root, which FOR A WHILE BELIEVE, and in time of temptation FALL AWAY. And that which fell among thorns are they which, when they have heard, go forth and are choked with cares and riches and pleasures of this life, and BRING NO FRUIT to perfection; But that on the good ground are they which in an honest and good heart,, having heard the word, KEEP IT, and bring forth fruit with patience" (Luke 8:5-15).

"Stand fast therefore in the liberty wherewith Christ hath made us free, and BE NOT ENTANGLED again with the yoke of bondage. Behold, I Paul say unto you that if ye be circumcised CHRIST SHALL PROFIT YOU NOTHING . . . Christ is BECOME OF NO EFFECT unto you, whosoever of you are justified by the law; YE ARE FALLEN FROM GRACE" (Gal. 5:1-4).

"IF that which ye have heard from the beginning shall REMAIN in you, ye also shall continue in the Son and in the Father . . . And now, little children, ABIDE IN HIM that, when he shall appear, we may have confidence, and NOT BE ASHAMED before him at his coming" (1 John 2:24-28).

"If they escaped not who refused him that spake on earth, much more shall we not escape, IF WE TURN AWAY from Him that speaketh from heaven . . . Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire" (Heb. 12:25-29).

"Ye are the salt of the earth: but if the salt have LOST HIS SAVOR, wherewith shall it be salted? It is henceforth good for nothing but to be CAST OUT" (Matt. 5:13).

"For now we live, IF ye STAND FAST in the Lord" (1 Thes. 2:8).

"Having faith and a good conscience, which some having PUT AWAY concerning faith have MADE SHIPWRECK" (1 Tim. 1:19).

"Of your OWN SELVES (baptised believers) shall men arise speaking perverse things to DRAW AWAY disciples" (Acts 20:30).

"Know ye not that they which run in a race run all, but one receiveth the prize? SO RUN, that ye MAY OBTAIN" (1 Cor. 9:24).

"If these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful . . . But he that lacketh these things is blind, and hath forgotten that he WAS PURGED from his old sins. Wherefore GIVE DILIGENCE TO MAKE YOUR CALLING AND ELECTION SURE; for IF ye do these things ye shall never fail" (2 Pet. 1:8-10).

Please send us "Ecclesial News" of your activities and experiences in the work of the Truth, ESPECIALLY baptisms and public lecture efforts and debates, for news of these things is very stimulating and encouraging to those who are working in the same cause.

Making Light of Christ

"But they made light of it, and went their ways—one to his farm, another to his merchandise"—Matt. 22:5.

Matthew records a parable of Jesus in which he told of the invitation addressed to the people to come to the marriage of the King's Son. Of some he says, "They made light of it," and went their way.

It is one of the greatest of all wonders that while God sent, in His love for the world, His own Son to make atonement by his sacrificial death, and offered the benefits accruing therefrom freely to all "without money and without price," yet nevertheless the overwhelming majority should refuse His mercy and perish.

All men are called by God's Word in every country. No land is without the Bible and it is the only book that every man can read for himself anywhere and everywhere. Why then do men make light of it? God was never unwilling to invite. Why should men be so slow to respond?

Men take such pleasure in sin that they will die rather than turn from it, and they diligently find salves for their sore and excuses for their conduct. The Lord Jesus offers to be their Physician and has provided a sovereign remedy in his own blood. But they make light of it, and will not apply it for their health.

Oh, poor distracted world, suffering such grave troubles, what is it you are running after and what is it you so sadly neglect? The answer is in the parable we have quoted.

In all this there is a deep and great lesson for those who have found the Truth, and been apprehended of it, as Paul says. It is that we must value the Hope of Israel above all things. There must be on our part no making light of it or anything belonging to it in word or in service.

We confess that we all fail in this personally. Let us see that we do not do this of fell intent: but when weakness overcomes us seek the healing balm of Divine forgiveness. There is balm in Gilead still. Let us make no excuse for our failure, but let every such one become but a stepping-stone to better achievement.

THINGS THAT MEN VALUE DOMINATE THEIR THOUGHTS

Things that men highly value dominate their thoughts. Let the possession of the high value of the Truth inspire us to noble deeds always, and let every thought of our minds be dominated by the master thought—we are near to God. Those who love not the company where Christ and salvation are much talked about are "making light of Christ."

Agitators, and promulgators of views that unsettle and disturb, never seem to think that they are causing many who loved the Truth IN ITS SIMPLICITY to consciously or unconsciously think

less of the value of the One Hope and more of things that profit not. If all the Truth can do is to produce a mass of squabbling protagonists, of what use is it to build up the spiritual man?

Do not those who grudge humble services, and who think that all they do for God entails discomfort and deprivation for them, thereby make light of their Savior and his mercy? For the world's pleasures men will work all day. Can they not watch one hour for Christ?

AND THEY RECOMMEND THEM TO THEIR FRIENDS

That which men highly esteem is by them recommended and offered to their friends. Do not those make light of Christ who take so much care for the material things of the world that they do not focus their own, or their friends', or their children's, eyes upon the Kingdom of heaven?

If the Truth is not made much of in the home, there is likelihood that the child will think it right to make light of it too. When one thinks of the Gospel, one marvels that such amazing matters as those it reveals to us do not overwhelm the souls of men—that the greatness of the love of God does not turn them with firm resolve to listen to its trumpet call and to walk firmly in the Way to which it directs their steps.

As to man's own glory, whether petty or great (and there are some men who must be first wherever they are), is it not but a smoke that quickly passes away? At the judgment-seat, the Rich Man and Lazarus will stand on equal footing, and the doorkeeper will have equal precedence with the maker of many speeches or the writer of many books or the man who loved and gained control.

The strongest and the richest, if they lack humility and make much of themselves, do but lay up fuel for their own final sorrow, while they delude themselves that they are gathering together a treasure.

MANY ARE ASLEEP

Many are asleep who bear the Name, and dream that they are happy. But when they awake, what a change they will find! Their crown is made of moss and thorns, their pleasure has the sting of death.

The time is now very near when Christ and his salvation will never be made light of any more. Everything points to the imminence of the Great Day of Judgment. We shall all need mercy in that day, and we shall receive it in measure as we have exhibited it to others. God's crowning mercy is this Hope of Life in Christ. It must therefore be our own example—

"With the merciful Thou wilt show Thyself merciful."

It is a thousand pities that when God has provided "so great salvation," and when Christ has suffered so much for our sins and made certain so glorious a Kingdom for his saints, and all these blessings are so freely offered to us who would otherwise have been lost—that we should ever treat any part of it as unimportant!

Let us not, by our thoughtlessness, or negligence, or concern with passing things, be finally found to have made light of God's Salvation!
—G.H.D.

The Night Is Far Spent

"When ye see these things, know that it is near"—Matt. 24:33.

Are not all the signs being fulfilled in our day, in every aspect of the word? And are we not this generation referred to? Have we not been warned of the danger of our heart being "overcharged with the cares of this life," lest we be caught unprepared?

The question arises, HOW are we to be prepared? We must face the facts that confront us. Jesus explains the parable of the sower to his disciples:

"He also that received seed among the thorns, is he that heareth the Word; and the cares of this world, and the deceitfulness of riches choke the Word, and he becometh unfruitful."

Paul speaks in the same manner to the Romans (13:12-14)—

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness and let us put on the armor of light. Put ye on the Lord Jesus Christ, and make not provision for the flesh."

Jesus completely rules out the idea of laying up for the morrow, or as we would say, "putting aside for a rainy day." To do so is to lack faith (Luke 12:29)—

"And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after. And your Father knoweth that ye need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you."

"Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom. Sell that ye have and give alms, provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is there will your heart be also."

"Let your loins be girded about, and your lights burning. And ye yourselves like into men that wait for their Lord. Blessed are those servants."

Let us labor to have to give to those that have need. Let us labor to spread the Good News abroad. We must be alive to the DUTIES of the Truth! "Walk in the Truth." And WALK we must—there is no standing still. If you fall, get up! God has no pleasure in those that turn back.

"A WISE MAN LOVETH REPROOF"

We are told to "walk in the Spirit" and we will not fulfil the lusts of the flesh. James spoke straight words, and we do well to be admonished by them. We are reminded that "a double-minded man is unstable in all his ways." We are also reminded in the Scriptures that a man whose eye is single is full of light, but an evil eye is full of darkness. Are we not told that the love of money is the root of all evil, and that we cannot serve two masters? James speaking in the Spirit says,

"Draw nigh to God, and he will draw nigh to you, cleanse your hands, ye sinners, and purify your hearts, ye double-minded."

Let us not make the mistake of neglecting to apply these words to ourselves. Have you not read that a wise man loveth reproof? Did not Paul, who was not behind the very chiefest of the

apostles, experience a continual fight with sin's flesh? Would not a word of reproof have been accepted when he found himself doing "those things that he would not"?

If we receive the word of reproof as a welcome soldier in the fight against sin's flesh, then we realize the stiff fight we are up against. But if on the other hand we resent reproof we are asleep to the common enemy, and are dreaming of the leeks and onions of Egypt.

We all know that Christ is coming to establish his kingdom on earth, and that the faithful of all ages will become kings and priests with him. It takes very little thought to realize that if we are not faithful in a little, then we cannot be trusted with much.

"FORGETFUL HEARERS"

God is preparing us for his Kingdom. He requires a tried faith. FORGETTING is the reason for falling from grace. If we forget the word, what will keep us from temptation? James plainly shows us the reason for our forgetting. He says,

"Be ye DOERS of the word, and not HEARERS only, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror. For he beholdeth himself and goeth his way and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty and continueth therein he, being not a FORGETFUL HEARER but a DOER of the word, THIS man shall be blessed in his deed."

So we see that the reason for forgetting is because we neglect to DO. How often have we seen children fail to carry out a command simply because they wanted to finish what THEY were doing? Are not we like children in the sight of our Heavenly Father? Does He not see our going out and our coming in, our uprising and down sitting?

Does He not see those who always have to finish what they are doing before they can be bothered to do what God commands?—and those that love to weave THEIR play into the work that God gives them to do?—and finally those who faithfully carry out His will—laying aside their OWN things until last? Let us examine ourselves in the light of these 3 types.

"The heart of the wise teacheth his mouth and added learning to the lips" (Prov. 16:23)
"He that keepeth the commandment keepeth his own soul" (Prov. 19:16).

How pleasing are we in the sight of God when we keep His commandments, and "add learning to our lips"! Let us try to live up to this character. And yet how often we fail and follow the weakness of the child that has to finish his own work first. This results in forgetting God's command, exhibiting short-sightedness that fails to see the abundance of God's grace.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

How foolish we are to justify ourselves when we purchase an expensive automobile, thinking we can "better serve God" with this piece of vanity! Or that new house with all its latest up-to-the-minute furnishings, thinking that in this manner we can "better serve God by entertaining brethren and sisters"!

Self-sacrifice is what God wants of us. Self-chastisement. Are we not to be presented a chaste virgin to Christ? By the KEEPING of God's commands we necessarily suffer the chastening of the Lord. By AVOIDING His commands through the reasoning of the flesh we avoid the chastisement. Are we going to reverse Luke 12:31 to make it easy?—"Seek ye first all things of this life, and the Kingdom of God shall be added unto you"?

INWARD ADORNMENT OF THE MIND

Dear sisters, just a word to help you overcome. Have you read the second chapter of 1st Timothy, considering very carefully verses 9-10?—

"In like manner also that women adorn themselves in modest apparel, with shamefacedness (extremely modest) and sobriety (calmness, seriousness, gravity); not with brodered hair or gold or pearls, or COSTLY ARRAY. But (which becometh women professing godliness) with good works."

Let me urge the married sisters to read very carefully the first six verses of 1 Pet. 3. Try to carry it out to the letter, and see what a wonderful effect it will give in your life that now is, beside a reward in time to come! Christ has forbidden outward adornment; but invites you to adorn that INNER man of the heart, which is in the sight of God most precious.

The Apostle Paul warned the Romans that it was high time to wake out of sleep"—

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light" (Rom. 13:12).

The Scriptures are a continual source of encouragement to the man of the Spirit, but a constant discouragement against the works of the carnal mind. You all know how Jesus answered the rich young ruler who said, "Good Master, what good thing shall I do, that I may have eternal life? And how the disciples were amazed, saying, "Who then can be saved?" and remarking that they had left all and followed him.

Do not let us take an attitude which, in effect, accuses our Lord of being an austere hard man, "taking up that he laid not down, and reaping that he did not sow." For God gives us every opportunity to yield fruit, as seen in Luke 13:7-9—

"Then said he unto the dresser of his vineyard, Behold these 3 years I came seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?"

"And he answering said unto him; Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down."

His commands are not hard and unreasonable. They are the way of divine wisdom and life. So let us hold fast the hope that is in us, lest at any time we should let it slip.—Your fellow laborer.
B.W.R.

Three years ago, Israel's merchant fleet consisted of one ocean-going vessel; today there are 24.

Signs of the Times

SUDAN, AND THE MOUNTAINS OF BRASS

"The conquest of northern Sudan by the founder of the present dynasty—Mohammed Ali—was extended after 1860 to the pagan southern Sudan. This was the last forward thrust of the Moslem Arabic-speaking peoples into Africa. All across northern Africa these peoples had been slowly pushing south through the centuries deeper into Africa. The Moslem conquest of the Sudan was nearly completed when European colonialism suddenly appeared on the scene in the last century. For many years now, the theme of the press, and of public addresses, and the basis of political passion in Egypt—have been the awakening of the Arabic-Moslem world and the throwing off of the yoke of a foreign West. Either a self-governing Sudan under the Egyptian crown or an independent Sudan

presumably would be an Arab League state deep in Africa. The desire of the Egyptians to get the British out of the Sudan is linked to the desire to force the French out of Morocco and North Africa. Spiritually, Islam and Arab are on the march again. Britain has to think long and hard about the Sudan. The problem of Africa as a "heartland" to oppose the Soviets' immense "heartland" in Asia is beginning to loom larger on strategic horizons" (N.Y.T., Nov. 25).

This is the general background of the present struggle between Britain and Egypt over the Sudan. The last sentence is very interesting in the light of the latter-day picture of the 2 mountains of brass—the Kings of the North and the South.

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"Tudeh" means "masses" in Persian. It is the name of the Persian Communist party. It is the best organized political group in Persia. Until just lately it supported the govt. in its battle with Britain about the oil company. But now that the govt. has been pushed to this break with Britain (and the Communists' purpose has been accomplished), Tudeh is demonstrating against the govt. and becoming more and more bold in its activities, as the position of the govt. gets worse as a result of the loss of the oil revenues.

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COAL CRISIS

British coal output is 50 million tons per year less than in 1937, due to production difficulties and loss of workers. To help make up Europe's coal shortage, U.S. has to send 30 millions tons a year, costing Europe \$22 a ton and adding to the "dollar-gap" that is at the root of much of their economic trouble. Coal is at present one of Europe's greatest problems. Britain, who used to supply Europe, is herself importing over a million tons a year from U.S.

This is another current reminder of the divine division of the nations, and the prophecy that the clay and iron would not mix. Half of Europe has a labor surplus, half a shortage. Idle Italians could easily produce all Europe's coal needs in British, Belgian and French mines, to the mutual advantage of all—but national, social and traditional barriers stand in the way. So 2 million Italians are idle, while Europe's workshops close down for want of coal.

* * *

Poland is in the midst of a very severe food crisis which is bound to increase as the winter advances. It is officially attributed to Poland's industrial expansion (now nearly 3 times pre-war), with its consequent reduction of farm-workers and greater call for farm products. Govt. spokesmen confess that military strength is the goal which has led to this condition, and denounce those who would slow down industrial production to ease the food crisis.

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THE DEAD SEA

We are all familiar with the vast mineral potentialities of the Dead Sea. The potash plant there (sole potash producer in the British Empire) turned out \$7 million worth in 1947. Since then it has lain idle, as a result of the Arab-Israel war. Efforts to get it back into operation are finally making progress. It appears that an agreement between the Palestine Potash Co. and the Israel govt. has been worked out whereby it will be owned jointly and about \$10 million will be raised to reactivate and expand it. It is hoped it will soon become Israel's most important foreign exchange earner. Up to its closing, the products were taken by barge to the north end of the Dead Sea, then by truck to Jerusalem, then by rail to the port of Haifa. Now a new direct highway within Israeli territory will link it directly with Tel Aviv.

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There is little change in the Britain-Egypt picture, except that conditions are gradually worsening. The N.Y. Times reports (Dec. 9) that "chances for any agreement between Egypt and the West on the Suez issue—with all it means for the defence of the Mideast & Asia—have deteriorated considerably." Public feeling is so high, and the extremists so popular, that the Egyptian govt. does not dare to even appear to consider any reasonable discussion.

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THE ARAB WORLD "AT HIS STEP"

"The Arab countries are potentially ripe for revolution by violence. Too many people, too little food, money badly spent by grasping politicians and new ideas of equality sweeping in from several sides at once—are stirring up a ferment. Dissatisfied Arab peasants are joining Nazi-, Fascist-, and Communist-type organizations because such are pledged to bring about changes in the social system."—Newsclip.

"Recent events in Iran and Egypt indicate only too clearly that Communists directed by Moscow have been actively encouraging both sides—fanatical Moslems on the right and Communist fellow-travellers on the left—in order to create the anarchy out of which communism develops."—Newsclip. The same writer predicted that if the Arab people became fully conscious of their exploitation by their leaders (they are in the throes of awakening), a social revolution would occur, and the Mideast could easily become another satellite of Moscow. Is it possible that this is how "Libya and Ethiopia (Sudan)" will come to be "at his (Gog's) steps"—Dan. 11:43?

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At the outbreak of the Korean war, U.S. was spending \$½-billion a month for war preparation. It is now spending 1½-billion; by early spring 2½-billion is planned; by 1953, 4-billion.

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EUROPEAN ARMY

All agree that Europe cannot be defended against Russia without the help of a German army. For nearly a century Germany has been the leading nation of Europe, industrially and militarily. But France (very understandably) is adamant against a national German army. The only alternative is a European army, including the Germans. This is the present aim, but it is contrary to Europe's history and nationalism. While all recognise that it is the only hope, all are afraid of it as a potential Frankenstein that will devour their own country. De Gaulle (at present his party is the largest in the National Assembly) is against it. The Communists (second largest) are also against it for different reasons.

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"Egypt is tightening its ties to Russia. Finishing touches have been placed on an Egyptian-Russian trade agreement. Russia is reported to be shipping tanks and planes to Egypt from Czechoslovakia"—Newsclip.

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MALAYA

"Official reports show that the Reds are winning the 3½-year-old war in Malaya. Britain and Malaya have employed more than 50,000 soldiers and 70,000 police against a maximum of 7,000 rebels. British-Malayan losses have been more than double the Communist. The cost has been \$8½-million a day. Military reports said obviously there has been a steady flow of recruits to the Communist ranks and that their efficiency had gained in the last 3 years—they are well-armed and well-led. Vast rubber-growing areas have been forced to lie idle, due to their terrorism and sabotage"—Newsclip.

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The Syrian army has overthrown the govt. and installed a new one. The picture is confused, but one aspect is that the old govt. was against the West's Mideast defence plans and leaned toward Moscow.

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RUSSIA & TURKEY

Russia has warned Turkey that "serious harm" would result to their mutual relations because of Turkey's membership in the Atlantic Pact. Turkey has rejected Soviet charges that this membership indicates "aggressive aims" against Russia, and mentioned that military measures in Iron Curtain countries are not "purely defensive." A Turkish spokesman says, "The Turkish people are not afraid of the Russians because we have fought them so many times. Six times we have had to drive them out of the country." (The SEVENTH time may be a very significant one!)

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N.Y. Times, Dec. 2—"In every country, those having responsibility are trying to deal with forces that are almost beyond the imagination—let alone the control—of mortal men, and the dilemmas which they face at every turn are stubborn and dangerous . . . Yet though all the nations are living in mutual terror, apparently nobody has the ability to break the circle."

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ISRAEL DEVELOPMENTS

Israel's budget is now for the first time fully covered by current internal revenue.

The Kaiser-Frazer auto plant, opened in June near Haifa, is now Israel's second largest dollar-earning exporter. Israel-made cars are now a familiar sight in the streets of Paris, Helsinki, Stockholm, Oslo and Constantinople.

During the past 2 years more than 200 new industrial enterprises have been started in Jerusalem. The largest is the \$1-million Jerusalem Shoe Co. A \$1-million plastics plant is planned in Tel Aviv. A \$14-million trade pact has been signed with Finland. A mission to Japan has completed arrangements for extensive trade with that country.

A 3-million-\$ tire plant has just been opened by the General Tire & Rubber Co. A 2-million-\$ concrete pipe factory has recently been put into operation. Another 3-million-\$ (Alliance) tire plant is under construction. A \$700,000 photographic film factory has begun production.

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.

BUFFALO, N. Y.—O. F. Hall, Kenmore and Myron Aves.—Memorial 10:15 a.m.; S. S. 11:15; Lecture each 3rd Sun., Oct. to May; Bib. Cl. Wed. 8.

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

On May 20 we welcomed back into fellowship sis. Sadie Myers.

On June 17 bro. James Phillips (of this ecclesia) and sis. Thelma Frisbie (of Hawley eccl.) were united in marriage. They have our best wishes for their happiness as they journey Zionwards together.

On July 28 Mr. BRADEN EDWARDS and Mrs. GARNET EDWARDS were baptized into the Saving Name of Jesus. Our earnest desire is that they may run successfully the race they have started and gain a place in God's Kingdom.

We regret that the following bre. & sis. have placed themselves out of fellowship by various actions opposed to the commandments of Christ: Robert Coy, Charles Leach, Clifford Richardson, Wm. Thomas, Albert Thomas, Russell Morris. Margaret Thomas, Madeline Fink, Dorothy Morris.

We have welcomed to the Lord's Table: bro. & sis. W. Coy (Salem); bro. & sis. Gibson (Toronto); sis. Hanes (Los Angeles); bro. & sis. H. Phillips (Jersey City); sis. Bedell (Selkirk); bro. T. Tullock (Warren); bro. & sis. W. Coy, bro. & sis. W. Thomas, bro. & sis. E. Styles, bro. & sis. H. Styles, bro. & sis. F. Higham, bre. J. Cady, D. Thomas, sisters E. Gotthardt. L. Stephens (Detroit).
—bro. C. Wheeler.

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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.

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

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

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

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

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

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

It is our unhappy duty to report the death of bro. Elvin Pauley, who was killed in an industrial accident on Nov. 28 in Houston. He and sis. Helen Pauley were baptized together on June 4, 1950. Christadelphian services were held, both in Houston and in Columbia, La., where bro. Pauley was laid to rest to await the Master's call to "Come forth." Excellent opportunities were afforded on both occasions to explain bro. Pauley's hope to a large group of friends.

—bro. Chas. W. Banta

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

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

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

LOS ANGELES, Cal.—8480 California Ave., South Gate, Cal.—S. S. 9:30 a.m.; Memorial 11 a.m.; Lecture 7:30.

MIAMI, Fla.—2940 S. W. 23rd. Terrace Memorial 10 a.m., Bible Cl. Wed. 7:30 p.m.

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MONCTON, New Brunswick, Can.

We have had some very pleasant get-togethers with those of like precious faith. In June we travelled to Hatfield Point where we met with Sisters Pring & Henderson, Bro. & Sis. Harvey (Maugerville), Sisters Fox, Duncan & MacArthur (St. John), Sis. Ricketson (Hoyt), Bro. Rutland, Sis. Jennie Hayward, Sis. W. Hayward & the writer (Moncton).

Later in the same month we met at the home of Bro. & Sis. Harvey at Maugerville and with those above mentioned, where we all had a very profitable and enjoyable time.

On Oct. 28 we had the company of Bro. & Sis. C. Webb (Halifax), Bro. & Sis. T. Hull (Stewiacke), and most of those named above as well. Bre. Webb & Hull gave us the word of exhortation. We are very thankful to our Heavenly Father that He has put the desire to get together in each one, and has provided the means whereby it has been possible.

It is by these gatherings that our faith and hope are enlivened. We are helped to hold fast until the end which, from the Signs of the Times, appears to be so close. —bro. W. E. Hayward.

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

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

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

It is with pleasure we report another visit in the service of the Truth from our bro. W. M. Thomas (Winchmore Hill) on Sep. 30. On this occasion we gave the stranger an opportunity of knowing who we are, for the title of the lecture was, "Who Are the Christadelphians?"

We have also had a visit in the Truth's work from bro. A. A. Jeacock (Croydon). Our bro. gave us the word of exhortation, and lectured in the evening. His subject was: "The Sure Word of Prophecy," which he dealt with ably, pointing out from the Scriptures prophecy that has already been fulfilled and prophecy which is yet to be fulfilled—ending up with the prophecy of the grouping of the nations which we are now beginning to see taking place. The 2 strangers that were present were very interested, having a long conversation with him afterwards in which many questions were asked, and answered by bro. Jeacock.

We have welcomed around the table of our absent Lord: sis. A. A. Jeacock (Croydon). We are always happy to have any of like Faith with us at the memorial service. —bro. D. M. Williams.

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

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NORTH BATTLEFORD, Sask., Can.

With sorrow in our hearts we report that God has seen fit to give our bro. Thomas C. Howard rest from his labors. Our loss is great for we are few in number here and his cheery presence and kindly patience gave us much encouragement in times of trial and difficulty. He had been suffering from a heart condition for several months and finally fell asleep quietly and peacefully on Dec. 5. He was laid to rest in the cemetery here, and the service was carried out by bro. A. Jones (Richard) and the writer. We pray that when the glorious morning arrives for which we are working and praying we may again join in communion with each other in the Master's presence. Your bro. in the longing for the return of Christ. —Stanley E. Tyson.

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PHILADELPHIA, Pa.—2027 Chestnut St.—Breaking of Bread 10:30 a.m.; S. Sch. 9:30 a.m. (Sept. to July); Bib. Cl. Thur. 8 p.m. (place movable).

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PLYMOUTH, Eng.—O. F. Hall, 148 Union St.—Breaking Bread 11 a.m.; Lecture 6:30 p.m.; Bib. Class Thurs. 7:30 p.m.

We have to report that sis. B. Down has soon wearied of her pilgrimage, and in spite of appeals both in person and by letter, has returned to the "weak and beggarly elements of the world" which she so recently renounced. We have therefore had to withdraw fellowship from her for persistently absenting herself from the memorial table without giving a lawful reason

Another loss we have suffered is that of our sisters A. Hoskins and D. Wilkins of Porthleven. For many years these sisters have loyally upheld the Berean position in face of all the difficulties and drawbacks of isolation, but have recently changed their position and joined a meeting not in fellowship. It is therefore with real sorrow that we have had to witness against their action by passing a vote of withdrawal.

On Oct. 1 bro. J. Hill and sis. L. M. Jones were united in marriage. We all sincerely wish them happiness in their new relationship, and our prayer is that they may help each other on the journey to the Kingdom and, being found faithful, be counted worthy to enter into the marriage supper of the Lamb.

We recently concluded a series of specially-advertised lectures on matters related to the new State of Israel. Considerable interest was shown, and at the lecture given on Nov. 9 there were 23 strangers present. We decided therefore to temporarily substitute lectures for our weeknight Bible Class and 7 strangers attended the first one of these.

We are very pleased at this response and are hoping that we shall, in due time, see some tangible result for our labors, as several who attended these lectures remained afterwards to ask questions, and 2 or 3 have availed themselves of the offer of the loan of copies of "Elpis Israel," from which quotations had been given during the lecture course.—bro. H. R. Nicholls.

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

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

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

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SARASOTA, Florida.

Greetings in the Master's Name. We are thankful to be able to announce that another son of Adam put on the Name of Christ on Dec. 2—ARTHUR SCHUCK, husband of our sis. Schuck. We have reason to hope that a number of others will soon take the first step.

There has been a great deal of interest in the Truth here. We have 2 mid-week Bible classes, and more are hoped for and expected. Formal discussion usually occupies 1½ hours. After closing with prayer some continue further consideration until after midnight, so great is their desire to "search the Scriptures" to learn whether these strange (but very reasonable!) things are really so.

Some who, in the earlier classes, had brought their church-catechisms have now gladly cast them "to the moles and bats." There has been no small stir; the activities (and consequent outside discussions among relatives, friends, and church-members) have involved us very directly with Catholics, Russellites, various "Protestants," and now Anglo-Israelites.

One of our class-members has taken her children from the parochial school. Two others have been publicly denounced — and actually pointed at—from the pulpit of the church which they have now left. (The minister of same so far has refused to come to our classes and defend his church-creed).

Our plan in the classes has been: 10 or 12 weeks of intensive study of the Gospel in preparation for baptism, followed by chapter by chapter study of the book of Daniel (which as Dr. Thomas truly said is to the prophecy of Revelation as the acorn is to the oak). The Word of the Deity is indeed as powerful as ever—well able to turn men and women from darkness to light.

There is a good field for laborers in the Truth. We believe much more Bible-reading is done here than in the north (where wealth and pleasure rule and reign—and ruin). Beside the apparent greater readiness of mind to hear, the climate and living conditions especially favor brethren who for physical reasons must "slow their pace," and are able to concentrate their closing days preaching and working for the Truth of God. Your fellow-laborer in Christ.

—H. Deakin.

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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 7 p.m. (1st & 3rd Suns.); Mtl. Imp. Cl. 7:45 p.m. (2nd & 4th Suns.); Bib. Cl. 7:45 p.m. Wed.

TORONTO (Kimbourne Hall), Can— 1480 Danforth, Toronto 6—Sun. Sch. & Eureka Class 9:45; Memorial 11; Lecture 7 p.m.; Wed. 8:15.

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WHANGAREI, New Zealand

Loving greetings in the One Faith. We are still endeavoring to awaken people to the gravity of the present state of world affairs, and the nearness of the coming of Christ to take charge in a distracted world. We have regular lectures every Sunday and are also inserting notices in our local paper which bring occasional replies. This gives an opportunity to write a personal letter and send suitable literature.

As the result of lectures we have 3 attending fairly regularly, 2 of whom attend Bible Class and are enquiring about immersion, asking what they are required to know. —bro. K. R. Macdonald.

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.

The Inevitable End of Human Affairs

Most people think (apart from any reliance on the Holy Scriptures) that another world conflict is bound to take place, the principal contestants being Russia on the one hand, and U. S. and Britain on the other. This serious situation is being described in lurid fashion by columnists all over the world.

Russian newspapers talk of "peaceful penetration" leading to the victory of communism, "the proletariat" or the workers, in all countries. But what Russians call "peaceful penetration" has all too familiar a pattern. It means that by gaining secret control of the government machines such as the Civil Service, the Army and the Navy, a way is prepared for a coup-d'etat, and the open display of a Communist regime. Then the "purges" begin and all who oppose become "traitors" and die or become slaves.

But people with strong wills, such as U. S. and Britain, cannot be visualized as giving way to any such "peaceful penetration," and so today—seeing the danger ahead and Russia's vast military preparations—men's minds turn to a computation of what would be the end of another world conflict. Walter Lippman said recently in the N. Y. Herald-Tribune:—

"After the World War I the victors were at least able to make a peace which lasted 15 years. But after the World War II the victors are entirely unable to make any peace with their former enemies.

"In a third world war, given the nature of the great weapons of our age on the one hand, and of revolutionary armies on the other hand, there is little prospect that the peace which would follow it would be much more than the peace which existed in the Dark Ages—so many local truces, to be broken or to be kept as the war lords happened to find it profitable.

"There would be left no governments of sufficient authority to restore order and to reconstruct the ruined world. In the place of governments there would be a vast and formless disorder."

Much more to the same effect might be quoted from other papers.

—G. H. D.

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PRINTED IN U. S. A.
