

The Berean Christadelphian

A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.

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“They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many believed”—Acts 17: 11.

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EDITORIAL

We Enter 1952

Looking at the world from a natural point of view, 1952 opens in a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness as evil goes forth from nation to nation. The gospel of love is set aside in favor of a gospel of hate which is being spread abroad throughout the whole world.

As we stop and look at the pages of history, we observe that in many things man has made great progress. He has increased in worldly wisdom. In matters of science, medicine and machinery, he has excelled himself. Today we see him surrounded by his great inventions such as the telegraph, telephone, electric light, radio, television and many marvellous forms of transportation facilities. From among them he has produced every convenience that the heart of man could wish for. Man has also founded dominions, principalities and powers, and has built great cities, and made many changes in the face of nature.

But there is one thing in which he has failed. Yes, man has failed to govern his people. The problems that face the governments of the world today are proving insurmountable, and so their troubles are on the increase. Even though some of our ablest men have grappled with world problems, they are unable to solve them, and so discord and confusion continue to grow.

The situation today is grave, and statesmen of various countries view the matter with alarm. On every hand, we hear of wars, and rumors of war; conflicts between nations; conflicts between capital and labor; strikes, revolutions, distress, famine, pestilence, and trouble of every kind; men's hearts are failing them for fear, and for looking after those things which are coming on the earth.

But why is it so? If man could accomplish so much in the realm of science and medicine, why can he not be successful in the exercise of authoritative direction over the actions of men in communities, or states? The Bible, alone, gives us the answer, and it is two-fold,—

FIRST: "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9).

SECOND: "O Lord, I know the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23).

Is there no remedy? Must the human race continue to live under increasing trouble? No, there is a time limit, and a remedy— a divine remedy revealed in the Scriptures of Truth. We turn, then, to the Bible with a full assurance of faith and hope, and we soon discover that the very conditions, existing in the earth today, were foretold over 2,000 years ago. Four terms are employed; the last days, the latter days, the last times, and the time of the end. These are synonymous terms, and all apply to the same period, and that age is the one in which we are living. One of the many passages relating to this time comes from the pen of Peter, where he says,—

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:3-4).

As far as we are able to determine, there has been no time since these words were written when men scoffed at the idea of Christ returning to the earth more than they do today. They may scoff as much as they wish, but the Bible gives us positive assurance that he will come, and will sit on the throne of his father David in the city of Jerusalem, and will rule the world in righteousness.

"In that day there shall be one Lord, and his name One" (Zech. 14:9).

The second chapter of the prophecy of Daniel deals with a succession of world-wide empires—the Babylonian, the Medo-Persian, the Grecian and the Roman. Each of the first three was superseded by the one following, but Rome was never replaced. Unlike the others, it was divided into smaller kingdoms which were to continue for an unstated period. Then comes the announcement of the divine remedy,—

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44).

This same purpose is stated in the book of Revelation (11:15), where we read "The kingdoms of this world are to become the kingdoms of our Lord, and he shall reign for the ages of the ages." Then shall the prophetic song of the angels be fulfilled, and there shall be "Glory to God in the highest, and on earth peace and good will toward men." What a contrast to the evil times in which we live! There will be no more distress among the people; no more national quarrels, no armaments; even sin, disease and death will be abolished. Then shall the second portion of the Lord's prayer be fulfilled, and God's will shall be done on earth as it is now done in heaven.

But when shall these things be? When the disciples asked Jesus this question, he did not give them a direct answer. But he did tell them that "Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24). And then, following with language descriptive of the days in which we live, he added,—

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

In every age, since these words were spoken, there have been signs indicating that the time of his return was drawing near. While it is impossible for any man to reveal the exact day when Christ will appear, yet by observing events in the world we may, with the enlightenment of the Scriptures, discern the times we are living in, and be prepared for that great and glorious event. Therefore, if we are to share in the wonderful things of the age to come, we must watch and be sober. Editor

Preaching Is the Duty of ALL

By brother John Thomas

As to the duty of brethren in relation to the proclamation of the Truth, we would remark that our own practice is an illustration of our conviction of their duty and privilege. We have been studying the Holy Scriptures for the past 25 years, during all which time we have been running to and fro, making known to the people what we found therein. We have visited Europe and travelled through Britain thrice, addressing the people (sometimes by 1,000s) 270 times, besides writing and publishing *Elpis Israel* while there.

Since our return hither we have travelled extensively in America, ranging from Halifax to Mississippi; and of late years our circuits have been over 4,000 miles per annum. Now what are we more than a brother in Edinburgh, Halifax, or Nottingham? Have we been "specially called and sent" to draw the bow?

We have had no dream, nor heard any voice which they have not heard. Did they then, ever hear that we were called to do what they are privileged not to do? Have they not heard the voice of the Spirit as well as we, saying, "Let him that understandeth, say, Come!" And they know that the Spirit saith, "He that hath an ear let him hear what the Spirit saith unto the Ecclesia."

NONE CAN PURCHASE EXEMPTION

We confess that we cannot perceive that we are bound to wear OURSELVES out by much labor, while THEY are free to "fold their arms in complacent quietude," doing nothing. Though much may not be effected, yet as we do not know HOW much and when, it is our common duty to "contend earnestly for the faith once delivered to the Saints," and with much energy as though we were going to hurl all the ecclesiastical potentates of gentiledom from their crumbling and tottering thrones.

We do not believe in any of Christ's brethren purchasing exemption from this laborious duty. If they be rich, or flush of means, it is their privilege to give AS WELL AS do; if they be poor, to do and to receive, which is less blessed than to give, that an equality may obtain.

Brethren, whether rich or poor, should all remember that when they are redeemed from the sins of the past in putting on the Christ-robe of righteousness through obedience of faith, they are "a PURCHASED people;" and that when so purchased, the purchaser bought ALL they possess; so that they are no longer their own, but the property of another. Now when a man purchases a servant he does not buy him to SIT ALL HIS DAYS with a bushel on his head in complacent quietude! A slave owns nothing, neither himself, nor anything belonging to self before he became a slave. Such is the relation of brethren to Christ their Lord and Master.

A complacently quiescent Christian is one who will NEVER inherit the kingdom, though his faith be ever so orthodox, or his baptism ever so valid. He is an unprofitable concealer of his Master's property in a napkin. He is the napkin, and concealed within himself. Woe be to the "Christian" brother who presents himself at the tribunal of Christ with nothing else to offer but a hidden truth! Ill-starred will he be who can only say, "I received the Truth and was immersed, and henceforth enjoyed myself in silence!"

Quietude and silence are not the prerogatives of the Saints in this present evil world. Their duty is to "Cry aloud and spare not; to lift up their voice like a trumpet and show the people their transgression, and the house of Jacob their sins."

EVERYONE CAN DO SOMETHING FOR THE TRUTH

They have nothing to do with results and consequences—let them make the Truth known, and leave the rest to Him who gives the increase. EVERYONE can do SOMETHING for the extension of the Truth, if it be only trying to extend it among his acquaintance and, as an element of "the Bride" through whom the Spirit operates, say, "Come."

The Bride is the community of the Saints—a community anointed with, and the pillar and support of, the Truth. "The Spirit AND THE BRIDE say, Come!" Is this done without means? By complacent quietude and silence? By each individual of the community exhausting his energies upon the SECULAR affairs of life? Surely, if there is one thing more than another we have to guard against in this age, it is against being docketed as slothful, unprofitable, parsimonious, do-nothings—lavish of time, labor and riches in the service of the FLESH; but covetous of all in the extension of the Truth!

It is the duty of the Bride to sustain the Truth by the press and oral proclamation, individually and collectively. Let her voice be heard in reverberating echoes amid the hills and mountains of the world till the isles break forth in song, and forests clap their hands. True this consummation will not obtain till the grand Master be apocalypsed; nevertheless, when he comes let him find us so doing.

The usefulness of public discussion depends very much upon the WAY it is conducted. The duty of the Bride is to proclaim, teach, convince gainsayers, and put to silence the ignorance of foolish men. She does not invite the crazy old man of the flesh to discuss the Truth if by "discuss" is meant to ventilate, or fan it with the wind of his stupidity. We used to invite discussion until we found the general public incompetent to the work. Erratic geniuses would start up under pretence of discussing the subject before them, for no other purpose than to preach their own crotchets and vagaries. We take higher ground. We undertake to teach, not discuss with the ignorant; yet to answer any question put for the purpose of obtaining information. An ignorant man cannot discuss any subject profitably to himself, and certainly only to the annoyance of those that hear him. No man can examine an object without light. The ignorant are in darkness, and can see nothing; so that to discuss with them is to throw pearls before swine, and give things holy unto dogs.

The first thing to be done is to "declare the testimony of God;" then reason out the propositions contained therein so as that the blind may be made to see out of obscurity, and the deaf to hear the words of the book. Let them ask as many questions about the testimony as they please and even show the fallacy of the reasoning if they can; but not to introduce their wild crotchets as they are too apt to do. In short, it requires tact, as well as talent and information, to conduct impromptu and public discussion with and in the presence of a promiscuous concourse of brains, ignorant of the whole subject in all its premises and conclusions, anterior to its special introduction by yourself.

In our experience of men and things, we have found for the most part, that they make the most outcry about "hard" and "uncharitable writings," who have the most sympathy with error, or are least enlightened in the Truth. Their faith and comprehension of the Truth are so faint and feeble that they cannot discern the broad, distinctive line of demarcation, or great gulf rather, that divides Immanuel's ground from Satan's. When error is wounded, they wince and become hysterical at the sight of blood.

COMPARE THE RESULTS

We have not found such equally sensitive at the throes and agonizings of the Truth; and as far as their efforts are concerned, it might be consumed of its own anguish so that their quietude and silence were not disturbed. But what do such outcries effect in this world? What mark do they leave upon their generation for good? Compare the results of our "hard, uncharitable" course with their soft and oily displays. "By the fruit the tree is known." Many are now rejoicing in this Truth by our means; but who ever hears of them or theirs? They are too soft and unctuous to hew the men of this perverse and wicked generation into a living image of the Truth. The "style" of popular religious writing is too insipid—the little salt in it has too completely lost its savor—to be received without disgust.

We write with "the spirit of faith" which endures no compromise with error in matter or style. "I believed," says David" and therefore have I spoken." "We also believe," says Paul, "and therefore speak;" to which "Amen" is heartily acclaimed by this writer.

“As doors open we walk in; tell the people the message God sent by Jesus and the apostles; then retire, and leave the rest to God”—J. T., 1856.

The Prince-Priest of the Age to Come

By brother Robert Roberts

PART THREE

In this vision there are two orders of priests. The one—the lower order—is described (40:45) as "the keepers of the charge of the house," and the other as "the keepers of the charge of the altar" (v. 46). That there is a much greater difference between them than would at first sight appear from this description is manifest from the definition of their duties, and the explanatory comment with which the definition is accomplished. Of the one, the LOWER order—it is said,

"They shall NOT come near unto Me to do the office of a priest unto Me, nor to come near to any of My holy things in the most holy" (Eze. 44:13).

Of the other, the FIRST order, it is said,

"THEY SHALL COME NEAR TO ME to minister unto Me and they shall stand before Me to offer unto Me the fat and the blood, saith the Lord God. They shall enter into My sanctuary and they shall come near to My table to minister unto Me, and they shall keep My charge" (vs. 15-16).

Here is a complete contrast. The reason given is still more indicative of a great difference between the two orders. In brief, this reason may be said to be:—THE REWARD OF OBEDIENCE in the one case, THE PUNISHMENT OF DISOBEDIENCE in the other. In the one case, it is thus defined:

"The priests, the Levites, the sons of Zadok, that KEPT the charge of My sanctuary when the children of Israel went astray from Me, they shall come near," etc.

In the other it is thus given:

"The Levites that are GONE AWAY far from Me when Israel went astray, which went astray from Me after their idols, they shall even bear their iniquity."

The full nature of the difference is not apparent in Ezekiel. We are indebted to the further revelation by Jesus and the apostles for a knowledge of details indicated, though not clearly disclosed, to the prophets. That one order of priests is IMMORTAL and the other MORTAL is not stated in so many words, but it is involved in what is said, and it is necessitated by the revelation elsewhere that the High Priest of the new order is the Righteous Son of David, who is to bear the glory, and sit and rule as a priest on his throne (Zech. 6:13), and that the glorified brethren of "that Righteous One" are to rule with him as kings and priests.

AN APPARENT INCONSISTENCY

The idea that Ezekiel's statements concerning the sons of Zadok are inconsistent with the fact of their being immortal, is based upon a misleading appearance in the wording of this part of the vision. It is supposed that they are referred to in the regulations concerning marriage (44:22), which are rightly held to be inapplicable to those who shall—

". . . neither marry nor be given in marriage" (Luke 20:35).

The supposition appears to be favored by the absence of a distinctly marked transition from one order to the other in the discourse concerning the priests, after the introduction of the parenthetic

allusion to the sons of Zadok. Verse 17, by the use of the pronoun "they," appears to speak of the sons of Zadok, who are spoken of in v. 16; but that it is NOT the sons of Zadok but the LEVITES that are spoken of in v. 17 and after, is manifest from v. 19, that they shall—

". . . go forth into the outer court to the people."

THIS IS THE OFFICE OF THE LEVITES, AND NOT OF THE SONS OF ZADOK, as is plainly stated in v. 11—

"They (the Levites) shall slay the burnt offering, and the sacrifice for the PEOPLE, and they shall STAND BEFORE THEM to minister unto them, because they ministered unto them before their idols."

But as for the sons of Zadok,

"They shall come near to Me to minister unto Me" (ver. 15).

Consequently we are compelled to understand the Levites to be spoken of in the verses in question, which describe duties applicable only to them. That these verses should appear to apply to the sons of Zadok is due to the introduction of a parenthesis at verse 15, which is not formally indicated. Verses 14 and 17 must be read consecutively to get the true sense:

"But I will make them (the Levites) keepers of the charge of the house for all the service thereof, and for all that shall be done therein . . . And it shall come to pass that when they enter in at the gates of the inner court (for they shall have charge at the gates of the house, see v. 11) they shall be clothed in linen garments . . . They shall not gird themselves with anything causing sweat; . . . neither shall they take for wives a widow," etc.

The second (mortal) grade of priests being in question in these verses, there is none of the difficulty of sweat and marriage that many naturally feel on the first reading. If the question be asked why the distinction was not more clearly indicated, we can only say it is not the only case where the pronoun is employed with reference to sense merely, and not as the equivalent of a grammatical antecedent.

A PARALLEL INSTANCE

In a similar case in Matthew, Mr. Stern, the Jew, contended it was Simon the Cyrenian that was crucified and not Jesus (see Matt. 27:32-36). This was, of course, a perverse contention, because the context entirely excludes such an absurdity. Still it had the same ground—the absence of a clear association of the pronoun. In this other case, the context shows the right application of the pronoun and relieves the subject of a difficulty that is only seeming.

That there should be these two classes of priests is in harmony with the whole character and bearing of the institution of the age to come. It is a mixed dispensation in which death reigns in a population ruled by immortals; and it is suitable that the mortal element should be utilised in the lower branches of the service. And it is a feature of exquisite moral beauty that the particular form in which this mortal element should appear in connection with the temple service should be a class excluded from the higher grade on the ground of former faithlessness.

Yet that the Levites should appear in the service is in harmony with the fact that the kingdom is a RESTORATION: that they should have the drudgery of the service is in harmony with their past history: that the honorable part of direct communion with God should be reserved for the sons of Righteousness is beautiful.

THE MOSAIC PRIESTHOOD SUPERSEDED

On the face of it, it appears a feasible contention that as the degraded Levites are the mortal descendants of a faithless order, so the sons of Zadok are the MORTAL descendants of a faithful order. But this apparent feasibility becomes an impossibility in view of the supersession of the Mosaic priesthood by Christ, and the testimony that the priests unto God in the age to come are the immortal saints. And it is out of harmony with the moral fitness of things; for whereas the degradation of descendants is a fitting retribution for the unfaithfulness of a class, the exaltation of descendants is not the revealed recompense of righteousness. Righteousness is not awarded vicariously, though sin may be appropriately visited in this way.

"The righteousness of the righteous shall be upon him: and the wickedness of the wicked shall be upon him" (Ezek. 18:20).

"The righteous hath hope in his death."

This hope is the hope of individual resurrection to "glory, honor, and immortality." As Jesus plainly puts it,

"They that have done good (shall come forth) to the resurrection of life" (John 5:30).

That this resurrection, at the coming of the kingdom, includes the faithful of the Mosaic age, we know from Christ and his revelation to John in Patmos. "Abraham, Isaac, and Jacob, and all the prophets" is Christ's own specification (Luke 13:28): and in his revelation to John, his words are that at—

"The time of the dead (the sounding of the 7th trumpet), God will judge them, and give reward to His servants, the prophets, and to the saints, and to them that fear His name, small and great" (Rev. 9:18).

These principles require that the sons of Zadok "that kept the charge of My sanctuary, when the children of Israel went astray," should be INDIVIDUAL righteous men of previous generations, and therefore IMMORTAL. The difference in the way they are described as distinguished from the description of the rejected Levites, would indicate this distinction. The degraded Levites are "the LEVITES that are gone away from Me": this is a class, a tribe, a whole body of people; but the Levites that are to "come near to do the office of a priest" are "the SONS OF ZADOK that kept the charge of My sanctuary."

These are INDIVIDUAL Levites selected from the whole BODY of Levites. Zadok was a faithful priest, but the sons of Zadok in the FAMILY sense are not distinguished for faithfulness above others in Israel's history. But individual sons of righteousness as contrasted with the sons of Belial there have always been. There is therefore a sparkle of beautiful analogy in the employment of a family name that should define their class, while actually specifying a prominent member of that family. ("Zadok" means "righteous.")

The employment of the phrase "the sons of Zadok" to denominate the class to which Zadok himself belongs, and of which he stands as the spiritual type, rather than to define literal descendants, is in harmony with the scriptural usage exemplified in the case of Abraham. The Jews were all the SEED of Abraham in the literal sense: but Jesus did not recognise them as the CHILDREN of Abraham. He said—

"I know that ye are Abraham's SEED but . . . if ye were Abraham's CHILDREN ye would do the works of Abraham" (John 8:37-39).

Moral likeness is the ground of kinship. So, the merely literal descendants of Zadok would not be the sons of Zadok in the divine use of these terms. The sons of Zadok are those who have "done the works" of Zadok in the ages of Israel's disobedience.

There is a peculiar force in this description of them. Zadok was a faithful priest; but Zadok is the Hebrew word of "Righteousness." Zadok was the leading priest figure by the side of the king under the typical reign of Solomon.

FITTING AND BEAUTIFUL

That a word having all these associations and relations should be chosen to describe a class in which the personal Zadok will have a prominent and permanent place; to which the individuals composing it are admitted on the principles of personal Righteousness exclusively; and who are called expressly to stand by the side of the greater than Solomon in the capacity of "priests unto God" in the day of his manifested kingly glory, is one of those dazzling beauties which are everywhere hidden under the surface of things in the Scriptures.

It is an enhancement of this great beauty that the description should be employed in connection with a matter specially calling for it:—the restored Temple service of the age to come. The introduction of a vision on this theme almost called for a definition of the new priesthood in harmony with the Temple history of which the Ezekiel Temple is a renewal and continuation. The more so, because this new Temple dispensation involves the dealing out of what we might call the deserts arising out of the previous one. It had been written:

"Then shall ye return and discern between him that serveth God and him that serveth him not"—that is "in that day when I shall make up My jewels" (Mal. 3:16-18).

The day of the restored Kingdom of Israel is "THAT DAY." To Ezekiel is shown the glory of this day; and it was meet that the new priesthood of the restored system should be designated with reference to the history of the old. This is done by calling them "the sons of Zadok"—that is, all of the Zadok type. That they should include many Gentiles is no difficulty since these Gentiles cease to be Gentiles when they are incorporated in the divine polity which is wholly composed of the Zadok type—all "sons of righteousness."

The idea that the Ezekiel "sons of Zadok" should be mortal blood descendants of Zadok is irreconcilable with the character of the Zadok priesthood as revealed. It has been revealed that the saints are to be the priests of the age to come. This is the governing element in the question. Nothing must be allowed to clash with this.

The Levites, as mere Levites, are excluded on account of the part they performed in Israel's transgressions. The class chosen in their place is a selection from them because of former faithfulness with many new individuals added and incorporate with them, who though originally aliens, become fellow-citizens with the household of God—"built on the foundation of the apostles and prophets" (who were nearly all priests)—and therefore forming one class with "the priests, the Levites, the sons of Zadok," who stand by the side of the son of David in the glory of the Kingdom.

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

EXHORTATION

"Thus Saith Cyrus, King of Persia"

"Thus saith Cyrus, king of Persia: The Lord God of Heaven hath given me all the kingdoms of the earth, and He hath charged me to build Him a house at Jerusalem, Who is there among

you of all His people? Let him go up to Jerusalem and build the house of the Lord God of Israel. And let the men of his place help him with goods"

Why would a Gentile—an idol worshipper—make such a decree? And ON TIME! It came exactly at the end of the 70 years captivity that Jeremiah prophesied of, beginning in 606 B. C. . . .

"The word of the Lord by the mouth of Jeremiah. This whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon 70 years."

How did this happen? We do not have to wonder, for Daniel records that—

"The Most High ruleth in the kingdoms of men, giving them to whomsoever He will."

It is probable that the decree made by Cyrus was prompted by Daniel, who was his Prime Minister. Daniel constantly petitioned God for the return of the Jews to Jerusalem and it is only natural that he would make known his desires to Cyrus. Daniel may also have pointed out to Cyrus where he (Cyrus) was mentioned by name 150 years before he was born by Isaiah (44:28)—

"Cyrus, he is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

It would seem from Ezra 1:2 that Cyrus had seen these prophecies, for he says,

"God hath CHARGED ME to build Him on house at Jerusalem."

Many years before, God had given His people the commandments. If they obeyed these laws they would be rewarded; but if they were disobedient they would be punished. They chose the latter.

Haggai (who prophesied during this partial restoration) told them the evils they were enduring were fulfilling some of the curses that Moses said would come upon them for their disobedience. Very few received the lesson that was intended by the captivity. Very few returned to Jerusalem when given the opportunity. And troubling hindrances caused those that did return to cease the work. They consoled themselves with the thought that: "The time has not come; we can do nothing because the time is not fulfilled that the temple should be built" (Hag. 1:2).

THE "GENTILE TIMES" BEGIN

When Nebuchadnezzar destroyed Jerusalem he took captive many nobles. Among these we find Daniel. This period marks the beginning of the 70 years captivity, and also marks the beginning of the period known as "the times of the Gentiles." This latter period continues to the time of the end. Jerusalem is to be down-trodden "until the times of the Gentiles are fulfilled" (Luke 21:24).

When these few exiles returned to their own land to rebuild the House of the Lord it did not mark the end of Gentile rule; but only served to place a remnant back in their own land until Jesus came.

Haggai and Zechariah witnessed the restoration of Israel on a small scale at the end of the 70 years of Gentile captivity. Do we not witness a restoration as the times of the Gentiles draw to a close? God said that this destruction was done to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept sabbath, to fulfil three score and ten years (Jer. 25).

The 70 years captivity period came to an end with the victory of Cyrus over Babylon. From him came the decree to the Jews that they should return to their own land. At first glance it might seem that EZRA answered this proclamation; but we will find that it was ZERUBBABEL and JESHUA

who led the people back to Jerusalem. Ezra comes into the story 80 years later, and is just recording these early events. His first 6 chapters deal with the return of the FIRST company of exiles (under Zerubbabel) who went back to Jerusalem in the reign of Cyrus, about 538 B. C. The next 3 chapters deal with the events of Ezra's own leadership of the SECOND company of returning exiles, about 457 B. C.

WHY WAS THE WALL SO IMPORTANT?

The writings of the prophets are most profitable to us when we can take their circumstances and apply them to ourselves. When we study Ezra we should also read Nehemiah in conjunction. Not long after the arrival of Ezra in Jerusalem, Nehemiah heard of the conditions prevailing there. The Jews were being afflicted on every side and the walls were broken down.

We may wonder why the wall would have such great significance in Nehemiah's mind. This wall helped them obtain the SEPARATENESS that God desired in them (and in US). Is our wall broken to rubble? Do we walk in and out of the city at will? Do strangers come in and out? If this be the case, brethren and sisters, then let us, like the exiles who were reprimanded by Nehemiah, say,

"LET US RISE UP AND BUILD!"

We need not build a literal wall that one may scale with a ladder. It would do us no good in this day and age. We must build a wall of complete separateness within ourselves. Let CHRIST be the protecting wall around us which can neither be scaled nor broken down.

When Nehemiah heard this sad news he was very troubled. What reason did HE have to be troubled? He was safe in the position of cup-bearer to the King of Persia. Why bother to even THINK about the evil conditions that prevailed in Jerusalem? Nehemiah, like other worthies of old, could not rest while God's people drifted further and further from God.

Nehemiah did visit his brethren in Jerusalem. How many of us would leave the luxurious comfort of the king's favor to go on a long perilous journey to help our brethren? Nehemiah put his life in the hands of God and trusted that he would be safe . . . and he was watched over. How many of us would find the time—or even putting it stronger—how many of us would WANT to find the time to go on a long dangerous journey to help our brethren?

"I PRAY THEE HAVE ME EXCUSED"

As in the time of Ezra and Nehemiah, there are those who would think of nothing else but to go and help. But there are others of us who would find excuses like those in the parable by Jesus who were invited to the great supper. How selfishly temporal were their excuses. One said,

"I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused."

Another said,

"I have bought 5 yoke of oxen, and I go to prove them: I pray thee have me excused."

We can all fill in common excuses of today that we use from time to time that keep us from doing the things we should. We do not have to mention them here. We can each think of our own personal excuses that we have used contrary to our better judgment.

Nehemiah, like Ezra, was a man of God. His devotion was not to the things of this world nor to his life of apparent ease (which, by the way, he must have fulfilled well to be in such high favor

with the king). Nehemiah's devotion was to his God and then to the welfare of his brethren. Nehemiah considered his brethren more than his own welfare.

Many of us would do well to take heed and arise by night (as he did) and survey our building for the following weeks. We find Nehemiah in prayer and supplication to his God. He desired a good work and it was granted unto him. His prayer was answered and not only was he granted leave by the king; but also material for the building and an escort was granted.

A WORKER, NOT A TALKER

When God chooses a man to do His work, He chooses a man with strong character. Nehemiah was a man of courageous severity—an ideal man for such a job. When sin abounds, a weak person is of no avail. But certain work needs certain workmen, and this work needed a man of determination tempered with love. We have often heard the expression—"He is a **WORKER** and not a **TALKER**." How aptly this fits Nehemiah! When he was confronted with Sanballat and his scheming ways of trying to stop the building, Nehemiah's answer was always the same:

"I am doing a great work so that I cannot come down. Why should the work cease whilst I leave it and come down to you?"

There was no need to talk. Nehemiah knew that Sanballat was only trying to hinder the work. Nehemiah had a task to do and he was determined to do it. He did not waste time talking.

Have we hearkened to those Sanballats who try to talk us out of doing our job and doing it well, or do we, like Nehemiah, get down to business, disregarding all slander or talking . . . only looking to the end of the building . . . the time when it will be inspected by the Chief Inspector? Are we like those who, when some exceptionally hard building work is needed to fill a breach or repair a crack, can only find time to criticize and say,

"See! I told you! Fill it here and another hole breaks over there. You are getting nowhere. No sooner do you repair one than another comes!"

Let us remember, brethren and sisters, it is **THEY** who are slipping backwards. Let us earnestly work—filling even the breaches that we have made ourselves. If we do this, then we will find no time for **TALKING** about it. We will be **DOING** it instead. Not only must we rebuild that which is fallen down, but we must also guard it, watching for holes and cracks, ready to fill them with the love of God.

CORRUPTION

One of the worst destroyers that can attack our wall of separateness is the state that had overtaken the first company of returned captives:

"The people of Israel, and the **PRIESTS** and **LEVITES** have not separated themselves from the people of the lands. For they have taken of their daughters for themselves and for their sons, so that the holy seed have mingled themselves with the people of those lands. Yea, the **PRINCES** and **RULERS** have been chief in this trespass."

Ezra was confounded when he thought of the greatness of the sins of the people. He could not understand how a people who had seen the divine vengeance on their forefathers—which was still in evidence in their own day—could do such a thing. God had begun to show favor to a few of His people, and instead of responding with zeal to perform His laws, they soon drifted in the state in which Ezra found them.

The children of Israel suffered severely for their disobedience. And yet when God did see fit to return them to their own land, they soon forgot Him and lapsed into the same sins for which they had been punished—intermarriage with the nations around them. A little beauty or wealth or earthly honor had been chosen rather than their own people. It has happened ever since God gave the commandment . . .

"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hast cast out many nations before thee, thou shalt NOT MAKE MARRIAGES WITH THEM!" (Deut. 7:1-3).

Why?

"For they will turn away thy sons from following Me, that they may serve other gods. For did not Solomon, king of Israel, sin by these things?" (Neh. 13:26).

Brethren and sisters, if one so endowed with wisdom as Solomon was led astray by outlandish women, what chance had the children of Israel, or have WE, to stay separate? These marriages with idolatrous women were strictly against the law—both for them and us. The original reason for this law against mixed marriage was the tendency it created to draw the people away from God.

SOLOMON FAILED

Let us remember, brethren and sisters, we are no different. We are human, not nearly so wise as Solomon—and he tried it and could not control it.

"And they made an end with all the men that had taken strange wives" (Ezra 10:17).

That is, they had investigated each case. We are reminded of another time when the children of Israel will stand before the great Prophet, Priest and King, to give account of past deeds. You and I will be there . . . but we will not be given a chance then to rectify our deeds. The time will then have come for us to be judged by our works whether they be good or evil. We will not be able to start anew for then we will be at the end. The race will have been run and each participant will stand before the Judge of all the earth.

Too late then to participate in the work of either building or re-building. Too late to mend or even to criticize. Today there is still time. For while we live we have hope of improving. Today "let us rise up and build!"
—A. R.

"The death and decomposition of Turkey will occur about the time when Russia has healed her wounds, and unfolded more fully her resources with the lights of civilization. Russia has scarcely entered upon her youth; her limitless resources are as yet mainly untouched. The mass of people will possess a comparatively much higher degree of mental culture than the present generation. Nets of railroads will cover their territory. Russia, like a steadily rising tide, may momentarily be checked, but it will overflow with renewed force any artificial dam"—Bro. Thomas, May, 1856 (Written at time of Russia's humiliating defeat by Turkey and Allies).

Christadelphians and War

Quotations from Christadelphian Periodicals, 1852-1952

Proving a Consistent, Public, 100-Year Stand

(The magazines quoted from have been, consecutively, the central mouthpieces of this body—
numbers are year and page)

From monthly magazine, "Herald of the Kingdom" (Richmond and N.Y.):—

1852, page 84: Neutrality in respect of all belligerents is the duty of a Christian until the Lord come. We take part neither with the people nor their oppressors, but protest against the wickedness of both. "It is better to obey God than men," come what may.

1852, p. 229: The Holy Writings teach that during Christ's absence his disciples are not to take the sword, nor to avenge themselves.

1852, p. 231: A Bible Christian must not fight in the absence of the Captain of his salvation. (Part of a motion made by John Thomas at a public "Peace Society" meeting in the British Institute, London, on Feb. 22, 1849).

1853, p. 72: Soldiership in the armies of the Gentiles is exceedingly unbecoming a saint. The saints are the Lord's, and not Caesar's soldiery. Let the saints abide the time, viewing the strife.

1853, p. 135: In the absence of Jesus, we are to do good to those who despitefully use us; and are forbidden to avenge ourselves. The time is not come till he returns, for the saints to draw the sword.

1854, p. 260: The use of the sword is interdicted in the absence of Jesus.

1860, p. 70: Christians ought to refuse to serve. It is better to be imprisoned than to serve in wars.

1861, p. 95: We repeat the declaration of our sovereign Lord, "My kingdom is not of this world," and therefore we will not fight.

1861, p. 139: Those who join in with them on either side must share in the divine displeasure against both factions. To walk in the Spirit is to walk as Jesus walked, who did not work the works of the flesh, among which are wars and fightings for mere human institutions and aspirations. Unionists and Secessionists can go only so far in their violence as God permits, Who will overrule for His own glory.

1861, p. 193: So plain are the teachings of Scripture. War, which was lawful under the Jewish dispensation, is forbidden to saints. A Christian engaging in war, whether offensive or defensive, does so in open violation of every precept of Christianity.

1861, p. 229: Christians of the Bible order can take no part with either side, and be guiltless before God.

1861, p. 234: Christians should not fight. 'Christians' are they who have intelligently believed the gospel of the kingdom, and subsequently obeyed it in immersion. These are interdicted the use of deadly weapons against men until Christ comes.

From monthly magazine, "The Christadelphian" (Birmingham, England):—

1865, Vol. 1, page 105: The brethren's determination is to be shot at their own doors rather than serve in the armies of the North and South.

1865, p. 106: "This is to certify that this Denomination conscientiously opposes, and earnestly protests against, 'Brethren in Christ' having anything to do with armsbearing in the service of the Powers of the world: regarding it as perilous to their eternal welfare.

"This being individually and collectively the conscientious conviction of all true Christadelphians, they claim the privileges so considerably accorded by Congress for the exemption of members of a Denomination conscientiously opposed to bearing arms.

"The undersigned is the personal instrumentality by which the Christian Association aforesaid has been developed within the last 15 years; and therefore he knows assuredly that a conscientious, determined, and uncompromising opposition to serving in the armies of the 'Powers that be' is their denominational characteristic. JOHN THOMAS."

(Certificate for presentation to the U. S. Government, Sept. 1864).

1865, p. 158: The brethren hold their meetings regularly, and take no part in the war. The Confederate Congress passed an act exempting them from military service, under the name of Nazarenes.

"On Oct. 11, 1862, a law was passed (by the Confederate Congress) containing a large number of exemptions, among which was one relating specifically to religious objectors as follows: 'All persons who have been and are now members of the Friends, Dunkards, NAZARENES, Mennonites, in regular membership' "—From "Conscientious Objection," p. 45, U.S. Govt. Printing Office, 1950.

1865, p. 169: The following petition has been presented; "To the Senators and Representatives of the U. S. of America in Congress Assembled: Gentlemen,—

"Your petitioners choose to be known as CHRISTADELPHIANS, or BRETHERN OF CHRIST. They belong to a very small remnant whose constituents are found in England, Scotland, the British Provinces, the United States, Virginia and Mississippi.

"Your petitioners respectfully affirm that they are of that class especially provided for in the Enrolment Act as conscientiously opposed to the bearing and use of 'weapons of war' and to shedding of human blood; and positively refuse, under any circumstances whatever, to engage in the armies and navies of any government.

"The Brethren of Christ in Virginia and Mississippi have refused to bear arms in the Confederate service, and a law was passed by the Confederate Congress recognizing their refusal as lawful and right. Mar. 12, 1865."

1868, p. 308: Christ's people are prohibited from drawing the sword. It is impossible that a Christadelphian can be a soldier.

1869, p. 134: Wherever found, their (the Christadelphians') principles are identical. By the WORD OF GOD, whose authority alone they recognize, they are commanded not to kill; not to resist evil; to love their enemies, bless them that curse them, do good to them that hate them. These commands they are bound to obey, come what may.

1872, p. 468: Does the law of Christ allow his brethren in the present time to employ violence under any circumstances? As to this, nothing is clearer. What could be more precise than the words, "Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also"? The command of the Lord is absolute, that we are to act the part of sheep in the midst of wolves. The faithful of the first century recognized this as involving non-resistance.

1875, p. 285: Conscription may be declared (in Britain), and this may be the closing trial of the brethren of Christ, who must go to prison or to death before they violate the precepts of their coming Master, against taking the sword.

1876, p. 402: For Christadelphians to engage in carnal warfare would be to defile their conscience, disobey God, and to render themselves liable to exclusion from eternal life. The New Testament definition of the position and attitude of Christ's brethren makes it impossible that they can bear arms or go to war.

1876, p. 482: For us, "the weapons of whose warfare are not carnal," to fight for Caesar or the powers that may happen to be—no, never!

1878, p. 128: A Petition to Parliament: "Your petitioners are conscientiously opposed to the bearing of arms, on the ground that the Bible, the Word of God, commands them not to resist evil; to love their enemies; to bless them that curse them; to do good to them that hate them.

"Your petitioners are debarred from taking any part in the conflicts that arise between nations. Conscientious objection to military service has been a peculiarity of the Christadelphians since the beginning of their existence as a body."

Mr. Gladstone—the Prime Minister—has consented to present the petition. (See also pages 179, 224 and 307. It was finally dropped as unnecessary at that time.)

1879, p. 185: When people talk to me about "doing my duty like a brave man," I reply that I cannot fight.

1882, p. 1: As brethren, we must not mingle in the strife. The saints have nothing to do with patriotism. Jesus wept over the faithlessness of Jerusalem, but he neither fought for it, nor exhorted his countrymen to do so.

1882, p. 73: Christ inculcated in his disciples the doctrine of non-resistance.

1883, p. 195: Neutrality in respect of all belligerents is the duty of a Christian until the Lord come.

1883, p. 365: When human laws come into conflict with Bible commands, obedience becomes a sin. This would be the case in the event of any national law requiring fighting in battle.

1885, p. 117: In the early days of Christianity, the fathers agreed that no Christian could become a soldier.

1885, p. 368: One has only to imagine the effect of conscription on the brethren of two contending countries to see how inadmissible it must be for brethren to submit to it. Brethren who are commanded to lay down their lives for one another would meet in battlefield in mortal strife! It is better we should be shot for refusing to disobey Christ.

1889, p. 310: Using the sword, Christ has forbidden. The law of Christ does not permit us to resist evil.

1878, p. 85: A petition to Parliament might not be without advantage. In case of conscription coming into force, it would be a retrospective justification of our refusal to bear arms.

1891, p. 24: A brother undoubtedly acts inconsistently with the law of Christ who becomes a member of the police force, or who takes any other position that requires him to do what Christ has forbidden.

1893, p. 345: Jesus plainly forbade the use of the sword, with the solemn intimation that those who used it would perish.

1897, p. 495: (Ques: Can Christadelphians be policemen?) Does Christ allow his servants to break other people's heads? "Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." The words are Christ's, and they are plain.

1898, p. 69: Can brethren be soldiers? The example of Christ is plain. The testimony is that he did no violence (Isa. 53:9). Paul expressly enjoins non-resistance, "Dearly beloved, avenge not yourselves. If thine enemy hunger, feed him." (Rom. 12:19-21).

1898, p. 390: The duty of non-resistance is specially trying in some circumstances, but duty is not altered by difficulty. The law of our probation makes no allowance for exception.

1898, p. 530: A brother joining the police would rightly forfeit the approbation of his fellow-believers. It involves violence. It is on a footing with the calling of a soldier.

1899, p. 460: Christ would not allow Peter to use his sword in his (Christ's) defence, and declared that "all they that take the sword shall perish with the sword" (Matt. 26:52.)

1900, p. 69 & 93: What then does Christ command his people concerning war? And what is his example? "Resist not evil." "Love your enemies." "All they that take the sword shall perish with the sword." "My kingdom is not of this world, else would my servants fight."

Apostolic precept and example is like Christ's. "We ought to obey God rather than men." This yields clear and certain guidance where magistrates command the taking of the sword, which Christ forbids.

The attitude of Christ and the apostles delineated in the foregoing (9 pages) has been the standard of the 19th century revival of the Truth. It has been consistently held during all the last half of that century. (3 pages of historic proof follow).

1900, p. 171: Conscription may be put in force. A true brother of Christ would die of a broken heart before his term of service was expired. Far better to remain faithful to the commandments of Christ, even should that entail imprisonment or death

1901, p. 265: War is directly forbidden by Christ, and therefore his friends must take no part whatever in the quarrels between nation and nation.

1902, p. 268: In March, 1900, we published the pamphlet "Christ and War," showing the duty of the brethren, and quoting various petitions that had been drafted during the past 50 years, praying exemption for military service on the grounds of conscientious objection.

1902, p. 316: We are all agreed that Christ does not allow us to take the sword.

1902, p. 330: We must refuse resolutely to fight with carnal weapons in defence of country or self. At all costs we must remain faithful to our Lord's command concerning fighting.

1903, p. 32: The meeting for the consideration of petitioning the government for exemption was held on Dec. 4, 1902. On the question of refusal to take the sword the meeting presented a perfect unanimity.

1903, p. 76: Petition to Parliament agreed upon: "Christadelphians are conscientiously opposed to the bearing of arms, on the ground that the Word of God commands them not to kill, not to resist evil, to love their enemies. . . Conscientious objection to military service has been a peculiarity of the Christadelphians since the beginning of their existence as a body. . ."

1904, p. 320: About 40 ecclesias have now signed the petition for exemption from military service, and Lord Morpeth has undertaken to present it to the House of Commons.

1905, p. 269: A brother is not at liberty to recover stolen property by means of the police. To allow this would logically justify taking arms for the defence of home and country.

1913, p. 559: Conscription may soon be a fact. Our duty is set forth clearly in the pamphlet "Christ and War." We urge consideration of a petition to Parliament.

1914, p. 274: Our position with reference to military service is on record in the "Christadelphian." Clapham ecclesia has decided to petition, and to invite others to join them.

1914, p. 470: Form of petition agreed on . . ." Conscientious objection to military service has been a principle of the Christadelphians since the beginning of their existence. . ."

1914, p. 560: About 150 ecclesias have now signed the petition for exemption from all military service.

1915, p. 33: Mr. A. Rowntree, MP, has consented to present the petition (to Parliament).

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

"Ye Are the Branches"

"I am the true Vine, and my father is the Husbandman. Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it that it may bring forth more fruit"—John 15:1-2.

These words exhibit the close connection between the Lord Jesus Christ and ourselves, illustrating how God freely gives all things with Christ. The vine and the branches are alike the husbandry of God. As the vine consists not of individual branches but of a main stem, so we observe the distinct personality of Christ.

We could not help noticing, as we drove through the vineyards of the state of Ohio, how CLEAN they were kept. Here we found the ground well-prepared, and after the seedlings branch out, the continuing process of weeding out and the pruning out of that which was a detriment to the growth of the vine till at the last the trailing branches produced the luscious fruit. To the ground we liken ourselves after we had been prepared for the waters of baptism. We were—

"Buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in NEWNESS OF LIFE.

"For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection" (Rom. 6:4-5).

We find God, as the Husbandman, gave particular attention to the formation of the VINE. We see the Spirit of the Living Deity, which gave form and life to the vine, pass through the stem into the branches:

"God in Christ, and Christ in ourselves. Know ye not of yourselves that CHRIST IS IN YOU (except ye be reprobates)?" (2 Cor. 13:5).

The story of the vine and the branches will not be fully known until it is perfected at the resurrection, for there are branches that abide and branches that are taken away. As the stem is of

stronger construction than the branches which it supports, so the Lord Jesus was made stronger for the greatness of his work. For it pleased the Father that "in him should all fullness dwell." So that when persecution, temptation or trial beat upon the branches they cast their burdens upon the stem (Christ) and are sustained.

"These things have I spoken unto you that IN ME ye might have peace. In the world ye shall have tribulation, but be of good cheer— I HAVE OVERCOME THE WORLD!" (John 16:33).

As the vine and the branches are made of the one substance, so Christ and his brethren are constituted alike. Yet in the days of his flesh he was stronger than they who put their trust in him. And the difference is immeasurably greater since he ascended to the right hand of God, and all authority was given to him both in heaven and earth.

RAISED INTO THE SUNLIGHT

In looking at the natural vine we observe that the branches are raised by the stem into the sunlight and air, and so it is written—

"God, for His great love wherewith He loved us, hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:4-6).

As the winds of temptation beat upon the branches we perceive the husbandry of God, for the winds obey His voice and the tempests are stilled. Brethren and sisters, there hath no temptation taken you but such is common to man. But God is faithful who will not suffer you to be tempted above that ye are able to bear, but will with the temptation also make a way of escape.

"Abide in me," says Jesus "and I in you." As the branch cannot bear fruit of itself except it abide in the vine, no more can we except we abide in Christ. Through the stem of the vine there is a way from the root to the branches—a way of roads and avenues, running between the absorbent root and all the branches. Not a single branch from the least unto the greatest is beyond the reach of these communication lines.

Through these channels the Spirit of the Deity, the Word which is Spirit, as the nutriment of life and fruitfulness is directed; the water of life circulates to the utmost bough. We perceive this in the words of the Master:

"Whosoever shall drink of the water that I shall give him, it shall be in him a well of water springing up into everlasting life" (John 4:14).

The branches are strengthened, and increase and bear fruit, by the assimilation of that which maketh for increase—a fruitfulness, the Spirit of Truth, which the world cannot receive because they know not God.

THE FACULTIES ACT AS CENSORS

Joined to, or adjusted with, the eye and the ear are our faculties. There is perception, discernment, understanding, reason, power of judgment, conviction. As it is written, the meat of the Word is for perfect men those who by reason of use have these faculties exercised to discern good and evil (Heb. 5:14).

Behind the ear and the eye, hidden (except it be from God, to Whom ALL things are open), these faculties act as censors. If acting faithfully, they are receiving and storing in the fleshy tablets of the heart, the things which are the oracles of God, rejecting imaginations, reasonings, and every high thing that exalteth itself against the knowledge of God; and are exercised to bring every thought into

captivity to the obedience of Jesus Christ. These faculties, as lines of communication, should be jealously guarded, and the facility with which they work improved.

FRUIT-BEARING BRANCHES

There are fruit-bearing branches in our ecclesia. In some it may not be so manifest as in others, and so we have to more urgently consider one another to provoke unto good works, so much the more as we see the day approaching. As the branches develop they partake more and more of the root of the vine. So in measure are the Words of the Spirit operative:

"Whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have" (Luke 8:18).

There is ALWAYS room for the improvement of the senses by use. Using these faculties will not only apply to the gaining of the knowledge of the Spirit of life, but also to the using of that knowledge in DOING those things that please our Heavenly Father.

It will apply to the quickening of the Word unto all OBEDIENCE of the faith that works by love, having our senses exercised to become full-grown men and women in having set our hearts to understand the Scriptures, using the eye and the ear and every faculty to the glory of God:

"Glorify God in your body and in your spirit—which are God's" (1 Cor. 6:20).

Let us once again remind ourselves of the Children of Israel, who are spoken of in Jeremiah as a NOBLE vine, wholly a right seed, and again:

"Israel was holiness unto the Lord, the firstfruits of His increase."

ISRAEL'S FAILURE

But the record shows that they fell away from the high esteem in which they were held. The apostle Paul, to the Romans (and to all that should come after his day of the ecclesia in Christ), says:

"Because of unbelief they were broken off, and thou standest by faith. 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 which fell, severity; but toward thee goodness—IF thou continue in His goodness; otherwise thou also shalt be cut off" (Rom. 11:20-22).

The vine of which Jesus speaks in John 5 is tended and cared for by God, Whom he pictures as the Vine-dresser. We have here a clear recognition by Jesus of the fact that the work in which he was engaged was GOD'S work. How lovingly and tenderly God watched over His Beloved Son is seen in the gospel narratives.

In the same manner as God watched over the Master, "THE VINE," so He will watch over His children, "THE BRANCHES." The hopelessly-dead branches will be cut out; the branch which is proving fruitful will be purged so that it will bring forth more fruit. His purging is not a pleasant process, but let those who are enduring it think of the rich clusters of fruit it will produce, and bear it patiently. No chastening is pleasant at the time, says the apostle.

"But afterwards it yields the peaceable fruit of righteousness to those who are exercised thereby" (Heb. 12:11).

The purging is intended to help us in the war against sin. The Word of God reveals the hidden works of darkness, the evil things that lurk in the minds of the natural man. It can help us to recognize them and, still more, it can help us to OVERCOME and vanquish them and thus bring forth much fruit to His honour and glory.

Any man or woman who simply TINKERS at Christ's work, who simply compliments the Truth with a nominal adhesion, who is a mere PATRON of the Truth, who does not feel it a privilege of the highest order to lay himself on the altar of its service, may be forced to hear the words, "I never knew you."

God grant, brethren and sisters, that we lay hold and buy up our opportunities to do His will, praying for wisdom, strength, and guidance to abide IN THE VINE until the end, and finally to be found worthy of being raised up together and to sit together in heavenly places with Jesus Christ, and to partake anew with him of the fruit of the vine in the Kingdom of God. —F. G. P.

Resurrectional Responsibility

PART NINE

10. *"In Christ" is a moral—not a legal and mechanical—relation.*

This is quite clear from the emphasis so often laid on ABIDING in him, and from the wording of many passages—to some of which we refer below. The rejected at the judgment-seat are NOT "IN CHRIST." That is why they are rejected.

The whole chain of argument based upon a man having to be "in Christ" to be raised to judgment is developed around an incorrect view of what being "in Christ" means.

"Ye are not IN the flesh, but IN the Spirit (in Christ), IF so be that the Spirit of God dwell in you. Now if any man have not the spirit of Christ, he is NONE OF HIS (not in Christ) . . . But IF the Spirit of Him that raised up Christ from the dead dwell IN you, HE that raised up Christ from the dead shall also QUICKEN YOUR MORTAL BODIES by His Spirit that dwelleth in you" (Rom. 8:9-11).

THIS is what it means to be "made alive in Christ," and it only applies to those who have the Spirit of Christ. There is nothing legal or mechanical or automatic about it.

"It is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Note this is clearly spoken to baptized believers) . . . "Cast off the works of darkness, put on the armor of light—PUT YE ON the Lord Jesus Christ, and make not provision for the flesh" (Rom. 13:11-14).

This is also quite clear from the very passages that are quoted to support this mechanical "out of Adam, into Christ" concept. For instance, Eph. 4:21-25, which speaks of "putting off the old man" and "putting on the new man":—

"Put off concerning the former conversation (way of life) the old man . . . be renewed in the spirit of your mind . . . PUT ON the new man which, after God, is created in righteousness and true holiness" (Eph. 4:22-24)—spoken to baptized believers, see context.

This is a real frame of mind and condition of life to which the Apostle EXHORTED the brethren. He is not describing any mechanical process that applies to all who are baptized—whether faithful or unfaithful. Can anyone say that the rejected at the judgment-seat have "put on the new man

which after God is created in RIGHTEOUSNESS AND TRUE HOLINESS"? It is their FAILURE to do this that is the very reason for their rejection.

Yet this is one of the passages cited to "prove" that a man cannot be raised and rejected at Christ's judgment-seat unless he is "in Christ" and has "put on the new man."

"Timotheus shall bring you into remembrance of MY WAYS which be IN CHRIST, as I teach everywhere" (1 Cor. 4:17).

"In Christ," we see, is a WAY OF LIFE. Note the parallelism here—

"If ye put to death the deeds of the body, YE SHALL LIVE" (Rom. 8:13). Compare with—"IN CHRIST shall all be MADE ALIVE" (1 Cor. 15:22).

"I fear lest your minds should be corrupted from the simplicity that is IN CHRIST" (2 Cor. 11:3).

These passages show "in Christ" to be a moral, not legal, condition.

"Examine yourselves, WHETHER ye be IN THE FAITH (in Christ). Prove your own selves. Know ye not how that Jesus Christ is IN YOU, EXCEPT ye be reprobates (rejected at judgment-seat)." Compare with—"Abide IN ME, and I IN YOU" (John 15:4).

There is real significance in the apostle's expression: "To the FAITHFUL in Christ Jesus" (Eph. 1:1; Col. 1:2).

"IF we be dead WITH HIM (in Christ), we shall also LIVE WITH HIM (be made alive)" (2 Tim. 2:11)—at the time of judgment.

Is this just a mechanical process? Does it include the UNfaithful? No. It is something REAL that must be CONTINUED IN, for the contrast is given—

"IF we deny him, he will also deny us" (v. 12)—At the judgment.

This divine relationship of being "in Christ" most certainly does not apply to those who come forth to the resurrection of condemnation. We believe that all who look into it will agree to that. The argument, therefore, that a man must be "in Christ" to be in the resurrection of condemnation completely misses the beautiful true scriptural meaning of being "in Christ."

"That they all may be one . . . Thou, Father, in me, and I in Thee, that they also may be one IN US (in Christ) . . . I in them, and Thou in me, that they may be made perfect in one."

* * *

11. The Gospel call is a command, not merely an optional invitation.

This has a fundamental bearing on our relation to God and is, we believe, the most important angle of the responsibility question. Here the greatest influence and danger of an incorrect outlook lies. It will immediately be perceived that 2 entirely divergent conceptions are involved—

(1) That God is man's sovereign Lord, and when God speaks to him he must obey, and—

(2) The view expressed in a letter we received not long ago from one in the Advocate group stating that "Belief and obedience is necessary to become responsible to God, not belief only."

As we understand this latter view, the writer believes that a man must by some act indicate his CONSENT to be under God's authority and jurisdiction before God can hold him responsible and call him to account.

With all the earnestness at our command, let us urge upon the holders of this view its serious and destructive fallacy.

"God COMMANDETH ALL MEN EVERYWHERE to repent."

He has a perfect RIGHT to so command. He HAS so commanded. And the reason He gives for repenting is that He has "appointed a day in which He will JUDGE the world." View No. 2 as quoted above cannot exist unless we, by strained interpretations, take all the force and meaning out of this plain and solemn command.

Again, ponder upon Christ's instructions to his disciples—

"Go ye into ALL THE WORLD, and preach the Gospel unto EVERY CREATURE . . . He that believeth not SHALL BE CONDEMNED" (Mark 16:15-16).

Is this the wording of an optional invitation? We MUST keep BOTH aspects of the matter in proper perspective. Truly, it IS a glorious, gracious invitation—but that is not ALL that it is:

"Because this people refuse the waters of Shiloah that go softly . . . therefore, behold, the Lord bringeth up upon them the waters of the river—the king of Assyria" (Isa. 8:6-7).

—this is the principle throughout. God is not mocked. It is a great condescension that He should stoop to offer mortal, sinful man the opportunity of eternal and intimate communion with Himself.

But God's invitations, as befits our relationship to Him, are always commands. And who dares to tell a man he can despise God's commands to him, and not give account? Consider a few passages that put this in its proper light:

"And GOD COMMANDED THE MAN, saying . . ." (Gen. 1:16).

Adam figures largely in the Advocate picture. Let us ponder well the salutary lesson of his relationship and responsibility to God. God did not invite Adam to consent to obey, but we have the divine, and majestic, and reasonable statement—"The Lord God commanded the man."

Was Abraham given any option as to whether he would accept God's commands? Were the Jews given any option as to whether they would accept the Law of Moses? Truly it WAS a "covenant," but it was an OBLIGATORY covenant that carried punishment for rejection.

There is not a shred of scriptural teaching or example to support the idea that when God commands a man, the man is free to disobey without being held responsible or called to account. Trace through the whole scriptural record of God's dealing with man, and all throughout you will find it consists of God giving man commands and requiring him to obey them.

"According to the COMMANDMENT of the everlasting God, made known unto ALL NATIONS for the OBEDIENCE of faith" (Rom. 16:26).

"We have received apostleship for OBEDIENCE to the faith among ALL NATIONS" (Rom. 1:5).

"Minister of Jesus Christ to the Gentiles . . . to make the Gentiles OBEDIENT" (Rom. 15:18).

This is the SCRIPTURAL picture. OBEDIENCE is the keynote of all man's relations to God. The Gospel proclamation is a call to OBEDIENCE and repentance.

"He COMMANDED them to be baptized" (Acts 10:48).

And what if the COMMAND to be baptized is disobeyed? Does it not put them in the category of those that "obey not the Gospel" (2 Thes. 1:7-10 & 1 Pet. 4:17) whom Christ will punish at his coming? (And we note, incidentally, that the record is speaking of GENTILES being so commanded. Bro. Andrew distinguished between Jews—who were COMMANDED, because they were already "in the covenant," and Gentiles—who were INVITED to enter the covenant.)

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

"Be in subjection to your own husbands; that, if they OBEY NOT the Word, they may also, without the Word, be won by the conversation of the wives" (1 Pet. 3:1).

Note that those here spoken of as "OBEYING not" are definitely NOT brethren, showing that submission to the call of the Gospel is here again spoken of as "obedience" (and, consequently, refusal to submit is DISobedience).

"Ye have purified your souls in OBEYING the Truth" (1 Pet. 1:22).

Here again is the same thought. Accepting the Truth is obedience. The Gospel is a command. Can we miss the meaning and significance of the fact that this word "obey" is so prominently used in connection with the proclamation and acceptance of the Gospel?

"They have not all OBEYED THE GOSPEL" (Rom. 10:16).

Can there be any doubt that the Gospel is a command to obedience? There is no mistaking in this case that the reference is to those who do not accept the Gospel at all. And this is spoken of as "not obeying" the Gospel. To say that the Gospel is not a command but just an optional invitation seems to be a complete ignoring of all these plain passages.

This expression, "obey not the Gospel," occurs twice elsewhere, as previously referred to (2 Thes. 1:7-10 & 1 Pet. 4:17), and in both cases this class is said to be punished in the judgment. The expression itself shows that the Gospel is a command. We do not speak of "obeying" an invitation (much less do we speak of refusing to "obey" an invitation).

The reference to punishment shows the command cannot be optionally ignored. And Rom. 10:16 (above) definitely proves that this expression applies to rejectors. Is not all this conclusive?

* * *

This concludes the consideration of the 11 scriptural principles which we believe underlie this question. Now a few remarks on the subject generally (arising out of statements in letters supporting the non-responsibility view).

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

Signs of the Times

Prophecy—and the Year That Has Passed

An Improvement Class Address

1952! What will it bring? No one can tell, but as believers of the Scriptures and of the Gospel of Truth we have the earnest desire that it will see the long-awaited return of our Lord and Master, Christ Jesus, who—according to the divine revelation—will bring peace and prosperity to this troubled world. The prophet Isaiah informs us—

"He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (2:4).

Truly we are living in troublous times—a time of distress such as there never was since there was a nation. Our daily newspapers constantly acquaint us with political, social and industrial upheavals, and international antagonisms and rivalries that are causing much turmoil among the kingdoms of the world. The nations are like a troubled sea—tempest-tossed and angry.

DISTRESS OF NATIONS

The words of God's holy prophets very plainly reveal to us that in these latter days of the Gentile times there must be a time of trouble unprecedented—a time when there should be—

"Distress of nations, with perplexity—men's hearts failing them for fear and for looking after those things which are coming on the earth" (Luke 21:25-26).

We believe that we ARE living in the "time of the end"—the time just preceding the consummation of God's wonderful purpose with the earth. And surely it IS a tremendous purpose! It is the theme of all divine revelation—

"As truly as I live (saith God), all the earth SHALL be filled with My glory." (Num. 14:21).

The present chaotic state which prevails among the nations is the predetermined condition that we must expect just before the dawn of this new age. World political events which have occurred during the year just closed—1951—can without difficulty be viewed as signs of the nearness of Christ's return. Fear and mistrust constantly increases, and the nations are frantically arming for the final showdown at a self-destructive and ever-increasing rate.

GOD RULES IN THE KINGDOM OF MEN

Each great nation is convinced that it is superior to the others and entitled to special advantages. Each assumes that it is the one destined to lead the world out of its present chaos into universal peace and harmony. All are oblivious to the fact that—

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever HE will" (Dan. 4:17).

During the year, the Pope declared from Rome:

"World events seem to be moving toward a fatal clash."

We are reminded of how—on the eve of the greatest event the world has ever seen—the high priest Caiaphas spoke prophetically, though himself totally ignorant of the significance of his words. The 17th & 18th chaps, of Rev. tell us about this imminent "fatal clash" that is causing solicitude and foreboding in the Vatican. There God informs us of the utter destruction that awaits this corrupt system at the time of the end—

"Be not partakers of her sins, and receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (Rev. 18:4-5).

During the year the "North Atlantic Treaty Organization" invited Turkey to join them, to anchor down the Eastern end of their defence line. This is a strange change of international relationship, for Turkey was the bitter enemy of the Allies in 1914-18. (How many of such turn-about we have seen! How quickly the pendulum swings from "ally" to "enemy," and back again! How false, shallow and unstable are man's alliances!).

THE MOUTH OF THE DRAGON

Turkey adjoins oil-rich Iran (Persia), and sits astride the strategic Dardanelles through which Russia's Black Sea fleet would have to pass in time of war. Turkey has nearly 400 miles of common frontier with Russia, and when Iran falls behind the Iron Curtain, another 300 miles will be added to the Russian border threat.

This invitation to Turkey to join the NATO against Russia is a very ominous sign. Russia has very strenuously opposed this move, and has bluntly warned Turkey that acceptance would bring serious trouble. The final scene appears to be shaping up in remarkable conformity with the prophetic Word.

Another major development during the year was Persia's expropriation of the vast Anglo-Iranian oil properties, centering in the world's largest refinery at Abadan. This has caused a serious predicament for Britain, both material and psychological. After making a show of defiance, Britain (fearing the intervention of Russia) was compelled to meekly withdraw her men and surrender the properties in obedience to a Persian ultimatum. As one commentator put it—

"Her loss of prestige in the matter will probably be a greater blow politically than her loss of military fuel."

BRITAIN HUMILIATED IN PERSIA

Britain has been ignominiously manoeuvred out of Persia. Now the foremost problem is the serious possibility of throwing Persia into the hands of Russia. The Persian oil trouble has been referred to the UN. It will be remembered that the conflict in Korea commenced with a referral to the UN. Adolf Berle (former US Asst. Sec. of State) said a few months ago—

"The Middle East is the KEY TO WORLD EMPIRE. It is even more important than Western Europe. Russia is far more advanced in that area than we realize. She is steadily creating a situation which may lead to the seizure of Persia, entry into the Persian Gulf, and the almost complete encirclement of India. This move would shift the ENTIRE BALANCE OF WORLD POWER."

How true these words are, far more than Mr. Berle himself realizes! Soviet seizure of Tibet went by with little notice not long ago, but it is beginning to threaten India's northern provinces, and the Soviet program of expansion steadily moves on. On the average, for the past 7 years, Russia has extended her control over 2500 sq. miles and a ¼ -million people EVERY DAY.

Persia, as is clearly foretold in the prophetic Word, will be allied with Russian at the time of the end. Current events in this and surrounding countries indicate that the great battle of Armageddon is near at hand—when the Soviet power will be cut off forever, but not by the might of man. Dan. 11 paints this picture for us—

Vs. 40—"At the TIME OF THE END (note the time) shall the King of the South push at him . . ."

The "King of the South" is Britain and her confederates.

". . . and the King of the North shall come against him like a whirlwind, with chariots, horsemen, and many ships, and he shall enter into the countries, and shall overflow and pass over . . ."

Has not the Northern Power, Gog, already begun to "overflow and pass over"— "keeping not at home, enlarging his desire as hell, gathering to himself all nations" (Hab. 2:5)?

". . . He shall enter also into the glorious land, and many countries shall be overthrown. And he shall plant the tabernacle of his palace between the seas (Mediterranean and Dead) in the glorious, holy mountain . . ."

Russia will sweep irresistibly right down into Palestine (or what is now the new state of Israel) and will set up her headquarters in the glorious, holy mountain. But then what?

". . . He shall come to his end, and none shall help him."

How wonderful it is to see these things actually—literally— coming about before our very eyes!

HAIFA AND THE SUEZ CANAL

Turning our thoughts back to the oil problem again. The nations are totally unaware of the hand of Providence at work—so shaping affairs that prosperity will come to the land of Israel. The expropriation and consequent idling of the refinery at Abadan is bound to bring into prominence the refinery at Haifa in Palestine. The British intended to develop the Haifa refinery until its capacity rivalled that of the mammoth Abadan plant.

This, however, could not be effected due to the hostility of the Arab states to the new state of Israel. Iraq blocked the pipeline from the Kirkuk oilfields which supplied the Haifa refinery, and at the same time Egypt refused to permit tankers to carry crude oil to Haifa through the Suez Canal.

But now we find that Egyptian tactics have forced Britain to take over the Suez Canal zone completely, and greatly strengthen her forces in that area. It will be recalled that it was similar Egyptian rioting that caused Britain to first "temporarily" occupy strategic parts of Egypt in 1882, and she has been there ever since. An aspect of the present developments may well be the free passage of Haifa-bound tankers and a further strengthening of Israel Mideast industrial leadership, helping to bring it to a point where it will be a tempting prize to Russia.

THE DEVELOPMENT OF ISRAEL

This unfolding of the Mideast scene is of deep interest to us. Israel's gain of material wealth, along with a measure of political stability and security, begins to fulfil the requirements as prophetically mentioned in Eze. 38—

"The land brought back from the sword . . . dwelling safely . . . having gotten cattle and goods, silver and gold."

The 23rd World Zionist Congress took place this year in the city of Jerusalem—thus finally realizing the aspirations and hopes of all previous Congresses. The first was held 54 years ago in 1897, and the chief aim of the organization was the "ingathering of the exiles" from the four corners of the earth.

In 1897 there was but a handful of Jews in Palestine, living in poverty and peril under the desolating Turk (who has since been removed out of the way as the once mighty Euphratean Ottoman steadily dried up to its source, in fulfilment of prophecy).

The great influx of returning Jews came in recent years, particularly since the founding of the state of Israel, May, 1948. When the brethren, a decade or so ago, watched the pitiful and precarious trickle of immigration under the British mandate, hopefully tallying every straggling handful, how little did they realize the miracle that was just around the corner! We wonder what miracles of fulfilled prophecy await us in the coming year.

In his address at the 1951 Zionist Congress, Israel's Prime Minister Ben-Gurion said—

"Mighty and stirring events, unprecedented in the history of our people, have occurred in the land of Israel since the First Congress met. The independence of Israel and its sovereignty in its land have been restored. The gates of the homeland have been opened widely for the Ingathering of the Exiles, and over 600,000 persons from 64 lands have been restored to it during the 3 years of Israel's salvation. The Restoration to Zion on this scale and at this pace is unprecedented in Jewish history."

Then, looking into the condition of the world into which the new state had been born, he said—

"We are living in a controversial and stormy age, in which international fears and tensions are rampant, all the nations of the world are arming, all parts of the world are powder-kegs, and the least spark in any area is liable to set off a world of conflagration."

Mr. Ben-Gurion's words—especially this latter statement—provide a remarkable fulfilment of prophecy. All these things of which we have been speaking, and which are taking place in the earth today, are the working out of God's divine program and are preparatory to the forthcoming reign of the Prince of Peace. A glorious age is about to dawn on the earth, and Jesus has exhorted us to BE PREPARED FOR IT—

"Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

And he pronounces a blessing on those wise and faithful servants whom he shall find working for the benefit of the Household (vs. 45-46). Therefore let us remind ourselves of the words of Paul to the Romans (12:2)—

"Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

As he closed the wonderful panoramic Revelation of the history of the kingdoms of men down to our own times, Jesus said—

"Behold, I come quickly, and my reward is with me, to give to every man according as his WORK shall be."

Let us, then, unite with the Apostle John in his petition—

"EVEN SO, COME, LORD JESUS!"

—E. L.

"Special Efforts"

We would like to speak of special lecture efforts. These are good for the ecclesia. They add life, zest, renewed hope. All like to have a part in helping some to know and rejoice in the Truth. We can send special invitations to our friends and neighbors—an opportunity to invite our fellow-workers—an OPPORTUNITY to fulfil a DUTY to invite them. And it lets them know where we spend our time, and what our objective is in life. What if only a few respond? We are but sowers or waterers. God will call whom HE will. OUR duty is to proclaim—to invite—and it is good for the ecclesia to feel that they have made an effort. It also helps us keep busy—less likely to fall out by the way. Keep it up over the years, it will tell. God is well pleased with the desire to work for Him. Remember, "He that SOWS sparingly shall REAP also sparingly." —A. S.

Man Immortal

Be still, my soul, and let
Deep thought consider this most God-like thing.
Immortal man! Ah! God, to mortal ears
It is a fearful, dread sublimity.
Nor can the mind steeped in the gross earth's cares
Contemplate its glorious majesty;
But creeps within itself in abject fear,
Snail-like, and hides in darkness all its own.

Behold the man immortal! How God-like
In his looks; Divine intelligence beams
From his lofty countenance, and love dwells
In his eyes. Thought enthroned on his brow
Grasps the broad plan, the mystery of life,
And views the great immensity of God
In all His wondrous and most mighty works.
Behold how great—how beautiful is he
Whose manhood's swathed in immortality.

To him no longer time is fraught with care.
To him hath sorrow died in time's embrace,
To him no change may come to wreck his good
Or o'erthrow the vantage of his lofty seat,
Where, in God's favor, he is man complete.

No more the weariness of failing strength,
Nor faintness of the mortal frame diseased
Oppresseth him, but towering in his might
He works the will of God, and tireth not.

No longer lagging steps retard good deeds;
As lightning flasheth from the east to the west,
He goeth forth, and cometh back again,
His sweet delight in ever working good,
And all unburdened of the weight of sin.

Like the calm sea in crystal purity
Peace rests upon his heart, and gratitude,
An ever-living fount, swells forth in praise
To God, for His good store of perfect gifts.

Immortal man! Ah- who may tell the joy,
Or measure up thy perfect happiness?
For thou hast conquered all thine enemies,
And, standing in the sunshine of God's grace,
Art now attuned to Nature's harmony.

Nor standest thou alone, though one in name,
But full of eyes thou art, and separate
Intelligence, where sweet companionship
Finds opportunity for intercourse;
And, knit together in undying love,
Gathers the fruit of happy brotherhood.

Oh! thou vision of celestial light,
Shine forth to gladden this benighted earth!
Shine, heavenly orbs! make the enraptured world
Reflect the dazzling glory of its God,
That He may reign for ever, ALL IN ALL!

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.

We regret having to report the death of sis. Carrie Hodgkins, who fell asleep in Christ on Mar. 12. She was laid to rest by the writer in Lodge Hill cemetery, in the sure and certain hope of resurrection. She was in her 71st year, having completed 25 years probation. She was of a quiet disposition and constant in the attendance to the things pertaining to her Lord. In this she was an example to us all. We extend our loving sympathy to sis. M. Hodgkins who is left alone to mourn her loss, as they lived together as companions—sisters in the flesh as well as sisters in Christ. However, she does not sorrow as those that have no hope, knowing full well in Whom she trusts.

We have been pleased to welcome to the table of the Lord: bro. & sis. H. J. Newnham (Toronto, Can.); sis. Smith (Glendale, Cal.), who consistently met with us during her stay here; we appreciated her company; sis. A. Banks (Glendale, Cal.), whom we were glad to see once again; and bro. & sis. Williams Jr. (Newport). It is refreshing and helpful to welcome all such of like Faith in these days of small things. Bro. Newnham ministered to us the upbuilding word of exhortation.

—bro. T. Phipps.

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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. Temple, Kenmore & Myron Aves.—Memorial 10:15 a.m.; S. S. 11:45; Lecture 3rd Sun. of month (Oct.-May); Bib. Cl. Wed. 8 p.m.

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CAMPBELLTON, N.B., Canada

Greetings to all of like Faith! Sis. Hull and I will be in Campbellton, N.B. (23 Aberdeen St.) for the winter (God willing).

During the past year we have been to Moncton and met with the ecclesia there. Also we have had the privilege of getting to Boston the week after the Gathering there, and received a cordial welcome and hospitality far beyond our expectation which we will remember for a long time.

We have enjoyed visits from: bro. Cyril Webb (Halifax) and bro. & sis. Hull (Sackville, N.S.)—son of the writer—around the table of the Lord. We would be pleased if any of like Faith passing this way would give us a call.

—bro. Thos. H. Hull

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CANTON, Ohio, U.S.A.—2729 Ninth St. S.W.—Sun. Sch. 9. 30 a.m.; Memorial 10.30; Lecture 8 p.m.; Bible Class Wed. 8 p.m.

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

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

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

We are happy that another has seen the way of wisdom and has hearkened to his Creator in the days of his youth. On Jan. 5, RALPH COY (son of bro. & sis. R. Coy of Canton ecclesia) put on the sin-covering Name.

On Jan. 1 we held our annual S. S. Entertainment & Fraternal Gathering, at which we were glad to have several visitors from away. Over 180 attended. The afternoon program was devoted to recitations, etc., by the S. S., concluding with the yearly prize-giving. In the evening, after supper, the Singing Class sang several anthems; in between them bro. Wheeler (Canton) spoke to us on: "Behold the Lamb of God." The whole occasion was very enjoyable and, we believe, profitable in building up and drawing us more closely together.

We have been encouraged by visits from: bro. & sis. C. Styles, bre. G. Jackson Jr., J. Jackson, D. Crone, sisters Margaret & Ruth Styles (Toronto); bro. & sis. C. Wheeler, sisters R. Coy, Deadman, Warwick Sr., Josephine Warwick (Canton); bro. & sis. L. Sparham, bro. & sis. J. Nicholson, sis. Marilyn Sparham (Chatham); bro. R. Martin (Clinton); bro. & sis. C. Clubb, bro. & sis. J. Clubb, sisters Ruby Bere & Lorna Burt (London). Bre. Styles & Wheeler helped us by lecturing.

—bro. G. V. Growcott

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

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

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

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

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

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

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LAMPARD, Sask., Canada

We have had the pleasure of welcoming sis. F. G. Jones (Richard) to the Lord's table. She was with us for 2 Sundays. It is always a great joy to us to meet anyone of like Faith. We live midway between 2 railway lines —CNR and CPR. If any are passing this way we would be very pleased to see them. Your bro. in Christ,

—J. W. Sadler.

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

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LONDON, Ont., Can.—Orange Hall, 388 Clarence St.—Suns: S. S. 10:15 a.m.; Breaking Bread 11:30; Lecture 6; p.m.; Thurs. Class 8 p.m. at Beaver Lodge, Sackville St.

It is with regret we report the death of our sis. Hedden on Mar, 26. She was buried in Mt. Pleasant cemetery on Mar. 29, the writer testifying to the Truth our sister held. She now awaits the return of our Lord from heaven.

We are pleased to report that we have assisted 3 more to put on the Saving Name of Jesus Christ in the waters of baptism. Miss MARILYN SPARHAM was baptized on May 27, Miss LORNA BURT on Aug. 26, and Miss LOUISE MARTIN on Oct. 7. May the race they have started have a successful ending by a place in the Kingdom of God.

On June 23 a Gathering was held at bro. & sis. Sparham's cottage at Duttona Beach. It was attended by bre. & sis. and S. S. scholars from Toronto, Brantford, Chatham, London, Detroit & Buffalo. Three young brethren spoke on things pertaining to the Truth. A very enjoyable lunch was served.

We held our S. S. Outing at Port Stanley on July 2. It was a joyful occasion, attended by 100 or more.

On Dec. 15 we held our S. S. Entertainment when an enjoyable luncheon was served and program was provided.

Sis. Sylvia Styles (formerly of Detroit) was united in marriage to bro. Jack Clubb of London on Sep. 8. We welcome our sister to this ecclesia, and we extend our best wishes to them in their new relationship.

We are pleased to report that we have had the pleasure of the company and fellowship of the following: bro. & sis. A. Styles, bro. & sis. F. Higham, bro. & sis. W. Higham, bre. Styles Sr., D. Thomas, sisters G. Stephens, Lorraine Stephens, Marjorie Shaw, Barbara Rees (Detroit); sisters King & Box (Hamilton); bro. & sis. Jones, bro. & sis. A. Stunden, bre. D. Crone, J. Jackson, G. Jackson Jr.,

J. Scott, sisters Ethel Jones, Ruth Styles, Margaret Akers (Toronto); bre. N. Luff, W. Easton, sis. Dorothy Brewer (Brantford); bro. & sis. J. McConville (Buffalo); sis. Josephine Warwick (Canton).

Bre. Styles, Jones & F. Higham gave us the word of exhortation, which we appreciated. We welcome all those of like precious Faith, —bro. W. D. Gwalchmai.

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

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MASON, Texas

Bro. H. Lucas and his son (both of Houston eccl.) spent 3 days with us recently. Bro. and sis. Erby Wolfe (Lampasas) and sis. Martin (Johnson City) were with us on Dec. 2. (We have an all-day meeting on the first Sun. of each month.)

How much we receive from God, and how little we return to Him for His goodness! Is it possible that we may be like the Israelites of old—unmindful of His blessings and rebellious against His will? I hope not.

Greetings to all of like Faith throughout the world. It is very encouraging to know that there are some still holding forth the Light in a way that others may see it, and come to it. Your fellow-laborer in the Master's service, looking for the return of the Lord, —bro. John Eastman.

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

MONCTON, New Brunswick, Can.

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

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NEWARK Ecclesia—Woman's Club, 369 Park Ave.—Sun. Sch. 10 a.m.; Memorial 11 a.m.

Greetings in Jesus' Name. This is to advise of a change of address of our ecclesia. Effective Jan. 6 we will meet (God willing) at the address shown above. We plan to keep the name of "Newark Christadelphian Ecclesia." Fraternaly, your bro. in Christ, —John W. Packie.

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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.

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

NORTH BATTLEFORD, Sask., Can.

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).

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

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

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

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

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.

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SARASOTA, Florida.

The brotherhood will rejoice with us that 4 others have taken the first step of obedience to Christ: on Dec. 18—Mrs. R. L. LOGAN; on Dec. 23—Mr. R. L. LOGAN, Mr. WALTER FREY, Mrs. FLOYD BOWERS.

All our new members of the Master's household here appreciate the PRICE of their redemption and are diligently seeking every opportunity to show their faith by works. The Daily Readings are recognized as extremely necessary, as is also (as becometh ready-witnesses of the power of the Scriptures to TRANSFORM) the casting-off of all such fleshly weights as movies, trashy-reading, nicotine, etc.

Their relatives and former friends are watching with amazement and very deep interest. Several have agreed to follow the Daily Readings with us through 1952, thankfully accepting Bible Companions and promising to make notes of points-to-discuss.

May God continue to bless the services we have received from other ecclesias, and our own humble efforts.—bro. H. Deakin.

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

WHANGAREI, New Zealand

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

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WINCHMORE HILL Eccl.—Canning Hall, Canning Cres., Wood Green, London N. 22—Memorial 4 p.m.; Lecture 6 p.m.

We are pleased to report that God has blessed us in finding another meeting place. The new hall is at Wood Green, a district some 2 miles from Winchmore Hill. It is our hope and prayer that God will bless us in our efforts to spread abroad the knowledge of His Saving Grace in this new district.

We purpose having a Special Effort for the month of Jan., 1952. Newspaper advertisement, poster, and card distribution have been enlisted to assist us in publishing the Glad Tidings by attracting those in darkness. —bro. C. H. Bath.

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

The Present a Time of Purposeful Evil

We must never forget that the present life in its best state is a state of exile from Eden—therefore a state of separation from divine fellowship and perfect blessedness. Reconciliation and return are in process of accomplishment, and the foundation of the work was laid in the promises and institutions appointed first in Eden and afterwards with the fathers. But—until the work is actually brought to its completion—the effect of separation will and must continue.

Out of evil, and by means of it, God is bringing great good; but till the good arrive, evil will remain the characteristic of our present experience. All things work together for the final good of those who fear and obey God (Rom. 8:28), but amongst these "all things" evil itself has a place.

—Bro. Roberts.

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