

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.

CONTENTS

ECCLESIAL DIRECTORY	Inside Front Cover
EDITORIAL: The King Is Dead.....	65
WHAT SETS THE HEART ON FIRE	67
PRINCE-PRIEST OF AGE TO COME (Bro. Roberts) No. 5.....	69
HOLD FAST: A Final Message.....	72
AWAKE! JERUSALEM, AWAKE! (verse)	74
NATIONAL RESTORATION OF THE JEWS (Debate) Part 1.	75
NOT ASHAMED TO BE CALLED THEIR GOD.....	78
O LORD OF LIGHT! (verse)	84
KING OF KINGS	85
SIGNS OF THE TIMES	88
ECCLESIAL NEWS: Birmingham, Flaxcombe, Glendale, Newport, Richard, Toronto (East), Winchmore Hill, Worcester	93

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EDITORIAL

The King Is Dead

It matters not how wise, or powerful, or surrounded with majesty and glory a king may be, there will come a time when—like David, king of Israel—he "must go the way of all the earth." In this respect, he has no pre-eminence above his subjects, for all mankind are subject to sin, disease and death. How expressive are the words of Job—

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not" (Job 14:1-2).

There is no greater fact in human experience than death: and no family can escape its iron hand. Its effect is the same in the home of kings as it is in the modest cottage by the side of the road: and it has been thus since death entered into the world. What is death? Here is a question that has troubled and puzzled the human race for centuries.

Many answers have been given, but the only logical and reasonable one, and the only one based on truth, is to be found in the Bible. Here in plain, easy-to-be-understood language, we learn that death is the opposite of life. As birth brings us into a living existence, so death causes the life to cease. Let us, then, take a brief look at what the Bible has to say on the subject of life and death.

Our subject is introduced to us in Genesis, where we are furnished with the account of the creation of man:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

This "breath of life" contains nothing that pertains to immortality, for man possesses it in common with the beast of the field. This is plainly evident from the effects of the flood:

"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life" (Gen. 7:21-22).

The man, Adam, was placed in the garden of Eden subject to this law:

"Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16-17).

This law was broken, and the man was sentenced to death:

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

The effect of this sentence defiled the man, and it became a physical law of his being, and was transmitted to all his posterity. This statement is in harmony with the teaching of Paul:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

The effect of death is plainly described by the Psalmist:

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

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:2-4).

That man ceases to live, when death comes, is also established by the words of Solomon:

"For the living know that they shall die: but the dead know not anything" (Eccl. 9:5).

In view of that, what better advice could we take:

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest" (Eccl. 9:10).

These, and many similar testimonies, establish the resurrection on the firm foundation of necessity; for if a man die and return to the dust, from which he was originally taken, the only way in which he can live again is through a resurrection from the dead—the first work that awaits Christ at his second advent.

Jesus taught the power of resurrection, and established it by example, such as in the case of Lazarus. Paul followed in his footsteps, and expressed his ambition, when he said:

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead" (Phil. 3:10-11).

After resurrection, a faithful servant of God will be rewarded with the gift of eternal life, and a change of body (Phil. 3:20-21). This he will experience and enjoy upon the earth. This is plainly shown in the song of the redeemed:

"Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign ON THE EARTH" (Rev. 5:9-10).

There is no promise of life in heaven to any member of the human race, for—

"The heaven, even the heavens, are the Lord's: but the EARTH hath He given to the children of men" (Psa. 116:16).

When Jesus returns to establish the Kingdom of God upon the earth, as he promised, all that is evil will be rooted out of the earth, the righteous shall flourish in his days:

"His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed" (Psa. 72:17).

The message of sorrow will no more go forth into the world saying "The King is dead" for—

"God shall wipe away all tears from their eyes; and there shall be no more death" (Rev. 21:4).

Those who love God, and keep His commandments, are invited by the Gospel to participate in the glories of the age to come. Now is the time of preparation. Behold, said Jesus,

"I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him" (Rev. 3:20).

Have we heard him knocking? And, if so, *have we opened the door?*

—Editor.

What Sets the Heart on Fire

By BROTHER JOHN THOMAS

"Beginning at Moses and all the prophets, he expounded unto them (Cleopas and his companion) in all the Scripture the things concerning himself"—Luke 24:27.

This exposition of the Old Testament must have been of stirring and absorbing interest to these disciples, or they would not have said,

"Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

An exposition of Moses and the Prophets set their heart on fire—a fire which continues to burn so long as the believing mind retains, or "keeps in memory," and *dwells upon* the things of the Spirit revealed to them. This is the cause of the spiritual frigidity and deaths so all-pervading in this dark and cloudy day—Moses and the prophets are NOT expounded.

They have fallen into neglect as the annals of "an old Jewish almanac," of interest only to the student of Hebrew antiquities, all of whose attempted expositions evaporate in curious remarks upon Israelitish customs, and the fulfilment of a few types and predictions in the sufferings of Jesus.

Such archaeological dissertations would have inflamed the heart of Cleopas as little as they enkindle those of our contemporaries. Setting the heart on fire by a narrative of facts unconnected with the scriptural exhibition of the "*glory that shall follow*," is impossible, being contrary to the nature of the human mind as God has constituted it.

Cleopas was well acquainted with all the sufferings of Jesus, for he had witnessed them; yet did his Lord address him as a—

"Fool, and slow of heart to believe ALL that the prophets have spoken."

He "trusted that it had been he who should have redeemed Israel." The baptism of Jesus in suffering produced no glowing of his heart so long as he perceived no prospect of redemption for the nation through Jesus. His heart was perplexed. The disciples of Jesus looked to him as Jehovah's representative, by whom—

"He would put down the mighty from their thrones, and exalt them of low degree,"

when he would

"fill the hungry with good things, and send the rich empty away;"

and

"help His servant Israel, in remembrance of His mercy; as he spake to their fathers, to Abraham and his seed for ever."

The father of John the Baptist expressed their hope in Christ when he said,

"Blessed be the Lord God of Israel . . . for He hath raised up a horn of Salvation for us (Israel) in the house of his servant David . . . that we should be saved from our enemies and from the hand (power) of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him all the days of our life" (Luke 1:68:75).

But when Cleopas and the rest saw only the triumph of the Serpent-power over the Woman's seed, there was no burning of the heart, no "joy unspeakable and full of glory" through the crucified Nazarene. He had cast down no thrones of the mighty; he had failed to help Israel, who was still in the hand of the enemy; he had not accomplished the things promised to Abraham and his Seed; those of low degree were still in degradation, hungering after the good things denied by the rich; and he himself was to all appearance overcome.

He had "drunk of the brook by the way," and had not as yet "lifted up the head," or been exalted. Could he be the king "of whom Moses in the law, and the prophets did write?"

To set the heart on fire we must have a *comprehensive* view of "ALL that the prophets have spoken" concerning Christ. The want of this was the weakness of Cleopas, and the cause of ours. Jesus strengthened him by showing that Moses and the prophets taught that the Christ's path to glory was *through suffering*. The connection between suffering and glory was the point illustrated in the conversation.

Had the Christ not suffered, Jehovah's holy covenant confirmed to Abraham would have remained without force; and so no right to blessings, spiritual or political, by individuals or nations, could have been obtained. "No exaltation without trial" is a principle of the divine economy which cannot be evaded by those who would attain to glory.

The disciples were slow of heart to perceive this until it was so strikingly illustrated in the sufferings of Christ. These were great, but greater still is the glory which absorbs the less.

Paul thought nothing of them, esteeming them as mere "light afflictions that were but for a moment;" because they worked out for him a "far more exceeding and ETERNAL weight of glory." In this, he followed Jesus; and exhorts us to do the same in imitating him. But, if we would be exalted to this indomitability of mind, we *must familiarize ourselves* with "the glory to be revealed."

This will make us invincible. The darts of the enemy will fall ineffective from our shield; and though "a spectacle by reproaches," we shall be strengthened by the might of truth, which is God's power, in the inner man, to obtain the crown of righteousness at last.

Jesus "opened to them the Scriptures," that they might obtain a view of the glory to which they had been called. How inestimable a blessing is the Bible open to the understanding! Gold and silver cannot purchase it; therefore the world is destitute of it; to the wise and learned it is sealed.

Money cannot repay our debt of obligation to him who opens to us the book. Cleopas and his companion could not have recompensed Jesus for setting their hearts on fire; for the understanding of "the Word of the kingdom" is life, and honor, and glory for evermore.

The Prince-Priest of the Age to Come

By brother Robert Roberts

PART FIVE

The glory of Yahweh enters the house in Ezekiel's presence, by the gate whose prospect is towards the east. Then from within, Ezekiel is addressed thus:

"Son of Man, (this is) the place of my throne and the place of the soles of my feet where I will dwell in the midst of the children of Israel for ever" (43:7).

Afterwards, he is brought back by the way of the same gate and finds it shut, and is informed,

"It shall not be opened, and no man shall enter in by it because Yahweh, the God of Israel, hath entered in by it. It is for the prince: the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate and he shall go out by the way of the same" (44:2, 3).

From this, it is inferred that the Prince can be no part of the glory that entered the house; for if so, says the objector, he "sits and eats bread before himself." This objection has not the foundation it seems to have. It is, in fact, excluded by that text upon which it is founded. If the Lord Jesus were the only element of Yahweh's glory in the case—if he were not detachable, as we might say, from that glory as a whole—if it were maintained that Christ entering the new temple in his individual capacity was the glory of the Lord entering, then there would be an apparent anomaly in the Prince "sitting to eat bread before the Lord."

But the case stands not so. The "glory of the Lord" is a large phrase, embracing what ever goes to make it up in any given case. In this case, we have two separate clues as to its form. First, Ezekiel says the appearance was—

"according to the vision that I saw . . . by the river of Chebar" (43: 3).

The vision he saw by the river of Chebar is minutely described in chapters 1 and 10, as consisting of a complex living apparatus of living creatures and wheels, surmounted by the enthroned figure of a man. Whatever may be the precise significance of the details, the enthroned speaker is but an element in the glory.

Then Jesus says that when he comes, he comes with the glory of the Father and his own glory, and with the glory of the holy angels (Luke 9:26). John, in Patmos, saw the angels as a countless multitude (Rev. 5:11). On both heads, we are bound to recognize that Jesus is but the kernel of the glory. The glory of the Father overarches all, and embraces the multitude of the heavenly host ("an innumerable company of angels"—Heb. 12:22) and also the glorified saints who are the body of Christ.

The glory is a unity containing him, but not consisting wholly of him. Consequently there is nothing anomalous or difficult in the idea that at a time subsequent to the official entry of the glory of Yahweh into the new temple, Jesus should appear in his separate capacity as the Prince who shall eat bread before Yahweh—before the Father, which is not eating "before himself," for the Father is

separate from him and greater than he (John 8:18; 14:28), though in another relation of things, they are both one by one indwelling Spirit.

It is characteristic of the mechanism of prophetic vision to show the same thing in different relations under separate objects, as when in John's vision of the glory, you have Deity ON the throne, and in the seven lamps BEFORE the throne: Jesus as the LION and Jesus as a slain LAMB before the throne; the saints in the four LIVING ONES and in the 24 ELDERS; and again (while these symbols are still in view), they appear as the BRIDE, as RIDERS on horses, as the 144,000, etc.

That Jesus should enter the temple as an element of the glory of Yahweh coming from the east, and afterwards appear as the Prince to sit before Yahweh, is not a difficulty when the whole subject is apprehended.

We said the passage in question actually necessitates the very thing objected to. See:

"The gate shall not be opened, and no man shall enter in by it because the Lord, the God of Israel, hath entered in by it. Therefore it shall be shut. It is for the Prince: the prince, he shall sit in it to eat bread before the Lord: He shall enter by the way of the porch of that gate."

Here we have God and man in juxtaposition. MAN shall not enter because GOD has entered: the Prince MAY enter—SHALL enter. He will freely and familiarly use the gate by which God has entered. Does this not show that the Prince is an ingredient of the divine glory that entered? If the Prince were a mortal man, we have a prohibitory regulation stultifying itself—enacting that no man shall enter, and then providing that a man shall enter. Jesus, though a man in the days of his flesh, is now "the Lord, the Spirit" in whom dwells the "fulness of the Godhead bodily" (Col. 2:9).

That he should sit in the gate consecrated by the divine entrance is according to the fitness of things. Then as to this "eating bread before the Lord," when the full sense of this form of speech is apprehended, it will appear that it can apply ONLY to Christ. That it was associated in Israel's mind with the immortal inheritance of the kingdom is evident from the remark of one of Christ's hearers when he was on the earth:

"Blessed is he that shall eat bread in the kingdom of God" (Luke 14:15).

That Jesus himself associated the act in the same way is evident from his promise to his disciples,

"I appoint unto you a kingdom as my Father hath appointed unto me that ye may eat and drink at my table in my kingdom" (Luke 22:30).

The character of this eating could not better be defined than by saying it is "before Yahweh." Jesus calls the kingdom "My Father's Kingdom" (Matt. 26:29). All that is done in it is "before" Him: in His presence: by His sanction, under His protection: under His auspices, and therefore having a glory and a stability that never appertained before to any domestic, social or political procedure of man.

* * *

Then it is made an objection, that under the Ezekiel settlement, the Prince is to have "a portion" of the land in his exclusive possession and control (45:7, 8). The argument is that as the WHOLE land is Christ's by the covenant with Abraham, it is absurd to think of his having only a PORTION. Worked out logically, this would exclude the tribes of Israel from their portions, and indeed the whole world of mankind from a place in the earth; for the whole earth has been given to Christ for a possession (Psa. 2:8). Are we to say that because all belongs to Christ therefore none else will possess?

"That is not what we say," rejoins the objector.

What then?

"We say that as ALL is his, he will only possess through those who have it."

You mean that the whole land of promise and the whole earth will be parcelled out among mortals, and that Christ will have no inheritance except in the vague sense of possessing all? He to be called the possessor, but other people to possess? Is it to be so then, that the meek shall NOT inherit the earth? My friends, where are you drifting? Christ is, by pre-eminence "The Heir." It is not inconsistent with his owning the WHOLE that he should USE a part. The question is past argument. Thus saith the Lord,

"A portion SHALL BE for the Prince" (45:7).

The fact is, this revelation by Ezekiel is a necessary supplement to the general declarations of the Lord's proprietorship of the earth, for we should not otherwise know the mode of his personal adjustment to that proprietorship in the day of his glory. The mere intimation that God would establish a Kingdom; that Christ would be the head of that Kingdom, and the Kingdom would primarily be the Kingdom of Israel restored, would have left the mind in somewhat of a haze as to the personal relation Jesus should sustain to such a state of things.

There would necessarily have been more or less a sense of anomalousness in the Lord of Glory taking part in the ways of mortal life. But all feelings of this kind are dispelled in the presence of an allotment, not only of a holy portion of the land, containing the city and sanctuary, but of a portion for the prince containing over 10,000 square miles. Such an immense area, laid out in the paradisaic beauties of Eden, is a suitable privacy for the once-crucified King of all the earth.

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

Hold Fast

A final message to the Household of Faith.

All around the world today we see trouble. Never have the words recorded in Dan. 12:1, had greater emphasis:

"A time of trouble such as never was."

From Russia to Peru, from Canada to Japan, the troubles rage and all the efforts of men fail to stem the onward tide. The UN is hopelessly split into 2 parts—Russia and its (willing; or unwilling) satellites on the one side, and Britain, US and France on the other.

A meeting of the UN is now being held in Paris, and the main proposal relates to disarmament. This is doomed to failure, because Joel made it perfectly clear that preparation for war would be the main ingredient in the troubles of the final days. How impressive are his words and how very real their fulfilment today!—

"The Day of the Lord is at hand. As a destruction from the Almighty shall it come. A day of darkness and of gloominess: a day of clouds and of thick darkness . . . Prepare war; wake up the mighty men; let all the men of war draw near: let them come up.

"Beat plowshares into swords, and pruning hooks into spears. Let the weak say, I am strong. The sun and the moon shall be darkened and the stars shall withdraw their light."

Those who believe the Divine Word therefore expect nothing now but more and more trouble. As our Lord said,

"The Sea and the Waves shall roar—men's hearts failing them for fear" (Luke 21:25-26).

All the various kinds of human government so far tried have failed, and in every case because of blind selfishness either of a national or of a personal character. "Patriotism" is a word much used to cover up this selfishness. It merely means in practice "*Self first*."

The United Kingdom has just had its second general election in 19 months. The result reflects very clearly the present inclinations of the people of the isles upon whom fire was to come in the last days according to the prophets. Britain has dwelt "carelessly"—*without care*—for over a 100 years since Napoleon's fruitless attempts to destroy her power. She boasted of the Pax Britannica and arrogantly sang "Britannia rules the waves."

Her isolation is now ended: the sea is no longer her protection. Bombs have rained upon her with terrible fury. Poverty has come to her, and as Joel says,

"Is not the meat cut off before our eyes?"

But at the moment her work in the Divine Plan is not completed. She has yet to be strong enough in the Middle East, and generally, to be able to stand up against Russia when the Bear comes down through Turkey to Palestine. "Art thou come?" are not the words of a weak defenceless people, but of the "Merchants of Tarshish with all the young *lions* thereof" (Eze. 38:13). And lions are the greatest and strongest of the beasts.

A big change has taken place in the outlook and inclinations of the people of Britain toward religion and religious discussion during the last 30 to 40 years. When bro. Thomas preached the Truth he attracted large audiences everywhere. During the period of bro. Roberts' ministrations it was easy to obtain substantial attendances. Further, the opportunities for friendly (and other) discussion were very much greater than they now are.

Today massive advertising and great effort bring very meagre results, amounting often to grave discouragement. A recent local effort cost over £100 and the result, as far as one can see, is that not a single person followed the matter up by attendance at the ecclesia's meetings.

Now who were the people who used to come and hear, and who now do not? Let us take one example. A Midland small town ecclesia started lectures when they numbered only four. Their first effort cost £4 for 4 lectures. The average attendance was over 100 per lecture.

Gradually an ecclesia was built up. It was composed mainly of iron workers, with a grocer, 2 insurance men, a teacher, a railway man or two, a commercial traveller, a tailor, a draper's assistant, and a boot maker. Its principal speakers were the commercial traveller and 3 iron workers. There was a lively conception of the importance of religion among what were termed "the working classes."

Experience shows that there is no such pool to draw upon today. The manual worker in the main is not interested in religion and it is with grave difficulty that one can succeed in getting one's fellow-workmen to listen at all to the words of the Scripture.

But he will wax eloquent on football and other sports. Today a million people attend matches every Saturday. Paul was right again: "Lovers of pleasure, rather than lovers of God" (2 Tim. 3:4). We are indeed in the ebbing days of Gentile history.

* * *

One of the most terrible things we have read for a long time, emerges from the return of children stolen from Greece by adjacent Communist countries. The Greek Gov. states that after great efforts they have succeeded in getting some 100's of such children back. But after a few years in Communist schools they have a parrot cry, "There is no God," which has been drilled into their minds continually.

It is clear that if Communism ruled the world, the position of the Truth and those who upheld it would at last be like that of the days immediately before the Flood when one family of 8 people stood between the Truth and its complete destruction in the whole earth.

But the 8 survived, and so shall we! Hold fast, my beloved brethren and sisters, until the coming of the Lord! Your brother,

—G. H. Denney.

(This was the last item we received from our brother's pen)

Awake! Jerusalem, Awake!

Awake, Jerusalem, awake! The Lord will comfort thee!
Now from the dust thy garments shake: arise in majesty!
Thy light has come; thy sun shall rise with healing in his rays;
Thy land shall be a paradise, and echo ceaseless praise.
—Isaiah 52:1-3; Jeremiah 31:28-37; Ezekiel 36:8-38.

The darkness that has veiled as night the lost of Israel's fold
Will be replaced by gospel light when "Gentile times" are told.
When "God's elect" in Zion reign thy morning shall begin;
God's mercy shall remove the stain of Jacob's crimson sin.
—Jeremiah 31:10-12; Ezekiel 39:23-29; Psalms 49:14.

The cup of trembling from thy hand Jehovah will remove,
And spread o'er thy forsaken land the mantle of His love.
The barren plain shall bloom again, and famine flee thy shores:
Blest peace will aid thy husbandmen and fill thy threshing-floors.
Isaiah 51:17-23; Amos 9:11-15.

Thy watchmen eye to eye shall see when God shall Zion bring;
Good news of good shall swiftly fly on everlasting wing.
The voice of crying then shall cease, and praises thrill the skies,
For health and gladness will increase as vanquished error dies.
Zechariah 3:8-20; Psalm 67; Micah 7:16-20.

Redeemed, redeemed, but not with gold, thy ransom'd ones return;
With awe the Gentiles shall behold thy holy incense burn.
Unto thy palaces restored, all nations soon shall flow,
To seek and serve thy royal Lord, in homage bowing low.
—Isaiah 52:9-10; Zechariah 8:20-23; Malachi 1:11.

National Restoration of the Jews

A Three-Night's Debate

*Between the "Church of God" and the Christadelphians
December 4 to 6, 1950, at Pomona, California*

PROPOSITION:

"The Jews, national Israel, will be restored to the land promised to Abraham, the land of Palestine, there to become subjects of Christ's Kingdom which he will establish when he returns to earth."

**Affirmed by Oscar Beauchamp
for the Christadelphians**

**Denied by Wright Randolph
for "Church of Christ"**

Bro. Beauchamp's first address for the affirmative.

We expect to show from the Scriptures that, although much of God's purpose with the nation of Israel has been fulfilled, yet He still has a future purpose, a glorious purpose with natural Israel, to be fulfilled; and it is even NOW in process of fulfilment in the present regathering of the Jews to Palestine.

God chose the nation of Israel for a special purpose, as we are told in Lev. 20:26,

"Ye shall be HOLY UNTO ME, for I the Lord am holy, and I have severed you from other people, that ye should be MINE."

It was through the nation of Israel that God's plan of salvation was delivered. Through them He gave to man a Saviour. Through them His word was delivered and written down for us. Through them it was preserved. "SALVATION IS OF THE JEWS," are the words of the Saviour. It was to the fathers of Israel that the covenants of promise were made—covenants which form the one and only hope of eternal redemption.

Right here we wish to emphasize a point which we hope to keep before your minds throughout this discussion: That is, that the outstanding and overall purpose of God in choosing a nation, the nation of Israel, was that they might show forth HIS praise, and glorify God, Who chose them for His special people. In Isa. 43:21 God speaks thus of Israel:

"This people have I formed for MYSELF; they shall show forth MY praise."

Not *may*, but **SHALL** show forth God's praise. All promises relating to that purpose are unconditional.

It is a fact beyond dispute, that Israel has, except for the briefest periods of time, *never* shown forth the praise of God, or caused Him to be praised. On the other hand, they have profaned His name a thousandfold more than they have honored it, or caused it to be honored. It will only be when Israel's *final restoration* takes place, and they are planted in a place of their own to move NO MORE, when God creates of them a truly righteous nation, that this *final* purpose of God with Israel will be realized.

The words of God, through the prophet Isaiah, show *when* Israel will truly show forth the praise of God. In speaking of Jerusalem and the land of Israel, it is said in chapter 60:21,

"Thy people shall be ALL righteous; they shall inherit the LAND forever; the branch of My planting, the work of My Hands, that I may be glorified."

That time will come when the nation of Israel is gathered back to their land as subjects of Christ's kingdom. They will be ALL righteous, because God will purge out the disobedient from among them and make of them a righteous nation. They will *remain* a righteous and an obedient people, for Christ, their Messiah, will be their king, and his 12 apostles will be their judges.

This is made clear from Jer. 23:3-8,

"And I will gather the remnant of My flock out of ALL COUNTRIES whither I have driven them, and will bring them again to their folds, and they shall be fruitful and increase.

"And I will set up shepherds over them which shall feed them; and they shall fear NO MORE, nor be dismayed, neither shall they be lacking, saith the Lord."

This is how it will be brought about:

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a KING shall reign and prosper, and shall execute judgment and justice in the EARTH.

"In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called: The Lord our Righteousness.

"Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, The Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from ALL COUNTRIES whither I had driven them, and they shall dwell in their OWN LAND."

The "righteous Branch," and the one who was to be called "the Lord, our righteousness," is none other than the Lord Jesus Christ. Not until Israel bows the knee to him, will Judah be saved and Israel dwell safely. In Matt. 2:1-2 we read,

"When Jesus was born in Bethlehem of Judea in the days of Herod the king, there came wise men from the east to Jerusalem, saying, Where is he that is born KING OF THE JEWS?"

Christ is to be the *king of the Jews*, and the saints are to rule with him over Israel and the Gentile nations of the earth.

"Thou hast made us unto our God kings and priests, and we shall reign ON THE EARTH."—

is the song of the redeemed as recorded in Rev. 5:9. In Luke 1:31-33 we read the words spoken to Mary,

"Thou shalt bring forth a son, and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the THRONE of his father DAVID; and he shall reign over the HOUSE OF JACOB forever (for the age); and of his Kingdom there shall be no end."

Jesus is to reign over the HOUSE OF JACOB. The words, "house of Jacob," are used in the Scriptures 16 times. Always, without ANY exception, the expression refers to the *natural* seed of Jacob, *never* to spiritual Israel, which Paul says in Rom. 9:7 are called in Isaac, not Jacob. "The house of Jacob" is the divine title given to the *nation* of Israel. It is over the house of Jacob that Christ is to reign. In Isa. 43:1 we read,

"But now, thus saith the Lord that created thee, O Israel, Fear not, for I have redeemed thee; I have called thee by thy name; thou art Mine."

Again, in Micah 2:7, in speaking of the nation of Israel, it is said,

"O thou that art named the HOUSE OF JACOB."

Even if it could be shown (which it cannot) that Christ in *some* sense is reigning over spiritual Israel, or converted Jews and Gentiles, it would still leave unfulfilled this prophecy spoken to Mary, that her Son, the Christ, was to reign over the HOUSE OF JACOB, or *natural Israel*.

In no sense has Christ *ever* reigned over natural Israel. It is a matter beyond dispute that no ruler can reign over a people until he has them in subjection to his rule. The nation of Israel rejected Christ from the start, and they still reject him. When Pilate asked them,

"Shall I crucify your king?"

they cried out,

"We have no king but Caesar!"

And when Pilate wrote over the cross,

"Jesus of Nazareth, the KING OF THE JEWS,"

the chief priests objected and said to Pilate,

"Write not, The King of the Jews; but that HE SAID, I am king of the Jews."

Pilate replied,

"What I have written, I have written."

Thus God caused the unbelieving priests and a Gentile governor to give testimony to the fact that Jesus was the king of the Jews; for they admitted that he had taught it—taught that he WAS the king of the Jews, born to that end, regardless of the fact that they then rejected him.

But the Jews will yet accept Christ. In Luke 13:34-35 Christ foretold their rejection of him; foretold the long era of desolation upon their house and kingdom, but finally, acceptance of him as their Saviour and their king. He said to them,

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee! How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

"Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see me, UNTIL the time come when ye shall say, Blessed is he that cometh in the Name of the Lord."

That time WILL COME when Christ returns to earth and reigns over the house of Jacob.

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

It is profitable to realise one fact. During all these centuries, the vision of Daniel has been slowly and surely working itself out in the affairs of men, without our assistance—yea, without our EXISTENCE

—R. R.

Not Ashamed to Be Called Their God

Light and shade in the life of Jacob.

Gen. 34 and 35 cover a portion of the life of Jacob, following his meeting with Esau when he returned to the land with his family.

First is the incident of Dinah and Shechem. Then the command to go to Bethel. He puts away the strange gods of his household, goes to Bethel and builds an altar there; God appears to him and renews the covenant. He journeys on, and Rachel dies while giving birth to Benjamin. Reuben defiles Jacob's concubine Bilhah. Finally he reaches Isaac, his father, at Hebron. And lastly, Isaac dies and Jacob and Esau bury him.

The account, on the surface, is in the main sordid, sad and purposeless—just a common record of human weakness, evil and misfortune. But these things are all recorded for a purpose. They all form part of those things which, says Paul, were "written for our admonition." Although the surface picture is one of the natural, and apparently purposeless, heaving of troubled waters, yet *beneath* it there is a strong current of divine direction and control.

Jacob is working out his salvation, and learning obedience by the things which he suffers. The record is a strange mixture of the human and the divine. Between the sordid episodes of Dinah and Reuben we find the glorious events of Bethel.

There is very little recorded of happiness or peace in the lives of the patriarchs. It is mostly trouble, and friction, and danger, and sorrow, and the endless, restless, journeying onward. In Abraham's picture there was the conflict of Sarah and Hagar, Isaac and Ishmael. In Isaac's, that between Esau and Jacob. And Jacob's family was the scene of continual jealousy and strife.

To the patriarchs, as they struggled through their lives, the broad picture was not as clear as it is to us, for we can look back from the vantage point of a long historical fulfilment. So we find that Abraham pleaded that Ishmael might be accepted as the seed through which the Redeemer should come. And Isaac loved Esau, and sought to transmit the great treasure of the divine blessing through him.

We may wonder at this, but (though God, Who sees the end from the beginning, made choice of Jacob before their birth) there may have been aspects of Jacob's natural character that needed beautifying through trial, and of Esau's that were robust and appealing.

It takes suffering and adversity to bring out character. We know—because we have the completed record of their lives, and the verdict of the Spirit—that Jacob was a *man of faith*, and Esau a *profane person*. But a man of faith may have much to learn about love and truth and kindness and largeness of heart. Jacob, who first comes to our notice involved in a deception, finds that deception stalks him throughout his life. His deception doubtless was well-meaning, and was even rooted in a misapplication of his faith, but it is a strange irony that, as he used the skin of a kid of the goats to deceive *his* father, so he was deceived in a much more cruel way by his own sons with the blood of a kid of the goats.

The first chapter (34) is entirely about the affair of Dinah and Shechem. It all began when, as we read in v. 1:

"Dinah went out to see the daughters of the land."

We wonder why the events of this chapter should happen—and why they were recorded. When we look at the results it would seem that the overall purpose in the divine plan was the breaking up of the association that was forming between the family of Jacob and these Canaanites.

Both Abraham and Isaac had shown great anxiety that the holy seed should not be joined in marriage with the people of the land. We wonder, therefore, why Jacob should buy land and plan to settle down at the gate of a Canaanite city. Abraham, Isaac and Jacob were, by divine decree, strangers and pilgrims. Integration with the people of the land was the one thing above all others that must be avoided.

As we look over the lives of Abraham and Isaac, we see how events conspired to keep them separate and ever moving. Even the incidents of representing their wives as sisters had the result of their being sent out from among the people with whom they were dwelling.

Beside keeping separate, one other thing was very important. Until the foreordained time came for God to take them to Egypt (as foreshadowed to Abraham) they had to stay in the land—but as *pilgrims*, not as settlers. We remember Abraham went into Egypt because of the famine, but circumstances soon caused his return. When a similar famine came in the days of Isaac, God very significantly told him NOT to go to Egypt, promising to care for him in the land.

When Abraham sent back to Haran for a wife for Isaac, his most pressing instruction to his servant was that he should not—under any circumstances—ever take Isaac back to Haran. If the woman would not come to the promised land, the marriage would not be consummated. (There is a type in this.)

But arising out of the complications and frictions of the deception about the blessing, Isaac—influenced by Rebekah—sent Jacob back to Haran, out of the promised land where they had been commanded to dwell. Thus one mis-step led to another, and Jacob became so enmeshed and involved at Haran that it took 20 years of hardship and oppression to drive him back to the land again.

And now he is back he settles down at the gate of the city of Shechem. He seems to forget for the time that the divine choice of his family was founded on complete separation from the people of the world. God had said to Abraham:

"Get thee OUT . . . and I will bless thee."

Just as He declared to us through the apostle Paul:

"Come ye OUT . . . and I will be your Father."

See how Lot made the sad mistake of getting involved in the corrupt city-life of the heathen. The plain of the Jordan was prosperous and populous—exciting and inviting—so Lot "pitched his tent toward Sodom," just exactly as Jacob pitched his tent before Shechem—just as close as he could get without going in.

When we think of this matter of cities, we are reminded of the Rechabites, whose father commanded them not to drink wine, build houses, sow seed nor plant vineyards,—but to dwell all their days in tents. Not that there was anything wrong in these things as such, but they were to remain perpetually pilgrims, and be constantly reminded of their difference and separation from the surrounding people and their evil ways.

There is much of deep significance in these Rechabites. In the midst of general corruption, Jeremiah found that they had remained true to their covenant of separation, and because of this God pronounced a solemn blessing on their family for ever.

Abraham, Isaac and Jacob were divinely appointed to possess none of the land—to have *no settled life*. This was to be a big point for the instruction of future generations—keeping the issues very clear concerning the time and condition of the fulfilment of the covenant. And is it no more than a meaningless coincidence that the true Heir, the long-awaited Seed, spent his life as a pilgrim on the roads of this same land—his non-possession of it so complete that he had nowhere to lay his head, and must be buried in another's sepulchre?

"Lot pitched his tent *toward* Sodom." The next thing we hear about him he is right *inside*. True, he vexes his righteous soul from day to day because of the city's corruption and wickedness—but he still stays there. Why? Apparently because he has become involved, and cannot leave. It is always much easier to get in than to get out.

The whole picture points to the conclusion that he had taken a wife from there—a wife whose heart remained in Sodom right to the end. And his children married there. When he tried to persuade them to leave the doomed city, his sons-in-law laughed him to scorn. What an unhappy position he had gotten himself into! The angels of God tugging at him from one side, and his family ties all pulling in the opposite way!

So Jacob *bought some land*, and pitched his tent at the gate of Shechem, apparently with a view to permanency. As was to be expected in the circumstances, his daughter Dinah mingles with the daughters of the land. Something is necessary to bring things to a head, and to put the chosen family back on its divinely-appointed course of separation and pilgrimage. And we find that something—the Dinah-Shechem affair—DOES occur that has the effect of completely isolating Jacob from the Canaanites. Summing it up at the end of the chapter, Jacob says:

"Ye have troubled me to make me to stink among the inhabitants of the land."

We are not to assume, because God used this incident, that He approved the treacherous actions of Levi and Simeon. Speaking prophetically by the Spirit at the end of his life, Jacob says:

"Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will scatter them in Israel."

Their killing of the prince Shechem—"more honorable than all his father's house"—is used as a type of their crucifixion of the Prince of Life—"In their anger they slew a man."

Jacob is very distressed—fearful that all the inhabitants of the land will gather together against him. At this point God again openly intervenes in his life, and says to him:

"Arise, go up to Bethel, and dwell THERE, and there make an altar unto God Who appeared unto thee when thou fleddest from Esau."

This was just what Jacob needed, and at the right time. His comfortable settling down at Shechem has been violently broken up, and he is again fleeing in fear. .

First God says: "Go and dwell at Bethel." This command brings into sharp contrast the associations of Bethel with those of Shechem where Jacob had *planned* to dwell. Bethel means "House of God." It was sanctified by the vision of the ladder, the pillar Jacob had set up, and the divine covenant.

Next, the command to build an altar there focuses his mind on God's great purpose through his family; it gives him strength and encouragement and resolve.

And finally, being reminded of God's former assuring appearance to him when he was fleeing from danger—just as he is now— would add to his renewed courage. So a new and brighter chapter opens. We turn from the sordid things of men to the glorious things of God.

"Then said Jacob unto his household, 'Put away the strange gods that are among you, and be clean, and change your garments' "(35:2).

Here is a new atmosphere. Jacob is reawakening. Here again we have the Jacob who wrestled all the night with the angel, and who was given the noble title of Israel—"Prince with God."

So (vs. 4) they gave Jacob all the strange gods that were among them. It was a general reformation of his household, in preparation for his communion with God at Bethel. We may wonder how it could be that there *were* strange gods in the possession of his household, but in the type of community over which Jacob presided, and in which (judging by his sons) he was practically the only one with a living comprehension of the true God, such practices could very easily develop, unless Jacob constantly rooted them out.

In a somewhat different sense, we would unfortunately find a similar condition in the modern communities of the called-out family of Israel, for "All are not Israel who are of Israel." It behoves us all, then, like Jacob, to gather up all the strange gods and all the earrings—all the flashy and fleshy baubles—and bury them under the oak which is by Shechem; leave them behind at forsaken and ill-remembered Shechem where they belong. It is surely significant that Joshua used these *same words* to Israel, in the *same place*. In Josh. 24:23-26, we find him saying—

"Now, therefore, put away the strange gods which are among you. And the people said, 'We will serve the Lord.' And Joshua made a covenant with the people that day in Shechem, and wrote these words in the book of the law of God, and took a great stone and set it up there under an oak."

It was on this memorable occasion that Joshua declared—

"Choose ye this day whom ye will serve! As for me and my house—WE WILL SERVE THE LORD!"

Arriving at Bethel, Jacob built the altar as commanded, and God again appeared to him, giving him assurance of the glorious promises concerning his name, his seed, and his inheritance of the land.

But the dark side of the picture turns toward us again the next few verses. Dark, and yet strangely beautiful even in its sadness. Paul, writing to the Galatians, hinges a doctrinal argument on the figurative meaning of the relationship between Sarah and Hagar. He says:

"These are the 2 covenants: Hagar is Mt. Sinai—in bondage with her children."

When we study the relationship of Leah and Rachel, we have the same picture: Rachel the old Mosaic economy—Leah the new; Rachel the flesh—Leah the spirit. By the decision of her father, Leah was the first and the true wife. Paul carefully points out how the Law of Moses (Rachel), to which the natural Jew leaned with such affection, was secondary to, and later than, the original Abrahamic covenant of the Christ-seed.

Leah was "*tender-eyed*"—the word means soft and gentle—but Rachel was beautiful. Jacob preferred Rachel because of outward appearances, just as the Jew loved the outward forms of the Law, but God—who looks upon the heart—ordained that both the priesthood and the throne should come through the line of the unwanted Leah.

But still Rachel has her appointed part to play. As the figure of natural Israel it is she who gives birth to Joseph, the favorite and faithful son of his father, and the most striking type in all Scripture of the rejected Savior.

And now Rachel dies. We remember that as they fled from Laban, Rachel clung to her father's idols. When Laban pursued Jacob and charged him with this theft, Jacob says:

"With whomsoever thou findest thy gods, let him not live!"

They were not discovered, for Rachel concealed them by a deception. In her clinging to these gods of her idolatrous ancestors we can see a type of Israel's self-destructive course all down through their history.

"Whoever is found with them, let him not live." So as they journey on again from Bethel, the covenant-sanctified House of God, Rachel dies—just a little way before they reach Bethlehem. *She did not quite reach Bethlehem.* She was buried and left behind while Jacob and Leah went on to finish the journey together.

The significance of the introduction of Bethlehem into the picture at this point surely cannot be missed! Leah, we later learn, was buried with the patriarchs in the family burying-place of Abraham, the cave of Machpeleh, but Rachel is buried by the wayside on the journey.

She died in giving birth to Israel's last son. As she died, she named him Ben-oni—"son of my sorrow"; but his father called him Benjamin—"son of my right hand." How clearly we see Israel in this allegory! The nation of Israel, as constituted under the old covenant, died in giving birth to Israel's last great son—the Messiah. We recall how Matthew quotes Jeremiah's reference to Rachel weeping for her children, and applies it to the nation at this very time and occasion.

The nation called this child Ben-oni—*son of my sorrow*. Isaiah 53 clearly gives their view of him:

"Despised and rejected of men, a man of sorrow . . . we esteemed him not."

He was "son of their sorrow," too, in that—even while they esteemed him smitten of God—he "bore their grief and carried their sorrows." They called him son of their sorrow also in their rejection and abuse of him. But his father called him Benjamin—*son of my right hand*. David speaks of him (Psa. 80:17), as—

"The man of God's right hand; the son of man whom God made strong for Himself."

This son of God's right hand has now, says Paul,

"Sat down on the right hand of the Majesty on high."

After Rachel was buried, Jacob journeyed on. The next event (vs. 22) is the relation of Reuben with Bilhah, his father's concubine. The event is passed over very briefly here, without comment, but it had very far-reaching consequences. When Jacob was about to die, he blessed his sons, and spoke prophetically of the later history of their families. Beginning with Reuben, he said (Gen. 49:3-4)—

"Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power."

That is what *might have been*, but he continues—

"Thou shalt NOT excel (that is, have the excellency), because thou wentest up to thy father's bed."

And so in 1 Chr. 5:1 we read that because of this act, the birthright and pre-eminence was taken from the house of Reuben and given to the sons of Joseph. Things may often appear to be passed over without notice at the time, but God does not forget. Let us take this lesson to heart. Let us be impressed by the fact that any action of ours may have great and lasting consequences of good or evil. The Bible contains many such incidents—where the whole course of history and people's destinies are affected by a seemingly small and passed-over act.

"And Jacob came unto Isaac his father" (v. 27).

No mention is made of Rebekah. It would appear from this that she had died sometime during the long years since Jacob had fled from home in fear of Esau. Rebekah had said:

"Go to Laban, and tarry with him a few days."

It does not appear that she ever saw Jacob again. What a long train of events developed from the spur-of-the-moment deception concerning the blessing!

The final event of the chapter is the death and burial of Isaac, 180 years old. We know very little about those 180 years. It was not intended that we should know. Just a few incidents are picked out and recorded for a purpose. But we do know that those 180 years were spent in patient and faithful watching.

"By faith (says the apostle) they sojourned in the land of promise, looking for a city which hath foundations—whose Builder and Maker is God."

It was not God's intention that they should be mixed with the cities of men, but that they should dwell all their lives in tabernacles—tents—disdaining the comforts and pleasure of the world, and thereby confessing their faith that they were strangers and pilgrims in the earth, awaiting their glorious destiny.

"Wherefore God is not ashamed to be called their God, for He hath prepared for them a city."

"*Not ashamed to be called their God!*" Let us so frame our lives that God will not be ashamed to be called our God, and that we, too, may be among the few taken from among men to enter that eternal city!
—G. V. G.

O Lord of Light!

O Thou, the Lord and King of life and light!
Full heavy are the burdens that do weigh
Our spirits earthward, as through twilight gray
We journey to the end and rest of night;

Though well we know to the deep inward sight
Darkness is but Thy shadow, and the day
Where Thou art never dies, but sends its ray
Through the wide universe with restless might.

O Lord of Light, steep Thou our souls in Thee!
That—when the daylight trembles into shade,
And falls into the silence of mortality,
And all is done—we shall not be afraid.

King of Kings

At the time of writing a cry of anguish has rent the British nation. "The king is dead." The Prime Minister declared:

"My friends, when the death of the King was announced to us yesterday morning, there struck a deep and solemn note in our lives which as it resounded far and wide, stilled the clatter and traffic of 20th-century life in many lands, and made countless millions of human beings pause and look around them."

On this occasion it appears fitting for us also to "pause and look around us," not of course in the way indicated by the words of Mr. Churchill but in relation to our own position in this day and age.

As strangers and pilgrims in the midst of a decaying order we must not allow the feelings of nationalism to affect our hearts and minds beyond what is commanded, but at the same time we must not go to the other extreme by acting as revolutionaries. One sometimes meets those within the fold who tend to regard those in authority with feelings not in accord with the Scriptures. The apostle Peter states—

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well; for so is the will of God.

"Honor all men. Love the brotherhood. Fear God. Honor the king" (1 Pet. 2:13-17).

We are therefore enjoined scripturally in accordance with the word of God to observe with due deference "those in authority," and the prophet Daniel clearly puts the position when he says that,

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. 4:7).

We are exhorted to do the will of God and not to be in conflict with His purpose, but we observe present day events with absorbing interest, for so many signs proclaim the day of the King of Kings, and the Lord of Lords. All the present perplexities that confront those in authority during this storm-tossed age will present no difficulty to Christ, the Anointed of God, who with a mighty and out-stretched hand will restore law and order where there is at present only anarchy. Peace and righteousness will be the order of his reign. The psalmist in the Spirit paints a beautiful picture in Psalm 72. Moreover, Christ's power will be omnipotent as the Psalmist again reminds us in Psa. 2—

"Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, ye kings; be instructed, ye judges of the earth!"

And returning to Psalm 72:

"Yea, all kings shall fall down before him; all nations shall serve him."

This 20th century, with all its "clatter and traffic" already referred to, and its general apathy and avid wickedness, is undoubtedly the period when the tremendous impact of spiritual power comes into collision with the powers of this present world.

We therefore do well to "pause and look around us" for, as "called-out ones" from the present order, we must take stock and ask ourselves individually if we are going to fit into this new and spiritual order. The invitation to each one of us is to become kings and priests in the Kingdom of God. In other words, we are potential rulers in the future constitution soon to be set up in this sin-stricken world, and if the preparation in the natural order requires such a thorough study and application to fit the holder of the crown to rule in the kingdoms of men, we must give the most earnest consideration to our high and holy calling.

In the present structure of human society there is much that offends, within the various worldly kingdoms, and indeed much that is anathema to the Creator in the character of those that rule. It will not be so however in God's Kingdom, for its order will be not only peace, but *righteousness*, and being in perfect tune with the Infinite, its rulers will be in complete accord with its constitution.

The City of God wherein the Supreme Ruler will exercise his kingship and which will be the seat of Government, will be characteristic of the whole Kingdom; of this City we read:

"There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27).

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

"For without (outside) are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (5:15).

Our calling is therefore so lofty, beloved brethren, that there is nothing in the present age that can be used as a plumb line or yard-stick to guide and direct us. Our course is plain and we must look unto Jesus the Author and Finisher of our faith, for in looking to him we are looking to the world's future ruler and only in this way can we really visualise the nature of the order over which he will rule.

It is said that in those who command obedience there must first have been the will to obey within themselves, and in Jesus we have that divine assurance that he completely subjected his own will to that of his Father,

"Not my will, but Thine, be done" (Matt. 22:42).

Here was the most perfect obedience for it involved the giving of his own life in the cruel death upon the cross. If we would be co-rulers with him there must, then, be complete *obedience* to the will of God.

Again, if *righteousness* be the order of that reign (Isa. 32:1) it must be a characteristic of those who are to reign with him, and this is confirmed by Jesus himself for does he not say,

"Blessed are they which hunger and thirst after righteousness . . . Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven" (Matt. 5:6, 10).

In these days of war-mongering also, those who would reign with Christ must remember that *peace* is another attribute of that future glorious reign. This again is commended by Christ—"Blessed are the peacemakers." And this is peace in complete perfection as spoken of by the apostle Paul, who in writing to the Colossians says, "Let the peace of God rule in your hearts," and to the Romans, "To be *spiritually-minded* is peace."

It is not possible to enumerate all those attributes that are required of those who would inherit the glories of the future age but that moving passage of the apostle Paul in writing to the Philippians will convey something of those things that remain,

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Yes, we do well to pause and ponder—if we are not to be castaways. The history of the Truth right through the ages has been one of division, falling-away from the commandments, and a lowering of spiritual standards, and during the last few years the process appears to have been accentuated. Bre. Thomas and Roberts sowed the seed in the last century to great profit, but to-day we see what was once the united household riven from stem to stern and there are those who even decry the labors of our late brethren. Let us not be among their numbers for we undoubtedly owe our position of hope to their efforts.

In this connection let us conclude by a few words from the pen of Bro. Thomas. In Eureka III he refers in part 4 (starting on pg. 594) to the prophecy in Eze. 38:13 concerning the power or powers that challenge Gog, the Northern Invader, when he comes down upon the mountains of Israel.

"Sheba, and Dedan and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil?"

He then produces evidence to establish that Britain and her associates are the challenging power to the Northern hordes, and that following upon her maritime disasters in the Red sea (Psa. 48:7) she will have to decide whether to have peace or war with Christ and the saints, whom he describes as the New Arabian Power. He then proceeds,

"If the British Sheba Cabinet have acquired accurate knowledge of its divine Elohist character, there is sufficient Millenarianism in high places, to counsel and to cause it to seek as a suppliant, the favor of the "greater than Solomon;" so that, as protector of the Tenth in the midst of the land, including the ancient territory of Tyre, it might be accepted, after the examples of Hiram of Tyre and the Queen of Sheba, as the humble servant and ally of "The Great King." This arrangement, of course only temporary, would fulfil Psalm 45:12, "The daughter of Tyre with an offering, even the rich of the people, shall intreat thy favor."

There were many brethren of old who believed that the late Queen Victoria would lay her crown at the feet of the King of Kings, but time proved that their hope was premature. Much has happened since then, however, and (unknown to the world in general) the purpose of God has moved rapidly forward, and as we write Queen Elizabeth is being acclaimed following the death of her father.

Time for the preparation of meeting our Lord may well be short and we do well to examine ourselves: "Behold, I stand at the door and knock."
—J. H. N.

British Subscribers Please Note

Please send subscriptions and remittances to bro. A. A. Jeacock, 10 Garden Close, Wallington, Surrey. (No longer to bro. Young who, we are very sorry to hear, has been quite ill.) Rates on back cover.

Signs of the Times

EUROPE

The results of the NATO meeting in Lisbon, Portugal, in the latter part of Feb., concerning formation of the European Army, were hailed as a great accomplishment, but the optimism has waned. When the French Premier went home to seek confirmation, his govt. collapsed over the issue of the taxes that would be involved. Division and hesitancy over the fear of a re-armed Germany (part of the Europe Army plan) was also largely to blame for the collapse. It is agreed that this development has set the plan back considerably.

DeGaulle, leader of the strongest single party in France (ultraconservative and nationalistic) denounces NATO as an "error" and the Europe Army as a "monstrosity." So far he has stood aloof and refused a part in any coalition govt., hoping that the endless confusion and collapses of French politics will sooner or later cause the people to turn in despair from "democracy" (as they have done in the past) to a "strong man" who will sweep aside all the bickering and rebuild France's unity and prestige and position in Europe. DeGaulle, national hero and leader of the Free French in War II, would be the logical choice. At the other extreme the Communists (almost as powerful a group in the National Assembly and with even larger voting support—and also outside the govt.) await and scheme for the same crisis.

At present France controls the Saar (which lies on the common border and is really German). *With* the Saar, France's pig iron production is slightly ahead of Germany's, her steel slightly behind, and her coal but $\frac{2}{3}$ of Germany's. With the Saar returned to Germany (as soon as given the chance after War I it voted overwhelmingly to join Hitler) Germany would be producing 50% more pig iron, 50% more steel and 130% more coal than France. NYT said recently:

"West Germany will shortly emerge from defeat and occupation as the most populous, industrious and powerful state of free Europe . . . With their industrial resources and manpower, their energy and singlemindedness, the Germans seem on the way to regaining that economic dominant leadership of the Continent that they have won and lost twice in the past. . . The danger of Germany using her position to make a deal with the Soviets lies at the back of many minds. It happened in 1939."

As has been expected (as a result of the Europe Army plans) Russia has now dramatically called for a 4-power conference to discuss a peace treaty and re-unification for the East and West Germans. This is a propaganda endeavor to entice and confuse the West Germans by playing on the strong German desires for the unity of their country.

* * *

IRAN

Henry Grady (former ambassador to Iran, now returned to US) reports that "everything is ripe" for a swing towards Communism as a result of the shortsightedness and stubbornness of the British and the Anglo-Iranian Oil Co. He said that—

"If the Soviets were to gain control of Iran, they would be in the vestibule of world seizure. Once in Iran, adjoining countries would soon fall and the Reds would be able to move easily into Egypt and North Africa . . . The oil company would not grant any concession at first—not even minor ones. It claimed that such concession would be a sign of weakness."

He said a few relatively minor concessions during the early stages would probably have settled the matter, but the company's attitude was, "When they need the royalties, they will come to us." Now it is reported that Russia is sending oil experts to try to get Abadan running again.

The huge US airbases being at present built in Morocco are the beginning of a plan whereby North Africa is to be the watchtower and fortress for the whole Europe-West Asia area. Giant bombers (with a 10,000 mile range) based in US could be in N. Africa in a matter of hours. Fuelled and maintained there, they could range with atomic loads over all Europe and the Middle East.

* * *

THE BIBLICAL ETHIOPIA

The Sudan which is currently in the news as one of the 2 basic points of disagreement between Britain and Egypt, is about $\frac{1}{3}$ the size of the US: pop. 8 million— $\frac{3}{4}$ of them (in the north) are Arab-type, $\frac{1}{4}$ (in the south) negro-type. It is interesting to us as the Bible "Ethiopia" which comes into prominence in the events of the "great day of God Almighty."

In bro. Roberts' day, the Sudan loomed large in the Signs of the Times as the British moved into this area in the 80's & 90's. At that time the central figure and national leader was the "Mahdi," whose forces the British (after many losses and reverses) finally subdued in 1898. (Winston Churchill was in that final battle.)

Today the Mahdi's tomb at the site of that encounter (Omdurman) is a national shrine, and the Mahdi's son is the popular national leader. The Sudanese appear to desire independence and a British alliance, rather than subjection to Egypt. But Egypt feels control of the Sudan is vital to her national safety, for all the Nile waters come through the Sudan and the Nile is essential to Egypt's life.

* * *

CHINA'S AIR POWER

The most ominous development in the Far East is the emergence of China (supplied by Russia) as a strong air power. It is not very long since the UN forces in Korea had complete and unchallenged possession of the air, able to bomb anywhere at any time. Now the picture has completely changed; daylight bombing with any effectiveness has become practically impossible.

Supported by a dominating air force (and this is the present trend of events), China's limitless manpower could soon break the West's precarious hold on the colonial riches of southeast Asia. It would appear that the development of air power (and defensive anti-air power) was the principle reason for manoeuvring the UN into the long-drawn-out truce talks.

The French have had to withdraw their lines to some extent in Indo-China, giving ground to the Communists. In almost every news report on this sector, the spectre looms of a $\frac{1}{4}$ -million Chinese troops across the Indo-China border, awaiting a pretext for intervention. The pocket of Chinese Nationalist refugee troops in Burma continues to be a source of trouble and a strong propaganda point in this area for the Communists.

* * *

Of US's crushing \$85-billion budget for 1952, 85% is for past, present and future wars. How could the world's spiritual poverty and miserable condition be better emphasized? It is a mad, ever-increasing race that can only end in catastrophe. They know this, but what can they do? Only Christ can bring the answer.

* * *

Another change of govt. has occurred in Egypt. The new Premier Maher resigned and the king has appointed Hilaili, formerly of the Wafd party (which controlled the govt. up until the Cairo riots, when it was dismissed by the king). The Wafd (intensely nationalistic and anti-British) still dominates the Egyptian parliament. By the Constitution, parliament may be suspended for periods up to a month. This was the issue which apparently caused the govt. change. The king wanted the Wafd-controlled

parliament suspended while negotiations were entered into with the British. Maher disagreed and gave indication of intention to continue the extremist Wafd policies of the former Premier Nahas.

The new Premier Hilaili, reputedly has a reputation for integrity and moderation. He split with the Wafd over the issue of corruption, and was expelled by the party a few months ago when he gave testimony in court that was detrimental to it. The West generally appears to feel that possibilities of Anglo-Egyptian concord have been improved by the change. Reports of an Egyptian desire to reach an accord with Israel are beginning to appear; (officially they are still at war).

It is said that a military base comparable to that of the British in the Canal Zone would take 5 years to build and would cost a billion dollars. The whole (almost 100-mile) length of the highway from Port Said (at the north end) to Suez (at the south) is continuously lined on both sides with camps, depots, workshops and airfields, with new equipment and buildings constantly being added. It is the heart of the whole Mideast defence system.

* * *

COMMUNISTS IN INDIA

In India's first national election, just held, the Communists have shown a totally unexpected strength. In the Parliament, the Congress (Nehru's) Party took 364 out of 489 seats, the Independents next with 36, then the Communists with 28. However, the picture appears differently in the popular vote, where the Congress party received about 40% and the Communists 10%.

Actually, the Communists put up candidates for far fewer seats than did Congress, so their success is even greater than these percentages would indicate. It is believed, too, that some of the 36 "Independents" will turn out to be supporters of the Communists. The Independents do not appear to be strongly organized, so the Communist party is the leading opposition party. For many years the Congress Party has been the sole national voice of India in laboring for independence and self-rule; it is a tremendous setback for them to receive less than half the votes cast.

The Communists won sweeping victories in some districts, one of which was Andhara. There has long been a movement for the creation of an Andhara State that would have a population of 30 million. The Congress Party is committed to this plan, which (it is now obvious) would create a Communist-controlled belt across the middle of India, cutting it in half. (Under the Indian Constitution, the States enjoy a large degree of local government and control.) The Communists captured about 200 out of the 3,000 seats in the State govts.

One result may be to speed the growing friendship between the US and Indian govts., and the non-Communist bulk of India. These relations have greatly improved within the past few months, as a result of US assistance and Communist aggressions near India. This, of course, is in harmony with what we have always expected in the light of India's basic identification with the latter-day Tarshish power.

* * *

Britain is in its 3rd and worst financial crisis since the war. Here again, the curse of useless war has brought a once mighty empire tottering to the brink of collapse. (Only vast sums of outside aid have kept her going.) And the sad irony is that Britain has been the "victor" in all the wars that have ruined her.

* * *

DEVELOPMENTS IN ISRAEL

A great debate has convulsed Israel and brought mob violence to the streets of Jerusalem—over the govt.'s proposal to enter into negotiations with Germany regarding a claimed \$1 ½-billion in reparations. By a close vote (61-50), the govt. won.

Oil is Israel's largest single item of import. A new govt. company has been formed to purchase crude oil direct, and refine it in Palestine. Present plans envision supplying 1/3 of Israel's needs in this way.

Israel's 1952 budget is double that of the previous year. Immigration in 1951 was 174,000; total since statehood—684,000. Mass immigration from Iraq, Poland, Yugoslavia, Bulgaria, Czechoslovakia and Libya has now been completed—all in Palestine who desire to go. Israel's cultivated land area increased 1/3 in 1951; it is now 4 times as great as in 1947. More Jews have entered, and more settlements have been established, in the past 3 yrs. than in all the 70 years of previous immigration. Nearly \$1-billion have been invested in Israel in the past 3 yrs.

Ben-Gurion recently remarked that the problem confronting Israel today is how to induce American Jews to go to Israel. He noted significantly that all the earlier waves of immigration had gone only "under the threat of the lash."

* * *

The Israel-American line now has 5 vessels crossing the Atlantic, and is planning a sixth.

125,000 acres are being added (with the help of irrigation) to the cultivated land in the Negev this winter, with a similar amount being prepared for addition next year.

* * *

TOBACCO-ADDICTION AND CANCER

The following item has a double purpose. It is certainly a sad sign of the times—a sign of the foretold degeneracy of the last days. But it will also (we hope) add incentive and urgency to the efforts of those few among us who have not yet been able to free themselves from the destructive entanglements of tobacco-addiction.

Tobacco-addiction is a juvenile habit that usually has such a hold on the mental and nervous system by the time adulthood is reached that there are very few who can summon the strength of character to free themselves from it (though most adults pitifully confess they would like to). So we have a great responsibility to our children to try to protect them from this particularly vicious and self-destructive type of worldliness by both example and enlightenment.

The following is quoted direct from a news item of Feb. 29—

"A team of cancer specialists report in the current American Medical Assn. Journal that heavy cigarette smoking has nearly tripled fatal lung cancer in the US, and said the death rate would be tripled again in another 20 years if the trend continues.

"Because of increased cigarette smoking it is likely and probable that lung cancer soon will become more frequent than any other cancer of the body.

"96% of men with lung cancer had smoked heavily for over 20 years, whereas only 3% did not smoke.

"The specialists commented: It is frightening to speculate on the possible number of lung cancers that may develop as the result of the tremendous numbers of cigarettes consumed from 1930-1950.

"The number consumed per person in 1920-1930 doubled and the incidence of lung cancer in 1938-1948—nearly 20 years later —jumped nearly threefold. (It takes about 20 years for the cancer to develop and become evident.)

"They recommended removal of the entire cancer-stricken lung. Of the 950 cancer patients described in the report, only 35% could withstand removal of a lung, and only 19% of these were alive at the end of 5 years."

Ecclesial News

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

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

BIRMINGHAM, Eng.—174 Edmund St. —Memorial 11 a.m.; Lecture 6:30 p.m.; Bib. Cl. Thurs. 7:30 p.m.; Sun. Sch. 11 a.m.

We here at Birmingham express our sorrow at the death of bro. G. H. Denney. The writer and other members of this meeting have known him for upwards of 50 years. His was a long pilgrimage, extending for more than 60 years, being baptised at Wolverhampton in 1890. He was also associated with the old Great Bridge meeting, of which his parents were members. As a young man he met bro. Roberts, from whom he asked and received advice on the inspiration division.

He was always ready and willing to help in the service of the Truth, whether it be in debate, or lecture, or as intermediary in ecclesial problems. We believe he was a good workman in the things that belonged to his Lord. In World War I, although he was on work of national importance himself, he was always ready to represent brethren at the tribunals.

He produced a Mutual Magazine, also what he called the "Christadelphian Year Book," of which there was but one issue, and from 1919 onwards the Berean was more or less in his care.

He had a long association with the Walsall ecclesia, afterwards founding the Pleck, Walsall, meeting. He was a tireless worker, always in demand. It was a pleasure to listen to his well-thought-out addresses which were always profitable. The Truth has lost an upholder of its faith and practice.

—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.

CAMPBELLTON, N.B., Canada

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.

CLOVER BAR, Alberta, Canada

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

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

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

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FLAXCOMBE, Sask., Canada

I am having a pamphlet printed, called "Learn and Live." It is based on the passage of Scripture: "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord."

"To understand the Scriptures and learn; for the seekers of Truth to have Eternal LIFE . . . Are we willing to take the time to think, to reason and understand? Are we prepared to deal with these things? Or are we going to be following heathen philosophy and pagan mythology? If you are a truth-seeker, you will go on; you will throw away the legends, traditions, superstitions and false religions."

The extract above is taken from pg. 3 of this pamphlet. We cordially invite anyone who wishes a copy to write us, and we will gladly mail them one.

We realize increasingly as we grow older that life is just a "tale that is told"; and without any promise of eternal life all is vanity. I believe this pamphlet will be good to hand to anyone that has an ear to hear, to make them think—to "Learn to Live."

"Jesus Christ hath abolished death and brought life and immortality to light through the Gospel"—2 Tim. 1:10.

Sincerely your brother,

—L. K. Punter.
Box 35, Flaxcombe, Sask., Can.

* * *

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.

We are happy to report that Mr. HARLEY YOUNG, on Dec. 9, 1951, put on the Saving Name by being baptized. From the signs all around us it appears his probation will be short. We have the words of the Master to assure us that those who begin work in the vineyard at the 11th hour will be rewarded the same as those who began at an early hour.

The following have been added to our number: bro. E. Stultz from Pomona, bro. & sis. C. V. Bastien and bro. J. Jatariu from Los Angeles, and bro. & sis. Norman B. Evans from Indianapolis, Ind.

We have lost bre. & sisters C. L. Seagoe and A. W. Martin to Los Angeles.

We are happy to welcome sis. A. Banks to our midst once more, from her journey which took her around the world.

Our annual S. S. program and lunch was held on Dec. 23, a large number attending.

—bro. J. H. Lloyd.

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HAMILTON, Ont., Can.—Crescent Hall 63 King St. W.—S.S. 9:45 a.m.; Memorial 11; Lecture 7 p.m.; Thurs. Bible Class 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.

LAMPARD, Sask., Canada

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

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

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

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

MASON, Texas

MELBOURNE, Australia

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.

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

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

It is with sorrow that we have had to withdraw from our sis. E. Lambert for having joined a meeting not in fellowship.

We very much appreciate the help of the Birmingham, Croydon and London ecclesias in supplying us with speakers during the past year.

We also tender our thanks to our bre. & sis. overseas who have kindly sent us parcels of food and clothing. "Inasmuch as ye have done it unto these my little ones, ye have done it unto me."

Through the mercy and goodness of our Heavenly Father, although a few, we are still keeping the lightstand burning in this part of the Vineyard.

Again we extend a hearty invitation to any of our bre. & sis. who may be this way to meet with us around the table of our absent Lord, so helping us to be strengthened and built up in those things that are surely believed among us.

—bro. D. M. Williams.

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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, 141 Union St.—Breaking Bread 11 a.m.; Lecture 6:30 p.m.; Bib. Class Thurs. 7:30 p.m.

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

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

* * *

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

Sis. Bull, who spent most of the summer months on the prairies and met with us each Sunday, has returned to her sojourn in Victoria, where we trust she will meet with sis. Stuart, and that they will be a help to one another.

We have tried to bring the Truth to the outsiders by means of the weekly newspapers, and so far have had nearly 50 requests for literature, though with only 2 or 3 answering the 2nd time. We hope that the efforts put forth will be rewarded, and that someone may find the Truth and be saved.

Replies have come in from almost every province in Canada, and it was our intention to direct any interested seeker after truth to the nearest ecclesia of our fellowship, but time will tell what fruit will be brought forth. We send our love to the bre. & sis.

—bro. Fred G. Jones.

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ST. ALBANS, Herts., Eng.—O. F Hall, Victoria St.—Memorial 11 a.m.; Lecture 6:30 p.m.

SANTA BARBARA, Cal.—Vernon Rd. at Stanley Dr.—S. S. 9:45 a.m.; Memorial 11: Lecture 7 p.m. (1st & 3rd Suns.); Mtl. Imp. Cl. 7:45 p.m. (2nd & 4th Suns.); Bib. Cl. 7:45 p.m. Wed.

SARASOTA, Florida.

SCRANTON-GLENDALE, Penna.

SELKIRK (near Albany), New York.

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

Some considerable time has passed since we last forwarded ecclesial news. Ecclesial labors and activities have been steadily maintained (without, however, achieving spectacular results). Nevertheless there is cause for rejoicing that our public lectures are always attended by a number of interested friends. This, coupled with the assurance of the inspired Oracles that the Word of God will not return to Him void, encourages us to continue in the work of spreading the Truth.

We have had the pleasure of the company of a number of visitors: from Detroit—bro. & sis. E. Styles, bro. Styles Sr., sis. Hickman Sr., bro. E. Lewis, bro. G. Growcott and sis. Growcott; from Hamilton—bro. & sis. Cotterell, bro. & sis. A. Vinall, sisters Van Luven and Addie Turner; from Brantford—bre. Luff Sr., G. Luff and W. Easton; from London— bro. & sis. McConnell and sis. Lorna Burt; from Canton—bro. & sis. Stocker and bro. H. Warwick; from Chatham — sis. Marylin Sparham; from Fredericton (N. B.)—sis. Violet Harvey; and from Los Angeles—sis. Mary Smith, who visited Toronto on her return home from England.

In addition we extend a welcome to bro. & sis. Howard Sr. and bro. E. Howard, who have returned from Miami, Fla., and we understand intend to remain in Toronto. They hope to be able to meet with us regularly, although living at some distance.

We are also glad to have bro. & sis. Alec Thompson with us, formerly of the West End meeting and now living in East Toronto.

We have had assistance in the work of exhorting and lecturing from the following: July 29, bro. E. Williams (Toronto West End); Sep. 2, bro. E. Cotterell (Hamilton); Nov. 4, bro. G. Growcott (Detroit); Dec. 9, bro. E. Styles (Detroit). This help is gratefully acknowledged.

It is with regret that we record the loss sustained by bro. & sis. James Abel, in the death of their little daughter Christina, on July 15, at the early age of 10 weeks.

This ecclesia is now making arrangements for a Fraternal Gathering on Apr. 11, located in the IOOF Temple, 229 College St., Toronto. A cordial invitation is extended to all bre. & sis. to be with us on that day and help to make the occasion one of rejoicing in the Truth. Friends are also cordially invited.

The afternoon meeting will commence (God willing) at 2 p.m.: 3 addresses will be delivered. Supper will be served at 5 p.m., and the evening meeting will commence at 7.

The theme of the addresses will be: "Watchman, What of the Night?" (Isa. 21:11). In view of national events now transpiring throughout the world, the subject should prove intensely interesting to all who look for the consolation of Israel and the setting up of Christ's Kingdom on earth. All will be welcome.

—bro. H. J. Newham.

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WHANGAREI, New Zealand

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

If the righteous "scarcely be saved," what scope is there for the ungodly and the sinner? And if judgment "began at the house of God" in the persecutions it endured, "what shall the end be of them that obey not the gospel of God?" Be not deceived by the traditions of the Gentile scribes and orators. Their ministrations have no vitality in them, and leave their flocks in their own predicament—"dead in trespasses and in sins." Therefore "Come out from among them and be ye separate, and touch not the unclean; and I will receive you, and will be a Father to you, and ye shall be My sons and daughters, saith the Lord Almighty"—J. T.

**WINCHMORE HILL Eccl.—Canning Hall, Canning Cres., Wood Green, London N 22—
Memorial 5:15 p.m.; Lecture 7 p.m.**

We would like to record our deep sorrow and feeling of loss concerning the death of our beloved bro. Denney in the words of the brother from this ecclesia who spoke on the sad occasion of laying him to rest:—

Solomon in his wisdom tells us that there is a time for every purpose under heaven: a time to speak, and a time to keep silent; a time to laugh, and a time to mourn; a time to be born, and a time to die. And so we have to accept, for the time being, the inexorable course of mortality, and to say with Job: "The Lord gave, and the Lord hath taken away—blessed be the Name of the Lord." We long even more for the time soon to be when "mortality shall be swallowed up of LIFE!"

Whilst we rejoice indeed in our very dear Hope, yet because we are human it is natural that we are greatly distressed at the present moment, by reason of our suffering in the parting from our brother Denney. Our hearts are heavy today, and we are sad, because we have to part with our brother, but we rejoice in the Truth, and now, more than ever, in our brother's abundant labors therein.

Our brother, failing in health for 30 years, has yet abounded in his works. When we are brought face to face with the reality of death we are made to measure again the value of the Truth—to learn afresh how worthless are the riches of the world, and how incomparably valuable are the promises of God which reach out beyond the grave, into the Kingdom.

This is our abiding comfort—our brother lived and died in the promise of the Word. He did long so much to live to see the coming of the Lord. That will be his next conscious moment. How he rejoiced in the signs of the times, watching and speaking with radiant appreciation of every development, looking and longing for Christ to come! But God is merciful; the things that happen to us are not always what we want, or would choose—but they are always for the best. "How excellent are Thy judgments, O God, and Thy ways past finding out!"

Our brother is relieved now from all the anxiety and suspense he bore. We who were close to him saw how hard he struggled to carry on. He wanted to do SO much, and all the time with the knowledge that he might collapse any moment—as, in fact, he did in the end.

Now he rests from his labors. But, dear brethren and sisters, this is only temporarily—only a moment out of time. He sleeps, for a little while. He has joined that host who fell asleep in faith. Surely our glorious hope is expressed in 1 Cor. 15:20, for the whole beautiful chapter pivots on that tiny word—"Now IS Christ risen from the dead, and becomes the firstfruits of them that sleep!" The foretaste of Eternal Life! With our sleeping brother, some of us have lived and worked and loved all our lives. We pray with all our heart that, in the day of the Kingdom, God will remember with mercy and afford that final triumph of Everlasting Life. It is appropriate we close with a verse our bro. Denney loved and often used—

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles: they shall run, and not be weary; they shall walk, and not faint" (Isa. 40:31).

I have known cases where men have aimed high in business, under the plea of acquiring more power to serve the Truth, and in the process of acquiring the power their hearts have been overcome by the fascinations of wealth, and the original intentions clean forgotten. Contentment with moderate things is well—R. R.

The only true standard of morality is the New Testament under the Christian Dispensation, and the Old under the Mosaic—J.T.

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

The year 1951 has passed into history, and we are advancing along the year 1952 at a rapid pace. The signs of the times and the movements of the nations are indicative of the return of the Master.

What are the signs? Paul, in 2 Tim. 3:1-6 gives us an answer—

"This know also that in the last days perilous times shall come."

—and he goes on to enumerate the conditions that exist at this time and which we are witnessing. And in Luke 21:25-26 Jesus foretold—

"Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth—for the powers of heaven shall be shaken."

What a fulfilling of the times we are living in! "Distress of nations with perplexity" — and "perplexity" surely is the word, for the statesmen cannot see any way out and "their hearts are failing them for fear." Prime Minister Menzies of Australia said recently—

"We are living in a time when there is an instant danger of war. If that danger materializes within the foreseeable future, the nature and the disposition of the enemy will almost inevitably be such as to make the MIDDLE EAST one of the KEY STRATEGIC AREAS."

Things are developing at a very fast pace, and we do well to take heed, for the words of the Master are—

"Behold, I come quickly . . . What I say unto you I say unto all, WATCH!"

On Dec. 16 we held our year-end gathering, and we had a very enjoyable time in association with the following visitors from Boston: bre. & sisters MacKellar, J. Davey, W. Davey, bro. R. Wilson, sisters H. Davey, H. Russell, E. Lancour, Richardson & E. Wilson.

It was very interesting listening to the S. S. scholars recite their pieces, after which prizes were awarded for marks received during the school year. Bro. MacKellar gave an interesting talk to the children.

We are very happy that our membership has been increased inasmuch as bro. & sis. Will Davey (of the Boston eccl.) are now with us. We know the bre. & sis. of Boston will miss them greatly, as bro. Davey filled several positions (lecturing, exhorting, S. S. supt., arranging, etc.) and sis. Davey played the organ. We are thankful to our Heavenly Father to have them with us.

—bro. R. Waid.

HOLIDAY ACCOMMODATION

PLYMOUTH (England): Bed and breakfast. Two double bedrooms. Terms moderate. Additional light meals by arrangement. Direct bus route to City Center and meetings. Write sis. (Mrs.) H. R. Nicholls, 323 Old Laira Road, Plymouth, Devon.

FRATERNAL GATHERINGS

PHILADELPHIA..... Sun., April 6
TORONTO..... Fri., April 11
HYE, TEXAS..... July 27 to Aug. 3
(Please tell us of any others)

SUBSCRIPTIONS: U.S. & Canada \$2.00; Sterling area 10/-. Send direct to bro. G. Growcott, 15566 Normandy, Detroit 21, Mich., USA. Failing this, to bro. Gibson, or bro. A. Jeacock, 10 Garden Close, Wellington, Surrey, England.

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