

The Berean Christadelphian

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

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

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EDITORIAL

Satisfaction in Religion

A business friend, with whom we frequently come in contact, stated that he was deeply interested in matters of religion. We therefore took the opportunity of directing his attention to various things of deep interest in the Bible, and a short time after gave him some copies of "The Berean Magazine." In due course we received a letter in which he informed us that the things presented did not meet his needs and, therefore, did not "satisfy" him.

But our friend errs in considering the subject of religion from that viewpoint. Satisfaction is not enough. People of various faiths are satisfied with their religion. Roman Catholicism satisfies thousands of its followers, and likewise Christian Science, Mormonism, Mohammedanism and many others. Even primitive savages are satisfied with their rites and observances. True religion, however, is not just something to produce satisfaction—it goes much deeper than that. The engrossing question to ask when considering a problem that relates to our eternal welfare is: "*What is truth?*"

On a certain occasion, when Jesus was in collision with the Pharisees, he turned to the Jews who believed on him and said:

"If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free"—John 8:31-32.

This one word, Truth, embraces everything taught by Jesus. . One of his most significant statements regarding the truth was made by Jesus when he stood before Pilate. In answer to Pilate's question, "Art thou a king then?"—Jesus answered:

"Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice"—John 18:37.

The truth, then, is comprehended in the teaching of Jesus. Paul used the term, "The truth as it is in Jesus," and John speaks of it in this manner:

"For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth"—3 John 3.

As is generally understood, Jesus came to preach the Gospel. "The Spirit of the Lord," said Jesus, "is upon me, because He hath anointed me to preach the Gospel to the poor"—Luke 4:18. It is also true that the work of Jesus was to preach the Kingdom of God, and so effective was his preaching about the Kingdom, that the people tried to take him by force and make him King. The things of the Kingdom, therefore, are the subject matter of the truth. This is evident by what we read concerning the work of Paul in Rome:

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

This leads us a step further, and shows that "the truth" is set forth *in the law and in the prophets*, and therefore forms the foundation of the preaching of Jesus and the apostles. This is the teaching that constituted the faith and hope of the Christians in the first century. But it was not to remain so. Paul foresaw this, and warned Timothy, in his second epistle, in these words:

"Preach the Word. Be instant in season, out of season. Reprove, rebuke, exhort with all long-suffering and doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables"—2 Tim. 4:2-4.

And so it has come to pass for today there is very little truth found in what modern preaching calls "the gospel." But the truth has not lost its power. It is still competent to make us free. It is of the highest importance that we believe the truth of the Gospel, and not a *substitute* for it. "The truth as it is in Jesus," and nothing more or less, is that which will lead us into the way of salvation. When Philip went down to Samaria and preached Christ unto the people, his preaching consisted of "the things concerning the Kingdom of God, and the Name of Jesus Christ"—Acts 8:12. This is identically the same as Paul taught in Rome.

It is our wisdom, therefore, to receive nothing which does not agree with the teaching of Jesus and the apostles. Other things may *satisfy*; but only "the truth" will MAKE US FREE—free from the darkness and superstition that is so prevalent throughout the world and, finally, free from sin.

—Editor.

Washing the Apostles' Feet

By BROTHER JOHN THOMAS

The particular washing in John 13 was to perfect the state of the Apostles, so far as they were clean through the Word, or Gospel of the Kingdom, he had indoctrinated them into. "Ye are clean," said Jesus, "through the word which I have spoken unto you"—ch. 15:3. But they were not all clean. "Ye are clean," said he, "but not all;" for he knew who should betray him; therefore he said, "Ye are not all clean."

Jesus was the feet-washer of the Apostles, who had shod them with the preparation of the gospel of peace. But Peter not understanding the matter at that time, and regarding it as too great an act of condescension for so great a personage as the Messiah to wash his feet, declined the honor, and said,

"Thou shalt not wash my feet to the age."

Now if Peter had persisted in his refusal he would have become as effectually a son of perdition as Judas; for Jesus replied,

"If I shall not wash thee, thou hast no part with me."

Upon hearing this, Peter rushed to the opposite extreme, and exclaimed,

"Not my feet only, but also the hands, and the head."

It seemed difficult to get Peter to the point—willing to do anything but just that he was required to do. How like human nature, ever ready to do more or less than it is commanded!

More was unnecessary, and less was not enough. Peter's head, hands, feet, and body had all been washed by John the Baptizer in Jordan; and as the mission of John and Jesus was conjoint—the proclamation of the Gospel of the Kingdom during the last of Daniel's Seventy Weeks—the work that John had commenced in regard to the Apostles was perfected by Jesus.

John had enlightened them so far as to cause them to abandon the clergy and other foolishness; to become Israelites indeed, in whom was no guile; and being thus changed in mind and disposition, to be washed bodily in the Jordan, that their faith and disposition might be counted to them for repentance and remission of sins.

THEY BECAME CLEAN VESSELS

But their faith in the Messiah was purely expectant. Like John, they were looking out for him, but as he had not then been manifested, they did not know who he was. At length a young man about 30 years of age, named Jesus, cousin to John, attracted the attention of all classes of the nation. A voice from the heaven declared, that he was the Son of God given to Israel (Isa. 9:6). The multitudes from all parts of Palestine heard it; and saw the Holy Spirit descending upon him in the form of a dove, by which he was anointed with spirit and power.

Being thus "anointed" and passed through the ordeal of the 40 day temptation, he took up John's proclamation of the Gospel of the Kingdom, and in addition thereto, announced that he himself was the Divine Royalty of that dominion, so long promised to Abraham and his posterity. The expectation of the apostles laid hold of him, and confessed before all, that he was Messiah.

He instructed them more than the people at large; for he explained to them his parables in private. They became clean vessels (save Judas) and fit for the Master's use. It was only necessary now that he should finish their investment by washing their feet.

"He that hath been washed hath no need save that the feet be washed, but is clean every whit."

They had been washed all over in John's baptism; and as men who have been bathing wash their feet, or have them washed by attendants, before they put on their sandals; so Jesus, before the preparation of the gospel of peace, would invest their feet, that it might be said of them.

"How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things."

He, though their Master, as an humble attendant performing a menial office, washed their feet that they might have part with him in the work and the recompense it ensured.

"If I wash not thy feet, thou hast no part with me."

This can have no application to us, for Jesus is not now here to wash feet, and he appointed no substitute to do it. Having completed then what John had begun in their case, Jesus said to them,

"Know ye what I have done to you?"

It contained a moral which he desired them never to lose sight of. They had already manifested a disposition, which has since been matured in the papal "False Prophet," and in all clerical orders of Christendom—a disposition to assume lordship over one another. This he was anxious to extinguish; and he adopted both precept and example to effect it. In the case before us, although their

acknowledged Lord and Master, he became to them as one who served in the most menial office. He said,

"I have given you an example that you should wash one another's feet, as I have done to you."

A REBUKE TO PRIDE AND CONTENTION

If they had followed this example in the spirit and letter of it, they would afford no scope for the pride of life, nor for contention among themselves for greatness and apostolic ascendancy. Washing of feet, or rather supplying water so to do, was an act of hospitality among the ancients. When the angels visited Abraham, he said to them,

"Let a little water, I pray you, be fetched, and wash your feet."

So said Lot when they afterwards visited him in Sodom. When Abraham's servants visited Laban he gave them water to wash their feet. From these examples, it appears that the hospitality consisted in furnishing the water and utensils that the travellers might wash their feet. Paul refers to it once, 1 Tim. 5:10, and then speaks of it as among the "good works" for which widows over sixty are commendable and made eligible to receive the support of the Christian community. In this place he speaks of the widow as the washer of the saint's feet entertained at her husband's house.

The case in John 13, we regard as altogether a different affair. Apart from the lesson of humility inculcated, we regard it as related to the feet washing of "Aaron and his sons,"

"They shall wash their hands and their feet thereat. When they go in to the tabernacle of the congregation (the Holy Place), they shall wash with water that they die not; or when they come near the altar to minister, to burn offering made by fire unto Yahweh: so shall they wash their hands and their feet that they die not" (Exod. 30:19).

They were to wash the whole body when they put on the holy garments of the priesthood, and their hands and their feet when they went to do service in the temple or at the altar. If one of Aaron's sons had said to Moses (as Peter said to Jesus), "My feet shall not be washed," and persisted in doing the service without compliance with the law, that son would have been put to death.

We do not believe that the act of washing the apostle's feet was the antitype of the Aaronic feet-washing; but that Jesus adopted the act by way of directing attention to the Mosaic type, whose signification is found in the spiritual cleanness of the hands and feet of those who are in Christ.

Unless a man believe "the things concerning the Kingdom of God, and the Name of Jesus Christ;" and upon this foundation, "be immersed into the Name of the Father, and of the Son and of the Holy Spirit," his hands are not clean, and his feet are not shod with the preparation of the gospel of peace—Eph. 6:15. Such a man cannot pray anywhere "lifting up holy hands" (1 Tim. 2:8), but is of those to whom Jesus says,

"Cleanse your hands, ye sinners; and purify your hearts, ye double-minded" (James 4:8).

If such were to wash their hands and feet 7 times a day, the sin-leprosy of unbelief and disobedience would still cling to them inveterately.

Certainly, hand and feet washing is an ordinance to be observed till the Lord comes under penalty of the second Death. But then, THE MODE OF WASHING is not by water in a bowl or footbath. The intelligent and obedient believer is "every whit washed" when he is—

"Washed, sanctified and justified in the Name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11).

He is then fit to approach the altar, Jesus; and to do service in the heavenly, or holy, place of the congregation. He can wield the sword of the Spirit with clean hands; and stand with washed feet in the shoes or sandals of the gospel.

Hands and feet can only be cleaned and shod, by their owner being made "clean through the word" that Jesus and the apostles preached; they must be—

"Cleansed in the Laver of the water BY THE WORD" (Eph. 5:25).

—for God saves us—

"Through a Laver of Regeneration, and renewal of the Holy Spirit" (Tit. 3:5).

LITTLE THINGS

Lord, make me strong to bear my little round of daily care;
The day returns: for this I pray—sufficient wisdom for the day.
Although I may not walk with kings, let me be big in little things.

Grace me with modesty, and teach me kindness of thought and speech;
Let me not hasty be to chide the brethren walking at my side,
And spoil with imperfection slight the record which the day shall write.

Lord, make me big enough, I pray, to triumph in a lesser way;
When petty disappointments rise, let me be patient, gentle, wise:
Missing the joy which greatness brings, let me not fail in little things.

Lord, I would work Thy vineyard here, too big to hate, too wise to sneer;
I would be helpful, cheerful, kind, gentle of speech with spiritual mind;
And though not far my circle swings—let me be big in little things.

The Prince-Priest of the Age to Come

By brother Robert Roberts

PART SIX

If we consider the relation between Ezekiel and Daniel, as men, we must come to the conclusion that the question, "Who is the Prince of Ezekiel?" is categorically answered in the prophecy of the latter. Ezekiel was shown the Prince-vision in the 25th year of the captivity (Eze. 40:1). He was told to "declare all that he saw to the house of Israel" (v. 4).

We must assume that he did as he was told, and that the prophecy, when reduced to writing, would be attentively studied by all in Israel who were of a faithful mind, among whom was Daniel, whom we find as a student of Jeremiah (Dan. 9:2).

Among this class it would naturally be a matter of enquiry, Who is the Prince so prominent in this vision by Ezekiel? It is no extravagant speculation that this would be a moot question. Daniel would desire to know, if he had not already (as is probable) made up his mind in the light of Jer. 30:21.

In this connection, the communication made to him about 40 years after the date of Ezekiel's vision, appears as a direct settlement of the question. He had prayed, "in the first year of Darius, the

son of Ahasuerus, of the seed of the Medes" (about 40 years after Ezekiel's "25th year of our captivity"), for the taking away of Israel's sins, and the return of God's favor.

The answer was the message by Gabriel concerning the "70 weeks" (of years) which were to end with the crucifixion of Christ, who would "finish the transgression, make an end of sins, make reconciliation for iniquity," etc.

"Know, therefore, and understand" (were the angel's words) "that from the going forth of the commandment to restore and build Jerusalem, unto MESSIAH THE PRINCE, shall be 7 weeks," etc.

Why should the Messiah be described as "THE Prince" except that the question who he was had been for 40 years in agitation among the faithful, ever since the publication of Ezekiel's prophecy? Whatever may have been the reason, here is a divine settlement of the question: Messiah is "the Prince." The Prince is the Messiah.

It required only one item of information more to complete his personal identity; and this has been supplied: "Who is the Messiah?"—"Who is Christ?"

"I (Jesus of Nazareth) that speak unto thee am he."

The Prince, then, is Jesus of Nazareth at his return to sit on David's throne. It was foretold that—

"The Children of Israel should abide many days without a king and WITHOUT A PRINCE, and without a sacrifice."

"Afterwards," they return and seek the Lord their God and David their King (Hos. 3:4). Their seeking is not an entirely enlightened one in the first case. Whether it be David in the personal sense, or David in the dynastic sense, their finding goes beyond their seeking. Like Philip, they find "him of whom Moses in the Law, and the prophets did write," in "Jesus of Nazareth" (John 1:45).

David truly they find at last, for David with "all the prophets," of whom he was one, appears "in the Kingdom of God" at the coming of Christ—the sought and admired of the "many who shall come from the east, and the west, and the north, and the south, and sit down with Abraham, and Isaac, and Jacob" (Luke 13:28-29). But they find him in unexpected association with one whose hands show wounds, and whose identity up to this point has been concealed from them. We learn this from Zech. 13.

There has been an attempt to divert this prophecy from application to Christ. The attempt cannot succeed with those who know the Scriptures with the affectionate intimacy that was the rule with the saints in the apostolic and previous ages. It is the effort of sceptical learning to blot Christ from prophecy as much as they can.

Superficial appearances *only* are in its favor. It is otherwise as regards what may be called the underground current of spirit-connection and significance that enabled Jesus to extract the resurrection from the name of the angel at the bush (Luke 20:37); and Paul, the doctrine of spiritual selection from the statement of God to Abraham that in Isaac, not in Ishmael, should his seed be called (Rom. 9:7-8; Gen. 21:12).

The whole context of Zech. 13, in the light of the gospel of the restoration of Israel's kingdom, is decisive as to its application to Christ and Christ alone. A brief analysis will show this. In chap. 12, we have Jerusalem, "a burdensome stone to all people." "All that burden themselves with it shall be cut in pieces": for there is divine interposition in the stress to which Jerusalem is brought through "all the people of the earth gathering together against it."

"In that day shall the Lord of Hosts defend the inhabitants of Jerusalem."

What day this is, we learn from Chap. 14—a day that has not yet come; a day when,

"The Lord shall go forth and fight against those nations,"

and when,

"His feet shall stand on the Mount of Olives."

In that day, says chap. 12,

"He that is feeble among them (the inhabitants of Jerusalem) shall be as David, and the house of David shall be as God, as the angel of the Lord before them."

The inhabitants of Jerusalem at this time only know that God has delivered them. The form of the instrumentality they have not yet understood. It dawns upon them at the next stage (v. 10)—

"They shall look upon me whom they have pierced and they shall mourn."

Like the crowd on the day of Pentecost, whom Peter convicted of having slain the Lord's anointed, they are "pricked in their hearts" and in a mood to cry out, "What shall we do?" Chap. 13:1 answers the question:

"In that day, there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

In this fountain they will cleanse themselves in the way that will be appointed. For God has said—

"I will forgive their iniquity and I will remember their sins no more" (Jer. 31:34).

"I will bring them unto the bond of the covenant" (Eze. 20:37).

This glorious revolution accomplished in the City, the work extends to the whole land:

"I will cause the prophets (that is, the false prophets) and the unclean spirits to pass out of the land" (13:2).

These prophets are an obstacle. Their number is great in the Holy Land at the present time, of all sorts, names, and complexions: Jewish Rabbis, Mahommedan Doctors, Roman Catholic Priests, Greek Fathers, Monks and Eremites and other ecclesiastics of the current abominations. It is not in human power to suppress the deep-rooted impostures that flourish everywhere in this age, and nowhere more rankly than in the Holy Land, which reeks with their lies and their defilements.

The power established by the repulse and extermination of mighty armed hosts at the reappearance of Christ in the Holy Land will be equal to it, and will affect it with this result, that—

"It shall come to pass that when any shall yet prophesy"

(for the power of ecclesiastical habit is strong)—

"then his father and mother that begat him"

(so awed by the terror of the new power manifested "according to the days of the coming out of the land of Egypt"—Micah 7:15, 16),

"shall say unto him, 'Thou shalt not live: thou speakest lies in the name of the Lord'."

(No toleration in those days. "Toleration" is all very well as between man and man: it is a childish chimera in the presence of the Creator's power and authority). The effect of such vigorous measures is thorough:

"The prophets shall be ashamed every one of his vision, neither shall they wear a rough garment to deceive."

They will acknowledge the fictitious character of the position they now sustain with such unction and pretence. Their reformed attitude will be that of the man who says, "I am no prophet, but—" a mere cattle drover in true nature: "man taught me to keep cattle from my youth."

And now comes the verse about the wounds which the sceptical interpreter contends applies to the supposed cattle drover: a verse which with such a sense has no meaning:

"And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

EXHORTATION

My Servant Job

"Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is pitiful, and of tender mercy"—Jam. 5:11.

Although Job, undoubtedly, failed several times, he stands out in the Scriptures of Truth as a truly righteous son of God—as one of the chastened and scourged sons "whom He receiveth." Job failed in that several times he justified himself rather than God. As we go through the Book of Job in our daily readings, we will find times when Job's words were not words of a humble man in the sight of God. He says,

"I am clean without transgression; I am innocent, neither is there iniquity in me" (Job 33:9).

Job was not perfect; for none but One ever was, but in Job was found great faith—great faith that enabled him to withstand a very severe test, and by considering him we can be built up and edified in the spirit. In Job 1:1 we find a brief description of this man of God—

"There was a man in the land of Uz whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil."

We find Job, at the outset, a very rich and powerful man—wealthy in this world's goods—sheep, camels, oxen, asses, and many servants. And, as we read,

"This man was the greatest of all the men of the East."

Job's wealth in this world's goods and his greatness among the men of his day did not turn him in his service toward his God. Job's faith in God was to stand a severe test. He stood one day in esteem

and riches—the next day he was sitting among the ashes with sore boils from the sole of his foot unto his crown. When we consider Job we can see the greatness and severity of his trial. Verses 6-8:

"Now there was a day when the sons of God came to present themselves before the Lord, and the adversary came also among them . . .

"And the Lord said unto the adversary, 'Hast thou considered My servant Job, that there is none like him in the earth—a perfect and an upright man, one that feareth God and escheweth evil?'"

In reply to the Lord's question, "Hast thou considered My servant Job," the adversary asks the question, "Doth Job fear God for nought?" At verse 10:—

"Hast not Thou made an hedge about him, and about all that he hath? Thou hast blessed the work of his hands and his substance is increased in the land. But put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face.

"And the Lord said unto the adversary, Behold all that he hath is in thy power; only upon himself put not forth thine hand."

Poverty, destruction of his property, loss of his sons and daughters—all fell suddenly upon Job. The Sabeans took his oxen and his asses, and slew his servants. The fire of the Lord took his sheep. The Chaldeans took his camels. And a great wind from the wilderness took the lives of his sons and daughters.

Through all these troubles (which truly were greater than we are called upon to bear) we read that Job arose and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said,

"Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord."

If all these troubles were brought upon us, brethren and sisters, could we stand strong and upright before our God? Could we hold fast to our integrity as Job did? We read,

"In all this Job sinned not, nor charged God foolishly."

Job through all his troubles did not complain against his God. Could we stand fast? Do we ever inwardly complain at the trials we are called upon to bear? We should take a strong lesson from the life of Job. The adversary had claimed that Job served the Lord only because the Lord had made an hedge about him, blessing all of his works, but we can see in this first chapter that Job's faith was not built upon the sand, but it was built upon the good ground that could bring forth an hundredfold. In chap. 2 we find the adversary again standing before God. Verse 3:

"And the Lord said unto the adversary, Hast thou considered My servant Job? . . . Still he holdeth fast his integrity, although thou movest Me against him, to destroy him without cause."

Through the first great curse Job had come forth as tried gold, and had held steadfast and immovable in his faith in the Lord, yet Job's adversary still held his ground that he could break the faith of Job,

"And the adversary answered the Lord and said, Skin for skin: yea, all that a man hath will he give for his life. But put forth Thine hand now, and touch his bone and his flesh—and he will curse Thee to Thy face."

Once again, God said to the adversary, "Behold he is in thine hand." But God made one stipulation—"Save his life." So the adversary smote Job with sore boils from the soles of his feet unto the crown of his head. We read that he took him a potsherd to scrape himself withal; and he sat down among the ashes.

What a position for a man who not so long ago was described as the greatest man of the East! But the humiliation and sore distress still did not weaken his integrity; his faith toward God stood unwavering; not weakened at all by all the calamities that had befallen him.

We find even Job's wife casting her lot with the adversary. She looked back at all the calamities that had befallen him—poverty, loss of his family, and destruction of all his worldly goods, and she was not able to understand Job's great faith in God. She said:

"Dost thou STILL retain thine integrity? Curse God, and die."

But Job replied:

"Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil?"

While Job stood high in esteem among his fellow men, his wife probably stood beside him, weakly grounded in her faith in God. She stood much as the foolish virgins of Christ's parable. When her faith was necessary to strengthen Job—to uplift him and to stand with him in faith in this time when he undoubtedly needed encouragement—she was instead pulling against him.

She was as one of the foolish virgins with her lamp untrimmed, and out of oil—much as Lot's wife failed when it was necessary for her to show her faith and trust in God. We remember she looked back and could not turn her back on the temporal things of this life.

Here in the verse we just read, we can see Job's great faith—his strength of character—and how they stood out in this—his great time of trouble! Brethren and sisters, shall we receive good at the hand of God, and shall we not receive evil? Happy is the man whom God correcteth. Each one of us should look and should consider the innumerable blessings that God has bestowed upon us. All of us should remember the words of Paul, "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." To the Hebrews he says:

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. . . ."

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Many times we read similar words:

"Despise not thou the chastening of the Lord, nor faint when thou art rebuked by Him."

And again, John, in the Revelation, records the Spirit's words:

"As many as I love, I rebuke and chasten: be zealous therefore, and repent."

We now read of Job's 3 friends—how they came with what they thought were good intentions. They had come to mourn with Job, and to comfort him in his time of great trouble, but, as we read, "While they were yet far off, their eyes knew him not," because, as we read in the chap. 16, Job's "face was foul with weeping, and on his eyelids was the shadow of death." These 3 friends sat down with

him upon the ground 7 days and 7 nights, and none spake a word with him for they saw that his grief was very great.

In the succeeding chapters we read how they argued that his afflictions were enough to prove that he was a great sinner, holding concealed in his heart some exceedingly great sin. For, they said, God could not bring such things upon an upright and righteous man. They urged Job to bring out his great concealed sin and to confess it, for, said they, sin and suffering go together.

To the average man the reasoning of these 3 would sound very logical, but to a man of God it appears as folly, for didn't we just read:

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth"?

Like many of the other men of God in the Old Testament, Job stands out as a type of Christ. Job's name means, "hatred" or "persecuted," and as we look at his life it seems to be in harmony with his name. So our Lord was despised and rejected of men.

Job in his trouble looked to the day of delivery—the day of the resurrection of the dead and of the coming of the Savior. Jesus was this resurrection and life, and it is before Jesus that Job and all the faithful will stand in the day of judgment. Job's 3 friends, who came to do their best to help him, instead caused him much anguish. So was Jesus tormented by his friends; and we remember the words of the prophet Zechariah:

"What are these wounds in thine hands? Those with which I was wounded in the house of my friends!"

We can see, also, how fast friends will return when one is again rich in worldly things and a great man in the sight of others; friends who had done nothing for Job through all his troubles; friends who had deserted him while he was sitting amongst the ashes.

"Then came there unto him all his brethren, and all they that had been of his acquaintance before, and comforted him over all the evil that the Lord had brought upon him. And every man also gave him a piece of money."

Job's faith is summed up in one of his answers to his 3 friends. Through all his troubles he could still say,

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God!"

When we, like Job, are faced with trials and disappointments we do not understand, let us recall these triumphant words of confidence and faith! —R. A. L.

National Restoration of the Jews

A Three-Night's Debate

PART TWO

Bro. Beauchamp's first address for the affirmative (contd.)

The Lord Jesus Christ clearly taught the restoration of Israel by what he said in Luke 21:24. In this connection he is telling of the coming destruction of Jerusalem and the dispersion of the Jewish people by the Romans, which prophecy was fulfilled some 37 years later. He said,

"They (the Jews) shall fall by the edge of the sword, and shall be led away captive into ALL NATIONS, and Jerusalem shall be trodden down of the Gentiles UNTIL the times of the Gentiles be fulfilled."

There is no denying the fact that Christ shows that the dispersion of the Jews was to continue only for a CERTAIN time—only *until* the fulfilment of a time referred to as the "times of the Gentiles." It was to be only for that period of time during which the Gentiles were to possess and tread down the city of Jerusalem and the land of Israel.

That time obviously began with the destruction of the Israelitish kingdom of Nebuchadnezzar, and was to end with the restoration of Israel back to their land to move no more, the restoration of the kingdom of Israel, bringing to an end the long ages of Gentile domination of the land and people.

Let us note that the DISPERSION of the Jews spoken of by Christ in Luke 21:24 was to take place after that time—after the words were spoken. It was prophetic, not historical. The first part of that prophecy was fulfilled in the destruction of Jerusalem and the dispersion of the Jews by the Romans, beginning in A.D. 70. THAT dispersion of the Jews, THAT dountreading of Jerusalem by the Gentiles was to come to an end. It was to continue only until the time fixed in the purpose of God for Gentile rule to end and Zion's king to reign victorious. We can already see the approach of that "UNTIL" in the establishment of a Jewish state, and the return of more than a million Jews back to their land. Yes, the time is coming of which we are told in Joel 3. Beginning at verse 1, it is said,

"For behold, in those days, and at THAT TIME, when I shall bring AGAIN the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom they have scattered AMONG THE NATIONS, and parted My land."

From the 9th to the 15th verses the prophet foretells a time of stupendous war preparation, followed by the assembling of the nations for judgment. Then it is said,

"The Lord also shall roar out of Zion, and utter His voice from Jerusalem, and the heavens and the earth shall shake; but the Lord shall be the hope of His people, and the strength of the children of Israel.

"So shall ye know that I am the Lord your God dwelling in Zion, My holy mountain. THEN shall Jerusalem be holy, and there shall NO STRANGERS pass through her ANY MORE."

That is, Gentile dountreading has ended. In Romans 11:1-2 Paul asks the question,

"Hath God cast away His people? GOD FORBID! For I am also an Israelite of the seed of Abraham, of the tribe of Benjamin. God hath NOT cast away His people whom He foreknew."

Paul's point is that God has not *forever* cast off the people of Israel, even though it might appear to be so. The nation of Israel has always, since they were a nation, occupied a special place in God's purpose, and will continue to have a place in that purpose.

He proceeds to prove his point by a series of incontestable arguments. First he calls attention to the fact that during the time of Elijah, when Israel had sunk to a low level of disobedience, yet the *nation* was preserved through a righteous remnant. Likewise in Paul's day there was a righteous remnant according to the election of grace, Israelites who had accepted Christ (vs. 2-5).

Ever since Israel, as a nation, occupied a special place in the divine purpose, only a small remnant have been truly faithful. Those who accepted Christ, along with converted Gentiles,

corresponded to the faithful remnant that has *always* existed within the nation. But this remnant under the Gospel dispensation *does not complete God's purpose with the nation of Israel*.

Paul shows in vs. 7-10, that Israel's blindness was foretold by the prophets, as a divine judgment sent upon them because of iniquity and disregard for God's word. Gentiles, called by the Gospel, were to become Israelites, as wild olive branches grafted into the same Israelitish olive tree.

In other words, Israel's blindness was the Gentile's opportunity, and they are warned that if they did not continue in God's goodness, they, too, would be cut off. In vs. 25-28 Paul brings his argument to a climax by showing that national Israel's blindness is only for a SET time, and that set time is the time fixed in the divine plan for the taking out of the Gentiles a people for God's name. Paul says, in speaking of the Gentiles,

"For I would not, brethren, that ye should be ignorant of this MYSTERY, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, UNTIL the fulness of the Gentiles be come in.

"And so ALL Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from JACOB. For this is My covenant unto them, when I shall take away their sins.

"As concerning the Gospel they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes."

Paul here could refer to none other than *national* Israel—NATURAL Israel, not spiritual Israel. He could not refer to individual Jews who accept Christ during the Gospel dispensation.

It refers to a people who were to remain in a state of blindness and unbelief for a SET TIME—until the fulness of the Gentiles be come in. They were to be, during this period of unbelief, enemies of the Gospel, yet "beloved for the fathers' sake," that is, still having a place in the divine purpose because of the promises which God had made to the fathers of Israel.

"ALL ISRAEL SHALL BE SAVED"

"And so," says Paul, "ALL Israel SHALL be saved." Not only those called by the Gospel, but Israel as a nation of people, shall again become God's special treasure,

"For there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob (national Israel)."

This glorious era of Israel's redemption shall be brought about by a restoration of David's throne and the re-establishment of the ancient kingdom of Israel, with Christ its king, the glorified saints his co-rulers, and a purified nation of Israel their subjects. But the nation and land of Israel will compose only the first, or chief, dominion of the kingdom, as we read in Micah 4:6-8,

"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halted a remnant, and her that was cast off a strong nation, and the Lord SHALL REIGN OVER THEM IN MOUNT ZION from henceforth, even for ever.

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the Kingdom shall come to the daughter of Jerusalem."

The restored kingdom of Israel, with Christ as king, shall extend its sway over all the earth, as it is promised in Psa. 2:8,

"I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession."

And again in Dan. 7:27,

"The Kingdom, and dominion, and the greatness of the kingdom, UNDER THE WHOLE HEAVEN, shall be given to the people of the saints of the Most High."

Thus the little kingdom of Israel, as a little stone, as a mustard seed, shall grow into a world-wide dominion; but the nation of Israel, and the land promised to Abraham, will occupy the first, or chief, position in that kingdom—the place of the throne, the center of a divine world-wide government.

CHRIST TO RESTORE THE THRONE OF DAVID

That Christ will fulfil the promise made to his mother that he would reign over the house of Jacob upon David's restored throne, is attested by many scriptures.

We showed from Rom. 11:25 that Israel was to remain in a state of blindness until the fulness of the Gentiles be come in. Let us show how beautifully this connects with the words of James in Acts 15:14-17:

"Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His Name. And to this agree the words of the prophets, as it is written:

"After this (after the calling-out of the Gentiles), I WILL RETURN, and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom My Name is called."

After the taking out of the Gentiles a people for God's name, Christ is to *return* and restore the kingdom and throne of David, which will not only result in the restoration of Israel back to their land, but will result in turning the **WHOLE WORLD** to Christ, even the residue of men, those left over after the call of the Gentiles and the restoration of Israel.

In Matt. 21:43 Jesus told the Jews that—

"The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

The royal authority to rule in the kingdom was to be taken from the Jews and given to Christ and his saints. Israel as a nation cannot restore that kingdom. Only Jesus Christ, to whom it has been given, can do that. **AND HE WILL DO IT.** It was the kingdom of Israel that was taken from the Jews. It will be the kingdom of Israel that will be restored. If not, then the kingdom *taken from the Jews* will not, and never can be, possessed by Christ and his saints; for that kingdom does not now exist; it **MUST** be restored.

Christ taught that he would restore the kingdom of Israel. In Acts 1, we are told that he spent 40 days with the apostles after his resurrection,

"Speaking of the things pertaining to the Kingdom of God."

Now it should be evident to all that he must have fully enlightened them concerning the nature of his coming kingdom. So the apostles must have known exactly what they were talking about when they asked him (verse 6),

“Lord, wilt thou AT THIS TIME restore again the Kingdom of Israel?”

Undoubtedly, he had told them he WOULD restore the kingdom of Israel. He did not tell them that they were mistaken about expecting the restoration of the kingdom of Israel. He only told them that it was not for them—

". . . to know the TIMES and seasons which the Father hath put in His Own power."

This was as if to say that he WOULD restore the kingdom to Israel but it was not for them to know the *time*. That was the Father's secret.

The apostles had good reason to be anxious about the time, for in Matt. 19:27-28 we have these words, spoken by the Saviour to the apostles in answer to their question as to what was to be their reward for forsaking all and following him:

"Ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon 12 thrones, JUDGING THE 12 TRIBES OF ISRAEL."

THREE NOTABLE "UNTILS"

A definite limit is placed upon Israel's dispersion in 3 notable scriptural passages where the word "*until*" marks the END of Israel's dispersion, unbelief and rejection of their Messiah.

In Luke 13:35, it is "until" they shall say, "Blessed is he that cometh in the name of the Lord," or until they accept Christ.

In Luke 21:24, it is "until" the times of the Gentiles be fulfilled, or the end of Gentile domination of the land of Israel.

In Rom. 11:25, it is "until" the fulness of the Gentiles be come in, or until a people for God's name has been taken out from among the Gentiles.

My friends, the time allotted for these "untils" is running out. No amount of juggling of scripture can explain away the fact that God HAS preserved Israel for a purpose, that their restoration HAS been promised, and that over a million Jews in Palestine is indisputable evidence that these promises are fulfilling before our eyes. Fulfilled prophecy is indisputable.

(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

Jesus is the perfect model of the new man. He was perfection personified, and his true and only portrait is to be found in the sayings and doings recorded of him in the Holy Oracles. "He suffered for us, leaving us a pattern, that we should follow his footsteps." Was Jesus holy? So must his followers be. Was he unconformed to the principles and practices of the world? His followers must be so too. Did he bear arms for the destruction of men? Did he mingle as a political agitator in the paltry questions of human policy? Although he ate with sinners, did he make the swearer, the fornicator or the debauchee the companions of his solitude? Did he degrade the image of God by such conduct as this, by corrupt communications, by unholy deeds? Neither must the Christian, if he would be an acceptable "imitator of the Good One."—J. T.

The Law From Sinai

The giving of the 10 commandments to Israel was one of the most spectacular divine interventions in human affairs ever occurring in human history. So wonderful, so stupendous, so far transcending any other recorded event in history it is, that it seems momentarily to draw aside the veil which lies between earth and heaven, to reveal puny man in contrast with the awe-inspiring majesty of his Creator.

The convulsions of nature, the earth-shakings, the smoking mountain hiding the blinding glory, and the reverberating, trumpet-like thunderings, which seemed to herald the approach of the majestic Creator of all the vast universe—all were well calculated to leave an indelible impression upon the vast assembly so recently miraculously delivered from slavery.

Even though we understand (from the law being "the word spoken by angels") that the Creator was personated by an Angel (as at the burning bush, where Almighty God is by Stephen—Acts 7:30-38—said to be an angel) yet we know God could cause His voice to be heard, and the entire occurrence is recorded as an exhibition of the majesty of the Creator.

The extended spectacular heralding of the approaching majestic presence shows us they were to understand it as God, which to all intents and purposes (as at the bush) it was. Even Moses himself, when he viewed the awesome spectacle, said:

"I exceedingly fear and quake."

Paul says of Israel:

"To them pertained the giving of the Law, and the service of God, and the promises . . . and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen"

THE WILL OF GOD IS LAW

But to return again to the Law of God given from Sinai. We must ever remember that the highest law is but the expression of the WILL of the Creator. Hence, if the law commands, "Thou shalt not kill," it is delivered to man, but the Creator Himself truly can declare:

"I kill and I make alive, I wound and I heal" (Deut. 32:39).

This elevates the Deity above His own laws,

"He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that chastiseth the nations, shall He not correct? He that teacheth man knowledge, shall He not know?" (Psa. 94:9-10).

While this law—the "word spoken by angels" was steadfast and absolutely just, nevertheless Isaiah said of Christ (42:21)—

"He shall magnify the law and make it honorable."

If we ask *how* he did magnify ("gadal"—advance, make great) the law, we find answer in his address on the mount and elsewhere. In Matt. 5:17 he declared he—

". . . came not to destroy the law, but to fulfil."

He then cited the command, "Thou shalt not kill," and elaborated it to reveal that unjust anger against a brother was but the prelude to murder and cause for condemnation.

In the same manner Jesus magnified and expounded the command against adultery to show how the adulterous thought—if unchecked in its incipency—would be premeditated adultery, and hence a form of adultery before the actual committing of the act.

He also added to the command about keeping oaths, the command that we should not make oaths at all:

"I say unto you, swear not at all."

When we consider the divine authority implied in his declaration, "It hath been said, but *I* say unto you," we realize he is speaking who was to magnify the law—God's Word—and thus cause men to honor it even more, and we also realize his command can abrogate the word given through Moses or even "the word spoken by Angels," when it was time for further enlightenment.

Wherever, then, the principles of the Mosaic law have been deepened and expanded either by Jesus or any of his divinely commissioned Apostles, there he has magnified the law as it was predicted of him.

The rather incomplete command against bearing false witness against our neighbor, has been added to so that the command is;

"Put away lying; speak every man truth with his neighbor. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying" (Eph. 4:25-29).

"Let your speech be always with grace" (Col. 4:6).

The numerous commands in the New Testament indicate we have greater responsibility on this head than those in Mosaic times.

The third commandment was:

"Thou shalt not take the Name of the Lord thy God in vain."

Or as in Lev. 19:12—

"Ye shall not swear by My name falsely, neither shall ye profane the Name of thy God."

IRREVERENCE IS BLASPHEMY

The definition of "blasphemy" is, "irreverence in speaking of God or sacred things." This was somewhat the way the Pharisees understood Jesus was speaking when he claimed the sacred right to forgive sins, which was God's prerogative only, they thought (Matt. 9:2-3).

The case mentioned in Lev. 24:11 where an Israelitish woman's son "blasphemed the name of God and cursed," shows the penalty of death is just when God's Name is blasphemed.

Jesus also magnified and expanded the law against taking oaths so that we now know it is wrong to swear by God's name or by heaven, for it is God's throne; yet we often do hear many thoughtless say, "Good Heavens," thinking it is not wrong. They do not realize it is irreverence, and therefore blasphemy. In the same category are such expressions as, "Goodness gracious," "For Mercy's sake," "My goodness," etc.

The commands of Jesus were not merely for his followers, but he *himself* exemplified them in his own daily walk and speech.

When God's honor was attacked he stood up for it valiantly, but when his own person was assaulted and cruelly mistreated, he suffered it and threatened not, but meekly said:

"Father, forgive them for they know not what they do."

How different, some will say, is the Scripture prediction of the punishment of Judas! For instance, Acts 1:20, as predicted presumably from Psa. 69, where punishment is threatened on the whole Jewish nation for their wickedness, and their betrayal and rejection of the Messiah, as "Let their eyes be darkened that they may not see," etc.

But these divine curses are not out of harmony with God's commands to His people. They only substantiate the oft-declared truth that God says:

"Vengeance is MINE, I will repay."

When we view Jesus submitting to persecution we are not to confuse him with the character he manifests when he fulfils the prediction of the treader of the wine-press of God's wrath, staining his raiment with the blood of his enemies (Isa. 63:3).

Jesus kept the Law—God's Law, God's declared Will—and it is this Law now magnified by him that we now have as our rule of life, spoken of as "Grace and Truth," and as, "The law of the Spirit of life in Christ Jesus" (Rom. 8:2). —H. A. S.

Night Unto Night

Prayer in the night

In Acts 12 it is recorded that Herod Agrippa started a persecution of the Ecclesia, and James the brother of John (whom Jesus called Boanerges) was the first victim.

Seeing that this killing of James pleased the Jews, Herod continued with his persecution, the next intended victim being Peter. So he was taken and put in prison, it being Herod's intention to keep him there until after the Passover when he would gratify the Jews by putting him to death.

We can imagine the deep concern of the Ecclesia at this happening and the threatened addition to the loss they had already sustained. What was their re-action? What did they do under the circumstances? Did they move heaven and earth for his deliverance? No, they sought to move heaven and left it to heaven to move the earth.

They were of that plain, right-minded people who knew that both the surest and most efficient way to proceed for the attainment of any object was to go direct and first of all to Him who holds all the elements, and all the interests and hearts and lives of men, in His hands. We therefore read that prayer was made "without ceasing" by the Ecclesia to God for him. It would be better rendered "intense, steady, ardent" prayer—earnest and fervent rather than continual. The word occurs in only one other place in the New Testament—1 Pet. 4:8.

The scoffer might say, "What possible use could prayer be in such circumstances? Here was Peter in a strong and well guarded prison, chained to soldiers conscious of his slightest movement, and reserved to death by a tyrant not likely to be deflected from his purpose by any influence that could be brought to bear upon him."

Never was man in a more desperate case, deliverance from which seemed a physical impossibility. Yet the Ecclesia, though they knew all this, did not pray any the less earnestly and hopefully.

It may be that this combination of circumstances, rendering Peter's release impossible by human means of influence, was permitted by God so that the Ecclesia might look entirely to Him for Peter's deliverance; and that this deliverance, being granted solely by His power and in manifest answer to their prayers, might strengthen their faith, and turn them from any discouragement which the loss of James might have caused, by assuring them that, although Peter had been taken from them, their interests were not unnoticed nor their safety overlooked.

PRAYER MUST BE CONDITIONAL

James had not died because God could not have delivered him had He seen fit so to do, but because for some good reason of His own it was His will it should be so. We cannot dispute that God's hand was in the postponement of Peter's execution, because it afforded that opportunity for the earnest prayers of the Ecclesia to be offered on his behalf.

As the answer to those prayers was the deliverance of Peter, that deliverance was probably what they prayed for. This might not at first sight appear from the expression, "They prayed for him." Nor did they probably pray for his deliverance only, but that the divine presence might be with him, strengthening him in his extremity, and if it were not God's good pleasure to restore him to his brethren, that he might witness a good confession before Herod's judgment seat.

Even the prayer for his release must have been conditional; no effectual prayer can be otherwise, because those who ask do not know for certain what is best for them, while He who is asked knows it well. Such must be all our prayers, and God often grants our prayers most effectually by denying us what we ask.

God has to be asked for His mercies, because by asking we show our needs and acknowledge our dependence upon Him for their supplying. Asking is one of the conditions of receiving. God has not promised to give to those who need, but to those who ASK. He has not promised that those who want shall find, but those who SEEK. He has not undertaken to open the door to those who loiter around it, but to those who KNOCK.

The prayer that evinces its earnestness by its fervency and perseverance is the only REAL prayer, and it is the only prayer that God has pledged Himself to heed. Such prayer He never refuses, unless He knows that it would be injurious or not good to grant it. Yet it is so difficult for God as a Father to pain His children by refusing such prayers when offered, that He often seems to exclude the opportunity of being asked for what He does not mean to give, while on the other hand it is so pleasing to Him to grant their requests, that He often provides the opportunity for being asked for that which He intends to bestow.

Both considerations seem to have operated here. James was taken away suddenly, before the Ecclesia could offer its prayers on his behalf, while in the case of Peter, his fate was postponed so that prayer might be offered for him.

Peter and John had previously been delivered from prison, possibly the same prison in which Peter was now confined. Probably the Jews remembered this and mentioned it to Herod, so we can understand the great care taken. Peter was consigned to the custody of 4 quarternions of soldiers and was bound with 2 chains. A quarternion was a picket of 4 soldiers and 4 of these make 16 men. Each picket of 4 men would take it in turn to guard the Apostle, 2 at the doors and 2 chained to him. It was not the usual thing to chain a prisoner to more than one soldier, but when 2 chains were employed, one end of a chain was fastened to the prisoner's right arm and the other end to the left arm of one of the soldiers; and another chain fastened to the prisoner's left arm and the right arm of the other soldier.

No prisoner could be more secure than Peter and his escape rendered almost impossible. He was shut up in a strong prison, the gates of which were not only locked and barred, but guarded by sentinels; Peter himself being attached to living men who would hear and feel his slightest movement.

But the walls were never built, the chains were never forged, the guards never breathed, that could hold in bondage one whom God willed to be free.

"HE GIVETH HIS BELOVED SLEEP"

The Passover week had already ended and it was the night before the morning on which Peter was to die. The prospect, however, did not trouble him, he lay between the 2 soldiers to whom he was chained enjoying that sweet sleep which God gives to His beloved.

To die because of his faith and the honor of God's name was not a doom to bring dismay to the man who had said to his Master, "I will lay down my life for thy sake." He may have been firmly persuaded that God would interpose even at the last moment to preserve his life and he had grounds for such belief; He would remember the last words addressed to him by his risen Lord and those words assured him that although he was destined to seal with his life his testimony for Jesus, yet it would not be until he was an old man.

And so it was that as Peter lay asleep the angel of the Lord dealt him a gentle blow on the side to arouse him. Peter awoke, but before he could recover from his surprise or collect his thoughts, the angel bade him arise up quickly and as he uttered the words the chains fell from Peter's hands.

This could have only been accomplished by divine power. He was then directed to gird himself, bind on his sandals and throw on his cloak. We must remember that Eastern people when they retire to rest simply lay aside their outer garment and loose the girdle which binds the inner garment (tunic). So all Peter had to do was to fasten his girdle, put on his cloak, and bind on his sandals. This last-named act was an indication that he was to quit the place, as people in the East put on their sandals only when going out.

He then followed the angel as in a dream, passing the soldiers stationed at intervals in the prison entrance, all possibly sent into a deep sleep. When they came to the outermost gate, it flew open of its own accord, and as they passed into the street, the angel disappeared.

We have here a sublime description of the ease with which God can deliver His people from danger. It was all so astonishing and wonderful that Peter, still dazed, could not realise that it was all very real. He thought he was still in a dream, but eventually realised that God had sent His angel to deliver him out of his enemies' hands.

HOPE HAD ALMOST GONE

Pausing a moment to consider, he decided to go to the house of Mary the mother of John Mark. Although it was in the middle of the night, many brethren and sisters were gathered at the house and doubtless still praying for Peter. He was to die the next day and while he slept his brethren had been petitioning God on his behalf. The case may have appeared to become more and more hopeless as the hours passed and it grew nearer to the time of his execution, but his brethren gave themselves no respite in the fervency of their prayers.

Arriving at the house, Peter knocked at the door of the gate (rather the door of the vestibule or principal entrance of the house). Did he expect to find the occupants awake? At any rate, a young girl named Rhoda (rose) came to answer, but at that late hour of the night could hardly be expected to open the door until she knew who it was. When she heard it was Peter and recognised his voice, the girl did

quite a natural thing—instead of opening the door, she ran to tell the good news to the brethren and sisters gathered within.

It seems that Peter's release had been so long delayed that hope had almost vanished, as was shown by the incredulity with which Rhoda's joyful tidings was received. They told her she was mad, and when she still persisted, they said it was his angel, that is, a messenger from him.

All this time Peter was kept waiting outside in the cold of the night and can we wonder at him starting to knock again! When at last they did go to the door and open it, they still could not believe the evidence of their eyes. When they grasped the fact that it was actually Peter, their joy was great exceedingly. He, however—folding up his hand for silence—related how he had been released from prison and, asking them to convey the news to the brethren, he left and went to another place, where we know not.

There was great consternation in the prison the next morning when it was found that Peter was not there. It would appear that the guard had not been awakened by any of the happenings, for if they had been aware of what was taking place though unable to do anything through sheer terror, they would not have been so surprised "as soon as it was day."

PETER DELIVERED—HEROD DESTROYED

Herod was very angry when he heard that, in spite of the elaborate precautions taken, Peter had vanished. He caused careful search to be made and when no trace of him was found, he examined the soldiers and finding that they could not, or as he supposed would not, throw any light on the matter, ordered them to be put to death. It has always been a serious offence for a guard to lose a prisoner and the only conclusion Herod could come to was that the guard had either slept at their posts or had a consenting part in his escape. So he was probably more induced to enforce the penalty so as to convey the impression that the soldiers had aided Peter's escape.

On a certain day later on, Herod sat on his throne, arrayed in royal apparel and made a speech to the people. As these were heathens they applauded him and shouted that it was the voice of God and not of a man. Herod in his vanity accepted the worship and did not rebuke them, and for that reason was stricken with a horrible disease. He should have rejected this veneration, knowing (as he must have) that there is but One God and that He is a jealous God and will not give His glory to another.

So he was struck down at the height of his pride, and Josephus tells us that after 5 days of dreadful suffering, he died. It is significant, though not strange, that many who act the part of tyrannous persecutors and blasphemers meet the peculiar doom of a horrible and loathsome death, as if to manifest what weapons God has reserved with which to bring down into the very dust the loftiness of the most proud.

—H. F. W.

Changes of fashion are inconvenient and do not command respect by their origin; they are due to an affectation of superiority which is oppressive. The language and costume of the East is the same from generation to generation; this will doubtless be the rule in the Kingdom of God. It is according to sense. Men have always eyes and mouth in the same place; why should dress and talk be constantly changing? There will be a change in this changeability with the change that will establish the unchangeable—R. R.

Signs of the Times

GERMANY—A NEW RUSSIAN MOVE

A very interesting development has occurred in the German picture. Russia has made a complete about-face by proposing a reunified Germany with (1) its own national land, air and sea forces, (2) its own munition industry to supply these forces and (3) full political and civil rights for former Nazis. Does this move signify more than passing propaganda? West Germany is again emerging as an increasingly influential factor in Europe. The time has passed when the occupying powers could lay down the law and compel obedience, and the Germans know it. Increasingly bold and defiant statements are appearing in the German press. Its leading weekly picture magazine is running a series of bitter articles charging the Allies with intentionally starving Germany in the early years of the occupation, stealing her patents and conspiring to prevent her from regaining her export markets.

Russia may feel now is the time to win Germany as an ally by supporting her aspirations for unity, independence and revived national power. We know, before the end, the West Europe defence front must collapse and its members be absorbed one by one by the Gogian power. NYT times comments that this may be the great crisis in post-war German affairs, declaring—

"The Russian note cannot be dismissed as just another attempt to halt the rearmament of Germany. The wording indicates that Moscow is ready to go a good deal further than it has in the past and that it is aiming for something a great deal more important than the negative achievement of halting German rearmament on the side of the West.

"If the Soviet proposals are serious, it means that the Kremlin is ready to gamble on the risk of creating an independent, armed and "neutral" Germany as an alternative to allowing West Germany to join the Allied camp.

"There are few Germans who would not enthusiastically seize such an alternative; and there are few Westerners—and virtually no Frenchmen—who would not quail at the prospect."

To a proud people, chafing under the arrogant occupation of those it considers its inferiors, this offers glittering visions of a rebirth of past glory—ininitely more appealing than a servile and secondary position in a European Army, the very purpose of which is to prevent Germany's free national assertion. Adenauer still outwardly stands firm for European Unity, but even his own cabinet is split by the allure of the Russian proposal, and public opinion is greatly aroused.

The West has answered Russia by asking about free elections in East Germany. The next Russian reply may reveal whether this is a passing manoeuvre or a major new development. It may mean the complete disruption of the laboriously prepared plan for European Federation, the rise of a powerful Germany 70-million strong, and its transfer—through self-interest and economic advantage—into the Soviet orbit. The rest of Europe would then be Russia's for the taking.

Economic alliance between Germany and Russia would be tremendously advantageous to both. German businessmen are seeing visions of huge natural market stretching right across Europe and Asia to the Pacific. If Russia, to split Germany from the West, agrees to free all-German elections this could be a boomerang for the Allies. In all probability their friend Adenauer's "Christian Democrat" govt. would lose out to its chief opposition, the Socialists, who oppose close ties with the West.

The Schuman plan for uniting Europe's iron and coal has been approved by France, but how can such a scheme hope to succeed while France and Germany are feuding so bitterly over the Saar—the *iron and coal center*! If the Schuman plan is sincere, the Saar conflict has no meaning.

Violence has broken out again in Tunisia. Three months ago, because of rioting and disturbances, the French arrested the nationalist leaders. Trouble continued. Then, at the end of March, the French ordered the Bey (native figurehead of the country) to dismiss the Govt. He refused. France threatened to depose him, and at this he complied and a new French-approved puppet govt. was installed. Threats of wider disorders are rumbling.

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EGYPT—WAFD vs. KING

British-Egyptian negotiations are in progress on the Suez and Sudan. In the background are the coming Egyptian elections, May 18, in which the anti-British Wafd party is expected to be overwhelmingly victorious. (They held 227 of the 319 seats in the last Parliament.) "Wafd" means "delegation" and is named after the delegation of national leaders who negotiated with the British in 1918 for Egyptian independence. It has ever since dominated Egyptian politics and has never lost an election. It is the driving force in the present agitation and unrest. The king (who now seems to have awakened) has been a playboy instead of developing the respect and loyalty of the country.

Hilaly, the present king-appointed Premier, is endeavoring to break the Wafd's hold on the country by charges of corruption and by pinning the Cairo riots on it. When the Wafd objected to the suspension of Parliament (which they controlled), troops were used to close the buildings. The police and army are being purged of Wafdists. Wafd political leaders have been put under confinement; the army chief of staff fired as subservient to the Wafd. But the party seems to grow in popularity and some observers are predicting a revolution in the showdown between the Wafd and the king. Egypt has been under martial law since the Jan. 26 Cairo riots.

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DeGaulle's long-awaited hour as the "strong man" of France may be approaching. Or he may be forcing France into the chaos in which the Communists will be able to seize power. For 6 years DeGaulle, who controls the largest party in France, has hampered and blocked all efforts to form a stable govt., gambling on all or nothing in the struggle for power.

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ECONOMIC ILL HEALTH

Ominous signs of a worldwide economic crisis are developing. Most nations are, in desperate self-defence, slashing imports in an effort to maintain their solvency, and each restriction further aggravates the growing picture of stagnation and throttled trade. A newsmagazine says:

"It is now frankly recognized that there is a growing danger of a collapse of international trade."

Britain, whose ailing currency is the heart of much of the trouble, has cut its imports by \$1½ billion; Australia about the same. Rubber, mainstay of Malaya and Indonesia and sterling's largest dollar earner, has dropped to less than ½ the 1951 price. Japan has cut its cotton-textile production 40% and similar cuts are due in steel and other major industries. In India and Pakistan commodity prices have dropped 30 to 50% as a result of the collapse of the jute market (jute makes up 40% of India's exports).

Like Germany, Japan looks longingly at the Soviet market. Russia and China are anxious to buy her steel and textiles, but she is restricted from selling to them by the policies of the "cold war," and so her industries must shut down and her workers walk the streets. Hong Kong, once a great and profitable shop window for China, has lost most of its commercial value. China's trade with the non-Soviet world has practically ended. A large part of the trouble is the frantic armament race which

creates huge debt-burdens, devours vast quantities of needed materials, disrupts normal productive trade, and produces nothing useful—just potential death and destruction.

And at this strategic point, Russia (Apr. 3) opens her great and highly publicized "World Economic Conference" in Moscow, to which the world's business, labor and farm leaders have been invited, so they may be impressed with the advantages of trading with the growing Soviet Empire.

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Locusts have plagued the Middle East since earliest Bible times. A vast international scheme is now underway to bring them under control by airplane spraying. (Last year Iran suffered its worst locust plague in 80 years.)

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ISRAEL

Israel plans to plant 230 million trees in the next 10 years, $\frac{3}{4}$ of them in the Negev. Fifty new hotels (a \$45-million investment) are planned—27 already underway or completed.

Israel reached a crisis in January. The £, officially \$2.80, slid to 40c on the open market. General inflation began and the economy tottered. ('51 imports £100 million; exports £17 million. A large part of the imports, though, are basic productive equipment.) The govt. has taken drastic steps. It has set 3 rates for the £—\$2.80 for certain food imports, \$1.40 for tourists and \$1 for general purposes. Immigration has been temporarily reduced sharply. The cost-plus pricing system has been abolished; prices are being set on the basis of the most efficient producer—others will have to match this, or close up. The new policy appears to be beginning to achieve the results desired.

The world Jewish Congress estimates that the Jewish population of the Americas has increased from just over a million in 1900 to a present 6 million, of which 5 are in US. In the same period the Jews of Europe have declined from 9 to less than 3 million. US has now the largest Jewish population of any country.

So far, since the establishment of Israel, only 5 Jews have been permitted to leave Russia to go there.

Beersheba, the "well of the oath" with memories of Abraham, Isaac and Jacob, is now planned as the metropolis and manufacturing, commercial and transportation center of south Palestine. It is already booming with construction and is expected to have a population of 100,000 in a few years.

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The information on which last month's statistics on the Indian election were based appears to have been incorrect as to percentages of the popular vote. The final figures are reported as 45% (364 seats) for Nehru's Congress party, $5\frac{1}{2}$ % (27 seats) for the Communists, 10% (12 seats) for the Socialists. (The Communist vote was concentrated in certain areas—the Socialist was widespread.)

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OIL—WITHOUT IRAN

Mideast oil production is at an all-time high—nearly 2 million barrels a day. Iran's fields (the only area that was under exclusively British control) used to produce more than $\frac{1}{3}$ of the total—now none. Saudi-Arabia (which comprises most of Arabia) is first with 860,000 barrels daily, Kuwait (a small, independent territory at the head of the Persian gulf) is second with 725,000. Together, these 2 make up over $\frac{3}{4}$ of the total. At present, political conditions in both seem relatively stable and friendly to the West. More pipelines are under construction with a view to greatly increasing the present tremendous production; they all lead to the Mediterranean coast, just above Israel. All this adds to the value and importance of this strategic area, so handy and so tempting to the greedy hand of Russia.

TRIESTE—ANOTHER SORE SPOT

Fifty years ago Trieste, at the head of the Adriatic, was the great and thriving port of the Austria-Hungary Empire. Today it is of little importance except emotionally and symbolically. It is the source of intense and bitter national rivalry between Italy and Yugoslavia (nearly 4/5 of its 1/4-million people are Italians). At present it is split. By a War II settlement, British and US military forces rule one-half—Yugoslavia the other. In 1948 the Allies promised it to Italy to strengthen DeGasperi's hand against the Communists in the Italian elections. Since they have been wooing Tito, they have backed down on their promise. Friction, agitation and violence have recently flared up there. It has been the cause of anti-American demonstrations in Italy.

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Today the world does not produce enough food to properly feed its people—2/3 are underfed. Recent UN statistics covering 1/2 of the world reveal a general lowering deathrate and indicate (under present conditions) a doubling of the population in the next 30 to 50 years.

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SOUTH AFRICA'S "CHRISTIAN CIVILIZATION"

South Africa has come into the news in an inglorious way that reveals the shallowness of the western world's claims of justice and equality, and is yielding excellent ammunition for Red propaganda. The present Malan govt. was elected in 1948 on a platform of "white supremacy" and the suppression, restriction and segregation of the non-white population. The present crisis is over an issue between the Govt. and the Supreme Court concerning the validity of a law further restricting the voting rights of the few non-whites who are allowed to vote at all. Perhaps the saddest aspect is that Malan's campaign of bigotry is carried on under the banner of defending "Christian civilization."

The Hidden Manna

"He humbled thee, and suffered thee to hunger, and fed thee with manna which thou knewest not, that He might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of Yahweh."

There are wonderful lessons in the manna. It was a test of obedience. It had to be gathered *every day*. It would not keep till the next morning, much less could they gather a week's supply at one time. Neither can we gather enough spiritual food on Sunday morning to last the week. We must gather daily.

The manna suited the needs of all—old and young, weak and strong. It furnished the necessary strength to carry on. So a reading of the Word each day, and a digesting of it, gives us the needed strength to continue in this wilderness.

The manna was given to Israel for 40 years—their entire sojourn in the wilderness. So God has promised to provide food for us, both natural and spiritual, for our whole probation. We have no need to be anxious, or to hoard for the future. (All have the taste for the natural, but we must cultivate our desire for the spiritual.)

Although some gathered more, they had nothing over, and the most feeble had no lack. Paul uses this to teach the Corinthians their duty to those less blessed. If any Israelite tried to hoard more than his family currently needed and could use, it stank before God. Paul teaches that all is given for a divine purpose— "that there should be an equality"—the abundance of one is intended to supply the want of another.

Israel did not understand that God led them out of Egypt, not primarily to bless them *materially*, but to make them a *separate people*. Their road was constantly beset by hard trials of faith. God could easily have made it otherwise, but that would not have served His loving purpose. It was so difficult at times that it seemed no release at all, but a change from one hardship to a greater one.

They lost sight of the fact that it was their *spiritual* well being and development in which God was interested. They expected natural blessings, and because these were not forthcoming they murmured. Oft times, because things do not work out to our temporal advantage as we had hoped, we too have a tendency to murmur, losing sight of the real lesson—

"Man does not live by bread alone . . . A man's life consisteth not in the abundance of the things that he possesseth."

We may feel we cannot serve God to the best of our ability because we have to work too many hours to earn our natural food. Or that if only we had a little more of this world's goods, then we could really put our shoulder to the work. Or that we are too young to accomplish anything effective—when we grow older we shall be so much more able!

My brethren, God does not expect from us the best that we could do under the most *desirable* circumstances, but He does expect from every one the best we can possibly do *under whatever circumstances we are in*. The unfavorableness of the circumstances is often part of the test. The servants in the parable did not all receive the maximum talents, but only those who put all the talents they had to work received the prize.

Our natural food is necessary for our present life, but the spiritual food we digest is considered by God of much greater importance. Let us try to rise above our animal nature and get God's viewpoint. We have met to feast on the Word. Jeremiah says (5:16)—

"Thy words were found, and I did eat them."

There are a number of things that make up a natural meal. Our God has provided the necessary items for our spiritual feast—not only the food, but also the company of brethren and sisters to partake with us. Then, too, we have a Guest, for Jesus says—

"Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me."

It is a wonderful feeling to know we have at our table with us—not only our brethren and sisters whom we love in the Truth—but also our Elder Brother who has done so much for us. Jesus says—

"To him that overcometh will I give to eat of the Tree of Life which is in the midst of the Paradise of God . . . To him will I give the hidden manna."

The manna Israel ate in the wilderness sustained their natural bodies, but the manna Jesus will give us to eat—this "hidden manna"—will suffice our spiritual body. While we await that time let us be careful to feed on the life-giving bread from heaven, avoiding the "bread of deceit" which Solomon says "is sweet to a man, but *afterwards* his mouth shall be filled with gravel." He had a good reason for saying it. He spoke from his own bitter experience, which seemed pleasant at the time but later turned to gravel in his mouth.

Paul also had some advice relative to our present theme—

"Let your speech be always with grace, seasoned with salt."

Some brethren and sisters are the salt in an ecclesia. Their influence can be tasted. In fact, if we take particular notice, we may see where the salt has not only seasoned them but purged and cleansed them, helping to make a place for them and others in the Kingdom of God.

Salt brings out the deeper flavor. If we season ourselves with the salt of the Word we will bring out a deeper, more savory taste which is more pleasing to our brethren and sisters and, above all, more pleasing to God.

Jesus said, "Ye are the salt of the earth," meaning—"It is your duty to see that as many people as possible hear (and see evidence in you of) the glorious truths of the Gospel—to spread a preserving influence in the world. "But," he added—

"If the salt have lost his savor, wherewith shall it be salted?"

The natural salt was of no value if it lost its saltness; much less the spiritual salt if it becomes contaminated and unsavory.

In the time of Moses' Law, every meat offering had to be "salted with salt." To offer a sacrifice without salt was an abomination. Among other things this indicated a tangy, wholesome liveliness in their offering—not a listless, formal routine. Jesus said—

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

Likewise of those who would follow him he declares—

"Blessed are they which do hunger and thirst after righteousness."

For such his wonderful words provide ever-joyful spiritual food—

"I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever. The bread that I give is my flesh, which I will give for the life of the world.

"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

—A. R.

Correspondence

"SHALL HE FIND THE FAITH?"

I have held to the view for many years that in the last days we can expect to see something like the conditions we see around us at the present time, and have said years ago that a state of affairs very much like the apostolic days would probably exist at the return of our Lord and Savior, and we would be meeting in 2's and 3's in one another's houses.

It has always appeared to me also from the words of Christ in the parable of the laborers in the vineyard (Matt. 20:1-12) that there must be a period of effort in the vineyard of God to obtain the wages, and if this is so it would suggest that one might expect the time to arrive when the door would be closed.

We know, moreover, that generally speaking, the work of propagation and consolidation of the Truth can only proceed during a time of comparative peace. It is obvious that as the day of our

Lord approaches ever nearer we cannot expect to hope for such days, and that the world is moving swiftly toward that "time of trouble such as never was."

The conditions, therefore, obtaining in the world at the present time are what one would expect to see, having regard to the near advent of the Lord. And also the state of the Truth is in that condition one feels the prophetic utterances indicate—both those of the ancient Hebrews and also those of our Savior and the Apostles.

It may be that we have a few still remaining in the world, as yet not within the fold, but our major obligation would appear to be the upbuilding of those already *within*, and the few shepherds of these last closing days of the Gentiles have heavy responsibilities in this connection.

We must sink self completely, if we are to be rightly-fashioned instruments in God's service. There must be no fleshy "ego" (to which we are all prone) if we would do the work of God as He requires it to be done. *Humility* must therefore be the keynote of our service today, if we would be exalted tomorrow. The words of the apostle Peter apply equally in our day as they have applied even from the days of the Creation—

"Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time."

If we rightly understand our constitution, with all its fleshy and evil propensities, then we cannot fail to be anything but humble. As I read Psalm 49 the other day I felt how *arrogant* human nature really is! This might well be called the psalm of the egotist, such as are described in vs. 6-9. And v. 11 is really most significant—

"Their inward thought is that their houses shall continue forever, and their dwellingplaces to all generations: they call their lands after their own names."

Is this not true? Only today we hear that the mayor of Nairobi asks permission to name a new street, "Princess Elizabeth Way." I know this city of East Africa. There is no equality—various notices inform us that this or that is for "Europeans only." There are also 2 places at the bus stops—one for the native and another for the white man. How true is this psalm in its delineation of man's proud and evil ways!

KNOWLEDGE HAS NOT BROUGHT PEACE

The increase of knowledge has not brought man any rest or contentment; rather it has brought disaster closer to him. The world seethes with unrest and is full of trouble-spots. I passed some of these a few weeks ago—Suez, Kantara, Ismalia, Port Said. The Middle East is now becoming the increasing focus of attention, and it is only the few who realize the significance of events in the divine program, and the earth-shaking future they foretell.

When one considers how brethren in the past noted even the smallest sign in the political firmament (and I have heard how some stayed up all night studying the prophecies in relation to events of their day) I feel that many of us do not exhibit that avidity we should.

Let us, then, devote what time yet remains in giving heed to the sure word of prophecy, and stimulating one another to good works, redeeming the time for the days are indeed evil.

Let us worship God in the beauty of *holiness*, in the sure knowledge that He is our refuge and our strength, and that He rules over the kingdoms of men. Serve the Lord with fear and trembling, and see that we perish not from the way of life. He will then exalt us in due time and we shall see His King upon the holy hill of Zion!

With warmest love to all those of like precious Faith, Sincerely your brother, —James H. Neal.

Ecclesial News

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

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

BOSTON, Mass.—355 Newbury St. — S. S. 10:30 a.m., Memorial 11:45; Lecture 1st & 3rd Suns. 2:30 p.m.

BRANTFORD, Canada—44 George St. — Sundays: School 9:45 a.m.; Memorial 11 a.m.; Lecture 7 p.m.

BUFFALO, N.Y. —O. F. 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.

FLAXCOMBE, Sask., Canada

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

HAMILTON, Ont., Can.—Crescent Hall, 63 King St. W.—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.

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

We are deeply grieved to report the necessity of withdrawing fellowship from sis. Helen Pauley because of continued absence from the Table of the Lord. It is our earnest prayer that she will come to understand the vanity of all human endeavor and will seek to reunite with us to serve out

these last few remaining days before he comes, working in the Lord's vineyard, praying for the fulfilment of His will in the earth, hoping in His mercy, and loving one another even as Christ loved us and gave himself for us.

We have enjoyed the fellowship of bre. and sisters Erby Wolfe and Wayne Wolfe, bro. Lonnie Carrol, sisters Frank Martin, Margaret Martin, Jessie Hatcher (all of Lampasas).

We have also been privileged with a visit by sis. A. Banks (Glendale, Cal.) and also by bro. Robert McGill (Los Angeles). These visits have greatly encouraged and inspired us to press forward in the work of the Truth.

And here we would like to extend a hearty invitation to any who are passing our way, and would care to pause with us to refresh themselves on their journey through the wilderness to the promised land.

—bro. Chas. Banta.

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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

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

We have been pleased to welcome the following visitors to the table of the Lord: bro. T. Llewellyn (Glendale, Pa.); bro. E. Llewellyn (Fort Lauderdale, Fla.); sis. E. Sawyer, sis. J. Lumley (Boston); bro. & sis. E. Styles, bro. & sis. H. Styles, bro. & sis. L. Hamlin (Detroit); bro. Miller (Newark).

On Sun., Feb. 10, we held our first lecture at the Eastern Star Hall in Coconut Grove. Bro. E. Styles of Detroit gave the lecture, taking for his subject, "Fulfilled Prophecies." There are only 4 bre. & sis. here in Miami and we all feel grateful to our visiting bre. & sis. for their labor of love in helping us to keep the light of the Truth shining here.

Our united efforts were rewarded with the presence of 14 strangers at the lecture, some of whom expressed a desire to hear more of God's plan of salvation. May our Heavenly Father give us strength to continue to plant and water, in the hope that further increase may be granted by the Lord of the vineyard to His own glory. We appreciated bro. H. Styles' words of guidance at the Memorial Service. We were pleased to have sis. M. Sargent (Boston) attend our Mid-Week class. With love to all bre. & sis.,

—bro. T. S. Lumley.

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MONCTON, New Brunswick, Can.

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

NEWARK Ecclesia—Woman's Club of Orange, 369 Park Ave., Orange, N. J. —S. S. 10 a.m.; Memorial 11 a.m.

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

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

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).

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

On Dec. 1, 1951 bro. D. R. Nicholls and sis. P. M. Gorddard were united in marriage. We trust that the new bond will be a stimulus to them on their journey to the Kingdom, and that as "heirs together of the grace of life" they will be of mutual assistance in working out their salvation. They have our best wishes for their happiness in their new relationship.

It is our happy duty to report that our sis. B. Down, from whom we had to withdraw fellowship some months ago, has reconsidered her action and applied for refellowship. She was interviewed on Feb. 6, and expressed true repentance for her falling away, at the same time reaffirming her determination to uphold the principles she held at the time of baptism. Remembering the apostolic injunction to "restore such an one in the spirit of meekness, considering thyself lest thou also be tempted," we gladly received her in fellowship at the Memorial Table on Feb. 17, and trust that for her there will now be no looking back.

We would take this opportunity of stating that we shall be pleased to welcome any brethren and sisters who may be visiting in this neighborhood, and would appreciate the assistance of any speaking brethren, especially if they can give us advance notice of their impending visits.

—bro. H. R. Nicholls.

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

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

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

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

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SAN ANTONIO, Tex.—843 McCauley Drive.

Loving greetings to the Household of Faith. We wish to report a newly-formed meeting in San Antonio. Our meeting is small, consisting of five who break bread—bro. & sis. G. C. Garnand, sis. Barber & myself (formerly of Houston eccl.), and sis. Inez McInvale (of Floresville), mother of sis. Garnand.

We have a S. S. class for the 5 children. All visitors are most welcome, and we would appreciate the encouragement of the brethren everywhere. Your bro. in Christ Jesus, —C. R. Barber.

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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.

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

WHANGAREI, New Zealand

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

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

WORCESTER, Mass.—Grandview Hall, 21 Grandview Ave.—S. 8. 10 a.m.; Breaking Bread 11.

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