

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

Wisdom

Wisdom, truly, is a Bible subject. Throughout the Scriptures of Truth it is mentioned 224 times, and in the book of Proverbs alone, it comes to our attention 52 times. One of the striking features of the Proverbs is the frequent use of the word wisdom. This book is usually regarded as a collection of moral axioms assembled by Solomon; but a careful study of it reveals it to be of a much higher character.

Because the word wisdom appears therein so often, it is only reasonable that we should ask, *What is wisdom?* Webster defines it as "a quality of being wise: ability to judge soundly, and deal sagaciously with facts, especially as they relate to life and conduct." Bro. Roberts, however, defines it in a very interesting way when he says: "Wisdom, then, in its most elementary conception, is the power and disposition to adapt means to the accomplishment of good ends."

Looking at wisdom from the creative viewpoint, behold the human frame and consider how we see; how we hear; and how we speak. Think of how we eat, and the digestive system that extracts life-giving power from our food. Think of the nerve system, and the blood stream as it flows through the body. Consider, too, wisdom in general as exhibited in the creation, and expressed in our 44th hymn—

"The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens—a shining frame—
Their great Original proclaim.
The unwearied sun, from day to day,
Doth his Creator's power display,
And publishes to every land
The work of an Almighty Hand.

Thus the majesty of the heavens enthral us as we join with the Psalmist and say—

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained; what is man, that Thou are mindful of him? And the son of man, that Thou visitest him?"

Wherever we look we see the manifold works of wisdom. As we behold them, we are compelled to stand in awe with admiration of the wisdom that lies behind it all. But all of this great wisdom in creation is wisdom mechanically applied. Solomon is well aware of this, and his treatment of it is captivating. But, in the Proverbs, he deals principally with another form of wisdom—the wisdom as it relates to individuals.

Man, being gifted with intelligence and the faculty of reason, has the power of choice. In the Bible lies the foundation for his selection. It teaches us that there are two forms of wisdom—the wisdom of God, and the wisdom of man. There is such a vast difference between these two forms that Paul says,

"The wisdom of this world is foolishness with God."

Paul says further,

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved (or, being saved) it is the power of God . . .

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe . . .

"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men"—1 Cor. 1:18, 21, 25.

Solomon presents a similar case in Eccles. 2:13, when he says,

"I saw that wisdom excelleth folly as far as light excelleth darkness."

This is the wisdom Solomon deals with in the Proverbs—divine wisdom made known unto the sons of men by Moses, the prophets, the Lord Jesus and his apostles.

People do not come into possession of either form of wisdom naturally—both have to be sought after. As we said before, man has the power of choice. If he set his heart on temporal things—on the things of this life, and determines to make a name for himself in the world; or if his ambition is to become possessed of much of this world's goods and riches; or if his aim be to set his heart on pleasure, then he will choose the wisdom of this world.

But if he sees the folly of all this, and realizes that even though he gain the world he must still lose his life, then he will choose the wisdom of God, and he will search for it as for hid treasure. This is where he exercises the wisdom of individual practice.

The wisdom of God is from eternity, and inseparable from the Great Creator. Listen to His declaration—

"The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was . . .

"When He prepared the heavens, I was there: when He set a compass upon the face of the depth, when He gave to the sea His decree that the waters should not pass His commandment, when He appointed the foundations of the earth—then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him . . .

"Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

"For whoso findeth me findeth LIFE, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death"—Prov. 8:22-36.

What beauty of expression, and what plainness of speech!

We have this word of wisdom in our possession. We must not, however, treat it as a miser treats his treasures—sealed up in a bag, and be content with a mere knowledge of the first principles of the oracles of God. There must be *progression*—not a broadening out, but a holding fast to the narrow path that leads unto life. There must be a crying after knowledge, an inclining of the ear unto wisdom, and an application of the heart to understanding. There must also be a seeking, and a searching as for hid treasure. Then, says, wisdom, we shall understand the fear of the Lord, and find the knowledge of God. Again we read—

"Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding"—Prov. 4:5-7.

Does that not signify that it is possible to memorize wisdom in its various aspects without understanding what it means? Yes, it is possible to memorize the first principles of the Truth without discernment, or comprehension.

Therefore, says wisdom, with all thy getting get *understanding*. That is, exercise the power we possess to understand God's plan of salvation, and comprehend its meaning. What we accomplish in understanding the wisdom of God, depends upon the amount of energy we expend in searching for it. As Paul says,

"He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully."

No, wisdom is not acquired with a slack hand. If we obtain sufficient knowledge to be baptized, and then sit back and take it easy, and go after the pleasures of this life, how are we to attain to the knowledge of God that results in the love and reverence for His name? *It cannot be done*. "Therefore," says Paul,

"We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?"— Heb. 2:1-3.

Some day our journey will be ended, and our trial finished, and then there will be a verdict. The decision and judgment will either produce great joy or sorrow. If we desire joy then let us listen to the voice of wisdom as she cries in the places of the paths, and at the coming in at the doors. And let us listen to her voice as she speaks and says—

"The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding"—Prov. 9:10.—

Editor.

If God gives men opportunities, He expects them to discern and enterprisingly use them; this is His way of doing His work—R. R.

Forty—Period of Judgment

By BROTHER JOHN THOMAS

“According to the days of Israel’s coming out of the land of Egypt will I show unto him wonderful things”—Mic. 7:15

The numeral adjective 40 is used so frequently, and in such connection in the Scriptures, as to leave the student of "the Word of the Kingdom" without a doubt of its significance in relation to the times appointed, bearing upon the events to be manifested in the closing up of "the times of the Gentiles," and the restoration of the Kingdom of God again to Israel.

In the following lines, then, I propose to cite the instances in which it strikingly occurs that we may be able, if possible, to extract the thing of which it is exhibited as the *sign*.

The Noahic deluge, whose incidents were so arranged as to be convertible into a sign of things pertaining to Israel, was the result of rain for 40 days and 40 nights (Gen. 7:4). Noah opened the window of the Ark 40 days after the tops of the mountains were seen above the waters (Gen. 8:16).

Moses was in Mt. Sinai in the presence of Jehovah's glory, 40 days and 40 nights (Exo. 24:18).

When he came down the 2nd time from glory, where he had been interceding for Israel, and bringing with him the new tables of the Covenant, it was after an absence of 40 days and 40 nights. On this occasion his face shone intensely with the glory of the divine majesty he had been contemplating; so that the Israelites could not behold it unveiled (Exod. 34:28).

The 12 representatives of the 12 Tribes of Israel were 40 days among the 7 nations of Canaan spying out their affairs (Num. 13:25). These 40 days became a *sign* of the duration of the time in which they should continue to bear their iniquities before entering into the possession of the land under the victorious Jehoshua, the son of Nun. The time signified by the sign was 40 years—a day for a year (Num. 14:34).

The great giant-image, Goliath, defied the armies of Israel 40 days, until he was destroyed by the "little stone" out of the shepherd's purse of David (1 Sam. 17:16).

Elijah travelled towards Horeb during 40 days and 40 nights, in the strength of one meal of bread and water (1 Kings 19:8).

Ezekiel lay on his right side 40 days as bearing the iniquity of the House of Judah. This, with the 390 days he lay on the other side for the Ten Tribes, was "a sign to the House of Israel," that they should eat their defiled bread among the Gentiles during 430 years, from the destruction of Jerusalem by the King of Babylon. Of this 430 years' national vassalage, 40 years were on account of the transgressions of Judah, when the government of the whole nation was in the hands of that tribe, under Solomon, from the foundation of the temple to the revolt of the Ten Tribes from the house of David, in the 4th year of Rehoboam's reign—a year for each day of the sign (Eze. 4:3-13).

Jonah announced to the king and nobles of Nineveh, the capital of the great Assyrian monarchy, that if they did not repent, their city should be overthrown at the end of 40 days (Jonah 3:4).

Like Moses and Elijah, Jesus fasted 40 days and 40 nights in the wilderness (Matt. 4:2). He was afterwards 42 months, or 1260 days preaching the gospel of the kingdom as Jehovah's "dove"

(Matt. 3:16) bearing the olive leaf to Israel (Acts 10:36). John the Baptist preached the same gospel for the same length of time before him, or 2520 days for both.

Forty days elapsed between the resurrection of Jesus and his ascent from the Mount of Olives; during which interval he discoursed with his apostles concerning the things pertaining to the kingdom of God (Acts 1:3).

The symbolical "Holy City," or "those that keep the commandments of God, and have the testimony of Jesus Christ," that is, the saints, were to be trodden under foot of the Gentile governments for 42 sign-months (Rev. 11:2). These papal powers were to practise their oppressions for 42 similar months (Rev. 13:5).

Such are the principal places where 40 occurs in connection with *days and months*; let us see now what the Bible suggests in relation to the phrase—

FORTY YEARS

Between the first passover eaten in Egypt, and the entering into Canaan under Joshua, the Hebrew nation ate manna 40 years in the wilderness (Exod. 16:35).

Moses was 40 years old when he forsook the court of Egypt. He remained in the land of Midian as a keeper of sheep 40 years (Acts 7:28-30). After that he was king in Jeshurun 40 years, during which he showed the wonders of God in the wilderness.

"According to the days of Israel's coming out of the land of Egypt, will I show to him wonderful things" (Mic. 7:15).

"In the wilderness of the people; where I will plead with them face to face, like as I pleaded with their fathers in the wilderness of the land of Egypt" (Eze. 20:35-36).

in bringing them into Gilead and Bashan to feed there as in the days of old (Mic. 7:14).

The days of the coming out of Egypt were 40 years. This passage in Micah confers an interest and importance upon this 40 years, additional to what they naturally possess as the transition period between the servitude in Egypt and the encamping in the valley near Jericho, named the valley of Achor, under Joshua.

They are converted by the Spirit into a sign of a FUTURE TRANSITION PERIOD OF 40 YEARS, at the expiration of which the Twelve Tribes shall again encamp in the same valley, preparatory to their taking possession of the rest of the Holy Land. The papal countries throughout which the Israelites are scattered, are collectively styled Egypt. The words of the Spirit are,

"The Great City, which is called spiritually, Sodom and Egypt, where also our Lord was crucified" (Rev. 11:8).

Jesus was crucified in the Roman empire, which was constituted the great municipality or city, by the decree of Caracalla.

The demoralized condition and fate of Sodom, and the relation of Israel to ancient Egypt, being significative of the condition and fate of Rome, and of the existing bondage and oppression of Israel in the bounds of its ecclesiastical dominion, and of the Egypt-like judgments that await the kings, priests, and peoples of her communion during the period of Israel's deliverance—the Roman system is most appropriately designated by the names of those ancient sinks of iniquity and abomination.

The spiritually-named Sodom and Egypt is the existing place of Israel's exile; and (from the crucifixion of their king to the death of his witnesses) the arena of their conflicts with the Gentile powers, symbolized by the Beast with Seven Heads and Ten Crowned-horns.

It is from this Egypt of the West that Israel has to be brought out in these "latter days," and to be transferred into the land promised to Abraham and his seed for a perpetual inheritance. How is it to be done? The answer to this question, not of difficult production, is not the subject of this article. What I want to impress upon the reader's mind at this time is, that there IS a *coming out*, or future exodus for Israel from the Egypt of the West; and that there is a future entering into Palestine by the way of the ancient Jericho; and that between the coming out and the entering in, there is an INTERVAL OF FORTY YEARS.

The "hour of judgment on Sodom and Egypt" belongs to this period. It is the grand climacteric of Israel's years—the great transition period in which they are passing out of evil into good, exchanging blindness and degradation for divine intelligence, and exaltation above all nations of the earth.

The 40 years in the wilderness of Egypt was typical of a future 40 years' sojourn in the "wilderness of the peoples."

It will begin under the 7th vial, and end with the exhaustion thereof; when it will be proclaimed, "It is done!" The work of engrafting Israel into her own Olive Tree, upon a principle of faith in Jesus as their king, will have been perfected; a work which only God can accomplish through the agency of Christ and the saints. But, how shall Israel be induced to stand to arms, and in the face of strong powers begin their march towards the appointed wilderness? Ah, saith Jehovah, addressing David's Son and Lord,

"Thy people SHALL BE WILLING in the DAY OF THY POWER" (Psa. 110:3).

"Behold, I will allure Israel, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth and as in the days when she came up out of Egypt" (Hos. 2:14-15).

This has never happened since Hosea recorded it in the oracles of God; it therefore remains to be fulfilled.

The reader will perceive from these testimonies that the restoration of the Israelites scattered and buried in the nations is indirect. When Moses led them out of ancient Egypt he did not march them direct to Palestine; but led them by marches and counter-marches through a waste howling wilderness, *indirectly* to that glorious land.

So the Spirit testifies it shall be in the future exodus. They will be allured from that Egypt into the wilderness; and marched from the wilderness to the Valley of Achor, when, by divine discipline and instruction, they shall be regarded fit.

This 40 years in the wilderness of the peoples will precede by 10 years, and of necessity be parallel with, the last "hour" or 30 years of the continuance of "the kingdom of men," which at their expiration will lose all power to practise and make war.

The marvellous things to be shown to the Israelites will make them mighty; so that "the nations" of that kingdom—

"Shall see and be confounded at all their might; and shall lay their hand upon their mouth, and their ears shall be deaf, and they shall lick the dust like a serpent.

"They shall move out of their holes like worms of the earth; and they shall be afraid of the Lord our God, and shall fear because of thee" (Mic. 7:16-17).

—for the Lamb shall overcome them (Rev. 17:14).

Moses

"He esteemed the reproach of Christ greater riches than all the treasures of Egypt: for he had respect unto the recompense of the reward"—Hebrews 11:26.

Moses feared and loved God, which characteristics incite one to righteousness and obedience and a desire to keep His laws and do His will in a spirit of true humility and meekness. It was these characteristics in Moses which wielded such a strong influence not only upon Jethro and his family, but upon all Israel. The influence of Moses upon Israel's life is still reflected even in our day.

But a greater than Moses, a man whose character has influenced more people in the world than any other man is in our midst this morning. For Jesus said,

"Where the twos and the threes are gathered together, there am I in the midst of you."

It is his words, his character, that has influenced us to assemble here this morning to remember him each week until he come, that we might grow in him, that our lives might take on some likeness of his that will ennoble and refine our character.

Now, we ask, what influence do *we* exercise? Does our character radiate a refining, ennobling and spiritualizing influence upon our brethren and sisters? —D. S.

The Prince-Priest of the Age to Come

By brother Robert Roberts

PART EIGHT

It is also made an objection that the Melchizedec priesthood is so distinct from the Levitical order, that it is impossible to allow the identity of "the priests, the Levites, the Sons of Zadok" with the former in any sense: that the one can have no place in the other.

This also arises from not giving place to all the elements of the case. It is true that *as an order*, the Levitical priesthood has nothing to do with the Melchizedec. The Levitical priesthood was based on family extraction and on age. A man had to be of a certain lineal descent of blood, and within the limits of a certain specified age before he could be a priest under the law: and being of that extraction and age and not otherwise disqualified, his priestly service was compulsory.

It is totally different with the Melchizedec priesthood. This is not an affair of flesh and blood in any sense. It is founded exclusively on personal righteousness, and has no limit in time. But we are not therefore to conclude that no members of the Levitical priesthood can become members of the Melchizedec priesthood.

As a matter of fact, when "the time of the dead" arrives when God will give reward to His servants, the members of the Levitical order are singled out for first mention: "the prophets" (who were nearly all Levitical priests)—Rev. 11:18.

What an extraordinary supposition that the most faithful of his servants such as Phinehas, Samuel, Zadok, Jehoiada, should in that day be excluded because they belonged to the Levitical order! To such extravagant anomaly does a wrong division of the Word lead. On the contrary, they have an assured and honorable place. They are expressly reserved in many great and precious promises as "they that feared the Lord," such as the beautiful one in Malachi:

"They shall be Mine in the day when I make up My jewels."

When placed among the jewels, they do not lose their special tint and lustre. Their individuality remains. They are historically and as a matter of fact:

"The priests, the Levites, the sons of Zadok, that went not astray when the children of Israel went astray."

In them, the true stock of Levi is perpetuated, so that, as concerning the throne of David, so concerning the covenant with Levi, it will be for ever true that—

"Neither shall the priests, the Levites, want a man before Me to offer burnt offerings and to kindle meat offerings and to do sacrifice continually" (Jer. 33:18).

"My covenant" (saith God) "was with him (the personified Levi) of life and peace, and I gave them to him for the fear wherewith he feared Me and was afraid before My name. The law of truth was in his mouth and iniquity was not found in his lips. He walked with Me in peace and equity" (Mal. 2:5).

This is the history of the *true Levi* in Israel's generations; and it has its counterpart in the prominence of faithful Levi in the regeneration (or restitution or restoration), when the Son of Man shall sit on the throne of his glory, and when as "a priest on his throne," he is assisted by the priests, the Levites, the sons of Zadok who went not astray.

Thus the natural merges in the spiritual, and all the ways of God have their effectual result in the end. Some of His methods are transitory, but they are not failures. The Levi priesthood was provisional, but it contributes a large individual ingredient to the perfect priesthood of the age to come, and is honored in the employment of one of its family names to define the principle on which they obtain joyful entrance there—"the sons of Zadok."

That Jesus (whom "God hath exalted to be a prince and a Savior," Acts 5:31) should be the head and center of the glorious royal priesthood of the age to come is not only necessitated by all the testimony and the nature of the case; but it is required by the analogy of Israel's official history, which, beginning with domestic incidents like the expulsion of Hagar, and coming down through a line of divinely appointed kings, is more or less of a foreshadowing of the things pertaining to Christ.

If we take them at the first moment of their organization as "a kingdom of priests and a holy nation," we find the service of God the basis of their constitution, and Moses at their head working as the Mediator of the covenant.

It was through Moses that the Law was given. It was to him that the pattern of the tabernacle was confided and the instructions for the inauguration of the service. To Moses belonged the responsibility and the supervision. It lay with him to see that everything was carried out according to the command.

We find Moses not only "king in Jeshurun," but acting the part of a priest in the consecration of Aaron and his sons, washing them, anointing them, and slaying and offering the sacrifices to "make reconciliation for them."

He was both king and priest, and in this we see the prince-priest of the age to come, for "Messiah the Prince" was to be a "prophet *like unto Moses*." This is not interfered with by the fact that there is a glory appertaining to the second Moses that never could belong to the first.

"This man" (says Paul) "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house . . .

"Moses was faithful in all his house AS A SERVANT for a testimony of those things that were spoken after. But Christ as a Son over his own house, whose house are we" (Heb. 3:3-6).

Christ as the Son of God (in whose mouth the words of God are put, and whose work in sacrifice, resurrection, intercession and reign was the substance which all the Mosaic shadows adumbrated in advance) was of infinitely higher rank than Moses.

Moses obeisant on the Mount of Transfiguration illustrates the difference. Still Christ is divinely declared "a prophet *like unto Moses*," and it is testified of him,

"He was faithful to Him that appointed him as also Moses was faithful in all his house."

It is required therefore that he should be the head and director (i.e. prince-priest) of the service of the age to come, which is an age of service to God such as the earth has never seen.

"The whole earth shall be filled with the glory of the Lord."

Even the bells of the horses shall be inscribed "Holiness to the Lord," and every pot in Jerusalem and Judah shall be holiness in the Lord of Hosts (Zech. 14:20-21).

Who but Christ in such an age could fill the place of Moses? He is coming TO REIGN. If there were any doubt about this, there might be a question. But there is none:

"To him every knee shall bow and every tongue confess, to the glory of God the Father."

We shall yet see a splendid illustration of the words:

"In the midst of my brethren will I sing praise."

Then shall be witnessed the full parallel to the part performed by Moses in the organization of Israel as the Kingdom of God when they came out of Egypt, only a parallel as far exceeding the original as the substance throwing a shadow always exceeds the shadow.

When we come to the Kings of Israel, who are also figures beforehand of "Christ the King of Israel" who will assuredly sit on David's throne, we see the same combination of the priestly with the royal office.

To *David*, and not to *Zadok*, God entrusted the pattern of the temple to be built by Solomon, as He entrusted the pattern of the tabernacle to *Moses*, and not to Aaron. David also made all the preparations for the new organization of the service; and to his assembled princes, priests and mighty men he gave instructions for the performance of the work, and specially addressing Solomon his successor (another type), said,

"The courses of the priests and Levites will be with you for all the service of the house of God" (1 Chron. 28:21).

—showing the King in association with the work of the priests. Indeed, it is expressly stated that—

"They departed not from the commandment of the king unto the priests and Levites concerning any matter" (2 Chron. 8:15).

So when David had fallen asleep, and Solomon had built the temple, we find Solomon assembling the heads of the tribes, and directing the priests in the arrangements connected with the dedication (2 Chron. 5:2), and actually—

"Offering burnt offerings unto the Lord on the altar of the Lord, which he had built before the porch even after a certain rate every day, offering according to the commandment of Moses, on the solemn feasts, 3 times a year, even on the Feast of Unleavened Bread, and on the Feast of Weeks, and on the Feast of Tabernacles" (2 Chron. 8:13).

This is the very function assigned to the prince—(Messiah the prince)—in Eze. 45:17. The same thing is recorded of Hezekiah (2 Chron. 31:3). These foreshadowings will find a glorious convergence in him of whom it is testified—

"He shall build the temple of the Lord and he shall sit and rule upon his throne and he shall be a priest upon his throne, and shall bear the glory."

The objections to it are such as arise from modern sentiment and not from Bible thought. Modern sentiment is not of Bible origin, but is mainly the exhalation of the unenlightened sentimental human brain which in the absence of the true light of God naturally exercises itself in its own idealistic evolutionizings which take the shape of various beautiful poetizings and rhapsodizings, whose beauty, though precious to the natural man, is only the beauty of the prismatic bubble, which bursts and spends itself in a moment.

"The Lord knoweth the thoughts of man that they are vain."

Mortal life ends mortal thoughts. BIBLE BEAUTIES ARE SOLID THINGS. If they appear crude to the natural sentimentalist, it is because the first principle in which they have their root, has not been imbibed: *The love of God.*

This is the true source of interest in all divine things. For lack of it, neither Moses nor Christ excites any interest in the natural man, while the name of Darwin, a rotting fellow-mortal, twangs a sympathetic chord. It will yet be seen that there is no glory but of God and no excellence for man but in His appointments, of which "Christ the Prince-priest of the age to come" is one.

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

Marriage Into the World

(From "Christadelphian Magazine," April, 1891)

An earnest brother writes, "There is a growing tendency in our own and many other ecclesias for young brethren and sisters to *keep company with those 'not in Christ,'* and in several ecclesias there have been marriages with the alien. I think it would do good if an article on 'Marriage with the Alien' were to appear."

"There must be a poor spiritual life (bro. Roberts replies) where those *professing* to be friends of God can make themselves 'one flesh' and one everything else, with those belonging to the world, which is God's enemy. If honest men and women do not, in their daily reading of the Bible, catch enough of the spirit of allegiance to God to preserve them from such a mistake, it does not seem that human utterances could weigh much."

To which we must sadly say, Amen.

Caleb, an "Israelite Indeed"

Strangely, the name Caleb means "*a dog*," which at first appears unusual for the name of a servant of righteousness. But there is point when we realize Caleb was the "son of Jephunneh the *Kenezite*," or Kenizzite (RV)—Num. 32:12. The Kenizzites were a local tribe in Abraham's day (Gen. 15:19). The most likely explanation appears to be that Jephunneh accepted the God of Israel and joined himself to the tribe of Judah, from which he took his wife, Caleb's mother. The acceptability of "dogs," or outsiders, in God's plan was illustrated by the discourse between Christ and the Syrophenician woman. Jesus said to her—

"It is not meet to take the children's bread, and to cast it to dogs" (Matt. 15:26).

But she replied—

"Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table."

Here was an illustration of humility, coupled with a confident faith in the power of God.

"Great is thy faith; be it unto thee even as thou wilt."

In Eccl. 9:4 it is recorded, "A living dog is better than a dead lion." Caleb in his associations with the tribe of Judah brought life to that tribe which was represented by a lion. To those Gentiles in all ages who have believed that God is a Rewarder of them who believe in Him and diligently seek Him, *Caleb becomes a representative man*.

As we continue the course of our daily readings in days to come, we shall see the congregation of Israel, shortly after their agreement to follow "all that the Lord has said," standing at the borders of the promised land.

They had seen His glory in Egypt and His outstretched hand on their behalf in provision for them in the wilderness. God had controlled the elements for their sakes. He had subdued the power of Egypt when they were defenceless. He had succoured a million and a half people in a weary land. He had constituted them a select nation with divine laws, giving evidence of His awful majesty.

And now they stand unprepared to proceed into the land unto which all His previous provision had been leading them!

They chose to accept the report of ten men with finite perceptions, against the word and power of God. Ten men, leaders in Israel, brought trouble upon the host. But the responsibility lay with the people. They were looking for an excuse for doubting the word of God. They seized upon the fact that there were "giants in the land"—

"The people is greater and taller than we: the cities are great and walled up to heaven: and moreover we have seen the sons of the Anakims there, which come of the giants: we were in our own sight as grasshoppers, and so we were in their sight."

There have *always* been "giants in the land." The more faithless the generation, the larger and stronger the giants appear to be. When we realize the purpose of God—when we comprehend the fact that God is all-powerful—the vision is entirely reversed from that of the faithless ten.

"Without faith it is IMPOSSIBLE to please God."

If we honor God by trusting what He has said, He will in due time reward us. Though there be many "great cities walled up to heaven" in our way, the path to their overcoming will be provided.

"He that is higher than the highest regardeth, and there be higher than they" (Eccl. 5:8).

Those giants which we often think we see, prove to be distortions of our mental vision and evaporate before the rays of the Word of God.

The women on the way to anoint the body of the Master had a "great stone" to roll away. It loomed as a large obstacle, but its removal proved a simple task for angelic power; and the fears of the finite mind proved to be unnecessary worries. Yet their trust in God directed their steps, rather than a spirit of faithlessness. These women moved against the power of Rome.

This attitude is well illustrated in the two clear voices rising against the rebel voices of Israel which would have destroyed Moses and caused Israel to return into Egyptian darkness. Two voices stood out alone above the fearful chattering of a faithless generation:

"Caleb stilled the people before Moses, and said, Let us go up AT ONCE, and possess it; for we are well able to overcome it! Their defence is departed from them, and the Lord is with us: fear them not" (Num. 13:20; 14:9).

They stood out against the anger of Israel, even though it meant being stoned to death. These two men were a comfort to Moses as he strove to quiet the fears of Israel, and the mob hysteria of a perverse nation. Then ten spies bringing back the evil report died by a plague from God. Joshua and Caleb were preserved from it.

The tide of human nature has always pulled the side of evil. It has required the combined energies of a few righteous God-fearing men to balance the trend. Such was the case throughout Israel's long and sorrowful history.

It became very evident during the years of the ministry of the Apostle Paul. We see Paul struggling against the inevitable tide of Judaism, and the development of the man of sin, the mystery of iniquity. His words are a prophecy of the declension which would afterwards set in:

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29-30).

We see beside Paul a few men of the same caliber and conviction as Joshua and Caleb, holding up the hands which labored for God. Among them were Timothy and Titus. Paul's writings give evidence that they were men who faced with determination the realities of the powers against which they fought. They knew it was a losing battle in their age, but that had no bearing upon their attitude toward the warfare.

The events which followed Israel's refusal to enter the promised land indicate the patience and forbearance of the two faithful spies, and show their minds were centered upon the Abrahamic covenant with its *eternal blessings*, rather than the temporary, conditional possession predicated on observance of the Mosaic Law. Moses' Law only assured a mortal continuation of the probationary sojourn, while pointing forward to the way of life without end.

The land which lay within the grasp of Israel was not opened unto them. They were not prepared to accept the protection of the Creator. They dishonoured Him by disbelieving His power. God's pronouncement upon them was—

"After the number of the days in which ye searched the land, even 40 days, each day for a year, shall ye bear your iniquities, even 40 years, and ye shall know My breach of promise" (Num. 14:34).

The pronouncement upon Israel of a 40-year wandering in a waste and desolate land equally affected Joshua and Caleb.

"If when ye do well and suffer for it, ye take it patiently: this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that we should follow his steps" (1 Pet. 2:20-21).

"For even hereunto were ye called." Caleb was called from the world to suffer for wrong doing on the part of God's people. Forty years wandering became the portion of Caleb, along with the wicked nation. Forty more years before the land would be his. Caleb was even then 40 years old. He would be over 80 as the journey ended. Truly the vision was sure, but the time appointed was long. Yet we do not hear a word of complaint—only the divine record of approval:

"My servant Caleb, because he had another spirit with him, and hath followed Me fully, him I will bring into the land whereinto he went, and his seed shall possess it" (Num. 14:24).

Here was a test of faith in God: a trial similar unto those which Abraham endured. Caleb, though only partly related to the father of the Jewish race, gave evidence that he had espoused with deep conviction the hopes which were linked with Israelitish relationship in the highest sense: that relationship proved by his having the faith of Abraham. And *it was counted unto him for righteousness for all generations forevermore.*

"Is God the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also" (Rom. 3:29).

"God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

Irrespective of outward appearances of failure of the plan, God works out a purpose in His own good time. It is the part of faith to accept the appointments of God without question. He does not ask a blind faith. It is a faith based on *evidence* of His manifested power. And a failure to accept God's will in view of a knowledge of these evidences is grounds for rejection:

"All those men which have seen My glory, and My miracles, and have tempted Me, these 10 times, and have not hearkened to My voice; surely they shall not see the land which I sware unto their fathers" (Num. 14:22-23).

And thus Caleb, with the others, turned his steps away from what appeared to be the final objective of their struggle from Egypt. Forty years, patiently following beside Moses and Joshua; enduring the murmurings of a faithless generation; witnessing the certainty of God's pronouncement upon Israel, as the ranks of Israel were cleared one by one of the objectors.

Shall we say that these were 40 years wasted as far as Caleb was concerned? No. Probation and trial are required of all the servants of God. We hear no more of Caleb until we see the people in the promised land. God had a purpose in the subjection of this man to the wilderness wandering. Certainly he was a source of courage to Moses and Joshua, as they struggled with the people.

A new generation was coming up which would enter the land. Caleb's very existence among them was proof of the sureness of God's Word. He thus became a witness, a living sacrifice to the purpose of God. His personal advantage was placed second to the will and glory of God.

"Blessed is that man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him" (Jam. 1:12).

Caleb thus became a witness and sign unto his contemporaries of the sureness of the Word of God. Certainly the lessons of the wanderings would convince him that this temporal life is not "*the Rest*" unto which the servants of God have been called. The Kingdom of God, the blessings promised to Abraham, must be far greater in magnitude and scope than was then evident.

"There REMAINETH THEREFORE, a Rest unto the people of God" (Heb. 4:9).

Forty-five years later Caleb comes before our notice again, in Joshua 14. He is not an old man as would be the case under natural circumstances. One by one his contemporaries in Egypt, his close relatives, had passed off the scene. They were all gone except Joshua. Caleb was as though 40 years old, yet he was 85. The weary struggle had not worn him down. He stood before Joshua just as he did years before:

"The Lord hath kept me alive, as He said, these 45 years, ever since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness.

"And now, lo, I am this day fourscore and 5 years old. As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out, and to come in" (Josh. 14:10-11).

Here is a testimony to the power of God to preserve from harm and danger, a testimony that the lives of His servants are always under His care—that as Jesus said, "Not one of them is lost." Certainly they shall be tried: some in one way, some in another. Some periods of witnessing are short, some are extended. God in His wisdom directs the course according to His purpose with us.

Transposing the statement of Caleb to Joshua into spiritual values, how fitting—after a lifetime of service through trial and temptation—that the *spiritual* strength is not diminished, that we are as strong for the warfare, both in overcoming the world, and for the preservation of the brotherhood, as when our strength was at its prime!

"He that endureth TO THE END, the same shall be saved."

"The hoary head is a crown of glory, IF it be found in the way of righteousness" (Prov. 16:31).

Finally let us note the portion of land which Caleb received:

"Moses sware in that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's forever, because thou hast wholly followed the Lord my God" (Josh. 14:9).

And where had his feet taken him? To Mamre, the cave of Machpelah, which settlement later became known as Hebron. His thoughts had been upon the Abrahamic covenant, when he fulfilled his commission as a searcher of the land. The fruits of the land which were borne heavily upon the shoulders of others were secondary, in *his* estimation, to the EVERLASTING inheritance. Perhaps his associates thought his interest in the graves of their forefathers rather morbid, but to him it was a stirring confirmation of that wherein he had been instructed.

Caleb still had to drive out the giants from this portion of the promise. His receipt of Hebron as his lot did not mean that his warfare was over. This was not the eternal rest. But he *had* received the eternal promise—which was what he desired. And with the aid of God he accomplished what he had wanted to do 45 years before.

Let us not forget Caleb as a representative member of our race, as we associate together and recall the death of our Elder Brother. Some may think that a continual reminder of Christ's death is morbid. But that is due to a failure to understand man's position before God. It was designed by God as the only approach to life forevermore. Let us then "be patient, brethren, unto the coming of the Lord." We still have a few more giants to overcome.

Therefore let us go up, for "*we are well able to overcome them,*" with the aid of our Heavenly Father. —E. F. H.

I am for Christianising men through the congregations of God. If we can succeed in bringing them to walk in the fear of the Lord and the admonition of the Holy Spirit, they will be multiplied as a matter of course; but if not, they are nothing but stumbling-blocks in the way of Truth.—J. T.

National Restoration of the Jews

A Three-Night's Debate

PART FOUR

Bro. Beauchamp's second address for the affirmative

I am very glad to appear before you once more. With all due respect for Mr. Randolph, because I do respect him, he regaled us with about the worst (though undoubtedly it was unintended, and sincere) misrepresentation of Scripture I believe I ever heard in all my life.

First he said (now, remember, he said this; he didn't quote it from the Scriptures) that every Jew who has ever lived must be raised from the dead in order for Israel ever to be restored as a nation. Now, where in the world did he get that?

According to that argument, in order for this United States to be a nation, all who have died since the signing of the Declaration of Independence would have to be raised from the dead and restored to the land in order for this to be a nation. Now, if you can make anything out of such reasoning, you can beat me.

He undertook to prove by quoting from Acts 10:34 that God would be a respecter of persons if He did not raise every Jew who ever lived, or ever would live, and restore them back to the blessing of the land of Canaan. Now, I want to show you just how fallacious that argument is, and he's really got himself in a mighty close place.

He said that God would be unjust and would be a respecter of persons, if He did not raise every Jew who had ever lived and restore them back to the land, if He restored any at all. Now I agree that God is no respecter of persons when it comes to accepting the gospel under the gospel dispensation. That is perfectly true. But let me show you what *he* makes of it—that is, that God WAS unjust, that God WAS a respecter of persons.

God, according to Mr. Randolph, was a respecter of persons and a respecter of nations when He chose Israel in the first place; and he can't deny that God DID choose Israel as a special people unto Himself over every other people on the face of the earth.

Don't blame me. I didn't choose Israel. GOD chose Israel; and He chose him, in words of Scripture, "*above every nation upon the earth*" (Deut. 7:6). But, according to Mr. Randolph, God was unjust in doing this. He was a respecter of nations. He ought not to have done it, according to Mr. Randolph; it was not right. But God DID do it!

And Paul tells us *why* He could do it. He said that God is the potter, humanity is the clay, and the potter has power over the clay. We can't say why God does these things. We can't say just why God chose Israel. We can't say that God was unjust and a respecter of persons when He chose the nation of Israel. No, God is just; and we must bow to His will. It makes no difference how it might appear to our weak, erring minds.

We do not claim that Christ is going to raise from the dead every Jew who ever lived and restore them back to the land. All that we claim is that God will restore *the Jews who are living when Christ comes*. According to Mr. Randolph's reasoning (that God is unjust in restoring any of Israel back to the land unless he restores them all). I want to ask him if God would not be a respecter of persons unless He raised from the dead every Gentile who ever lived and gave each an opportunity to hear the gospel.

Ages and ages passed before salvation was ever offered to the Gentiles. The gospel was preached to Jews for several years before it was ever taught to the Gentiles. Now, according to Mr. Randolph, if God doesn't raise all those Gentiles from the dead and give them an opportunity to be saved, then He is a respecter of persons.

Why, that is what Mr. Russell teaches! Mr. Russell taught that God would be unjust unless He raised every person from the dead who ever died and gave him an opportunity to be saved. According to Mr. Randolph's reasoning, he is right hand in hand with Mr. Russell.

I have no objection to his argument that Christ broke down the wall of partition and opened the way of salvation to the Gentiles for Gentiles to become partakers of the gospel, fellow-heirs with the Jews. That is all perfectly true. But that has nothing to do with God's purpose with the *nation* of Israel.

I agree with him that the only way for anyone, whether he be Jew or whether he be Gentile, to be in Christ during the gospel dispensation, is to believe *in Christ* and to be baptized for the remission of sins; for in Christ (Gal. 3:28) they are neither Jew nor Greek as far as race is concerned. That is true. I agree with that.

Now he goes to Acts 26:6-7 where Paul says:

"Now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our 12 tribes instantly (or constantly) serving God day and night, hope to come (national hope of Israel). For which hope's sake, king Agrippa, I am accused of the Jews."

Why did the Jews object to Paul's preaching? It was not because he was preaching an entirely different hope, but because he was preaching to them *that they had crucified their Messiah* and that Jesus of Nazareth, whom they had crucified, WAS that Messiah. Above all, the thing that maddened the Jews more than anything else was the fact that Paul taught that *Gentiles* could be fellow-heirs with them.

That's why they objected to Paul's preaching, not because he preached the hope of Israel, the hope which they, themselves, had—that the Messiah would return and restore the nation of Israel. No, Paul preached that, too. He preached the hope of Israel when he went down to Rome. He preached the hope of Israel, the very identical hope of which he said "our 12 tribes constantly serving God hope to come."

The nation of Israel hoped for the coming of their Messiah and the re-establishment of his kingdom. Paul hoped for the same thing. The only thing that caused the Jews to want to kill Paul was because he did not preach it the way they wanted him to. He preached that this Jesus Christ of Nazareth which they had crucified was that Messiah for which they had hoped.

Here is another strange application: He said that the land promise to Abraham was fulfilled when it was said that he, Abraham, "came into the land." Now that is really a good one. He said that the land promised to Abraham was fulfilled because it said "into the land of Canaan, he came." That is an absolute misapplication of the Scripture. If you will look at Genesis 12:7, you will find this:

"And the Lord appeared unto Abraham (that's AFTER he came into the land of Canaan), and said, Unto thy seed will I give this land."

In the 15th chapter (we could quote you just a lot more like it only we are not discussing the land covenant at this time, but are just referring to this in passing), we read:

"In the same day (that was years after Abraham entered the land) the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

So the actual land covenant which God made with Abraham was not made to him until after he had entered the land. It is an absolute misapplication of Scripture to say that Abraham's coming into the land fulfilled the land promise as far as Abraham was concerned.

In this connection, I wish to show you what seems to me a perfect example of utter misapplication of Scripture. He calls attention to that which Stephen said (and also it seems to me rather strange reasoning) in Acts 7. Stephen said that God promised the land, in which the Jews then dwelt, to Abraham:

"Then came he (Abraham) out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

"And He gave him none inheritance in it, no, not so much as to set his foot on: yet He promised that He WOULD give it to him for a possession, and to his seed after him, when as yet he had no child."

What was the strange reasoning that he got out of this? Why, that because God *gave* it to him, Abraham didn't *inherit* it. Did you ever hear anything like that in your whole life? Has any heir had his inheritance given to him? How else does he inherit it if it isn't given to him? That is wrong reasoning entirely. The fact is he hasn't any other answer to this.

Because Stephen said that God had promised it to Abraham BUT had not given him as much as to set his foot on, the obvious, sensible, plausible, and scriptural reasoning would be that if God *had* promised it to him, since God cannot lie, then Stephen simply meant that Abraham would YET inherit that land.

Now I'm not going any further into that because we're not discussing it. I'll be very glad to discuss the inheritance of the land with my opponent any time agreeable to us. I'm not going to be led away on to a side issue. We're not discussing that.

In Joshua 2:43-45 we read that all the things that God had promised had been fulfilled. Why, certainly they had. Everything that God had promised as to happen *up to that time* certainly was fulfilled. But, as we will show you later on, there is much concerning God's purpose with the nation of Israel which is not even YET fulfilled.

Now he wanted me to tell just exactly what I meant when I said that *part* of the things which God had promised to the nation of Israel had been fulfilled. He wanted to know just what that was. He challenged me to show it. Well, I'll just let Paul do it. In Rom. 9, Paul speaks of it. He says:

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites, to whom pertaineth the adoption (God adopted them as a special people), and the glory (the glory of God was revealed through them), and the giving of law (that was fulfilled), and the service of God (that was fulfilled), and the promises (given to the fathers); whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever."

All those things had been fulfilled in Israel, but there is yet a great and glorious future for Israel.

Mr. Randolph tries to show that Christ, as king of the Jews, was to reign only over spiritual Israel—that that is what was meant by Christ's being king of the Jews. We don't deny that spiritual Israel are Jews. That is right. Both Gentiles and Jews are Jews in Christ—Israelites. Yes, we agree to that.

But he tried to show that when it said that Christ was king of the Jews, it meant that he was king over the church, spiritual Israel; but he never touched my argument, never even mentioned it, when I showed clearly and conclusively that Jesus Christ was to reign over the house of Jacob, and that "house of Jacob" never refers to spiritual Israel at all but only to natural Israel.

He never even mentioned that at all, and *that* was my argument! Christ will, of course, in the future reign *with* spiritual Israel; and I did not say that Christ was NOW reigning as king in any sense. He misquoted me there. He misunderstood. I said that *if* it could be proved that Christ was reigning as a king now in ANY sense, it still would leave unfulfilled the promise that he was to reign over *the house of Jacob*, over the 12 tribes of Israel.

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

To "walk worthy of God," then, is first to have the heart where Christ's heart was, and then to let the words of our lips and the deeds of our hands follow suit"—R. R.

Signs of the Times

A PEACE (?) TREATY FOR GERMANY

The peace treaty ("Contractual Agreement") between West Germany and the Western Allies has been signed, as has also the treaty to integrate German armed forces into a European army. To become effective, these treaties must be ratified by the legislative bodies of the govts. involved. The period up until ratification will be extremely critical and interesting—Russia doing everything in her power to prevent confirmation, to divide the Allies, and to frighten or entice West Germany into the Soviet sphere. Whether they are prepared to go to the extent of war (as they have vaguely hinted) remains to be seen. Certainly they will use every form of pressure short of war.

Already a new Berlin blockade is in the making. The Russians have interrupted telephone service between East and West Berlin and between West Berlin and West Germany. They have barred Allied patrols from the 100-mile highway between Berlin and the West. Russia has also created a 3-mile wide "no-man's-land" between East and West Germany, ordering border guards to shoot anyone found in a certain part of the strip. Adenauer and the Allies have assured Berlin that they will stand by the city regardless of what the Russians do.

Adenauer's principal opposition, the Social Democrats, are bitterly opposed to the union with the West, fearing that it means the loss of Berlin and the end of German hopes for reunion of their country. Adenauer is Catholic and Conservative and the opposition charges that he does not want

reunion with East Germany because the united Germany would then be predominantly Protestant and Socialist. A news-magazine says—

"The British, traditionally distrustful of the French and deeply suspicious of the Germans, back European integration only because there is no alternative . . .

"The Russian game obviously is to take advantage of the fears and divisions that beset the Western Powers."

* * *

It is reported that France, Britain, and US have been unable to agree on any joint plans for combating a Red Chinese attack in Indo-China. The French are maintaining their toehold, but at a tremendous cost and with a growing feeling that the present conditions "can't last long." China's entry would make the French position impossible.

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TENSION MOUNTS IN TUNISIA

The situation in Tunisia is increasing in intensity. The meaningless "reforms" of the French (as agreeing to an all-Tunisian Assembly but insisting on appointing it themselves) have only further irritated the Nationalists. France has tightened its pressure on the 70-yr.-old Bey, substituting French guards for the native troops at the palace where he is practically a prisoner, and banning his Nationalist son and daughter from the premises. The Nationalists have instituted a "bomb-a-day" campaign of terror.

The Arab-Asian countries of the UN are trying to get the necessary 31 votes to call the General Assembly on the matter. Spain is endeavoring to get Latin America lined up on the Arab side. The group is even considering asking Israel's vote to raise the question, but Israel is fearful of what will happen to the 100,000 Jews if the French are forced out. The whole affair is causing friction between France and US. France is bitter about lack of US support and says that if it comes to an issue between the UN and the integrity of the French Empire, she will leave the UN.

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THE PLAGUE OF FLIES

Flies have been one of Egypt's greatest plagues all through the ages. Two years ago the Rockefeller Foundation began to fight them with 2 new insecticides. In test areas the fly count dropped to almost nothing and the infant death rate went down 60%. But the Foundation has just announced a sequel. The flies have developed immunity to the insecticides and are as numerous as ever.

This is one of the most remarkable facts that has emerged in recent years—how disease germs and disease-carrying insects often quickly develop resistance to new drugs used against them. Just lately, a very highly publicized tuberculosis "cure," of which much was predicted, was found—in as little as 26 days use in some cases—to lose its effectiveness due to the tuberculosis bacilli developing a resistance to it. Surely another of the many evidences of the unfathomed depth of the wonders and wisdom of creation, and of the foolishness and inadequacy of the "evolution" theory!

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Russia has made a strong formal protest to Iran saying that acceptance of US military aid violates the 1921 Soviet-Iranian treaty by which Russian troops can enter Iran if other foreign forces enter.

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MALAYA AND THE CHINESE THREAT

In Malaya the Communists are doing tremendous damage and causing great expenditure in defence measures at no costs to themselves—in fact, to their own profit. Malaya is 4/5 jungle—ideally suited to their operations. The population is about 5½ million; 2 million are Chinese who take no part in the country's defence and do not co-operate with the defence authorities. Over 95% of the Communist guerrillas are Chinese—most Malaysians fear Chinese control of the country. The Chinese are the middlemen, buying from the small rubber planters and from the guerrillas who support themselves on stolen rubber (estimated at 20% of the total production).

Singapore is now largely a Chinese city. Rubber is the life of Malaya, bringing in ½ of its govt. revenue and supporting ½ its population. Chinese plantations are usually safe from Communists attack, so many rich holdings are being bought up by the Chinese because their locations make them too dangerous for other owners.

Beside the inherent danger in the large Chinese population, the Communists in Malaya have the same fertile soil to exploit as elsewhere in colonial countries—corrupt and cumbersome local govt. and well-implanted native resentment of European labor exploitation and assumption of social and racial superiority.

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Premier Pinay, after 3 months, continues to hold power in France, with apparently more stability than any govt. since the war. He has balanced the budget (the 2 previous govts. fell on this issue), raised the value of the franc 10% and lowered the cost of living 4%. He has lost the support of the Socialists who are now joined with the Communists to oppose him but has unified the moderate conservatives and obtained some support from among the DeGaullists.

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SEEDS OF HATE IN AFRICA

South Africa's Parliament has passed Malan's bill denying the Supreme Court the right to rule on the constitutionality of acts of Parliament. There have been outbreaks of violence, and tension is so high that some are talking of a "2nd Boer War." On the African picture generally the NYT reports—

"Conditions in many African areas are ideal for Communist agitation, and penetrations already are going on to a degree that should cause the West grave anxiety . . .

"It is felt by many that unless there is some degree of a general white retreat (that is, concessions), the rising pressure of this black world will lead to a terrible explosion."

The article speaks gloomily of the possibility that—

". . . much of West Africa will become a political jungle in which no one but the Communists can win anything."

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China, with Russia's aid, from all reports is rapidly building up a huge military machine which may, before long, be one of the major factors in world politics.

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NO PROGRESS IN EGYPT

Talks between British and Egypt still continue without any indication of solution. The Sudan now seems to be the principal obstacle. In Egypt the king-appointed Hilaly still continues his efforts to get general support in his struggle against the Wafd party. He and the king would apparently like to

work out an accord with the British, but the Wafd—representing the "sea and the waves"—wants to get completely rid of Britain without agreeing to any "Mideast defence" arrangement. The British hesitate to make concessions to Hilaly until there is evidence that the present govt. has some stability based on national support. The Wafd is notoriously corrupt but it is the only group that is in any way representative of the country. Egypt is still under martial law with the Parliament suspended.

Unemployment and economic distress are increasing, due to the weakness of the world cotton market and drastic deterioration of trade with Britain. Unsold textile inventories are double the already high mark of last year, and factories are cutting back. The average land worker's yearly income is about \$70.

In the meantime Britain is going ahead with plans for Sudan self-government. As to Suez, Britain proposes to withdraw her military forces and leave only "civilian administration" to keep the base in condition for immediate occupation in case of war. It is not clear what this trend means.

King Farouk's genealogy has been traced (through his mother) directly back to Mohammed. This entitles him to put "El Sayed" before his name, a very high distinction. Whether or not this descent is fictional, it clearly points up again the prophecy that Egypt should never have a native ruler, and ties the present rulers in with the Mohammed-led desolators. (On his father's side he traces back a few generations to an Albanian in the last century.)

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BRITAIN COMES TO THE END IN CHINA

Britain has decided to completely pull out of China, abandoning nearly a billion dollars worth of investments. The Communist govt. has made it impossible for them to continue. Once again Britain has suffered both humiliation and tremendous national loss. The trade deal made with China at the Moscow conference appear to have been a hoax. British merchants have made several attempts to follow up the deal, but cannot even get a reply from Peiping. At the same time over ½-million tons of unsold goods have piled up in Hong Kong warehouses and this once fabulous and thriving "bazaar of the Orient" is drifting toward stagnation.

* * *

FAMINE IN INDIA

Accounts of the famine in Madras, India, where 10 million are slowly starving, are a terrible commentary on man's control of the world. The pattern throughout the world is a checkerboard of waste and greed and warfare and misery. Ten million people starving—and what is the rest of the world doing about it? There could be sufficient for everyone if man's energies were turned to good and service to others, instead of evil and selfishness—national barriers, trade barriers, social barriers, labor barriers, financial barriers. One tenth of the staggering amount spent by all countries on war and destruction, plus the cooperative will to help, could feed and clothe and shelter all the needy in the world.

But all, from the top to bottom, labor to acquire and hoard, never satisfied regardless of what they have, with—at best—but the faintest, conscience-salving tribute to "charity." How sadly the world needs the gospel Jesus preached—

"Give, and it shall be given unto you" (Luke 6:38).

"Sell that ye have, and give alms; provide yourselves bags which wax not old" (Luke 12:33).

"Love thy neighbor AS THYSELF" (Luke 10:27).

How can people enjoy their callous and self-indulging luxury while half the world is in want and millions starve?

* * *

NO PEACE FOR AUSTRIA

Since 1946 the "Big Four" have been trying to arrive at a peace treaty for Austria. There have been 250 sessions, but still no treaty. Somehow, when the 4-power Allied Command was set up, Russia was manoeuvred out of inserting its notorious "veto" provision whereby any one power could nullify any decision of all the rest. Consequently, there has been no separation of Austria into East and West (as in Germany). All is governed as a unit (though occupied in sections). The Communists have never received more than 5% of the national vote. It is unlikely the Russians will agree to complete the peace treaty, for that would mean their occupying troops would have to get out.

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In spite of all the frantic warnings of public leaders that Russia's armed might is daily becoming a greater menace, the vast US armament program—launched at the beginning of the Korean outbreak—is beginning to be allowed to lose momentum. Russia's aviation superiority, in both total forces and current production, is being accepted as inevitable. True to prophecy, the Red world is rapidly developing the greatest military power the world has ever seen. And the western world is divided by every form of rivalry and personal interest.

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TRIESTE

For 7 years the Trieste territory has been divided into 2 zones— "A" to the north administered by Anglo-American military forces, "B" administered by Yugoslavia. "B" has been made virtually a part of Yugoslavia. US and Britain, while reserving overall control, have now (against Yugoslavia's vehement objections) agreed to turn the civil administration of "A" to Italy.

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ISRAEL

The World Zionist Organization wanted to be recognized by the state of Israel as the representative of the Jewish people. Anti-Zionists, of course, were strongly opposed. A compromise plan by the Israel govt. provides that the WZO shall be the sole agency authorized to work in Israel in immigration, absorption and development, but the govt. does not recognize WZO outside Israel as representing the Jewish people as a whole.

Jewish papers are taking note of Catholic Spain's attempts to develop close ties with the Arab world—particularly Egypt.

Soon after the Israel state was formed, the govt. was moved from Tel Aviv to Jerusalem. The only exception was the Foreign Ministry, it being feared that (in view of UN's then current effort to make Jerusalem an international city—a move sponsored by the Arab, Catholic and Communists countries) it would create problems to put foreign envoys in the position of recognizing Jerusalem as the capital. Now, however, the picture has changed, and the Foreign Ministry is to be moved to Jerusalem with the rest of the govt. as soon as accommodations can be provided.

Israel's population is now 1,600,000. A ¼-million are still living in temporary accommodations, awaiting permanent housing. 80% of the immigrants to Israel have no trades.

Copper is being mined near Elath, at the south end of the Negev, exactly where Solomon mined it 3000 years ago. It is estimated that the vein being worked on will yield 100,000 tons of good copper ore, and a \$3-million company is being formed to produce 20,000 tons annually. Copper deposits are scarce in that part of the world, and there is a worldwide shortage of this metal. Manganese and iron have also been found.

60,000 tons of grain are being harvested in the Negev. This is the first crop on ground formerly desert. The acreage now being prepared for next year's crop is being tripled over last year. Last winter the Negev had its heaviest rainfall in the memory of living man.

After many weeks of "negotiations," the Germans are still stalling over Israel's \$1-billion reparation claim. They have made no definite offer; the head of the German delegation has resigned over his own country's "insincere" approach to the matter. Israel has suspended the talks until a definite offer is received.

Israel's imports in 1951 were \$343 million; exports were \$49 million. Of the imports, \$71 million were gifts, immigrants' personal effects, capital transfers, etc., that require no covering outgoing expenditure. This still leaves an adverse balance of \$¼-billion, but a large proportion was productive equipment and installations. Actual volume of imports slightly declined, exports rose about 10%.

The Jerusalem University has just graduated 63 doctors, the first such degrees ever awarded in Israel. All were immigrants.

The moment will come when our watching will be over, and when the announcement will ring through all ecclesias, penetrating even to the sleeping and waking a multitude of the dead, "Christ has come at last"—R. R.

Personal Correspondence

BETWEEN 2 TROUBLED BRETHREN, ON A MATTER THAT IS TROUBLING MANY

Dear bro....., Greetings in our Savior's Name.

I have taken in hand to write to you concerning a practice which has been troubling us of late, and of which I am gravely aware in other meetings of the brotherhood. I am moved to feel a stand should be taken against it, as a practice which is becoming more and more popular among the sisters, and which is contrary to sound doctrine (Tit. 2:1-5; 1 Pet. 3:1-6; 1 Tim. 2).

We here in this meeting have had sisters persisting, in the face of being admonished, in coming into our assembly with lipstick. Now, brother, the sad part of the matter is that some (who were not themselves offenders) have been angry and have taken the attitude that such a practice should be rather tolerated than rebuked. This failure on the part of some to make a strong stand against such an ungodly practice (for such it is) grieves me very much, for it weakens the hands of those who would stand up for purity of doctrine and behavior in the Household of Faith.

Now, brother, I would like to know what your opinion and advice is concerning this matter. Some brethren apparently put much emphasis on taking a stand against false DOCTRINE, but seem to see little support in Scripture in respect to taking a stand in matters of CONDUCT. Such (they say) would be judging our brethren who "stand or fall before their Master," and further (they say) there is a danger of "offending one of these little ones."

On my part, if this kind of thing is allowed to go unchecked, I view the future with grave fear, for if mothers follow the world in practice, what can we expect of their children, and what will our meetings come to? We have children growing up, and we are aware of the desperate struggle that parents are having to bring them into the Truth in Christ Jesus. And further, we are responsible to teach the people of the world the right way of God, and uphold and support the teachings of Christ as the Way of Life. If we are mere PROFESSORS of the Word, and no example in godly behavior, then what avail will all our preaching be, but mere mockery?

I view this ungodly practice of the sisters with shame, when I realize that my alien parents despised women in their day who did such things, as being loud and bad company with which they would not have allowed their daughters to keep company. I must leave the above for you to consider, praying that God may strengthen and support the hands of those who would stand firm for the Truth in doctrine and practice. My sincere prayer for the spiritual and temporal welfare of you all in Christ Jesus,

Sincerely your brother,.....

REPLY

Dear bro..... , Greetings in the Truth.

I am wholeheartedly in sympathy with your views regarding sisters using lipstick. To a scripturally-minded person, it makes them look very harsh and false and unattractive. It coarsens and cheapens the natural freshness and gentleness of womanhood. It is very sad that sisters of Christ, called to such a holy calling, would want to turn back to copy the foolish habits of the ungodly. Surely it cannot be reconciled with the "modesty, shamefacedness and sobriety" and the avoidance of empty "outward adornment" that the passages you mention teach.

As you say, respectable people—even of the world—a generation ago regarded such practices as coarse and common, and it is only the general lowering of the world's standards of conduct and dignity that has brought this habit into acceptance and popularity.

Like yourself, I have been greatly grieved and troubled by this trend of worldliness in the ecclesias. An ecclesia which, like yours, has the courage and zeal to take a firm stand against it is greatly to be commended. I cannot understand how any who are earnest for the purity of the Truth would seek to weaken the hands of those who are trying to hold up the fast-slipping standards. I would strongly urge such to reconsider the effects of their attitude, and to wholeheartedly support and strengthen those who are laboring to stem this tide of worldliness.

The Christadelphian Body's primary issue with the churches of the world has necessarily been DOCTRINE. Unfortunately, this emphasis on doctrine (using the term in the common, limited sense) has led many to minimize the vital importance of CONDUCT. This is an error that has had sad effects in many ecclesias. There have been all too many "well-read" and "deeply-rooted" brethren whose knowledge has carried great influence but whose CONDUCT has weakened and undermined the ecclesias they have "led."

In the first place, doctrine and conduct are NOT two separate things. They are one inseparable whole. The plain teachings of 1 Tim. 2:9 and 1 Pet. 3:3 are JUST AS MUCH DOCTRINE as the mortality of man or the resurrection of the dead, Doctrine (Greek: didaskalia) simply means "teaching." It is the noun that corresponds with the verb "didasko." This verb appears 97 times in the N.T. and is NEVER translated any other way than "TEACH."

If brethren and sisters could ONLY free themselves from the artificial, orthodox, imaginary distinction between "doctrine" and "conduct"! Surely this is clear from Tit. 2:1-5, where "sound DOCTRINE" is explained to apply to sobriety, gravity, temperance, love, patience, not indulging in wine, love and subjection to husbands, discretion, chastity, keeping at home, etc.

All these things are DOCTRINE, important doctrine. What are the "doctrines" that the sheep and the goats are tested by in Matt. 25?—all matters of CONDUCT. All the items we commonly speak of as "doctrine" are just the bare framework of fact and truth upon which true, living doctrine must be built. "Thou believest there is one God (that is cold 'doctrine' in the bare, dead sense); the DEVILS also believe, and tremble."

If we are not careful, this narrow, incorrect conception of "doctrine" will strangle the Truth, reduce it to a mere "form of godliness," and open the door to every kind of worldliness that must be tolerated on the plea of "not offending the little ones."

Consider I Tim. 1:9-10—" . . . Lawlessness, disobedience, unholiness, murder, manslaughter, self-defilement, menstealing, lying, perjury—and if there be any other thing that is CONTRARY TO SOUND DOCTRINE, according to the glorious Gospel of God."

Whatever is "teaching" is "doctrine." Whatever the Scriptures teach and command is DOCTRINE to be accepted and obeyed. The CHURCHES of the world say, "Only believe." But the BIBLE says, "Believe AND OBEY," and "Faith (belief—exactly the same word in the original) without works is DEAD."

To those who, as you say, "seem to see little support in Scripture in respect to taking a stand on matters of conduct," I would suggest they examine the passages in which action against an offender is spoken of. I believe they will find CONDUCT much MORE prominent than "doctrine."

Does not 2 Tim. 3:5 put the finger right on this very point? After listing many matters of CONDUCT (vs. 2-4), the apostle says of such offenders, "Having a FORM of godliness ("doctrine") but denying the POWER thereof (conduct)—from such TURN AWAY." They would not apply the "form of godliness," or doctrine, to their LIVES AND CONDUCT—they denied it any power or force in PRACTICAL APPLICATION.

1 Cor. 5:11 deals with CONDUCT—fornication, covetousness, idolatry, railery, drunkenness, extortion—do not keep company with them, says the inspired apostle.

2 Thess. 3:6—"We COMMAND you, in the Name of the Lord, that ye WITHDRAW yourselves from every brother that WALKETH DISORDERLY, and not after the tradition (paradosis—instruction, precept) which he received of us." Surely "walking disorderly" is CONDUCT. And v. 14: "If any man obey not (again, conduct) our word by this epistle . . . have no company with him."

"Have no fellowship with the unfruitful WORKS (conduct) of darkness, but rather REPROVE them" (Eph. 5:11). There ARE instructions, truly, concerning dealing with wrong "doctrine," but certainly the apostle (by the Spirit) views wrong conduct as AT LEAST equally as serious.

Hold fast, bro....., and contend earnestly and endlessly for the TRUE, living, practical doctrine of the Scriptures. Do it as gently and kindly and patiently as possible, realizing that the attainment of spiritual perception is often a gradual matter. You will never find a well-grounded sister disfiguring herself in this way. It is not the weak ones that are the big problem. The REAL problem is presented by those of influence who condone and encourage the weak in their weaknesses.

Do not be deterred by unpopularity. You are BOUND to be unpopular with many if you oppose the introduction of worldly practices into the ecclesia. I hope and pray that your ecclesia will stand firm in its very encouraging opposition to this modern, worldly, disfiguring reversion to barbarism. And I hope that all thinking brethren and sisters who are desirous of a sound and healthy ecclesia will uphold your effort and will not misguidedly support and condone those who are weakening and cheapening the Truth. Unless our habits and general conduct mark us as being different from the people of the world, then we have failed to comprehend what the Truth REALLY is, and what it requires of us.

Sincerely your brother,.....

Ecclesial News

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

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

We have delivered the following series of specially advertised lectures:

THE DISHONORED BIBLE

THE HOLY SCRIPTURES: God's revelation to man; attested by the nation of Israel, the prophets, and the resurrection of Christ. The blasphemy of modernizing the Bible.

THE RELIGION OF CHRIST: Christianity in the 1st and 20th centuries— a parallel, a contrast, and the lesson.

FUTURE LIFE: The immortality brought to light by Christ a different thing from the immortality taught by Plato and believed by Christendom.

THE WORLD TO COME: Its divine constitution; its immortal rulers; and its eternal conditions of joyful life with Christ at the head of human affairs.

THE WORLD TODAY: The world's distress due to wickedness; God's Word unheeded; the Impending Day of Judgment; signs of Christ's coming.

THE PRINCE OF PEACE: The future advent of Christ; the restoration of the Jewish commonwealth and the beginning of the Kingdom of God.

We had little response from the stranger, but we are not discouraged, knowing that God's Word does not return unto Him void.

We have welcomed around the table, bro. & sis. Goodwin (St. Albans). Bro. Goodwin ministered to us the word of exhortation and lectured in the evening. His labors were appreciated.

We would like to place on record our grateful thanks to our bre. & sis. who so kindly have sent us food parcels.

We regret that we have had to withdraw fellowship from bro. & sis. Bennett and bro. & sis. Eastbury, who have joined those not in fellowship with us.

—bro. T. Phipps

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

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

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

CAMPBELLTON, N.B., Canada

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

CLOVER BAR, Alberta, Canada

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

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

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

It is with deep sorrow that we must report our withdrawal of fellowship from bro. Roy Halverson, bro. Wm. Pytel and sis. Lorraine Stephens.

Bro. Halverson has apparently lost interest in the Truth he once fervently embraced, and efforts over a long period to awaken him to the unwisdom of his course have had no effect.

Bro. Pytel and sis. Stephens have gone out from us and have joined themselves to the world in a marriage relationship. Coming so close together, these have been especially upsetting experiences for the ecclesia, but those that remain are determined not to become discouraged but rather to draw more closely together in their glorious hope and patient waiting, which have such great recompense of reward.

This matter of "going after strange flesh" has—right from the days that it led to the corruption that necessitated the flood to cleanse the earth (Gen. 6:2-5)—been a terrible and depressing plague to the people of God. Our experience has reminded us again of the extreme grief and mourning of Ezra when he discovered a similar infection spreading among the remnant which had, in God's mercy, been led out of Babylon to maintain God's Name in the earth. We recall the measures then taken under God's guidance to preserve the holy seed from the invading corruption of the world.

We have been pleased to welcome bro. Taylor (Saginaw, Mich.); bro. & sis. T. Howard, & bro. Howard Jr. (Toronto) to the table of the Lord. We are glad that sis. Emma Hanes (recently of Houston) is staying in Detroit for a while and is currently meeting with us.

With much love in the Truth to all earnest bre. & sis., and may we be given the wisdom and strength to hold fast in these evil days when so many are making shipwreck of their faith, Sincerely
your bro. —G. Growcott.

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FLAXCOMBE, Sask., Canada

Bro. Punter has put considerable thought and work into a useful and nicely-arranged 16-pg. pamphlet entitled, "Learn and Live," which he will be glad to send to anyone who would like copies, as long as supplies last.

It is an appeal to a rushing world to pause and take time to think about the real meaning and purpose of life, and what lies beyond it.

Bro. Punter presents the basic first principles of Truth in an interesting and conversational manner, and in the concluding pages he offers a few thought-provoking remarks in refutation of

several of the most common orthodox arguments for immortal-soulism, eternal torments, heaven-going, etc.

Write direct to bro. L. K. Punter, Box 35, Flaxcombe, Sask., Canada.

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

HAMILTON, Ont., Can.—Crescent Hall, 63 King St. W.—S. S. 9:45 a.m.; Memorial 11; Lecture 7 p.m.; Thurs. Bible Class 8 p.m.

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

Fraternal Greetings in Christ to all of like precious Faith. We are pleased to report the immersion into the Saving Name of Jesus, of KENNETH DUNN, on Mar. 15, 1952, after witnessing a good confession of belief in the Gospel.

Sis. Esther J. Dunn (nee Jones) has transferred from the Glendale (Pa.) ecclesia to Hawley. This young couple, recently united in marriage, will, we trust, be of assistance in our ecclesia, while striving to hold fast their profession of faith without wavering.

We also record the transfer of bro. Leslie Knorr from Hawley ecclesia to Jersey City ecclesia, on Mar. 31.

Our Fraternal Tea Meeting was held in our hall at Hawley on May 4. There were about 70 present.

Visitors around the Lord's table have been: bro. & sis. Blauvelt, bro. & sis. J. Van Akin, sis. Jochem (Lackawaxen); bro. & sis. H. Phillips, bro. Mammone (Jersey City); bro. Llewellyn, bro. Scaramastro, bro. & sis. D. Sommerville, bro. & sis. W. Jones, sis. C. Bruce, sis. Matthews Sr., sis. Matthews Jr., sis. E. Jones (Glendale, Pa.); bro. & sister Geo. Kling, bro. & sis. C. Robinson, bro. & sis. W. Kling (Buffalo); bro. & sis. Mueller, sis. Muir (Phila.); bro. & sis. J. Leonard, sis. Bedell (Selkirk, N. Y.); sisters D. & R. Whitehouse, H. Boyle, C. Haack (Canton); bro. & sis. R. Frisbie (Baltimore); bro. & sis. E. Frisbie (from Houston— now of Canton ecclesia); bro. & sis. W. Beck (St. Paul).

Bre. Blauvelt, Scaramastro & Mammone exhorted us acceptably.

Numerous and outstanding are the signs on the political heavens which unmistakably herald the 2nd advent of the Lord Jesus. May we all hold fast until he comes!

—bro. H. A. Sommerville.

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

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

JERSEY CITY, N.J.,—651 Bergen Ave. S.S. & Bib. Cl. 9:45 (except July and Aug.): Lecture & Memorial 10:45.

LAMPARD, Sask., Canada

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

We are happy to announce that bro. & sis. D. A. Stewart (205 S. Pecan, Breckenridge, Tex.) were received back into fellowship on Apr. 6 after being found straight in the Truth, by a committee of brethren from the Lampasas and Mason ecclesias. These brethren questioned them closely on all the points that have caused division, and also on fellowship—that it is not lawful for the brethren of Christ to fellowship error, or them that do so. Bro. Stewart is in very ill health, yet he rejoices in prospects of the soon return of the Master. We extend our sympathy to them, being in isolation. May God's tender care be with them.

Great joy was experienced by this ecclesia on Apr. 27 when one of our S. S. scholars, Miss Norma Ruth Hill (aged 16) was immersed into the Saving Name. She is the daughter of our beloved sister Ann Hill, who has proven steadfast and has chosen to be with the brethren under trying circumstances, rather than to return unto her father's house after the death of her husband, bro. Grady Hill. We feel that God has blessed her, and will bless her according to her works. Our prayer is that sis. Norma Ruth run her race faithfully until the coming of the Lord, that she might be found worthy of life that fadeth not away.

We have welcomed the following visitors to the table of the Lord: bre. & sisters H. Lucas, W. R. Lucas, C. Banta, J. Burkett, and bre. Mack & Duane Lucas, Charles, Kenneth and Troy Bearden, Joe Banta (Houston); bro. & sis. O. Tunnell, sisters Vivian & LaVonne Tunnell (Wichita Falls); sis. Mary Cooper (Carlsbad, N.M.); sis. Bailey (Stonewall).

Most of these brethren live more than 200 miles from Lampasas. Their visits and exhortations add a lot to the interest and the upbuilding of the brethren here. Your brother in the One Hope.

—Erby Wolfe

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

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

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

MASON, Texas

MELBOURNE, Australia

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

MONCTON, New Brunswick, Can.

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

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

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

It is with regret that we have had to withdraw from our sis. V. M. Harris for having joined a group not in fellowship with us. —bro. D. M. Williams

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

NORTH BATTLEFORD, Sask., Can.

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

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

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

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

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

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

SAN ANTONIO, Tex.—843 McCauley Drive.

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, Fla.—1707 Sarasota, Bradenton Airport, S.E. corner— Memorial 10 a.m.; S. S. 11:30 a.m.; Bible Class Tues. 8 p.m.; Improvement Class Wed. 8 p.m.

SCRANTON-GLENDALE, Penna.

SELKIRK (near Albany), New York.

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STEWIACKE, Nova Scotia, Canada

Greetings in the Master's Name. I am leaving Campbellton on May 13 to go back home to Steiwacke. Fraternaly your brother in Israel's hope.

—T. H. Hull

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

Once more on behalf of the Toronto bre. & sis. we convey fraternal greetings to the Brotherhood.

During the past 3 months the following have visited Toronto, whom we have been very pleased to welcome: bro. Wm. Luff (Brantford); bro. & sis. G. Luard (Clover Bar, Alta.); sis. Addie Turner (Hamilton) who has been recovering from a severe illness; sis. Arnold Robinson (Detroit).

In addition, we had numerous visitors on Apr. 13 who stayed with us after the Gathering. These were from Brantford, Buffalo, Chatham, Detroit, Hamilton, London (Ont.), Rochester and Scranton.

Our Gathering on Fri., Apr. 11 was well attended, and many have expressed the pleasure and benefit they derived from it. Considerably over 300 were present, and the theme dealt with by those who addressed the Gathering was an inspiring one — "Watchman, What of the Night?"

The 1st address, by bro. John Brewis (Buffalo), had to do with the long night of Gentile ascendancy in the earth, the spiritual darkness which has been the lot of mankind, both Jew and Gentile, and the fact that the "Truth" of the Scriptures was revived in the latter days by the agency of bro. Dr. Thomas and bro. Roberts.

The 2nd address, by bro. D. Gwalchmai (London), dealt with the present state of the world as a fulfilment of the prophecy of Christ regarding the latter days. Events of the last 50 years clearly indicated the outworking of the divine purpose by the agency of Britain, Israel, the Soviet power, and world-wide unrest and militarism. All these developments were shown to be a clear indication of the coming of Christ at the appointed time, and his universal reign of righteousness and peace.

The 3rd address, by bro. W. Green (Toronto), concentrated attention on the glorious hope that is the heritage of the believers in Christ; that present toil and effort are a necessary preparation for the Kingdom; and that consequently watchfulness and faithfulness should be characteristic of all who hope to gain eternal life.

The evening address by bro. W. Thomas (Detroit) was a further stirring message to faithfulness, based on the last message of Christ to the 7 Ecclesias of Asia Minor. The warnings and exhortations of Jesus were shown to be exceedingly plain, but his gracious promises were equally plain and should serve to encourage us to hold fast to the hope that has come to us through the mercy and goodness of God.

We have lost from our midst by death our aged sis. Emily Gleason. She was born at Belfast, Ireland, on May 20, 1865, and died on May 4, 1952, so that she was 87 years of age. She was baptized at Kimbourne Hall on Jan. 17, 1940, and had therefore been a member for 12 years. The funeral was conducted by bro. Gibson in the presence of a large assembly of bre. and sis., relatives and friends.

Sis. Gleason showed a keen appreciation and love of the Truth from the first time she came in contact with it. She was very diligent in attending the meetings whenever possible, and her kindly and affectionate nature endeared her to all. She will be sadly missed by many in the ecclesia; we trust she will eventually reap the great reward of life eternal.

On the other hand, we have been pleased to note that sis. Van Luven, formerly of Hamilton, (mother of our sis. Ariss), has removed to Toronto and hopes to meet with us in future.

During the period we had one visiting speaker, bro. Edward Williams who lectured on Apr. 13, and whose assistance in the work of the Truth is gratefully acknowledged.

We regret to announce that it has been necessary to withdraw from bro. & sis. Kieth Preston for long continued absence from the assembly for the breaking of bread. —bro. H. J. Newnham.

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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.

HOLIDAY ACCOMMODATION

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

FRATERNAL GATHERINGS

HYE, TEXAS..... July 27 to Aug. 3

The Truth's Purpose: Character, Not Contention

Let us not devote all our time to mere intellectual exertion. Having attained the Truth, (let us realize in the formation of the character that Christ will approve. One often sees lamentable cases in which interest in the Truth is kept up so long as the excitement of argument is maintained, but disappears when that calm region is reached in which the Truth has to work out the fruits of righteousness and true holiness.

Argument and contention for the Faith are not worth the trouble if they end in the mere establishment of a theory. The object of all work in the Truth is to develop real, loving, warm-hearted, intelligent, and consecrated disciples of Christ.—*Bro. Roberts.*

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