

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

“Be Ye Separate”

There are many features of the Mosaic economy that demand our admiration and veneration. They were not, however, written for that purpose only, but—as Paul says—

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope"—Rom. 15:4.

It will be noted that the matter of learning is not merely for the acquisition of knowledge for scholarly application, but it is to be applied in such a manner that it will produce within the reader *patience, comfort and hope*.

Among the many things written, there stands out in bold relief the lesson of Israel in relation to the nations by whom they were surrounded. They were instructed to keep themselves completely separated from them; and if they failed to do so, severe penalties were provided for disobedience. "Thou shalt make no covenant with them," said Moses (Deut. 7:3-6)—

"Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son."

The reason was obvious—

"For they will turn away thy son from following Me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly . . .

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth."

An example of the application of the severe penalties for disobedience to this law is well illustrated in the matter of Zimri and Cozbi, which is related in Numbers 25. There it is reported that because of their intimate relations and associations with the Moabites, the anger of the Lord was kindled against Israel, and 24,000 died in a plague. Now, says Paul—

"These things happened to them for types, and they were written for our admonition (or instruction)"—1 Cor. 10:11.

As we examine the New Testament writings, we soon discover the relation of these things to the believers of the Gospel, and we begin to realize that the matter of separation is just as binding on the Christian as it was on the people of Israel. Through the preaching of the Gospel, God is "taking out of the Gentiles a people for His Name." This "taking out" is not just *nominal*, but IN FACT, as we learn from Paul—

"And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty"—2 Cor. 6:15, 16 & 18.

This is not an indefinite statement, but is clear in thought and understanding.

A person who has accepted the call of the Gospel is obligated to "walk in newness of life." He is no longer to live as other Gentiles live (that is, people of the world in general), but he must "set his affection (or mind) on things above." This sharp distinction is brought out clearly in the epistle to Titus, where Paul says (Titus 2:12-14)—

"Teaching us that, denying ungodliness and worldly desires, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works"

That our position is analogous to that of Israel under the Law, is made plain by Paul in these words, and by Peter also where he says —

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar (or purchased) people; that ye should show forth the praises (or virtues) of Him who hath called you out of darkness into His marvellous light"—1 Pet. 2:9.

Our calling is a high and lofty one and, if we are to be "zealous of good works," these words of Paul and Peter signify that we must turn our faces away from the things of the world, and devote our lives to the service of Christ. While this applies to all believers, it is especially incumbent upon the arranging and presiding brethren of the ecclesias—in fact, upon all who hold an office of any kind in the ecclesia.

To devote a life to the service of Christ does not require that we come physically "out of the world," but—as James says—we must keep ourselves *unspotted from it*.

Another example of the separateness that a life devoted to the service of Christ demands, is revealed where Paul says—

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God"—Rom. 12:1-2.

If that means anything at all, it certainly means that we cannot walk with one foot on the road to the Kingdom of God and the other foot on the road that leads to worldly pleasures. Sacrifice implies a cutting off, or disassociation from, those who have no place in their lives for the things of God.

Therefore, if a believer spends his time in idleness by bringing into his home those things of the world that are designed to amuse and entertain those who love the pleasures of sin, he will have no time to look into the things of God, and when Wisdom cries he will not be found "daily watching at the gates" when she says—

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

We believe thinking and sincere brethren and sisters will find that they get all too much of the empty-minded world in their necessary daily contacts, without desiring to waste their precious and

God-given free time in gazing at the world's Godless and passing interests. True brethren and sisters will find better use for their time in the work and studies of the glorious eternal things of God. They will find that there is "work enough for all" to keep them constantly and profitably occupied, for it has ever been sadly true that "The harvest truly is great, but the laborers are few"—Luke 10:2.

"Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him"—1 John 2:15.

And surely there can be little that is more intensely "of the world" in every sense than television!

All of the commandments have to do with practical daily life. We often think that if they could be set out on paper and added up like figures, all of their essential features would become the sum-total as expressed in these words of Paul—

"That we might walk worthy of God."

Walking worthy of God comprehends the complete life in Christ. Therefore, if our walk in the Truth does not distinguish us as being different from those by whom we are surrounded, then we have failed to understand what the Truth really denotes, and will be unable to—

"Walk in wisdom towards them that are without."

If we expect the friendship of Jesus in the age to come, we must stand apart from the world and leave its pleasures, and all that it loves, to those who have no delight in serving God.

Let us, therefore, stand fast in the Lord, and think upon His Name, and do those things that will cause Him to inscribe our names in the Book of Remembrance—Mal. 3:16. By so doing our ecclesias will prosper, and be edified, and built up in love. The fruits of the Spirit will have free course among us, and we will have joy and confidence as we walk in the Truth. —Editor

THE DARKNESS OF NATURAL MAN

The Bible representation of human nature is found experimentally to be true—that man is dark left to his native resources; that there is no good in him by nature; that light comes from without; that there is no light but Christ; that this light—by the Gospel heard, understood, believed and obeyed—shines into the inner man and constitutes the recipients "children of light": yet that the reception of this light does not save him unless it REMAIN with him; that he is liable to "let slip" the "things which he has heard"; that he is in danger of being "hardened through the deceitfulness of sin" and—departing from the living God—of "drawing back into perdition," after having run well for a while—R. R.

The Great City Divided in 3 Parts

By BROTHER JOHN THOMAS

One of the 3 parts is the 10-horned Dragon; another $\frac{1}{3}$ part is the 2-horned Beast and his prophet. But the difficulty of the problem is, WHAT CONSTITUTES THE OTHER THIRD?— the hostile third, whose expulsion from the Great City combines the forces of the other two-thirds to effect it, and cause them to invade the Land of Israel?

The Dragon symbolizes a power in the imperial territory, coexistent with the Second Appearing of Christ. This power is the great antagonist of God's people, who are styled symbolically, 'the Woman.'

The Stars are the Ten-horns which appear on his head without crowns, being no longer independent kingdoms, but subject to the 7-crowned majesty of the Dragon. Their previous existence as crowned horns is represented in the 10-horned Beast of the bottomless pit, or sea, whose existence, as an independent confederacy, it is the mission of the recent Napoleonic usurpation finally to destroy. By this we mean to say, that the doings of the French Despotism will result in the transfer of the sovereignty of the 10 Kingdoms to the power that shall possess the Dragonic Third of the Great City.

When this is effected, the Beast of the Sea—having fulfilled his 42 months—appears no more upon the prophetic page. The Horn-Kingdoms exist, but not as they do now. Their kings can rule according to a policy of their own at present; and can declare war and make peace without consulting other powers, if they please. This, however, is an order of things which is shortly to pass away; and instead of many tyrants over several distinct kingdoms, they will be subjected to the will of one man, the AUTOCRAT OF THE DRAGON. Thus the Dragon resumes the power over the territory he had ceded when the 10 Horns established themselves in the Great City at the fall of Western Rome (400-600 A. D.)—Rev. 13:2-4.

The Beast and the False Prophet are also found contemporary with the Second Appearing of Christ, as well as the Dragon. This appears from these words of John:

"I saw the Beast and the kings of the Earth and their armies, gathered together to make war against him that sat on the horse, and his army.

"And the Beast was taken, and with him the False Prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his Image" (Rev. 19:19-20).

These both were cast alive into a lake of fire burning with brimstone; where their adherents are—

". . . tormented in the presence of the holy angels, and in the presence of the Lamb" (Rev. 14:10).

This Beast is the Beast of the Earth, having 2 horns—the one, the Eyes and Mouth of Daniel's Little Horn; the other, the Little Horn itself. The 2 horns of the Beast of the Earth are "like a Lamb," but it speaks like a dragon (Rev. 13:11). This represents the character of the power. It assumes to be Christian, but is imperial, and has all the malignity and venom of the old serpent.

One of the lamb-like horns of this dominion, answering to the Eyes and the Mouth, represents the Queen-power of the Seven Hills, whose chief styles himself "His Holiness." The other horn is the Austrian power, which is also Roman, because of its possessing Noricum, Pannonia, and part of Dacia, Illyricum and Italy, whose chief also designates himself by the lamb-like predicate of "His Apostolic Majesty!"

The spiritual and temporal dominion, then, of "His Holiness" and "His Apostolic Majesty," is represented by the Beast of the Earth, with 2 horns to show that it is supervised by 2 dynasties distinct the one from the other, yet in a certain sense united at the base. If you would speak of "His Holiness" in the MILLENNIUM of HIS glory (which has passed away—800 A. D. to 1800 A. D.), you would style him "the Image of the (sixth head of the) beast which had the wound by a sword (the Gothic) and did live." But if you speak of him NOW, and henceforth till he is cast alive into the apocalyptic lake of fire and brimstone, you would style him "the False Prophet."

His Austrian Majesty's dominion, then, which is the Beast of the Earth, and the Pope, the prophet of the dominion, will continue alive—that is, in official existence and power—until his appearing who is called "Faithful and True." Their continuance will be guaranteed by the power of the Dragon, who will cooperate with them, and strengthen them, and with his potter's clay unite the Beast-

Leg and the Dragon-Leg and the Ten Toes into the one sovereignty of the Great City of the Latter Days.

But, though the Dragon be stronger than the Beast, the power of the Dragon will be broken FIRST. He is broken in the battle of Armageddon; after which the Dragon-horns confederate with the Two-horned Beast, and—

" . . . make war with the Lamb, who overcomes them . . . "

and seizes upon their kingdom for himself and people.

Here, then, are 2 third parts of the Great City—the Dragon-third, and the Earth-Beast third. Let us see if we can discover the other third part.

In the list of peoples constituting the company to be assembled unto Gog, we find that Egypt, Edom, Moab, the chief of the children of Ammon, and the Jews then in Palestine, are not mentioned. Gog is the chief of the Dragon power, and is by Daniel styled the "King of the North." Egypt is not subject to him until the last act of the tragedy in which he is concerned. It is invaded at length and subdued; but till invaded it belongs to a hostile power.

Gog also invades Palestine, which must therefore likewise belong to an enemy— an enemy too strong to be entirely vanquished, inasmuch as Gog fails to subjugate the province of Roman Arabia.

The antagonists of the Dragon and the Beast (who are confederates) is a power styled by Ezekiel, "Sheba and Dedan, and the Merchants of Tarshish, with all the young lions thereof." This is the Anglo-Indian power "beyond the rivers of Khushistan.

The British possess Aden and Sheba, but not Dedan as yet (written in 1852). Their East India Company of merchants are the Merchants of Tarshish who govern India under the auspices of the British Lion. This power, "which sends its ambassadors by the sea," is the "land shadowing" Israel "with its wings," and consequently the enemy of the Dragon who invades their country in the Latter Days. It takes possession of Edom, and Moab, and Ammon, Seba, etc., by which it maintains its ascendancy in the Red Sea, Indian Ocean, and Persian Gulf.

This is the reason why "Edom and Moab" escape out of the hand of the Dragon king of the north. They are occupied by Britain, which thus becomes the Moab, etc. of the Latter Days, and the subject of the prophecies concerning Moab at the crisis of the restoration of the throne and tabernacle of David. Referring to the time when the Dragon shall make war upon Israel, (then colonized to some extent in Palestine, and who seek refuge from the invasion) God saith to the Maritime Protectorate,

"Hide the outcasts; betray not him that wandereth. Let Mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the Spoiler" (Isa. 16:3-4).

While thus protected, the Dragon-Feet are smitten by the Stone which brings the invader to an end—

". . . the extortioner is at an end; the Spoiler ceaseth; the oppressors are consumed out of the land" (end of v. 4).

Then mark what comes next,

". . . And in mercy shall the Throne be established: and he shall sit upon it in truth in the tabernacle of David—judging, and seeking judgment, and hastening righteousness" (v. 5).

—that is, by making war in righteousness, that he may plant it in all the earth.

From this, and much more might be said upon the subject, we conclude that events in progress will bring about the sub-division of the Great City into 3 parts, which will be possessed by (1) Russia, (2) Austria, and (3) France sustained by Britain, represented by the Dragon, Beast, and Merchant-power of Tarshish.

When the Czar becomes head of the Dragon he will have acquired Constantinople and much of Turkey, provisionally, for his third. The Beast may have Switzerland, the Tyrol, Pannonia, Illyricum, and the States of the church, for his part, besides his possessions beyond the limits of the Great City: while France and its ally, the Tarshish-power, will occupy the isles of the Mediterranean, Syria and Palestine, Egypt, and the Roman Africa and Arabia, as its third part; with the sovereignty over Belgium, Spain, Sardinia, Portugal, Naples, Greece, Hungary, and Italy, being in dispute.

This partition, however, will not be permanent. The 3 parts will be reduced continentally to two. Britain will lose her imperial French ally with all his conquests of the third part, with perhaps a small exception besides the Roman Arabia.

France and the rest of the 10 kingdoms become Dragonic Horns; and Britain is left to carry on the war as she best can. She will certainly lose Egypt, Palestine, and Syria; also Libya and Ethiopia, which will be "at the steps" of the king of the north (Dan. 11:43).

The ambition of Russia and Austria will be to possess themselves of the "sacred localities" of Israel's land, and to overthrow Britain. Their fury will be great, but though they will take possession of Jerusalem they will find it "a burdensome stone" and "a cup of trembling."

Their hosts will be discomfited and cut to pieces, so that only "one sixth part" shall escape from the land to tell the news of their irreparable defeat. Their hatred of Israel and the Tarshish power will be their ruin.

Lured on by the retreat of the British from Egypt and Syria, the Imperialists will flatter themselves that the East will soon be theirs without a rival! But they know not the thoughts of God. In their case pride will assuredly precede a fall—even the fall of the Imperial Image on the mountains of Israel's land.

Politicals in this country imagine that Britain will be overthrown by the Continental League of European despots, unless aided by the United States in the approaching contest. This is a great mistake. The British power, old as it is, will endure as long as this Confederacy.

Britain cannot fall until her mission is accomplished. Energized of God, she has withstood the world in arms, and will do it again.

She will gain many victories, and experience many defeats; still she will carry on the war until Christ appears to conquer for God, and for himself and people.

We rather think that the policy of the United States will change, and they will choose an intervention policy. It is quite possible therefore, that an alliance will be formed, as much desired by America as Britain.

Be this as it may, Christ will judge them both, and that power will fare the best which yields most promptly to his commands, and shows the most favor to his people Israel.

THE DREADFUL RESPONSIBILITY OF FREEWILL

ONE sin—not a great sin as men would reckon—brought DEATH, and the countless evils that have since afflicted the human race. Sin is nonconformity to God's will, as expressed in His commands. Why it should be esteemed so dreadful a thing, we realize when we think what sin is in relation to ourselves. It is the misuse of the highest prerogative God can confer upon a created being—He has given us the possession of an independent will, a free volition. It is a sharp instrument, a high privilege, but a dreadful responsibility—R. R.

The Prince-Priest of the Age to Come

By brother Robert Roberts

PART NINE

We may learn something on the subject from even a glance at Rome, where the anti-Christ has been enthroned for centuries. True, the system there established is a false system, and it may be said we cannot learn the true from the false. But the false exhibits the semblance of the true. All counterfeits do this, so much so that if you never saw the true, you might learn a good deal of it from the false.

A false piece of money will show you the size, the shape, the color, and the exterior features of the genuine coin. A false Christ will show us some features of the true.

In Rome we have a priest claiming to be the prince of the kings of the earth, and having under him a vast body of priests scattered through the earth as the organs of his authority.

The world has not yet seen the true Christ established in the true Eternal City as the true divine and infallible head and benefactor of all the earth. But it *has* seen the false Christ in the false "Eternal City," proclaiming a false infallibility, and periodically and falsely posing in the eyes of the populations as the guardian of human interests, as the father of the faithful, and the shepherd of mankind. From a contemplation of this spectacle, it may learn something beforehand of the true Christship.

In Rome it sees a prince-priest who claims to be "higher than the kings of the earth;" and it beholds him on fitting occasions, surrounded with his cardinals, taking part in the public ceremonies of the Papal religion.

In Jerusalem, it will yet see "Messiah, the Prince," Yahweh's first-born and higher than all kings and rulers, take part with majestic condescension in the feasts and appointed times in the service of Yahweh, surrounded by his brethren, in their very midst, exalting Yahweh's praise, recounting His mercies, and showing forth the honor of His name.

"When the people are gathered together and the kingdoms to serve the Lord" (Psa. 102:22) . . .

"The people of the land shall worship at the door of this gate before the Lord on the sabbaths and on the new moons . . . And when the Prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof" (Eze. 46:3, 8).

To himself and all who are members of him, he shall say—

"The Lord hath chastened me sore, but He hath not given me over unto death. Open to me the gates of righteousness. I will go in unto them and I will praise the Lord: this gate of the Lord unto which the righteous shall enter.

I will praise Thee, for Thou hast heard me and art become my salvation. The stone which the builders refused is become the Headstone of the corner. This is Yahweh's doing: it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it.

"Save now. I beseech Thee, O Yahweh. I beseech Thee send now prosperity. Blessed be he that cometh in the name of the Lord. We have blessed you out of the house of the Lord" (Psa. 118:18-26).

Those who think it incompatible with the greatness of Christ that he should perform such a lowly part are unconsciously animated by the false sentiment which, in the first, led many to deny the reality of his suffering, and ultimately, to deny the reality of his appearing in the flesh.

These, thinking to honor Christ, were wise above that which is written: and those who deny him his place as the Prince make a similar mistake. Their human sentiments would really mar and hide the glory of Christ in the affairs of the Kingdom as the others did in the affairs of his sufferings. "Lord, this shall not be unto thee," is not a new form of well-meant antagonism to divine wisdom. It led Peter to be denounced as Satan, and will have the same effect in whatever form it sets up obstruction to the ways of God.

Christ, the prince-priest of the age to come, will certainly be great beyond compare, but his greatness will be manifested by those very acts of condescending service which are considered inconsistent with his dignity.

In the days of his flesh, he washed the disciples' feet. In the day of his glory, it will be no true humiliation that he worship at the appointed gate and offer his sacrifices, and show himself to the people.

"It shall be the Prince's part to give burnt offerings, and meat offerings, and drink offerings on the feasts, and on the new moons, and on the sabbaths in all solemnities of the house of Israel. He shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel" (Eze. 45:17).

The Prince prepares these as a king does anything, that is, by the hands of those around him, who act to his direction literally,

"The priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate."

There are special times for the people to take part in the worship.

"The people of the land shall worship at the door of this gate (the eastern gate of the inner court) before the Lord on the sabbaths and on the new moons" (46:3).

When they do so, they observe a particular method of coming in and going out. They enter and depart in two streams, north and south, none returning by the way he came (v. 9). By this all the confusion to which the movements of immense multitudes is liable will be avoided. By this arrangement, also, the Prince and his attendants are secured from mob embarrassment.

The people use the north and south entrance exclusively. The eastside is set apart for the Prince; but the people in their passage, at the appointed season, from north and south, or vice versa, pass by this east side by the inner face of the gate of the inner court, yet outside the temple proper, which encloses the most holy (circular) limits of the mountain (43:12).

This gives the point of contact between the Prince and the people. This gate is—

". . . shut on the 6 working days. On the sabbath it shall be opened, and on the day of the new moon it shall be opened."

When the people muster at these appointed times, the Prince, who is described as "in their midst," enters the sanctuary also (v. 10), but not in the same way (v. 8):

"When the prince shall enter, he shall go in by way of the porch of that gate, and shall go forth by the way thereof."

By the way of the porch of WHAT gate? Vs. 1-2 answer:

"The gate of the inner court that looketh toward the east shall be shut the 6 working days, but on the sabbath and on the day of the new moons it shall be opened, and the Prince shall enter by the way of the porch of that gate without (or outside)."

This is quite intelligible when we understand that the Prince on these occasions enters from without on the east side.

The outer and the inner gates require to be distinguished to prevent confusion. Both are involved in these descriptions. "The gate of the outward sanctuary that looketh toward the east"—(that is, the outmost gate on the eastern side), is never opened to the people at all.

"No man shall enter in by it, because the Lord, the God of Israel, hath entered in by it. Therefore it shall be shut. It is for the Prince: he shall sit in it to eat bread before the Lord. He shall enter by the way of the porch of that gate, and shall go out by the way of the same" (44:1-3).

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

The Widow's Mite

Sometimes, quite arrogant in thought, man giveth part of his estate;
And likes it to be known that, he has given what he thinks will make—
"The widow's mite."

In circles where some freely move (the weekly club or social tea),
'Tis often said by those who give their time to help with charity—
"The widow's mite."

And some quite pompous in their way will treat themselves to living high,
And with donations here and there, speak of their giving (with a sigh)—
"The widow's mite."

And some quite serious in their work will plan for pleasure, then for creed,
And speak as if the poor should not have much to own, or daily need—
Then give "the widow's mite."

'Twill soon be time for talents all to be returned to Christ the King;
And he will value all work done, and state the interest it should bring.
And if with, pride we boastful say, "I bring to thee the 'widow's mite',"
His righteous anger he will show and cast us far away from sight.

For in the lesson so oft read 'twas not the coin (considered small)
Of which the Master spoke and praised, but—"This poor widow GAVE HER ALL."
Sapphira, Ananias, too, brought only PART, and thus deceived;
But through the Spirit's mighty sword death was the sentence they received.

—W.M. B.

"The Sword Shall Never Depart"

*"Wherefore hast thou despised the commandment
of the Lord, to do evil in His sight? Now therefore
the sword shall never depart from thine house, because
thou hast despised Me"—2 Samuel 12:9-10.*

The very next chapter begins to record the working out of this decree, in the case of Amnon's foolishness and sin. For two full years, Absalom quietly waited his time, plotting vengeance for his sister, and finally the opportunity came, and he slew Amnon, and David begins to feel the inescapable hand of God's righteous judgment.

The mother of Absalom, as far as is recorded, was the only foreigner among David's wives, and thus God works out the punishment of one sin through the consequences of another. Absalom, whose name, pathetically enough, means "*Father of Peace*," was the principal instrument of David's punishment, and David's extreme grief at his death, after all his treachery, seems to indicate a special attachment to Absalom even above his other children, and a bitter realization of what might have been had he himself acted differently.

Three years Absalom spends in exile at Geshur, and two more in Jerusalem before the king is reconciled to him. Seven years have now passed. Having returned, Absalom goes about cunningly to steal the hearts of the men of Israel. How easily are people deceived by a fair show and smooth words! How shallow and unstable is human loyalty! And, above all, how sharply the case of Absalom brings out the fundamental baseness of human nature, teaching us to ever look with distrust upon our natural desires and reactions.

Paul speaks of the foolishness of those who compared themselves with themselves and consequently found nothing wrong. Comparing their actions with their own natural conceptions and thoughts, they found that they agreed perfectly. *But what of the mind of God?* A man's own heart is no safe guide.

But there is a lesson even in Absalom's wickedness—the lesson of the unjust steward. Absalom yielded himself wholeheartedly to selfishness, and the murder of his own father was the logical conclusion, as he stood in his way. Having given himself over to evil, it would have been foolish to draw the line anywhere. He was wiser in his generation than those who go halfway into evil and still attempt to cling to an appearance of good, or those who but half-heartedly follow that which is good. Having chosen his course, he followed it through to the end and hesitated at nothing.

It was truly an evil, human course, but his pursuance of it is a lesson in single-minded perseverance. And his scheming patience, although directed to base and selfish ends, is an illustration of the latent powers in us all which are equally effective for evil or good.

Two years he quietly waited to avenge himself upon Amnon, but the wait did not dull the keen edge of his determination. How long before his insurrection he had harbored ambitions for his father's throne is not disclosed, but there is no haste in his methods—only a painstaking and tireless singleness of purpose and a long and skilful planning—so thorough that when the moment came all Israel was with him, and so secret that David was taken wholly unawares.

Absalom was strongwilled, clever, ruthless and patient—attributes which could have made him as much a power for good as he was for evil, if he had been moved by the wisdom that is from above, instead of that which is from beneath. God allowed him to go far on the course he chose, for it suited God's purpose to do so, and each successful step would further embolden him for the next.

But when the proper time came, God turned his wisdom to foolishness and everything he had taken so long to build collapsed like a house of cards and destroyed him in its ruins.

"The Lord appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom."

What chance had Absalom's wisest scheming in the face of that? He was clever, and he prospered for a while, but the final chapter of his career revealed him as a pitiful and relatively insignificant tool in the hands of God Who was by bitter tribulation shaping the character of a far better man. In all things, *consider the end*.

The events connected with Absalom, tragic though they were, were not without a purpose, and even a certain amount of comfort, for David. The truest depths of friendship are only experienced in adversity, and the loyalty of Ittai the Gittite, and the faithful kindness of Barzillai the Gileadite, would go far toward bearing David up against the infidelity of his son. We are so constituted, in the mercy of God, that sorrow will add a keenness to the comfort of common blessings that are only shallowly appreciated in times of ease.

And the occasion, too, made possible one incident which, while galling at the time, brought out the underlying nobility and gentleness of David's character and would give him much satisfaction later as a bitter trial faithfully and commendably borne. That was the cursing of Shimei of the house of Saul, who viciously taunted David as he fled from Absalom, and insolently stoned him. When Abishai desired permission to destroy him, David said—

"Behold, my son—which came forth of my bowels—seeketh my life. How much more now may this Benjamite do it? Let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and the Lord will requite me good for his cursing this day."

Weak and human though he was in many respects, he was at heart in full harmony with the mind of God. He realized that these trials were a necessary chastening from God to tame his unruly desires, and that the better he endured them, the shorter they would have to be.

As we look back, David seems to stand out apart from all others in the history of Israel. Moses truly is a far more majestic and awe-inspiring figure, Abraham exemplifies the nobility of a patient, enduring faith through a long and weary pilgrimage, but it is into the heart of David that we enter most closely. His life seems crowded with every variety of experience, and ranges from the purest God-fearing courage of his youthful encounter with Goliath to the ugly depths of adultery and murder.

His life was a battle between the highest and most intimate spiritual conceptions of God on the one hand, and all the strong currents of human nature on the other. That he repeatedly failed is true, but what is far more important is that he freely and humbly recognized his failures and continued to press on, accepting every form of tribulation with unresentful resignation.

His life, on the whole, was a broken and frustrated one. A long period he spent as a hunted fugitive—a wanderer away from his country and kindred, attended by a motley following whose company must have been on the whole small comfort and a constant burden. Then, after his wanderings end and he finally becomes king and has subdued all his enemies, he stumbles into a grievous sin which plagues him without respite for the rest of his life.

Had Jonathan lived, much may have been different in David's life, but such was not the purpose of God. The affection between them was of the most exceptional character, calling for the strongest terms of description. In the friendship of Jonathan, David could have found satisfaction and guidance for the restless desires that led him into pitfalls. But it was God's will that he should learn alone.

After Jonathan's death, David seems to have found affinity with no one, and such comfort as he could get in the course of a life of disappointment and turmoil he must get by a direct and lonely approach to God by himself which, while infinitely more difficult, was perhaps in the ultimate for the best.

The Psalms could never have been written by a man who could find satisfaction and comfort in anything short of a direct and individual communion with God. And therefore, in the wisdom of God, it was Joab and not Jonathan who became David's lifelong companion, though such would never have been David's choice.

God's purpose with David was very high, and David had much to learn. Therefore considerations of his present comfort must give way to those which through long and bitter tribulation would develop in him the peaceable fruits of purity and righteousness.

The wisdom of God chose a vessel ideally suited to His purpose, and no small part of that purpose was the recording of the Psalms. The strong light of the inspiring Spirit, shining through every facet of David's character and experiences, threw as on a screen each detail of hope and despair, of failure and triumph.

Moses' character is made before we meet him as he comes on a divine mission from the wilderness to deliver Israel from bondage. But in the Psalms every aspect of David's development is laid bare before us. Christ alone combined the exalted and prophetic majesty of Moses with the keen humanity of David. Tried and tempted in all points like his brethren, he alone as the representative of mankind fulfilled all the experiences portrayed through David in the Psalms and emerged triumphant and unspotted from them.

David typifies the body of Christ, those whom Christ came to redeem, the chosen generation, the spirit willing and eager but the flesh weak, a man after God's own heart, who through much tribulation must learn the way to the kingdom.

But David, as the writer of the Psalms, was permitted to be the instrument by which Christ was encouraged and strengthened. And each of the members, too, can in some small way share in this honor. For it was for the joy that was set before him that he was enabled to endure, and that joy consisted in the love and affection of those who gratefully accept the benefits he procured.

Our participation in the victory is measured, therefore, by our affection for him, and the value of that victory is increased by each one that lays hold upon it.

Between Joab and David there was no affinity. David was a man of God. Joab was not. No greater gulf could separate two men than that. They lived in different worlds. David repeatedly struggled and fell, but from beginning to end he was a man of God, intensely loyal and devoted.

Joab was a man of the world. Wiser at times than David and, strangely enough, sometimes his perception rose higher than David's, but to the deeper currents of divine communion which were the basis of David's life, Joab was a stranger.

In his reaction to David's grief for Absalom, Joab is practical and wise. But David could see many things to which Joab was utterly blind. David could see that day many years earlier when the prophet Nathan had stood before him and had solemnly spoken of the great anger of God and the

consequences he would have to suffer. He could see the humiliation of Tamar and the murder of Amnon, his firstborn. He could see that now another wayward son had been taken, leaving behind an ignoble memory of treachery and dishonor, all the consequences of his own folly and sin. And he would wonder where and when the next blow would fall.

But Joab's rough counsel would sharply remind him that his pilgrimage was not yet ended. Those terrible words would always be before his mind—"Now, therefore, the sword shall never depart from thine house," and he would see dimly, stretching into the future, a continuation of that trail of wickedness and bloodshed which he had set in motion. And so, aroused once again by Joab's brusque prodding, he concealed his grief that no one would understand, and carried on. —G. V. G.

National Restoration of the Jews

A Three-Night's Debate

PART FIVE

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

Now, in the time I have left at my disposal, I wish to introduce in a series of propositions—numerous scriptural testimonies—which give indisputable evidence that God has revealed in His word and that he WILL restore the people of Israel back to their land as subjects of Christ's kingdom. God's promises relating to this restoration are *unconditional*; and what certain generations of Israelites have done, or failed to do, will in no way affect the fulfilment of these promises.

The first proposition is that it was never God's purpose to cast off the nation of Israel forever, but it was His purpose to preserve them for a future purpose. In Lev. 26:44, God said, speaking to the whole 12 tribes of Israel:

"And yet for all that (that is, for all their iniquities), when they be in the land of their enemies, I will NOT cast them away, neither will I abhor them, to destroy them utterly (Mr. Randolph told you that He HAD destroyed them utterly as a nation), and to break My covenant with them: for I am the Lord their God."

He chose them to be a nation. He chose them to be a special people; and God, Himself, admits that He would be breaking His covenant if they ever ceased to be a nation before Him.

When Israel was carried away to Babylon, their enemies said the same thing as some say now. Their enemies said the *same thing that Mr. Randolph says now*—that Israel NEVER would be a nation again. But listen to what God's Word says

"The word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, He hath even cast them off? (Remember what Mr. Randolph said. He said the same thing.) Thus they have despised My people, that they should be no more a nation before them. Thus saith the Lord (not Mr. Randolph):

"If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them" (Jer. 33:23-26).

Just as surely as the sun makes its journey through the heavens, and the moon gives a light by night, and the stars fulfil their courses, and the seasons come and go, that sure we can be that God has NOT cast off Israel as a nation, for He says Himself—

"Therefore fear thou not, O My servant Jacob, said the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity."

"And Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. (Remember, "Jacob" means natural Israel, not spiritual Israel).

"For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I NOT MAKE A FULL END OF THEE" (Jer. 30:10-11).

Does that sound like Mr. Randolph? Not a bit!

The preservation of Israel, under conditions which would have destroyed any other people, is proof in itself that God still has a purpose with them as a nation and as a race, because He has divinely preserved them as a race. If it is correct to say that God has no future purpose with them as a race or a nation, as my opponent says, then why, I ask you, does God preserve them as a nation and as a race?

For it is certain that if God had abandoned them to circumstance, and had not *divinely preserved* them, they would undoubtedly have perished as a race, as all other people have perished under similar circumstances. God's purpose with Israel has never changed. That is why He has preserved them. Let us read Mal. 3:6,

"I am the Lord, I CHANGE NOT (that is, My purpose never changes); therefore ye sons of Jacob are not consumed."

If God's purpose had changed, if He had cast off the nation of Israel, as my opponent says He has, then Israel would have been consumed. Israel as a race would have passed out of existence. The word of God says so. They would have been consumed by the many people who have sought to destroy them if it weren't for the fact that God's purpose with them cannot change.

In the restoration from Babylon, only a small remnant, less than fifty thousand, was restored. You will find that in Neh. 7:66-67. But the prophets foretold a COMPLETE restoration of every Israelite out of every nation on earth.

Now, we might just stop here and recall something that Mr. Randolph said. He had this fulfilled on the day of Pentecost in the congregation that was assembled there to hear the Apostles preach. He claimed that that was a fulfilment of all these glorious prophecies of the restoration of Israel.

I want to call your attention to the fact that there are many other things connected with this restoration other than merely a gathering at Jerusalem to celebrate Pentecost. But I will show you, as I proceed, that they were not only to be restored, they were to be planted back there in the land in a place of their own to MOVE NO MORE, neither be afflicted any more. In Isa. 11:11-12, we read:

"And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

"And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Yes, as long as there is a Jew left in any nation on earth except in Palestine, this prophecy has not been fulfilled. God says:

"When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left NONE OF THEM ANY MORE THERE" (Eze. 39:27-28).

Now, Mr. Randolph says that on the day of Pentecost that every Jew under heaven was assembled there. There were *a few* out of every nation, but here it is said that He will leave NONE OF THEM in the nations from whence He will gather them. In Isa. 60:8-9, we read:

"Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee."

Here we see a complete regathering of the Jews from every nation under heaven—NOT ONE LEFT. By land, by sea, by every imaginable means of transportation, they will be gathered out of all nations under heaven, when the proper time comes, until there is not one of them left.

These prophecies foretell a complete dispersion of Israel, and the only complete dispersion of Israel is the one that took place after Rome destroyed Jerusalem and dispersed the Jews. That is the only complete dispersion that ever took place after their return from Egypt. These prophecies foretell a complete dispersion of the nation of Israel which is now a matter of history. No one can deny that.

The same prophecies *foretell a complete restoration* which has begun to be fulfilled. Yes, it HAS BEGUN to be fulfilled, regardless of what Mr. Randolph says about it. The prophecies foretell a regathering by land *and sea*—a type of restoration never to appear before in all Israel's history.

There is nothing conditional about this restoration. And I want to show you further, and emphasize this point, that the nation of Israel is to be restored back to their land, the land promised to their fathers. When I say that they are to be restored back there, I don't mean that they are just going to be visitors, as they were on the day of Pentecost. In Eze. 37:21-25, we read:

"Thus saith the Lord God; Behold, I will take the children of Israel from among the heathens, whither they be gone, and will gather them on every side, and bring them into their own land."

(And please notice that there are some other conditions in regard to this restoration that do not fit into the day of Pentecost, nor into *anything that has ever yet occurred.*)

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

"Neither shall they defile themselves any more with their idols, nor with their detestable things, NOR WITH ANY OF THEIR TRANSGRESSIONS: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God.

"And David My servant shall be king over them (that's what David, God's beloved, is promised), and they all shall have one shepherd: they shall also walk in My judgments, and observe My statutes, and do them.

"And they shall DWELL IN THE LAND that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children FOREVER: and My servant David shall be their prince forever."

All these spoken of here, these people, this nation, are to be restored back to the land of Israel *to dwell there*, they and their children and their children's children. See Isa. 65:17-25:

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

"And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping will be NO MORE heard in her, nor the voice of crying.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."

(I think Mr. Randolph tried to prove a while ago that this was up in heaven, but here are people dying although they are one hundred years old and a child!)

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit: they shall not plant, and another eat."

These testimonies prove beyond any shadow of a doubt that Israel is to be made one nation in the land of Israel; one king is to be king of them all. They are never to be divided again, never to be dispersed again, will never become disobedient again.

But they are to be an all-righteous nation, a new order of things—that is, a "new heaven and a new earth." They are to be established in the land with Jerusalem the capital city of the world. Israel will be a purified and righteous nation and life will be prolonged. Peace, prosperity, and happiness shall be theirs for the first time in 25 centuries.

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

Something of pity may spoil our gift, or something of pride may mar its grace;
For many will stoop from above to lift a fallen friend to a higher place:
But few will descend to the lower slope, and hand in hand on a sunless road
Will bring him a vision of love and hope, by treading the valley and sharing the load.

The Enmity and the Reconciliation

Our reading this morning—Mark 15—centers our attention upon the main object of our gathering here—the crucifixion and resurrection of Jesus our Lord. The simple act of breaking of the bread, and partaking of it and the wine in memory of our beloved Redeemer, was given to us by the divine appointment and the expressed desire of our suffering Savior.

How much weight do the petitions of a dying man carry in the minds of those who love him? They are not forgotten by those who are addressed, and are seldom disobeyed. Of what great importance, then, is this act to those who love Christ and have become the beneficiaries of the result of his suffering! We read—

"And when the hour was come, he sat down, and the 12 apostles with him. And he said unto them,

"With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof until it be fulfilled in the Kingdom of God."

Paul relays the message to us as an appointment to be kept as a memorial of Christ's sacrificial death, by all his disciples (1 Cor. 11:23). This memorial, then, is one given to us by the express desire of Christ in the hour of his suffering and anguish of soul.

It is an institution of the Divine Mind, made suitable for our spiritual needs. The institution centers our minds upon the nucleus of the divine arrangement provided for the reconciliation of man to his Creator.

From this memorial feast we can look back to the first records of Scripture and take knowledge of the fall of man in the Garden of Eden. We view the serpent who was "more subtle than any beast of the field." We observe his words and their effect in the sentence of death upon man.

We see man's shame at his nakedness before God, and his false fig-leaf covering. And we consider the covering God provided in the skins of slain beasts, with the anti-type in the crucified Jesus as God's provision for the covering of man's nakedness.

And so, as we consider the curse put upon the serpent—

"And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."

—our thoughts again return to our present position and our association around this memorial feast.

The poison venom of the serpent bite is seen in the enmity of the carnal mind, revealing itself in the fulness of its iniquity as Christ is taken by wicked hands and crucified—

"This is your hour, and the power of darkness."

If we look upon the slayers of Jesus as stiff-necked Israel alone, and not in the fuller view as the embodiment of the carnal and natural mind exhibited in its subtle and serpent wickedness, we are apt to overlook the full importance of the lesson.

It was the flesh against the Spirit. The seed of the woman and the seed of the serpent constitute the believing and unbelieving, independent of sect or nationality.

Paul said the NATURAL MIND is at enmity with God, and is not subject to Him—neither can be. It is natural of man to recognize his nakedness and seek a covering of his own choice. But all natural, manmade coverings must be stripped away. The self-deceiving philosophising of the flesh, whatever form it may take, must be pierced, and by the searching light of the Spirit's revealed wisdom we must see the natural mind in its true nakedness and uncleanness.

This was the work for which Jesus sacrificed himself—to expose and condemn sin in the flesh, that its exceeding sinfulness may be manifested, and the beauty and superiority of God's righteousness and justice proclaimed.

"He loved not his life unto the death, but gave his back to the smiters and his cheeks to them that plucked off the hair, and hid not his face from shame and spitting" (Isa. 50:6).

Coming again to our reading for today, then, we see sin unmasked in all its naked horribleness. It is indeed the "filling up the measure of their fathers"—

"That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar" (Matt. 23:35).

Here we see summarised the broad scope of the flesh-Spirit conflict that reached its apex at this fateful hour. And we do well to note, in harmony with the universal significance of the events enacted, that—although it was the JEWISH leaders who falsely accused him and took away his judgment and condemned him to death and desired the release rather of a rebellious murderer than he—it was the GENTILES, the Romans, the then-rulers and head of the great Image of the kingdoms of men, who mocked and scourged and spat upon and crucified him (Mark 10:34-35).

It was this open show of Sin-in-the-flesh, exposed in both Jew and Gentile, which can be styled the "works of the devil" which Christ came to destroy. A few moments thought on this open manifestation of sin-in-the-flesh, revealed in all its ugliness, will help us to realize what Jesus overcame and openly condemned. In Col. 2:15 it is written—

"Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it."

And in John 12:31-32, Jesus—following the Father's open announcement of the glorifying of His name in Christ—said to those who stood by—

"Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."

With these facts before us, we can more perfectly grasp the full significance of the work Christ came to do in the sacrifice of himself. Having been fashioned in our likeness, or made like unto his brethren, he condemned sin in the flesh in every sense of the word. So completely was he master of his own sinful nature that he could say to his accusers—

"Which of you convinceth (convicteth) me of sin?" (Jn. 8:46).

Likewise he could truthfully say to his disciples—

"The prince of this world cometh, and hath nothing in me."

Sin is condemned in his perfect obedience to the Father's will, in the chaste life he lived, and in the fearless condemnation of the sins of others—consummating in the deadly hostility of the serpent seed in nailing him, a righteous man, to the cross. His willing submission to this death, at the Father's command, was indeed his crowning act of obedience and righteousness.

We see him witnessing a "good confession" before Pilate. When Pilate said to him, Art thou a king, then?" Jesus answered:

"Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth."

This, brethren and sisters, was indeed true. It was the Gospel—the covenants made to the fathers that he came to confirm and to seal with his blood. His whole life bore glorious and spotless witness to TRUTH.

Thus in some small way we can see what Jesus accomplished in his perfect obedience even unto the cross. It made it possible for God to righteously raise him from the dead for the great work of bringing all things to perfection.

"He hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead" (Acts 17:31).

It was more than an assurance that God had appointed him as the Judge of all mankind. It was an endorsement and glorification and vindication of Christ's righteousness in every word and deed, and thus an open condemnation of sin in the flesh, centered and culminating in the serpent-seed's act of crucifying and rejecting the Prince of Glory.

"Him ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it."

It was not possible that death could triumph over righteousness, for righteousness is life and light—

"In him was life, and the life was the light of men."

—B. W. R.

Judas is not shielded from the enormity of his crime by the fact that he was an accessory to one of the highest works of God on earth. The solemn words of Jesus remain in their unabated force: "Good were it for that man if he had not been born—R. R."

Night Unto Night

"Men love darkness rather than light."

"Men love the darkness rather than the light," said Jesus. Why do they? Jesus himself supplies the answer—"Because their deeds are evil."

So when Saul disguised himself and went forth by night to visit a woman who professed to have a "familiar spirit," he knew he was transgressing God's laws. He knew very well that a man or woman that had a "familiar spirit" or who was a "wizard" had to be put to death by stoning. Even those of Israel who turned aside unto such, to go astray after them, God said He would set His face against, and cut him off. The Jews were commanded not to seek them out, to be defiled by them.

By "familiar spirit" is meant an attendant spirit. These people professed to know through the spirit attending them, or within them, what was hidden from the ordinary person. The Jews could be defiled by them physically by coming in contact with dead bones or those that handled them (they were part of the stock-in-trade of the wizard) and defiled spiritually by sinking into the mire of superstition which was inseparable from witchcraft and necromancy.

But what was Saul to do? He was compelled to witness the rising power of David, the threatening menace of the Philistines, and the defection of many mighty men from himself. (Where is the once-brave Saul who had so courageously rallied Israel to the defence of Jabesh-Gilead?).

He vainly seeks the counsels of God, which he had held so lightly in the days of his pride. No answer is vouchsafed him. Samuel is dead and the prophets have no message for him. What recourse had he left?

If Samuel had been alive, the plain and bitter truth would have come from his lips. Still Saul would have sought him, because any certainty would be better than this awful doubt.

So we can imagine these questions arising in Saul's mind:—Was there indeed no access to Samuel's counsels? Were there not perhaps powers which might be able to call him from his rest to give Saul a decided answer—whether good or evil? It was generally believed by the heathen who surrounded Israel that such powers did exist, and were held by those who possessed mysterious knowledge and were versed in witchcraft and necromancy.

All these knowledges and arts (real or pretended) were sternly forbidden by Moses' law, and punishable by death. This Law had been enforced by Saul, so that none of these wizards and necromancers were known to exist in the land. When, therefore, the king—cut off from every lawful means of enquiry—thought of this forbidden method, he was still in doubt as to his ability to find the necessary person.

It was at length ascertained, however, that such a woman lived at Endor, so to her he repaired. The woman at first refused to entertain the proposal, putting forward as her excuse what would happen if it came to the king's knowledge.

Saul thereupon pledged himself by oath that no punishment should fall upon her. (Though it is not clear how an assurance from a stranger could be of any guarantee to her. It seems that she must have all the time been aware of his identity—his distinguished stature, which would be impossible to hide, was known to every one in Israel).

Be that as it may, she was too wise to betray her knowledge, and asked who it was that the king desired to bring up. The name of Samuel had barely passed the king's lips when Samuel himself appeared.

We find it hard to believe—since Samuel was, in God's purpose, to be raised up to deliver the fateful message to Saul—that it should even be allowed to SEEM to be at the woman's command. Therefore her actions were anticipated, and she was more startled even than Saul.

She was so taken by surprise that she involuntarily admitted her knowledge of his identity, but (it would appear) tried to "save her face" by accusing him of deceiving her.

Saul told her there was no cause for fear, and asked her what she saw, to which she replied that she saw a great and venerable personage—like the mighty ones ("elohim"—a title sometimes given to judges and civil magistrates) coming up out of the earth.

Saul further enquired of what form he was, and the woman said, "An old man cometh up, and he is covered with a mantle." There could be no doubt that this was Samuel. It has been thought that Saul did not see Samuel, merely judging it was Samuel by the woman's description. But if we carefully examine the record, we think it will appear more emphatic than at first sight.

It was stated that "Saul PERCEIVED (knew, or assured himself) that it was Samuel himself." This (we feel sure) is not telling us what the woman saw, but what SAUL saw.

And further, as the inspired writer gives us the authority of his own declarations for the fact that it WAS "Samuel himself" that Saul perceived, we do not feel at liberty to suppose that it was anything or anybody else. The record all along says it was Samuel, and that should, we believe, be final.

Saul indeed bent himself low in humble obeisance, which he was not likely to have done unless he saw a figure visibly before him and felt assured it was Samuel. And though we still suppose

he could have been imposed upon under the circumstances, the record does say that it was Samuel whom he saw, Samuel to whom he spoke, and Samuel who spoke to him.

All the circumstances agree, and surely are unaccountable on any other hypothesis. The woman does not appear to have had time for any collusive arrangements. The answer given by Samuel true and prophetic, and was fulfilled to the letter, and it was altogether such as Samuel would have been likely to have given if he had been alive.

We cannot help being affected by the words which the unhappy king addressed to Samuel—

"God is departed from me, and answereth me no more, neither by prophets, nor by dreams. Therefore I have called thee, that thou mayest make known unto me what I shall do"

NEITHER HAD HE BEEN ANSWERED BY URIM, which was more important, as it was the regular method of obtaining an answer from God. Why does he omit mentioning that? Probably with a reason—the mere mention of it would bring vividly to the foreground the dreadful crime for which he was responsible—the brutal slaughter of 85 priests at Nob.

Samuel's answer was terribly impressive. It foretold not only the defeat of the Israelites by the Philistines in the coming battle, but that Saul himself and his sons (as many as went into battle) would perish: "Tomorrow shalt thou and thy sons BE WITH ME"—that is, in the grave.

And so a mis-spent life, which had once appeared to have such bright promise, came—through giving rein to pride, jealousy, and the passions of the flesh—to a tragic and inglorious end. "How are the mighty fallen!" —H. F. W.

What Knowledge Needed at Baptism?

As to the question "How much knowledge is necessary for a candidate to have?" we would say, as much as will make him a believer in the One Faith and Hope of the Gospel, and not a believer only, but as will make this faith in him WORK BY LOVE, so that he may become *revolutionized* in his inner man, and made implicitly subject to the will of God as it is done in heaven.

Whether a man possesses this amount of knowledge may be known by the EFFECT. To mind earthly things, to be conformed to the world, to lay treasures upon earth, to love the world and things of the world, to be covetous and parsimonious, etc., etc., are the attributes of the UNRENEWED creature. IF by knowledge his heart be changed in these carnal affections, and he has become the REVERSE of all these, yea, ready to be offered up a living sacrifice to God's will, he has knowledge enough TO BEGIN WITH.

"We are renewed by knowledge after the image of him that hath created us."

How much intelligent faith of this kind is there in the world?

—Bro. Thomas.

(Bro. Thomas' above analysis of the type and amount of comprehension that is necessary at baptism may go far to explain some of the problems and disappointments that perplex our ecclesias today).

Miriam's Leprosy

"And Aaron looked upon Miriam and, behold, she was leprous. And Aaron said, Alas, lay not the sin upon us, wherein we have done foolishly!"—Num. 12:10-11.

There is inborn in every human being, an impulse, an instinct, a natural desire to be first. All like to be thought highly of, but this must be controlled, else the outcome will inevitably be envy, rivalry, and boasting. Miriam failed to control this natural desire and sought to exalt herself by speaking against her brother. We think of the words of Christ,

"Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

Notice, Jesus did not say, "He that is exalted shall be abased," but rather, "He that exalteth *himself*." Some men and women God exalts, and it was not Miriam, but her younger brother Moses, who was one of these. Therefore neither Miriam nor Aaron had any right to question the honor, authority and responsibility conferred upon Moses by God.

The selection of Moses by God was not based upon age, education, position or social standing; it was by direct choice of God who knows the heart of man,

"For the Lord searcheth all hearts and understandeth all the imaginations of the thoughts."

And truly He knew the heart of Moses, He knew what kind of man He was choosing for this exalted position. The life of Moses speaks for the truth of this statement. This man's character was almost perfect, his meekness is proverbial, his perfect obedience (except on one occasion, that was at the waters of Meribah) is remarkable.

"He was faithful in all Mine house," says God. He led the house of Israel like a flock in the wilderness, bearing their burdens, being weighed with their cares and grieved with their many transgressions.

And likewise in the kingdom, exaltation will be governed by God's choice, based upon a faithful and obedient service in the vineyard, and no other basis. Our color, our wealth, our position, will have no bearing on God's selection, for "He is no respecter of persons." Now in Deut. 24:9, we are told to—

"Remember what the Lord did unto Miriam by the way, after that ye were come forth out of Egypt."

Why should our attention be drawn specifically to this incident? What important lesson lies in it? Christ who knew the inner workings of man said, "Out of the heart proceed evil thoughts." Miriam sinned in that she gave vent to her evil thoughts.

We all at times are prone to envy, and if we let it grow on us, let us not think that just because we haven't been smitten with leprosy like Miriam, that we will not be called to account, for if we fail to control our thoughts and speak evil of our brethren and sisters, we must answer to our God. God in calling Miriam and Aaron to account asks,

"Wherefore then were ye not AFRAID to speak against My servant Moses?"

Why were you not afraid?—where was the fear of God in Miriam and Aaron—that reverence for God which incites one to obedience and righteousness because of God's almighty power and His love for His children?

In reviewing the background of Miriam we find that she was nurtured in the admonition of the Lord, she was a good, godly woman but her desire to be in a position of prominence and exaltation was too great and caused her to sin on this occasion.

The sequel of Miriam's act of folly is the sudden call of the three leaders to judgment, Moses is praised and exonerated, while Aaron and Miriam are rebuked.

We get an insight into the character of Aaron also from this incident. Aaron seems to have been a man of weaker character, one who was easily swayed, easily influenced by others. From the judgment meted out to Miriam, we could safely presume that Miriam was the influencing factor in the murmuring against Moses. But Aaron went along with Miriam and consequently shared in the sin and its consequences.

The point we wish to make is that if someone has unjustly spoken against another and we, knowing that it is wrong, fail to voice our disapproval, but rather go along with the accusing party, we share in the guilt of the one who makes the accusations against his brother or sister and we must share, like Aaron, in the consequences.

We see the weakness of Aaron again manifested when Moses went up Mt. Sinai to receive the tablets of testimony. Left alone on Moses departure to guide the people, Aaron is tried for a moment on his own responsibility, and he fails from a weak inability to withstand the evil influence of the people for visible "gods to go before them." As long as the strong, godly influence of Moses was present, Aaron stayed on the straight and narrow path.

There are Aarons amongst us in this respect. Some brethren and sisters are stronger than others in withstanding temptation and evil, though we all need the constant help and comfort of each other. —D. S.

THE GOLDEN 7-BRANCHED LAMP STAND—Zech. 4

The Golden Lightbearer of the Spirit is the "One Body," of which the Lord Jesus is the head, or globular reservoir of oil, anointed with the holy oil of truth; for "The Spirit is the Truth," says John. This is the stem, and the bowl, and the 7 tubes branching from the top, and the 7 burners, and the 2 pipes—through which flows the Spirit-oil of the Truth, that it may "shine before men." The One Body, or Lightbearer, is the "Light of the world"—Mt. 5:14-16. It has been set up in the world to "give light unto all that are in the house," that they may see the good works of them who are the burners of the Spirit-oil, and "glorify the Father Who is in heaven. Without this lightbearing body, the world in all the ages and generations from apostolic times would have been in lightless outer darkness. The One Body has been the golden 7-branched Lightbearer in all the gloomy period of the Gentile times—J. T.

Signs of the Times

TWO YEARS OF KOREA

The Korean war is now 2 yrs. old. Many changes have occurred in the world picture in these 2 yrs. and the general trend is all in the direction prophecy causes us to look. Primarily, Korea has tremendously increased armament production, on both sides. It has kept an open sore between East and West in a state of constant irritation, intensifying hatred, enmity and cleavage. It has revealed Russia as the leading air power, and has greatly helped the consolidation and militarization of Red China. It has speeded the West's efforts to develop a unified strength, spurring the Japan peace treaty, Pacific security arrangements, NATO, Europe army, Schuman plan, etc. Europe has reluctantly shifted from rehabilitation to rearmament. The events of the last 2 yrs. have gradually influenced India to

gravitate toward the West, and brought Yugoslavia—though reservedly—on the Western side of the balance.

At the same time Korea has been a tremendous and ineffectual drain on US funds, materials, and manpower. The effort and expenditure that has poured into the bottomless pit of Korea, could have changed the balance of power in Europe and tremendously fortified the Near East. But that was obviously not the divine purpose.

Korea has been cited as an assuring evidence of the practical development of "collective security" and of effective international police-action to maintain world peace. But as such it is an evident sham, for 90% of the initiative, expenditure and manpower was supplied by one nation that happened to be personally able to, and desirous of, taking up the challenge.

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The British-Iranian oil dispute has finally come before the World Court at The Hague, Netherlands. Mossedegh is there in person pleading Iran's cause. The present issue is whether the case is an international dispute subject to the Court (as Britain claims) or a domestic Iranian matter with a private company (as Iran claims). Last July the Court issued a temporary injunction against Iran, pending decision. This has largely deterred other nations from giving technical assistance or supplying tankers.

An Italian firm has announced that it has signed a 10-yr. contract with Iran for 2 million tons of crude oil a year. Shipment has already begun.

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THE STRUGGLE FOR GERMANY

East Germany has just completed a 21-mile canal by-passing Berlin. (The West's control of the portion of the old canal going through Berlin was a big factor in combating the 1948 blockade.) At the same time the Russians are harassing and restricting West Berlin in many ways, exerting pressure to discourage the ratification of the Peace Treaty and Europe army agreement. US is expected to ratify quickly; London is less enthusiastic, with much of the Labor party antagonistic; in Paris and Bonn (seat of West German govt.) ratification will face very strong opposition. The Social Democrats (largest single party) in Germany are carrying the issue to the Supreme Court, charging that the proposed army is unconstitutional. Agitation is growing for another try at uniting with East Germany, before finally tying to the West. Regarding unity (seducingly proposed by Russians a few months ago) notes are still being exchanged, the West trying to pin Russia down on free, all-German elections. The Peace Treaty gives Germany practical independence, except for maintenance there of Allied troops and certain aspects of foreign policy.

The French cabinet has suddenly called for a 4-power meeting to discuss German unity. Whether or not the meeting is held, the proposal will probably be a further factor in delaying ratification, especially in Germany (where it has already increased Adenauer's difficulties). It is an attempt to make the iron and clay cleave together, so that they can withstand the King of the North in his "gathering to himself all nations." It cannot succeed in its ultimate purpose, but it may succeed to the extent that it temporarily furthers God's purpose. German military experts are already meeting in Paris with officers from the other nations to make tentative plans for the Europe army, in anticipation of eventful ratification.

The Europe Army Treaty calls for 39 divisions (½ million men)—12 French, 12 German, 10 Italian, 3 Belgian, 2 Dutch. Divisions of different nations to be grouped together into international corps operating as units.

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Arab groups in the city of Tunis have been rioting against the Jews there (about 10% of the population is Jewish). Shops have been smashed and pillaged, and homes entered. French-US talks on the Tunis question are reported to have developed a tentative US promise of support for France on the condition of the announcement of genuine, far-reaching reforms in the direction of self-government. The UN General Assembly appears determined to bring the question up for consideration, though France violently objects.

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DEMOCRACY IN KOREA

Things are not going well domestically in Korea. 77-yr.-old President Rhee is at odds with his National assembly and the Western nations that are fighting to preserve his country. He has jailed some of the assemblymen and instituted martial law and rigid press and radio censorship. Appeals from Truman, beside many others from the West, have been brushed aside. The issue is over the Presidential election, which was due in June. Under the Constitution, the 183-man assembly should choose the President. The majority are against Rhee, and would not re-elect him. He jailed some; in return his opponents boycotted the Assembly preventing a quorum. He has postponed the election, and defied the assembly. He threatens to withdraw Korean troops from the battlefield to enforce the martial law. The whole affair makes the UN's position of defending freedom and democracy in Korea ring a little hollowly.

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Regarding Russia's protest to Iran charging that the Iran army was under US control, a well-known news columnist says—

"The Soviet note has strengthened the theory long held by German and other military experts on Russia, that if war comes it will start in the triangle between the Dardanelles, the Suez Canal and Iran. In that region lies the far greater part of the world's oil supplies."

* * *

THE "IRON & THE CLAY"—AND COAL

Britain is greatly concerned over her falling coal production (necessitating even at times importing from US and adding to her adverse trade balance). Italy is troubled with unemployment and overpopulation. So 1000 Italians were brought to England, trained in mining schools, taught English and maintained for 6 months at gov. expense. The NYT continues the account—

"As a result of unyielding opposition by the Yorkshire mining locals (unions), plus the threat of a nationwide strike if the govt. persisted in trying to place Italians in the pits, the National Coal Board, in collaboration with officials from the Italian Embassy, informed the Italians that they must either seek suitable alternative employment or be returned to Italy at British expense."

The Italians are on a 2-yr. contract which must be paid. The total cost to Britain is estimated at about £½-million.

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The "shoot-to-kill" order to Red guards stationed along the border of East Germany has been extended also to the boundary line around West Berlin.

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FRANCE BATTLES COMMUNISM

In every national election since the war, the Communists have polled more votes in France than any other party. On the occasion of Ridgway's taking over Eisenhower's post, the French Communists attempted a nation-wide chain of riots. Pinay's govt. cracked down, raiding Communist headquarters throughout France and arresting over 100 including Duclos, head of the Communists and National assembly member. A nation-wide strike called in retaliation was a failure. The popularity of Communism appears to be at the moment on the decline in France, coincident with confidence in the govt., and Pinay is vigorously prosecuting his campaign against them, hoping to drive a wedge between the (estimated) 600,000 Partyists and the 4½ millions who support them because of their promise of peace and economic improvement.

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Since Abdullah's assassination, his son Talal has been king of Jordan. Long under treatment for mental illness, Jordan's Cabinet has now terminated his active reign and appointed a regent council. Talal has consistently moved away from Abdullah's pro-British course. This has alarmed Premier Huda (who had arranged for Talal to succeed his father). Jordan is Britain's protégé and still receives \$20-million a yr. subsidy from Britain.

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THE SCHUMAN PLAN

The last of the 6 participating nations (Italy) has now ratified the Schuman plan for the centralized control of Europe's coal and steel. The purpose is to unify the industry for efficiency (now spread over several countries and cut up by many artificial barriers), and—more important—to prevent a re-establishment of German economic domination of Europe (and through it a subsequent military domination). It is hoped to get the plan into effect by July 1st, followed by a 5-yr. period of adjustment and organization. It will be very interesting to watch the actual results. It may collapse in international bickering, or Europe may be unconsciously forging a very useful and effective tool for Russia when she overruns the continent in the near future.

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The elections in Ceylon have given over 66 of the 101 legislative seats to Senanayake, leader of the slightly socialistic United National party. Russia-supported Communists dropped from 5 seats to 3; independent Communists got 10. Senanayake's policy is cooperation with Britain and the West. (Ceylon belongs with the young lions.)

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RUSSIA'S STRATEGY—DIVIDE THE WEST

Russia has made major shifts in her diplomats around the world, particularly in sending Gromyko to Britain. The whole trend appears to be to drive a wedge between Britain and US by vilifying the US and playing up to Britain; trying to create the impression US is using its wealth and economic advantage to build the world into a dollar empire, with Britain as its tool and victim. The British Labor party is still the majority party, though out of power, and the left-wing anti-American Bevan faction is growing in strength and popular support. Britain (Labor Party particularly) does not like German rearmament, nor the Korean war, both of which have been pushed by US.

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Pres. Truman recently laid the keel of the first atomic-powered submarine, due to be completed in a year or two. It is designed to travel under water at better than 20 knots, and to go 1000's of miles without refuelling or surfacing. When the tremendous destructiveness of old-type submarines in the last 2 wars is remembered (a million tons of shipping a month), prospects for the future are not pleasant. What a glorious master of destruction is man!

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SWEDEN'S PROFITABLE NEUTRALITY

Sweden has not fired a hostile shot since 1814, when Napoleon-installed Bernadotte (founder of present Swedish dynasty) seized Norway from Denmark. Before that time Sweden figured prominently in Europe's conflicts. During the past 140 years many attempts have been made by others to get Swedish aid and alliance, but all have been refused. In recent weeks, Swedish-Russian tension has flared over the shooting down by Russia of 2 Swedish planes. Swedish reaction has been violent, but—while obviously prepared to assert and defend her own rights—there is no evidence of departure from the strict neutrality that has been so profitable. Sweden has practically no poverty; they are the best housed and probably the best fed nation in the world.

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Reports indicate that US has practically completed the development of the hydrogen bomb—vastly more destructive than the atom bomb.

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REBIRTH OF FASCISM

Italy is moving fatefully back to the Mussolini type of govt. In the 1948 elections the present govt. (Gasperi's Christian Democrat Union) received 48½% of the votes. Since then the MSI (Italian Social Movement—a confessed rebirth of Fascism) has grown rapidly. In the recent elections the MSI and the Monarchists totalled 21½%, CDU dropped to 30%, while the Communists and their allies received 33½%. The Communists won 20 of the 30 seats in the province of Rome. Graziani (who will be well-remembered as Mussolini's Defence Minister) is active in the MSI, which maintains a shrine in Rome to Mussolini and has revived the Fascist salute. The govt. is trying to pass a bill (with Communist support!) to outlaw the MSI.

* * *

ISRAEL

An Israel mineral expert predicts that—

"Within the next 5 to 10 yrs., Israel's production of non-ferrous minerals will equal that of the most highly-industrialized nations of the world."

There is increasing talk of the discovery of oil in Palestine. Drilling is to begin this year and hopes are high, on the basis of investigations that have been made.

Everyone in Israel with more than £50 has had to give up 10% in exchange for 15-yr. bonds. This is both to raise funds for the govt. and to lower the inflation pressure of free money.

Since Israel's founding about 9000 people have been settled in the narrow corridor through Arab territory connecting Jerusalem with the rest of the country. Before the Arab war there were 4 settlements—now 42. Clashes with marauding and thieving Arabs are frequent. Watch must be kept every night.

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. Please give meeting times, and address of meeting place.

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

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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.

The Boston ecclesia wishes to announce their plan to hold a Fraternal Gathering on the weekend of Oct. 12, God willing. In the past we have appreciated the support of visiting brethren and sisters, and we hope that many will include this trip in their fall plans. Our program will be announced later.

Response to our lectures has fallen off in the past few months. Even the requests for free literature have almost completely disappeared. We continue to have lectures twice a month in the hope of lighting the way for a few more to embrace salvation before the door is finally shut.

We have enjoyed visitors from Worcester at frequent intervals; bre. Waid & Elliott brought us words of exhortation and comfort. Sis. Gotthardt (Detroit) has also met with us.

—bro. K. MacKellar.

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

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

CAMPBELLTON, N.B., Canada

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

CLOVER BAR, Alberta, Canada

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

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

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

FLAXCOMBE, Sask., Canada

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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., same place as Sunday meeting.

(We desire to call attention to the change in location of our Thursday Class—for some time now we have held it at the same address as we have on Sundays.)

We are happy to report that on Feb. 24, JACOB E. DAVIS, brother of bro. James Davis, put on the Saving Name in the waters of baptism. On Mar. 24, ANTONIA BANKS, daughter-in-law of sis. Annie Banks, was baptized; and on Apr. 17, CAROLYN BRINKERHOFF, daughter of bro. & sis. Julius Brinkerhoff, was baptized. Carolyn and her parents are now living in Tucson, Ariz., where they are in isolation.

With sorrow we report as now out of our fellowship: bro. Geo. Martin, sis. Helen White and sis. Nora Kennedy—bro. Martin and sis. White for uniting with others not in fellowship with us, and sis. Kennedy for suing at law for a divorce from her husband.

We have gained sis. Everett-Stultz from the Pomona meeting.

On Apr. 18-20 a Gathering was held under the auspices of Glendale bre. & sis. at a Jewish Boys' Camp in the Verdugo Hills, near Glendale at La Crescenta. There were accommodations for 2 nights lodging and 5 meals served by an able band of bre. & sis. Classes were held for different age groups and talks given by a number of brethren. In spite of rain and cool weather, everyone reported an enjoyable time and much spiritual food received. About 300 attended the last day.

We were saddened on June 16 by the sudden falling asleep of bro. Antonio Botelho. He had met with us on the day before (June 15) and seemed in his usual health. Less than 24 hours later he had gone. His probation was a short one, having been baptized in Jan., 1951. He had a ready smile and loved the little children, and they in turn loved him. We trust the Great Judge will count him "one of his little ones" when he makes up his glorious Family in that day about to dawn. —bro. Jos. H. Lloyd.

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

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

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

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

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

LAMPARD, Sask., Canada

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

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

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

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

MASON, Texas

MELBOURNE, Australia

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

MONCTON, New Brunswick, Can.

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

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

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

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NEWPORT, Mon., England—Clarence Hall, Rodney Rd. (opp. Tech. Col.)—Sundays: Breaking Bread 11 a.m.; Lect. 6:30 p.m.; (1st Sun. of month —Supplem. B. of B. after lecture).

It is with regret that we report having had to withdraw fellowship from sisters W. Hill and A. Ward because of their long and continued absence from the table of the Lord.—bro. D. M. Williams.

* * *

NORTH BATTLEFORD, Sask., Can.

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

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

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

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

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

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

SAN ANTONIO, Tex.—843 McCauley

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 Sara-Bra Airport (SE corner)—Memorial 10 a.m.; S.S. 11:30 a.m.; Bib. Cl. Tues. 8 p.m.; Improv. Cl. Wed. 8 p.m.

SCRANTON-GLENDALE, Penna.

SELKIRK (near Albany), New York.

STEWIACKE, Nova Scotia, Canada

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

WHANGAREI, New Zealand

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

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

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

HOLIDAY ACCOMMODATION

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FRATERNAL GATHERINGS

HYE, TEXAS..... July 27 to Aug. 3
BOSTON, MASS..... October 11-12

There is another pleasant side to "the sufferings of this present time"; they prepare a sweet future in a special sense. The joy of our deliverance will be in the ratio of our present sense of trouble. And this deliverance is not far off. Though it tarry, wait for it." This is the Spirit's counsel. —R. R.

"I Was Glad"

"I was glad when they said unto me: Let us go into the house of the Lord"—Psa. 122:1.

My brethren and sisters, who sang that hymn? Did all who were of Israel sing it? David sang it, and it is quite possible all the faithful pilgrims sang it as they approached the temple gates within Jerusalem's walls.

But all of Israel did not sing it—all were not glad when the opportunity was theirs to go to the house of the Lord, the house of exhortation, comfort and strength where God is uppermost and His Word reigns—is meditated upon and expounded.

All were not glad, nor did they seek opportunity to go to God's house where His saints gather. The time came when God, in denouncing His own people, declared that they found His sabbath wearisome and longed for it to be over. What a sad, tragic, regrettable condition for God's people to be in!

Do we find the assembling with the saints a burden? Is it an irksome duty to attend the meetings? Or are we in company with that wise, happy, God-loving servant who said:

"I was GLAD when they said unto me, Let us go into the house of the Lord!"

Such gladness is *true* gladness. It springs from a sense of oneness with the only true God, and finds expression in praising Him. If our gladness is of the heavenly type, it will glow most warmly when we draw nearest to God; and not only that but we shall, like Paul, find that our joy will endure when passing through sufferings and the most difficult circumstances.

The oftener we assemble ourselves together, the more meetings we attend, and the closer we draw nigh to God, the closer He will draw nigh to us. The closer He draws nigh to us, the more happiness we shall enjoy, and the gladder we shall be. The closer we draw nigh to God, the more fervently will we echo the Psalmist's words,

"The Lord hath done great things for us whereof we are glad."

The more we gather with the brethren, the more we will understand and appreciate the great things that God, through Christ, has done for us, and the more likely our participation will be in that

great day when "The righteous shall be glad in Him"—even that time when the saints with David shall declare,

"This is the day which the Lord hath made, we will rejoice and be glad." (Psa. 118:24).

—E.S.

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