

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

The Way of Life

Among a group of people who have attained to a knowledge of the Truth, and have been associated together in the operation of an ecclesia, it might well be thought that they are of one mind in all things. No doubt they were at the beginning of their probation, but as time passed differences of opinion arose—not necessarily on matters of doctrine, as relating to first principles, but with regard to their daily walk.

Having fallen in love with the Truth, the beginner is fully conscious of what is required of him. He realizes that the Way of Life is narrow, and he must deny himself many things that the world has to offer. He remembers the words of Jesus spoken to the disciples at the beginning of his ministry (Matt. 7:13-14)—

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way, that leadeth unto life, and few there be that find it."

For a time he may face the facts, and accept the consequences with joy: but as he comes in daily contact with the things of the world, the mind of the flesh begins to interfere, and he finds himself asking such questions as "do you think there is any harm in doing this, or doing that?"

For a time he ponders these questions, and after a while he convinces himself that the Way of Life is not quite so hard, and the gate not quite so narrow as he thought at first. Apparently, he does not realize that this is one of the first steps on the road to unbelief. Paul was very anxious about the believers in the first century. He used the lesson of Israel in the wilderness, and follows it with these words,—

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin"—Heb. 3:12-13.

Even if he had stopped at this point, there is sufficient warning for those who are deeply interested in the Way of Life; but the apostle adds another warning of even deeper significance—

"For we are made partakers of Christ—IF we hold the beginning of our confidence steadfast unto the end"—Heb. 3:14.

This is a very emphatic statement, and shows without any question the same lesson that Yahweh brought out with such force against Israel during the captivity (Eze. 33:12)—

"Therefore, thou son of man, say unto the children of thy people: The righteousness of the righteous shall not deliver him in the day of his transgression . . . neither shall the righteous be able to live for his righteousness in the day that he sinneth."

This demonstrates clearly that a past record of righteousness will be of no benefit if it is followed by a course of misconduct. These two references prove that a right course must be maintained throughout our days of probation.

One of the most striking examples in the Scripture that supports Jesus in his declaration "that the gate is narrow, and the way is hard, that leads to life" is found in the record of Moses. It is testified of him that,—

"There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face"—Deut. 34:10.

In view of these great qualifications, it is well for us to thoughtfully consider the punishment that came upon him because of one failure to remain steadfast. This record is found in Numbers, chapter 20. Moses was commanded to speak to a rock in the presence of Israel, and was informed that it would "give forth his water". It is evident that Moses was suffering from a state of irritation, for he said,—

"Hear now, ye rebels; must we fetch you water out of this rock?"—Num. 21:10.

Then in direct opposition to what he had been commanded,—

"Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also"—Num. 20:11.

Moses did not make any excuse, nor did he give any reason for his rash act. But God was angry, and said to Moses and Aaron:

"Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them"—Num. 21:12.

The words "because ye believed Me not" signify that a momentary state of unbelief came upon Moses for which he was punished. Later on he besought the Lord to let him go over, and see the good land beyond Jordan,—

"But (said Moses) the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto Me of this matter"—Deut. 3:20.

Some may think that the action taken against Moses was severe beyond reason; but let any who think so remember that God has established the Way of Life, and in view of that, it was but the enforcement of a lesson that too many fail to realize in this day. If we are to attain unto salvation, we MUST take our walk in the Truth seriously, and understand that in the days of our first parents, "a flaming sword turned every way to keep the tree of life". The tree of life is still guarded, and only those who overcome will be permitted to eat of it.

The easy way is the wide gate, and the broad road that leads to destruction. The way that leads to life is a narrow way, and requires a great effort on our part if we would enter therein. We may satisfy ourselves now by doing as *we* please; but the all-important thing for a brother, or sister, of Christ to do is to learn how he ought to walk, and to please *God*, for that is the only manner in which they can find the Way of Life.

—Editor.

Be Not Discouraged

By brother John Thomas

We need not be discouraged because of the stolid indifference of the people to the truth. Flesh and blood is naturally swinish and unimpressible by the thoughts of God. The world, which is choked with "religion," such as it is, is made of this stiff-necked material.

This is the nature of the flesh and blood world—it is only evil, and that continually. But all the individuals of this perverse race are not so absolutely controlled by the evil thereof as to be incapable of sobriety in word and deed.

The race has some "honest and good hearts" yet, which are as salt, preserving it from total and irretrievable corruption. They require, however, to be salted with wisdom, and persecution, or fire, for the Truth's sake, to make them fit for the Master's use.

It is for the salting of these hearts that those who are already salted have to labor with a right good will. They must "contend earnestly for the faith once delivered to the saints," with the conviction all the time, that a Paul may plant, and an Apollos water, but GOD ONLY gives the increase.

All WE have to do is to dig, plow, sow, work, as men do who leave it to the sun by day and moon by night, and to the air, earth, and rain, to give the increase from that begotten in the soil. We as day-laborers need not be discouraged if we do our duty, be there increase or not.

All that we have to do is to be "workmen who rightly divide the word of truth," and not as those who fear to affirm God's principles boldly lest some one whose corns are pinched by the gospel-shoes (feet shod with the preparations of the good news of peace,) should cry out "sectarianism!"

The Word, where properly put into the right kind of soil, will yield JUST SUCH AN INCREASE as God has predetermined. He has sent it as the rain and snow of heaven for the fructification of the earth, that sowers, and reapers, and eaters, may all rejoice together at harvest-time. Jehovah says,

"As the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10-11).

What *hath* He pleased, and what hath He sent His word to do?—

"To take out of the Gentiles a people for His name."

He is going to set up a kingdom which is to rule over the earth and sea; and He requires a people sufficiently numerous to administer its affairs to His praise, honor, and glory. This being His purpose, He does not need as great a multitude as is generally supposed when men entangle themselves in speculations about the number of the saved.

"Many are called (says the King) but FEW ARE CHOSEN" . . . "strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it" . . . "many will seek to enter in, and shall not be able" (Matt. 7:14; 20:16; Luke 13:23).

These are not OUR words; but they are HIS who "spake the words of God." Jehovah then requires for His kingdom "a chosen generation"—"from the beginning chosen of God to salvation through sanctification of the Spirit and belief of the Truth."

John saw this company, this "little flock," as Jesus styles them in Luke 12:32, to whom the Father will give the kingdom; John, we say, saw them in military panoply and array, surrounding their Generalissimo in his wars upon the kings of the earth; and he says they were—

"Called, and chosen, and faithful" (Rev. 27:14).

But though relatively few, they are absolutely—

"A great multitude which no man can number" (Rev. 7:9).

They are few compared with all the human race that ever fretted and stewed out their brief existence on the earth. A few taken out of each of the generations of the Old Man of the flesh—a few out of Enoch's generation, and a few out of Noah's, and a few out of Moses', separated from the solid mass during 6,000 years being gathered into ONE GLORIOUS COMPANY OF ANCIENTS, becomes absolutely a great multitude, and numerous enough to establish the will of God upon earth, and to cause it to be respected for a thousand years.

The Father hath given this company of the redeemed ones to the Son for his associates in all his future enterprises upon earth.

"They follow the Lamb (saith John) whithersoever he goeth. They are redeemed from among men, first fruits to God and to the Lamb" (Rev. 14:4).

Men have been commanded to preach the word, to be instant in season, to contend earnestly for the faith, and so forth, as the means appointed for the separation of this people. Testimony and reasoning, or Scripture and reasoning out of the Scripture, are the spiritual elements constituting the spiritual agency for their "sanctification of the Spirit."

This spiritual agency is just adequate to the numerical completion of this people, termed "the fulness of the Gentiles" in Rom. 9:23, and no more. It is adequate to the accomplishment of this, for this result is that for which the word was given; and Jehovah saith it SHALL accomplish it.

The Spiritual Agency was more potent in the days of the Apostles in that it consisted not only of a declaration of the testimony, and a reasoning out of its points, but a CONFIRMATION also of the reasoning by *signs, wonders, miracles, and gifts*.

Here were God and man visibly co-working in the separation of this people for His name. Yet with this more potent spiritual agency the world could not be converted; nay a multitude even of those who were primarily turned to God TURNED FROM HIM AGAIN; and that too while the apostles lived, and while the gifts of the Holy Spirit continued to be bestowed.

The gifts were discontinued for 2 reasons; first, because they had answered the purpose for which they were originally given; and secondly, because—through the working of the Mystery of Iniquity—Christians proved themselves unworthy of the glorious indwelling of the Holy Spirit in their midst.

Now, the nearer we approach to the return of Jesus, the less influence will the Word be found to exercise over the mind of the general public. We ought not to be discouraged by the fact. The time is fast approaching for the Gentile Branch to be broken off, and for Israel to be grafted in.

This can only be done by the judgments of God. Therefore judgment must precede the blessing of all nations in Abraham and his seed. And who can doubt it in view of the testimony of God.

"When Thy judgments, O Jehovah, are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9).

And in Rev. 15:4 it is written to the same effect—

"All nations shall come and worship before Thee; because Thy judgments are made manifest" (Rev. 15:4).

Even so, speed it quickly, O Jehovah!

The Prince-Priest of the Age to Come

By brother Robert Roberts

PART TEN

The whole eastern side and the building and court belonging to it are in the exclusive occupation of the Prince and his companions. But he is not there at all times. He is often in "the Prince's portion" which lies east and west of the Holy oblation, and comprises, as before said, an ample domain of many thousands of square miles, in which he assigns special inheritance to his sons for ever (46:16). Here he spends oft-recurring seasons of communion with them in the rural delights of Paradise restored.

But at the appointed seasons, he repairs to the sanctuary to lead the worship of rejoicing multitudes. How does he then enter? He enters both the outer and the inner gate (44:3 provides the first; 46:1-2 for the second). His entrance by both is necessary, for he meets the people who are in the inner court in front of the Temple proper (46:10, 1-3), and to meet them he must pass through both outer and inner gates.

If it be said that Christ would not need to have doors opened to him, we have to remember that while all miracle is possible, miracle is not the normal exercise of divine power. It is special for special ends, as in every case where it has been performed. The Kingdom of God is the accommodation of immortal rulers to mortal needs while the human race is in process of being brought back to union with God; during such a process, faith is doubtless as much a necessity for the mortals then as it now is for the saints.

It is, therefore, according to the fitness of things that all should be apparently natural, and that the institutions proposed for obedience should be such as have authority only for their basis, as in the case of all kinds of sacrifice and offering. The express provision for the entry of the Prince, first by the one gate, then by the other, is, therefore, in keeping with the whole institution and its objects.

Imagining him having entered by the outer gate, as provided for by 44:1-3; he is in the gate buildings, or, it may be, in the court among his brethren, the sons of Zadok. In this situation, we understand what happens to fulfil the description of 46:2. He crosses the outer court and enters the outer porch of the inner gate opposite. This, which is shut the 6 working days, is now thrown open, and the Prince passing through finds the people massed at the door of that gate on the other side, that is, the inner.

"In the midst of the congregation will I praise Thee"—Ps. 22.

He then offers the required offerings and leads the worship offered by the people (vs. 2-3), in which we know glorious singing forms a part (11:44). The gladsome stirring exercises complete, the Prince retires by the way he came, but the inner gate at which he stood is left open all the evening (46:2).

The outer gate is always kept closed and used only by the Prince and his own. The change to take place at the close of the thousand years may include the removal of this restriction. We cannot be sure of details that have not been revealed; it is likely when all are immortal and the kingdom given up to the Father, that all the barriers implying a distinction between the immortal and the mortal will be abolished.

But while the thousand years continue, the whole eastern side of the sanctuary is closed, except to the Prince. The inner gate is open sometimes, notably on the days which the Prince has offered sacrifice in the presence of the people. It is no imagination that fancies the streaming reverent multitudes, lingering a little as they pass, to contemplate the spot made holy by the Lord's actual appearance earlier in the day.

The Sanctuary in its entirety, with all its arrangements and ordinances, is the topstone of the new political edifice that will be reared upon the earth when the God of heaven has set up the kingdom that He hath promised to them that love Him. It is the most conspicuous feature of the tabernacle of David re-built in the "times of the restitution of all things which God hath spoken by the mouth of all His prophets since the world began."

David himself is there as one of the prophets and the fathers whom Jesus has plainly indicated as then present (Luke 13:28). But the PRINCE is David's son, for this is promised—that David's son shall sit on David's throne in David's presence (Luke 1:35; Acts 2:29; 2 Sam. 7:16; Psa. 39:3,4; 34:36).

"Prince" as scripturally used means sovereign

The title "Prince" has lost some of its meaning in modern times. It has come to signify a *secondary* dignity, as defining the HEIR to the throne rather than the OCCUPANT of the throne. It was not so in ancient times; it signified the sovereign ruler, as the reader will discover in consulting all the instances of its use in the Scriptures. It is with THIS sense we must read it in the prophecy of the temple.

Reading it thus, the identity of the Prince is settled beyond question; for who is sovereign ruler in the Kingdom of God but Christ, the seed of the woman, the seed of Abraham, the Son of David and Son of God? That he should be the chief in things pertaining to God—that he should be the high priest as well as the sovereign ruler—is one of the exquisite beauties of the coming government, as contrasted with present governments.

The central principle of the Kingdom of God is the WORSHIP AND SERVICE OF GOD as distinguished from human governments which proposes merely the repression and regulation of man. What more befitting than that the head of the kingdom should appear most conspicuously in connection with the exercises and appointments that have direct and open reference to God?

Memorializing the one great offering for sin

This is the case with sacrifice. Sacrifice gets its whole meaning from God's existence and God's claims. Nothing could bring Him so distinctly before the mind. In the case of the heirs of the kingdom, it is the sacrifice of God's Own Son—the real Lamb of God—whose spotless offering up "through the Eternal Spirit" is memorialized every first day of the week in the breaking of bread.

Enlightened intelligence never engages in this memorial without having God opened to the view, Who required this sacrifice at the hands of His Son, that we might be "redeemed unto God by his blood." What if some eat and drink unworthily, undiscerningly; the true nature of the institution remains.

But in its political bearing, the recurring actual sacrifice of the typical animal is more effective. Hence, under the law, it was the type that was kept in the front, with faith behind; and hence, under the kingdom restored, the typical animals are again employed in leading the population into an acceptable attitude to God. This will not be questioned by those who know the testimony.

Some such may think it incongruous that the Prince (being Christ and none other) should offer these sacrifices, which includes sin-offerings; but the incongruity disappears, and actually changes into a suitability that is ravishing when we realize that the offerer of these typical and memorial offerings in the temple restored is the very Lamb of God who offered his own body on the cross in his character as the antitypical high priest.

There is something sublime in the arrangement by which, in the day of his headship over all people on earth, he will thus publicly identify himself with the one acceptable offering, in a performance which was typical under the old covenant, and is again under the new, "in lambs and bullocks slain."

Christ the central figure in the future memorial sacrifices

In such recurring exercises of service, immortal strength in Jesus and the saints finds scope for congenial and constant activity. Strength calls for action. Inaction would be a punishment in the immortal state. What more suitable and delightful employment for the divine and everlasting strength that will belong to the saints in their position as rulers of mankind than the performance of acts that are divinely prescribed (whatever they might be), but especially acts that on the face of them glorify God and teach men their place as sinners tolerated in mercy with ultimate designs of beneficence?

Christ is to eat the passover and drink the memorial wine with his disciples in the Kingdom of God: for so he said (Luke 22:16-18). What is there more out of keeping in his also offering the memorial sacrifices which derive their chief meaning from himself? It is revealed that he WILL do this: and all human objections, advanced on whatever ground, are only so many "high thoughts," exalting themselves against the knowledge of God.

The temple and its institutions form the apex of the rebuilt tabernacle of David. The sanctuary is the centre of the divine encampment in the land. The analogy of things would require that the Lord should be there. The encampment itself, in its widest sense, may be said to be the whole land of promise; but there is a smaller and more especial encampment inside this larger one, namely, the holy portion of the land. The consideration of this has a bearing on the general question, and will lead us into Proposition E.

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

Christ's body, when scripturally constituted, is a company of poor men and women, "rich in faith and heirs of the Kingdom God has promised" to those who evince their love to Him by **KEEPING HIS COMMANDMENTS**. Occasionally a rich man in this world's goods may be found among them. But for him, owing to the "deceitfulness of riches," it is as difficult to enter the Kingdom as for a camel to pass through the eye of a needle. A rich Christian—who comprehends the perilousness of his position—uses the riches that he commands as the mere steward of ANOTHER'S wealth (of CHRIST'S, to whom he will have to render an account of what he has done with CHRIST'S property) in the promotion of truth and righteousness in the earth. To the "poor in the world," then, who are "rich in faith," we may say: "How thankful, brethren, ought we to be that we are not rich!" Nor let any be envious against those that are, but rather **COMMISERATE THEIR MISFORTUNE and—as much as possible—strengthen them against the perils by which they are besieged—J. T.**

Renewing Our Minds

"Be not conformed to this world, but be ye transformed by the RENEWING OF YOUR MIND"
—Romans 12:2.

My brethren and sisters, we **MUST** renew our minds! We must be renewed from naturally minded men and women to godly minded men and women by the renewing of our minds—it is essential to our salvation. Look at 2 more scriptures to this effect:

"Put off the old man, which is corrupt according to the deceitful lusts, and **BE RENEWED IN THE SPIRIT OF YOUR MIND**, that ye put on the new man which after God is created in righteousness and true holiness" (Eph. 4:22).

"Create in me a clean heart, O God, and renew a right spirit within me" (Psa. 51:10).

We often feel the need of what David pleaded for—a "clean heart" and a "right spirit." To realize this we need only to stop frequently and take note of our natural thoughts—childish, foolish, carnal, evil. Consider what Jesus says comes out of the heart of the natural man—

"Evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

And the apostle Paul says (and we name part of his list—the part of which we are most likely to be guilty):

"Now the works of the flesh are manifest . . . hatred, wrath, debates, back-bitings, whisperings, strife, envying, revellings, and such like: of the which I tell you again, as I have also told you in time past, that they which do such things **SHALL NOT INHERIT THE KINGDOM OF GOD.**"

Let us think seriously upon what the apostle says—

"They that do such things shall not inherit the Kingdom."

Do not think that we are different by nature from all other men. To be different, we must **CHANGE**—

". . . because the carnal mind is enmity against God: for it is not subject to the law of God. For if we live after the flesh we shall die. But if we through the Spirit do mortify (put to death) the deeds of the body, we shall live!"

The change can come only by scripturally renewing—transforming—our minds. And let us not wait for a more opportune time. Do not expect it will be easier later on, for the longer we delay the more ingrained will our natural thoughts be, and the harder it will be to change. Therefore the Scriptures say—

"Remember now thy Creator in the days of thy youth."

—not 20 years from now, not next month—but *today*. It is a daily task. As the apostle says, "though our outward man perish," let the "inward man be renewed day by day. Begin at the beginning of every day, renewing our minds in the morning with good thoughts, by prayer and reading.

The matter of prayer is a very important part of our lives. Earnest, thoughtful, humble prayer at least twice a day (Daniel took advantage of the opportunity to pray 3 times a day) will do much to

renew our minds, to *cleanse* our minds, to put them back on the right track, to "renew a right spirit within us."

Have we given enough thought to the value of prayer? Do we take full advantage of this great help and blessing and privilege? Jesus so highly valued prayer that he taught that—

". . . men ought ALWAYS to pray, and not to faint."

Through prayer God permits us to approach unto Him. How many of the world's "great" men would permit of such a thing? Yet our Heavenly Father—incomparably higher than they—has graciously promised that His ears are always open to the prayers of His children! The prayers we speak of are not the public ones, but those of the individual who pours out the heart to God:

"When thou prayest, enter into thy closet. And when thou hast shut thy door, pray to thy Father which is in secret."

Such prayers God will hear. Such prayers will cleanse the heart, renew the mind, and destroy the bitter roots that tend to grow. Hear David's prayer in Psa. 51—

"Have mercy upon me, O God, according to Thy loving kindness: according unto the multitude of Thy tender mercies blot out my transgressions.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin. Create in me a clean heart, O God, and renew a right spirit within me.

"Cast me not away from Thy presence. Restore unto me the joy of Thy salvation.

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise."

—the prayer of a godly man who knew his failings, his shortcomings, his great need of help from God.

We cannot overestimate the value of prayer—for helping to keep a right spirit within us—for renewing hope. We find cleansing from sin greatly renews our hope—more so than at first we realize. All the faithful sought God through prayer: it "availeth much" (James 5:16).

How much good reading are we doing?—reading that will "stir up our pure minds." (The other kind stirs up our *impure* minds).

The kind that will do us good are the articles that renew our minds in the way of the Truth—the kind that elevate our thoughts or search our hearts, and stir up by way of remembrance. We are exhorted to "gird up the loins of our mind." What is the thought? When men girded up their loins they caught up the loose garments and bound them tightly about their bodies, so they could run untrammelled. Thus the apostle speaks of the mind—do not let it tangle loose to dwell on the things of the flesh, but strengthen it, guide it, *gird it up*, so that it does not hinder our race for life. Good reading on the things of the Truth will help very much. And let us not think we do not need it!

"Lean not on thine own understanding. Be not wise in thine own eyes. Get wisdom. Trust in the Lord with all thine heart. In all thy ways acknowledge Him."

Note how these Sunday mornings renew our minds. That is the purpose of the meeting, of the exhortation, and especially of the breaking of bread—to renew, to refresh, to begin another week in the right spirit, to keep a "right spirit" within us.

Our minds tend always to dull, our memories to fade, our appreciation to lessen, our zeal to cool. Therefore the need of a *renewer*—of keeping in memory all that has been accomplished for us—of heat, warmth, zeal for God and His work.

All these things—prayer, reading, the meetings—tend to renew a right spirit within us, and if they have the right effect—should develop the "new man" and lead to a cheerful, godly, peaceful frame of mind.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee."

Consider Christ's example. Let us give careful thought to Peter's word on this point. Christ did not rely on his own judgment, nor permit his natural reactions to govern him—

"When he was reviled, he reviled not again: when he suffered he threatened not, but committed himself to Him that judgeth righteously."

If *he* did, how much more need *we*! Careful consideration of Christ's actions and attitude can greatly help us.

What is OUR mind when we are reviled? We know what the natural, ungodly mind is at such times—retaliation, anger, bitterness. This is the natural mind, the carnal mind—

". . . not subject to the law of God, neither indeed can be."

What is our mind? Have we renewed it, or does it just follow the fleshly pattern that leads to death? Are we making a *real effort* to renew it? Jesus "reviled not again." What peace of mind when one can reach his example! What bitterness avoided! How quickly the unpleasant incident would pass if we could follow him in this!

Instead of being upset, disturbed in mind, we would be at peace within ourselves. "When he suffered, he threatened not." The further we allow the flesh to carry us away from his examples, the more we will add to our sufferings.

A little reviewing of our lives, a little contemplation of our own past (and usually we need not go far back—just review each day as it ends) and we must conclude that great blessings accompany those who follow Christ's example. We gain or lose according to the effort we make to be like him.

Let us ask ourselves this question:—What did I gain from my last show of anger? Or those bitter words I used? Or that cutting remark I made? Was it a good thing? Did I feel better because I gave vent to my natural feelings?

Not if I am a godly individual I didn't. I soon regretted it—would have recalled the words. I myself am upset, and probably have badly upset others—all because I failed to follow Christ's example. And that is where the renewal of the mind comes in. The bringing of—

". . . every thought into subjection to the obedience of Christ."

Let us *strive* for that self-control he manifested—

"Who, when he was reviled, reviled not again."

Another thought:—We are told that—

". . . if when we do well and suffer for it, we take it patiently, that is acceptable (pleasing) to God."

Let us consider what Peter is saying. Who but one who has a renewed mind, a mind guided by the Word of God, who is endeavouring to reach that peace of mind and control of the body that Jesus manifested—would realize the need, and the *blessing*, that comes from patiently accepting evil in return for good?

The natural mind becomes indignant, angry, when evil is returned for good. Peter is speaking particularly about our daily employment. If we render good service, work faithfully and conscientiously, and it is not appreciated—or worse still, we are rebuked, or pushed, or frowned upon unjustly—and we take it patiently, we do well. We can apply the lesson to many things in life. The renewed mind will accept many evils patiently.

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully."

The apostle Paul lists the names of many faithful men and women. Men and women who had stood up under trial. Men like Joseph who returned much good for evil, who suffered much at the hands of even his own brethren, yet kept a right mind toward them—the *renewed* mind. A mind that could see much good come out of the evil: a mind that committed his way unto God Who would judge righteously and yet would show much mercy.

We need mercy; our brethren need mercy. Therefore the need, the desire, the *wisdom*, of leaving it to God to judge the matter. Joseph did—and what great blessing resulted! Even the salvation of all the family at a time of dire famine. Surely he—by his faithfulness, kindness, forgiveness—heaped "coals of fire" on the head of his brethren, doing them much good, melting them down into a state of godly sorrow and repentance.

The apostle continues down the list. He speaks of men and women who wrought righteousness, suffered cruel mockings and scourgings, bonds and imprisonment, out of weakness were made strong, of whom the world was not worthy—and sums it all up:

"Wherefore, seeing we are compassed about with so great a cloud (multitude) of witnesses, let us lay aside every weight (hindrance) and the sin (the natural mind) which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus—the author and finisher of our faith—who for the joy that was set before him, endured the cross, despising the shame."

It is not easy; it does not come naturally. It is a lifelong struggle. And because of this the apostle exhorts us to *continually* consider Jesus. Consider these other faithful men and women who endured in their day, who continued patiently to endure to the end. Consider them—"lest ye be weary and faint in your minds."

"Have ye forgotten the exhortation which speaketh unto you as unto children, My son, despise not (do not treat lightly or resent) the chastening of the Lord, nor faint when thou art rebuked of Him."

It is a needful part of our development as sons. It helps to bring about that self-examination, and the refining of character; that humbling of our spirit, renewing our minds.

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. And if we endure chastening, God dealeth with us as sons."

It is not pleasant at the time; it is not something the natural mind is pleased with—and we tend to murmur as Israel murmured, to rebel, to question our lot as if God were unmindful of us. These are all thoughts from the natural, unrenewed mind.

Nevertheless, says the apostle, if we are rightly exercised by the trials—if our mind is renewed by a contemplation of the purpose in all life's experiences—then—

". . . afterwards it yieldeth the peaceful fruit of righteousness unto them which are exercised thereby."

To accomplish the good intended it must bring about that renewing of the mind, developing patience, faith toward God, trust in His providential care, and an increase in our estimation of the value of His promise of life free from all such trials.

Otherwise, if we let the natural mind prevail we are apt to—like Esau—count the promises of little value and give vent to our feelings and, as it were, sell our precious birthright for nothing.

My brethren and sisters, let us make every effort to renew our minds! It will make godly men and women of us. Here is a partial description of the godly man or woman, taken from bro. Roberts' epitome of the Commandments of Christ—

"Holy in all manner of conversation, gentle, meek, kindhearted, compassionate, merciful, forgiving, sober, grave, sincere, temperate, hearty in everything, watchful, brave, joyful, courteous, manly, sympathetic with others—both in their sorrows and in their joys, clothed with humility, patient toward all, following after those things that are true, honest, just, pure, lovely, and of good report."
—A. S.

To be a trade unionist is to be yoked with unbelievers in an enterprise conducted on the principles of unbelievers. This is a dangerous position for a son of God, and a wise man keeps out of danger. The true brethren of Christ are strangers and pilgrims, as sheep in the midst of wolves. They behave kindly to the wolves, but **DO NOT UNITE WITH THEM IN THE WOLVES' BUSINESS.**

The **TRUE** sheep cannot **PRETEND** to act as a wolf for the sake of getting along. The restriction is doubtless embarrassing in a day when to be not of the union is almost to be out of the trade, but duty towards God is always inconvenient in the present order. Here lies the trial at all times. He that is able to receive it, let him receive it. The Kingdom of God remains for **THOSE WHO OVERCOME!** The Father governs even now, directing the steps of those who commit their ways to Him, knowing what things we have need of—Bro. Roberts.

Nearness to God

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

These are the words of the patriarch Job. David said (Psa. 19)—

"As for me, I will behold Thy face in righteousness: I shall be satisfied when I awake with Thy likeness."

The angel gave assurance to the faithful Daniel:

"But go thy way till the end be: for thou shalt rest and stand in thy lot at the end of the days."

Paul said that there was a crown of righteousness laid up for him, which the Lord would give him "at that day" (2 Tim. 4:8). We are given to understand by these words that many worthy men felt an intimate nearness unto God. While we may not enjoy such close relationship to the Eternal Creator, we have the assurance (James 4:8) that if *we* draw nigh to God, *He* will draw nigh to us.

We find often in the Psalms of David words which tell us how we can obtain this much desired nearness of God, as:

"The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth" (Psa. 145).

"The Lord is nigh unto all them that are of a broken heart: and saveth such as be of a contrite spirit" (Psa. 34).

"Surely His salvation is nigh them that fear Him" (Psa. 85).

The Scriptures tell us that God intends to fill the earth with divine glory . . . to select from the human race those who are fit to be associated with that glory. We are all aware that something more is required of us than just to meet together whenever the occasion arises.

We are all aware, too, that although it is very important that we meet together in obedience to the Lord's command., yet it is the time that we spend to our advantage away from the meetings which will be taken into consideration in that day. We may be spending it in the Lord's service, or we may spend it in self-indulgence.

It is so very easy for us, as we all know, to spend time in doing those things which are pleasing to the flesh. Perhaps upon reflection we come to a realization of the fact that our walk in the Truth is a matter of progression. We cannot expect, nor is it expected of us to find it easy to discipline our lives in strict accordance to the commandments the first year or two of our probation: it is a life-time job. —J. E. H.

If the Scriptures and "science" seem to disagree, do not forget that the history of "science" from the beginning until now reads very like a comedy of errors. Each generation of scientists has been eminently successful in refuting the notions of its predecessors and there is every reason to believe that much generally-accepted scientific "doctrine" of today will be abandoned in a few years to come. —R. R.

National Restoration of the Jews

A Three-Night's Debate

PART SIX

Mr. Randolph's second address for the negative on behalf of the "Church of Christ" (in opposition to bro. Beauchamp of the Pomona, Cal., ecclesia)

I am going to admit deception on my part in one thing. I have been deceived, and that greatly. Mr. Beauchamp's proposition called for him to affirm a thing that he denies affirming. He says he's not doing it. If you're not affirming the land promised to Israel, what are you affirming? What does that proposition mean? What does 1-a-n-d mean? If you're not affirming that, then what are you affirming? The restoration? The land promised? If that wasn't your subject, then did you have one?

I thought we were debating the restoration of the promise of God of the land that He promised to Abraham. Now the man gets up here and says, "I'm not even debating that thing. I'm not affirming that." (And I agree with him that he definitely was not!)

ALL PASSAGES GIVEN REFER TO PAST RESTORATIONS

Let us introduce a few passages of Scripture before we reply to those that have been introduced in the latter part of his 1st speech. Frankly, every passage of Scripture introduced in the 2nd speech can be answered in a blanket statement. There's not a single passage he introduced that doesn't refer to the dispersion and the restoration from Babylon, Egypt, and other places. There's not a single passage that refers to the land proposition at all.

PROMISE WAS CONDITIONAL—WAS SEVERAL TIMES FULFILLED

Let us notice a few things about the promise in the beginning. We introduced the idea that the promise of God to restore the land of Canaan to the Israelites was a **CONDITIONAL** promise. Let us prove the assertion from Joshua 23:16. Joshua says:

"When ye have transgressed the covenant of the Lord your God, which He commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which He hath (not WILL but He HATH) given unto you."

He promised to give them the land. He gave them the land; and now He tells them that if they're unfaithful, they will be cast out of the land which He hath given them. They **WERE** unfaithful.

2 Sam. 8:3 tells us that David went to recover his border of the land at the river Euphrates. They lost the land because of unfaithfulness. David recovered the land and reigned over it. Solomon reigned over it as we read in 2 Chron. 9:30. In 2 Chron. 9:31, we read,

"Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead."

They reigned over the land that was recovered by David—the land that Israel lost because of their unfaithfulness to God. Let us notice again.

IF UNFAITHFUL (as they were) TO BE CURSED, NOT BLESSED

From Deut. 28:15, we read:

"It shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee."

On the condition of their unfaithfulness, these **CURSES** were to come upon them. Mr. Beauchamp holds out the promise of a **BLESSING** for them!

JEWS TO BE OPPRESSED "EVERMORE"—NEVER AGAIN SAVED

Listen again, v. 29, same chapter:

"And thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy way: and thou shalt be only oppressed and spoiled EVERMORE, and NO MAN" (not even Mr. Beauchamp) "shall save thee."

Israel restored? The promises of conditional occupancy were bordered by their unfaithfulness to God, and now God says they shall be oppressed **EVERMORE**. How long is "evermore," Mr. Beauchamp? Is there an end to it? In 1 Chron. 28:6-9 we read:

"And He said unto me, Solomon thy son, he shall build My house and My courts: for I have chosen him to be My son, and I will be his father. Moreover I will establish his kingdom for ever, if he be constant to do My commandments and My judgments as at this day. Now therefore, in the sight of all Israel the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever."

TO BE "CAST OFF FOREVER" IF FORSAKE GOD

What was the condition of possessing it for ever? Their faithfulness unto God. Listen again:

"And thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: IF thou seek Him, He will be found of thee; hut if thou forsake Him, He will CAST THEE OFF FOREVER."

Did you tell the people that God wouldn't do it? God said that He WOULD do it. "If thou forsake Him, He will cast thee off forever." They did forsake him, and they were cast off forever. The promises were thwarted. God is no longer obligated to fulfil them. Before this debate comes to a close I'll show you that God Himself, broke the very covenant that He made with them.

NEVER AGAIN A SEED OF CONIAH ON DAVID'S THRONE IN JUDAH

But tonight let us show you something. When they lost the land because of their unfaithfulness to God, God swore that they should no longer be His people in that they should be recognized as His Israel and that they should rule as kings over the land. From Jer. 22:28-30 we have introduced "this man Coniah":

"Is this man Coniah a despised broken idol? Is he a vessel wherein is no pleasure? wherefore are they cast out, HE AND HIS SEED, and are cast into a land which they know not.

O earth, earth, earth, hear the word of the Lord. Thus said the Lord, Write ye this man childless, a man that shall not prosper in his days: for NO MAN of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."

RESTORED THRONE OF DAVID TO BE IN HEAVEN, NOT ON EARTH

You're having the Son of God come back to this earth, the seed of Coniah, and rule upon this earth in Judah. But the man of God said he was to be written childless and no man shall sit upon the throne of David ruling any more in Judah.

He did promise a restoration of that throne, but it was not to be in Judah. Listen to 2 Sam. 7:12-14 that my opponent introduced:

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish the throne of his kingdom for ever. I will be his father and he shall be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men."

Paul referred to it in Hebrews 1:5 and also said that it was IN HEAVEN. Listen to David, the Psalmist (Psa. 89:34-37):

"My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in HEAVEN."

His throne shall be established. Where? Upon this earth? NO! God plainly and definitely says that no more upon this earth shall the seed of Coniah rule upon that throne. Christ was of that seed. God said that he would restore the throne, that it would be in heaven, and that his servant should rule upon it. He said that he would not lie unto David.

JESUS IS NOW BOTH LORD & KING ON DAVID'S THRONE IN HEAVEN

Listen to the sermon that the inspired Peter preached on the day of Pentecost from the 2nd chapter of Acts. Beginning with verse 29, we read:

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne—he, seeing this before, spake of the resurrection of Christ that his soul was not left in hell, neither his flesh did see corruption.

"This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted (what is the 'right hand exalted,' Mr. Beauchamp?) and having received of the Father the promise of the Holy Spirit, he hath shed forth this which ye now see and hear.

"For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool—(Now get it)—Therefore let ALL THE HOUSE OF ISRAEL know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Rev. 19:16 says when he was Lord, he was king—"King of Kings, Lord of Lords." And in Acts 2: 36 Peter said that "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." What did he make him? He made him KING and thus fulfilled the promise of God that the throne should be occupied by the seed, but not here upon this earth, Mr. Beauchamp. It was to be in heaven.

You produce the passage that says the throne of God would be established upon the earth and that the Lamb should rule over it. The seed of Coniah definitely could not rule upon it. Anytime that you produce that passage of Scripture that God's throne is to be established upon this earth, by the very same token we'll disqualify the son of God as being the Savior; for "if he were upon earth, he should not be a priest" (Heb. 8:4).

GENTILES NOW FELLOWHEIRS (PROMISES CAN'T JUST APPLY to JEWS)

I want to call to your attention Eph. 3:1-6, and let's see what God thinks of the Jew and what he has in store for him.

"For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation He made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ); which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the GENTILES should be fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel."

Who? The Gentiles. Should be fellow-heirs with whom? With the Jews. Partakers of His Spirit by what? By the gospel.

MYSTERY NOT REVEALED BEFORE, SO WHY QUOTE OLD TESTAMENT?

Here is something else, friends. The inspired Paul upon this occasion speaks of this mystery and this revelation having been made known to him, but he says in other places that it was not made known. My opponent has not introduced a single passage of Scripture since the completion of Revelation that affirms his proposition. He is dealing in the prophecies that were uttered in the ages in which Paul said it was NOT MADE KNOWN.

Mr. Beauchamp seems to have a greater ability to determine the meaning of Old Testament prophecy wherein it has not been interpreted by inspired men of God, than even the Apostle Paul. Why don't you come THIS side of Revelation where the prophecies HAVE been interpreted, sir, and show us one single solitary interpretation of Old Testament prophecy that substantiates your proposition?

Or do you HAVE a proposition? You're not affirming that the land is going to be given to them. You're not affirming that they are going to be restored to it. What is the proposition? It is not the establishment of the kingdom, I assure you that, because he hasn't forgotten Col. 1:13. Remember?

ACTS 15:14 PAST, NOT FUTURE—GENTILES NOW SEEKING LORD

But let us pay our respects to some arguments that were not mentioned in my first speech. First, there is Acts 15:14-17. I don't know why my opponent would introduce a passage of Scripture like that, or a series of verses like that. If there is one thing that these verses do, it is completely and forever and eternally to refute and nullify the very thing that he claims to be affirming. Listen. Acts 15:14-17:

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written. "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord . . . "

(He had a lot of things to say about the residue of men seeking after the Lord, the portion of the fraction, I suppose. I'm not concerned about that, but here is something that really concerns him.)

"and ALL THE GENTILES, upon whom My name is called."

Gentiles doing what? Seeking after the Lord. You're taking that prediction, that prophecy, and placing it way over yonder at the second coming of Christ, whenever it may be. And yet, Mr. Beauchamp, do you deny that Gentiles are seeking the Lord NOW? Are you a Jew? No. Are you seeking the Lord? Yes. When is this prophecy fulfilled? When YOU seek the Lord.

Now, you will have to take one of two positions. You will have to admit that you're not seeking after the Lord (and that you can't), or that this prophecy has been fulfilled. Why, under the name of high heaven, you would ever introduce that passage to prove your proposition is beyond my understanding. If it does anything, it tears it down completely as good as it could possibly be.

ACTS 1:6—"WHEN RESTORE KINGDOM?"—FULFILLED AT PENTECOST

In the conversation of Acts 1:6 the disciples asked Jesus, "Wilt thou at this time restore again the kingdom to Israel?" Now the Lord said, "it's none of your business." No, he didn't use that expression; but he said, "It isn't given unto you to know."

Then what did he say? "But ye shall receive power after the Holy Spirit is come upon you." You shall receive it! Doesn't that imply, in fact, doesn't it teach, doesn't it just about say that when the Holy Spirit comes upon you, you SHALL KNOW? And they did know.

Jesus had told them in Mark 9:1 that they would see the kingdom of God coming with power. When? During the lifetime of the people to whom he was speaking. That would be the time when they WOULD KNOW. When? When the Spirit came upon them. What would come with it? The kingdom of God. Sure, they were to know.

JESUS MUST STAY IN HEAVEN UNTIL REGENERATION IS COMPLETE

Introducing Matt. 19:28, we find the argument that is made upon the regeneration. Turn with me to Acts 3, beginning with v. 19:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

That's a long time ago. He spoke of this very thing since the world began. What? That Jesus Christ must be retained in heaven until the t-i-m-e-s, TIMES, of restitution, the regeneration, the times of restitution, not the beginning of the restitution, but the times (plural) embracing all that period of time of the restitution Jesus remains in heaven.

The Apostle Peter argued that he was to be retained in heaven until the times of the restitution, and introduces all the prophets since the world began to prove his proposition. But that isn't all. Let us read just a little bit further (vs. 22-24):

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days."

ROM. 11—YES, ALL ISRAEL SHALL BE SAVED—IF—IF THEY BELIEVE!

Now then, let us come to the 11th chap, of Romans—long argument, rather technical, made up on Rom. 11. It is used to establish the proposition that God is going to restore Israel, that they're all going to be converted to Christ, and that they're going to inhabit that Holy Land, the land of Palestine, in the millennium. Let us find out about what IS going to happen to the Jews. In Rom. 11:25, we read:

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

THEN what is going to happen? Blindness in part is happened until the fullness of the Gentiles be come in. Then what is going to take place when the Gentiles be come in? Here is the pet passage. "And so all Israel shall be saved." That is the way it reads. That is the way he reads it to you. What is it talking about? Rom. 11:26-33:

"And so" ("so" is the adverb of manner; it tells how the thing is going to be accomplished) "all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

For this is My covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance.

For as ye in times past have not believed God" (they had the opportunity) "yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief that He might have mercy upon all.

O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

"So all Israel shall be saved." How? If—IF—(get it)— "IF THEY ABIDE NOT STILL IN UNBELIEF." Suppose they abide in unbelief, Mr. Beauchamp? Suppose they won't believe? The condition of Israel's salvation is that they abide not in unbelief. There is the "how" of their salvation.

A PRIVATE INTERPRETATION—"THE TIMES ARE ABOUT RUN OUT"

You made inadvertently a statement that I'd be ashamed to make. I would, thank you. I respect the man, but he made a statement that stands definitely contrary to the direct statement of the apostle here in 2 Pet. 1:21. Peter says that—

"No prophecy of the scripture is of any private interpretation . . . but holy men of God spake as they were moved by the Holy Spirit."

Yet, in his last speech concerning the regathering of Israel, the climax of all things the coming of the Son of God, and the ushering in of the kingdom, he said, "The time has just about run out." Where) did you get the information, Mr. Beauchamp? Are you an inside man? Are you going to take the liberty of doing what the Apostle Peter says you can't do—place upon prophecy your private interpretation?

Jeremiah 23 says that God is against the false prophets that say, "He saith." That is what Mr. Beauchamp is attempting to tell you—that God has said a certain thing that GOD HAS NOT SAID. God didn't say that the time was about to run out.

The Lord Jesus Christ, in Matt. 24, said, concerning his second coming, that he did not know, nor the angels of heaven, but the Father only; but he should have said, "and Mr. Beauchamp." He claims to know when it is. He claims to know when it is, but not by anything that the Bible said.

A MATERIALISTIC SYSTEM—DESTROYS SPIRITUALITY OF GOD'S PLAN

Now then, I want to suggest to you some objections against the propositions that Mr. Beauchamp is SUPPOSED to be affirming. Frankly, I agree with him that he is not, but that's his business to affirm the proposition that God is going to restore Israel to the land that He promised to Abraham, Isaac, and Jacob; but he hasn't made the argument yet.

The very system of everything that Mr. Beauchamp is offering to the Jews, offering to people today and begging them to believe, is first of all a MATERIALISTIC system which destroys every single spiritual aspect of God's purpose and arrangement. It does not make room for one single spiritual aspect of the kingdom of God, God's purpose, and God's arrangement.

The purpose and arrangement of God was of a SPIRITUAL character and of a spiritual nature. It was spiritual in the significance of the mind of God, but he makes the entire thing a materialistic,

physical, worldly thing with the restoration of the old Law of Moses with all its carnal sacrifices and offerings.

NO SUPPORT OF THIS INTERPRETATION IN THE NEW TESTAMENT

Second, it is a system of teaching based upon the private interpretation of Old Testament prophecy which is not one time, NOT ONE TIME, sustained by the interpretation given by the Holy Spirit in the New Testament. Take every single prophecy that is introduced and just find me, Mr. Beauchamp, one apostle of our Lord, one inspired man of the New Testament, that places upon those prophecies the interpretation that you have placed upon them.

From the prophecy of Joel, the second chapter, the Apostle Peter put it; and he said in Acts 2:13-14, "This is that." He interpreted the prophecy. He pointed to the hour and the very moment of the fulfilment of that prophetic teaching. Where in the New Testament does any New Testament prophet place the interpretation that my opponent has placed upon these prophecies? NOT A SINGLE ONE!

NO PLACE FOR THE GREAT ENLIGHTENING WORK OF THE CHURCH

Third, I will offer this objection that this is a system of teaching which provides no place in God's plan for the church and the spiritual blessing in such arrangement. Mr. Beauchamp, tomorrow night will you cite one single passage of prophecy that applies to the church of the New Testament? Is there any prophecy in the Old Testament pertaining to the establishment of and the perpetuation of the church of the living God? Will you cite us one?

Now, I will give you one, my friends, that completely, within itself, refutes every argument that he has made. Eph. 3:10-11:

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord."

But he would set up a system of physical, materialistic arrangements for God that completely deny the necessity of the church of the living God and all the blessings that appertain thereto—not any room for it.

DENIES POWER & SUFFICIENCY OF THE NEW COVENANT IN CHRIST

But worse than that, yea, verily, as bad as it is possible to be, he denies the remedial system of the new covenant. The very final salvation which our Lord Jesus Christ gave his own blood to establish and to set in motion Mr. Beauchamp would deny.

Remember the condition of the restoration of that land was that they return unto God and keep the law Moses said was written in this book. You're going to restore the land of Palestine? You will have all who are involved in it go back to the old law of Moses with all its carnal, physical aspects and keep it.

But DO YOU KNOW WHAT YOU DO, my friends, when you do that? You deny the sufficiency of the sacrifice of the Lord Jesus Christ because it involves the restoration of animal sacrifice of the Old Testament. Listen to Heb. 10:9-10:

"Then said he, Lo, I come to do Thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ ONCE FOR ALL."

He died upon the cross of God in order to establish my salvation and yours, and Paul affirms that it is a sacrifice for sin forever.

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

Christ Our Passover

"Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth"—I Cor. 5:8.

The inauguration of the breaking of the bread ceremony, like the first passover, preceded great and fundamental changes for the children of Israel. At the first Passover, Israel, as a national assembly, was to be indoctrinated with all the beautiful types and shadows of the incoming Mosaic law—part of which was the Passover feast. When Christ, inaugurated the breaking of bread ceremony, the entire Mosaic law was coming to a close, and its fulfilment was to be in Christ himself. He is the Passover.

As the believer in Christ submits to the waters of baptism, he enters into covenant relationship with the Deity, and by obedience is guided onto the road of life. Leaving the darkness of Egypt behind, the light of the Word points out the way to him. Its glory is a covering by day and a pillar of strengthening enlightenment by night.

The Israelite in Egypt, believing that Moses was instructed of God, knew that the great deliverance was at hand. He was instructed to slay the lamb and sprinkle the blood on the door posts of his home. He was also told that by doing so, the angel of the Lord would acknowledge his faith as he passed in the night to slay the firstborn of the Egyptians.

When we love Jesus and signify our acceptance of his way in baptism—the power of eternal death over us is breached, and we become related to the true bread that does not dissolve away; so that whether alive or dead at his return, the life-giving power that flows from him shall raise us up. The slain lamb, whose blood has been sprinkled on the door-posts of our hearts, even Jesus, our passover, shall signify to the angel of death that we are his, for we have loved him and have endeavored to follow out his instructions. —H. S.

War is the fiery indignation and wrath of God upon nations. Let the nations (if it were possible) forsake the evil of their doings and turn to God, and there would be no war. But this they will not voluntarily consent to, and therefore war is necessary and indispensable—J. T.

"It Is I, Be Not Afraid"

"After these things Jesus walked in Galilee, for he would not walk in Jewry because the Jews sought to kill him."

A few verses further down in this 7th chapter of John we read—

"Neither did his brethren believe in him."

Later on it is recorded—

"Jesus walked no more openly among the Jews, for they sought to kill him."

In the chapter before, we are told—

"From that time many of his disciples went back and walked no more with him."

What was it that caused all this opposition—this hatred that grew until murder was in the hearts of the chief priests, Scribes, Pharisees and the people? The answer is given for us in this 7th chapter. Speaking of the world of Jewry and the state of religious hypocrisy, Jesus said—

"Me it hateth because I testify of it that its works are evil."

We know he will condemn, as he did in Israel, the vast and wealthy religious organizations that influence and rule over so many people on the earth when he returns. We know that he will unmask all hypocrisy that goes under the guise of religion. We know that he will condemn and strip of all their power earth's present kings, rulers and governments at his return to take the kingdom and rule the world in truth and righteousness.

But there is another group of people he will meet, too, and that face to face—one by one—his ecclesia of called-out ones. What will he have to say to them?

In the 6th of John, we have the record of the feeding of 5000 people with 5 loaves and 2 fishes. It is testified that they who had seen and partaken of the miracle said,

"This is truly that Prophet which should come into the world."

In this 7th chapter we read that there was a murmuring among the people. Some said, "He is a good man," while others said, "Nay, but he deceiveth the people." And so back and forth, like the rising and the swelling of the troubled sea, like the ebb and flow of the tides of the ocean, were the people of Israel, "unstable as water." We are told in the previous chapter—

"When Jesus therefore perceived that they would come and take him by force to make him a king, he departed."

On another occasion a very great multitude spread their garments in the way and cried,

"Hosanna to the Son of David! Blessed is he that cometh in the Name of the Lord!"

The complete answer to this enigma is found in John 2:23-25—

"Now when he was in Jerusalem at the Passover, in the feast day, many believed in his Name when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for HE KNEW WHAT WAS IN MAN."

Christ was not moved or elated by their cheers and ready praise. Rather would he be saddened when he beheld that they were as sheep without a shepherd. How quickly they turned against him in open hostility and hatred. Truly it is recorded—

"He came to his own, and his own received him not."

As his ministry drew to a close, his followers dwindled to a mere handful of chosen disciples. And even they, in the end, in weakness when it seems he needed them most, all "forsook him and fled," and he was all alone in the darkness with his enemies. But, as he said himself, he was not alone, and he did not really need them (though their flight would add to his sorrow), for his Father was always with him till the last dread moment ere he died.

You and I are not of any different material from these men and women of so long ago. Even his closest disciples proved weak and fearful many times. *So do we*. But the record relates how they, step by step, grew in stature, in wisdom, grace, strength and courage until they became the pillars of

the early church. Let us, though we fail ourselves and fail our brethren and sisters so many times, ever rise again and go on.

If we reflect on these matters we can the better understand and appreciate the moving words descriptive of him in Isaiah:

"He was despised and rejected of men—a man of sorrows and acquainted with grief."

Although the crucifixion of Jesus was his last and greatest trial, Isaiah undoubtedly is referring to the years of his work and ministry to Israel—the years of his humiliation and rejection when they turned from him.

"He came to his own, and his own received him not . . . We hid as it were our faces from him."

Throughout his labors with them, we believe that this would be one of his greatest sorrows. How often we read—

"He was moved with compassion when he saw the multitude."

And we remember how he wept over Jerusalem, and said—

"How often I would have gathered you, and ye would not!"

He did not weep for the actual city, but for what it represented—the center of Israel, the place of his throne. Zechariah records—

"What are these wounds in thine hands?"

And the answer—

"Those with which I was wounded in the house of my friends."

The wounds and bruises he received were not all made by the nails in his hands and feet on the cross. Truly they wounded him much more deeply than that—this man who gave his life for them.

My brethren and sisters, this is the man we meet to remember. It is now *our* opportunity to receive him. It is now we who are in a position to wound him or to give him comfort and joy. Are we in reality treating him differently than did Israel?

In the mercy of God, and through their rejection of him, the Way of Life has been opened to us. Humanly speaking, we are no different from Israel. We, too, are apt to be creatures of caprice, forgetful and self-centered, blowing hot and cold, to a degree tossed to and fro by our own individual circumstances. Of ourselves we, too, are unstable as water. What is it that will help and aid us to stay anchored to this hope? The apostle says:

"Looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before him endured the cross, despising the shame.

"Consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds."

There are few if any of us who do not at times in weakness become wearied and faint by the way. We chafe at all these restrictions, with this yoke on our shoulders—and so we are told to "consider him," for he endured to the end.

In reality the yoke did not rest easily on him, for he was tried and tempted like unto his brethren. He said—

"How am I straightened until it be accomplished!"

For him the battle has now long since been over, the victory won, and the crown of life and immortality and kingship rests on his head. He was the first fruits. We following after are exhorted to become like him that we, too, may wear at last a crown of life that fadeth not away.

It may seem from what has been said that it is all sadness and grief; but this should not be so for the complete picture is not a sad one, but rather one of pure joy and happiness beyond any of our present experiences. And tribulation and difficulty need not mean sadness and despair, if the heart is fixed on God. The early disciples "rejoiced in tribulation," recognizing its useful purpose and glorious end. Our present joys and happiness are necessarily limited by the limitations of our present condition, but they are here for us to enjoy and appreciate, that we may in wisdom view all things in their proper perspective.

In John 6 we noted the incident of the disciples being at sea when a storm arose. In the midst of the storm, Jesus walked toward them. Not recognizing him they were terrified till he said:

"It is I, be not afraid."

When the storms of life surge and eddy and almost engulf us, we should be able to hear this same voice, the voice of Jesus, "*It is I, be not afraid.*" He has also said—

"Lo, I am with you always, even to the end of the age."

With this thought we can go forward, facing the future without fear, for he is by our side all the way—

"IT IS I, BE NOT AFRAID."

—A. E. L.

The Fig-Tree Sign

"Behold the fig tree, and all the trees. When they shoot forth, summer is nigh. So likewise ye, when ye see these things come to pass, know that the Kingdom of God is nigh."

While the various groups of mankind distinguished themselves by national insignia (rose for England, thistle for Scotland, maple-leaf for Canada, etc.), it is interesting to note that the newly-born state of Israel has chosen the decoration of fig and olive leaves.

This action links them with the earliest days of their origin, when their ancestors, after breaking God's command, sought their self-provided fig-leaf protection (Gen. 3:7), just as blind Israel does today. Many years after Israel were promised an abundance of figs and olives if they would keep God's commandments (Deut. 8:8).

The prominence and value of the fig in the history of Israel is illustrated by the gift of 200 cakes made by Abigail (1 Sam. 25:18); as regards healing—in the application of a poultice to the boil of king Hezekiah (2 Kings 20:7); and as a divinely-provided national barometer (Luke 21:29-30).

The olive tree is of small size compared with other trees, but it is of greatly superior value on account of its healing properties. The manufacture of its oil was practised in the days of Job (Job 24:11), and a profitable market was secured with ancient Tyre.

As when the destruction of unbelievers was completed in the days of Noah the new era was ushered in by a peaceful dove's exhibition of the olive leaf, so will the Prince of Peace soon introduce to the survivors of "the days of his coming" (Matt. 24:37) the antitypical healing leaves, pouring oil and wine into their wounds (Luke 10).

Olive wood was used to construct the cherubim in Solomon's temple (1 Kings 6:23), reminding us of the honorable privilege in store for the antitypical cherubim (the immortalized saints) of using the divinely-provided remedies for the mental, moral and physical healing of the nations (Rev. 22:2).

The leaves are green on the upper side, but silver beneath. We see a symbolic allusion in this to the chequered history of the Jewish people. Their nation has had a threefold overturning (Eze. 21:27) and for a long time they have been under the dark side of the cloud, but they now approach the "silver lining."

We hope the day is near at hand when the Jews will add to their insignia the Vine Leaf—thus acknowledging the Messiah "whom they pierced" as the "True Vine" (John 15:1), and while replanting their land (Eze. 34:27) will remember the lesson of the Eshcol grapes gathered by their ancestors (Num. 13:23).

What rejoicing there will be in their national resurrection (Rom. 11:15), when they are grafted back into the good olive tree! Gone their past neglect of the Vineyard (Isa. 5:4), and with God's blessing now on their families (Mai. 3:11) their gratitude and zeal will encourage them to entwine their vines with their fig trees, combining divine provision with human effort, thus producing a perfect covering that will shade and rest them with their families (Mic. 4:4), and which they will invite their neighbors to share (Zech. 3:10).

While looking forward to the arrival of this "3-fold cord" (Eccl. 4:12—the Fig, Olive and Vine—in Israel after the flesh, let us learn from the symbol for our help in the present age:—

THE FIG. The *early* crop is soon shaken off (God's people soon broke their promises), the final crop is a special dainty (Nah. 3:12). It gives shade after war (Mic. 4:4)—Armageddon is near. No blessing for a barren tree (Deut. 28:4 & 18 and Mark 11:13-4). Christ worked for 3 years in the vineyard, seeking fruit on the figtree (Luke 13:6-7). The "summer" sign—Christ "at the door."

THE OLIVE. Its beauty to be copied by Israel (Hos. 14:6). A second harvesting available for others—*us* (Deut. 24:20). The righteous is like a green olive tree in the house of God (Psa. 52:8).

THE VINE. Christ the Vine; we the engrafted branches; our nourishment obtained from him alone (human traditions vain); fruitful branches purged to bring forth more fruit; unfruitful branches cut off and burned; apart from direct contact with the Christ-vine, nothing can be accomplished (Rom. 11; John 15). National Israel cut off for barrenness, and long in a dead, burnt, suffering state; but to be grafted in again (Rom. 11:23).

When Christ becomes the Israel Generalissimo, will they not wish to superimpose the vine leaf upon their national emblem, and cease to rely on their fig leaf?

Finally, may we—spiritual Israel—hold fast the "one true Hope," and have the wisdom to profit by the lessons of the Fig, the Olive and the Vine. —H. S. S.

Knowledge Brings Resurrectional Responsibility

Times of ignorance are changed into times of knowledge by the proclamation of the will of God. This knowledge brings with it responsibility, and responsibility constitutes men subjects of the

resurrection and judgment, and reward and punishment according as they may have been obedient or disobedient.

Those who are neither to live in the Aion of the Spirit nor to rise into the resurrection state, are those who die under *helpless* ignorance. God does not treat such as He does those who *know the Truth but will not obey it*; or who have obeyed it but subsequently turned back to the corruption that is in the world

True, no wicked man can claim to be "made alive in Christ" that he may live forever; but he will CERTAINLY be made alive that he may be judged and consigned to the dire severities of the Second Death, which is the "wages of sin" (the first death being the common lot of all—both saint and sinner).
—*Bro. Thomas, Herald, 1861.*

"Cleanse Me From Secret Faults"

*"The commandment of the Lord is pure, enlightening the eyes . . . Who can understand his errors?
Cleanse Thou me from my secret faults, O Lord"—Psalm 19.*

Strange as it might seem, multitudes considering themselves Christians go through life with no effort to obtain a correct knowledge of themselves. They are contented with general and vague impressions concerning their real state; and if they have more than this, it is merely such accidental information about themselves as the events of life force upon them. They do not have an exact systematic knowledge, and do not aim at it.

We do not mean to imply that to know ourselves is easy. It is quite difficult to know ourselves, even in part. It is strange that men should profess to receive and act upon biblical doctrines while they are entirely ignorant of their own state, considering that self-knowledge is necessary for understanding them.

It is not too much to say that all who neglect the duty of habitual self-examination are using words without meaning. The doctrines of the forgiveness of sins, and of a new birth from sin, cannot be understood without some right knowledge of the nature of sin, that is of our own heart, nature, and being. It is in proportion as we search the Scriptures and our hearts and understand our own nature that we grow in wisdom and truth.

The great masses of people are contented with a slight acquaintance or none at all of the Scriptures and their own condition. They are satisfied to have numberless secret faults. They do not think about them as sins, living as if they had nothing to learn.

Let us consider that we all have secret faults, a fact which we believe all are ready to confess in general terms. The most ready method of convincing ourselves of the existence in us of faults unknown to ourselves, is to consider how plainly we see the secret faults of others. There is no reason for supposing that we differ materially from those around us, and if we see faults in them which they do not see, it is likely that they have their own discoveries about us, which it would surprise us to hear. Any angry man imagines that he has command of himself. The very charge of being angry, if brought against him, will anger him more and he may profess himself able to reason with clearness and impartiality. If we are not inclined to anger, we are subject to other sins. If man sees so much evil in human nature, what must God see?

"If our heart condemn us, God is greater than our heart and knoweth all things."

Not only our acts does He view, but our *thoughts* also. The stirrings of pride, vanity, covetousness, discontent and resentment may follow each other through the day in momentary emotions, and they are known to Him.

Let us reflect upon actual accounts of hidden weakness. Peter followed Christ boldly, and suspected not his own heart, until it betrayed him in the hour of temptation, and led him to deny his Lord. David lived years of happy obedience. What a calm, clear-sighted faith appears in his answer to Saul about Goliath,

"The Lord hath delivered me out of the paw of the lion and out of the paw of the bear; He will deliver me out of the hand of this Philistine!"

During his trials he remained faithful, yet for a season power and wealth overcame him. He had kept his principles in words but lost them in his heart. Many other similar instances appear in the Scriptures.

If these things be so in the case of the favored saints of God, what may we suppose is our own real state in His sight?

It is a serious thought. We cannot tell how we should act if brought under temptations different from those which we have experienced. This thought should keep us humble. We do not know ourselves in those respects in which we have not been tried. If faithful men of old, who knew themselves better than we know ourselves, had so much hidden infirmity in them, what are we to think of ourselves? "The righteous," we are told, "will scarcely be saved." We should continually ask ourselves why we do this or that, and see whether we act for conscience's sake, or from some lower inducement.

We live in a busy world and what leisure time we have should be devoted to that which is most profitable. Health of body and mind is a great blessing, but unless chastened by watching and fasting, as Paul said, it can seduce into a false notion that we are much better than we really are. Resistance to our acting rightly, whether it proceed from within or without, tries our principle, but when things go smoothly, can we tell how far we do or do not act from a sense of duty?

Conscience at first warns us against sin, but if we disregard it, it ceases to upbraid us, and thus sins once known, in time become hidden. Do we, on reflection, recollect instances in our experience of ourselves of gradually forgetting things to be wrong which once shocked us? Such is the force of habit.

To the force of habit must be added that of custom. Every age has had its own wrong ways, they have had such influence that even good men, from living in the world, were misled by them. What is our chief guide amid the evil and seducing customs of the world? The Scriptures give us the answer—

"The world passeth away . . . but God's Word endureth forever."

To this source we must go to stir up and refresh our minds. That many things are against us is plain, yet is not our future prize worth a struggle? Is it not worth present discomfort and trial to attain the reward that we seek? How can we in any sense be said to have that "mind of Christ" to which the Apostle exhorts us if we do not strive to follow the examples set for us?

If we receive revealed Truth through the eyes and ears only, we believe words and not things. Obedience to God's commandments, which implies knowledge, and the desire and endeavor to please Him, is the *only* road open to those who look for a place in the kingdom. Many cast aside the Truth because they regard it as a form. They endure not because they have never really tasted that the Lord is gracious; and they have never known of His power and love *because* they have never known their own weakness and need. Let not our hearts be hardened that we may not be found unprofitable servants.

The Scriptures instruct us to be meek, humble and single-hearted. Humility is a quality of the mind. To obey the commandments we must practise humility. Impatient, proud, self-confident men are generally wrong in the opinions they form of others. How often do they mistake the characters and misconstrue the actions of others! How often do the young form acquaintances injurious to their own good! How often do men embark in foolish and ruinous schemes! How often do they squander their money and destroy their worldly prospects! The same could happen to us if we should look to the one side or the other instead of keeping in view the prize at the end of the race. We must narrow the distance that lies between our own conduct and thoughts, and perfection.

Paul labored more than all the apostles—not to convert the world or facilitate the movements of civil government—but "*for the elect's sake.*" He "endured all things"—

"Five times scourged, thrice beaten with rods, once stoned, thrice in shipwreck, in journeys often, in perils of waters, of robbers, of his own countrymen, of the heathen, of the city, of the wilderness, of the sea, of false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

A true knowledge of the Gospel and obedience to the commandments will change more than the outer surface. It acts upon the mind within and upon the heart out of which proceed the evil things "which defile a man." Christ said,

"I pray not for the world, but for them which Thou hast given me, for they are Thine."

In like manner Paul says that Christ came, not to convert the world, but "to purify unto himself a peculiar people, zealous of good works." To be numbered with this group, we must *raise ourselves beyond human nature*, and fear and obey God. In Proverbs we read,

"Where no counsel is, the people fall, but in the multitude of counsellors there is safety."

Let us look to the Scriptures for counsel and instruction for no other source offers wisdom and the promise of eternal life, and as the Psalmist says,

"Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer!" —G. S.

Signs of the Times

Circumstances have prevented the preparation of the regular Signs of the Times for this issue. It is planned (God willing) to resume next month.

"RESETTLEMENT" IN MALAYA

For 2 yrs. "rural resettlement" has been underway in Malaya, to get small, scattered outlying villages (especially Chinese) into controllable centers, surrounded by guarded fences; one-half million people have been moved, and there are about 75,000 more to complete the scheme. This is to cut off the guerrillas in the jungle from food, supplies, and information contacts. However (says NYT)—

"The govt. report says the Communists have been able to exploit the resentment of many settlers over the disruption of their lives.

"Economically, the govt. survey says that resettlement has caused an important decline in food production, higher prices and local inflationary situations."

* * *

Many believe that Russia's persistent charges of germ-warfare are more serious than just propaganda—that they are preparing the ground for its extensive use themselves. Reports persist that "bacteriological warfare" has high priority in Russian planning, and that she is extensively stockpiling disease agents of frightful potentialities. It is to be expected that man's beastliness will reach its lowest depths in the terrible days that will mark the end of the Gentile times. The fulfilment of Zech. 14:12 will be a just and fitting divine retribution.

* * *

INDO-CHINA

Current reports appear to take the view that France is making gains in Indo-China (though maps showing the territories held by the Communists give a very dismal picture). Indo-China is made up of 3 states—Laos, Cambodia, and Vietnam. The fighting has been in the latter, and current maps indicate that about ½ of its area is in Communist hands. Laos is comparatively contented and peaceful. In Cambodia, however, the Democratic govt. (which was not satisfied with the amount of power it had under French supervision) has been ousted by the French-supported King, who has suspended constitutional rule. The general picture is the same as elsewhere throughout the once-subservient and peaceful colonial world—"The sea and the waves roaring"—all to Russia's satisfaction and advantage.

* * *

One of the leaders of Malan's So. African Nationalists says the Afrikaners (African Dutch) have been "called to fulfil a God-given calling." This includes "maintaining (divinely-established) differences—day & night, summer & winter, black & white." He says the Afrikaners are "the only *real* people in So. Africa, the only white people in the whole of Africa."

* * *

"AS IT WAS IN THE DAYS OF NOAH"

The US Congress is endeavouring to bring some sort of order out of the shameful chaos of conflicting divorce legislation in the 48 states. Many who are considered "legally" married in one state are bigamists in another. Divorces occur in the US at the rate of ½-million a year. Surely a sad condition of corruption and immorality in a nation that pretends to be "Christian"! He from whom Christianity derives its name said—

"Whosoever shall put away his wife and marry another, committeth adultery against her. And if a woman shall put away her husband and be married to another, she committeth adultery" (Mark 10:11-12).

The 1952 annual Presbyterian assembly voted to cancel its required 1-yr. wait between divorce and remarriage, provided there is "penitence." A few days later the 1-yr. wait was reinstated.

* * *

Austria has passed a law granting complete amnesty to former Nazis, to which the Allies have refused to give unconditional approval. This has given rise to a renewed wave of anti-Semitism in Austria, the newspapers and speakers for the govt. accusing the Allies of being under "Jewish influence."

* * *

"NEITHER GREEK, JEW, BARBARIAN. SCYTHIAN"

The issue of racial discrimination is causing the "Christian" churches of the US considerable embarrassment, arising from some inconveniently pressing the question of the disparity between high-sounding precepts and actual practice. The Episcopal Sewanee University (Tennessee) considers it "inadvisable" to admit Negro students. The "National Council of Churches" (claiming to represent 33

million Protestants) in June passed a resolution condemning racial discrimination as unchristian. Some Southern churches objected and abstained from voting.

* * *

US is beginning to lose what the Russians have called its "mechanical majority" in UN (and is therefore becoming less enthusiastic about UN). The Arab, Asian, and So. American countries are developing an increasingly strong anti-imperialist and anti-colonial atmosphere in UN activities and deliberation.

* * *

TOBACCO AND CANCER

The American Medical Assn. recently reported:—

"Lung cancer, with few exceptions, occurs in persons who smoke excessively . . . Excessive smoking can be injurious to the vocal cords. The injury usually develops into a fibrous tumor if the irritation persists.

"To extol the virtues of the advertised brands, actors, opera singers, etc., ascribe to their brand of cigarette an innocuous effect on their throats. It is unlikely that they are aware of lesions of the vocal cord caused by irritation due to excessive smoking, nor are they in a position to judge scientifically the effects of tobacco smoking on the body."

"That No Flesh Should Glory"

"We have this treasure in earthen vessels."

All the world's institutions are based on false beautification and glorification of the flesh—

"Men will praise thee when thou doest well to thyself . . .
This their way is their folly" (Psa. 49:18, 13)

Therefore they reject the true Christ—

"His visage was marred more than any man, and his form more than the sons of men. He hath no form nor comeliness, no beauty that we should desire him" (Isa. 52:14; 53:2).

No appeal to the flesh. None of the tinsel and trappings that the petty little mind of the flesh delights in. No brilliant, masterful "executive," but a quiet, humble teacher whose soul-searching observations were very disquieting and annoying to every form of pomp, pretence and pride. He is despised and rejected. The flesh hates the principles he typifies and enunciates. So with God's great vessel to the Gentiles (2 Cor. 10:10)

"His bodily presence is weak, and his speech of no account."

Why? The Scriptures answer clearly—so that the power and glory and influence should be with the divine MESSAGE, and not with the messenger (1 Cor. 2:3-5).

"We have this treasure in earthen vessels, that the excellency of the power may be of GOD, and not of US" (2 Cor. 4:7).

* * *

"What went ye out into the wilderness to see? A man clothed in soft raiments? Verily, they that wear soft raiments, are in king's houses" (Matt. 11:7).

John dwelt in the wilderness, clothed with rough skins and eating the meagre fare of the desert, and all that would be with him must go out to him—pilgrims and strangers of whom the world is not worthy, who look with disdain upon the "fashion of this world" that so soon passeth away—

"Thou fool, this night thy life shall be required of thee. Then whose shall those things be which thou hast provided? . . .

"Sell that ye have and give alms.

"Provide yourself bags which wax not old, a treasure in the heavens that faileth not" (Luke 12:20, 33).

"My strength (saith God) is made perfect in weakness" (2 Cor. 12:9)—in mortification, in humiliation, in lowliness and simplicity. NEVER in self-glorification, or exaltation of the powers and accomplishments of the flesh, or vain show, or outward appearances.

"Seest thou a man wise in his own conceit? . . ."

—impressed with himself and his accomplishments—given to relating experiences of which he is the center and which are unconsciously designed to reflect glory on himself—glorifying even his own "humility"?—

"There is more hope of a fool than of him" (Prov. 20:12).

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.

(It has been necessary to go to press early this month; news missing this edition will appear, God willing, next month.)

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

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

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

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

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.

On June 28 we held our annual Sun. Sch. Outing. About 140 attended. We are always glad when visiting bre. & sis. can be present, as some were this year. (It is usually held on the last Sat. in June, at a secluded and very suitable location in one of the public parks).

This summer we have been having classes on Sun. evenings in July & Aug. to study the book of Hebrews together. (Our lectures are moved to Thurs. for these months, and there have been in the past instances of interested strangers coming on Sun. eves, and finding the Hall closed —this was one of the reasons for the class).

It has been very interesting and profitable—as, of course, any study of the marvels and beauties of God's Word is bound to be, if approached with zeal and desire to know more of His ways.

We have been encouraged by visits from: bro. & sis. Stocker, sis. Josephine Warwick (Canton); bro. & sis. W. S. Thomas (Sarasota); bre. & sisters Linton Sr., A. Linton, G. Gibson, sisters Irene Gibson & Edith Jones (Toronto); bro. J. Cartlidge (London, Ont.).

Bro. & sis. Linton Sr. and bro. & sis. Thomas were able to stay with us for several weeks, and we enjoyed many pleasant times together. Bro. Gibson lectured and exhorted for us.

—G. V. Growcott.

* * *

FLAXCOMBE, Sask., Canada

GLENDALE, Cal.—5105 Hermosa, cor. Colorado Blvd., Eagle Rock (P. O. —Bx 66, Los Angeles 42)—Bib. Sch. Sun. 9:30 a.m.; Breaking Bread 11; Lecture 7 p.m.; Thur. Class 7:45 p.m., same place as Sunday meeting.

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.

Are we tired of exercising our minds on the Truth? What then? Well, what happens to any man who tires on any road? Suppose he be a traveller in the snowy wastes of Russia; he tires, lies down, and is frozen to death. Or suppose a man be in business, and tires in the direction of his affairs. He has splendid prospects—but he tires. What comes of it but failure and ruin?—R. R.

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.

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

If the Lord be willing, we are planning to hold our Fraternal Gathering on Sat., Oct. 11. The general view from the many ecclesias that we have written indicated that a Sat. would be best suited for a Gathering.

We extend to you a hearty invitation to be with us on that date. We are planning on having 4 brethren speak for us at the Gathering; also on the Sunday we have arranged to have 2 brethren speak for us, to give the word of exhortation and lecture in the evening.

As we are not a large ecclesia and would like to have as many as possible stop over Sat. night and meet with us on Sun. morning around the table of the Lord (and accommodation for sleeping being limited), we have arranged to have motel accommodation for visitors at a very reasonable cost (\$4.00 per couple, \$1.00 per child).

We would like to make reservations as soon as possible for the motel (it is most modern and has every facility for your comfort).

We hope as many bre. & sis. as possible will arrange to be with us and join with us in building each other up in the Faith.

—W. D. Gwalchmai.

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

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—YMC A 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.

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).

NORTH BATTLEFORD, Sask., Can.

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

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

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

PORTLAND, Ore—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.

FRATERNAL GATHERINGS

LONDON, ONT..... October 11

BOSTON, MASS..... October 11-12

(Please tell us of any others)

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Books on the Truth, or Bibles: Write bro. Growcott for list

Samson—in Weakness Made Strong

Samson is only mentioned once outside the book of Judges, but that one mention is vitally important to the true picture for it tells us two things: one, that Samson was a MAN OF FAITH, and second, that he OBTAINED A GOOD REPORT.

Apart from this revealing insight, the life of Samson would appear to be a tragedy of weakness. Samson, like David, was a true man of God at heart, but he had to learn wisdom by great suffering and humiliation.

We are very glad that his name is listed in the divine honor roll of the outstanding faithful—Heb. 11. We are glad to learn that his great strength was a result of his intense faith—not merely the self-pleasing and meaningless tantrums of a capricious giant. Careful examination of the record of his life will confirm this.

In Jdg. 15 we see Samson in the same light as David before Goliath. All Judah was in abject fear of the Philistines—so much so that they came to bind Samson, their GOD-GIVEN JUDGE, to deliver him for the sake of shameful peace! Samson permitted himself to be bound and delivered. Then, v. 14—

"And when he came to Lehi, the Philistines shouted against him. And the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands."

Obviously he permitted himself to be bound and delivered IN FAITH that the Spirit of God would come upon him when needed.

Following this, he judged and defended Israel 20 years. Then, at the end of this long and faithful service, he joined himself to a woman of the world, who could not rest until she had broken down the sacred bond of faith and obedience between him and God, and had sold him in shame to his enemies.

His punishment for this lapse of his lifelong vows was very great. The Philistines put out his eyes and used him for sport to the glory of their idol Dagon.

But, says Paul, he DIED IN FAITH—having learned by suffering. Out of weakness he was made strong, by faith. The loss of his natural vision opened the eyes of his understanding.

Paul's own experience was similar. He, too, was blinded that he might see. He, too, was reviled, despised, buffeted, and set forth as a spectacle to the world. Yet, like Samson, he in his humiliation and death pulled down the strongholds of wickedness.

But Jesus himself is the pre-eminent example of dying in a public spectacle of shame, yet in death destroying his destroyers and delivering his people.

All the great men of the Philistines were destroyed in Samson's death, and the Philistines did not bother Israel for many years.

The lesson of Samson is clear. It is the lesson of Adam. Adam was not deceived, but persuaded. Samson was worn down by continual contention until he finally gave in foolishly against his judgment, for the sake of peace. *Peace never came.* —G. V. G.

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