

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.

Edited and Published by:
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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 Words of the Spirit

"The words that I speak to you, they are spirit and they are life"—John 6:63.

These words, spoken by Jesus, are the words of the Spirit. They are also words of truth, and they are words of power. But they form a very small portion of the words of the Spirit. Our Bible is the Word of God. It is the Spirit's revelation to man to show unto him the purpose of God with the earth and the human race upon it. We should, therefore, value the Bible in as great a measure as though Jesus was here in person to reveal to us this purpose of God, and his plan of salvation. For David has declared,—

"I will worship toward Thy holy temple, and praise Thy Name for Thy lovingkindness and for Thy truth: for Thou hast magnified Thy Word above all Thy Name"—Ps. 138:2.

If it were the purpose of God, in this age, to give to us the Holy Spirit as He did in the first century, so that we would be guided into all truth, and could speak with the authority of the Spirit as the apostles did, it would be a wonderful blessing, and give us great joy. But we do not possess it. Of course, there are many who *claim* to have the Holy Spirit, but their works and their writings and beliefs prove beyond all doubt that they do not.

There is only one sense in which we can have the Holy Spirit. If we understand the Gospel (the things concerning the Kingdom of God and the Name of Jesus) which has been revealed by the Spirit through the prophets and the apostles—if we love these things, and give attention to the Spirit's instruction, we will become acute in our discernment. Our minds will be filled with the knowledge of the Lord, and we will be in possession of a power and wisdom such as is unknown in all the world.

But only in proportion to our understanding and knowledge of the Truth will be our power and wisdom. With our minds filled with the knowledge of the Lord, we will speak with confidence as we walk in the Truth. Those who do not know the Gospel of the Kingdom will think we are bigoted—perhaps dogmatic, or they may think we are uncharitable to people of other faiths. We must guard against this and endeavor to prove that we are not narrow-minded and conceited, but show by our walk that we are *in love with the things of the Spirit*.

If there are any among us who have not taken advantage of the many opportunities of growing in grace, and in the knowledge of our Lord and Savior Jesus Christ (as Peter expresses it) they may think that we should modulate our method of preaching the Truth, and be more generous towards people of other faiths. But we must not be timorous or we will lose our grip on the Truth, and fall by the wayside. Nowhere in the Scriptures of Truth are we called upon to be half-hearted, or to vacillate, or be unstable in our faith and hope. The call is always to be steadfast, unmovable, and abounding in the work of the Lord.

It is also evident that if we are to attain unto salvation, we must not walk with uncertain steps. Our walk must be vigorous—with steps of assurance and confidence; or as Paul expresses it—

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God"—Col 1:10.

To walk in such a manner, we must, in the first place, obediently accept the Gospel truth, and our acceptance must be 3-fold:

1. Humbleness
2. Faithfulness
3. Simplicity of heart and mind

A threefold cord, says Solomon, is not quickly broken. If we look at the above example, we will realize that in humbleness, there is no place for pride, conceit or self-esteem; in faithfulness, there is no place for wavering and being carried about with every wind of doctrine: and when we have accepted the Truth with simplicity of heart and mind, we will find no place for insincerity and lack of devotion to Christ.

Such a foundation is one upon which we must build with knowledge and understanding, and there is only one source from which we can obtain the necessary materials, and that is the Bible. If we pass the time in idleness, and wait for God to send his Spirit to guide us, *we will wait in vain*. Solomon gives us the course to follow when he says,—

"If thou wilt receive my words, and hide my commandments with thee, so that thou incline thine ear unto wisdom, and apply thine heart to understanding . . .

"Yea, if thou CRIEST after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her AS FOR HID TREASURES . . .

"THEN shalt thou understand the fear of the Lord, and find the knowledge of God"—Prov. 2:1-5.

To the Bible then we must go and search the Scriptures. If we are persistent in such a course, we will realize some day that we will have stored away in heart and mind the whole truth of God. We have not the Spirit as a gift to make known what is written, and to make us understand what is revealed; but we have the voice of the Spirit in our Bibles, and if we read it daily and apply our minds to what we read, we will be able to understand the fear of the Lord, and find the knowledge of God.

Let us, therefore, rejoice in the Truth, and in the power that God has given us to read and understand His word, comforting one another in this present evil world, giving diligence, as Peter says, to make our calling and election sure. And let us not forget that God is now laying the foundation for a great work in the earth in what we believe, and are fully persuaded, is in the near future. If we expect to share in the good things God has promised to those who love Him and keep His commandments, we must approximate ourselves to His requirements, for the character we are now forming will be the measure of our success, or failure, when we stand before the Judge of all the earth.

—Editor.

The Three Cities

By brother John Thomas

There are three cities in the world which are remarkable above all others. These are Rome, Constantinople, and JERUSALEM.

ROME: MOTHER OF HARLOTS & ABOMINATIONS

The first is styled

"The Great Harlot which sitteth upon many waters" (Rev. 17).

In v. 5 of the chapter, it is written,

"The waters on which the Harlot sitteth are people, multitudes, nations and tongues."

And in verse 15,

"The woman is that Great City, which reigneth over the Kings of the Earth."

"The waters" in their politico-ecclesiastical organization and connection with Rome, are represented in v. 3 as a—

"Scarlet-colored Beast, full of names of blasphemy, having 7 heads and 10 horns."

While the City is described as being—

"Arrayed in purple and scarlet, having a golden cup in her hand full of the filthiness of her fornication."

Fornication is the symbol of idolatry, and all spiritual impurity. In v. 6, it is described as a persecuting city—

"Drunk with the blood of the saints, and with the blood of the martyrs of Jesus"—

The destiny of this City is that it shall be consumed, or wasted with desolation, and finally and suddenly destroyed. Its consumption is thus expressed,

"The 10 horns which thou sawest on the Beast shall hate the Harlot, make her desolate, eat her flesh, and burn her with fire."

Her future destiny is thus decreed,

"In one day shall her plagues come, death, and mourning, and famine; for strong is the Lord God who judgeth her."

Rome is to vanish from the face of Italy: to be engulfed in the vast and bottomless abyss, as it is written,

"Thus, like a great mill-stone cast into the sea, shall that great City Babylon with violence be thrown down, and SHALL BE FOUND NO MORE AT ALL" (v. 21).

CONSTANTINOPLE: MOUTH OF THE DRAGON

Of Constantinople more is hinted than expressed in the Scriptures of truth. It is the city of "the Dragon," of "the King who does according to his will," of the Fifth "Horn of the Goat," the City of the Euphrateans who were prepared for 391 yrs., 30 days.

The "great Red Dragon" of Rev. 12:3, is the symbol of the Pagan Roman empire, but in ch. 13 "the Dragon" represents the Greco-Catholic Roman Empire; but in chs. 17:13 & 20:2-11 symbolizes the Eastern Roman Empire under the Ottoman, and hereafter, for a short time, under the "Autocrat of all the Russias."

The City, or Seat, or "place in heaven" in which the Great Red Dragon reigned before he was "cast out" by "Michael" (Constantine and his adherents) was Rome—(Rev. 12:8).

But at the time when "the Dragon" surrendered his seat to the beast like a leopard (Rev. 13:2) he had provided himself a new one; and this was Constantinople, which continued to be the Imperial City of the Roman Empire till taken by the Turks, 1453.

It is yet destined to absorb the attention of the Great World, and to become the seat of a power that will cause even England and France to tremble for their independence. The power of which Constantinople will become the Capital will extend its dominion over "many countries, which shall be overthrown."

It will swallow up the Turkish Empire and the ancient Assyria; and extend from Lybia and Egypt, to the Caspian and Persian Gulfs. Persia will itself be with it, so that it will meet the Merchants of Tarshish and its Lions, or the Anglo-Indian Power, in the plains of greater Asia. But its triumph will be short (Dn. 11:44):

"He shall encamp between the seas before the glorious holy mountain; yet he shall come to his end and none shall help him."

"He shall stand up against the Prince of princes; but he shall be broken without hand" (Dan. 8:25).

From that time, Constantinople will cease to be imperial. Rome will be abolished from the earth; and—

"The Kingdom and dominion, and the greatness of the Kingdom under the whole heaven,"

will be transferred to—

JERUSALEM: CITY OF THE GREAT KING

"Unto thee shall it come even the First Dominion: the Kingdom shall come to the Daughter of Jerusalem" (Mic. 4:8).

Jerusalem, Jebus or Salem, was doubtless contemporary with Abram and Melchizedec. Its name literally and prophetically imports VISION OF PEACE: for to this City shall flow—

"Peace like a river, and the glory of the Gentiles like a flowing stream" (Isa. 66:12).

The first allusion to this renowned City is contained in Gen. 14:18, where it is termed Salem: and Melchizedec, King of righteousness, its King.

This was about 2000 B.C., so that it has now figured upon the page of history nearly 4000 yrs., which makes it well over 1000 yrs. older than Rome, the City of the Antichristian Blasphemer.

In the days of Joshua, Jerusalem was in the possession of the Amorite, and governed by Adonizedec, who with other kings was slain and hanged upon a tree until sundown. Adonizedec signifies "Lord of Righteousness;" and it is a remarkable coincidence (but one upon which we lay no stress) that the next King of Jerusalem hanged upon a tree by Israel till sundown was the Lord of Righteousness—Adoni-zedec—Messiah the Nazarene.

In the reign of David it became the Capital of the Kingdom of Israel. It henceforth maintained its eminence for about 500 yrs., when it was destroyed by Nebuchadnezzar. During the 70 years captivity it lay in ruins, after which it was restored by Zerubbabel and his associates, and continued about 600 yrs., when it was destroyed by the Romans.

The City of Jerusalem was built on four hills called Zion, Acra, Moriah, and Bezetha. The city while in the hands of the Jebusite from whom David took it was built upon Acra and—

"The strong hold of Zion" (2 Sam. 5).

—upon the Hill bearing that name. After having possessed himself of these important places, this munificent prince appropriated Zion for the royal residence, and named it "the City of David."

Mount Zion was divided from Mount Moriah by a valley. Across this valley Solomon raised a causeway, leading from the royal palace on Mount Zion to the Temple, which he built on Mount Moriah. The way was not level, but an easy ascent and descent from one mountain to the other. Hence we read of—

"The ascent by which Solomon went up to the House of the Lord," and of "the causeway" or "going up."

Jerusalem is the City, which Jehovah had chosen to place His name there, as it is written—

"When ye go over Jordan, and dwell in the Land which the Lord your God giveth you to inherit, then there shall be a place which the Lord your God shall choose to cause His Name to . . .

Because the Lord chose Jerusalem to put His name there, therefore it is called the "HOLY CITY," of which glorious things are spoken in the Scriptures of truth. Speaking of Zion and Jerusalem, David says,

"Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the City of the Great King. God is known in her palaces for a refuge . . . the City of the Lord of Hosts, the City of our God: God will establish it forever" (Ps. 48).

"This is the Hill which God desireth to dwell in, yea, the Lord will dwell in it forever" (Ps. 68).

"In Salem is God's tabernacle, and His dwelling place in Zion. There broke He the arrows of the bow, the shield, and the sword, and the battle" (Ps. 76).

"The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O City of God. All my springs are in thee" (Ps. 87).

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever" (Ps. 125).

"When the Lord shall build up Zion, He shall appear in His glory: then Thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set time is come (Ps. 102).

"The Lord hath chosen Zion; He hath desired it for His habitation. This is my rest forever here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout aloud for joy. There will I make the Horn of David to bud" (Ps. 132).

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever" (Ps. 125).

We shall now proceed to quote some of the "glorious things" spoken of Zion and Jerusalem, premising only that they continue—

". . . trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21:24).

—and that when these times are accomplished, (and unquestionably their consummation is at the very door)—"the set time to favor Zion" will have come. We quote first from Isaiah:

"And it shall come to pass in the latter days, that the Mountain of the Lord's House shall be established on the tops of the Mountains, and all nations shall flow unto it. Out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem."

"In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the land shall be excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem shall be called holy, even everyone that is written among the living in Jerusalem" (compare Jer. 50 and Dan. 12:1).

"The Moon shall be confounded, and the Sun ashamed, when the Lord of Hosts shall reign on Mount Zion, and in Jerusalem, and before His ancients gloriously" (Isa. 24:23).

"Thine eyes shall see Jerusalem a quiet habitation; a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords be broken. The people that dwell therein shall be forgiven their iniquity" (Isa. 38).

There will then be no more pilgrimages to Rome, or to Mecca, or to the Sacred Ganges, but all hearts will be turned to Jerusalem, and thither will the faithful wend their way (Isa. 49:22)—

"Thus saith the Lord, Behold I will lift up Mine hand to the Gentiles, and set up My standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders.

"They shall bow down to thee with their face toward the earth and lick the dust off thy feet: and thou shalt know that I am the Lord: they shall not be ashamed that wait for Me."

How radiant with light will this City be! A glorious residence for the King of Glory! His Rest will indeed be glorious!

"The Lord will comfort Zion: He will comfort all her waste places: and He will make her wilderness like Eden, and her desert like the Garden of the Lord. Joy and gladness shall be found there, thanksgiving, and the voice of melody" (Isa. 51.3).

Messiah's Times constitute the Dispensation of the future Age, which will be characterized among other things, by wisdom and knowledge; hence it will present a remarkable contrast to the Age that now is, which is notable principally for its ignorance and folly.

The Prince-Priest of the Age to Come

By brother Robert Roberts

PART TWELVE

F. That the sovereignty of the new constitution will vest exclusively in David's immortal Son and Lord, to whom alone every knee shall bow—whom alone all people shall serve.

The truth of this has been sufficiently apparent in what has been advanced. It is involved in every variant scriptural declaration of the truth concerning the coming glory of Christ; whether we take him as—

The Seed of Abraham, possessing the gate of his enemies (Gen. 22);

The Shiloh to whom shall be the gathering of the people (Gen. 49);

The Star that shall arise out of Jacob and the sceptre that shall smite the corners of Moab (Num. 24:17);

The prophet like unto Moses whom Israel shall hear (Deut. 18:15).

The King who shall be as the light of the needy (2 Sam. 23:4);

The Branch of Righteousness raised up unto David (Jer. 23:5);

The Son of Man receiving from the Ancient Days a kingdom of glory and dominion that all peoples, nations and languages should serve and obey him (Dan. 7:15);
That man (another king than Caesar) whom God hath ordained to judge the world in righteousness (Acts 17:7, 31);
Jesus whose Name is exalted above every name, that at the Name of Jesus every knee shall bow and every tongue confess (Phil. 2).

If then the sovereignty is to vest in Christ, it would follow from this alone, that he is "the Prince" of the Ezekiel vision; for if that Prince were not he, we should have another than Christ as leader of the people in the Holy City, with a position of honor above all men, in drawing near to God, and being permitted the use of the eastern side of the Temple which "no man shall enter by because the Lord, the God of Israel, hath entered in by it;" and in possessing the most royal portion of the land of promise under the new covenant.

It is incompatible with the nature of the Kingdom of God that Christ should have such a rival, and still more that such a rival should be a mortal. The idea is inconsistent with every analogy of the first covenant—even such as may be contained in the comparatively small matter of pitching Israel's camp in the wilderness.

In the pitching of that camp round the Tabernacle of Yahweh's presence, Moses and Aaron and their sons were honored with the eastward position. The Levites pitched west, north and south of the Tabernacle, and the tribes of Israel all around on the outside.

"Before the tabernacle of the congregation eastward" was the position assigned to—

"Moses and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel: and the stranger that cometh nigh shall be put to death" (Num. 3:38).

That the eastern side of the Temple of the future age should be assigned to the "Prophet like unto Moses" and his "children" is in harmony with this foreshadowing; and it is in harmony with the principle involved in the selection of the eastward position as the position of honor. This principle is based on the fact of the sun rising in the east. Indeed, "sunrising" and "the east" are synonymous terms in the Greek original, either directly or by implication. To place a man in the east of an arrangement of things is, therefore, *to say he is the light or sun of the system.*

The placing of Moses there had this meaning as regards the first covenant. "He was king in Jeshurun." But Moses was only a typical personage, "for a testimony of those things that should be spoken after" (Heb. 3:5). The "Prophet like unto Moses" fulfils the Moses type. Who he is, is certain. *He is Christ and none other* (Acts 3:20-22).

When, therefore, we find in the Kingdom of God the eastern side of the sanctuary allotted to "the Prince," the mere circumstance of that allotment is sufficient to identify him with Christ; for who is the risen Sun—who is the Light of the World—but Jesus of Nazareth? And who but the Risen Sun would have the eastward position in the anti-typical arrangement of the kingdom under the new covenant?

The idea that the prince, who leads the people of the age to come in their worship, and who holds the highest position in the Kingdom of God, and to whom the surplus parts of the holy portion eastward and westward are assigned as his personal inheritance, is a mortal man, puts the glory of Christ under eclipse. It nullifies the testimony that it is he who is "the Leader and Commander of the people" (Is. 45:4), and that it is he who is the co-heir with Abraham of the land of promise.

It interferes with the revealed appointment of Jesus as the sovereign occupant of David's throne in the day of restoration: and the priest after Melchizedek's order, "who shall sit upon his throne." For where would there be room for Christ's fulfilment of these parts if a mortal prince was the

visible head of David's kingdom, and the officiating priest of the sins of the people, and the sovereign owner of the best position of Abraham's inheritance, in which the gift of the best places was at his disposal?

That "prayer also shall be made for him continually and daily shall he be praised" (Ps. 72:15) is no difficulty. If you say Christ would not need praying for, you lose sight of the full meaning of prayer. Prayer is not confined to petition for rescue from danger. This is what might be called its lowest aspect, and dealing with what is transient. Its highest aspect invokes the continuance of Eternal favor and blessing. The need for this will never cease.

The Father will always be head, and on His favor blessedness will always depend. How could the loyalty of earth's happy population in the age to come be more fittingly expressed than in the constant invocation of heaven's highest blessing on their illustrious head and king?

"Men shall be blessed in him" (not as a mortal man), "and all the nations shall call him blessed."

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

The Rich Man and Lazarus

Whilst it is found to be a comparatively easy matter to show that this parable does not support popular theology concerning the punishment which is to be inflicted after death upon some of the human race—still the *precise bearing* of the parable is somewhat more difficult to determine; for whereas we have recorded the interpretation given by Jesus to his disciples privately of some other parables uttered by him, we are not thus favored in the case of the one now under notice.

We may, however, safely suppose that it is based upon Old Testament teaching, seeing the importance which is placed *in the parable itself* upon the writings of "Moses and the Prophets." The following suggestions are therefore made as to its leading features:

1. The Rich Man may be the representative of a number of individuals.

We may find the portrait of this community—faring sumptuously every day, clad in purple and fine linen—if we turn to the description given by Moses of the Israelitish Kingdom of Priests under the favor of Jehovah (Deut. 32:), who were made to—

"Ride on the high places of the earth";
"Suck honey out of the rock";
"Drink the pure blood of the grape."

This chapter in Deut. will serve as a key to the parable in Lk. 16, as the figures used find their basis here.

2. The Hell (Hades) into which the Rich Man passed was therefore the burial place of a nation.

In illustration of this mode of speech, Eze. 37:12 comes to mind as a passage familiar to all—

"I will open your GRAVES and cause you to come up out of your graves and bring you into the land of Israel."

This is explained in v. 21 to this effect,

"I will take the children of Israel FROM AMONG THE HEATHEN whither they be gone, and will gather them on every side, bring them to their own land; and make them one nation."

Whilst they were scattered among the heathen they were as a nation in Hades—in their graves; and the gathering of them from among the heathen and making them one nation is the *opening of their graves*, and making them live.

There is a feature in the parable, however, which necessitates the recognition of this fact—that the death of the rich man represents the death of the nation—and it is this: In the case of a *man's* death no consciousness remains: 'the dead know not anything.'

Consciousness only resides in many as a living whole—not in the separate atoms into which death resolves him. But in the death of a nation we have the dissolution of a company, every individual of which still retains consciousness, so that—

3. Torment is possible in the Hades of a nation though impossible in that of an individual.

Let us look again at our key chapter (Deut. 32). In vs. 22 & 24 we have this very figure used,

"A fire is kindled in Mine anger, and shall burn unto the lowest hell (sheol, hades) . . . they shall be BURNT with hunger."

Then the hell into which the nation was to be cast for disobedience was one in which the individual members would suffer keen 'torment' under the fiery infliction of God's displeasure.

We may now see the force of the words directing attention to *Moses and the prophets*; for the section of the Jewish nation still in the land at the time when this parable was uttered (the 5 brethren) were equally oblivious of these writings with those who had long previously been carried into dispersion.

"They have Moses and the prophets" (Abraham is represented as saying), "let them hear them."

The whole framework of the parable is to be found in these writings, and its utterance should have called to the minds of the hearers the terrible threatenings of Jehovah through Moses if they persisted in walking contrary to Him.

There is this additional force in it—that the ideas entertained by the Pharisees respecting man's state in death had taken the *very form used by Jesus for his parable*, and it was necessary that they should read Moses' writings with a little more care, for he never declared that a man could experience pain when dead, although a nation might and should be tormented in Hades.

But we must pass on to the remaining features in the parable, and, in directing attention to Lazarus, we cannot but be struck with the words of Moses in v. 21 of our key:

"I will move them to jealousy with those not a people."

Who are these but the ones called during the days of the apostles and onward, from among the Gentiles? We will, then, assume—

4. That Lazarus (meaning "the help of God") represents a community not Jewish, unto whom the favor or help of God is manifested.

For notice—he is the associate of *dogs* though seeking the crumbs which fell from the rich man's table. In this connection, notice Matt. 15:22-28. A Canaanitish woman cries to Jesus, "Lord help me" (it is granted the name Lazarus—"Help of God"—is applicable). His answer is—

"It is not meet to take the children's bread and cast it to dogs."

(The children being Israel, and the dogs the Gentiles). With strong assurance, however, she replies,

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

Is there not a strange similarity in these expressions to the words used in the parable?

5. The death of Lazarus is death unto sin which effects a transfer from the beggary of Gentile superstition to the wealth of Abrahamic faith

"We are buried with him by baptism into death" (Rom. 6:4).

"As many of you as were baptized into Jesus Christ were baptized into his death" (Rom. 6: 3).

"Reckon ye yourselves to be dead indeed unto sin, but alive unto God" (Rom. 6:11).

6. This involves sharing the BOSOM of Abraham.

—manifesting the same faith with him.

"With the heart, man believeth unto righteousness."

"Abraham believed God, and it was counted to him for righteousness" (Rom. 4:3).

"It was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed if WE believe on Him who raised up Jesus our Lord from the dead."

"If ye be Christ's, then are ye ABRAHAM'S SEED, and heirs according to the promise" (Gal. 3:29).

Abraham's natural descendants would be spoken of as "in his *loins*" His seed by faith attain to his *bosom*.

7. The change is effected by "messengers" in human nature.

The word "angels" is transferred from the Greek, almost without alteration. It signifies "messengers," and is thus translated in many passages. The following instances will show that it does not necessarily mean super-human beings (James 2:25)—

"Was not Rahab, the harlot, justified by works when she had received the messengers (angelous) and sent them another way?"

"And sent messengers (angelous) before his face" (Lk. 9:52).

These are the *very class* of messengers referred to in the parable—those sent to convey the gospel, or *joyful message*.

8. The gulf which prevented assistance was the nation's wickedness.

"The Lord's hand is not shortened that it cannot save; neither His ear heavy that it cannot hear. But YOUR INIQUITIES HAVE SEPARATED between you and your God, and your sins have hid His face from you that He will not hear" (Isa. 59:1-2).

The measure of their iniquity was filled, and God had determined on their temporary rejection as a nation.

Notice also the pitiable plight of the Lazarus class. Although recognizing their low condition, their poverty in the sight of God, all the relief their neighbors of the Gentiles could afford them was the "licking of their sores."

The performance of good works—fulfilling the requirements of religious professors around them, sacrificing to imaginary gods—are the only suggestions which can be made by sympathisers who fail to see the nature of the disease of sin. Hence the necessity for messengers to convey to the Gentile God-seekers the glad tidings of remission of sins and hope of life unending through *union with the seed of Abraham*.

The rich man was cast off through unbelief, and we "beggars" stand in his place by faith. Strong in the Lord—full of confidence in and gratitude to Him who hath called us and lifted us to the position of princes—we have nothing to fear.

But if, like Israel, we forget the Rock who begat us and provoke His anger by self-sufficiency, it will leave us at the last helpless and hopeless, not in *Hades*, but *Gehenna*. But we are persuaded better things and things which accompany salvation, though we thus speak. The following will serve as a paraphrase:—

There was a certain nation (Israel) clothed in purple and fine linen (for they were a kingdom of priests), who received great blessings at the hand of God.

And there was a certain class around them, outside the bonds of their covenant, desirous of sharing God's favor, for they were suffering from the disease of sin, which threatened death; moreover, their neighbors could give them no relief. And these anxious ones died unto sin in the waters of baptism, and through the preaching of a joyful message, were made partakers of the faith of Abraham, which was counted for righteousness.

And the nation of Israel was destroyed from being a nation, and were hidden among the heathen, there suffering hunger, thirst, nakedness, and persecution at the hands of their enemies; and, because they had refused to hear God, He refused to hear their cry, or to alleviate their sufferings.

They remember the house of Judah still in their own land, and are afraid they may also be dispersed, and experience similar pain, which is presently the case; for they neglect Moses and the prophets, slay the Son of their Maker, the Heir to their throne, and will not be persuaded even when "God raised him from the dead."

—H. H.

"CHARITABLENESS" IN APPLYING GOD'S WORD

It is charitableness to declare the Truth surely; it is highly uncharitable to withhold it. The question of charity is much misapplied. It is beautiful—it is indispensable—that we be charitable; but charity must run on legitimate lines.

Let us be charitable to the utmost with OUR OWN THINGS—we have NO RIGHT TO BE CHARITABLE with the ways and words of God. "He that hath My Word," saith God, "let him speak it faithfully." What would be thought of a revenue officer dispensing alms out of government funds, or relaxing the claim of dues out of kindly feeling? He must apply TO HIS OWN PURSE to meet the claims of charity.

People have no right to be charitable with the Truth of God—that is, to hide it, or cloak it, or MODIFY it for the sake of the feelings of men. YET THIS IS WHERE THE CRY OF "CHARITY" IS ALWAYS RAISED; and, as a rule, it is raised by those who are not distinguished by charity in the regulation of their OWN affairs.—bro. Roberts, 1888.

DUTY NOT ALTERED BY DIFFICULTY

The duty of non-resistance is, doubtless, specially trying, especially in some circumstances, such as where a man lives in a lawless district. **BUT DUTY IS NOT ALTERED BY AN INCREASE IN THE DIFFICULTY OF DOING IT.** Either it is duty to be passive in cases of difficulty, or it is not our duty to be passive in any case.

It is our duty in **ALL CASES**, or **NONE**, for the law of our probation, contained in the New Testament, **MAKES NO ALLOWANCE FOR EXCEPTION.**

God has not forsaken the earth, and will not suffer us to be tempted beyond a certain point. Our part is to **OBEY HIM**, regardless of consequences. Abraham faltered not in the killing of his own son, which was the greatest violence a parent could be called on to do to natural feeling.

If Abraham had sheltered himself behind the "impossibility" of the thing, and excused himself on the ground that it was "contrary to nature," and incompatible with God's Own principles of action—would he have been accepted? **BY NO MEANS!**

And how can **WE** claim to be his children if we are not prepared to act as he did? Jesus makes this the test. He said to the Pharisees, "If ye were Abraham's children, **YE WOULD DO THE WORKS OF YOUR FATHER**" (John 8:39).

Job was accepted, whose motto was: "Though He slay me, yet will I trust Him!" This must be our motto in relation to His commandments.—Bro. Roberts. 1898.

National Restoration of the Jews

A Three-Night's Debate

PART EIGHT

Mr. Randolph's 3rd address for the negative on behalf of the "Church of Christ" (opposing bro. Beauchamp of the Pomona, Calif., ecclesia).

It gives me a great deal of pleasure to reply to those things that have been suggested. I would like to be able to say, "to arguments that have been made," but there have not been any arguments made. The mere reading of a passage of Scripture and then an affirmation that this is what it means is not an argument, never has constituted an argument, and never can. That is the one and only thing that my opponent has done throughout this discussion.

Not only so, but he has never offered any refutation of any argument that I have made. He just simply wants you to accept the fact that he says it isn't so, and that's all there is to it. That's not debating. When you do not have an opponent, you might be successful in getting some people to accept such an idea.

ALL FULFILLED IN THE RETURN FROM BABYLON

He accuses me of having made the statement that all the prophecies concerning the restoration of Israel were fulfilled by the return from Babylon. Now, frankly, in rapidity of speech a man might make a statement and not know it. I do not think I made such a statement; but if I did, I'd say it is as near true as the assertion that my opponent has made. You can turn to 2 Chron. 36, Ezra 1:1-4 and Jer. 25:11-13 to get the fulfilment of those prophecies.

"And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon 70 years. And it shall come to pass, when 70 years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

And I will bring upon that land ALL MY WORDS which I have pronounced against it, even ALL THAT IS WRITTEN IN THIS BOOK, which Jeremiah hath prophesied against all the nations" (Jer. 25:11).

Mr. Beauchamp, it isn't necessary, in fact it is useless, for you to introduce a single other statement from Jeremiah because Jeremiah, the best interpreter of his prophecies, said that ALL that he had written was fulfilled in the return from Babylon. I'll give it to you again—Jer. 25:11-13. I'd like for you to get it and harmonize it with the position that you have advanced. From 2 Chron. 36:20-23:

"And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

Now in the first year of Cyrus king of Persia, that the word of the Lord SPOKEN BY THE MOUTH OF JEREMIAH MIGHT BE ACCOMPLISHED" (emphasized twice again in the prophecy of Jeremiah concerning the restoration of the Israelites), "The Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and He hath charged me to build Him an house in Jerusalem, which is in Judah. Who is there among you of all His people? The Lord his God be with him, and let him go up."

THERE'S YOUR RESTORATION TO WHICH THE PROPHECIES THAT MY OPPONENT HAS BEEN SUGGESTING REFER. We have the acclamation by Jeremiah that in Cyrus, the king of Persia, these predictions and prophecies were fulfilled. In Ezra 1:1-4, we read:

"Now in the first year of Cyrus king of Persia, THAT THE WORD OF THE LORD BY THE MOUTH OF JEREMIAH MIGHT BE FULFILLED, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (He is the God) which is in Jerusalem.

And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem."

My opponent hasn't cited a prophecy, not a statement, from the Bible that he has applied in the correct measure to the fulfilment of the time when Christ comes again and the fulfilment in the millennium period. Those predictions and prophecies which he has cited were fulfilled in Cyrus, king of Persia, in the restoration of those people from the land of Babylon.

Were the children gathered from the isles? He has difficulty in getting the people scattered before he gets them restored. I call your attention to the fact that, while speaking, he made the argument from Luke 13 that that was the universal dispersion—Luke 13 of the New Testament, written in the first century of the Christian age and dispersion that is from 1500 years behind that to

prove the restoration of it. He has the thing in reverse. He is restoring them before he ever gets them scattered. Yes, they were scattered through all the nations of the earth.

ACTS 2 PROVES THE JEWS WERE UNIVERSALLY SCATTERED THEN

Mr. Beauchamp, I did not tell you that the day of Pentecost marked the fulfilment of the prophecy concerning the scattering of Israel. I merely pointed to Acts 2:5 to prove to you, and I am glad to do it again, that upon that occasion there WERE "Jews, devout men, out of EVERY NATION under heaven." How many nations do you have more than every nation under heaven? If they were not universally scattered at that time, pray tell me how you can have a universal scattering of them.

AMOS SAYS (IN HIS DAY) THAT THE END IS COME UPON ISRAEL

He says that the people were not forever cast off. I know that that is necessary for him to say to attempt to sustain the proposition that he is affirming; but just let me suggest the statement of Amos 8:2. Amos, the man of God, says, "The END is come upon my people Israel." How much is there after the "end"? What else can be? The Lord says, "I will not pass by them ANY MORE." There isn't any more after "any more." From verse 9:

"And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day."

How long? Verse 14, "They shall fall, and NEVER RISE UP AGAIN." You're a stickler, Mr. Beauchamp, for the literal interpretation of the prophecies. What about that? What does it mean? "And they shall NEVER rise up again."

EZE. 39—DEATH AND STINKING—IS THIS THE MILLENNIUM?

Last evening he used Eze. 39. I had not replied to it in my notes, and I am glad to reply to it tonight. I don't think he is going to care very much for Eze. 39 in just a moment. Remember, now, that he has applied Eze. 39 to the restoration at the coming of Christ, the millennial period. I want you to get a picture of the kind of millennium he is preaching, looking forward to, and making these prophecies apply to Eze. 39, v. 11 through v. 14—

"And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The Valley of Hamongog.

And 7 months shall the house of Israel be burying of them that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God.

And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of 7 months shall they search."

Verses 19-25:

"And ye shall eat fat till ye be full, and drink blood till ye be drunken, of My sacrifice which I have sacrificed for you. Thus ye shall be filled at My table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.

And I will set My glory among the heathen, and all the heathen shall see My judgment that I have executed, and My hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward.

And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against Me, therefore hid I My face from them, and gave them into

the hand of their enemies: so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and hid My face from them.

"Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My holy Name."

Verses 27-29:

"When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen.

"But I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God."

THERE IS YOUR MILLENNIUM! That is the millennium you're preaching. What does it look like? There are so many dead people in it that it required 7 months to bury the people that are dead, and the prophet Ezekiel describes it actually as a thing that **STINKS**; and I think that is what your millennium is that you're preaching, Mr. Beauchamp. I think it stinks. Eze. 39 refers to it, and I can prove it. I can read it from the mouth of the prophet of God himself.

That is definitely the picture that is drawn up—the dead so great that for a continual period of time those who were continually employed had to be used in order to bury the dead in the land. Mr. Beauchamp, I think you have the intelligence to read the verses I have read and to understand that when the prophet refers to their having been carried into captivity among their enemies and then delivered from it, that it wouldn't be difficult for you to make the application of Eze. 39. Definitely, it has nothing whatsoever to do with the proposition that you are affirming.

JOSHUA & NEHEMIAH SAY ALL WAS FULFILLED

He says concerning Josh. 21 that I proved his point, and he thanked me for it. He ought to because he hasn't proved one in the 2 nights that he's been speaking; and he ought to be grateful to me if I proved one for him. He says that Josh. 21:43-45, Neh. 9:7-8, Matt. 24, all were used by me to prove a complete restoration in every, single, solitary instance.

I didn't make any such statement. What I said was that Joshua from those passages referred to the promise that God had made unto the fathers and said in them that all had come to pass. There had not failed ought of anything that God had promised them. He says that is right.

All right, if that is correct, remember, sir, that you are affirming, whether you admit it or not, the restoration of Israel to the land God promised to Abraham, Isaac, and Jacob. Does that include it? Did Joshua make that statement after God had made the promise to give them the land?

He says we're not affirming the land restoration. The proposition says this: "The Jews will be restored to the land promised to Abraham." If you wanted to debate the restoration of the land to the patriarch, how would you word the proposition? If that doesn't cover it, then what **WOULD** you say in order to cover it?

But Joshua said concerning those promises some 400 years after God had made them that they had **ALL BEEN FULFILLED**. You're right, Mr. Beauchamp, in saying that they had all been fulfilled up until that time; but doesn't that include the promise that you are supposed to be affirming—that God would restore unto them the land?

Those series of passages in which the statement is affirmed by Joshua and Nehemiah that the promises had been fulfilled do not necessarily indicate that they are fulfilled every time a man of God

says they were. There could be a dozen prophets of God refer to the fulfilment of those promises, but it would not have to be fulfilled a dozen times.

"THIS GENERATION SHALL NOT PASS TILL ALL BE FULFILLED"

I simply used Matt. 24 as a parallel to the argument that he had made from the same story in Luke concerning the destruction of Jerusalem and made the statement that Jesus said that the generation should not pass until all these things be fulfilled.

Do you deny it, Mr. Beauchamp? Come back here and tell these people that Jesus didn't teach the thing that he said he did. I am telling you that Jesus is teaching the thing that I'm affirming—that the generation did not pass until all these things be fulfilled.

HOW CAN RESTORATION BE "NATIONAL" IF ONLY THE RIGHTEOUS?

He is having difficulty in keeping the Jews as the class of people to be restored. In Rom. 11:26 it says, "So all Israel shall be saved;" but in v. 23 the condition is that they abide not still in unbelief. Now then, he cites passages to prove that the wicked are NOT going to be restored.

Would you care to tell us which ones are going to be restored—how many of them—and harmonize it with your affirmation of NATIONAL Israel? Why didn't you affirm that a PART of them are going to be restored? Why national Israel? Was Abraham a part of national Israel? The promise is made to him. Was Isaac a part of national Israel? The promise was repeated to him. Jacob had the promise repeated to him and TO HIS SEED. Cut a Jew out of that!

You include EVERY Jew upon the face of God's earth that ever lived—in Abraham, in Isaac, in Jacob, and in their posterity, the SEED. That is the proposition that you're supposed to be affirming. I'm not calling upon you to take SOME of them out but rather to include them as you have in the proposition.

MIRACULOUS GROUP CONVERSION CONTRARY TO LAW OF FAITH

They shall be saved if they abide not still in unbelief, but here is the proposition. He says that God knew, God knows, that when the time comes, when Jesus comes again, and the millennium is to be ushered in that they all will turn to the Lord. You have a miraculous conversion. Jesus said in Matthew 18:3, "Except ye be converted." In Acts 3:19, Peter said, "Repent ye therefore, and be converted." You have conversion EN MASSE by a miracle and not according to the law of faith.

He says I still don't know the Christadelphian's belief. I may not know it, sir, but I know the consequences of what you have been affirming. I'm not attempting to tell you what you believe. I'm attempting to tell you the result of that which you have been affirming.

WILL MOSAIC LAW & SACRIFICES BE RESTORED IN KINGDOM OF GOD?

I challenge you, sir, with your next speech, to tell these people whether or not the Law of Moses will be restored, with all the things appertaining thereto, when Jesus comes again and, in your proposition, establishes his kingdom and restores the Jews to the land of Palestine. Will the animal sacrifices, the burning of incense, and the keeping of the Sabbath day all be restored?

Deny it, and I'll take it away from you. I can read one verse of Scripture and prove that you have to do it. If you do that, what is SPIRITUAL about it? When I made the affirmation that you are contending for a materialistic kingdom upon this earth in the millennium, that is exactly the consequence of the doctrine that you are espousing.

I hope you don't believe it, but before you can ever practise anything different from that you're going to have to turn loose of the thing you are affirming. You cannot have the fulfilment of those prophecies that you have read applied to the restoration of the Jews without the restoration of the Law of Moses and everything that goes with it.

EATING & DRINKING AT LORD'S TABLE IN KINGDOM—THAT IS NOW

So much for those things that he has suggested. Just a few statements now concerning a passage or so that was not produced last night, that I didn't refer to. In Matt. 19:28 he refers to the regeneration. I want to call your attention to some kindred passages. From Luke 22 the Lord gives us the very same teaching recorded by the physician, Luke. From Luke 22:28-30 the Lord says,

"And I appoint unto you a kingdom . . . That ye may EAT AND DRINK at my table in my kingdom."

This is a companion or kindred passage to that which my opponent used from Matt. 18. Now then, the Lord appoints unto them a kingdom that they may eat and drink at his table in his kingdom, sitting on thrones judging the twelve tribes of Israel—the same statement that is made in Matthew 19:28 in connection with the regeneration.

Now, when is the regeneration? WHEN THEY EAT AT THE LORD'S TABLE. Do you eat the Lord's supper, Mr. Beauchamp? Do Christadelphian people observe the communion service? Do you eat the Lord's supper? Tell the people. Just come back and tell them whether or not you eat it; and if you do eat it, tell them where you eat it—in the language of Jesus—IN THE KINGDOM that he appointed for them.

Further, 1 Cor. 11:26 comments upon this communion service and says, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death TILL HE COME." What is the period of time in which you eat the Lord's supper? From the time that the Lord dies UNTIL HE COMES AGAIN. You can't eat it when he comes again without disobeying that injunction; and yet you insist that the kingdom isn't going to be set up until he does come again. You can't get the table of the Lord in it.

You eat the Lord's supper now. You eat it in the kingdom, and you show the Lord's death until he comes again. When he comes, that practice will cease. Then the kingdom has to be in existence in order to eat the Lord's supper in the Lord's kingdom.

In Mark 10 is another parallel passage and Mark's emphasis upon it is that they who had left all and followed Christ would receive now in this life an hundredfold and in the world to come eternal life. Mark identifies the period of regeneration. The judging, the drinking, and the eating of the communion service are all co-extensive. All run together.

THE BLESSINGS WERE PROMISED TO GENTILES FROM BEGINNING

He says that we made God a respecter of persons if, indeed, we say that He made choice of Israel and left the Gentiles out. I never affirmed that He did that. I don't think He left the Gentiles out. Listen to Gal. 3:8:

"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

Just Israel? ALL the nations! When was that? When the gospel was preached through Abraham. God promised it to them and included them in the promise and that was 430 years before the Law was given. Gal. 3:17:

"And this I say, that the covenant, that was confirmed before of God in Christ, the Law, which was 430 years after, cannot disannul, that it should make the promise of none effect."

God promised the blessings to the Gentile world before there was ever a Jew, as such, upon the face of God's earth. He didn't make Himself a respecter of persons. But if He did, if I grant you the argument, the Apostle Peter said in Acts 10:34, "I perceive that God is no respecter of persons."

That is the inspired statement made by Peter in the first century and by the authority of the Son of God. If you could prove that God was any respecter of persons in choosing Israel, it would not disqualify the statement that Peter has made. No, God was not a respecter of persons in the fact that He made choice of Israel.

PROMISE TO ABRAHAM WAS CONDITIONAL—AND WAS FULFILLED

I want to call your attention now to a few arguments that need to be re-emphasized. First of all, let me suggest to you that the proposition that he is affirming is the promise that God made to Abraham recorded in Gen. 12, 13, and 17. He is insisting that these prophecies have not as yet been fulfilled; whereas I have proved, and he made the admission (do not forget it). Let me prove it again from Josh. 21, 23, and Neh. 9. Joshua and Nehemiah made the statement that they WERE fulfilled and that those were CONDITIONAL promises that God made concerning the restoration. Listen to Josh. 23:16:

"When ye have transgressed the covenant of the Lord your Gad, 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 given you."

God gave them the land; and upon the condition of their faithfulness, they were to keep the land; but they were unfaithful to God, and God cast them out of the land.

HOW "RESTORE" IF NEVER FULFILLED ONCE

In 2 Sam. 8:3 David went even to the river Euphrates in order to recover the land. Tell them how he could recover it—RECOVER it—if they had never possessed it. And, incidentally, Mr. Beauchamp, how can Abraham be restored to something he never possessed? You say the promise was not fulfilled, and he didn't possess the land, that he must be resurrected and restored.

How can you restore the thing that never was? The restoration applies to those who WERE in the land. David recovered the land and reigned over it as king. In Stephen's speech of Acts 7, he relates the history of Israel and says that when they were in Egypt, they grew and multiplied and the promise drew nigh—the promise drew nigh for the fulfilment.

STEPHEN SAYS GOD DID GIVE ABRAHAM THE LAND

Once again may I emphasize that in Acts 7 in Stephen's speech in verse 5 GOD GAVE ABRAHAM FOR A POSSESSION the land of Canaan. He did fulfil the promise, but through their unfaithfulness, they disqualified themselves and definitely erased every obligation that God had ever made to restore them to the land.

RESTORATION CONTINGENT UPON FAITHFULNESS TO THE LAW

Do not forget, sir, that the restoration of Israel was based upon the condition that they keep the law of Moses. Deut. 30:2-3:

"And shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee."

Verse 10:

"IF thou shalt hearken unto the voice of the Lord thy God, to keep His commandments and His statutes which are written in this book (Deuteronomy) of the law."

There is the condition of the restoration that they return and keep this law. Come up here in just a moment, Mr. Beauchamp, and tell the people whether or not in your millennium, they will keep and observe the law of Moses and practise the rites, ceremonies, and ordinances that were connected with it. The people have a right to know. Thank you.

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

CHRISTMAS TREES AND COMIC LANTERN SLIDES

It is an apostolic command that we "be not conformed to this world" (Rom. 12:2), and this command can **ONLY BE OBEYED** by being carried into **ALL OUR RELATIONS** as regards the spirit in which we act and the objects for which we live.

This will decide many questions for which there is no specific answer in the Scriptures—forms of entertainment as well as other things. James says, "Is any merry? Let him sing psalms." This would be the very last way of making merry the world would think of. Their merrymaking is a mere rollick in which the animal spirits are given off and used up without any reference to God.

"CHRISTMAS TREES" and "COMIC SLIDES" are in great odor in assemblies old and young **NOT** conducted on scriptural principles. The apostolic **COMMAND** first quoted defines our attitude—**"BE NOT CONFORMED."**

—bro. Roberts, 1887.

Attaining to Immortality

IS IT EARNED OR GIVEN?

That immortality is conditionally bestowed is understood and admitted by those who have "obeyed from the heart that form of doctrine" which alone can bring salvation. However, the subject of eternal life as a reward for obedience, raises the question—do we not then "earn" this reward?

Seeing that there are many commands in Scripture which demand obedience in order to obtain immortality, and parables which imply that laborers were given wages which represented the ultimate reward of the righteous—why may we not conclude that we do "earn" immortality? If God commands obedience to Christ, our Master, and promises eternal life to all who are obedient, is this not wages, or compensation, meted out to those who have earned it?

Without being hasty in admitting, or denying, this apparently logical deduction, let us first examine some of the numerous Scripture passages which might be employed in arriving at a correct solution. Looking first at Phil. 2:12, we find the command,

"**WORK OUT** your salvation."

Although v. 13 reverses this conclusion, the first idea we get is that "we *do* earn salvation."

As the righteous will be saved, and the wicked condemned, we next call for evidence to show that those performing righteous works are "righteous," and those whose "works" are wicked, are the wicked who lose the reward. This is plainly seen from such passages as Matt. 7:23, Titus 2:14, Prov. 24:29, Acts 10:35 and Rev. 21:27, and these are only a few out of many.

Then take the plain statement of Rom. 2:6-10, which apparently is proof of good works meriting life, and evil works meriting death. However, we can now see a difficulty in drawing this conclusion if we turn to Rom. 6:23. Although death is imposed as "the wages of sin," eternal life is said to be "the *gift* of God," or "gracious gift of God" (Diaglott).

"Very good," some may say, "but how else can we understand the Savior's teaching in Matt. 20, where the laborers in the vineyard, after agreeing to work for a stipulated amount, which at the time was considered fair, were called by the steward and given the agreed wage of a penny a day?"—v. 2. Perhaps it will be helpful to remember bro. Robert's advice not to expect the "rough drapery of parable" to be an exact, literal statement. He said this in explaining how the murmurers would be, as they ever are, among those who do not really receive salvation, and not those who were immortal. It may well be kept in mind as a deterrent from reaching a conclusion out of harmony with plain Scripture found in other places. In other words, we may safely conclude that, while the parable does teach eternal life must be *sought* by obedience, it does not necessarily prove—as against other statements to the contrary—that we actually *earn* what our merciful Creator has promised the faithful.

We think it profitable to look over some of the numerous commands and statements regarding laboring to obtain immortality.

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life"—John 6:27.

"He that feareth Him, and WORKETH RIGHTEOUSNESS, is accepted with Him—Acts 10:35.

"Be ye stedfast, unmovable, always abounding in the work of the Lord"—1 Cor. 15:58.

However, as we turn to Peter, we learn how "God gives all things that pertain to life and godliness"—2 Pet. 1:3, and has given—

"Exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust—2 Pet. 1:4.

Thus we see how powerless we are to really earn the exceeding great and precious things God has promised, otherwise spoken of as—

". . . a far more exceeding and eternal weight of glory"
bestowed for a comparatively—

". . . light affliction which is but for a moment"—2 Cor. 4:17.

This, truly, is a comparison between brief life and eternity.

This striking comparison between our labors and our reward (remembering also the labors of the Apostles, who spoke these things, were far greater than our own) is a necessary sobering thought when we feel inclined to assume we are justified in thinking we earn what we labor for in our few years of probation. We can better remember God's gracious and merciful recognition of our obedience—which is far from perfect—if we humbly think of words from one of our hymns, "Trust His Word, though undeserving." We can agree with Solomon that—

"The labor of the righteous tendeth to life"—Prov. 10:16.
and with Paul (1 Cor. 3:8) that—

"Every man shall receive his reward according to his labor."

—for we realize that while there is no comparison that could make out the few short years of mortal life—only part of which are given in service to our Master—really merit the bestowal of eternal life with glory and honor, still there surely must be work performed by all who can hope to receive the reward. Paul speaks of—

"Laboring more abundantly than they all—yet NOT I, but the FAVOR OF GOD WITH me"—1 Cor. 15:10 (Diag.).

And again he speaks of giving "double honor to the elders, especially they who labor in the word and doctrine"—1 Tim: 5:17, as being worthy of such reward. Jesus also speaks of "laborers being sent into his harvest"—Matt. 9:37-38.

That justification comes by faith, and not mere works, is plainly stated by Paul who says, "Being justified freely *by His grace*" and—

"Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith"—Rom. 3:24, 27.

However, to be perfectly fair in drawing a conclusion, we must examine both sides of the question. Says James,

"Even so, faith WITHOUT WORKS is dead"—2:17.

He then shows how works enters into justification, by citing the case of Abraham offering up his own son to fulfil the Scripture—

"Abraham believed God, and it was accounted to him for righteousness."

It was necessary to prove that Abraham really believed God; for God had said he would have a seed through Isaac, but later he was asked to slay him. Was not this virtually asking Abraham if he believed God would raise his son Isaac from the death state in order to fulfil what He had solemnly promised He would do for Abraham? That is what Paul states Abraham really did believe.

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered his only begotten son, of whom it was said that, In Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead (from whence also he received him in a figure)"—Heb. 11:17-19—or, as the Diaglott renders it, "in a similitude he recovered him."

Surely this provides us with a shining example of a *working* faith which can be a basis for justification. As it is written,

"The just shall live by faith."

Here is proof that not only is it true of Abraham that he lived by faith; but by his faith he shall live; because eternal life is contingent on justification.

What other conclusion can we arrive at, after surveying such testimonies as these—although they are but a few out of many—than that God is far more gracious and merciful to sinful man than his few short imperfect years of probation really entitle him to? In that way we can understand Paul when he says,—

"So then it is not of him that willesh, nor of him that runneth, but of God that showeth mercy"—Rom. 9:16.

"And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory"—Rom. 9:23. —H. A. S.

DAVID EATING THE SHOWBREAD

Why did David eat bread which it was not lawful for him to eat, but only the priests? The SOURCE of David's liberty to use it is the solution. The Pharisees, who were trying to entrap Jesus on the Sabbath question, recognized this liberty.

Jesus PUT IT ON A PAR with the priest profaning the Sabbath in administering circumcision on that day, and yet being blameless, because there was AUTHORITY for the profanation in the circumcision law on the 8th day (Matt. 12:5). So also in the case of the disciples eating corn in the field on the Sabbath. He says they were "guiltless" (v. 7) ON THE GROUND THAT THE SON OF MAN WAS LORD OF THE SABBATH DAY.

If we recognize that David as the LORD'S ANOINTED, on whom the Spirit of God rested from the day of his anointing (1 Sam 16:13), we may understand that the AUTHORITY OF GOD WAS PRESENT to warrant an act that was not lawful under ordinary circumstances.

—Bro. Roberts, 1891.

Habakkuk's Latter-Day Vision

"O Lord, how long shall I cry, and Thou wilt not hear? Even cry out unto Thee of violence, and Thou wilt not save! Why dost Thou show me iniquity, and cause me to behold grievance?"

That is Habakkuk's lamentation (1:2-3) over the wickedness prevailing in his day in Israel. The response to that is on God's part, beginning at v. 5:

"Behold ye among the heathen, and regard, and wonder marvellously: for I work a work in your days which ye will not believe, though it be told you.

"For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs."

—and so on in the succeeding vs. to the end of v. 11:

"Then shall his (the Chaldean's) mind change, and he shall pass over and offend, imputing this his power unto his god."

That is his power *over Israel*, for if we read the Scripture history of the case we see that theirs was a work of complete desolation. According to the prophecy, they prevailed against Israel, and the meek of the nation were involved in the general destruction, being trodden down everywhere before the invading flood. In view of that, we have Habakkuk's expostulation, in v. 12:

"Art not Thou from everlasting, O Lord my God, mine Holy One? We shall not die. O Lord, Thou hast ordained them for judgment; and, O mighty God, Thou hast established them for correction."

WHY DO THE WICKED PROSPER?

Thus Habakkuk perceived and acknowledged the "judgment" and "correction" in the Chaldean invasion, but at the same time there were things connected with it that he did not understand—

"Thou art of purer eyes that to behold evil, and canst not look on iniquity. Wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devoureth the man that is more righteous than he?" (v. 13).

This idea runs through the whole chapter—an expression of wonder on Habakkuk's part that God should tolerate the triumph of such a nation as the Chaldeans . . .

"Continually to slay and sacrifice unto their net; and burn incense unto their drag."

Hence his question in the last v. of ch. 1:

"Shall they therefore empty their net, and not spare continually to slay the nations?"

This reminds us very much of a similar question of Jeremiah—

"Righteous art Thou, O Lord, when I plead with Thee: yet let me talk with Thee of Thy judgments. Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously?"

God's answer to Jeremiah contained but little that was presently cheering. It was somewhat parabolically expressed (v. 5):

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

Literally expressed, it was as much as to say, "*There are much worse things coming, and you will see them,*" Which, indeed, Jeremiah did. But with regard to the END there was comfort,

"I will return and have compassion on them, and will bring them again" (v. 15).

CHAPTER TWO—GOD'S ANSWER

The answer to Habakkuk is a little of that order. In ch. 2 he is exhibited as standing waiting for an answer from God—

"I will stand upon my watch, and will set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reprov'd."

There are two things before us in the remainder of the book—first, God's answer to Habakkuk (ch. 2), and second, what Habakkuk says on hearing it (ch. 3). God answers him—

"Write the vision, and make it plain upon the tables, that he may run that readeth it."

—that is, that he may be *enabled to run*—that the righteous may be sustained, for if God had not revealed to His people something of the chronology of the case they could not have held up under these constant visitations. His plan has an end:

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie. Though it tarry, wait for it, because it will surely come—it will not tarry."

So there was to be a tarrying time—a time during which patience should be sorely tried. Our lives cover a part of the tarrying time, for a part of it runs from Christ's departure until now, and the Spirit's exhortation is: "*Wait*" Now, what is this vision that was to speak so infallibly "at the end"?—

"Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith."

There, at the outset, we are perplexed by an apparent enigma. *In what way does that explanation cover the whole of the tarrying time?* In this way—In speaking of the head at the time of the end, the Chaldean power is before us as a *figure* of the head of the opposition then to exist against God and His land and nation.

THE AGE-LONG OPPOSITION BETWEEN WORLD AND GOD'S PEOPLE

Such an opposition has existed in all ages, from Habakkuk's day to ours, when it is manifested in the position of the Apostasy with regard to the Truth.

"His soul which is lifted up is not upright in him."

—is a description that applies to the Apostasy today. There is much pride and hypocrisy; much religious profession—and little uprightness. The position is that described by Job—

"The earth is given into the hand of the wicked: he covereth the faces of the judges thereof."

This is a terrible position. We do not realize it all at once. It takes a life-time to comprehend the present possession of the earth by the wicked.

"Now the just shall live by faith."

What enables the just to endure this state of things but THE FAITH? This v. 4 of ch. 2 is a kind of complete prologue in a nutshell. Now with regard to the *detail*, read v. 5 (realizing its reference to the time of the end, when the vision speaks plainly)—

"Yea, also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell (or the grave), and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people."

This is no mere private man, as we can all see, but a public head of "all nations"—an ambitious, rapacious, insatiable man. When we look at the prophets, we have no difficulty in identifying him. Zech. 14 tells us that at last God will . . .

"Gather all nations against Jerusalem to battle."

The Spirit by Ezekiel and Isaiah says that it shall be "in the latter days." It is the characteristic of the closing phase of human antagonism to God that the nations are to be gathered together under one head in the Holy Land.

THE GREAT LATTER-DAY HUMAN CONFEDERACY OF EVIL

Daniel speaks of this in the end of ch. 11, and Ezekiel in chs. 38-39 describes it in considerable detail. He shows us Gog of the north parts at the head of a great confederacy of nations, coming "in the latter years" against the mountains of Israel to take a spoil and a prey from the land which at that time will be recovering from the "desolations of many generations."

He shows us further, Sheba and Dedan and the Merchants of Tarshish in the act of challenging and opposing the northern invader. Thus we can identify Gog with Habakkuk's—

"Proud man that keepeth not at home . . . but gathereth unto him all nations, and heapeth unto him all people."

Now what happens just at that time? Habakkuk says (v. 7)—

"Shall not they rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be a prey for them?"

Who are they? There is no need for labor to answer that; it is all in Daniel's program (Dan. 12)—

"Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to everlasting contempt."

After preliminary judgment (we must never forget that), what is the function of the men who thus awake to everlasting life? To "bite," "Vex," and devour Gog. Those who thus "awake" are going to so kill the great human confederacy of the latter days.

The scene is not restricted to Ezekiel and Habakkuk. It occurs again in Rev. 17 & 19, which show us the kings of the earth making war upon the Lamb who . . .

"Shall overcome them; for he is Lord of lords and King of kings, and they with him are called and chosen and faithful."

They will "bite," "vex," devour and spoil the enemy. According to popular conception, the work of Christ is inconsistent with that. We must never be guided by popular conception, but by the Word of God. Christ is before us in prophecy as the wielder of *a rod of iron to break nations in pieces* (Psa. 2), and it is Christ himself who makes the promise—

"He that overcometh and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers; even as I received of my Father" (Rev. 2:26).

So, strange as it may seem, if Christ accept us, we are of those of whom Habakkuk speaks who shall "rise up suddenly" and shall "awake" to "bite," "vex," and destroy the adversary, and thenceforward govern the world in righteousness.

HELPING US TO HOLD FAST OUR PRESENT POSITION

A recognition of this will be of some service in helping us in the keeping of our present position. It will help us to receive what is said about our being prepared—make ready beforehand— as God's instruments and weapons against the time to come.

A practical recognition of our high calling will greatly help us to adjust ourselves to the various questions that may arise in this time of probation. V. 8 continues:

"Because thou hast spoiled many nations, all the remnant of the nations shall spoil thee."

That is according to the moral deserts of the case.

"Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil" (v. 9).

There is woe denounced against that policy; and what is true of the general and political is true of the individual and spiritual: the man who goes upon that principle is obnoxious to God. "Set his nest on high" in this case, of course, refers to a public character, and the effect upon him of such a policy is shown in v. 10:

"Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul."

Then comes a bit of figure. The prevailing iniquity is so great that the stone cries out, and the beam answers it. We are familiar with the figure of stones crying out because of its use by Christ (who himself is the "precious corner stone" and the "little stone" of Daniel's prophecy) on the occasion of his entry into Jerusalem riding upon an ass (Lk. 19:40). The stone says:

"Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!"

And the beam responds:

"Behold, is it not of the Lord of hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity?"

"FOR THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE GLORY OF THE LORD AS THE WATERS COVER THE SEA."

So the present state of evil is "of the Lord." This is an *apparent* contradiction, but not a real one, as may be clearly seen when the nature of sin and evil are understood. Man is the author of sin, as it is written—

"By one man sin entered into the world" (Rom. 5:12).

But God is the author of evil, as He Himself says (Amos 3:6)—

"Shall there be evil in a city and the Lord hath not done it?"

"I make peace and create evil" (Isa. 45:7).

Sin and evil are as cause and effect. Both exist with reference to the divine purpose which is here declared to be the *filling of the earth with His glory*. The time for its realization draws on apace and a great crisis is forming in human affairs, by which we can see that we are in the time of the end when the vision speaks and lies not. Ch. 2 closes with this adjuration—

"The Lord is in His holy Temple: let all the earth keep silence before Him."

CHAPTER THREE — HABAKKUK'S RESPONSE

Then, in ch. 3, we have Habakkuk's response which he was commanded to write, and which is set to music and dedicated to the chief singer on his stringed instruments:

"O Lord, I have heard Thy speech, and was afraid. O Lord, revive Thy work in the midst of the years, in the midst of the years make it known; in wrath remember mercy."

Now, God has done that. He has made Himself known and remembered mercy, in Jesus of Nazareth. In the midst of the years the invitation has been going on—

"Come unto me; hear, and your soul shall live."

—a work illustrated in great detail in the New Testament Scriptures. We must remember that the things of Habakkuk's prophecy, though apparently personal, are God's arrangements concerning the earth and the nations and that, therefore, "the burden which Habakkuk did see" was not merely for *his* guidance.

Looking into it, *we* are enabled to see light and guidance, an explanation of the long triumph of the wicked, and the end of the vision. *Patiently wait for it*—for the departure of the shadows of this long and grievous night, and the burst of glorious sunrise that will make up for all the weariness and bitterness of this tarrying-time.

GENESIS I A FACT, NOT A "VISION"

There can be no doubt that the whole creation work described in Gen. 1 was a work that was done 6000 years ago. It is an absolutely correct record (apart from all scientific views of the case) that in six days, 6000 years ago, this sublunary creation was "bara"-ed, or put in order by angels, acting as the instrumental agents of the Eternal Spirit.—Bro. Roberts, 1897.

Signs of the Times

NAGUIB BECOMES DICTATOR

A considerable number of German officers and military experts have been at work in Egypt for the past 18 months. The military conduct of the recent Naguib coup is attributed to their guidance and advice.

The control of the Sudan is one of the 2 major issues between Britain & Egypt; Naguib was born in the Sudan of a Sudanese mother.

Egypt is putting her "land reform" laws into operation, but the country's problems are far vaster than dividing up the land. Egypt's industrial productivity is at the bottom of the list of countries which make any pretence of "civilization." (This is the position that prophecy foretold for it at the time when it was the world's *highest*—Isa. 19; Eze. 29 & 30). Her population increases nearly ½-million a yr. There are now 3½ people per acre of arable land; 75 yrs. ago there were about 1½. Egypt's main source of income is cotton. To break up the large cotton plantations (as planned) into small individual holdings must inevitably decrease production and create a period of confusion and uncertainty which the wealthy landlords will do their best to aggravate.

When he seized power, Naguib appointed Maher, a political independent, as Premier, with a mandate to clean up political corruption. But Maher did not seem to make much headway, so on Sep. 7 Naguib himself assumed the office of Premier and also Minister of War. His cabinet's first day's decision was a "party reorganization law" giving the Minister of the Interior supervision over all political parties. It is said this law practically has the effect of dissolving all present parties. The West, anxious to form a Mideast defence grouping against Russian invasion, awaits developments.

* * *

A Protestant church near the Vatican in Rome has been closed by the police. (It had won 1,000 converts over from Catholicism since War II.) The Italian constitution guarantees "religious liberty," but the church's leaders were told upon appeal that a church must be "recognised" as such by the govt. in order to hold services. (The police seizure was on the basis of a law passed by Mussolini requiring all churches to have govt. "recognition".) This church has been vainly seeking such "recognition" for years. We are not as far from the Dark Ages of papal persecution as we may believe.

* * *

"EUROPE UNION" AND THE SAAR

The Schuman Plan delegates have undertaken the task of drafting measures for the political federation of Europe. The Pope has expressed himself in favor of the move in a way obviously indicating a desire and hope of being recognised as its spiritual father and unifying influence. (The

parties in power in the principal countries involved are Catholic, and "European Union" appears to be gradually taking color as a Catholic-dominated movement. This is interesting and significant.)

There are now 4 political bodies aimed at the unification of Europe: (1) Europe Consultative Assembly—132 members from 14 nations and Saar—no power, only recommendations; (2) Schuman Plan Assembly—59 members from 6 nations—described as "*Europe's first supranational parliament*"—can remove the 9-man executive board by 2/3 vote; (3) Special Ad Hoc (Single Purpose) Assembly—the new body established by the Schuman Assembly to draft plans for Europe Union—has only recommendatory power, and (4) European Defence Community—lower house of (so far unratified) 6-nation Europe Army Treaty. The shadow of the Saar (which France holds and which is unquestionably German) hangs over all these bright schemes. A newsmagazine says:

"Schuman Plan or no Schuman Plan, Paris is dead set against reunion of the Saar and Germany. The Germans are equally determined that 950,000 compatriots shall not be kept from rejoining the fatherland if they so choose."

* * *

A leading religious magazine said recently of the present trend of political tactics—

"Men who seldom darken the door of a church openly identify themselves and their causes with religion . . . The religious leaders who are asked to do the praying at the conventions seem to have entered into the conspiracy to exploit religion for partisan purposes."

Bro. Thomas used to remark about the hypocrisy and blasphemy of the supposedly "Christian" United States having a Christ-denying Rabbi give the opening prayer at its sessions of Congress, in spite of Christ's plain declaration: "*No man cometh unto the Father, but by me.*"

* * *

IRAN DRIFTS TOWARD RUSSIA

Mossadegh continues to refuse to negotiate an oil settlement. A joint offer by US & Britain has been turned down. It mainly consisted of (1) a US loan; (2) recognition of nationalism; (3) arbitration by World Court of Britain's compensation claims; (4) end of Britain's present financial and economic boycott of Iran; (5) negotiations between Iran and the Anglo-Iranian Oil Co. for restoration of oil production.

Mossadegh, like Naguib, is attempting to solve his country's woes by land reform. He has (1) abolished feudal servitude and fees; (2) taken 20% of the landlords' share of crops for public distribution, and (3) given control of Iran's 41,000 villages over to peasant councils. (This last item may well furnish the wedge for the development of Communist domination and seizure of the country.) These moves are alienating the rich upper class and also the strong fanatical organization of the Mullah Kashani, leader of Iran's Moslem Nationalists and reputedly the most powerful man in Iran. Kashani is a rabid British-hater and is linked with the infamous Mufti of Jerusalem and the Moslem Brotherhood. His battle cry is a return to old-time Moslem religious life (before Western innovations invaded the Mideast) and an all-Moslem religious league stretching 8,000 miles across the belt of the world from Indonesia to Morocco and holding the balance of world power.

It was Kashani who engineered the nationwide rioting and violence that recently drove out Premier Ghavam in less than a week and brought back Mossadegh who had been dismissed by the Shah.

The Iranian Parliament, called to consider the US-British offer, has rejected it and Mossadegh threatens to break off diplomatic relations with Britain. The tone of Iranian utterances is becoming more and more openly pro-Russian. Deputy-Speaker Razavi declared on Sep. 16 that Iran would never sell its oil for the Western Allies' arms program against Iran's "friends" and—

"We shall sell oil to our Soviet friends and their allies. Iran will not become a base against the Soviets and shall never be the tool of any imperialist policy."

This may be mere bargaining talk or it may be another step in the direction we expect. (And Iran may awake to find that, to spite the West, it has marched unintentionally and irretrievably into the Red web.)

* * *

With the ink on the Japan peace treaty hardly dry, the West is beginning to be alarmed at the "anti-foreigner" trend in Japan. NYT says—

"A glance at the local press seems to indicate deliberate efforts on the part of Japanese to show their former conquerors at a disadvantage . . . Even dignified and conservative sections of the Japanese press have erupted in a series of "now it can be told" stories, some rationalizing the Japanese course in the war and others dealing with Occupation scandals."

* * *

THE OLD PATTERN IN AUSTRIA

Austria, with its capital Vienna (for centuries the "mouth of the Beast"—Rev. 16:13) will always be of interest to students of prophecy. As Austria regains independence, her course is alarming the West and giving fuel to the Reds. Russia angrily charges (and the West has to agree) that many of the Hitler laws still on the books should be rescinded. In spite of the West's urging and pressure, this is not being done. Freedom of the press is being restricted in the old Nazi pattern. A series of laws (overruled by the occupying authorities) were passed—not only giving amnesty to many Nazis but requiring that some of the confiscated property returned to Jews since the war be *sold back* (at fixed prices) to the confiscators. Any objection by the West is bluntly attributed by the Austrians to "Jewish influence." Summing up, NYT says:

"Austria has never been a democratic country in the Western sense. Under all regimes she has remained a police state.

"Next year will be an election year and every Austrian party, after the cynical habit of politicians, is ready to sacrifice principle for Nazi votes."

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PINAY STILL STEADIES FRANCE

Thorez, French Communist leader, went to Moscow in 1950 for "medical treatment." He has been there ever since, and the general belief is that it was evidences of "Titoism" that caused his detention there. However, it is now reported that he is "cured" and will soon return to France. Politically, the French Communist party has appeared to be losing ground recently, especially since Pinay's so far successful attempts to maintain a govt. and a constructive program.

Pinay is becoming more aggressive and outspoken, emboldened by success and irritated by profiteers. He has checked inflation and held France steady for several months. His current crusade is against cartels and excessive profits. France's cost-of-living index was 148 when Pinay took office. It has declined very slowly to a present 145. Thorez' return may mean a new approach by the Communists to regain lost power and prestige.

In 1940 the French aircraft industry was building 3,000 fighter planes a yr. In 1946, 140,000 were employed; today only 30,000 remain. Communist influence is largely blamed for the decline of the industry. France's air force budget is only 1/30 US's. The French air force today has 500 fighter planes (of which 300 are US-built and 130 British-built). Leading German aircraft producers have suggested a "European" aircraft industry in North Africa.

In both Malaya and Indo-China the forces of the West appear to be gaining ground, but also in both areas official fears are being expressed that the apparent present trend is due to a Communist lull while new plans and offensives are taking shape. China is more and more taking over Tibet and building up their forces there, establishing supplies and communications along India's border, much to the latter's apprehension.

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"ANZUS" is taking shape in the Pacific to parallel NATO in the Atlantic—another step in the gathering of the "kings" of the whole world in preparation for the "battle of the great day of God Almighty" (Rev. 16:14). Increasingly the world becomes an armed camp, with the bulk of its wealth, attention and energy turning to "preparing war."

* * *

"WISER IN THEIR GENERATION?"

The recent annual Methodist general conference defeated a move to abandon the no-smoking restriction on its ministers. The United Church in Canada is wrestling with the same problem in its efforts to unite with the Church of England in Canada. These news items remind us that even the benighted world in its dim way recognises tobacco-addiction as defiling and out of harmony with scriptural principles of holiness and purity. We are hereby reminded that the world, while steeped in the habit itself, regards it as the "appearance of evil" in those who make claims to godliness. Can it be the sad truth that Christ's words apply here: "*The children of this world are in their generation wiser than the children of light*"?

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Yugoslavia gradually continues to integrate her section of the disputed Trieste area more and more with her own economy. Tito is moving toward alliance with Greece and Turkey for mutual aid against any Soviet attack. US is sending tanks, heavy artillery and jet planes to Yugoslav army, which is becoming almost entirely dependent upon US supplies.

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S. AFRICA PLAYS INTO RUSSIA'S HANDS

Malan's racial policies still agitate and convulse S. Africa. Malan's fixed purpose is the ultimate creation of an independent republic, dominated by the Boer Nationalists (who comprise about 15% of the total population). Malan's legislation to further restrict the voting rights of the 50,000 (out of 8 million) non-whites who may now vote, is at present held up in the courts. Malan's new "High Court" (consisting of Parliament itself, and claiming sole right to rule on constitutionality of laws) has itself been ruled unconstitutional by a circuit court, and the issue now goes to the Supreme Court. The govt. is still attempting to break up the colored passive resistance campaign. It is now bringing them into court on charges of "communistic activity," thereby itself pushing them in the direction of seeking friends and help from the Communists.

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The German-Israel reparation talks have been concluded. Germany has agreed to pay \$715-million to Israel, and \$107-million to Jewish organizations outside Israel, during the next 12 to 14 yrs., mainly in German goods.

An \$8-million rayon plant and a \$1-million lumber mill are planned. Israeli ships now carry 18% of Israel's trade (1950— 14%; 1949—4%).

OUTWARD ADORNING

"LET IT NOT BE":—"Whose adorning (says Peter), let it NOT be that OUTWARD ADORNING of plaiting the hair, and of wearing of gold, or of putting on of apparel." As Paul puts it: "Not with brodered hair, or gold, or pearls, or costly array."

"LET IT BE":—"But let it be (says Peter), the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit" (and with regard to their exterior, as Paul says): "That women adorn themselves in modest apparel, with shamefacedness and sobriety."

Incorruptible adorning within, and modest apparel without, is what the apostles here enjoy upon the daughter of Sarah. This—we are told—accompanied by good works, is at once becoming to women professing godliness, and of great price in the sight of God; and further, that it was just the way in which the holy women of old adorned themselves.

A challenging, profusely ornamented exterior speaks only of vanity and the "lust of the eye" which (John says) is not of the Father, but of the world.

THERE CAN BE NO DOUBT that the modern fashion of CUTTING LADIES' HAIR SHORT is a BREACH of the objects God had in view in endowing women with long hair, for—as Paul says—her LONG HAIR is at once a GLORY and a COVERING (or "vesture," as the word is rendered in Heb. 1:12). Paul endorses the view that it is a SHAME for a woman to be shorn—in such a case, SHORN OF HER GLORY.—Christadelphian, (Ans. to Ques.), 1889.

Ecclesial News

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

Please give meeting times, and address of meeting place.

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

We have been pleased to welcome to the Lord's table: bro. & sis. A. J. Nicholls, sisters Sylvia Brown & Ruth Nicholls (Plymouth); bro. & sis. G. H. Bath & sis. Mabel Bath (Woodgreen).

We were grateful for the help of the brethren. Bro. Nicholls exhorted and lectured, bro. Bath gave us the word of exhortation.

—bro. T. Phipps.

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

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

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BUFFALO, N. Y.—O.F. Temple, Kenmore & Myron Aves.—Memorial 10:15 a.m.; S.S. 11:45; Bib. Cl. Wed. 8 p.m.; Public Lecture 3rd Sun. each mo., Oct. thru May.

We have enjoyed the company of the following visitors at the Lord's table: bre. & sisters Cross & Mohlar (Phila.); bro. & sis. Carlton, bre. Green & J. Jackson, sis. Margaret Akers (Toronto); bre. & sisters H. Fotheringham & D. Percival, sisters Ward, A. Fotheringham & Adams (Hamilton); sis. Reynolds (Manlius, N. Y.); bre. N. Luff & W. Easton, sis. Dorothy Brewer (Brantford); bro. W. MacCharles (Windsor); sis. Marilyn Sparham (Chatham); sis. Josephine Warwick (Canton); bro. D. Thomas (Detroit).

We appreciate the labor of love in the Truth of bre. Green, Mohlar, Cross & Percival in exhorting us on the way to the Promised Land, and also of bro. Fotheringham who lectured on "God's Glorious Kingdom"—soon to be established on this beautiful earth.

We enjoy the monthly publication of the Berean Christadelphian Magazine.

—bro. G. A. Kling.

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

CLOVER BAR, Alberta, Canada

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

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

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

FLAXCOMBE, Sask., Canada

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

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HOUSTON, Tex.—8008 Junius St.—S.S. 10 a.m.; Memorial 11; Round Table Discussion 1st & 3rd Sun. of mo. at 8 p.m.; Wed. Eureka Cl. 8 p.m.; also Study Class Monday morning.

It gives us great pleasure to announce the baptism into Christ of WILLIAM G. REDDITT, who became a member of the household of Faith on Aug. 30 after a good confession of his faith in the eternal truths of the Kingdom and the Name.

Having entered into the Holy Bonds of the Everlasting Covenant, may he, through the love and mercy of our heavenly Father, run the race with patience. May he continue steadfast in the love and the work of the Truth and so find an entrance with all the faithful into the Kingdom prepared from the foundation of the world for those who love God.

God willing, the first issue of a new enterprise in the work of the Truth, a newspaper put out by bro. J. F. Packer, will appear Sep. 20. It is especially designed for the edification and encouragement of those in Texas, who, because of isolation are not privileged with the helpful presence of others of like precious Faith. Bro. J. O. Banta is editor.

Bro. & sis. C. R. Barber visited the brethren in Floresville this past week. Bro. & sis. R. H. Carney are visiting a number of ecclesias in the East and in Canada. Sister Emma Hanes has returned to us from Detroit. We hope to have her as a permanent addition to our ecclesia.

We have had as welcome visitors around the Table of the Lord: bro. & sis. Erby Wolfe; sisters Ann & Norma Ruth Hill, Juanez Carroll & Lois Hurst (all of Lampasas). The companionship of those of like precious faith is always a source of strength and comfort and joy as we wait together for the coming of our Lord.
—Bro. C. Banta.

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

LAMPARD, Sask., Canada

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

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

LONDON, Ont., Can.—Orange Hall, 388 Clarence St.—Suns: S. S. 10:15 a.m.; Memorial 11:30; Lecture 7 p.m.; Wed. Cl. 8 p.m. at WCTU Hall on Clarence St. ½ block N. of Dundas.

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.

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

It is with pleasure we report that on Sun., Sep. 7, we had the company of 5 members of the New Tredegar ecclesia around the table of our absent Lord. They were: bro. & sis. I. Morgan, bro. & sis. Carrol, and bro. T. Lambert. Bro. Morgan gave us the word of exhortation, which was much appreciated by all.

Once again we sent out a hearty welcome to those of like precious Faith who may be coming this way, to meet with us around the table of our absent Lord. —bro. D. M. Williams.

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

Loving greetings to the Household throughout the world.

The bre. & sis. here were made very happy and greatly refreshed by the visit of both sisters Jenkins of the Newport ecclesia, and their attendance at the breaking of bread with us on Aug. 17.

It has also been arranged for the mutual assistance of both ecclesias, that there shall be an exchange of visits and speakers between ourselves and Newport ecclesia, and we intend—God willing—to start this effort by visiting Newport on Sep. 7.

Will any bro. or sis. intending —or suddenly able—to visit us, let us know as soon as possible, so that we can, if needs be, make rearrangement with the Newport ecclesia, in the event of their visit coinciding with our being due at Newport?

—bro. I. Morgan.

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NORTH BATTLEFORD, Sask., Can.

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

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

We had our combined Ecclesial & Sun. Sch. Outing on Sat., July 26, by coach to Dartmeet. We were blessed with a sunny afternoon and on the return journey we stopped on the moors for a short meeting.

We have received in the last few months some food parcels from our bre. & sis. overseas. We do sincerely thank them and give praise to our Heavenly Father for the love shown amongst His children.

We have had the following visitors: bre. & sisters W. Goodwin & F. Nicholls (St. Albans). The 2 bre. on their respective visits gave us the word of exhortation, for which we were grateful.

We still proclaim the glorious Gospel message, and have a few interested strangers attending. We hope (God willing) to have a special effort this autumn and pray that our Father will bless the work.

With love and fraternal greetings from the Plymouth ecclesia,

—bro. H. J. Beardon.

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

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

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

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

ST. JOHN, N. B., Canada.

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.

Texas Fraternal Gathering

The 8-day Fraternal Gathering held at Hye, Texas, was a grand success. There were over 90 bre. & sis. there, 13 from out of state. All were gathered together for one purpose—to converse with one another and to hear lectures on "the things pertaining to the Kingdom of God." And they did just that.

Those from outstate were: Bro. & sis. O. Beauchamp (Pomona, Cal.); bro. & sis. W. J. Pickford (Lethbridge, Can.); bro. & sis. T. Lumley (Miami, Fla.); bro. & sis. Wm. Thomas, bro. G. Growcott, sisters Anne Growcott & Helen Slipp (Detroit, Mich.); sis. Adeline Turner (Hamilton, Can.); and sis. Mary Cooper (Carlsbad, N. M.).

Each year we are asked, "Why don't you advertise your Gatherings, so more bre. & sis, will know about them?" Visitors seem to think if we could let the bre. & sis. in other states know more about this Gathering, many would want to come. So we have determined to put more effort into publicizing it this year, that is, for the Gathering planned for 1953.

We feel that it is partly by these notices in the Berean that our Gatherings have grown to their present size (but most especially by the mercies of God). So to illustrate how God has blessed this work, to edification and to building one another up in our Most Holy Faith, we would like to quote a few words from letters received since the Gathering from the visiting bre. & sis.—

"We feel built up both spiritually and physically. The association with the bre. & sis. in these days of despair is a great source of joy and comfort . . . We thoroughly enjoyed it"—Thomas's (Mich.).

"It gives us such an uplift in these days to visit those of like Faith, and to get so much spiritual food . . . Distance is nothing of the hardship it was in Paul's day, as everything is made so convenient for a traveller these days . . . It gives us a taste of those things to come—we can never get enough . . . It was grand to hear the children do their parts, too"—sis. Slipp (Mich.).

"We feel much better for our trip—built up in our most glorious Truth. Our prayer is that we may all find a place in the kingdom—(Growcott's (Mich.).

"We thank our Heavenly Father for giving us the privilege of attending your wonderful Gathering and hearing so many good talks and exhortations. It was indeed upbuilding to us"—Lumley's (Fla.).

"Our minds are still filled with the wonderful times we spent on our trip to Texas. We had much rather have stayed longer if necessity had not forced us to leave when we did"—Beauchamp's (Calif.).

"Personally, it is the greatest experience I have ever had in the Truth— and one we intend to repeat, as it is one of the green spots in our life in the Truth. And to me it is the genuine article—truly common, ordinary people exchanging and sharing the wonderful thoughts of the Truth. I feel if a person is hovering in the balances of uncertainty, then the Gathering at Hye is the wonder spot to help in their settlement, and as much as it is in my power I shall be a booster to bre. & sis. to attend the Gathering"—Pickford's (Canada).

At this year's Gathering a number of bre. & sis. were gathered on the grounds on Saturday (the day before the Meeting was due to begin), so to use the time to good advantage it was arranged for bro. Beauchamp to give a preluding address at 8 p.m., which gave us a good start.

Then the opening meeting was the Memorial service at 11 a.m. Sunday, at which bro. Pickford spoke on, "Walking with God" (that good exhortation is still with us).

In the afternoons there were 4 classes of Bible studies—a general one either on the Daily Readings or an address, and 3 Sunday School classes. We believe much good was received from them. There were 3 meetings each day. The speakers were bre. Beauchamp, Pickford, Growcott, Lumley, Thomas and S. S. Wolfe, bro. Thomas giving the closing address—"The Epistle to Philemon." On Fri. at 3 p.m. bre. Pickford and Lumley spoke to the Sunday School; then at 3 p.m. on Sat. we had the Sunday School program (which— according to comments—gave joy and encouragement to all the bre. & sis).

On Sat. at 8 p.m. we had "The Signs of the Times"—a stirring lecture by bro. Beauchamp. During the week bro. Growcott, in 2 lectures, gave an outline of the book of Revelation. (He distributed a printed outline of his subject to everyone, which helped much in keeping up with him—this was very edifying).

At a business meeting the following bre. were selected to serve this year:

Secretary: bro. Erby Wolfe, Route One, Burnet, Texas.

Committee: bre. Alvie Stewart, Voca, Texas

Ross Wolfe, 1605 Ave. "I" East, Lampasas, Texas

B. J. Burkett, 13346 Indianapolis St., Houston 15, Tex.

The Texas Gathering for 1953 will be held. God willing, at Hye, Texas (about 65 miles west of Austin). It will begin at 11 a.m. Sunday, July 26, and end with the 11 a.m. Memorial service on Sun., Aug. 2. There are to be 3 services daily (11 a.m., 3 & 8 p.m.), at which there are to be lectures, exhortations, and Bible studies.

Bre. & sis., why not set your vacation for this event?—and help us make 1953 a bigger and better Gathering than ever before (as we feel completely dependent upon your presence, and the mercies of God, to make these Gatherings successful). For information, write—

bro. Erby Wolfe, Route One, Burnet, Texas.

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