

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.

CONTENTS

ECCLESIAL DIRECTORY	Inside Front Cover
EDITORIAL: Praise.....	321
1953 SUBSCRIPTIONS.....	324
ZECHARIAH, CHAPTER FIVE (Bro. Thomas) Part 1.....	325
PRINCE-PRIEST OF AGE TO COME (Bro. Roberts) No. 13.....	327
DEAD IN PLEASURE (R. R.).....	330
PLANS TO REPRINT "NAZARETH REVISITED"	330
THE HEART	331
NATIONAL RESTORATION OF THE JEWS (Debate) Part 9	334
THE PURPOSE OF THE LAW	342
SIGNS OF THE TIMES.....	347
CORRESPONDENCE: Trade Unions & the Brethren in N. Z.....	351
ECCLESIAL NEWS: Boston, Brantford, Halifax, Lampasas, Montreal, No. Battleford, Sarasota, Toronto (East)	352

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EDITORIAL

Praise

Many of the Psalms are hymns of praise. The last two, number 149 and 150, are essentially so. They both open with words of direction—a form that is used in eleven of the Psalms—"Praise ye the Lord." In the New Testament, much is also said on the subject of praise. Here is a good example (Heb. 13:15):

"Therefore let us offer the sacrifice of praise to God continually; that is, the fruit of our lips giving thanks to His Name."

Four times, in Psalm 107, we read these words,

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

Praise is therefore a basic duty of all of us. It is the only acceptable frame of mind. A saint who directs his life in the way of Truth, and strives with all the power he possesses to pattern his life after the first commandment, will be filled with a constant urge to praise and glorify God for His marvellous love and wisdom.

As he reads the Word daily—with care and reverence—he will soon become conscious of the fact that, to be acceptable to God, his praise must not come from his lips only, but from the very depths of his being. The whole purpose of his life will be devoted to the service of God, and His beloved Son Jesus.

Realizing that God is now taking out of the Gentiles a people for His name, it will be his strong desire to be associated with that Name, both in this life and in the age to come. That Name is to be God in manifestation, and to embrace all His attributes. Therefore, the character that is required to enable one to partake of the Name, is of a high standard. It must embrace great humbleness based upon a recognition of the majesty of God, Whose greatness is unsearchable.

Those of us who are striving to build up such a character, will accept the things concerning the Kingdom of God, and the Name of Jesus, with simplicity of heart and mind. As stewards in the service of Christ, we will understand fully that "it is required in stewards that a man be found faithful"; and to complete such a character, we will realize that we must be obedient in all things.

A character of high quality is not easily developed in this age—an age where the ambitions of the flesh and mind are encouraged and cultivated in all channels of social and political life. But such a character is a treasure in the eyes of the Lord, and will form one of His jewels in the age to come.

If we are among those who choose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season, then let us come and sing unto the Lord; let us make a joyful

noise to the Rock of our salvation! Let us come before His presence with thanksgiving, and make a joyful noise unto Him with Psalms. We have a wonderful opportunity to do so with our hymns and songs of praise. Take, for example, the majestic words of hymn 42,—

"Oh, worship the King all glorious above
And gratefully sing His power and His love;
Our Shield and Defender, the Ancient of Days,
Pavilioned in splendor, and girded with praise!"

Or the expressive words of hymn 138,—

"Almighty Maker of my frame,
Short is the measure of my days;
Give me to know how frail I am,
And spend the remnant to Thy praise."

It is through such a medium that we can speak to one another in Psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord. To do this, there must be a wholehearted joining in ecclesial singing, for it is an essential part of worship ordained by God; as it is written,

"Praise waiteth for Thee, O God, in Sion."

We should not keep our heavenly Father waiting for our praise; but we should be there on time, and do the best we can in praising Him. In fact, *everything* we offer God should be our best. The right words, and the right notes are necessary, but enthusiastic singing, from the heart, is far more important. Our meetings should produce an inspiring, closely-knit unit of zealous, warm-hearted praise, in order to lift us above mundane things, and bring us near to God. So, in the words of our second hymn—

"O enter then His gates with praise,
Approach with joy His courts unto;
Praise, laud, and bless His Name always,
For it is seemly so to do."

As we sing such majestic hymns as these, *do we seriously consider the words?* And do they become our own words which truly express our thoughts and desires? When, therefore, we assemble ourselves together for the purpose of worshiping God in the beauty of holiness, do we really feel that we ARE entering His gates with thanksgiving, and His courts with praise? If so, do we bow our heads and praise the Lord for His goodness, and for His wonderful works to the children of men, and give thanks unto Him for His great wisdom and mercy?

Some may feel that they are so burdened with pain and sorrow that they are unable to rejoice and be glad. But let us not view our circumstances from the wrong perspective, for, regardless of passing sorrows, the overall picture for God's people is eternal joy. David expressed it this way,

"Weeping may endure for a night, but joy cometh in the morning."

If we should feel that the burden is heavy, let us think of Paul and Silas the night in which they were beaten with rods, and then had to sit upright with their feet fastened in stocks. But even in the midst of such extreme suffering, they prayed and *sang praises unto God*.

If we examine the matter carefully, we will find that sorrow has an essential purpose in preparing character for the joy to be revealed when Jesus shall come to be glorified in his saints.

"But who may abide the day of his coming? And who shall stand when he appeareth?"
—Mal. 3:2.

Heart searching questions, are they not? David asks similar ones:

"Who shall ascend into the hill of the Lord? Or who shall stand in His holy place?"
—Psa. 24:3.

David *answers* these questions, too. And his answer causes us to think. We pause, considering well the qualifications set forth.

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully"—Psa. 24:4.

Truly, the standard is high. But it has always been high. Israel experienced it from the days of Sinai. Listen to Jesus as he answers the scribe who asked him which was the greatest commandment—

"The first of all the commandments is: Hear, O Israel; the Lord our God is one Lord:
"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment"—Mark 12:29-30.

With such a high standard who, among us, is qualified to praise Him *in the beauty of holiness*? Especially, when we consider that—

"He that turneth away his ear from hearing the law, even his prayer shall be abomination"
—Prov. 28:9.

God is the author of life, and man has no authority to worship Him according to the dictates of his own conscience. We cannot set our own standards. If we would find favor of God, we must learn what He requires of us, and carry it out in our lives to the very best of our ability.

One of the greatest lessons in the scriptures of Truth is that concerning the two sons of Aaron—Nadab and Abihu. They had been consecrated to the priest's office. They wore the proper garments. Moses says that they did all things which the Lord had commanded. They were therefore not wicked men. But they became careless, and offered strange fire, or strange incense, which had been forbidden, and *died before the Lord*. Moses commented:

"This is it that the Lord spake, saying: "I WILL be sanctified in them that come nigh Me, and before all the people I will be glorified"—Lev. 10:3.

They had set aside God's standard, and used their own. This was unacceptable worship. Paul commenting on this said—

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

We shall not escape, if we neglect the way of Truth. "God is not mocked," says Paul, "for *whatsoever a man soweth, that shall he also reap*." Those are sober words, and deserve our serious consideration, for the Truth is a serious business. We, having obeyed the call of the gospel, are obligated to walk in newness of life. We are commanded to "set our affection on things above." We are a purchased people—we are not our own. We have no right to do as we please. Therefore, any action we take, or any move we contemplate, we must weigh the proposal with the utmost care; because our eternal welfare is at stake.

We are not a social organization. We are not just another church, or sect. We belong to the ecclesia of the Living God, and we should realize above all things that the Truth is too precious an heritage to be bartered for any consideration in the evil days in which we live. If we attempt to set up our own standards, we will be offering strange fire, and will meet the same fate as Nadab and Abihu.

To be related to the purpose of God, as we are, is something far greater than our minds are able to fully appreciate. Let us, therefore, do all in our power to see that we do not worship God in vain by teaching for doctrines the commandments of men. But let us hold fast the form of sound words that we may be able to praise and glorify God in our daily walk.

Let us also remember that God did not create all things for *us*, but for *His pleasure* they are and were created. In fact, the whole purpose of the creation leads to God—His praise and glorification. The only worthwhile purpose of this vain life is to fit ourselves to become part of the "Hallelujah Chorus" which was foreshadowed at the birth of Jesus by the heavenly host praising God and saying "Glory to God in the highest." In the meantime, "Whoso offereth praise, glorifieth God" . . . "*Praise ye the Lord!*"

—EDITOR.

1953 Subscriptions

We regret that it has been necessary to return to the former price of \$2.50 per yr. (12/- in sterling countries). If possible, please send subscriptions direct to bro. G. Growcott, 15586 Normandy, Detroit 21, Mich., U.S.A. If you cannot, then send to bro. Gibson. Failing this, send to bro. J. L. Young, 214 So. Norwood Hill, London S. E. 25, England. Please send money when ordering, as this saves bookkeeping. (We shall be happy to send the Berean free to any unable to pay. Do not hesitate to ask.)

Zechariah, Chapter Five

By brother John Thomas

PART ONE

In Zech. 4, the prophet, after the angel had "waked him, as a man that is wakened out of his sleep" (that is, after he had been figuratively raised from among the dead), saw in a vision a Lamp with Seven Burners, Two Olive Trees, and Two Olive Branches; the last being representatives of—

"The Two Anointed Ones that stand before the Ruler (Adon) of all the earth."

This was the Spirit of the Only Potentate, organized and manifested, in the Sons of God (that is, in the Saints), subsequent to their resurrection, or "awakening as a man waking out of his sleep"; and styled by Jehovah in v. 6, "My Spirit," upon the principle that—

"That which is born of the Spirit IS Spirit."

Now while the prophet was contemplating this symbolical representation of Jehovah's Spirit in manifestation, he heard the Angel say,

"This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, said Jehovah of Armies, Who art thou, O Great Mountain? Before Zerubbabel thou shalt become a plain, even to cause to go forth the Head Stone with acclamations of: Grace, grace unto him."

In hearing this, the attention of the prophet was directed to a great crisis, which may be termed, the *Fall of Gentile Dominion*, and the full establishment of the Kingdom of God.

But it is not our purpose to enter into the details of this remarkable and interesting vision of the Lamp and Olive Trees. We only introduce it here at all as an introduction to the vision which immediately follows it. The "*Great Mountain*" is named, and its reduction to "a plain" is declared; but no particulars concerning it had been revealed in the vision.

We proceed, then, to remark in illustration of the subject that contemporary with the times of Zechariah, the great Gentile dominion that dominated Jerusalem and Judah and all the rest of "the Earth" from India to Ethiopia (being 127 provinces, under the 3 presidencies, or "ribs in the mouth and between the teeth of it"—Dan. 7:5) was that of THE BEAR under the dynasty of Darius the Persian.

Zechariah knew from Daniel that *this* was not the "Great Mountain" to be destroyed before Zerubbabel, but by the Leopard-power that would succeed it. He also knew from Jeremiah, and the history of his own times, that the Lion, standing upon its feet, with a man's heart, was not the constitution of the Mountain Power under which it is to "become a plain before Zerubbabel."

This Lion-manifestation of the great mountain had passed away before Zerubbabel had become Governor of Jerusalem. Jehovah had said concerning the Chaldean Babylon that had done evil to Zion in the days of Jeremiah,

"Behold, I am against thee, O destroying mountain, saith Jehovah, which destroyest all the earth, and I will stretch out Mine hand upon thee, and roll thee down from the rocks, and will make thee a Burnt Mountain.

"And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolations of an Olahm, saith Jehovah" (Jer. 51:25-26).

In this decree was the sentence which has been practically illustrated for the past 2400 years. From the capture of Babylon by Cyrus, the Chaldeans and their city began to decline, until the two have ceased to have any more existence socially, politically or architecturally, than if they had never been.

The site of the old city of Nimrod on the Euphrates is literally "a burnt mountain"—a mound of ruins made by fire; and a type of dominion peculiar to the Chaldee race and dynasty, in all the countries where they formerly ruled in power and great glory.

Architecturally, a stone of the ruins has not been taken for the corner and foundations of any new edifices; nor has a Chaldean by his own prowess, nor by the voice of a people, been made the corner or foundation stone of a new political institution.

This is what has not been known for 2400 years; and the prophecy decrees the continuance of the same condition without limit, in saying to the Burnt Mountain, "*Desolations of an Olahm shalt thou be, saith Jehovah*"—an Olahm which began with the building of Babel, and ended with the fall of Belshazzar—Lucifer, Son of the Dawn—who was hurled from the heavens by Jehovah's "sanctified ones," the Medes and Persians under Cyrus, His anointed Shepherd. (Isa. 13:14; 46:28; 14:1-4.)

Many of Zechariah and Haggai's countrymen who had witnessed the destruction of Jerusalem and the temple of Solomon by the Chaldeans, had lived to see the fall of Nebuchadnezzar's dynasty, and the completion of the new temple, which was finished shortly after Zechariah had the vision of the Lamp and Olive Trees (Hag. 2:3).

They knew that the Burnt Mountain was among the things of the past; and that Zerubbabel had had nothing to do with its burning, and its downfall from the rocks. What then could the Eternal Spirit

mean by the "Great Mountain" he addressed as destined to become a plain before Zerubbabel after his resurrection from among the dead?

It was not the Chaldean, nor the Bear, nor the Leopard; for they saw by Daniel that all these were removed by conquest in the ordinary way. What else could it be then but that Fourth Beast Dominion which is to be destroyed by the Saints? To this then Zechariah's attention was turned.

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

The Prince-Priest of the Age to Come

By brother Robert Roberts

PART THIRTEEN

G. That the accepted and glorified brethren of Christ will share his sovereignty throughout the world, and administer his power and authority in all lands and cities, in an open and visible manner, receiving honor and glory, service and subserviency at the hands of all people, inheriting the earth and possessing the riches of all kingdoms.

If this is true, it excludes the idea that the Holy Land is to be in the possession and management of a mortal prince and priests in the day of the Kingdom of God, for it cannot be imagined that the headquarters of the Kingdom of God will be of an inferior glory to its empire and provinces. It would be an extraordinary anomaly that while the visible heads of Gentile lands should be immortal saints, the visible heads of God's own land and people should be erring mortals.

Will it be said that the saints who reign with Christ—whose mortal nature shall have put on immortality, and who shall not die any more—are *not* to "administer Christ's power and authority in all lands and cities, in an open visible manner?"

We could understand believers in orthodox sky-kingdoms saying this, and we should say to them, "Go and learn the Gospel concerning the Kingdom which the God of heaven shall set up, and which will break in pieces all other kingdoms" (Dan. 2:44).

Consider again what is testified: that "we shall REIGN WITH CHRIST" (2 Tim. 2:12; Rev. 5:10). Do ye not know that he shall reign in Jerusalem? (Mic. 4:7-8). Have ye not read that—

"This man shall be the peace when the enemy comes into our land, and shall be great unto the ends of the earth"? (Mic. 5:5);

"His feet shall stand on that day upon the Mount of Olives"? (Zech. 14:4);

"Those who pierced him shall look upon him" and bemoan their wickedness? (Zech. 12:16);

"He shall reign in Mount Zion"? (Isa. 24:23);

"He shall execute judgment in the earth"? (Jer. 23:5);

"All dominions shall serve and obey him"? (Dan. 7:15);

"All kings shall fall down before him and all nations serve him"? (Psa. 22:22).

Now, if we are to reign with him, and he is to reign thus, must we not wield "power over the nations," as he will and has promised we shall? (Rev. 2:21). Consider the statement of Daniel that—

"The saints shall take the kingdom and possess it for ever."

Is this not "the kingdom and the dominion under the whole heaven?" (v. 27). Is it not the dominion previously ruled by Babylon, Persia, Greece, and Rome? Is it not the kingdoms of THIS WORLD that are to become the kingdoms in which Christ and his saints will reign? (Rev. 9:15).

Paul says they shall "judge the world" (1 Cor. 6:2); David, that they shall "execute the judgment written" (Psa. 149:9); Jesus, that they shall have "authority over cities" (Luke 19:17); Isaiah, that they shall "eat the riches of the Gentiles," and be acknowledged by all that see them as "the seed that the Lord hath blessed" (Isa. 61:6-9; 58:14).

How are they to do all this without visibly and openly taking part in these transactions? Who ever heard of a king ruling a kingdom in which he was never seen, and in which he never exercised a controlling voice, or performed an overt act?

* * *

These considerations which substantiate Prop. G also prove—

H. That Christ and his brethren will openly and obviously and proximately reign and officiate as Kings and Priests in the place where they have openly confessed and suffered.

The saints are to "inherit the kingdom": in what other way could they inherit the kingdom than by actually and visibly and personally possessing the wealth and exercising the authority and wielding the power and enjoying the blessed privileges there of every sort, kind, and degree?

Even if another mode of inheritance than this *could* be specified, the specification would be barred in its application to the case in hand: because *these* are the senses in which the inheritance of the saints in the kingdom is defined throughout the Scriptures, and they all stand within the primary covenants that lay out the grounds of the subject at the beginning:

The EARTH filled with the Lord's glory (Num. 14:21);
CANAAN the inheritance of Abraham and his seed (Gen. 24:3, 4; Heb. 11:8-13);
THE KINGDOM OF DAVID established for ever in the hands of an immortal son of David, in which state of things David would find his salvation (Psa. 89:3, 4, 34-37).

Jesus promises "glory and honor" as well as immortality. How could his brethren receive the fulfilment of this promise if they were never to be seen by those of whom they are to be had in honor, and of whom they are to receive glory? For of what does "glory and honor" consist but in the deference and renown which rulers receive at the hands of those subjects to them? He promises:

"They shall laugh . . . they shall be filled" (Luke 6:21);
"They shall inherit the earth" (Matt. 5:5);
"They shall be confessed" (Matt. 10:32);
"They shall be comforted" (Matt. 5:4);
"Their enemies shall bow down at their feet" (Rev. 3:9);
"They shall have power over the nations" (Rev. 2:21).

How are these promises to be fulfilled except by the saints "reigning with" Christ, possessing the earth with him, and exercising the authority with him God has given him over all peoples, nations, and languages?

Christ was "despised and rejected" in no concealed sense. He was "bruised" and "put to grief" in a very open, visible, and practical manner. Is his glory to be less real? less open? less apparent? Will he occupy the throne in a less real and manifest sense than he hung on the cross in the presence of jeering multitudes? Will not "every eye" see his glory as actually as the eyes that saw his humiliation and his blood?

Now, if you say "Yes," then you are bound to admit the spectacle of his glorified brethren reigning with him as actual visible rulers throughout the earth. And, admitting this, how can you believe that a less glorious state of things will prevail in the Holy Land? How can you believe that

while *immortals* reign in the land of the Gentiles, *mortal* princes and priests are to be the masters in the land of promise?

Whatever your ability may be in the reception of such an anomalous supposition, the door is shut and barred against it. Jesus has prospectively enthroned the 12 apostles there over the tribes (Luke 22:29, 30; Matt. 19:28). He has, in advance, placed Abraham, Isaac, and Jacob there as conspicuous, visible figures among all the prophets (Luke 13:28; Matt. 8:11). The Lord by Isaiah, has planted His accepted servants of all past ages there (Isa. 66:13, 14; 25:6-9; 26:1, 2, 19) saying:—

"Ye shall be comforted in Jerusalem . . . in this mountain . . . He shall swallow up death in victory, and wipe tears from all faces . . .

"And it shall be said in that day, Lo this is our God: we have waited for Him. We will be glad and rejoice in His salvation . . .

"In that day shall this song be sung in the land of Judah; We have a strong city, salvation will God appoint for walls and bulwarks. Open ye the gates that the righteous nation that keepeth the truth may enter in . . .

"Thy dead shall live; MY DEAD BODY, they shall arise!"

But if a mortal prince and priests are to be in possession of the fat of the land and at the head of affairs in the land of Judah and in charge of the worship of assembling nations, what room is there for all these testified things? What place for "Messiah the Prince?" for "Abraham, Isaac and Jacob and all the prophets?" for the 12 apostles on their 12 thrones over the tribes, and for the 144,000 that are to appear with the Lamb on Mount Zion?

Are they to be huddled away in an enclosure or screened away in a recess while an unknown mortal prince and priests are to do all the governing and receive all the glory? How could they in that case exercise the functions of government? How could a massed assembly rule and guide a people? If you say Parliament governs, we must beg your pardon; *it makes the laws* with much jangle of wearisome talk. It *does not govern*, except THROUGH AN EXECUTIVE.

The "general assembly and church of the first born" has nothing to do with governing as Parliament governs. It has *nothing to do with the making of the laws*; its business is the CARRYING OUT of the laws already made; and how can this be done except in work of practical detail?

If you would only consider how Parliament-made laws are carried out, you would see they are carried out by a multitudinous executive, comprising not only high Ministers of State but an army of officials of all ranks and degrees.

Now since the laws of the Kingdom of God have not to be *made* by the saints but only *administered*, how could they do their work if they were massed as an invisible body in some position inaccessible to the people?

True it is that they will have glorious assemblies in secret for praise and worship. But it is also their business to govern the world; and how is this to be done if they are never seen and take no part in the practical affairs of mankind? They are to be teachers as well as governors, their function as priests involves this—

"The priests' lips should keep knowledge; and they should seek the law of the Lord at his mouth" (Mal. 2:7).

How are they to teach the people if the people never see them, and never hear their words? These considerations introduce Prop. I.

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

"DEAD IN PLEASURE"

Paul says that a sister who "liveth in pleasure is dead while she liveth" (1 Tim. 5:6). In this matter, there is neither male nor female in Christ Jesus; brethren given to pleasure are no more alive to Christ Jesus than pleasure-following sisters.

The effect of pleasure is blighting to the new man. Speaking of those who are hurt in this way, Jesus says they are "choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection" (Luke 8:14).

This is not the saints' time for pleasure. They are defined by Jesus as those who "weep now" and "hunger now" and are poor now (Luke 6:20-23). It is the world's turn now to be "rich," to be "full," to "laugh," to be "spoken well of," and as to these, Jesus says woe against them (vs. 24-26).

The joy of the world is not on the right foundation and therefore cannot be shared by the saint who groans a pilgrim, waiting the promise when all shall be "holiness to the Lord." His part in the present is to "live soberly, righteously and godly in this present world" (Tit. 2:12), "having no fellowship with the unfruitful works of darkness" (Eph. 5:11).

If he is a saint indeed, he will "redeem the time because the days are evil" (Eph. 5:16), refusing to stand in the way of sinners (Psa. 1:1), or to assemble with vain persons (Psa. 26:4).

What is a "pleasure fair" but a riotous herding together of the shallowest and unholy and most frivolous of mankind. "The laughter of fools is like the crackling of thorns under a pot" (Eccl. 7:6). Shall saints patronize this thorn-crackling when performed on the pleasure-fair scale? When they can imagine the Man of Sorrows looking around with satisfaction among the gimcracks of a market rabble, they may feel at liberty to go and do likewise.

—Bro. Roberts, 1872.

PLANS TO REPRINT "NAZARETH REVISITED"

The reprinting of bro. Roberts' excellent book on the 4 gospels and the life of Jesus Christ—"Nazareth Revisited"—is being planned. If undertaken (depending upon orders) it should be ready in about 6 months.

Will all who would like copies please write promptly to bro. Growcott. Send no money at present—pay upon receipt of books. It will probably be about \$2.50 (a little less, it is hoped).

If ecclesias will undertake to order quantities for stock, it will facilitate the endeavor (and may help reduce the unit cost by the added volume).

The Heart

"And Jesus answered, The FIRST of all the commandments is:— Hear, O Israel: the Lord our God is ONE Lord: and thou shalt love the Lord with all thy HEART, and with all thy soul, and with all thy mind, and with all thy strength"—Mark 12:29-30.

Let us consider the subject of the heart, in relation to our love and service in the Truth. We know that the *brain*, rather than the heart, performs the function of thinking, so we might wonder where the *heart* comes into the picture. But when we think of the effect of our environment upon the heart, we can easily see that it, like our brain, has a reaction according to our love for various things.

Bad news sometimes has such a reaction upon the heart as to cause it to cease to beat, so that a person may drop dead. It may slow down, causing one to faint, or it may be so affected as to create an aching sensation within us.

The heart also can be stirred by pleasant news which causes us to feel elated or jubilant, or other emotions.

Even though, to a large extent, our reaction to the news may be automatic, we have *some* control over our reactions. We may not be able to restrain our emotional reaction when we are concerned about the well-being of someone we love, but *we are able to love whom we will to whatever degree we choose*, because love springs not only from the will of the flesh, but also from the will of the *mind*, which can be guided by God's Word.

The love which springs from the flesh is limited. It can only admire the things of the flesh, but the heart that is fed from the Spirit-Word goes beyond these limits. It develops a love for the things which our flesh detests, a love for the people whom our flesh would avoid, a compassion for the unfortunate whether they be friend or foe; but most of all a love of, and devotion to, the Lord—with a strong determination to do His service and perform His Will, irrespective of the effort, inconvenience, embarrassment, cost or suffering we may need to endure.

When Samuel came to Jesse's family to anoint one of his sons to be king of Israel, he admired Eliab; but God told him not to look on his countenance or the height of his stature because He had refused him.

"For the Lord seeth not as man seeth; for man looketh on the OUTWARD appearance, but the Lord looketh on the HEART" (1 Sam. 16:7).

This is something we must bear in mind at all times—the fact that the heart is more important in God's sight than outward appearances. It is possible to take a wrong attitude from this however. One may live in the city and desire to keep a farm, but unless he puts forth some *effort* in that direction he could never be classed as a farmer. A man deeply involved in worldly affairs may *desire* to be a real Christian, and take no part in worldly things, but until he puts forth some effort to put this plan into effect, he cannot be classed as a follower of Christ.

James says, "*Faith without works is dead.*" With this fact in mind, we now proceed to consider the need of having our heart right with God.

The venerable king David is held up to us over and over again in the Scriptures as a man whose heart was "right with God."

"For it came to pass when Solomon was old that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David his father" (1 Kings 11:4).

And of Abijam we read,

"And he walked in all the sins of his father, which he had done before him; and his heart was not perfect with the Lord his God as the heart of David his father.

David did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life, save only in the matter of Uriah the Hittite" (1 Kings 15:3-5).

So we see that David excelled the other kings of Judah and Israel because his heart was more perfect with God. We can readily see why David's good heart should be mentioned when we realize that he sought to spare the lives of such men as Saul and Absalom when they wished to kill him.

We remember also how he lamented at their deaths. This attitude must have been implanted by his knowledge of God and of His ways. David meditated much on God's law, as he said—

"Oh how love I Thy law! It is my meditation all the day."

We should not think that the perfect heart spoken of in David was the expression of his *natural* desires. Like the rest of us, he had a battle to fight before his heart could be brought into that condition. Jeremiah said—

"The heart is deceitful above all things, and desperately wicked, who can know it?" (Jer. 17:9).

Jesus said—

"For from within, out of the heart of man, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these things come from within and defile the man" (Mark 7:23).

Paul said in Rom. 7, there was a "law of sin" in his *body*, but in his *mind* he delighted in the "law of God." That law in his body influenced him to serve sin rather than to serve God.

Paul spoke for mankind in general, but used himself as an example. He could find nothing good within his flesh; but by allowing Christ to dwell within him, and serving him, rather than the flesh, he could escape condemnation.

(We use the expression "Christ dwelling within us" in the metaphorical sense of our possession of his Spiritual Word within our minds, not forgetting the Kingdom of God will be a *reality* on the literal earth; not a "reign of grace in the heart.")

This process of casting out the fleshly desires and implanting within our hearts the things of Christ, is one of the essentials for those who seek salvation. Knowledge alone is insufficient, we **MUST** have the "heart." Jesus said (Matt. 5:8)—

"Blessed are the pure in heart for they shall see God."

The broken and contrite hearts are most acceptable with God—see Psa. 34:18—

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

A heart can be broken in the sense of the will broken into service to God, as a horse is said to be "broken" when it is subdued to the will of its owner. This harmonizes with "contrite," which means "humble and repentant," whereas "broken" as a vessel shattered into useless pieces, does not harmonize.

The cleansing of the heart is spoken of as "*creating a new heart within us*" (Psa. 51:10; Eze. 18:31). This new heart is described as the "*inner man*" (Rom. 7:22)—

"For I delight in the law of God after the inward man"

"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man" (Eph. 3:16).

With the heart cleansed by casting away the desires of the flesh, and imparting in their place the hopes and aspirations engendered by the knowledge of Christ and his Gospel, we are exhorted to

renew that knowledge, and maintain this changed condition, by conducting ourselves in conformity with the example and commands of Jesus.

This converted condition in which Christ is supreme in our hearts is called the "*New Man*" (Col. 3:1-10)—

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God . . . seeing that ye have put on the new man which is renewed in knowledge after the image of Him that created him."

The believers, then, have the law of the flesh prompting them to sin, and the law of the mind enlightened by God's Word. They must choose between the two. Paul says in Rom. 8:1-2—

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit, for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

There is no condemnation to followers of the law of the mind, who do not follow the law or promptings of the flesh to sin. In the world about us, the law of the flesh rules supreme, yet there is the outward cloak of seeming righteousness, which the flesh dons, to protect itself, and assist in gaining its ends. Love and friendly courtesy, should be sincere and real. Paul said—

"Let love be WITHOUT DISSIMULATION (that is, hypocrisy)."

Jesus left us an example of perfect, unfeigned love. He said:

"Greater love hath no man than this, that a man lay down his life for his friends."

He told his associates the bread he would give them to eat, was his flesh. (Some preferred the loaves and fishes to his Word.) He healed the sick and manifested the utmost love and solicitude for his followers, yet they were, many of them, offended and disappointed in him and refused to continue to accept his teachings which demanded sincerity, humility and obedience, rather than clamorous shouts of admiration.

His plain speaking seemed harshness and drove many away, while it was truly sincere and from his heart. His words found acceptance only in "good and honest hearts."

We remember him this morning by these emblems of his body and blood, which speak to us of his death on our behalf. They declare a love for us which made salvation possible, while we were dead in sins and unable to secure it unaided. What an example of character this portrays for us to follow!

In conclusion then, let us ever keep in mind Christ's noble example of sincerity and love, expressed in righteous deeds and words motivated by a heart that was, like David's, "perfect with God."
—D.S. (S)

National Restoration of the Jews

A Three-Night's Debate

PART NINE

Bro. Beauchamp's 4th address for the affirmative

While they are still fresh in your mind, I will refer to the things which my opponent mentioned in his last talk.

You recall that I cited a number of passages of Scripture which definitely stated certain things that would take place in relation to the restoration of Israel. I challenge my opponent to show where any one of them was fulfilled in the return from Babylon or at any other time. He never referred to one of them—*NOT ONE of these things!* He tried to cover the whole thing with a blanket argument, showing that everything in relation to the restoration of Israel was fulfilled.

Now, I'll show you a sample of his application of Scripture. One of these passages which he quoted to show that all the things connected with the restoration of Israel were fulfilled during Jeremiah's time was Jer. 25. I will read you a portion of it:

V. 3: "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."

V. 12: "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."

Now, if I'm wrong, you can correct me, but I got the idea that he was trying to impress us with the fact that this referred to the land of Israel.

Now, he has found ANOTHER complete fulfilment of God's purpose with the nation of Israel! In Amos 8, Amos simply used the word "end." It seems that wherever he finds the word "end," that is the end of everything. In Amos 8:2 we read:

"And He said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon My people of Israel; I will not again pass by them any more."

According to Mr. Randolph, this was another complete end of God's purpose with the nation of Israel. Then he read v. 14 to prove that God had forever cast off the nation of Israel:

"They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again."

All of these passages which he quotes refer to *certain generations or groups* of wicked Jews which God DID destroy and DID cut off, but they have absolutely nothing whatever to do with the future, final purpose of God with the NATION OF ISRAEL.

Then he refers to Eze. 39 to show what a horrible thing the Christadelphian millennium is. He has wars, stinkings, and everything else. I want to ask you a question, Mr. Randolph. Was Joshua's entering the land of Canaan and slaughtering the Canaanites (which God commanded him to do) any better than what you read in Eze. 39? I want to call your attention also to the fact that in 2 Thess. 1:7-9 we have these words spoken of the Lord Jesus—

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel

"Who shall be punished (by the Lord Jesus Christ, mind you) with everlasting destruction from the presence of the Lord, and from the glory of his power."

I want to tell you, my friends, that as we look abroad in the world today and see all the godlessness, all the wickedness, and all the corruption, we can see that it is going to take just what Eze. 39 pictures in order to cleanse it. But Mr. Randolph didn't seem to notice that after all this slaughter, the burying of dead, and the stinking, that they do *cleanse the land*.

I was very grateful that he went on to read about the glorious future that would follow this cleansing of the land; namely, that the Lord would set His hand at that time to *restore Israel out of all the nations back to their land*. After suffering all this destruction which he seemed to abhor so awfully much, the land is made a Garden of Eden, the Paradise of God, the home of God's restored nation of Israel to be planted there in a place of their own to move no more.

Now, practically all of his speech was confined either to rehashing what we went over last night or debating what we debated last January in Ontario. He spent a whole lot of time on that, or debating something which doesn't belong to the proposition.

Right here I want to tell you something. He has been, ever since this discussion started, trying to make you think I'm dodging the issue because I won't debate these side issues which he continues to bring up. He especially calls attention to the fact that I won't debate with him the promise which God made to Abraham concerning the inheritance of the land of Canaan.

Well, I want to tell you, and I have letters to prove it, that I tried my level best to get Mr. Randolph to include the covenants of promise in this discussion; but he didn't want to do it. He wanted to confine it to the restoration of Israel; so I agreed, and it was left out. But now, if he wants to debate it, just let him debate it. It is a related subject, but at the same time, a separate subject; and I'm not going to spend my time debating it. He can do as he pleases. I will debate it with him some other time if he wants to.

Now, he asked me a question, "Will the Law of Moses be restored with all its ordinances in the kingdom?" Why, of course not. The Christadelphians teach nothing of the kind. The Law of Moses has been taken out of the way. It has served its purpose. It was nailed to the cross, and Israel will be brought under *an entirely NEW covenant as we are told in Jer. 31:31*.

Now, he said he was going to do something awful about that, but it's all right with me. That is what Christadelphians believe. We're not ashamed of it and are perfectly willing to defend it. But if he insists that I debate that proposition with him, he will have to wait until another time.

* * *

Mr. Randolph: (interrupting) "Mr. Moderator, hold time just a moment. Will you please write out a proposition that will express the restoration of the land to Abraham? My proposition reads (does yours read like it?) that: 'The Jews, national Israel, will be restored to the land promised to Abraham.' How can you keep a land restoration promise out of that?"

Bro. Beauchamp: "THEY will be restored."

Mr. R: "Is it in the proposition?"

Bro. B: "There is not anything in the proposition about the inheritance of the land by Abraham."

Mr. R: "I'm talking about the promise to restore it to Abraham. You wrote the proposition that the land be restored to Abraham that God promised to him."

Bro. B: "I wrote the proposition, and I certainly ought to have the right to define it as I understand it. The JEWS (now keep that in mind) are the subject, not Abraham. Let me read it: 'NATIONAL ISRAEL will be restored to the land promised to Abraham'."

Mr. R: "Does that include the land promised to Abraham?"

Bro. B: "Yes, it means the land promised to Abraham."

Mr. R: "That is what I'm calling on you to deny—that it has been fulfilled. You're affirming that it hasn't been fulfilled."

Bro. B: "What I'm insisting is that the promise made to Abraham will be fulfilled on an entirely different basis."

Mr. R: "Why didn't you say it was an entirely different basis? Write your proposition to say that."

Bro. B: "I wrote one, but you wouldn't accept it."

Mr. R: "You wrote this one."

Bro. B: "I'm going to stick to it, too. Is it my time to begin?"

* * *

I would like to present some more arguments on my affirmative proposition; and I wish to present something here which is *absolute, conclusive evidence, beyond any shadow of a doubt*, that national Israel is to be restored back to their land as my proposition states.

In Eze. 37 we have the record of a wonderful vision. In this vision the prophet saw a valley of dry bones. I wish you had your Bibles with you so that you could follow me. I cannot read all of the chapter. But when you get home, I ask you, every one of you, to read this whole 37th of Ezekiel. Now, he was told to prophesy upon these bones, to speak to them and say:

Vs. 4-5: "O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live."

And so in the vision there was a shaking among the bones; sinews and flesh came upon them; breath entered into them, and they lived and stood upon their feet, an exceeding great army. Then Ezekiel was told (v. 11) that these bones are, or represent, the WHOLE HOUSE OF ISRAEL; and the prophet was told to prophesy further and say (vs. 12-14):

"Thus saith the Lord God; Behold, O My people I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

"And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My spirit in you, and ye shall live.

"And I shall place you in your own land. Then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

Notice that there was NO CONDITION to this. It is a plain statement of God that He purposed to do this very thing. In the vision of dry bones we have a prophecy of the *national* resurrection of Israel, (you can't make anything else out of it), and the restoration of the KINGDOM of Israel—something which has *never* happened since the kingdom was overthrown by Nebuchadnezzar, king of Babylon. This will be clear as we proceed.

Again, Ezekiel was told to prophesy (vs. 15-20) and to take two sticks, one for Israel, representing the ten tribes of Israel, and one for Judah, representing the two tribes. He was to put these two together and they would become one stick in his hand.

Now, notice that this is all purely symbolical and figurative language. In vs. 1-20 we have figures of speech altogether, or symbols used to teach a certain lesson. But in vs. 21-22, we read the literal interpretation of this vision:

"Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

"And I will make them one nation IN THE LAND upon the mountains of Israel; and one king shall be king to them all;

"And they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

Now, this is what was revealed to Ezekiel in symbol by the vision of dry bones. Never since the division of the kingdom when the rebellion took place in the days of Rehoboam have the two tribes and the ten tribes ever been reunited as one nation. Never since the overthrow of the kingdom in the days of Jeconiah have they ever had a king or a kingdom. But as sure as the Word of God is true, the time is coming when there SHALL be a national resurrection of Israel and a restoration of the kingdom of Israel.

But this is not all. From vs. 23-28 we have a glorious picture of how Israel is to be purified, *never again to defile themselves* with their transgressions. In v. 24 it is said,

"And David, My servant, shall be king over them."

Remember, last night we quoted the words spoken to Christ's mother that he would be given the throne of his father, David, and that he should reign over the house of Jacob forever.

Last night my friend criticized me for, as he said, using Old Testament Scripture without a New Testament verification of that interpretation. *I challenge him to cite one passage of Scripture which I quoted from the Old Testament to prove the restoration of Israel which I cannot verify by the New Testament.*

Here is a sample. If it were not for the fact that we read in Luke 1:33 that Jesus was to reign over the house of Jacob, or natural Israel, forever, we never would have known who this king ("David," God's "beloved") was—this one king who was eventually to reign over the restored kingdom of Israel. The New Testament verifies it. It is Jesus Christ who is to do it. V. 25 says:

"They shall dwell in the land which I have given to Jacob My servant, wherein your fathers have dwelt. And they shall dwell therein, even they, and their children, and their children's children, forever. And My servant David shall be their prince forever."

In vs. 26-28 we are told that God will make an everlasting covenant with them (not the Law of Moses) and that He will be their God and they shall be His people, and that the NATIONS WOULD KNOW that the Lord would sanctify Israel *when His sanctuary would be in the midst of them FOREVERMORE.*"

This prophecy of Ezekiel from vs. 21 to the close is a strictly literal narrative, and I defy my opponent to make anything else out of it. The figurative is given in the first 20 verses. To try to make it *all* figurative is to make it utterly unintelligible and meaningless. No meaning can be given to it except just what it says—that there *will* be a complete national restoration of the people of Israel.

To say that it refers to the limited restoration from Babylon, or anything else, is CONTRARY TO ALL THE FACTS. Only a small remnant returned from Babylon with no restoration of their kingdom. A king has never reigned over the house of Jacob since.

Now, I lost complete track of time on account of the interruption; but if I have any time, I would like to cite a little more affirmative evidence. Notice I'm putting these in propositions. (Mr. Randolph, so far, has paid no attention to them.)

God will purify the nation of Israel and create a new nation, who will cause His Name to be glorified among the nations which has been profaned for ages because of their iniquity.

Eze. 36:24-25: "For I will take you from among the heathen, gather you from all countries, and bring you into your own land.

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and idols, will I cleanse you."

Now, I'd like to digress here and call your attention to the fact that this whole chapter deals with national Israel, a people who had been dispersed among the nations, who had continuously profaned the name of God wherever they went. So my opponent can't claim it refers to spiritual Israel in any sense of the term.

God tells them that in restoring them and purifying them, HE WAS NOT DOING IT FOR THEIR SAKES, *because they didn't deserve it*; but He was doing it for HIS HOLY NAME'S SAKE which they had profaned among the nations. In other words, in restoring and purifying the nation of Israel, God will justify His purpose with the nation of Israel, justify His selection of the nation of Israel because they will finally glorify Him who created them for His own. Let us go on to vs. 26-28:

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

"And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God."

In Ezekiel 20:33-38 we read:

"As I live, saith the Lord, surely with a mighty hand, and a stretched-out arm, and with fury poured out, will I rule you.

"And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered.

"And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

"And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.

"And I will purge out from you the rebels, and them that transgress against Me. I will bring them forth out of the country where they sojourn, and they shall not enter the land of Israel.

Verse 40:

"For in Mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall ALL THE HOUSE OF ISRAEL, all of them in the land, serve Me."

Could words be plainer? Verse 44:

"And ye shall know that I am the Lord, when I have wrought with you FOR MY NAME SAKE, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God."

These testimonies are references solely to a people divinely dispersed throughout all ages because of their iniquity—a people who had profaned the Name of God wherever they had gone (obviously, NATIONAL Israel). But they are to be restored to the land of their fathers.

No such conditions or events ever occurred in all Israel's history since the prophecy was uttered. The Lord God is to rule over them with a mighty hand with fury poured out, as he did in the exodus from Egypt. They are to be brought under a new covenant.

All the disobedient rebels are to be purged out from among them; and *all the house of Israel*—ALL of them who are permitted to enter the land as subjects of Christ's kingdom—shall serve him in righteousness. My next proposition is that:

The land of Israel, about which there has been much discussion, which laid waste for 1,900 years, is to be redeemed and will become a Paradise.

Eze. 36:33-36: "Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, the WASTES SHALL BE BUILDED."

That is just as they are doing today! Let my opponent scoff at that all he wants to. Let him try to make it appear that 1,100,000 Jews in the land of Israel don't mean anything—that the building of the old wastes doesn't mean anything. But I want to tell you that it is a FULFILMENT OF PROPHECY, and he can't deny it!

"And the desolate land shall be tilled."

It is being done right now, and it is going to be done on a far greater scale.

". . . whereas it lay desolate in the sight of all that passed by. And they shall say . . .

—that is, the rest of the people of the world—

"This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited."

"Then the heathen (Heb. nations) that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I WILL DO IT."

Mr. Randolph is among some of those who still refuse to believe that it means anything at all. Isa. 61:4:

"And they shall build the old wastes . . .

They are doing it now on a big scale.

". . . they shall raise up the former desolations, they shall repair the wastes cities, the desolations of MANY GENERATIONS."

That is, over 1,900 years of desolation. *They are doing it now*, but it is JUST THE BEGINNING. These prophetic words of divine inspiration foretell a time when the land of Israel will be redeemed and made like a paradise, never again to be desolated.

My opponent last night tried to show from the prophet Isaiah that references of this kind referred to heaven. Let us note right here that the prophets abound with predictions of DESOLATIONS that were to come upon this very land. *There is never any desolation in heaven!*

If they forsook the law of the Lord, God would dispossess them and root them out of the land. The prophets ALL foretold this, and it is now a MATTER OF HISTORY that all these prophecies

concerning the desolation of the land and the dispersion have been fulfilled to the very letter. There is nothing figurative or symbolic about that.

But these SAME prophets, in the SAME literal language, predict that—

"He Who scattered Israel WILL GATHER HIM, and keep him as a shepherd doth his flock" (Jer. 31:10).

These prophets foretold in plain language that this SAME land that had lain desolate for all these ages would be restored as the garden of Eden for beauty and productiveness. God has said that as surely as Israel was *dispersed*, just that surely they will be RESTORED in God's own good time.

The complete fulfilment of that promise is yet future, but it is beginning to be fulfilled in the present return of the Jews and the vast developments that are now taking place in the land. His promise to redeem the land of Israel is *absolutely unconditional*. The Lord said, "I WILL do it," and it is already beginning.

We can see it today with our own eyes. If we shut our eyes to it, of course we won't see it. But it's there. God is fulfilling it. My opponent challenged me last night to cite some of this prophecy of fulfilment. I expect to cite some more of it yet. But here is one of the most conclusive evidences to show that prophecy regarding the restoration of Israel is being fulfilled right there in the land of Israel. Nothing the Jews ever did can change God's purpose to restore the land of Israel.

I wish to call your attention to a passage from the prophet Jeremiah which I mentioned last night, and which, I believe, my opponent mentioned. That passage is Jer. 33:23-26. I again call your attention to this Scripture because my opponent continually keeps repeating and citing testimonies which he tries to make appear to favor his notion that God has completely cast off Israel as a nation.

I want to ask Mr. Randolph these questions. Has the sun ceased to shine? Has the moon ceased to shine? Have the stars quit fulfilling their courses in the heavens? Have the seasons stopped coming and going? Mr. Randolph, if you can prove to this audience that all this has ceased to be, then you have proved that God has forever cast off Israel as a nation!

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

The Purpose of the Law

Our purpose in studying the Scriptures day after day is to extract strength and guidance for an acceptable walk before God, that our course may finally terminate in life, and not death. Let us, above all things, avoid the mistake of the Israelites who performed all the ordinances of God without any perception of their real meaning. God had, in the law of sacrifice, a reason and a purpose. He never acts arbitrarily, or without a definite end in view. The purpose of the Law is as living and active today as it was when first given through Moses over 3000 year ago. That purpose is *to lead us to Christ*.

The Jews, as a nation, failed to derive the benefits from the Law that were intended because they attributed its virtue to its mechanical performance. They went by the letter of the Law, and not by the spirit. The spirit of the Law is not something *contrary* to the letter. The spirit is *contained in* the letter. But though performing the letter, Israel did not comprehend the spirit. As Jesus said to them,

"These ought ye to have done, and not to leave the other undone" (Matt. 23:23).

Both the letter *and* the spirit are necessary. It is by the medium of the letter that we are taught the spirit. As Paul says,

"I had not known lust, except the Law had said, Thou shalt not covet" (Rom. 7:7).

But we cannot *stop* at the letter. We must get at the *principle behind it*, of which the letter is but the expression. We must, through the letter, make contact with the spirit. If we do not complete this circuit, no power comes to us. The Law, instead of being a conductor *to* life becomes an insulator *from* life.

The Jews offered their sacrifices. They carefully measured out their tenth deal of flour, and their fourth part of an hin of oil. But still, in their case, the Law *failed in its purpose* through the weakness of the flesh.

We must not fail. In the slow cycle of events, it is *we* who *now* day after day and year after year read over and over the many ordinances of the Mosaic Law. Do *we* do better than the Jews? "Understandeth *thou* what thou readest?" We have a much better opportunity. Much more has now been revealed to enable us to see the hidden meaning. Much is now clear history that was then but veiled prophecy. Much is now forced upon the eye of sight that was then only dimly visible to the straining eye of faith.

With all these advantages, and with the vastly enlarged scope made possible by printing and education, how do *we* stand in the matter of intelligent perception? For the past two months we have been daily reading from this Law. Have we done it mechanically, wondering why a record of all this meaningless, monotonous rigmarole was preserved? Or have we done it eagerly and intelligently, engrossed in the ever-unfolding beauties of type and shadow—constantly impressed by countless evidences of unfathomable wisdom working out a symphony of perfection over the vast range of ages, every detail foreseen and prepared?

"It is the glory of God to conceal a thing: but the honor of kings is to search it out" (Prov. 25:2).

The mind that is seeking closer contact with the spirit will not be content with merely reading these things as a matter of duty.

Of one thing we may be sure! A spiritual perception will not just *happen* through the familiarity of repeated performance. The *natural* result is just the opposite. Each additional performance removes the act further away from conscious purpose into the realm of habit and adds one more layer to the veil that obscures the lesson hidden within.

The long history of the Jews is an outstanding proof that ordinances can be performed with scrupulous care by one generation after another for *thousands of years* without ever stumbling upon the secret concealed inside. Let us exert every effort to avoid a similar failure! Nothing is easier than to drift and fail.

We must deliberately stop and ask, What is the meaning and purpose? And what is the bearing upon our lives and actions? This requires effort. The natural man does not think any more than he is compelled to. He prefers to live by feeling and sensation. And what thoughts he does have do not run to deep spiritual things. But we must set ourselves to—in the words of Paul—

"MEDITATE on these things: give thyself wholly to them."

We must establish a strong mental connection with them through which we can derive power. It will *never* come *naturally*, but it *will* gradually come *more easily*, and gradually yield greater power and pleasure.

It is quite easy to read without thinking about what is being read. Such reading is *worse* than useless. It is actually *harmful* because it is deceptive. Our natures are always fighting against the spirit; always devising ways of deceiving us into the belief that we are really accomplishing something when

actually we are just going through the motions; always inventing for us motives to soothe our consciences and undermine our resistance.

The central theme of the Law is *sacrifice*. Very early in the revelation of Scripture is sacrifice brought to our attention, and gradually the lesson is broadened until we are led to the conception expressed by Paul,

"Present your bodies a LIVING SACRIFICE . . . which is your reasonable service" (Rom. 12:1).

And by Jesus,

"He that loseth his life for my sake shall find it" (Matt. 10:39).

How would we define sacrifice? We would be inclined to say that it is the unpleasant process of having to give up something that we would like to keep. But this is a petty, self-centered definition. Sacrifice is a very satisfying process if it is properly comprehended. The dictionary defines sacrifice as,

"The destruction or surrender of anything for the sake of something else; giving up of some desirable thing IN BEHALF OF A HIGHER OBJECT.

The whole secret is in the PURPOSE. Of Jesus we are told,

"For the joy that was set before him, he endured the cross and despised the shame."

That was sacrifice—giving up of some desirable thing *in behalf of a higher object*—even the "bringing of many sons to glory." Paul expresses the basic principle of sacrifice when he says,

"Yet show I unto you a MORE EXCELLENT WAY."

Life inevitably consists of a continuous series of sacrifices—a long process of choices. Some truly endeavor to train themselves in sacrificing the lower for the higher, sincerely seeking the better way. These, who appear to sacrifice much, actually sacrifice least. Some sacrifice the better way to the worse—the future to the present. These are the great majority. Some, reluctant to sacrifice anything, attempt to hold both. Theirs is the most pitiful case—they in the end, find they have sacrificed most. Jesus says:

"Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls: who when he had found one pearl of great price, went and sold ALL THAT HE HAD, and bought it."

Rather an extreme action, selling ALL that he had. Almost foolhardy, we would think. Only one thing would justify it—the incomparable value of the pearl. What does this mean, translated into our own lives? It means the gradual rounding up and sacrificing of all the non-essential items in our life, steadily working upward, making sure that in each case we are consciously taking advantage of a corresponding spiritual compensation in return. "Giving up a desirable thing *for the sake of something better.*"

We cannot afford to leave little pockets of vacuum. That is fatal. Jesus taught us this when he spoke of the evil spirit which—though once cast out—came back to find his house still empty, whereupon he brought seven more with him more evil than himself, and the last state of that man was worse than the first.

Each lesser item sacrificed must be consciously replaced by a spiritual satisfaction which had been previously hindered by the thing cast out. In this way we leave no opportunity for the evil spirit

to return. In this way, too, we avoid the foolishness of self-pity, and the wickedness of self-glorification. We are the gainers every step of the way. We can give nothing to God. We just choose the better way for ourselves as revealed by His beneficial light. The only possible reaction in the case is gratitude that we have been shown the better way to our own greatest well-being.

Let us view sacrifice in its true and attractive light—a continually-repeated process of giving up one thing *for the sake of a better one*—a gradual advancement toward the most glorious of all blessings and most intense of all pleasures, a full living sacrifice to the perfect will of God.

When a man, according to the Law, took the best of his possessions and laid it on God's altar, what did it signify? It was an intelligent, worshipful recognition that *what God had yet to give was vastly greater and more glorious than that He had already given*. That everything a man had, including his own life, he would gladly and eagerly lay upon the altar of his faith in God's plans for his future eternal blessing.

Sacrifice is the joyful recognition that the future is full of promise and the best is yet to come. Sacrifice frees a man from the petty limitation of the poor little present, and relates him to the boundless scope of eternity.

All this shines through the letter of the Law as we read the many divine ordinances which Moses penned so long ago. All this is still but a small fraction of what the Mosaic sacrifices signify to the discerning heart. Sacrifice, with all its little details deep with meaning, taught in picture-story the whole glorious message of the prophets and apostles—the whole history of the divine purpose.

And overshadowing the whole picture is the one great sacrifice for sin, the crowning sacrifice, not a separate feature, but a gathering together of all others in one perfect representation of everything that was embodied in all the rest.

To what extent could the faithful Israelite discern significance in the flour and wine and oil which, in certain prescribed amounts, were associated with the sacrifice? We cannot tell, but for us they set in motion many trains of thought. Nor is each item restricted to a single meaning. An interplay of many meanings gives depth to the picture. These common objects which the Spirit uses to construct its symbol-pictures gradually increase in interest as we study their varied significances.

We can neither strive after, nor be satisfied with, a flat, mathematical interpretation—this means this, and that means that. The spirit is always fuller than the letter by which it is expressed. A certain amount of inexpressible feeling must be communicated by, though not actually contained in, the letter. A mathematical interpretation is final and complete, so it ceases to hold the interest.

"Then shall he that offereth his offering unto the Lord bring a meat offering of a 10th deal of flour mingled with the 4th part of an hin of oil. And the 4th part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb" (Num. 15:4-5).

Bread is the symbol of strength, both natural and spiritual. Bread is also the symbol of the body of Christ—many individual grains of seed sown in the act of baptism—springing up to newness of life—gathered in the Lord's harvest—threshed to remove the chaff—ground in the mill to a smooth, fine consistency in which each seed merges with countless others to form one body.

Bread again is that one individual body which is offered for us—the bread which came down from heaven—the Purpose manifested in flesh. Flour is a certain step in the process of making bread. So we discover that the sacrificial ordinances include a chronological presentation of the Truth—an unfolding of the purpose. The seed; the sheaf; the flour; the baked bread.

Bread again is the fruit of labor; in the joint partaking of it, it is fellowship and covenant relation; it is doctrine; it is protection and security; it is the final basic necessities of life; it is the ministrations of charity.

Then the oil with which the flour must be mingled. Even the idea that something must be mingled with the flour is a lesson in itself. It shows that exactly the same thing might be acceptable or not acceptable—*according to that which accompanies it*. Oil is a symbol of spirit. Things must be done *in the right spirit*. Just the bare doing is not enough. The purpose and motive must be right.

In the act of anointing we see the spirit-oil poured out upon a believer, sanctifying and consecrating him—setting him apart—devoting him to a purpose. In the lamp the spirit-oil is guidance and enlightenment and comfort and encouragement.

Mingled with the flour the spirit-oil transforms a loose, powdery mixture which a slight wind would scatter, into one homogenous mass that can be shaped to a desired form. When passed through the fire it will hold that shape and its natural heavy doughiness will be transformed into palatableness and flavor. Oil, again, is gladness and joy.

Wine, in the figures of Isaiah, is the gospel message, offered freely without price. Christ uses it in the same way, and he also employs the contrast between new and old wine to illustrate the relation of his teaching to the Law. It was a *new vintage of the same thing*. The time had come for the new. Wine can also be a mocker and deceiver, false as well as true. As such, it is the cup of false doctrine in the hand of the apostasy.

Again, wine is the blood shed for sin, the life obediently poured out unto death—the life is in the blood. And wine is well-being, prosperity, celebration of good. Wine is grapes trodden in wrath, bitter judgment poured out that the condemned must drink.

Bread and wine are body and soul; they are the necessities and pleasures of life; they are the physical and mental aspects of life. Wine and oil are a soothing and healing ointment. David says (Psa. 104:15), that God gives—

"Wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart."

The gladdening gospel wine, the enlightening spirit oil and the strengthening bread of life.

And behind the wine is the multitudinous imagery that surrounds the vine and its branches.

"I am the true vine and ye are the branches . . . without me ye can do nothing."

Without him, what are we? What incentive would there be to carry on day after day in meaningless plodding toward oblivion? One long struggle, with its inevitable bitter twilight and final extinction. But the bread and the wine are here before us. Here is a point of contact with the eternal. The bread and the wine, each with the wide meaning and association which it has acquired through the long period of the Spirit's teaching and revelation.

There is a strange sense of familiarity when the mysterious figure of Melchizedek brings forth bread and wine in the presence of Abraham. In this gift of long ago by the King of Righteousness to the Father of the Faithful, all the history of God's loving purpose is condensed. The Jew today, as his fathers have done for ages, still brings forth his bread and wine at the solemn passover feast. But the veil is still over their face.

"Christ our Passover is sacrificed for us."

"Take, eat, this is my body."

"This is the new covenant in my blood."

Each thread we pick up in Scripture leads us to this point. Each thread is *intended* to lead us to this point and *fails in its purpose* if we do not follow it through. Let us not read these things with a veil of blindness or habit or preoccupation upon our minds, so that we, like the Israelites, "cannot look to the end of what is signified." Let us not permit the Law to fail in its purpose through the weakness of the flesh. *The Law must lead us to Christ*. He is the priest, the altar, the sacrifice, the bread, the wine, the oil. All things point to the redeeming love of him whom we have assembled to remember.

—G.V.G.

Signs of the Times

EUROPE ARMY TREATY STALLED

In and around West Germany recently, 160 warships and 200,000 men have engaged in war manoeuvres repelling "an invader from the East" (meaning, of course, Russia). It has deeply impressed the Germans with the horrors and desolations that are in store for them when and if their country becomes the battleground between East and West. It has not increased their enthusiasm for the European defence plans which the manoeuvres were designed to test.

So far the Europe Army treaty signed last May has not been ratified by any European signatory country. Notes on German unification have been passing between Moscow and the West all summer. The latest is a West note insisting on free all-German elections as the first item of consideration. France's National assembly is beginning to consider ratification. What little enthusiasm she had has been damaged by continued friction with Germany over the Saar. NYT says:

"French-German negotiations on the Saar are deadlocked and prospects for an agreement between them, which is regarded as a key to Europe's unity, have seriously worsened.

"The deadlock is a serious blow to Adenauer's whole foreign policy of integrating Germany in Europe."

The prospect for German ratification of the Europe Army are diminishing in view of the above and also because the Socialists (opposed to the treaty), recently shaken by the death of their founder and leader, Schumacher, have now rallied and unified around a new chief, Ollenhauer.

France is very unhappy about the prospect of a rearmed Germany, whether part of a Europe Army or otherwise. The DeGaullists and the Communists are dead against the Europe army treaty. Herriot, leader of the Radical party (the principal ally of Pinay's party in the present coalition), has spoken strongly against it in its present form. A wave of anti-Americanism is sweeping France as the treaty is being presented as a tool of the US in the cold war against Russia. The French link in the anti-communist chain is weakening.

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The 7th General assembly of the UN recently opened in New York. The NYT anticipates that—

"At this session, for the first time in UN history, the US will find itself on the losing side of a number of important issues."

One of the early decisions was (as at 2 previous assemblies) against the seating of Red China and the ousting of Nationalist China.

* * *

BLACK VIOLENCE IN AFRICA

Unrest and violence are developing ominously throughout Africa—the continent that has slumbered for 1000's of years. The latest crisis is in Kenya, British east coast colony on the southern border of Ethiopia. Kenya's fertile lands, which once belonged to the blacks, are now monopolized by the intruding whites. The Mau Mau ("Hidden Ones")—a secret society dedicated to driving the whites out of Kenya—is conducting an increasing campaign of death and destruction. In the past few months 45 people have been murdered, crops destroyed, buildings burned, and livestock killed or stolen. Britain has declared a state of emergency in the colony, and a battleship and troops are being rushed there.

S. Africa is still in ferment as a result of Malan's suppressive policies. There were 11 deaths in a riot in Port Elizabeth. Armored cars are now patrolling that area. There has been a record demand for firearms by the whites, and dealers have had to ration ammunition. Malan's legislation is again in the courts, testing its validity.

French imperialism in N. Africa and Malan repression in S. Africa are both on the current UN agenda and will provide wonderful propaganda ammunition for Moscow. Throughout the Continent black hopes and white fears are rising and are fanning each other's flames into ever increasing heat.

Eritrea, oldest Italian colony and the jumping-off point for Mussolini's conquest of Ethiopia, has now been turned over to Ethiopia by the UN. (It was taken from the Italians by the British in 1941 and has been administered by them since.) Emperor Haile Selassie made a triumphant entry into his new acquisition on the anniversary of the beginning of the Italian invasion in 1936.

* * *

NO PEACE FOR AUSTRIA

After 258 fruitless meetings over 6½ yrs., the negotiations for a peace treaty for Austria have finally broken down, the Russians refusing to attend. The Russians do not want a treaty, for that would compel them to leave Austria; nor do they seem at present inclined to force partition of the country as in Germany. (Eastern Austria's economy is closely integrated with western Austria's, it depends on it for its electric power and benefits greatly from Marshall Plan aid.) Unemployment is increasing and trade is falling off, and Russia hopes to allure the entire country into her camp by offers of prosperity through trade with the Soviet bloc. The Austrian govt. (a coalition) has collapsed over the issue of the budget. The Socialists (2nd largest party) wanted deficit financing to combat unemployment.

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A CHANGED PICTURE IN EGYPT

At the end of Sept. the Wafd party was defying Naguib's order to purge, reorganize and register, standing on its supposed popularity with the masses. Then Naguib made a 4-day tour of Egypt, especially to Wafd "strongholds." He was received with delirious enthusiasm everywhere as the harbinger of the new era, and the Wafd capitulated.

This removed the main barrier to negotiations with the British. The British have returned a Suez canal bridge to Egypt and have unfrozen Egyptian credits in London. This has raised Naguib's prestige and lowered anti-British feeling. Naguib wants an agreement with the British to provide arms and capital for his reforms. The Wafd (controlled by the wealthy) used the anti-British agitation as a whipping-boy to divert the masses' attention from their misery. The collapse of the Wafd's power and prestige seemed, up to 2 months ago, inconceivable—everyone took for granted that they held tremendous popular appeal. In his efforts to achieve stability, Naguib is court-martialling profiteers.

Naguib has forced the resignation of the Sec. of the Arab League, Abdul Azzam, who had held the post for the whole 8 years of the League's existence. The league was designed to represent the

interest of all the Arab states, but Azzam (a crony of Farouk) had made it a tool of the Egypt govt. and a lever in the struggle between Egypt and Jordan for Arab leadership.

Official talks between Britain and Egypt regarding the Sudan are soon to begin. Here again the picture has marvellously changed in a few weeks, and consultation and discussion have taken the place of rabble-rousing and invective.

* * *

IRAN

A drastic cut in the Iranian army's strength is now proposed as a result of that country's worsening economy. The army at present absorbs 50% of Iranian revenues. Even at the present strength it made a poor showing against the well-planned July riots and this looming reduction would inevitably encourage internal unrest and Russian intervention. NYT says,

"If the army is now cut heavily it might lose all effectiveness as a fighting force and as the ultimate police force on which security in Iran depends."

Iran and Britain have been unable to agree on a basis for starting negotiations to settle the dispute. Iran's oil industry still lies dormant. As a result of Britain's rejection of his demands of immediate payment of claimed back royalties, Mossadegh has announced a severance of diplomatic relations with Britain, and so the matter stands. The head of the City Service Oil Co. (of U.S.) has been in Iran dickering with Mossadegh and this appears to have further stiffened Iran's attitude toward Britain.

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Bolivia has suddenly and without warning seized the tin mines of the country (owned largely by US and British interests). Outside of S.E. Asia (seriously threatened by the Communist advance), Bolivia is US's only source of tin.

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BRITAIN FEARS EUROPE UNITY

Britain is becoming fearful of the results to her of present Europe Unity plans, particularly of the prospective economic might and influence of the coal-steel unification. What has aroused her apprehensions is the move of the 6 Schuman plan nations to start drafting concrete plans for an actual European political federation. Britain has suddenly asked to be allowed to participate (with a right to speak but not to vote) in the 3 projects now underway—the coal-steel plan, Europe military unification, and Europe political federation. The London Daily Mail says:

"The danger is becoming apparent that this Schuman assembly, controlling enormous industrial resources, may turn into a powerful Federal Europe, perhaps under German leadership.

"It would not only be able to outproduce and undersell Britain, but would provide the kind of unbalance which it is the aim of British foreign policy to prevent."

* * *

Fighting in Indo-china (after a 6-month lull due mainly to seasonal unsuitable weather) has now broken out again with a fierce Communist offensive which in its first week captured 6 French outposts and then the French fortress of Nghialo, gateway to the Red River valley leading to the capital, Hanoi, which is now within a day's striking distance. The French are dismayed at the Reds' rapid advance.

* * *

ELECTION IN JAPAN

Japan has just had its first national election since regaining its independence. The Communists experienced the worst defeat they have had anywhere since the war. Not one of their 107 candidates was elected—in the last election they had 22 seats. Their vote dropped from 10% (3 million) in 1949 to 2% (890,000). The left-wing Socialists, closest party to the Communists in principles, profited by the Reds' loss, jumping from 16 to 54 seats. The conservative parties, generally favoring the policies of the present Premier (Yoshida) in his relationships with US, received 66% of the vote and control of 325 of the 466 seats.

Correspondence

Beloved brethren and sisters. Greetings.

A Tribunal was recently held in Whangarei to consider the claims of Conscientious Objectors, which were dealt with in two forms: (1) Objectors to Military Service, and (2) Objectors to Trade Unionism.

Conscription having been carried on in N. Z., all young men from 18 to 20 years of age are required by law to put in about 3 months military training in camps. Our young bro. Roger Jones was called up, and after a hearing was granted exemption from all forms of military service.

Trade Unionism has been made compulsory by law in N. Z. However, quite a number of workers are objecting to compulsory unionism on conscientious grounds, and those who applied for exemption (though not in the Truth) made quite a creditable plea, and their applications were granted on condition of contributing to the Social Security Fund an amount equal to the union fees. Thus God has opened a way whereby Brethren in Christ may be exempted from being "unequally yoked with the unbeliever."

Union membership has always been a matter of anxiety to Brethren in Christ, as to what to do when one's livelihood depended on it. When one considers the very nature of unionism and what it stands for, as workers unite and demand from employers on threats of strike and even violence, it is obvious it is not a matter that brethren should be associated with, as the following scriptures attest:

"Be ye not unequally yoked with unbelievers. Come OUT from among them and be ye SEPARATE, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord God Almighty."

(Unionists are NOT God's sons and daughters, as was made very plain in N. Z. last year, when the whole of Unionism was in revolt and the country trembled on the verge of civil war).

"Servants obey in all things your masters according to the flesh" (Col. 3:22; Eph. 6:5-6; 1 Tim. 6:1).

"Exhort servants to be obedient unto their own masters and to please them well in all things, not answering again" (Titus 2:9).

How different is this to the spirit that animates Trade Unionism! No brother in Christ should hesitate as to whom to obey, but will take heed to God's admonition to Joshua:

"Only be strong and very courageous, that thou mayest observe to do according to all the law which Moses My servant commanded thee. Turn not from it to the right hand or the left, that thou mayest prosper whithersoever thou goest" (Josh. 1:7).

And in Joshua's farewell message to the children of Israel, he said:

"Choose ye this day whom ye will serve! As for me and my house, WE WILL SERVE THE LORD!" (Josh. 24:15).

All this should show very clearly that unions are no place for members of the Body of Christ, as Paul says in 1 Cor. 12:27—

"Now ye are the body of Christ, and members in particular."

Let us remember this. The Aug. Berean just to hand, and we note bro. Roberts' remarks on Unionism, which has been the spirit of Christadelphian teaching from the beginning.

* * *

The Jewish community of Auckland recently sent us 4 films of Jewish doings in Palestine, which were a revelation to all who were interested. But though we advertised well and said admission was free, such is the apathy of the people in these days that scarcely 20 came to see the pictures. However, let us take heed to the spirit of the article, "Be Not Discouraged," by bro. Thomas in the Aug. Berean. We are in need of this encouragement in these days.

But the day cannot be much longer delayed when the King will come, and all will be well, and Eden bloom on earth again. Till that day comes may we all be prepared and "hold fast that which we have, that no man take our crown."

—bro. K. R. Macdonald, Box 55, Whangarei, New Zealand.

Ecclesial News

Please give meeting times, and address of meeting place.

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

We are able to report that one more has joined us in that race for life eternal. After an intelligent examination, EDGAR SARGENT, Jr., was baptized Sat., Oct. 4. The ecclesia assembled to wish him God-speed in his new life.

Sat. & Sun., Oct. 11-12, saw bre. & sis. from many ecclesias in eastern U.S. & Canada gathered together to break bread and otherwise enjoy one another's company. Bre. Ernest Twelves (New Jersey), Nicholas Mammone (Jersey City), W. Hayward (Moncton, N.B.) and Wm. Davey (Worcester) travelled here to speak. We appreciate the part they performed to make the Gathering a success.

We have welcomed bro. John Thompson back as a member of this ecclesia. He has been working in the West since 1944.

—bro. Kenneth MacKellar.

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

We are very happy to report that on Oct. 4 Miss MARIE MARTHA PIERSON was baptized into the Saving Name of Jesus Christ, and was received into fellowship the following Sunday.

We pray that she will walk worthy of the high calling, and gain the victor's crown.

—bro. Fred Marlett.

HALIFAX, N.S.—4 Hemlock Ave.

We have enjoyed the company and fellowship recently of: sis. U. Swamback (Phila.); bro. Wm. Hayward (Moncton, N.B.); bro. & sis. Wm. Hull (Sackville, N.S.); and sis. MacArthur (St. John, N.B.).

We are always happy to be of service to bre. & sis. or their friends sailing via Halifax, and should welcome a call from any travelling this way.

—bro. & sis. Cyril Webb.

* * *

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

We are grieved at the loss of bro. and sis. Lonnie Carroll who moved to Houston on Oct. 18. We miss them greatly, but we know that the Houston eccl. will appreciate them, and we hope they will be able to visit Lampasas occasionally. They had been members of this ecclesia ever since their immersion over 10 yrs. ago. Our prayer is that God will keep them through His Word unto the coming of the Lord.

Bro. Beauchamp ably gave a 3-night lecture just before the Texas Gathering in July, which was designed for the stranger. It was advertised in the local paper but only a few came out. Bro. Beauchamp showed clearly that there was no hope in Catholic and Protestant religions; then he finished with the "Signs of the Times."

We have welcomed the following to the table of the Lord: bre. & sisters Bearden, E. W. Banta, C. Banta, J. Burkett, J. Packer, bre. Kenneth & Troy Bearden, Mack & Duane Lucas and Joe Banta (Houston); bro. & sis. O. Beauchamp (Pomona); bre. & sisters E. Eastman, M. Edwards, J. Eastman (Mason); sis. Mary Cooper (N.M.); sis. O. Bailey (Stonewall).

The association of these bre. & sis. has been a source of upbuilding and comfort to us in the work of the Truth.

—bro. Erby Wolfe.

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

Greetings in our blessed Hope. We have had the company and association around the table of the Lord of our sis. E. Gotthardt (Detroit); also our bro. & sis. R. H. Carney (Houston). Our bro. gave us a very stirring exhortation at our morning meeting, which we greatly enjoyed.

Recently we received a card from one of the "sons of Jacob" in which he gave expression to the facts concerning the marvellous developments in the Holy Land in preparation for the Messianic reign of righteousness.

Does not such news make our hearts rejoice, as we see the dark night of the Gentiles has about run its course and Israel's Sun is beginning to show itself on the horizon? May we be ready to greet him with joy. (Jer. 50:5; Hos. 3:5).

—bro. J. D. Baines.

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NORTH BATTLEFORD, Sask., Can.

To the bre. & sis. everywhere we send greetings! Most of our western bre. have been with us on several occasions this year, and as usual we had our July 1 Gathering and are pleased to report that our numbers are increasing slightly—43 being present, including children and interested strangers.

Visitors have been: bro. & sis. Sadler and sis. Sarah Sadler (Lampard); bro. & sis. Punter (Flaxcombe); bre. & sisters Fred & Robert Crawford (Onoway); bro. & sis. Luard (Clover Bar); and sisters Eileen & Sylvia King from England (the former spent only a short time with us and has returned to Toronto; the latter staying with us for the present, for which we are pleased).

Also bro. & sis. Tyson, and sis. Reta Tyson, have been with us often this summer, and we take pleasure from their company.

These associations of those of like Faith make it pleasant for us, and their help is much appreciated. Bre. Punter, Truelove, Sadler, and Tyson ministered to our spiritual needs.

Once more our harvest is gathered safely in, and we are reminded of late of the great harvest of the earth which is soon to be reaped. We hope and pray that all will be gathered safely in, in that day. —bro. Fred Jones

FOOLISH TALKING AND JESTING

Jocularity is not to be met with in any part of God's Word. The cheerfulness of a pure joy **ABOUNDS**, but not the levity of the joker. The sobriety that draws the inspiration of its dignity from the greatness of God, the seriousness of existence, and the holiness of the calling, could **NEVER** stoop to the level of the buffoon.

"Foolish talking" is proscribed by Paul, and foolish talkers ought to share no better. **LET THEM BE AVOIDED**, if they will not mend their ways. "Let your speech be **ALWAYS** with grace."

Think ye that triflers and punsters and buffoons will be called upon to rule the world for the honor of God? Nay, verily 1 "Soberly, righteously and godly" are the words that describe the mode of **THEIR** life who are to be accepted. —Bro. Roberts, 1872.

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.

Greeting in the Master's Name. We have lost by transfer to the Detroit eccl. our beloved bro. & sis. Wm. Thomas. We miss them very much and hope that conditions will bring their return to us soon. They were present at every meeting and a great help.

It is with distress that we have to report withdrawal from Arthur Schuck—for walk and conduct unbecoming a brother of Christ.

Kindly address ecclesial communications through bro. John Deakin, Box 74-A, R. 3, Sarasota, Fla. —bro. H. Deakin.

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TORONTO (Fairbank Hall), Can. — Lauder Ave. at Vaughan Rd. S.S. 9:45; Memorial 11; Sun. Lecture 7 p.m.; Wed. Cl. 8:15.

Coming into the latter seasons of the year with new programs and a renewed zeal to perform our work in "a more excellent way," we will make known what has transpired and our expectations for the remainder of the year, if the Lord will.

Our membership increases to 37 by transfer from Winchmore Hill eccl. (London, Eng.) of sis. Eileen King.

We have been greatly encouraged by visitors who have given us much assistance in exhortation and proclamation. Benefits from our Kimbourne Hall bre. are eminently mentioned, together with bre. E. Cotterell and H. Fotheringham (Hamilton).

We have also welcomed: bro. & sis. Luard and bro. A. Luard (Clover Bar, Alta.); bro. & sis. Clubb (London, Ont.); sis. Sylvia King (London, Eng.); and bro. W. Easton (Brantford).

During July & Aug. we discontinued Sun. eve. lectures and attended Kimbourne Hall. Now for the months till Jan. 1953 we will try to persuade, from the "Testimony," an average of 4 stranger-visitors per month, with an extended coverage of our Faith. —bro. R. Simpson.

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