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The Berean Christadelphian

Please send all communications and manuscripts to the Editor—

G. A. Gibson, 294 Glebeholme Blvd., Toronto 6, Ontario, Canada

Vol. 40, No. 12

December, 1952

EDITORIAL

The Value of Learning

Whether we are aware of it or not, our learning continues as long as our brains remain in good working order. Some learn more than others, because they either possess greater capacity, or a more powerful will, or determination, to learn. Of greatest importance, perhaps, is the ability that continued learning gives us to think straight. We sometimes envy another because of his ability in straight thinking; not realizing, it may be, that straight thinking is based upon *knowledge*. Therefore, it is impossible for us to think upon any subject, unless we have acquired some knowledge of it.

While the ability to learn, and the power to think, are essential to those who would aspire to high positions in this life, it is an indispensability for those whose ardent desire is set upon the hope of eternal life. There is no easy formula by which we can suddenly grow mature, either intellectually or spiritually. *Our spiritual growth depends upon our keeping ourselves constantly linked with the source from which we may obtain divine ideas and principles.* The Scriptures of truth stand alone in that respect.

When we turn to the Bible, it is not to take up a course of study just to keep our minds busy. The Word of God demands our fullest possible intellectual development, so that we may become mentally mature in the things pertaining to the Kingdom of God, and the Name of Jesus Anointed. We must realize, however, that maturity is not to be measured in terms of years, nor yet in terms of knowledge. To be mature in the Truth, is to use our knowledge wisely. This is clearly indicated in these words of Solomon,—

"Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get UNDERSTANDING"—Prov. 4:5-7.

At first, it might seem illogical to be able to have wisdom without understanding. But that is not so, for a person may memorize many forms of wisdom without discernment, or comprehension, of that which has been committed to memory. It is not enough to read the Bible. If we are to benefit from our reading, we must make a determined effort to understand what we read. There are numerous passages that direct our attention to that fact, but none more poignant than one expressed by Paul when he said,—

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

Suppose we all agree with Paul that the Scriptures were written for our learning, or instruction. The point is, *what do we learn?* Do we center our minds on the Bible from an historical aspect, or do we endeavor to learn all we can from every viewpoint possible? That, of course, is the

plan we must adopt if we are to succeed. As an example of the great value of Scripture study, let us look briefly at one very important phase of it that contains both warning and exhortation. In the third generation from Adam, we are informed that—

"Men began to call upon the Name of the Lord"—Gen. 4:26.

Here was a beginning in collective worship of God. However, in the days of Noah, just nine generations from Enos, man had departed so far from the Truth that, with the exception of Noah and his family, the entire human race was destroyed by a flood.

We pass on quickly to the days of Moses, and meet with the people of Israel at Sinai. Here they were constituted a nation, and entered into a covenant presented to them through Moses:

"Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation"—Exo. 19:5-6.

This was accepted by the entire congregation, as—

"All the people answered together, and said: All that the Lord hath spoken we WILL do"—Exo. 19:8.

Following this, they were given an elaborate system of religion which centered in the tabernacle. But in the short space of 40 years they had departed from the Truth to such an extent that, out of a total of more than 600,000 men, only *TWO* were permitted to enter the land of promise! Paul's comment is (Heb. 4:1):

"Let us therefore fear, lest—a promise being left us of entering into his rest—any of you should seem to come short of it."

We come now to the days of Jesus and the apostles, when Christianity was established through the preaching of the Gospel. Was this to spread until all the inhabitants of the world would become Christians? Let us listen to Paul's prophetic forecast:

"The time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths"—2 Tim. 4:3-4 (RSV).

Fulfillment of this prophecy began in the days of the apostles: for in less than 25 years John said that "many false prophets had gone out into the world." The "wandering into myths" spread rapidly, as indicated in the seven messages to the ecclesias in the first century. Although individual epistles, the seven messages were typical of the complete development of the apostasy. By the end of the third century, Christianity had become paganized, and the unhallowed union of the church and state was fully established.

We now step forward to the middle of the 19th century. At this time a revival of the Truth was consummated by the teaching of John Thomas, and later amplified and elucidated by Robert Roberts. As men and women discovered that the faith of the first century had been restored, ecclesias were formed in various parts of the world. What was the outlook? Would they grow, stedfast in the faith, until a great united body would be on hand to welcome Jesus at his second appearing? To answer that question intelligently, all we have to do is to examine the record of the past 100 years. What do we see?

Within 25 years, the false prophets began the work of undermining what John Thomas had accomplished, and they are still at work. But another enemy, just as destructive, is slowly gnawing at

the vitals of the body, and gradually bringing it into an anaemic and lukewarm condition. Once again an unhallowed union is developing: not along the same lines as in the third century; but believers are adopting the habits, and customs, of men and women of the world to such an extent that it is almost impossible to distinguish them, one from the other.

There will be no united body to welcome Jesus when he comes into his kingdom. They could be united on a "basis of faith;" but, says James, "*faith without WORKS is dead.*" Is it possible that the solemn words of Jesus have been forgotten? "*When the Son of man cometh, shall he find the faith on the earth?*" How well do we learn? —EDITOR.

1953 Subscriptions

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SINNERS AND PRAYER

"The Lord taketh pleasure in His saints, only LET THEM SEE THAT THEY TURN NOT AGAIN UNTO FOLLY." We must be DOERS of the will of the Father before He will hear us—"If any man be a DOER of His will, HIM He heareth" (John 9:31).

If we are "doers of His will, we may still say, "Forgive us our trespasses as we forgive them that trespass against us," but we will not defile our worship by the false models of prayer extant in the corrupt religious world of the present day, in which the utterers of them pour forth a stream of loathsome declarations under the idea that God is pleased with sinners who confess themselves to be such, out and out.

What God wants is the REFORMING of sinners. He will forgive SUCH, and will delight in their ascriptions WHEN they come to Him with "clean hands and a pure heart." He will forgive the errors and shortcomings of such as are after His own heart, but the continually disobedient He will not look at. Their abject protestations are mere lip-worship, which He hates; and even if heart-worship, it is not of the sort that He loves. —Bro. Roberts, 1872.

Zechariah, Chapter Five

By brother John Thomas

PART TWO

The Fourth Beast dominion was "diverse" from all preceding it.

"It spoke great words against the Most High Ones, and thought to change times and laws" (Dan. 7:25).

This was a very peculiar dominion; and it was judged proper to give the prophet and his readers some idea of its origin; of the origin of its peculiarity. Hence the prophecy of the "Flying Roll" and the "Ephah."

In Zech. 5:1 the prophet tells us that he "*turned*." In doing this, he occupied an altered position, which caused him to face new objects. The Lamp and Trees were behind him; and on lifting up his eyes and looking, he beheld—

"A roll 20 cubits long, and 10 cubits broad, flying."

On this roll a curse was inscribed; it is therefore styled "*the curse*" The flying of the roll indicated its progress, which became coextensive with the whole earth. The angel's words express this. In telling the prophet what it signified, he said,

"This is the curse that goeth forth over all the earth."

—not of *all the globe*; but of "all the earth" in the sense of the phrase as it is used in Dan. 2:39 & 4:22. In these places, the dominion of Nebuchadnezzar is said to extend "to the end of the earth;" and the larger kingdom of the Greeks to "bear rule over all the earth."

The extent, however, of these two dominions was unequal; and neither of these included the countries now known as China, Russia, Germany, Italy, Spain, France, Britain and other countries.

We need not, therefore, look for something coextensive with the globe as the significancy of the symbol; but coextensive with *that section of it*, over which the subject of the symbol prevails. This is "all the earth" in relation to it, though of very limited extent in regard to the globe at large.

The roll contained cursing on both sides upon certain criminals designated as thieves and perjurers. These were not common criminals; but—

"The prophets that steal My words, saith Jehovah, every one from his neighbor, and use their tongues, and say, He saith."

These prophets were not only thieves, but also swearers—they invoked the Name of the Lord falsely.

"Both the prophet and the priest were profane; yea, in My house have I found their wickedness, said Jehovah" (V. 11).

This was the moral condition of the leaders of the Jews who caused them to err, and brought the Chaldean desolation upon them, from which a remnant had just been saved.

The roll, therefore, which Zechariah saw, related not to the past, but to the *future*; when the prophets and priests in Jehovah's house should become thieves and swearers falsely by His Name. In due time the curses of the roll would be brought forth upon them to their utter destruction.

"They shall be consumed, together with the timber and stones of their house" (Zech. 5:4).

The resemblance of these ecclesiastical thieves and false invokers of Jehovah's Name, is an "Ephah going forth." It is the "*measure*" of their wickedness," which when filled up, would cause them to be brought forth from their lands as their fathers were.

"This Ephah is their resemblance over all the earth."

But their *wickedness* which *filled* the measure is personified by a Woman, who is confined within the measure by a leaden weight indicative of their being destined for the furnace of Jehovah's anger, which should blow upon them like fire, and melt them as lead (Eze. 22:18-22).

A measure of wickedness subjected to the melting fury of Jehovah inscribed upon the sides of the roll, is the signification of the Talent of Lead, the Woman, the Ephah, and the Roll. But in order to

show *whose* wickedness is contained within the Ephah, Ezekiel's 2 Women are attached by the Spirit to the Ephah.

They were seen by Zechariah "lifting up the Ephah, between the earth and the heavens," that is, exalting wickedness to high places. These women are Aholah, or Samaria, and Aholibah, or Jerusalem (Eze. 23:4-5), the 2 capitals being put for the nation.

At a future period of their history, Zechariah saw them in vision "going forth" and "carrying the Ephah," or measure of their wickedness, with them into the land of the enemy that rends them with its "great iron teeth"—the land of their captivity, where they build for their wickedness "a house which should be established upon its own foundation," a house destined, with its occupants, to be consumed "to the timber and stones thereof."

The 2 women are represented with wings like the wings of a stork. Moses classed the stork with unclean birds; so that for them to have such wings, shows that they were lewd, or unclean women, or communities. The stork is also a bird of passage, migrating from one country to another at an appointed time. Hence the women-bearer of the ephah, being stork-like in their means of flight, were to migrate at an appropriate time from the land of their uncleanness.

The last feature of the symbol to be named is that "*the wind was in their wings.*" Wind is air in motion. When a bird flies the air fills its wings, and eddies into them, so as to waft it onward in the course of flight. The wings of the 2 women indicate that they were fugitive, and being stork-like, as we have said, that they were unclean and migratory.

But wings are of no use without the air to fill them; and no bird can pass through the air without setting it in motion, or producing wind. A bird could not fly in a vacuum. Hence, these unclean, and fugitively migratory communities must be propelled by wind. What is wind in relation to such?

"Terrors (says Job) pursue my soul as the wind" (30:15).

In Jer. 4:11-13, the coming of an army swiftly and fiercely, destroying all before them, is expressed by a dry and a full wind.

"It shall be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of My people, not to fan, nor to cleanse; even a full wind from those places shall come unto Me."

"Now also will I give sentence against them. Behold, he (the Destroyer of the Gentiles) shall come up as clouds, and his chariots as a whirlwind; his horses are swifter than eagles. Woe unto us, for we are spoiled!"

Here then, in the vision of the Roll Flying and the Ephah, was a symbolic representation to Zechariah of a captivity of Jerusalem and Samaria in a period of judgment subsequently to his time. Hence in searching out the meaning of the vision, we have to consult the history of the Jews since the times of the prophet, and to ask of it this question—*What going forth, or captivity, on account of wickedness has happened to Judah since her return from the 70 years in Babylon?*

The only answer that history gives, and therefore, the only answer that can be given, is the "going forth" compelled by that dry and full destroying wind which swept over the land as a whirlwind when the legions of the LITTLE HORN OF THE GOAT came from the eastern frontiers of the empires; and planted their Eagles before the walls of Jerusalem, under VESPASIAN and TITUS.

It was the prophecy of Dan. 8:9-12, 23-25; 9:26-27 symbolically reproduced before the mind of Zechariah; and embodied by the Lord Jesus in his denunciations of the ecclesiastical thieves and perjurers, who "*filled up the measure (or ephah) of their fathers*" in crucifying him; in rejecting and

perverting the glad tidings of Jehovah's Kingdom and Name; and imprisoning, banishing, and killing the apostles whom He sent to them; so that the long-developing judgment came upon Jerusalem and Samaria, with all who adhered to their wickedness, personified in Revelation as:

"That Woman Jezebel, who styles herself a prophetess, teaching and seducing the Lord's servants to commit fornication, and to eat things sacrificed to idols" (Rev. 2:20).

Upon her came—

"All the righteous blood shed upon the land from the blood of righteous Abel even to the blood of Zechariah, son of Barachias, whom they slew between the Temple and the altar."

—all came upon this generation.

But the wind in their wings was not to fan, nor to cleanse, but to *spoil*, and send the women and their wickedness of the Ephah, forth from the land they had defiled. That "wicked generation" was as a man exorcised of an unclean spirit; but afterwards repossessed of one 7 times more wicked. John the Baptist had ministered to "all Jerusalem, and all Judea, and all the region round about Jordan," the immersion of repentance, on the confession of their sins; and many of the Pharisees, and Sadducees even, came to be baptized (Matt. 3:5-7).

This was a great national repentance; a casting out of the unclean spirit; an emptying, sweeping, and garnishing of the house of Judah, which now waited for the manifestation of the King of Israel, whom John proclaimed to be *in their midst*, though unknown to him and them.

But when their attention was directed to Jesus of Nazareth, the Son of Mary; who was claimed by the voice from heaven, and designated by the descending Spirit in dove-like form, as Son of God: they—

"Saw no form nor comeliness; nor beauty in him, that they should desire him" (Isa. 53:2).

This national feeling of disappointment was aggravated by the rulers, whose hypocrisy he unveiled and denounced. The old spirit of evil, sevenfold increased, effected its entrance into the house of Judah, and dwelt there. Under its inspiration, Jesus was despised and rejected; they hid their faces from him, and esteemed him not. They oppressed and afflicted him; and though he bore their griefs, and carried their sorrows, healing their diseases; yet they scourged, imprisoned, and ignominiously crucified him between thieves (Isa. 53).

Thus Jerusalem that "*killed the prophets, and stoned those that were sent unto her,*" when she had added to her crimes the death of Jesus, and the iniquity of the subsequent 40 years, had attained to the consummation of transgression, and nothing remained but for her "*house to be left to her desolate.*"

So that though the first generation was bad enough, its last condition was worse. In the green they had crucified the Holy and the Just One; in the dry, there was no abomination they eschewed. The Ephah was filled, and the lead for the furnaces rested upon it, to be melted when the fire should be kindled in Zion.

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

DOCTRINE - MONGERS

They "creep in unawares" through the entrance-way of a theoretical assent to the Truth, ungodly men—clever enough (as the serpent was), but unhallowed. Clear, like the Pharisees, to perceive a definition and a difference, but — like them — reprobates to the WEIGHTIER matters: love, mercy, obedience, holiness (without which the Gospel is worse than useless).

From doctrinarian Christadelphians may all assemblies of God be speedily delivered. What the Gospel needs is SAINTS, not doctrine-mongers. —Bro. Roberts, 1872.

REPENTANCE

"Whoso confesseth his sins AND FORSAKETH THEM shall have mercy" (Prov. 28:13). It is not sufficient to repent in the popular sense of being sorry. The original word for repentance carries with it the idea of REFORMATION. There must be an abandonment of our evil course. Sorrow for past misconduct is more acceptably shown in a lasting amendment of our ways than in weeping and crying out. —Bro. Roberts, 1872

The Prince-Priest of the Age to Come

By brother Robert Roberts

PART FOURTEEN

The testimony is that—

"Jesus shall be REVEALED from heaven" (2 Thess. 1:7).

—and that the order of things he will establish will be—

"The MANIFESTATION of the Sons of God" (Rom. 8:19).

That this involves *visibility* and *actuality* is proved by the illustration of the terms of prophecy afforded by:

1. The facts connected with the FIRST APPEARING of Christ;
2. And the NATURE OF THE TERMS employed to define the character of the day of Christ's glory; and, finally, by—
3. A consideration of the OBJECTS AIMED at in the whole intervention in earth's mortal affairs.

All are aware that the first appearing of Christ was as literal and personal as that of any man, and that his participation in the transactions of his life was as actual and practical as the deeds of any man's life. He was born an *actual* baby; grew up through all stages of an *actual* boyhood; lived and walked and talked an *actual* man; died an *actual* death; received an *actual* burial; was the subject of an *actual* resurrection; and *actual* removal from the earth.

In the light of these indisputable facts, we are able to *estimate the value of the terms employed in prophecy with regard to him*. Without this certain guidance, there might be room for the suggestion that the statements regarding his future glory were of a figurative character, having reference to the ascendancy of his spiritual influence. But possessing this certain guidance, it will only be carelessness that can make such a mistake. The guidance lies in the contemplation of the terms of the prophecies of his first appearing in the light of its literal nature:

First of all, HIS BIRTH:

"Unto us a child is born."

"A virgin shall conceive and bear a son."

Second, the PLACE OF HIS BIRTH:

"Thou Bethlehem . . . out of thee shall he come forth unto Me."

3. HIS RECEPTION at Israel's hands:
"When we shall SEE HIM, there is no beauty that we shall desire him. We hid as it were our faces from him; he was despised and we esteemed him not."
4. The TREATMENT HE RECEIVED:
"He was oppressed and he was afflicted . . . despised and rejected of men."
5. HIS PERSONAL ATTITUDE:
"He shall not strive nor cry nor lift up his voice in the streets."
6. HIS ARREST:
"He is brought as a lamb to the slaughter and as a sheep before her shearers, is dumb, so he opened not his mouth."
7. HIS CONDEMNATION:
"He was taken from prison and from judgment."
8. THE INDIGNITIES of his execution:
"They parted my garments among them, and for my vesture they did cast lots."
9. HIS CRUCIFIXION:
"They pierced my hands and my feet;"
"He was cut off from the land of the living . . . He made his grave with the wicked and with the rich in his death."
10. HIS RESURRECTION:
"Thou shalt quicken me and bring me up again from the depths of the earth;"
"Thou wilt not suffer Thine Holy One to see corruption."
11. HIS ASCENSION:
"Ascended up on high: led captivity captive;"
"Sit on my right hand until," etc.;
"I will wait upon Yahweh, Who hideth His face from the house of Jacob;"
"I shall be glorious in the eyes (presence) of Yahweh, and my God shall be my strength."

When we come to place these prophetic foreshadowings of the first appearing of Christ among the events of their actual accomplishment, we find ourselves among things of the most *literal* and *personal* character. When, therefore, we read—

"He shall come;"
 "He shall reign;"
 "He shall execute judgment on the earth;"
 "He shall sit on the throne of his father David;"
 "He shall be one king to all Israel on the mountains of Israel;"
 "He shall reign on Mount Zion;"
 "The rod of his strength shall go forth from there;"
 "He shall be a priest on his throne;"
 "All peoples, nations, and languages shall serve him."

—what can we reasonably conclude but that the life of his kingly glory upon earth will be as actual and literal and practical and visible as we know the life of his humiliation to have been?

We are absolutely shut up to such a view by the terms that expressly affirm the visibility of the affairs that appertain to his glory. Thus,

"Every eye shall SEE him" (Rev. 1:7);
 "The kings shall shut their mouths at him, for that which had not been told them shall they SEE" (Is. 52:15);
 "Thine eyes shall SEE the King in his beauty" (Is. 33:17);
 "Ye shall not SEE ME henceforth UNTIL the time come."
 "They shall LOOK UPON ME whom they pierced" (Zech. 12:35);
 "Ye shall SEE Abraham, Isaac, and Jacob in the Kingdom"

"All that SEE them shall acknowledge that they (the comforted of the Lord) are the seed the Lord hath blessed" (Is. 61:9);
"He shall reign on Mount Zion and in Jerusalem BEFORE his ancients gloriously" (Is. 24:23);
"He shall judge AMONG many people" (Mic. 4:3);
When ye SEE this, your heart shall rejoice" (Is. 66:14);
"Then shall ye return and DISCERN between the righteous and the wicked, between him that serveth God and him that serveth Him not" (Mal. 3:18);
"Behold, My servants shall eat, but ye (that serve God not) shall be hungry. Behold, My servants shall drink, but ye shall be thirsty. Behold, My servants shall rejoice, but ye shall be ashamed. Behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and howl for vexation of spirit" (Is. 65:13).

A full view of the mission of the Kingdom of God is sufficient of itself to show that the millennial Glory of Christ must be of the *real, personal, apparent* character required by these testimonies.

This mission is most briefly defined in the promise to Abraham that all families of the earth SHALL BE blessed; and in the declaration to Moses that "the whole earth SHALL BE filled with the Glory of the Lord"—promises that clearly imply that man is not in a blessed state *now*—that darkness (not glory) covers the earth.

The evil state of things now prevalent is clearly seen in proportion as the nature of true well-being is discerned, and experience of the actual state of things upon the earth is possessed. To get a just conception of it we must go back to the beginning of man's career upon the earth—namely to the garden of Eden. Here we find him in the state which his needs require—in subjection to divine law visibly administered, and in open visible communion with his Creator's representatives. From this state he fell, and was banished from the divine presence and sent forth into the world to take care of himself, and to support his life by labor.

So long as the population was limited to Adam and Eve and their immediate family, the change did not seem so disastrous. But when men multiplied and grew into communities, the evil involved in it became apparent. There was nothing to restrain human rapacity but human force, and force fighting force resulted in the earth becoming "*filled with violence.*"

War in endless succession ensued and has *continued to the present day*. In the intervals, there is "law and order," but it is such law as man pleases to devise and such order as comes of mere repression. The result is seen in the extreme affliction of mankind.

"Peace" and "liberty"—much vaunted terms—are much of a mockery under the prevailing conditions. The arrangements enforced by human law are such as not only do not ensure blessedness, but produce evil in endless variety among the vast mass of mankind.

These arrangements give the land to a few, and limit the rights of the many to the receiving of wage equivalent for what they actually do when they can get it to do, and to starve when they cannot. While an open door for endless competition puts it into the power of energetic and ingenious exploiters to still further impoverish the result of labor when it can be got by reducing its productiveness to the individual.

The poverty thus induced compels incessant labor for mere subsistence, which in its turn degrades and brutalizes the laborers who have no strength left for mental culture, and whose offspring necessarily inherit the same evil in an exaggerated form.

The evil is cumulative from generation to generation. The evils are slow in growth, and when they come, their origin is not quite apparent, and so human affairs settle into a frightful quagmire, from which no human power can extricate them.

Socialism is a furtive and unavailing look in the direction of a remedy. Men require more means of living—better food, better clothing, better houses. They require more leisure so that the higher faculties may have opportunity of expansion, by travel and otherwise. They require more instruction, and that of a correct sort. They require a complete education, and education should embrace the highest relations of man as well as the lowest.

Man should be instructed not only in the arts that concern the relation of man to Nature, but in those that affect *his relation to God* and to his kind. He should be led and held in the channel of the highest truth, as well as truth of history or truth of science.

The duty of *veracity and love and honesty* should be enforced as rigorously as the payment of taxes. The crime of unchastity should be punished as severely as the crime of theft or forgery. The obligation to *worship God* should be upheld with as firm a hand as that which now exacts respect for authority in the courts.

The mission of the Kingdom of God is to secure these conditions as the rule of human life upon the earth, with, a view to the removal of death itself at last. The object is to bring back mankind to the service and friendship of God, in which alone his true well-being can be found.

If this be so, it follows that an open manifestation of divine authority *must* be the characteristic feature of that kingdom. How is the present system to be removed without force?

And *human* force would be unavailing: because supposing human force were to succeed in overthrowing all the governments in one day, it would be powerless to establish a system that would either be good or lasting. In human hands, "decline and fall" is bound to be the history of any system of government, however strong and extensive for a time.

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

FELLOWSHIP AND WITHDRAWAL

Paul commands withdrawal from every brother obeying not the word he wrote, by 2 Thess. His word in that epistle includes an exhortation to the Thessalonians (and therefore to ALL believers to all time, until the Lord change it) that they "stand fast and hold to the traditions (teachings) which they had been taught, WHETHER BY WORD OR BY PAUL'S EPISTLE (2:15).

Hence the duty of withdrawal applies to EVERY CASE involving the deliberate and unrepentant disobedience of ANY of the apostolic precepts. —Bro. Roberts, 1872.

Standing for Christ

"Cast not away your confidence, which hath great recompense of reward!"—Paul

Our thoughts were prompted by our recent studies of the Epistle to the Hebrews. As we drew toward the close of the book, we became of the opinion that the main purpose of the book was to *persuade a separated people to REMAIN SEPARATE*, and not be drawn back into the world from which God had called them.

Many of those who had been called from among the Jewish nation were turning back in order to escape persecution from their nation. It was a time of stress. Revolt against Rome was brewing. To

stand for Christ and refuse to be drawn into the political struggle would take much courage, much faith in that to which God had called them.

The arguments of the world are always wrong. They appeal to our natural love for the land or nation to which we belong—our natural desire to be thought well of by our fellowmen. We have the same struggle within ourselves for a long time, until the *ties to Christ* become stronger than the *pull of the world*.

We are trained from a child by the schools of the land, wherever we are raised, to stand for our country—to fight for our nation. It is only the steady influence of the teachings of Christ that will cause us to realize that the people of God are drawn from every nation, to become a *separated people* among whom there is neither Jew nor Greek.

Natural Israel, perhaps above all other people, taught their children—steeped them—with the view that their nation was above every nation—that their nation was God's nation—that above all they must be Jews, live as Jews, observe Jewish customs.

The fact the believers professed to be followers of Christ was not nearly as objectionable as the fact that they *did not live as Jews*, but forsook their customs and their activities, did not defend the land against the Romans, or take any part in the political struggles within the nation.

Paul saw the great need of warning his brethren against *turning back*; and of the consequences if they did. The epistle emphasizes the work and position of Christ, in relation to God—to the angels—and to us. Christ the captain. He has drawn us to God—from the world.

Paul cites Israel's history—how they drew back through lack of faith—lost all—*perished*. That is our real danger. God is calling—testing—developing—and (if patiently endured, and the fruit is brought forth in a godly character) will reward.

The book opens speaking of Jesus thus,

"When he had by himself purged our sins."

In these words we have the life story of Jesus—his steady, unswerving journey along the path God chose for him. Time after time Paul comes back to the thought of Christ's sufferings—of God developing His son (our captain), through suffering.

Continually we are told in the book that we cannot inherit the kingdom without trials. Our faith must be tested. Christ was no exception. Think of these quotations from the book:

"We see Jesus, who was made a little lower than the angels for the SUFFERING of death."

"To make the Captain (of many sons) perfect through SUFFERING."

"Himself hath SUFFERED, being tempted (tested)."

"With strong CRYING and tears."

"Learned obedience by the things which he SUFFERED."

What were some of the sufferings of Christ? Not just the *last* night, and the day of the crucifixion—that was but the climax. Consider his life day by day. The world hated him. And that means much. It is something we should realize—and remember—for it will stand us in good stead. It will strengthen our minds, when *we* are tested.

Jesus visited his own city—the place where he spent his boyhood. If he had a natural love for any place it would probably be Nazareth. His duty forced him to rebuke the assembly in the local synagogue—his neighbors—fellowmen. They would have thrown him from the cliff. Was he popular? *Think it over, my brethren and sisters*. It will help us to stand when it is unpopular to do so.

Watch Jesus as he journeys from town to town. Note *how soon* his stand for God caused them to turn against him. We noted particularly in the gospel record by John, how early in his ministry the enmity developed and never let up. As early as John 2 we see the struggle begin. In v. 11 we read,

"This beginning of miracles did Jesus in Cana of Galilee."

It was the *beginning*. Many thousands flocked to him. He was being introduced to Israel. He *could* have been very popular, but within a few days he was forced to rebuke some of the more influential among them, and *before the 2nd chapter ends* we find him saying to them,

"Destroy this temple (his body), and within 3 days I will raise it up again."

By the time we reach ch. 5 we read in v. 16,

"Therefore did the Jews persecute Jesus, and seek to slay him."

Why? Because he had performed a good work and healed a man on the sabbath day. The truth was, they hated him and sought occasion against him. Two vs. further along we again read,

"The Jews sought the more to kill him."

My brethren and sisters, *he learned obedience by the things he suffered*. He learned early to suffer shame, reproach, and the bitterest enmity of his fellowmen, because he stood for God, spoke the truth for God, and they did not like it. In ch. 6, we find (v.66):

"Many of his disciples went back and" walked no more with him."

This would be a source of grief, leaving a feeling of great loss; shall we say a feeling of failure in his mission—more disappointing than the enmity of those who opposed the work. It would require much *patience* and *courage* and *endurance* of mind, to continue in the face of such discouraging results. Can we not see the lessons for ourselves in all this?

"He that ENDURES to the end shall be saved."

It would not speak of "enduring" if it came easy. It is for a *patient continuance in well doing* that we are promised eternal life.

By ch. 7, v. 13, we find the people are becoming *afraid* to have any association with Christ:

"No man spake openly of him for fear of the Jews."

And before the chapter ends the leaders are sending officers of the temple guards to arrest him, but for the time being they are afraid to openly take him. Jesus continued to press on along the line toward the mark his Father had set for him. He is our example. To him much was given, and of him much required.

But of ALL, sacrifice and suffering on the road to the kingdom is required. We in our small way are tested from day to day. We can escape most of the public suffering by denying him, by joining in the world and their activities, if we choose. Or perhaps by just not speaking openly of him, when we should. We can easily develop into followers who *hide our discipleship* for fear of the reproach that may come if we openly confess him.

Jesus knew many would be tempted to follow this course. The temptation is just as strong today, therefore he told us plainly, that if we do deny him before men, *he will deny us before God*.

Many in the early church were doing just that, turning back. Some openly, others secretly. In Jesus' day we read,

"Nevertheless, among the chief rulers also many believed on him. But because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God."

The praise of men—to be popular—to be well thought of by their fellowmen. Isn't that our natural desire? There is a comfortable feeling, for the time being, to be one of the crowd—to go along with local and national activities, whether it be in the neighbourhood, or at work.

My brethren and sisters, the road to the kingdom is the same today as in Christ's day. We realize that more and more. While there is no open persecution, the other can be more subtle, more deceptive. If there was open persecution we might be more apt to stand out against it; at least the line between the followers of Christ and the world would be clear, distinct.

Whereas now we are apt to be drawn over the line. They would persuade us to enter into their activities. They say we would be a good influence. Our standards are high and would influence others. Paul feared "lest as the serpent beguiled Eve through his subtlety," so we should be deceived into turning away from the separateness of the narrow way.

Much of Christ's sufferings came through the narrowness of the way. It separated him from the people; at that time his *own family*, his own brethren, did not believe on him. They rebuked him; chided him. They would reason that the life he was leading was turning all the authorities against him—making the whole family unpopular, in disgrace.

The lives of the closest friends became endangered. His enemies sought to put Lazarus to death. Finally, at the end, all forsook him, Peter denied him, and he was left alone—*and yet not alone*. Truly he learned obedience by the things he suffered.

Thirty years later the Jews are still exerting all their efforts to break up the Christian religion. Paul sees the brethren falling away, drawing back, and he uses all his force in the Epistle to the Hebrews, in an effort to persuade them, to warn them, against turning away from Christ.

That is why he uses such strong language in ch. 6, v. 4 to 6, of the consequences if we fall away. Again in ch. 10 he leads up to the same point. If we forsake the assembling with the brethren and wilfully sin against Christ, in a sense treading him under foot, there remaineth no more sacrifice for sin.

No more sacrifice for sin! They might return to those from whom God had called them, go back to the sacrifices of the Law— but they would be of no avail. The one great sacrifice had been made by Christ. They could escape persecution and shame, and regain the favor of their countrymen, but at *what a price!*—as he clearly warns in v. 29.

He reasons with them, pointing out how they had endured a great fight of afflictions (v. 32); how they had been a gazing stock both by reproaches and afflictions (v. 33); how they had stood by him and took joyfully the spoiling of their goods (v. 34). He urges them:—*Don't give up now, my brethren!*

"Cast not away your confidence, which hath great recompense of reward! . . . Now the just shall live by faith: but if any man DRAW BACK (turn back into the world) My soul shall have no pleasure in him."

Beware of the deceitfulness of the world. Our generation is no better than that of Christ's day. If we are tempted to join the world; persuaded that the command to separation is unnecessarily

stringent; persuaded that there are a lot of good people, and we should join up with them—then *think of these testimonies*. John the Baptist addressed those considered the *good people* of his day,

"O generation of vipers, who hath warned you to flee from the wrath to come?"

Jesus followed saying,

"A wicked and adulterous generation seeketh after a sign."

Peter exhorted those who would listen, saying,

"Save yourselves from this untoward (perverse) generation."

Is our generation different? Let us not be deceived. We are living in the *perilous times*. Perilous because of the ungodliness Paul foretold. In ch. 11 he plunges into the need of faith. Faith to be faithful in the face of a lifetime of standing for Christ.

The faithful of this chapter did not win out easily. The pull of the world was strong. Noah "feared" and worked away at the ark. Abraham stayed where God told him to—though at liberty to turn back. Moses at forty, made, and held to, the decision of his life—forsook the court of Egypt. The book throughout is a clear exhortation to us to *stand for Christ*.

In ch. 12 he continues his argument. A great cloud of witnesses has gone before us. Persecution, testing, is necessary. Not one will gain the kingdom easily. God is no respecter of persons. No character can be developed without trial. He exhorts us to suffer it.

All through life there is a standing for Christ. A young man before the draft; facing other young men. Step by step as life goes on—a standing aside. At work—refusing to smoke with them—to drink on the way home—bowling and golfing leagues—baseball pools—parties—no corrupt communications—no discussions on politics—no voting—no show of patriotism—no lodges or other societies.

We mention some of the things we have noticed in our own experience. Each brother and sister knows his or her own trials. We were exhorted recently not to forsake our own linen garment, though we all may have done so at times.

It takes *courage* to stand for Christ. And in addition we must have *faith* in the ultimate reward or we will give way. Paul warns us not to be like Esau—no forsaking the Truth until the day of reward, and then weeping and expecting to receive the prize. Great is the reward if we continue faithful to the end.

But Paul tries *so hard* to tell us that God has no pleasure in those that draw back in unbelief—who deny His Son *now*, to escape the trials that come with a faithful standing for Christ. There is a great need of our helping one another to stand, as he exhorts in ch. 12, vs. 12-13,

"Wherefore lift up the hands that hang down, and the feeble knees . . ."

—not the literal hands, but those that are hanging down through lack of faith—the knees that are weak when it comes to *standing for Christ*—

". . . and make straight paths for your feet . . ."

—let us be sure we do not put stumbling-blocks in our brother's way, or put ourselves in positions that tempt us, and may cause us to stumble—

". . . lest that which is lame be turned out of the way—but let it rather be healed." —A. S.

"The Faith" and the contention for the Faith "once for all delivered to the Saints" are the most interesting as well as important subjects of thought and action that can be presented to the human mind; They are the only things upon which we enter with any spirit, or energy of mind, for there is no real, abiding profit to be derived from anything else—J. T., 1852.

National Restoration of the Jews

A Three-Night's Debate

PART TEN

Mr. Randolph's 4th address for the negative on behalf of the "Church of Christ" (opposing bro. Beauchamp of the Pomona, Calif., ecclesia).

"NOW" OR "FUTURE"—WHEN CHRIST COMES? "ALL" OR "SOME"?

Just exactly 3 minutes ago my opponent said that all these prophecies are to be fulfilled in the FUTURE, and in the next breath he says they're being fulfilled NOW. Which one do you mean, Mr. Beauchamp? Is "now" future? "Israeli is definitely the beginning of the fulfilment of it." That is similar to your land proposition in the proposition that you have reached. That doesn't fit your proposition.

You said it would be done WHEN CHRIST COMES. Has Christ come? Has he returned to usher in your millennium? If he hasn't, that thing over there doesn't do it. Furthermore, that is not even akin to the idea of national Israel. You're a fine defender of the Jews, but you can't find a representative one in the land that will accept the idea that it is anything at all concerning national Israel.

He says now that ALL of them are going to be resurrected—last night, not all of them. One time he leaves the wicked out, and the next time he has them all resurrected. Decide which one you want to choose—all of them, or just a part of them.

NO MORE EARTHLY KINGS PROMISED—CHRIST IS THE SPIRITUAL KING

You say that Israel in the restoration was not given a king. When did God ever PROMISE them one? In Hosea 13:11 we read:

"I gave thee a King in Mine anger and took him away in My wrath."

In Jer. 22 the kingdoms of earth, so far as Israel was concerned, were CUT OFF in Jeconiah; and Jeremiah affirmed that no man would rule ANY MORE and prosper upon the throne in Judah. The throne was transferred from earth TO HEAVEN; and Psa. 2 says,

"Yet have I set My king upon My holy hill of Zion."

In Acts 13, Paul quotes from the second Psalm and identifies it, and Paul affirms this promise made to the fathers, and refers to it, and identifies it in Psa. 2 as FULFILLED IN THE PREACHING OF THE REMISSION OF SINS.

NATURAL FULFILMENT PAST—CHRIST IS SPIRITUAL FULFILMENT

Mr. Beauchamp, the promises made unto the fathers were twofold. There was a spiritual application to be made to both promises, and certainly you're not going to deny that they ARE fulfilled in Jesus Christ!

Paul referred to the spiritual fulfilment in preaching the remission of sins. When a thing is fulfilled it is "FILLED FULL." There isn't any more room. If this glass is full, you can't put any more in it. FILLED FULL! Paul said the preaching of the remission of sins "filled full." If the application is twofold, and it is, the LAND promise had to be fulfilled before the SPIRITUAL promise could have been fulfilled; and Paul said THAT "filled it full." You can't get any more than that in it! That's all!

You might just as well try to make something rounder as to get it fuller than "full." You can't deny it. But Paul affirmed in Acts 13 that preaching the remission of sins "filled it full"—fulfilled it. If the OTHER had been fulfilled, it had to be done BEFORE the preaching of the gospel for the remission of sins.

CAN YOU GIVE ONE N. T. PROOF OF ISRAEL'S NATIONAL RESTORING?

He graciously cites Luke 1:32 to prove that the Old Testament prophecies of a Saviour. That is wonderful. We're not debating Jesus Christ as the Saviour of prophecy. All the prophecies you have introduced have been in an attempt to prove that those prophecies referred to the RESTORATION OF ISRAEL at the second coming of Christ.

When you read ONE interpretation by a New Testament writer—by an Apostle of our Lord—with the interpretation that YOU have placed upon it, I'll shake your hand and close the debate. You can't do it, sir. They're not there. I challenge you and I DOUBLE CHALLENGE you to produce a SINGLE ONE.

You recall that the Apostle Peter affirmed that "no prophecy is of any private interpretation." He says we have also a "more sure word of prophecy," and he referred to the revelation made through the Apostles of our Lord, revealing the mystery of Eph. 3:1-6 that in other ages was not made known. You're reaching back there and getting a prophecy that HAS NOT BEEN MADE KNOWN!

Where did YOU learn about it? Where did you find out that it referred to the restoration of the Jews in Palestine? Cite an instance of it. No prophecy is of any private interpretation. That is one of the charges that we file against this system of teaching, one from which he can't get away.

MOSES' LAW CAN'T BE RESTORED—THEY CAN'T RETURN WITHOUT IT

The thing is MATERIALISTIC from beginning to end, but now then we're ready to begin a discussion. He has finally taken a position. "The Law of Moses will not be restored." No. It is not going to be restored. All right. But let's wait. I'll read from Deut. 31:10 where the condition of the restoration of Israel was their KEEPING THE LAW written in this book!

Why didn't you say something about that? I've introduced it 3 times. In every speech I've made, the thing has been introduced; and I'm citing again that the condition of the restoration of Israel was keeping the Law of Moses. In Neh. 1:7-10, Nehemiah quotes from this very prophecy of Deut. 30. He was in the Babylonian captivity, and here is what he had to say:

"We have dealt very corruptly against Thee, and have not kept the commandments, nor the statutes, nor the judgments, which Thou commandest Thy servant Moses. Remember, I beseech Thee, the word that Thou commandest Thy servant Moses, saying, "If ye transgress, I will scatter you abroad among the nations: But if ye turn unto Me, and KEEP MY COMMANDMENTS, and do them; though there were of you cast out unto the uttermost part of heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set My name there!"

"Now these are Thy servants and Thy people, whom Thou hast redeemed by Thy great power, and by Thy strong hand."

Nehemiah cites the very prophecy and affirms it as a condition of the restoration of Israel to the promised land. You tell us that the Law of Moses will not have to be kept. Then how are you going to restore those when that was a condition of their restoration? That thing cannot be done. I agree that the Law of Moses is not going to be restored. It can't be, for Paul affirms—

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having ABOLISHED in his flesh the enmity, even the LAW OF COMMANDMENTS contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Eph. 2:14-16).

He repeats in Co. 2:14-16 that the LAW HAS BEEN ABOLISHED. It can't be restored to their land without the restoration of the Law, and you can't restore the Law because the Law has been abolished.

How in the name of high heaven can you get the Jews back to Palestine? You can't do it unless they keep the Law of Moses and they can't keep the Law of Moses because the Law of Moses has been abolished, sir. It is an utter and distinct impossibility.

DAVID, NOT CHRIST, MUST BE KING IF INTERPRETATION IS LITERAL

If you could restore it, you couldn't place Christ there to rule upon the throne; and by the way, your literal interpretation of the prophecies concerning the restoration of that throne puts DAVID upon that throne to rule. David isn't going to rule.

JESUS CHRIST is going to rule upon that throne, but Jer. 22:24-30 says that it can't be—not any more in Judah. Judah's upon this earth, but "NO MAN of the seed of Coniah shall prosper sitting upon the throne of Judah ANY MORE."

THRONE CAN'T BE RESTORED IN JUDAH—CHRIST CAN'T BE PRIEST

Bring Jesus Christ back to earth and make him a king? Impossible! Otherwise, Jer. 22 can't be so. If you bring the Son of God back to this earth and make him a king, you make him a priest; and Heb. 8:4 says he CAN'T BE a priest.

Suppose, tomorrow night, Mr. Beauchamp, you tell these people HOW Jesus Christ can sit upon that throne of David, upon the earth, without violating Jer. 22 and without violating Heb. 8:4. You ought to be able to tell us how he can do that.

Paul definitely affirmed that he CAN'T be a priest UPON THE EARTH. But Zech 6:13 says that when he is king, he IS priest. Rev. 19:16 says he's "Lord of Lords and King of Kings". Paul says in Heb. 7:17 that he is "priest forever after the order of Melchisedec;" and Heb. 7:24 says that it is an "UNCHANGABLE priesthood." You have to change it. Get Christ upon that throne; make him a king; make him a priest. How? Jer. 22 says you can't possibly do it.

RESTORATION MUST BE BY FAMILY GENEALOGY & INHERITANCE

But furthermore, another condition of the restoration of national Israel is that they are to be restored and have their inheritance ONLY THROUGH THE FAMILY ESTATE. Let us read from Lev. 25:

V. 13: "In the year of this jubilee ye shall return every man into HIS POSSESSION."

V. 23: "The land shall not be sold forever, for the land is Mine; for ye are strangers and sojourners with Me."

V. 28: "But if he be not able to restore it to Him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return UNTO HIS POSSESSION."

Here is definitely a fact that when Israel returns to their land, their inheritance **MUST** be established through the family estate, and only through their inheritance could their restoration be accomplished. It had to be that:

"Thus saith the Lord against all Mine evil neighbors, that touch the inheritance which I have caused My people Israel to inherit; Behold, I will pluck them out of their land . . .

"And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man TO HIS HERITAGE, and every man to his land." (Jer. 12:14-15).

In order to be restored to their land, they have to be able to identify themselves as to their tribal standing and identify their heritage.

Ezra 2:70 tells us that when they were restored from the land of Babylon that they recognized that principle and did abide by it. Listen.

"So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt IN THEIR CITIES, and all Israel in their cities."

Now when the Jews are restored to the land of Palestine at the second coming of Christ, every single Jew will be called upon to identify his inheritance, his heritage, according to his family estate.

ALL GENEALOGIES DESTROYED—"GIVE NOT HEED TO GENEALOGIES"

But, Mr. Beauchamp, you know, and the people of this audience also know, that Herod destroyed the genealogy so that it is a distinct and utter impossibility for any Jew upon this earth to identify his tribe. It can't be done. I challenge you to tell the audience how it can be done. And if you do it, then I'll prove that you're violating Paul's teaching. Paul says in I Timothy 1:4,

"Neither give heed to fables and ENDLESS GENEALOGIES, which minister questions, rather than godly edifying which is in faith: so do."

Do not give heed to the endless genealogies. That is the commandment of inspiration. Again in Titus 3:9,

"But avoid foolish questions, and GENEALOGIES, and contentions, and STRIVINGS ABOUT THE LAW, for they are unprofitable and vain."

The Jews could only be restored according to the condition that they identify themselves according to their family estate, but the genealogies have been destroyed, and it is utterly impossible for a single one of them to do it. But without doing it, they cannot be restored to the land of Palestine, and that is a distinct impossibility.

Let me remind you, friends, that in the confirmation of their land they must (1) identify their heritage and (2) keep the Law of Moses which has been abolished. Two insurmountable impossibilities are placed before them that can never be removed.

ISRAEL BROKE THE COVENANT—SO GOD REVOKED HIS PART OF IT

May I suggest to you, sir, that because the Israelites broke their covenant with God, that God did, in turn, and as a result of, break His covenant with the Israelites and is NO LONGER OBLIGATED to restore them to the land.

Time permitting, we shall get to it in just a moment. But let me say to you just this:—that the possibilities or rather the impossibilities of their restoration are the result of GOD'S OWN WORDS. As a result of unfaithfulness on the part of the Jews to keep the law of God, God said that He would break His covenant with them. Let me read it to you from Isa. 24:5:

"The earth also is defiled under the inhabitants thereof: because they have transgressed the laws, changed the ordinance, BROKEN THE EVERLASTING COVENANT."

That's the one. That's it. Isa. 24:5 says that the Jews, the children of Israel broke the everlasting covenant. Now, then, from Zech. 11:10-12:

"And I took My staff, even Beauty, and cut it asunder, that I might break My covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon Me knew that it was the word of the Lord.

"And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver."

God said, "I will break My covenant," and, "It WAS BROKEN in that day." Why? Because of unfaithfulness upon the part of God? No! Because the JEWS were unfaithful and they did not meet the conditions. They did not qualify.

Therefore, since they broke the everlasting covenant that God had made with them, God, in turn, broke the covenant Himself; and He identifies the day in which it was broken as being the day in which the Lord Jesus Christ was sold for thirty pieces of silver. There is the condition.

YOUR VIEW WHOLLY MATERIALISTIC—NO SPIRITUAL PURPOSE

My opponent has had a lot to say about the purpose of God with Israel. The only purpose that he has suggested that God ever had with Israel was the materialistic idea that he's been advancing for these 2 nights—no purpose of a SPIRITUAL nature, whatsoever.

You recall last night, my friends, that one of the charges which I filed against this system of teaching that he has been putting out here in this discussion is that it is altogether and wholly a MATERIALISTIC proposition from beginning to end.

He takes the position when he refers to the purpose that God had with Israel. The only purpose as far as he is concerned is a MATERIAL inhabitation, a material possession in Jerusalem. There is no SPIRITUAL significance so far as my opponent is concerned.

The materialistic is the only purpose that he has ever suggested that God ever had with Israel. But that was not the purpose of God with Israel; and Israel (who ought to have understood it better and known more about it than my opponent) did not even think so.

ABRAHAM NOT INTERESTED IN THE LITERAL LAND, BUT HEAVEN

Why, it is even suggested in Heb. 11 that if they had been mindful of that land from which they came out, they might have had opportunity to have returned; but they DIDN'T WANT IT! They were not concerned about it.

They were not concerned about the old, earthly, Jerusalem and the old land of Canaan. Abraham sojourned in tabernacles for one hundred years. He was not interested in a home here upon this earth. Why?

"For he looked for a city which hath foundations whose Builder and Maker is God, eternal in the heavens."

He was like the Apostle Paul when he admonished the Philippian brethren to set their affections, NOT upon things of the EARTH, but on things which are ABOVE. So were the affections of faithful Abraham. He was not concerned about the land of Canaan—the material, physical land of Canaan. He looked for a heavenly abode, a heavenly kingdom; and he was not concerned about being returned into the land.

Paul says they were not even mindful of it. They were not nearly so much concerned about it as my opponent is in getting them back in it. I fear, too, that he would have some difficulty (if he could come face to face with Abraham) convincing Abraham he should return to the earthly land of Canaan.

Abraham was not concerned about it. Isaac and Jacob didn't want it. They looked for the eternal. They were not the materialistic kind of individual that my opponent seems to be in the preaching and the debating that he is doing. All of it is of a materialistic nature.

Don't forget, Mr. Beauchamp, that we want you, tomorrow night, to tell us HOW the Jews can be restored to the earthly land of Canaan without the keeping of the Law of Moses as written in Deut. 31:10. Tell us how it can be done.

You have arrayed yourself against Moses. You have arrayed yourself against Nehemiah. Now then, it's up to you to get out of the difficulty. The promise that God made to them has been fulfilled.

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

ON THE SUGGESTION OF HAVING PAID PREACHERS

All the brethren in Norfolk are "in the field," wielding the "sword of the Spirit, which is the Word of God," in all the stores and workshops they can find access to in the ordinary course of life. They are all in the field, companions in arms, and soldiers of the field doing battle doctrinally for the King.

To be "in the field" it is not necessary to leave a man's own town, village or city, to declaim upon the beauty of truth and excellencies of the Gospel to people in foreign parts. SHOW what the Truth is, and expound the Scriptures to your neighbors and intimates of your own family, and you are "in the field." It is true there is no scope for DISPLAY in this, but it evinces a man's sincerity and devotion.

The brethren in Norfolk, we believe, are opposed to the hireling system, and so are we . . . The adversary has given up the hope of starving us out, because he perceives we are not starvable. Now, we have proved this to him unaided by "five hundred (or more) dollars a year," and we see no reason why others should not prove themselves, and be proved, by working as well as we.

They who can only be brought "into the field" to expound and advocate God's truth by virtue of a stipend, are not fit to be there. All artisans and artists work FIRST, and get the pay after, and those who do not work first do not get paid at all. God is the Paymaster of the forces. Let the soldiers of the Faith work for Him. . .

This is the way to work—use the means at hand, and they will increase in the use of them.

—Bro. Thomas, 1859.

Melchizedek and Christ

"Now consider how great this man was, unto whom even the patriarch Abraham gave tithes."

In our exhortations Sunday by Sunday—we often hear the words, "Jesus—Prophet, Priest, and King." Of his vivid prophecies and of his coming Kingship we know much, but as our High Priest we perhaps do not hear quite so much. So today let us—

"Consider the Apostle and High Priest of our profession, even Jesus."

And it is to his position as the "High Priest after the order of Melchizedek" that I wish to direct our thoughts today. Paul says of Jesus that he was called of God, an High Priest after the order of Melchizedek, *"of whom,"* says Paul, *"we have many things to say."* Like Paul, we too can find many things to say of our High Priest.

Now we all know the Old Testament Scriptures were a schoolmaster to point us to Christ, so we must first look at Melchizedek—the High Priest of God—for type and antitype. We find first mention of him in Gen. 14. In this chapter we find that the first recorded war that had darkened history's pages had ended.

Abraham and his servants were moving homeward when he is met by Melchizedek, a man high in earthly dignity for he was Salem's king, and he was high in the sight of God—he was *"Priest of the most High God."* So great a man was he that Paul stresses the point that Abraham gave him a tenth of his possessions.

Now let us see if we can learn more of this King and Priest. By following the usual practice of letting Scripture interpret Scripture, we *can* find out more about him. Firstly, he was King of Salem, and we have no difficulty in knowing where Salem is for Psa. 76:2 tells us that *"In Salem also is His tabernacle"*—that is, the tabernacle of God. We know the Tabernacle of God is to be in *Jerusalem*, so Melchizedek was King of Jerusalem.

Paul tells us in Heb. 7 that "Salem" means "peace"—the nearest translation we can find is *"Perfect Peace."* He was therefore also king of Peace. His name means Righteousness. So much then for his Kingship.

Now he was also High Priest of an order to which he gave his name. Here was a royal Priesthood over 400 years before the Levitical Priesthood. The order of Melchizedek was most important, for unlike the *Levitical* Priesthood which had a beginning and an ending, (both in the *period of years it operated* as the mediator between the children of Israel and God, and also in the length of time a Priest *might serve*—he commenced at 30 and finished at 50), the Priesthood of Melchizedek (as Paul says so eloquently) was without father or mother—without descent—

". . . having neither beginning of days nor end of life, but made like unto the Son of God abideth a priest continually."

It was a *perpetual* priesthood—not a series of descendants like the Levitical Priesthood—but chosen directly and singly by God. No beginning as the Levitical, which had an ordained commencing date; no ending as the Levitical Priesthood which ended. Neither requiring father and mother—being ordained and created of God. So much for the Priesthood of Melchizedek.

Of the *man himself* no search can tell when he began or ceased to be. He moves as it were from the pages of Scripture. Some brethren say he was Shem, one of the sons of Noah—but the

Scripture is silent. Whoever he was, his task was done and other events in the plan of God occupy the pages of Scripture.

As we turn the pages over startling events leap to the eye— the covenant to Abraham, repeated to Isaac and Jacob—the 12 tribes—their journey—the Law of Moses—the Levitical order—the Judges—the Kings—the Prophets.

And as event upon event came in the appointed order the years passed by and another notable event took place—the birth of Jesus. Born of a virgin, in a manger in Bethlehem; born of the tribe of Judah, far removed from any Levitical Priesthood as required by the Law—yet "*after the similitude of Melchizedek there arose another priest*" in the person of Christ Jesus.

The Law was but a schoolmaster to point us to Christ. When he came it was fulfilled, the type and antitype. Melchizedek was King of Salem—Jesus we know will be King over Jerusalem and Prince of Peace and King of Righteousness, after the order of Melchizedek.

As the Priest of God he stands before the Holy of Holies. Who could do this but Jesus? The High Priest maketh intercession on behalf of the people—does not Jesus fulfil that to the letter?

"Wherefore (says Paul) he is able to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them."

Again Paul has some wonderful words of comfort to say, words that can really help us—

"We have not a High Priest which cannot be touched by our infirmities . . . but in all points tempted like as we are, yet without sin."

Another significant action is shown, Melchizedek met Abraham with *Bread and Wine*. Here again we see our Great High Priest. He presents every supply which wasted strength and failing heart requires—for the fight of faith is fierce. The journey of life oft times seems long, but we have the sustaining strength of the Word—the overflowing cup of the promises.

We have before us the spiritual food of the emblems—the Bread as his body given—the Wine as his blood shed. And as Abraham was chosen, are not we in that same position—the picked out ones, the called of God? And as Abraham had a High Priest to minister unto him, have we not a High Priest in the person of Jesus, who is, Paul tells us,

"A High Priest of good things to come, by a greater and more perfect Tabernacle not made with hands—that is to say, not of this building."

"Neither by the blood of goats and calves—but by his own blood—he entered in once into the Holy Place, having obtained eternal redemption."

"For if the blood of bulls and goats and the ashes of a heifer sprinkling the unclean sanctified to the purifying of the flesh, how much more shall the blood of Christ (who through the Eternal Spirit offered himself without spot unto God) purge your conscience from dead works to serve the Living God?"

The supreme sacrifice of Jesus in offering himself for us is again clearly shown in forceful Scripture in Heb. 9:28—

"So Christ was once offered to bear the sins of many. And unto them that look for him shall he appear the second time without sin unto salvation."

This is our High Priest, one who understands our infirmities—one who understands the word "temptation." He is the one High Priest who could, and did, make the perfect sacrifice. He alone can

act as our mediator. He ordained our simple ceremony, which we commemorate every Sunday—the Bread and the Wine.

And as Abraham was chosen—so are we. His High Priest met him with Bread and Wine—our High Priest has left the same for us, the spiritual food of his own body, and of his own blood shed on our behalf. *Our* part in this, brethren and sisters, fellow partakers in the One Hope, is to *make ourselves worthy of our High Priest*—looking, as Paul says in Heb. 12:2;

". . . to Jesus the Author and Finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The "*author and finisher of our faith*" and "*our great High Priest*"! Indeed we are privileged to become spiritual Jews, and we can learn many lessons from the wayward nation whose promise *we* now have. They had God, and a Covenant, and High Priest. "*Do this,*" was the requirement—"Live" the recompense.

That was the covenant, but it saw the light only to perish. The Jews placed it not in their hearts, but under their feet. They touched it only to scatter it to the wind, and the result—the covenant taken away from them, the people who rejected their Messiah (who came, we must always remember, to the "lost sheep of the house of Israel").

And because of their rejection—we who were without are enabled to come into the new covenant. We have Jesus as our High Priest—the Mediator between God and man—High Priest after the order of Melchizedek.

Thus we have become spiritual Jews. We have to keep the commands of God—"Do this," and our reward, "Live" —for those promises given so many years ago to Abraham are now ours, and as he had a royal Priest, so have we—of the same royal Priesthood of Melchizedek.

Now there are some other angles in connection with the Royal Priesthood—that it is good to consider: Why a Priest is necessary; why Christ had to be priest; why he was to act as mediator between God and man. This shows a *barrier*, and it is one of *sin*.

Before sin entered the world the creatures that God created, Adam and Eve, could commune with their Maker without fear. But when they transgressed they no longer could hold up their heads. Self-condemned, they hid; sin had formed a barrier.

To this very day sin is still a barrier. A mediator is necessary—a mediator the same as required under the Mosaic Law, for Moses acted in that capacity himself. Speaking of that covenant in Gal. 3:19, Paul says—

"It was ordained by angels in the hand of a mediator."

The object of the Mosaic covenant is one that must not be overlooked. God declares (Ex. 19) that the covenant was to make them a—

"Peculiar treasure unto Me above all people . . . a kingdom of priests and a holy nation."

But as we know in order to attain this high position they were to *obey the words of the covenant*—they were to comply with the conditions. And it is a matter of history that through continual disobedience and neglect they lost their chance; and their laws, ordinances, and sacrifices became of none effect at the appearing of Jesus, who became the more perfect sacrifice. For, says Paul, he—

" . . . appeared to put away sin by the sacrifice of himself."

When at his crucifixion the veil of the temple was rent, it showed the abolishing of the old covenant. In Heb. 8 Paul tells the Jews that the old covenant was taken away because they continued not in it—and a new covenant took its place.

So, unlike the order of Melchizedek, the Mosaic order is finished. It had an ending—brought about by a nation's disobedience. Jesus himself, accomplishing what no other Jew could do, by his righteousness became the perfect sacrifice. He became the High Priest who was without spot or blemish and as such he sits on the right hand of God—the perfect antitype.

There is another point. We must recall the High Priest under the Mosaic Law did not offer an atonement for, or intercede on behalf of, the whole world—he only did these things for the *house of Israel*. And it was only effective *when they in turn were obedient*.

Jesus is the High Priest over the House of God, which consists of those of the spiritual house of Israel. Under the Law the Priests had to offer sacrifices every time they interceded on behalf of the people. Jesus did so *once*, for he offered his own blood—the blood offering of goats and calves could not wash away sin.

The High Priest entered once every year into the Most Holy Place of the Temple—but that was but a type. Jesus entered—

" . . . heaven itself, to appear in the presence of God for us."

Do we realize the exalted position we are in? For we have a High Priest even one who sits at the right hand of God—one who realizes our weakness, our infirmities—one who was tempted even as we are tempted, yet without sin.

Are we doing our part, or are we like the Jews—despising and rejecting the covenant? We are told we shall be Kings and Priests. Are we preparing ourselves for this honor even as *Jesus prepared himself*? For there is one thing we must not overlook—the Priestly function of Jesus will not end when he returns. Zechariah tells us:

"Behold the man whose name is the Branch. And he shall grow up out of his place, and build the Temple of the Lord."

"And he shall bear the glory and shall sit and rule upon his throne. And he shall BE A PRIEST upon his throne."

Again the antitype to the type of Solomon's temple, built by one who the Scripture says is greater than Solomon. We, if worthy, will be kings and priests with him. *If worthy*—what a wealth of meaning in those two words! It certainly rests with us, for the way is clear—type and antitype have shown it.

We know the results of disobedience for, like Abraham, we are called out of the world. Like him our High Priest ministers unto us with Bread and Wine. Like him we can share the glorious promises—if—yes, *if* we are worthy. We have something worth striving for, a real tangible hope—not mythical but real and living. Let us press on to the high calling others cannot share, for—

"We other priests deny, and laws and offerings too;
None but the Priest on high the mighty work can do:
To him, then, all our praise be given
Who pleads his household's cause in heaven!"

—C.W.

"CHRISTMAS"

I was invited to spend the evening of "Christmas" at a brother's house. Accordingly I went. After supper, the seats were arranged for a meeting. The host gave out a hymn in which we all joined with delight. Then he read from one of the apostolic epistles. Then he engaged solemnly and fervently in prayer. Having done this, he spoke.

He said they were met not because it was "Christmas," but because a public holiday set them all at leisure, and they chose to spend that leisure in the way suitable to those called to be saints, whose CONSTANT DUTY it was to "REDEEM THE TIME, because the days are evil."

The world around them was also assembled at that moment under every roof, to spend the time in THEIR way—a very different way. There was a general license to play the fool at that season of the year. Society around them was at that moment one vast carnival of the flesh.

"A MERRY Christmas" was the watchword: a sort of hilarity without an idea—a glow of the ANIMAL SPIRITS for no particular reason except that everybody agreed to kindle up in that way at this time of the year; under the inspiration of which, there was a general suspension of the little good sense and sobriety at any time to be found in the community.

As brethren of Christ, they could have no sympathy with this view of the season. A "Merry Christmas" had no meaning for them except a REPUGNANT ONE. It was a pagan festival from which—as sons of God—they stood aloof. They could not recognize the doctrine that there was a time when saints might play the fool. A brother of Christ was a brother at all times, or NOT ONE AT ALL.

It was easy to glide into a way of spending their time that would leave their minds a spiritual desert, and end in their writing themselves at last "fool." Other people might say there was "no harm" in doing as the world did that knew not God, but for his part he (the speaker) thought anything was harmful that interfered with the development of wisdom in the mind.

They that were after the flesh minded the things of the flesh, and they that were after the Spirit the things of the Spirit. So wrote Paul, and we found his words applicable today, and illustrated in the contrast between the way that evening was being spent outside and among ourselves.

"Christadelphian," 1878.

"Free From the Law of Sin"

"The Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death."

We can probably understand what the freedom referred to is only by determining what the apostle intends to convey by the phrases "law of the spirit of life" and "law of sin and death."

It should be borne in mind that the vs. in which these phrases occur are a statement of a point established in a *preceding argument*. We must therefore look in the *previous chapters* for the explanation we desire. If we turn to ch. 6 we shall find a great deal that bears on the question. In that ch. sin and righteousness are personified, and Paul speaks of them as 2 masters:

"Know ye not that to whom ye yield yourselves servants to obey, HIS servants ye are to whom ye obey—whether of SIN unto death, or of OBEDIENCE unto righteousness?" (v. 16).

All of human kind who are capable of action are in the service of one of these masters. Speaking in Paul's language, each of us is either "free from sin" (v. 18), or "free from righteousness"

(v. 20). These terms are not to be understood in the *absolute* sense. In *that* sense no one except Jesus has been "free from sin."

"If we say we have no sin, we deceive ourselves, and the Truth is not in us" (1 John 1:8).

In the same way those whom Paul describes as "free from righteousness" need not, necessarily, have failed to perform a single righteous act. That is what "free from righteousness," in the absolute sense, would mean. But an act of righteousness apart from compliance with God's condition of salvation is of no avail. The sense in which the Roman believers were "free from sin" is thus expressed by Paul:

"Sin shall not have DOMINION over you" (6:14).

"Let not sin, therefore, REIGN in your mortal body that ye should obey the lust thereof" (6:12).

It is largely a matter of purpose, intent, or aim. Thus he asks:

"How shall we, that are DEAD to sin, live any longer therein?"

But this death is far from absolute. It is a question of *accounting* ourselves dead. We are (or should be) dead to sin in being out of correspondence or harmony with the old environment in which we lived. We have new hopes, new aims and new associations. Our affections are set on things above, where Christ sitteth:

"Our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ."

As far as in us lies, we must strive to be dead to the former lusts of our ignorance. And so the apostle exhorts:

"Likewise RECKON ye also yourselves to be dead unto sin, but alive unto God."

We are dead to sin and alive to God in the same sense that we have "put off the old man" and have "put on the new man." The new man is the *condition of mind* resulting from the indwelling and inworking of the Word, and we have put him on in that he has dominion over us instead of the old man—the condition of mind natural to us—who formerly controlled our actions. In this incomplete, limited, or relative (but most IMPORTANT) sense, we are to understand Paul when he writes:

"But God be thanked, that ye WERE the servants of sin but ye have obeyed from the heart that form of doctrine whereto ye were delivered.

"Being then made FREE FROM SIN, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now you yield your members servants to righteousness unto holiness.

"For when ye were the servants of sin, ye were FREE FROM RIGHTEOUSNESS. What fruit had ye then in those things whereof ye are now ashamed? The end of those things is death.

"But now being FREE FROM SIN, and become servants to God, ye have your fruit unto holiness, and the end eternal life."

In one condition we "bring forth fruit unto God;" in the other we "bring forth fruit unto death" (7:4-5). One state is a being "in the flesh," because we are then actuated by the impulses native to the flesh; while the other is a being "in the spirit," because we are then influenced by the things revealed to us in the spirit Word.

"They that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit" (8:5).

This bondage and freedom are better felt and understood than described; they are the experience and privilege of all who come unto God through Christ.

The question that presents itself then is whether Paul had *another* freedom in mind when he wrote ch. 8—a freedom from a "law" in the sense of a legal enactment? There is no reason whatever for supposing he had. The first 7 chs. present no argument in favor of any other conception.

It is notable also that the word rendered "free" (*eleutheroo*) in 8:2 is the SAME WORD that is rendered "free" in 6:18-20. It is also frequently used to denote the act of liberating a slave from his master, a significance that makes its use by Paul very appropriate.

In many passages the corresponding noun is contrasted with the word *doulos*, a slave. Thus in Gal. 3:28 we read that "in Christ Jesus" there is "neither bond (*doulos*) nor free (*eleutheros*). In Eph. 6:6 Paul wrote—

"Whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond (*doulos*) or free (*eleutheros*)."

So also in 1 Cor. 12:13. In reference to the bondage of the Law, Paul wrote in Gal. 5:1—

"Stand fast therefore in the liberty (freedom-*eleutheria*) wherewith Christ hath made us free (*eleutherosen*), and be not entangled with the yoke of bondage (*douleias*)."

Again in John 8:32 we read—

"And ye shall know the Truth, and the Truth shall make you free (*eleutherosei*)."

And that this is used in the same connection as in Rom. 8:2 is seen from what follows:

"Jesus answered them, Verily, verily, I say unto you: whosoever committeth sin is the servant (slave—*doulos*) of sin . . . If the Son therefore shall make you free (*eleutherose*), ye shall be free (*eleutheroi*) indeed."

Of course there is a larger aspect to this freedom emanating from the Son than the freedom from the service or dominion of sin such as the servants of righteousness now enjoy, but the larger aspect is altogether one of *prospect*. It is the same freedom as is mentioned in connection with Christ:

"In that he died, he died unto sin once; in that he liveth, he liveth unto God."

Or, in other words having the same import:

"Christ being raised from the dead dieth no more; death hath no more dominion over him."

This is a freedom we cannot know until we are made "partakers of the Divine Nature," and are "clothed upon with our house which is from heaven" (2 Pet. 1:4; 2 Cor. 5:2). Paul's inspired assurance is that—

"The creature also itself shall be delivered (made free— *eleutherothesetai*) from the bondage (*douleias*) of corruption into the glorious liberty (freedom—*eleutherian*) of the Son."

Deliverance from the bondage of sin is first mental and moral, and afterwards physical.

A consideration of the immediate context of Rom. 8:2 will evince the fact that the freedom Paul speaks of there is the same freedom that he mentions in 6:18-20. In one case he speaks of being "free (*eleutherotheutes*) from sin," and in the other of being made "free (*eleutherose*) from the law of sin and death;" but, in effect, both statements mean the same thing.

In the latter part of ch. 7 he makes reference to the warfare that goes on in the mind and affections of every one who seeks to serve God while in his "body of sin":

"For I know that in me (that is, in my flesh) dwelleth no good thing. For to will is present with me, but how to PERFORM that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do" (vs. 18-19).

Now this struggle is due to two mutually antagonistic impulses or *principles of action* which, in operation, Paul terms "laws." The merely natural man is not subjected to this struggle, because only one law—the law of his members—operates within him.

It is these 2 laws that Paul deals with in ch. 8, as we may see by following him in his argument. Referring to the objects of the Mosaic Law, and in view of his inability to keep it, he writes—

"But sin, that it might appear sin, working death in me."

And again, v. 20:

"It is no more I that do it (the evil), but sin dwelling in me."

"I find then a LAW that, when I would do good, evil is present with me" (v. 21).

If we ask what this law is, the answer must be that law is a term descriptive of those *natural impulses* that Paul said worked death, and that caused him to do the things he hated. He tells us this almost in so many words in v. 23:

"But I see another LAW IN MY MEMBERS warring against the law of my mind, and bringing me into captivity to the LAW OF SIN which is in my members."

First Paul styles it merely "a law" (v. 21), then "the law of sin" (v. 23), and finally "the law of sin and death" (8:2).

Now the "law of the spirit of life" is the very *opposite* of the "law of sin and death." While the operation of the latter results in sin and death, the operation of the former results in righteousness and life.

The law of the spirit of life is not a legal relationship, as some strangely imagine. It is not a "law" that one may come under or become related to as to the law or laws of a country. Instead, it is a *principle* intended to operate within us somewhat as motive power operates in an engine; and where this takes place a new relationship with God is established which is the opposite of the relationship resulting from the uncontrolled operations of the fleshly mind.

A man may be so far subject to the law of the spirit of life as to obey the Gospel, and yet afterward become as free from it as if he had never known it. Such a one is in no sense free from the law of sin and death, but is completely under its power.

The "law of the spirit of life" is the "law of God" (7:22) and the "law of the mind" (7:23), as opposed to the "law of our members" or the law of flesh. It is the spirit that now works in the children of *obedience* (1 Pet. 1:4), as opposed to the "spirit that works in the children of *disobedience*" (Eph. 2:2; 5:6; Col. 3:6).

If the reader will endeavor to work the thought of "covenant-relationship" into these passages where the word "law" is found, he will see how foreign the thought is to Paul's argument.

Frequently we see some contending that freedom from the law of sin and death is freedom from the Adamic sentence of condemnation. The incongruity of this is apparent when we bear in mind that the law of sin and death is a law which by nature we serve. Paul declared:

"With the mind I myself serve the law of God, but with the flesh the law of sin" (Rom. 7:25).

In what sense could anyone "serve" the law of condemnation delivered in Eden? In an article in the Aug., 1852, Herald (quoted in 1873 Christadelphian, p. 483), bro. Thomas wrote as follows:

"Thus a new mode of thought, the sophistry of sin, took possession of human nature, and caused it to fall. Sin reigned, and Adam obeyed it in the lusts of his body, yielding his members instruments of unrighteousness to sin.

"The sophisticated thinking of the flesh gained strength and became in him and in his posterity *the rule or law of their nature*. This is termed in Scripture '*the law of sin,*' the presence of which, within him, every man may know by the passions or '*motions of sin*' at work there to bring forth fruit unto death. Because of this, it is also styled '*the law of sin and death,*' to which the flesh, or humanity, is subject . . .

"Man left to himself can never improve, but must always get worse and worse because his nature is subject to the law of sin and death, which is degenerating in its operation. The only real antagonist to this law is *divine truth*—'the word of the truth of the Gospel of the Kingdom.' If this can be made to take root in a man's heart, it becomes there a rule of thought or action, incessantly antagonizing the '*law of sin.*' This rule is termed '*the law of the Spirit of life.*'

"Between these two laws there is a deadly enmity; for the '*law of the Spirit of life*' is the '*law of God*'; and the other law—the law of sin—is rebellion against it. God's law is from without; sin's law is born in us.

"The law of God is implanted by reasoning the mind into conviction of the testimony alleged. It is the Gospel transferred from the prophets and apostles to the believer's heart, and is contrary, in every particular, to the '*thinking of the flesh*' which is sin thinking within us." (end quotation.)

Again in the same article bro. Thomas—in considering how Jesus frees us—wrote:

"This sacrifice of Jesus becomes sin-destroying in everyone who believes the Gospel of the Kingdom preached in his Name, and is sprinkled with his blood in being baptized into him.

"All the past sins of such a believer are cancelled or forgiven: and there is engrafted in him a principle—even the Word believed—called '*the law of the Spirit of life,*' which in the remission has '*made him free from the law of sin and death,*' so that sin no longer *reigns* in his mortal body that he should obey it in the lusts thereof.

"He is '*made free from sin*' as the sovereign of his mind and actions: and has become the servant of God, Whose will it is his study to learn and obey in all things." (end quotation.)

—T. W.

The status of Protestant churches in Italy has become a matter of considerable controversy since the closing of the "Church of Christ" in Rome a few weeks ago. The Vatican is following up its advantage, stressing the special privileged position of the Catholic church in Italy, reminding Protestants that equality between the Catholics and other faiths does not exist in Italy, and that Protestants must by law secure permission to conduct religious services.

Signs of the Times

Circumstances have interfered with the preparation of the regular Signs of the Times this month. It is planned (God willing) to resume as usual next month.

DEMOCRATIC IMPOTENCE

Weak, divided and unstable govts. are the fundamental weakness of the party system, basis of "democratic" govt. "A house divided against itself cannot stand." Greece has gone to the polls again, trying to obtain a govt. strong enough to rule, (there were 17 shaky and short-lived coalitions between 1945 and 1949). In the larger countries, the recent experience of Britain and France reveal the farce and impotence that result when bitter and evenly divided groups see-saw for power, while the ruthless dictatorship of the Kremlin has, like a meteor, risen (as God has determined) in a few years from a laughing-stock to a dreaded, menacing Colossus.

* * *

Trygve Lie (UN Sec.) warned recently that the world faces "violent upheavals" and "wide-spread chaos" unless the needs of the world's impoverished millions are met.

* * *

Stalin's declaration in his closing speech at the recent Communist Conference, that Moscow must continue to assist communist movements in other countries, has had wide repercussions in India, which is very sensitive to foreign interference, and has greatly encouraged the trend toward the West.

* * *

Lebanon, just north of Israel, has had its turn at revolution. The President (who had been in office for 9 years) was forced by the army to resign. Conditions in Lebanon, like the rest of the Mideast, consist of a rich, corrupt ruling class and a populace in miserable poverty. As elsewhere, the sea and the waves are beginning to stir and reforms are being clamored for, but the new military dictator has given no indication yet of such action.

* * *

The French Communist party, at an all-time high in prestige and power at the end of the war, has declined sharply in popularity, due to support of Russia in the cold war. A new approach has now been announced. Two of its most militant leaders (Marty and Tillon) have been demoted and cooperation with other parties is the current line, designed to make the party seem more French and more respectable. The menace of German rearmament is being played up as a patriotic theme. This is a very tender point with the French.

There is only one way in which a man professing the Truth can be a friend of the world—and that is by HIDING WHAT HE IS. What does Christ say about hiding the Truth?—"Ye are the light of the world. A city that is set on a hill cannot be hid" . . . "Whosoever will confess me before men, him will I confess before my Father which is in heaven"—R. R.

Ecclesial News

Please give meeting times, and address of meeting place.

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

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

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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 happy to report that bro. Wm. Easton and sis. Marie Pierson were married on Oct. 25. We trust they will have our Heavenly Father's blessing in their new relationship.

Recent visitors include: bro. & sis. W. Higham (Detroit); bro. & sis. D. Lawton (Toronto); sis. Grace Marshall (London); sis. Ethel Martin (Bronte).

—bro. F. Marlett.

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

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

CLOVER BAR, Alberta, Canada

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

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

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

FLAXCOMBE, Sask., Canada

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

HALIFAX, N.S.—4 Hemlock Ave.

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

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

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

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

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

LAMPARD, Sask., Canada

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

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

We have enjoyed the company of the following bre. & sis. at the Lord's table: bro. Arthur Luard (Clover Bar); sis. Irene La-Flamme (Calgary); bro. & sis. W. Coy (Detroit). Our bro. Coy gave us the word of exhortation and lectured in the evening. We enjoy these visits very much as they tend to build us up in the Faith.

We are sorry to announce our withdrawal from our sis. Joan Blacker for marriage to an alien.

With love and fraternal greetings to all of like precious faith,

—bro. Wm. Blacker

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

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

MASON, Texas

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MELBOURNE, Australia

Greetings in the Master's Name,

It grieves me very much to have to report that our beloved brother James Hughes of 78 Riddell Parade, Elsternwick, fell asleep Nov. 8 after a long illness.

He attained the age of 84 years. He was immersed on March 21, 1884 in Liverpool, England.

I shall miss his loving advice and presence. I am very much alone. —sis E. E. Carter

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

We have been permitted to have a box for literature in the Seaboard Railroad Station. There seem to be some who are reading our tracts, although no one so far has made contact with us; as we have our address printed on each one. However we shall continue to place them there, and hope to hear from somebody sometime. This is one way to sow the seed and trust our Heavenly Father will do the watering.

—bro. Fred Gulbe.

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MONCTON, New Brunswick, Can.

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

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

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

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

Following our arrangement of "mutual assistance" with Newport ecclesia, we have met with them at one memorial meeting, and also a Fraternal Gathering.

We have also received a visit in a speaking capacity from bro. Hodge (Newport) who exhorted on Sept. 1. Our bro. was accompanied by both sisters Jenkins, and they were all very welcome at the table of our absent Lord.

It is our desire, if our Master remain away and God be willing, to continue in this way of strengthening each other "until he comes." —bro. Ivor Morgan.

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NORTH BATTLEFORD, Sask., Can.

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

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

With sorrow we report that we have suffered the loss of two of our beloved members.

Sis. A. Hodge fell asleep on Oct. 15 at the age of 68, having been in the Truth for 51 years. The ecclesia has lost a mother in Israel. Although in failing health for the past few years, she remained an ardent worker for the Truth and was always at the meeting when in Plymouth. Our sister was laid to rest at Croydon cemetery, London, after a service presided over by bro. A. Jeacock of Croydon.

Our other very sad loss was on Nov. 1 when our asst. rec. bro. fell asleep. Our bro. H. R. Nicholls had borne a long illness patiently and cheerfully. He was a very able and most willing brother, and we shall miss his ministrations. He was 52, and was immersed 37 yrs. ago. Our sympathies are with his sister-wife and immediate relatives. He was laid to rest at Efford cemetery. We take comfort in the Hope of the Resurrection.

We have had the joy of assisting one more to put on the Name of Christ through the waters of baptism—Mrs. MARY PEERING, on Oct. 24. May our new sister so work out her salvation that at the return of our Master she may receive the glorious prize of immortality.

God willing, we shall be holding our usual Meeting and Fraternal on Dec. 26 at 3 p.m. We extend a hearty welcome to any who can come. Accommodations can be arranged.

bro. H. J. Beardon.

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

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

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

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

ST. JOHN, N. B., Canada.

SANTA BARBARA, Cal.—Vernon Rd. at Stanley Dr.—S. S. 9:45 a.m.; Memorial 11; Lecture 7 p.m. (1st & 3rd Suns.); Mtl. Imp. Cl. 7:45 p.m. (2nd & 4th Suns.); Bib. Cl. 7:45 p.m. Wed.

SARASOTA, Fla.—1707 Sara-Bra Airport (SE corner)—Memorial 10 a.m.; S.S. 11:30 a.m.; Bib. Cl. Tues. 8 p.m.; Improv. Cl. Wed. 8 p.m.

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SAN ANTONIO, Tex.—R4, Floresville,

Loving Greetings to the Household of Faith.

We are very sorry to report that bro. & sis. Barber moved back to Houston some time ago. We miss their help very much. There are only 3 of us left here now. We hold our meetings in our home until we can make other arrangements.

We are very grateful for the help and encouragement of our brethren and sisters. The weekly exhortations and monthly publications are received with joy.

We have had as welcome visitors around the table of the Lord: bre. & sisters Barber & Burkett (Houston). We were greatly uplifted by exhortations by both brethren. We wish to extend a hearty welcome to those of like precious Faith who might be coming this way.

May God bless all His children in their efforts to spread the light of the Truth in this world of darkness.
—bro. G. C. Garnand.

* * *

SCRANTON-GLENDALE, Penna.

Greetings in the Blessed Hope. It is refreshing to note in the Ecclesial News that there are still some who have felt their way out of darkness into the Glorious Light. They are to be commended on their acceptance of the Saving Name.

It would please us no end to be able to report the same in regards to our Ecclesia—but, alas, sometimes we work hard and the results are nil.

In fact it grieves us to have to report that we have had to withdraw from a bro. and a sis. even during these last days. We had to withdraw from bro. Harry Morgan for conduct unbecoming a member of the Household, plus absence from the Lord's Table.

We withdrew from sis M. Breymeyer for continued absence from the Lord's Table, with no reasonable excuse. We pray that God in His plans will find a way for them to return to the Fold.

We have another sad note to report. Bro. Tom Llewellyn, who recently returned from a trip abroad, again took a turn for the worse in his battle with that dreaded miner's silicosis. At the present time he is at the Hamburg Sanatorium, Hamburg, Pa. The bre. who have visited him recently say that he appears to be improving. Our prayers be with him, and all those who are suffering from the physical weaknesses of this mortal flesh, in their hour of need.

We are grateful to the Phila. ecclesia for the manner in which they are fulfilling their commitment to provide us with an exhorting bro. on the last Sun. of each month; also to bro. H. Sommerville (Hawley) who exhorts us on the 2nd Sun. of each month.

On May 2, sis. Esther J. Jones was joined together in matrimony to bro. Kenneth Dunn of the Hawley ecclesia. She is now a member of that ecclesia.

Visitors have been: bre. & sisters K. Dunn and H. Sommerville (Hawley); bro. & sis. Rodgers (Rochester); bro. & sis. N. Blauvelt (Lachawaxen); bre. & sisters A. Sutton*, Cross*, H. Butler*, A. MacKelvie Jr.*, J. MacKelvie*, bro. A. MacKelvie Sr.*, sisters Burr and Estey (Philadelphia).

* These brethren exhorted for us.

Praying for the speedy return of the Savior, your bro. in Christ,

—J. Scaramastro.

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SELKIRK (near Albany), New York.

STEWIACKE, Nova Scotia, Canada

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

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

WHANGAREI, New Zealand

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

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

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

SUBSCRIPTIONS: U. S. & Canada \$2.50; Sterling area 12/-, Send direct to bro. G. Growcott, 15586 Normandy, Detroit 21, Mich., USA. Failing this, to bro. Gibson, or bro. A. Jeacock, 10 Garden Close, Wellington, Surrey, England.

PRINTED IN U.S.A.
