

The Berean Christadelphian

A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.

Edited and Published by:
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“They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many believed”—Acts 17: 11.

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CHRIST IS COMING AND WILL REIGN ON EARTH

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EDITORIAL

The Power of Words

What a power there is in words! They are our obedient servants by which we can bring joy, and happiness to members of the human race, or bring upon them sorrow and misery. They may be wild and unruly, or they may be gentle and entreating. It is by words that God's message of love, through the gospel, has brought joy into the hearts of thousands, and stirred up a faith and hope in His promise that enables them to look into the future—a future in which the wisdom of God, combined with the glory of His name, will bring to those who love Him, and keep His commandments—a reward far greater than the mind can comprehend, for—

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him"—1 Cor. 2:9.

There are a great many things in this life—wonderful to see, hear and enjoy—that we seem to take for granted, and fail to appreciate as we should, and so it is with words. It may be that the most of us do not fully realize the beauty and power of the multitude of words at our disposal. Without the use of words, we would be like cats and dogs; but our language sets us above them on a much higher plane, and by words we communicate one with the other.

We write and talk for many reasons, but the basic idea is the same—to transmit the thoughts and ideas in our own minds to the minds of others. The fundamental and important principle of the interchange of thoughts, or opinions, is knowledge and understanding. If we are to accomplish a definite purpose, there must be clear and properly ordered thinking behind the words we use. As we said in our message last month, straight thinking is based upon knowledge. Therefore, if we fully understand any formal statement of a truth which we desire to demonstrate, we must use words of understandable terms.

Effective thinking, and wording, are cause and effect, and cannot be separated. Any person who reads Eureka, by John Thomas, in a sedulous manner will be fascinated by the way in which the author analyzed, grouped and marshalled into order, and defined his thoughts so as to appeal to the intelligence of his readers. Here lies the chief responsibility of a writer. If our thinking is not straight, then our words will be muffled and meaningless, and will bring confusion to the mind of the reader. If he finds truth on one page, and error on the next, he will stop and say to himself, "What does he mean?" Grave danger lies in writing of this kind, for it was *a lie, mingled with truth*, that caused our first parents to be deceived through subtlety, and by them sin entered into the world, and death on account of sin.

Although right words may convey the right meaning, it is not always easy to express our thoughts accurately. Because of this, some writers, fearing to be misunderstood, turn to the use of abstract words. But in dealing with Bible subjects it is far better for us to be specific in our application of terms. As an unknown writer has said, "Abstract words are more open to misunderstanding than concrete ones, and if we want to make our meaning clear, we will avoid them."

"How forcible are *right* words," said Job, and Paul, writing on the importance of the use of right words, said,

"Except you utter by the tongue words easy to be understood, how shall it be known what is spoken?"—1 Cor. 14:9.

The use of words "easy to be understood" is essential with respect to all Bible subjects, but when employed in dealing with controversial subjects, we cannot be too careful in the manner of grouping and marshalling our words. Arrangement is, of course, important, but a happy sequence of choosing the right words is that our thoughts, and ideas, are correctly transmitted from our own minds to the minds of those to whom they are addressed. As Elihu expressed it,

"My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly"—Job 33:3.

Like flowers, words have scent, texture and beauty. They can be found in any literature, but the mind will sink or rise to the level of what we read. To spend our time reading useless stuff in a world that holds the Bible is like selecting a bit of glass and rejecting a precious jewel. In the Bible we have right words arranged to convey the right meaning. That word which God has magnified above all His name, so beautifully expressed by Solomon,

"A word fitly spoken is like apples of gold in a setting of silver"—Prov. 25:11.

Let us, under no circumstances, despise it by neglecting to read it *daily*; but let us meditate in its precepts, and make it the guiding principle of our lives. Ours will be the harvest, when we fully appreciate the power of words.

—EDITOR.

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Zechariah, Chapter Five

By brother John Thomas

PART THREE

But before the fire was kindled, Jerusalem and Samaria had received the Word of the Lord (Acts 8:24; 5:28; 6:8). They did not however long continue faithful; but began to "*steal the words*" and to "*swear falsely by the Name of the Lord.*" They began to teach contrary to the wholesome words of the Lord Jesus; and to assume authority in rivalry of the apostles themselves.

They were opposed to the glad tidings of the kingdom being preached to any but the Jews; but not being able to prevent it, they contended that all Gentiles ought to be circumcised, and to keep the Law of Moses, as well as to believe the Gospel, and be baptised; or they could not be saved (1 Thess. 2:16; Acts 15:1-5).

These Judaizers were particularly troublesome to the apostles. They commended themselves, and gloried after the flesh, saying they were Hebrews, and Israelites, and the seed of Abraham, and apostles, and ministers of Christ (2 Cor. 10:12; 11:13-22).

But Paul says that they were false apostles, deceitful workers, and ministers of Satan, who prevented the Truth, and preached another Jesus, another Spirit, and another Gospel; and therefore they were accursed (Gal. 1:6-9; 2:4; 4:17; 6:12).

These accursed Judaizers were indefatigable in exalting themselves to the exclusion of Paul and the other apostles. Peter, James, John and Jude are very hot against them in their epistles; and in the letters to the ecclesias they are denounced as pretended apostles, Nicolaitans, and the Synagogue of Satan, holders of the doctrine of Balaam, Jezebel the pseudo-prophetess, Satan, liars, etc.

They were evil men and seducers, deceiving and being deceived: having forsaken the right way; and therefore "cursed children." These were the "false prophets" that Jesus predicted would arise and deceive many.

The effect of their teaching was to cause the spread of iniquity in all the cities of the land; and because of this the love of the many became cold; and the congregations in Judea became as apostate as the faithless generation who died in the wilderness.

Jerusalem and Samaria had again earned for themselves the character of Ezekiel's Aholah and Aholibah, two women of lewd and treacherous demeanour. The Judaizers had corrupted them, and nothing remained but for them to be brought forth from the land with judgment, according to "the curse," or Roll in flight.

When the Apostasy in Judea was fully matured, the Ephah contained the Woman under the Talent of Lead: and when the Mosaic Law and Institutions had vanished away as the result of the desolation of the Temple, all that were not slain or imprisoned, became sojourners in the lands of the Little Horn of the Goat.

This national dispersion of the Jews was the flight of the 2 women into the countries of the Fourth Beast dominion, then pagan. In their flight, the Judaic Apostasy from the Christian Faith was not left in Judea, to grow up into a papacy there. But having been formed and organized in that country, and propagated from that center, it was expelled from thence, and driven by the national calamity (the wind in the stork-like wings of the 2 women) out of Canaan that "*they might build for her a house in the land of Shinar.*"

This saying connects the Judaic Apostasy with the Babylon of the Apocalypse—that "*they* (the Harlot-Judaizers of Judea and Samaria) *might build for her* (the Wickedness, or Falsehood, systematized by them, and symbolized by the Ephah, Woman and Lead they bore with them in their flight) *a house* (or kingdom) *in the land of Shinar,*" into which they were expelled.

The house of Judah in which Christianity was born and nourished and transformed by "false brethren" into a system of falsehood, had been demolished. If this had not come to pass, they would doubtless, in process of time, have got the upper hand in the Jewish State; and have built for their Harlot of the Ephah, a kingdom in the native land of Christianity.

Judea and Samaria compelled the adherents of the Harlot of the Ephah (or Jezebel the Prophetess) to build for her a home in some *other* region than the Holy Land. This other region is styled in Zech. 5:2, *Eretz Shinar*, "the land of Shinar."

This phrase is as symbolic, or representative, as the Ephah, the Woman, the Lead, and so forth, and consequently is no more to be interpreted as the Shinar where Nimrod flourished and his

contemporaries built the tower of Babel, than the "Ephah" is to be interpreted as 3 pecks and 3 pints, or the "Woman" therein as a literal woman shut up in a 3-peck measure, under a cover of lead.

The literal and typical Land of Shinar was that country into which Aholah and Aholibah had gone forth because of profanity and falsehood against the Mosaic Law, and from which they had returned before Zechariah saw the vision of the Harlot of the Ephah. That was the Shinar of the *past*, the Shinar of the Chaldeo-Babylon Olahm, starting with Nimrod, ending with Belshazzar.

The Chaldeans, the "*rod of chastisement in Jehovah's hand*," had blindly punished Judah and her companions for their apostasy from Moses, and had afterwards been punished in turn for their own crimes by the Medes and Persians. Thus, the Chaldeans being set aside, Judah and the nations entered upon a new cycle. The judgment on Jerusalem by Nebuchadnezzar, and the judgment on Babylon by Cyrus, had avenged the *past*.

A NEW era was now commenced, as indicated in Jehovah's words, by Haggai, saying,

"Consider now from this day and forward, even from the day that the foundation of Jehovah's Temple was laid, consider.

"Is the seed yet in the barn? As yet the vine, and the fig tree, and the pomegranate, and the olive-tree have not brought forth. From this day I will bless" (2:19).

Judah was thus invited to faithfulness and consequent blessedness. Nevertheless, Jehovah (foreseeing that when Messiah should appear among them and cause that system of truth to be proclaimed which was the great burden of the Law and the prophets, they would become more wickedly apostate even by sevenfold than when carried off the land to Babylon) revealed it to Zechariah in the vision of the Harlot of the Ephah, who should dwell in a *future Shinar*, foreshadowed in its relations to Judah and her apostasy from Jehovah, by the *Shinar of the past*.

The word "Shinar" is derived from the nouns *shain*, "a tooth," and *ar*, "an enemy." It means, therefore, "Enemy's Tooth," as *Shinab* signifies "Father's Tooth." Hence, the phrase *Eretz Shinar* means "The land of the enemy's tooth."

This was a very appropriate appellation for the region into which the Harlot of the Ephah was to be transplanted, and to acquire a house set up upon the foundation of her own wickedness. The Fourth Beast, in Daniel's vision (the Beast of the "Great Iron Teeth") had been a wind in the stork-like wings of the 2 women by whom the Harlot of the Ephah was carried forth. And the testimony of the Apocalypse, as we have already seen, reveals the Harlot's subsequent existence, with all the impudence of a harlot and pretended prophetess, in the midst of the Ecclesias of Asia.

This was a province of the dominion of the Great Iron Teeth, the enemy of Jews by nature and of Jews by grace. In other words, the "land of the enemy's tooth," or Shinar's Land, where "Babylon the Great" was to be built up for Jezebel, the Harlot of the Ephah, by those "*who say they are Jews and are not, but do lie, and are of the Synagogue of Satan*" (Rev. 2:9; 3:9)—the two women that carry the Ephah.

When John was in Patmos, the Judaic apostasy as leaven was leavening the whole lump. It was on this account that the 7 letters were written to the Ecclesias. It was an era of contending elements, from which a new civil and ecclesiastical order was to be:

"Established and set upon her own foundation in the land of the Great Iron Teeth."

At the epoch of the Apocalypse, the Iron Teeth were a pagan power, and ready to rend all that were not pagans. The Jews were divided between the Synagogue and the Church, and though the former boasted in Moses and the latter in Jesus, the Iron Teeth regarded them all as Jews, and was the enemy of both.

But in John's day, the Jews of the Church were divisible into two classes: (1) those who were Jews *inwardly* (without regard to the flesh) and (2) those who *said* they were Jews, but were liars. The first class were in scriptural fellowship with the apostle, but rapidly falling into the minority, so that in Sardis, for example, only "a few names" remained undefiled. It was the second class of Jews that constituted the great majority of those who passed current by the name of Christian.

It was *these* who labored indefatigably in building a house for the Harlot of the Ephah. They became a powerful political faction in the land of the enemy, and having found a warrior to their mind in Constantine, they placed themselves under his leadership, and in A.D. 324 became the sole ruling power "in the land of Shinar," as defined.

Rev. 12 opens with the exhibition of Jezebel, the Prophetess, tricked out with the paraphernalia of royalty—not the royalty of the Kingdom of God, but the royalty of the "Twelve Caesars."

In this chapter the 2 classes of Jews are necessarily comprehended in the same symbol, *until the birth of the Man Child*, after which a SEPARATION ENSUES, or rather is symbolically manifested. Those who are Jews inwardly are represented by the fugitive woman, a persecuted community, defended by "the Earth," and nourished in the wilderness for 1260 years.

But the Jezebel faction (commonly styled "Catholic" and "Holy Catholic Church") had become the Harlot of the State. Her palace was built in the land of the Enemy's Tooth, for the Fourth Beast dominion had become her habitation to dwell in.

But she was not content to be subject to the civil power. She aimed to be THE STATE, *and the State she at length became*. Her growth was rapid, and her power became supreme over the kings of the earth.

She is brought out in this relation in Rev. 17 & 18. There she is seen in her house, or kingdom, as the Great Harlot, ruling over peoples, multitudes, nations and their kings, drunk with the blood of the witnesses of Jesus, and saying, "*I sit a queen, and am not bereft, and sorrow can not at all behold.*"

Such is the Harlot of the Ephah in the Apocalyptic manifestation of Zechariah's vision. She is a ruling element in that "Great Mountain" which is to become a plain before Zerubbabel, according to the vision of the Lamp and Olive Branches—the Anointed Ones that stand before the Ruler of all the earth.

Printing Delay

The press on which the Berean is printed has been dismantled for moving during a large part of the month of January. It is now rebuilt and in its new location. (The Berean was ready and waiting to be printed—this will explain why some Ecclesial News sent in some time ago does not appear in this issue).

THE BIBLE REPRESENTATION OF HUMAN NATURE

The Bible representation of human nature is found experimentally to be true—that man is dark left to his native resources; that there is NO good in him by nature; that light comes from WITHOUT; that there is no light but Christ; that this light, by the Gospel, heard, understood, believed and obeyed, shines into the inner man, and constitutes the recipients children of light; yet that the reception of this light does not save him unless it REMAIN WITH HIM; that there is danger of its NOT remaining; that man is weak; that he is liable to "let slip" the "things which he has heard;" that he is in danger of being

"hardened through the deceitfulness of sin, and departing from the living God;" drawing back into perdition, after having run well for a while—Bro. Roberts.

The Prince-Priest of the Age to Come

By brother Robert Roberts

PART FIFTEEN

The work of abolishing the present evil order requires DIVINE force; and the language promising the change admits of no other:

"The God of heaven shall set up a Kingdom, which . . . shall BREAK IN PIECES AND CONSUME all these kingdoms."

"Thou (the Messiah) shalt dash them in pieces like a potter's vessel."

"I will overthrow the throne of Kingdoms, and destroy the strength of the kingdoms of the nations."

And if it require the open visible interposition of divine force *to remove the present system* what but that force could *build the new system*—"the new heavens and new earth wherein dwelleth righteousness"? Who could devise and establish the new institutions needful to secure the blessing of man and the glory of God but God Himself?

Mortal erring man could not do it. He has had his day, and a poor day it has been at its best, even when man has been acting as an instrument under divine direction, as in Israel's past. It is now the *Spirit of God* that is to enter upon the arena, as, saith God,

"Not by (human) might, nor by power, but by My Spirit."

And the form of its instrumentality is revealed, as well as the nature of its work:

"My King" (Psa. 2:6) . . . "the Son" (v. 12).

"My Servant, whom I uphold; Mine elect, in whom My soul delighteth. I have put My Spirit upon him: HE SHALL BRING FORTH JUDGMENT TO THE NATIONS" (Isa. 62:1).

To whom God says:

"I have put My words in thy mouth: I have covered thee in the shadow of My hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion, Thou art My people" (Isa. 51:16).

The work of establishing the new order of things is the work of Christ, and, therefore, of those who belong to him, for he shares his work with them:

"The isles shall wait for his law" (Isa. 42:4).

"The law shall go forth from Zion, and the word of the Lord from Jerusalem."

—for there shall be his throne, as already proved. None but the immortal, unerring Son of God could promulgate such a law. Mortal erring man is *not in the process or the service* (except in so far as he may be subordinately employed as servants are employed in a great house, to deliver messages, to fetch and carry and perform; for, of course, it is never to be lost sight of that the mortal population of the earth, after subjugation and purification, is the basis of the whole operation).

And how could such a law be promulgated and administered successfully among a mortal population except in the hands of divine instruments? A mortal judge can only judge "by the sight of the eye and the hearing of the ear." Therefore mistakes are inevitable in such hands in the application of the best law that could be formed. The evidence upon which such a judge must depend may always be false, and he himself may be dim of discernment.

It is necessary that a law that is to bless all mankind should be administered by those who *cannot err* and *cannot be deceived*. That this IS to be so is testified:

"He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor, etc." (Isa. 11:3).

If this is the case with "the Branch" from Jesse's roots, on whom—

". . . the Spirit of the Lord shall rest, and shall make him of quick understanding in the fear of the Lord,"

—will it not be so with his brethren who are to "reign with him?" It is so testified:

"Do ye not know that the saints shall judge the world?"

"Now I know in part, but then shall I know even as also I am known" (1 Cor. 13:12).

It must be evident to ordinary reflection, where there is any experience of the working of things among men, that the accomplishment of these things requires that the agency accomplishing them should be a *visible, practically-working agency*: for herein lies its power, that it should be visible, proximate, and effective.

God's justice and judgment exist as really NOW as they ever will. But because they are *not brought to bear*, and because men for a time are allowed to do as they please (subject to each other's coercions only), the wickedness of man is great upon the earth.

But let man be daily in the presence of a power brought to bear upon him through living agents, that avenges injustice and punishes the guilty with swift and unerring stroke, and it is easy to realise that a great change would soon be brought about.

It is not only in matters of judgment but in matters of *education* that the presence of such a visible, living agency is required. A thousand doubts and contradictions arise among men in the present state of things as to questions most vitally affecting their ways. "One man's opinion is as good as another's," as the saying is. It is not quite true, but the principle is acted on. And so the human race staggers along in confusion.

But let there be leaders whose word is law, and all this will be at an end, and human life will flow in peaceful harmony. This is promised. Immortal kings and priests reigning upon the earth supply the need exactly.

But if they did not *show themselves* and did not *interfere*, their existence would be of no use. They might as well be in the moon. But they WILL show themselves, and WILL interfere, and that *most effectually*. For this is promised to Israel, in whose benefits all nations will share:

"I will give you pastors according to my own heart, which shall feed you with knowledge and understanding" (Jer. 3:15).

"THINE EYES SHALL SEE THY TEACHERS; and thine ear shall hear a word behind thee, saying, 'This is the way; walk ye in it' " (Isa. 30:20-21).

Who these teachers are, the apostolic writings reveal:—the 12 apostles over the 12 tribes; all the prophets and all the saints in the kingdom, kings and priests unto God.

There is another feature of the case which has only been glanced at. We must not forget that the object of the kingdom, besides the blessing of the world, embraces the *recompense of the saints* in the glory and honor and supreme satisfaction of having the power to bless placed in their hands, and in having their part openly recognised. This is their "reward."

The idea of reward may be foreign to some sublime philosophies; but it is an ingredient in the economy of salvation, and it is in harmony with the constitution of human nature. Even supposing it could be successfully maintained that "virtue is its own reward," there could be no objection to adding other rewards.

The men do not live who would refuse them at the hand of a divine munificence, however strong they might prate under the influence of half-sighted views.

"My reward is with me" (says Jesus) "to give to every one of you according as your work shall be."

That this, "according to" means "*in the degree of*" is shown by the other statement, that—

"He that soweth bountifully shall reap also bountifully, and he that soweth sparingly shall reap also sparingly."

The nature of the Kingdom of God admits of these degrees,

"Have thou authority over TEN cities . . . have thou authority over five cities."

This is the fulfilment of the more general promise.

"To him that overcometh will I grant that he sit with me on my throne . . . to him will I give POWER OVER THE NATIONS."

Also that other promise:

"The trial of your faith (shall be) found unto praise and HONOR AND GLORY at the appearing of Christ."

If we suppose the saints be an invisible crowd, confined in the temple interior, having no dealings with men, and never seen or recognised as the instruments of the goodness and the power of God, and if we suppose at the same time that the practical government of men is in the hands of a mortal prince and mortal priests and rulers, we indulge a supposition that blots out the kingdom in all practical senses; and deprives the saints of the inheritance and the honor of the kingdom God promises to them that love Him.

The saints in that case might as well be away in "kingdoms beyond the skies." The Gospel of the Kingdom is, in fact, *entirely nullified by the theory that the Prince is a mortal man.*

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

Patience

Let patience have her perfect work, that ye may be perfect and complete —James 1:3-4.

Patience is very necessary—a characteristic which if neglected would greatly hinder our spiritual growth and even result in our falling from grace. The lack of this virtue is seen in various instances in characters throughout the Scriptures. The *reason* for the failure to show this virtue is the point we are most particularly interested in.

We note in 1 Sam. 13:8 that Saul grows impatient and offers a sacrifice because Samuel was not present to do so at the appointed time. Then Samuel says (v. 14):

"But now thy kingdom shall not continue: the Lord hath sought Him a man after His own heart, and the Lord hath commanded him to be captain over His people, because thou hast not kept that which the Lord hath commanded thee."

Lack of faith was undoubtedly the reason for Saul's impatience. Our minds quickly revert to the words of the disciples to Christ:

"Lord, INCREASE OUR FAITH!" (Luke 17:5).

All of us who are interested in developing more fully this characteristic will be attune to this request of the disciples, for Christ to increase their faith. "Israel would not hear," said Paul (Rom. 10:16), and also he said,

"Faith cometh by hearing, and hearing by the Word of God."

Because a matter is spoken does not imply that it is *heard and obeyed*. Paul says,

"Have they not heard? Yes, verily, their sound went forth into all the earth."

Paul also quotes the prophecy of Isaiah, saying—

"All day long I have stretched forth My hands unto a disobedient and gainsaying people."

How often we can neglect to hear because the word spoken is bearing particularly upon our own weakness! So we see that faith does not come by a mere vibration of the voice upon the ear-drums. Let us return to Rom. 10:17—

"Faith cometh by hearing, and hearing by the Word of God."

Notice particularly the last part—"Hearing *by* the Word of God"—as though what we possess of the Word of God were talents for us. Let us see Matt. 25:28-29 regarding the talents. Of the wicked and slothful servant it is said—

"Take therefore the talent from him and give it unto him that hath ten talents. For unto every one that hath shall be given and he shall have abundance, but from him that hath not shall be taken away even that which he hath."

This helps us to see the need of building up our knowledge from the Word of God. Isaiah helps us to grasp the point (28:9-10)—

"Whom shall He teach knowledge, and whom shall He make to understand? . . . them that are weaned from the milk, and drawn from the breasts.

"For precept must be UPON precept, precept upon precept, line upon line, line upon line, here a little and there a little."

In this verse let us notice the use of the word "*upon*." It implies the first must remain, thus a building up occurs. It is interesting to note that the word "precept" means a commandment respecting moral conduct. Let us hear Prov. 15:31,

"The ear that heareth the reproof of life, abideth among the wise. He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding."

Also Prov. 22:17-21:—

"Bow down the ear and hear the words of the wise, and apply thine heart unto my knowledge; for it is a pleasant thing if thou KEEP them within thee; they shall withal be fitted in thy lips.
"That thy trust (faith) may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?"

It is by building "line upon line and precept upon precept" that we become increased in *knowledge*, established in *wisdom*, and enriched in *faith*, enabling us to see far beyond the present earthly state wherein we by nature base all our intellectual powers upon giving satisfaction to the organs of sense—that is, being subjected to the appetites: namely, the "lust of the eye, the lust of the flesh and the pride of life." But we, laying these things aside, go on to perfection. Paul says (1 Cor. 9:26)—

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I KEEP UNDER MY BODY AND BRING IT INTO SUBJECTION: lest that by any means when I have preached to others I myself should be a castaway."

As we partake of the meat of the Word and fully assimilate it with the aid of the faithful efforts of bre. Thomas and Roberts and others (through such works as the *Law of Moses*, *Elpis Israel*, *Ministry of the Prophets*, *Eureka*, etc), the truth of God's wonderful plan of salvation becomes a *reality* in our lives. The things of this life lose their importance and become a vexation of spirit to us; thus we see the vanity of this life. In Rom. 8:23, Paul says,

"For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope.

"And not only they but we also, which have the first fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth why does he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

Herein is patience maintained in a full realization of the glorious things that are to come; and not only so but by a *good understanding of our earthly sensual nature*. A careful reading of Rom. 7 gives us a very clear understanding of our nature which is subject to vanity. Paul says,

"For I delight in the Law of God after the **inward man**—(let us place emphasis on the inward man)—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.

"O wretched man that I am! Who shall deliver me from the body of this death?"

It requires a good understanding of our carnal nature (such as the apostle Paul had) to enable us to have patience with one another. *The extent of our patience depends upon the sincerity with which we examine ourselves in the light of God's Word.*

But as faith without works is dead, so patience without love is dead also. Let us consider two types of Patience: patience developed by man, and patience developed by faith in God. As an illustration we will picture two roses—one artificial, one real. From a distance one is brighter than the other, its outline is more distinct. But on closer observance the colors fail to blend and it is harsh and lifeless to the touch. We turn away disappointed and observe the *real* rose—God's handiwork. We draw closer and see the delicacy of its colors, we feel the velvet lifelikeness of its leaves, and to our nostrils a beautiful fragrance ascends that is truly heavenly. We think of the prayers of the saints that come up to God as a sweet-smelling savor.

The patience of the world compares with the artificial rose—a surface courtesy, as that exercised by the world at social gatherings, and where the individual's welfare or advantage depends upon an *appearance* of pleasantness or patience.

But the patience of the faithful servants in Christ Jesus may be compared to a true rose: those who through much patience bring forth fruit unto righteousness. If someone causes offence or continues to conduct themselves unscripturally, those knowing the offence and being offended by such conduct would not be moved to speak in defence of their hurt feeling, but with patience would *bring into subjection their own injured feelings*, and be exceedingly sorry for the offender, knowing themselves to be compassed about with such infirmity.

Knowing their duty to save such a one from the error of his ways, there would be no hesitation in carrying out this duty in a spirit of love and sincerity, regardless of how difficult it might be. Was this not Jesus Christ's mission—to *save Israel from their sins*? And did he not manifest loving patience toward them, regardless of how they condemned him as a sinner?

In Paul's second letter to the Corinthians, we have an explanation of the spirit in which Paul reproved his brethren—

"And I wrote this same unto you, lest, when I came, I should have sorrow of them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.

"For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but THAT YE MIGHT KNOW THE LOVE WHICH I HAVE MORE ABUNDANTLY UNTO YOU. But if any have caused grief he hath not grieved me, but in part: that I may not overcharge you all" (2 Cor. 2:3-5).

In the light of these words of Paul let us conclude with the following quotations showing patience to be the characteristic of God and a characteristic which must be developed in us.

"Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God" (Rom. 15:15).

"God will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality—eternal life" (Rom. 2:7).

—Your fellow laborer, B.W.R.

National Restoration of the Jews

A Three-Night's Debate

PART ELEVEN

Bro. Beauchamp's fifth address for the affirmative

We are happy once more to appear before you to present what we understand the Scriptures to teach concerning God's final purpose with His chosen nation, the nation of Israel. Now, the subject which we have been discussing the last few nights is a subject that is very dear in the hearts of Christadelphians; and we have no apologies to make about that. We glory in the hope of Israel—that hope of Israel which Paul preached.

For over 100 years Christadelphians in this country have predicted the return of the Jews to Palestine just as they are returning today. They claim no special revelation, for they had none. They claim no gift of the Spirit. They were just simple and humble enough to *accept God's Word* and to *believe the prophecies*, samples of which we have given you in this discussion.

For 50 years or more they made these predictions firmly and confidently in spite of the fact that there was no organized movement of the Jews to Palestine and in the face of the most stubborn opposition from most of the religious teachers of Christendom.

With all due respect to the preachers of the "Church of Christ," I wish to say that 100 years ago, and for many years afterward, while Christadelphians were predicting on the basis of the prophets just what is taking place in Palestine today, "Church of Christ" preachers were preaching the same thing that Mr. Randolph has been setting before you here, crying to high heaven that the Jews would never return to Palestine. Now that they *are*, he tells us it doesn't mean anything so far as the purpose of God is concerned.

In 1848, Dr. John Thomas, a Christadelphian (who, in addition to his practice of medicine, wrote and preached extensively), wrote a book called "Elpis Israel," or "*The Hope of Israel*." I should be glad for anyone to read this book, for it is still in print. On pages 441-442 of the 4th edition we find these words penned *more than 100 years ago*. After giving an extensive exposition of Bible teaching concerning God's purpose with the nation of Israel, Dr. Thomas says:

"There is, then, a partial and a primary restoration of Jews before the manifestation of Christ" (that is, this primary restoration of the Jews) "which is to serve as the nucleus or basis of future operations in the restoration of the rest of the tribes after he has appeared in his kingdom.

"The preadventual colonization of Palestine" (that is, the colonization that would take place before Christ came) "will be on purely political principles and Jewish colonists will return in unbelief of the Messiahship of Jesus and the Truth as it is in him.

"But, to what part of the world shall we look for a power whose interests will make it willing—as it is able—to plant the ensign of civilization upon the mountains of Israel?

"I know not whether the men who at present" (that is, 1848) "contrive the policy of Britain entertain the idea of assuming the sovereignty of the Holy Land and of promoting its colonization by the Jews, but their present intentions," (that is, intentions in 1848) "however, are of no importance one way or another because they will be compelled to do what under existing circumstances heaven and earth combined could not move them to attempt.

"The finger of God has indicated a course to be pursued by Britain which CANNOT BE EVADED, and which her counsellors will not only be willing, but eager, to adopt when the crisis comes upon them."

That was written by a Christadelphian in 1848, and my opponent has been scoffing at us because we pretended to understand prophecy. We claim to understand prophecy, and we're not ashamed of it; and we're going to tell you why a little later. That crisis came upon Britain in 1917 when the Turks threatened Egypt and the Suez, when Britain needed the Jews' help in the war.

But when Dr. Thomas wrote these words, there was *not a sign* of any return of the Jews to Palestine; neither was there any opportunity for them to return. The Turks barred the way. An old Roman edict issued in A.D. 135, forbidding the Jews to return to Palestine, was kept in force by the Turks and was only removed in 1856, 6 years *after* Dr. Thomas wrote these words which we have quoted. But even then the restrictions were so rigid that return of the Jews in any considerable numbers was impossible. So Dr. Thomas' conclusions were based *solely upon Bible prophecy*, based solely upon the prophecies which we have been presenting to you in this debate.

Now, isn't it a strange thing that a man 100 years ago interpreted these prophecies just as we have been interpreting them to you in this debate and that he has been proved 100% perfect in his interpretations? *Now, isn't that strange, to say the least?* He was not inspired. He never claimed any divine revelation whatsoever, as many have claimed. He never claimed to be anything but a humble student of the Word of God. He was humble and simple enough to accept what God said.

Let us give some ideas of how the fulfilment of the prophecies concerning Israel's restoration has progressed slowly, but surely, for the past 80 years or more. Eighty years ago there was not a single Jewish agricultural colony in the land of Palestine. Today the whole country occupied by the Jews is dotted with prosperous agricultural colonies. Eighty years ago there was not a single Jewish hospital or clinic in the land. Malaria and many other diseases ran riot. Now, such institutions are numbered by 100's.

Beginning in 1860, fifty-six settlements had been formed up to 1911; the Jewish population was 20,000. By 1920 this had increased to 100,000. Today it is 1,100,000. Where Jewish cities now stand was 50 years ago a barren waste. One can see the prophecy of Isa. 61:4 fulfilling before our eyes! To shut our eyes blindly to the fact and deny that it means anything is to *deny the Word of God!* That prophecy is:

"They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

It was not until 1917 when Britain, as Dr. Thomas foretold, was forced by circumstances beyond her control to take possession of Palestine and to make an agreement with the Jews which would permit them under the Balfour Declaration to make in Palestine a homeland for their people. From then on, the restoration of the Jews to Palestine has steadily increased.

Britain, in an attempt to appease the Arabs, tried to bring immigration to Palestine to an end 5 years ago. But the time for Israel's restoration is at hand. Not even the mighty British Empire can stop it; and they *did not* stop it, although they tried hard to do it. On the other hand, the effort to stop it brought on conditions which have greatly *increased* immigration, and no power on earth can stop it now.

The Jews encountered many difficulties and sore trials in their effort to restore Palestine, but so did their fathers in the exodus from Egypt and the return from Babylon. Just as Pharaoh could not stop the exodus from Egypt, just as the inhabitants could not prevent the Jews from going in to settle the land, just as their enemies could not prevent them from returning from Babylon, just so there is no power on earth that can stop the Jews from fulfilling the Word of God in God's purpose!

Now to give some idea of the vast increase of population and developments since the state of Israel was formed 2½ years ago, also to show the zeal, energy, and determination of the Jews, we cite

a few items from the magazine, "The Jews in the News." From an article on the front page of the Aug. issue, we read:

"Mr. Ben Gurion went on to explain that in the next 3 years Israel expects to absorb 600,000 Jews from the Asiatic Mediterranean countries and Eastern Europe."

"Israel has completely absorbed 400,000 of the 460,000 newcomers who have entered the state since its establishment in May, 1948, Mr. Moshe Shapiro, minister of immigration, reveals.

"Mr. Shapiro continues: 'During the years 1948-49 immigration averaged about 15,000 monthly. Israel's population is now 1,100,000—a 75% gain since the independence proclamation.'"

Another dispatch from Jerusalem:

Another item:

"Dr. Walter Lowdermilk says: 'Israel today is perhaps the most exciting place in the world. Nowhere have I seen so much building,' ('They shall build the old wastes') 'so much construction, so much energy. An influx of an average of 500 persons a day requires the erection of a new building every 4 minutes.'"

The establishment of the state of Israel in Palestine with all the forces set against them is a near miracle. The fact that Arabian and Egyptian armies outnumbered them 4 to 1, and that they were trained, armed, and financed by Britain while the Jews had to get *their* armament any way they could, should convince scoffers to consider whether they are not fighting against God when they deny God has a future purpose with Israel as a race and nation.

The circumstances surrounding the return of the Jews to Palestine and the formation of the Jewish state have *no parallel in all human history!* (Incidentally, I heard a radio announcer, Mr. Chet Huntley, say those very words. I'm practically quoting his words).

Here is a people reborn, after 2,500 years without a government of their own, driven from their homeland, condemned to wander among the nations, refusing to be absorbed by other people, keeping their bloodstream pure by refusing to intermarry with other races as all other races have done under similar circumstances, returning after ages and ages of desolation, and turning the desert into a paradise and re-establishing themselves in the land of their fathers. Yes, my friends, it is wonderful; it is true; it is unique. *It is the work of God!*

Let's keep in mind that the present regathering is only preliminary to the great and complete restoration of which we read—

"And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel" (that is, after Christ returns) "and gather together the dispersed of Judah from the 4 corners of the earth" (Isa. 11:12).

Israel must yet face a fearful ordeal just as they did at the Red Sea when the Egyptian army threatened their destruction. Israel cannot save themselves just as they could not save themselves before. In their great extremity, Jesus Christ, that Messiah whom they rejected, whom their fathers crucified, will save them. He will save them, and in shame and remorse, they will accept him as I showed you last night from Zechariah; and they will know that he is the Lord, their Messiah. They will say, "*Blessed is he who cometh in the Name of the Lord.*" In Zech. 14:2 we read:

"For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished: and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

"Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle."

That is the *same event* that Mr. Randolph said "stank" last night. In reading from Eze. 39, he seemed to forget that he was reading the *very words of the living God* when he said, "Here you have Mr. Beauchamp's millennium." I do not have a millennium. Jesus Christ is going to establish one, and I hope to have a place in it; but Mr. Randolph never told you what all that meant. He never attempted to, probably doesn't know. All he could get out of it was that it stank. Now here we're telling you Zechariah is speaking of the same event. He says:

"Then shall the Lord go forth, and fight against those nations as when He fought in the day of battle. And his feet shall stand in that day upon the Mt. of Olives" (that is plain, literal language) "which is before Jerusalem on the east, and the Mt. of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal. Yea, ye shall flee as ye fled before the earthquake in the days of Uzziah, king of Judah. And the Lord my God shall come" (the Lord Jesus Christ) "and all the saints with thee."

He has already called the immortalized saints and formed them into the army, faithful and true, who will subdue the earth to the rule of Christ. Now, my opponent is probably going to tell you that I teach that Christ and the saints are going to buckle on the sword and go around cutting off people's heads, but we don't claim anything of the kind. But he cannot deny that *the Word of God foretells a great and terrible judgment that is going to come upon the world*, and here you have it.

The prophet goes on to tell of the utter destruction of this great host which comes against Jerusalem. In v. 9 (following the destruction of this great host that comes there and makes a final attempt to destroy the Jews who are delivered by the Lord Jesus Christ) it is said:

"And the Lord shall be king over all the earth: in that day shall there be one Lord, and his Name one."

Also in v. 11 the complete redemption of the land and the city of Jerusalem is foretold where it is said,

"And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

These events, foretold in Zech. 14, have *never been fulfilled*. This prophecy was written after the return from Babylon, and no such event in Israel's history, or in the history of the world, has ever occurred since the prophecy was uttered. It will not be fulfilled, as the prophet showed, until the land promised to Israel has been redeemed, not until Israel has been planted in a place of their own to move no more, not until Jesus Christ becomes ruler of the house of Jacob and king over all the earth.

During the time I have left I should like to refer to some of the things my opponent has said. He said, referring to my arguments on the vision of dry bones (and, incidentally, this is all he *did* say), that I now teach that all Israelites will be resurrected and restored to the land. Now, he *knows* that I teach nothing of the kind. He knows, and everyone present last night knows, that I went at great length to show that this vision of dry bones was purely and solely symbolic and figurative language and that it did not refer to the resurrection of dead bodies, a literal resurrection, but that it referred symbolically to a *national* resurrection of the twelve tribes of Israel. Then I showed you that the literal interpretation of this vision was given in vs. 21 & 22 of the same chapter—

"I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all. And they shall be no more two nations; nor shall they be divided into 2 kingdoms any more at all."

He had no answer to this. *None whatever.* He could only try to throw dust in your eyes by charging me with something that he knows I don't teach.

He challenged me to cite one single passage concerning the restoration of Israel in the Old Testament that was so applied in the New Testament. He said he would quit the debate if I could. That didn't worry me a bit. I have heard a stunt like this before, and I never saw anybody quit yet. This is just an old debating trick to word a challenge in a certain way so that his opponent knows he can't possibly find it stated in the Scriptures just as he states it. Then with much gusto he dares his opponent to find it *just that way*.

Mr. Randolph, if the Bible stated my proposition in the exact words of the proposition, there wouldn't be anything to debate. When we say the Bible teaches something, we don't mean that the Bible says that in those words. We mean that it teaches it in round numbers. If it said it in those very words, there wouldn't be anything to discuss at all, unless it would be the Bible's inspiration.

So, of course, he knew I couldn't find anything stated *just as he stated it*. I showed in my first address that the New Testament confirmed these prophecies in the Old and interpreted them to show who was to be that king who was to unite the nation of Israel and reign over them. It was the Lord Jesus Christ as we are told in Luke 1:33. There you have your answer, Mr. Randolph, in principle, if not in your very words.

He made a positive misapplication of Paul's words in Acts 13:33 where he finds the statement that God has fulfilled the promise which He made to the fathers. Yes, it says that. He tried to make you think that Paul was saying that God had fulfilled His promise with the nation of Israel and with the throne of David.

Paul doesn't say that at all. If you will turn and read those words of Paul from Acts 13, you will find that the only thing that Paul said had been fulfilled *then* was the promise that God had made to the fathers that He would give them the Son of God and that He would give them a resurrected Saviour in whom they could find remission of sins. Paul said God has fulfilled that, and He has.

He tried to prove that the Jews could not be restored to Palestine except on the basis of the Mosaic Law, and he argued that since the Law had been abolished, they could never be restored. This was very fine, but fallacious, reasoning. He asked me the question, "How can the Jews be returned without Moses' Law?"

I have already given that answer. In Jer. 31:31 and Eze. 20:37 it is shown that national Israel will be brought under a *new covenant entirely*. Paul, in Heb. 8, quotes from Jeremiah on this and shows that both national and spiritual Israel would come under that covenant where they would serve Christ on the basis of faith and not on the basis of the law—the Law of Moses.

He said Israel could not be restored back to their land unless they received the former inheritance of their fathers. My, doesn't he throw an awful lot of difficulties in the way of God's fulfilling His purpose! He said that all genealogies and records had been destroyed and therefore the Jews could never be restored to the land. Now, it is purely presumptuous on his part to say that all this is absolutely necessary; but if it is—I say, *if* it is necessary in order to settle every Jew back on the land that his forefathers possessed, *God could do it!*

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

The Day of Atonement

"Let us go forth therefore unto him, bearing his reproach, for here have we no continuing city"
—Heb. 13:13.

Yom Kippur—the Day of Atonement. The Jews have been observing this event for over 3,000 years—more than half the time since Creation. This is the central, most important, most solemn day in the whole Israelitish cycle. It is the great yearly occasion of cleansing and reconciling to God.

Natural man is a selfish, foolish, lustful animal—of no value, interest or pleasure to God. But training, and development, and discipline, and divine help can make man fit to become part of the eternal spiritual order.

This is the whole lesson of the Mosaic Law. Law is beautiful. God is a God of order. Law is the training of the mind and character to follow a pattern of harmony and beauty. The High Priest was the apex and embodiment of the Law. His garments, we are told, were "For Glory and for Beauty."

That sums up the Law—*for Glory and for Beauty*—the glory of God and the beauty of holiness. Christ's law is but a further, deeper development of the eternal principles taught in Moses' Law.

The ordinance of the Day of Atonement is recorded in Lev. 16. It is no accident that the first verse tells us that these instructions were given following the sudden destruction of Aaron's 2 eldest sons by God for offering strange fire to Him.

Let us note *why* they were destroyed. They had not forsaken God. They were not serving other gods. They were not even neglecting God's service to follow their own pleasures. In fact, they were *actually serving God* at the very moment they were struck down.

What, then, was their sin? *Careless, presumptuous service*. Not following God's instructions. Doing it as *they* saw fit. God must be honored, and presumptuous service—using our own faulty, human judgment instead of following instructions—dishonors Him. They had been chosen from the world to serve and glorify God in His holy Temple. "Ye are the Temple of the living God"—each one of us, personally and individually, and the lesson is as much for us as for Israel of long ago.

V. 2: Aaron is told never to enter the Most Holy except on the divinely-appointed occasions, and in the divinely-appointed way. Only the High Priest could go into the presence of God; and he only once a year, and then only with solemn and elaborate ritual.

If God wants man to draw near to Him, why did He set up this complicated and burdensome system of barriers and restrictions? Why did Christ—sent forth to man because "God so loved the world"—keep saying such harsh, penetrating things that the vast majority—all but a mere handful—turned against him?

Before man can have intimate companionship with God he must be indelibly impressed with his own worthlessness and God's dreadful holiness and majesty. Let us remember with humility and reverence the rigid, lifelong obedience, and the terrible, agonizing death, of Christ which God considered necessary to manifest the requirements of His holiness and to establish a basis of approach.

The Mosaic Tabernacle was about 60 feet long & 20 feet wide. It was entered from one end and divided into 2 rooms. The outer room (the "Holy Place" where the priests ministered daily) was twice as large as the inner room (the "Most Holy" where only the High Priest could go once a year). Here is the same lesson as the parable of the virgins: there were 10 virgins in the Holy Place, tending

the lamps of God; but when the Most Holy was opened, *only 5 went in*—5 were left outside, beating vainly on the door.

These rooms were separated by the veil. This was the veil that was miraculously torn in half when Christ died on the cross, signifying the opening of the way to the Most Holy—the presence of God. In the Most Holy was the ark of the covenant, upon which were the 2 golden cherubim—representing the eternal covenant-purpose of God-manifestation in a holy, perfected multitude.

The Day of Atonement was the center and climax of the last and greatest ceremony of the year. And every 50 years this Day of Atonement marked the beginning of the joyful Jubilee year of freedom and release. On this day the High Priest made 2 separate sacrifices, and 2 visits into the Most Holy—first for himself and then for the people. For himself the sacrifice was a young bullock—for the people it was 2 goats. What is the difference between these 2 offerings?

In the first place, the bullock was a much more important and valuable sacrifice than the goat. Then the bullock has no implications of waywardness and disobedience, as has the goat. Goats symbolize those on the left hand—the sinners. The bullock, or ox, stands for strength, labor and productiveness.

As befits its greater importance, the bullock is usually considered as an individual unit, but the goat in herds. While the goat symbolizes the waywardness of the flesh, the ox represents the faithful leaders and laborers in the Truth. Isa. (7:25; 32:20) uses the figure of the plowing ox as the Truth-proclaimer, and Paul likewise brings it out when he speaks of the prohibition of muzzling the ox that treads out the corn and applies it to those who devote their lives to preaching the Gospel (1 Cor. 9:9).

So we see that it was fitting that the High Priest (representing Christ) should first offer for himself a *single* bullock, then a *plural number* of goats for the people.

On this occasion (v. 4) the High Priest was not to put on his usual ornamental garments "for Glory and for Beauty," but plain white linen—for on this day he was to offer for himself. The "Glory and Beauty" came later—*after* the offering—but they would be out of place in this time of humiliation and atonement.

But we notice in this v. 4 that he must first *wash himself* before putting on the white linen. And this washing, we are told in Ex. 30:20, is "*THAT HE DIE NOT.*" It meant death if he failed to cleanse himself personally before taking on the Christ-righteousness. All these ordinances are to emphasize eternal principles.

So arrayed, Aaron casts lots between the 2 goats—one for the Lord and one for the "scapegoat." It will be noticed that for "scapegoat" the margin has "*azazel*"—the original Hebrew word. All dictionaries and concordances agree on the general meaning of this word—"sending away, getting rid of, averting, departure, removal, separation."

V. 11: the High Priest kills the bullock which is for himself and his household. Then (v. 12) he takes a censer full of burning coals from the sacrificial altar in the tabernacle courtyard. References to coals of fire appear several times in Scripture—particularly in connection with visions of the glory of God, as in Psalms, Isaiah and Ezekiel.

We know the symbolic meaning of fire: consuming judgment. Coals of fire seem to carry the more particular meaning of controlled, useful fire—a *regulated* purging and trying with a view to cleansing and purifying. For example, in Isa. 6:7 (after Isaiah speaks of his unclean lips) an angel lays a coal of fire on the prophet's mouth, saying:

"This hath touched thy lips, and thine iniquity is taken away, and thy sin purged."

Beside the censer of coals (which probably hung by a chain from his arm) the High Priest was to take his hands full of sweet incense beaten small (v. 12). The incense of the Mosaic service had to be made *exactly as God specified*. It was offering strange (incorrect) incense that caused the death of Aaron's 2 sons. And this special kind could not be made or used for any other purpose than the properly-ordained worship of God. Two hundred fifty men of the company of Korah presumed to offer incense contrary to the Law, and were destroyed by fire for their presumption.

In the plague that followed, Aaron (the true, God-appointed priest) ran out with a censer of incense and made atonement—standing between the living and the dead—and the plague stayed. From all this we see that incense is a God-ordained form of atonement and intercession. In the Revelation (5:8; 8:3) incense symbolizes intercession and prayer.

The High Priest had to have his hands *full* (v. 12)—all he could hold. There were to be no limits or half-measures in Christ's intercessory work. Paul says:

"He is able to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them."

On our part the full hands mean there must be "prayer without ceasing." Our hands, or activities, must be filled with prayer.

It was, we note, "sweet" incense. The process involved in preparing the incense, both for Christ and his brethren, is often far from sweet at the time. But patient endurance is a sweet savor to God, and in the ultimate will produce "*fulness—full hands—of joy for evermore.*"

Then, the incense had to be "beaten small." To be beaten small is to be humbled by affliction. All the lumps of human pride and self-assertion must be pounded to fine powder, so that the whole mass can mix and blend smoothly, and the resultant aroma be a pleasant, balanced harmony of all the elements.

With the censer on his arm, and his hands full of incense (v. 13), the High Priest reverently passed beyond the veil into the divine presence. Then the carefully-prepared incense is placed on the purifying fire, and a cloud of incense-vapor fills the room and covers the cherubim mercy-seat above the ark—"THAT HE DIE NOT"—says the record (v. 13).

Here again we are reminded that it was a matter of life and death. Without the purging, purifying fire, the incense-cloud with its sweet odors would not arise and the High Priest—unshielded—would die before the terrible majesty that dwelt between the cherubim, above the ark. This is why Paul said he "gloried in tribulation, knowing that tribulation worketh patience," and causes the sweet prayer-incense to arise acceptably and protectively before God.

Next (v. 14) the High Priest had to sprinkle the blood of the bullock upon the mercy-seat, and before it 7 times. *The very mercy-seat itself is cleansed with the purifying blood.* Then he killed the goat of sin-offering for the people (the one on which the lot for the Lord had fallen) and did the same with its blood as he had done with the blood of the bullock.

V. 16: "And he shall make atonement for the Holy Place."

Why did these holy things need atoning for? "Because" (we read) "of the uncleanness of the children of Israel, and because of their transgressions." Here are 2 distinct things (though of course related). The original word for uncleanness (*tumah*) means any kind of defilement, regardless of actual sin, and it is applied throughout the Law to death, disease, unclean animals and childbirth. It is constitutional uncleanness—uncleanness that is the result of being part of an unclean system of things. Natural man is naturally unclean before God. There is defilement in the very process of being born.

Beside their uncleanness, there were also their "transgressions" to atone for. This word means (beside "sin") "rebellion." Any act contrary to the Word and Will of God, however well-intentioned or however good it may seem to the doer, is—in God's sight—rebellion. "To obey is better than sacrifice," Saul was told. Saul, in mistaken and presumptuous "mercy," saved Agag—and lost his kingdom and his life. Man's proper—and *only*—course is to obey the commands of God and not presume to use his own fleshly reasonings.

This word "atonement" has taken on a hazy, ecclesiastical meaning, but the basic idea is very simple. The regulations speak in v. 18 of making atonement for the altar. V. 19 says the High Priest shall—by sprinkling the altar with blood—*cleanse* it from the *uncleanness* of the children of Israel. "Atonement," scripturally, is simply cleansing. In v. 30 the whole ordinance of the Day of Atonement is summed up:

"On that day shall the priest make atonement for you to CLEANSE you, that ye may be CLEAN from all your sins."

Any *sin*—anything out of harmony with God's eternal will—is a form of filthiness, infection and defilement; and it clings offensively and corruptingly to a man in God's sight until it has been properly washed away. Cleansing and cleanness make up the great theme of the Scriptures.

Beside the basic meaning of "cleanse," the Hebrew word translated "atone" (kippur, kaphor) also carried the idea of "cover." The shadowy atonements of the Law were a cleansing by covering, a *provisional* cleansing, but the true atonement is a true cleansing:

"How much more shall the blood of Christ CLEANSE your conscience from works of death" (Heb. 9:14).

"He hath washed us from our sins in his own blood" (Rev. 1:5).

"The blood of Christ CLEANSETH us from all sin" (I John 1:7).

V. 17 describes a very significant and unusual fact on this great yearly Day of Atonement. *All this time there must be no man in the Tabernacle.* The usual bustle of priestly activity in the Tabernacle and its court are strangely stilled. Alone and in silence the white-clad High Priest goes about his solemn tasks in the otherwise deserted building. How clearly is foreshadowed the passing away of the Mosaic service, and the lonely, single-handed work of the great High Priest to come!

When everything had been typically cleansed (v. 20), then the High Priest turned his attention to the living goat that remained. He lays both his hands (indicating completeness) on the goat's head (v. 21) and confesses over it all the sins, transgressions and iniquities of the children of Israel, thus symbolically placing these sins on the goat. Then the goat is sent away into the wilderness by the hand of a "fit" (that is, a "ready" or "prepared") man.

It will be noted there is no scapegoat for the High Priest, to carry away *his* sins, iniquities and transgressions—there was just the single bullock for him. It would seem, then, that one aspect of the double-goat symbol was to distinguish between constitutional uncleanness and actual transgression, and to foreshadow that he whom the High Priest typified was free from the latter.

This is the only place in all the sacrificial ordinances that sins are carried away outside the camp. It is very fitting, on this yearly occasion when the great typical cleansing of the camp is enacted, that all sins are—in a figure—taken completely from the nation.

But there seems *more* to the double-goat ordinance than this. If we think upon it, we shall be struck by the fact that—while there are a great multitude of symbols of Christ's *death* in the Law of Moses—*there are practically no symbols of resurrection*, or of life after death. This is not out of harmony, for the Law was (as Paul says—2 Cor. 3:7-9) a "ministration of death"—a "ministration of condemnation."

The Law ended with Christ's crucifixion. Resurrection was a step beyond the Law—"beyond the camp," so to speak. The Law could not, of itself, bring resurrection, so it is in keeping that this should not be a prominent feature of its symbols.

But still, as a foreshadowing of Christ, it is to be expected that the Law would in *some* way portray resurrection. Two chapters earlier (Lev. 14) there is something similar to the double-goat arrangement, in the law concerning the cleansing of leprosy, which we believe gives us a clue. In this ordinance 2 birds are used. One is killed, then the other is dipped in the first one's blood (identifying it with it) and then SET FREE in the open field OUTSIDE THE CITY. Here clearly is a figure of *life after death*—life from the dead.

Leprosy was the most spectacular and dreaded form of physical uncleanness. The term "unclean" is always applied to it, and the expression "*cleansing*" is used of leprosy, while "*healing*" is used of all other diseases. Leprosy was regarded as a living death. It is understandable, then, that we find very similar symbols in the cleansing of leprosy and in the great national day of cleansing from sin and death.

Christ's resurrection is essential to the cleansing efficacy of his death—he was "delivered for our offences and raised again for our justification" (Rom. 4:25). So Christ's death did not in itself complete the redeeming work. Therefore somewhere in the shadows of the Law (and most appropriately on this great Day of Atonement) there is needed a symbol showing the taking away of sins by the risen Christ. This we see in the second, living goat taking over where the sacrificed goat ended, and departing to a "land of separation" OUTSIDE THE CAMP.

The significance of this expression "outside the camp" becomes clearer when we see what is done with the remains of the slain bullock and goat. They are carried forth *without the camp* and burned (instead of being eaten by the priests, as was usual with the sacrifices). Why? *Why were the priests strictly forbidden to eat any sacrifice that had sanctified the tabernacle?* Paul gives the answer in the last chapter of his letter to the Hebrews:

First, this indicated that those under the Law had no right to partake of the Christ-sacrifice. This does not mean, of course, that those who lived during the Mosaic dispensation are excluded from the benefits of Christ's death, but that the Mosaic and Christian dispensations are incompatible—the old must be left behind before the new can be entered. (He was speaking to some who were hesitating between the 2 and attempting to embrace both.)

Second, it indicated that Christ would suffer "outside the gate." The great, central, anti-typical sacrifice to which all the others pointed would be OUTSIDE the whole Mosaic sacrificial system, and *not part of it*. His suffering outside the gate was a sign of his rejection by the Jewish nation.

And thirdly—says Paul—the type indicates that we "have no continuing city." It indicates a forsaking (like Abraham) of the comfortable, established present for the sake of the glorious promised future—seen by faith. "Let us go forth to him," is Paul's rallying-cry—to the rejected sacrifice "without the camp, bearing his reproach!"

Now, if these things were indicated (as Paul says they were) by the carrying out and burning outside of the dead bullock and goat, how much more the shameful departure of the living goat shows them! The Jews would regard the scapegoat (upon whom all their sins were symbolically laid) *exactly as Isa. 53 indicates they would regard Christ*—as cursed, and rejected, and banished from God.

As the goat was driven forth (we are informed by historians), they lined the way to heap curses and abuse upon it. In this chapter in Isaiah there is a remarkable parallel with the scapegoat—

"We esteemed him smitten of God . . . the Lord hath laid on him the iniquity of us all."

How fitting then that—of all the types of the Law—this despised, rejected, sin-laden goat should foreshadow the glorious resurrection that is the keystone of all our hopes!

Following the departure of the scapegoat, Aaron laid aside the holy white linen garments (in which he had come closer than at any other time to his great antitype), and put on again his regular elaborate Mosaic vestments, and took up again his regular duties for another year.

The Temple-veil, after being thus drawn aside to give a brief prophetic glimpse of the future, is closed again—to be disturbed no more until next year's Atonement Day.

The men who burned the slain bullock and goat, and sent the scapegoat into the wilderness, return, wash their clothes, and rejoin the camp, and another yearly cycle begins for Israel.

But—arising out of Paul's remarks—our minds linger with the animals burnt for sin without the camp, and with the goat that has gone away sin-laden and alone into the wilderness—bearing his reproach. For—though Israel did not, and still does not, know it—*therein their salvation lay*.

—G.V.G.

Texas Fraternal Gathering

Hye, Texas, July 26 to August 2, 1953

At the close of another year in our time of waiting, we take this opportunity of reminding our brothers and sisters throughout the country of the Fraternal Gathering for 1953, to be held, God willing, for 8 days, at the time and place shown above.

In the case of those who live at a distance much preparation is often necessary, far in advance, for such a long stay away from home. And since vacation periods are often set near the beginning of the year, it was felt that announcements might well be sent out at this time.

There is opportunity now, as we see the day approaching for which the faithful of all ages have waited and hoped, as the Bride listens for the call: "Behold the Bridegroom cometh; go ye out to meet him," for the household to arise with earnestness to the task of preparation to meet the Lord.

While there have been periods in the past history of the Truth when the burden of the work to be done called for special emphasis on the proclamation of the Gospel in the Name of Christ to the stranger, it would appear as we come nearer and nearer to the end that the words of the prophet Amos need our careful attention now: "Prepare to meet thy God, O Israel."

A week of companionship and association such as this in which we are shut out for the time from the world and our minds and hearts are united as one in the wholesome atmosphere of the Truth will certainly revive us and strengthen our hands for the work before us.

"Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven. Yes, the Lord shall give that which is good. Righteousness shall go before Him, and shall set us in the way of His steps."

We greatly desire and urge everyone of you who can to be with us on this occasion. May God's guiding hand "preserve you from all evil" and "guide you into all truth" unto the coming of the Lord.

Facilities are available on the grounds for all who want to camp. Hotel rooms or cabins are to be had nearby. Advance arrangements can be made for your accommodations on request. For further information, please write the state secretary:

—bro. Erby Wolfe, Route 1, Burnet, Texas.

The natural man, pure and simple, has no sense of burden in a spiritual direction. He is content with his attainments because he knows nothing beyond them—like a rustic dauber on canvas, well-pleased with his own productions and those of his fellow-daubers, which would fill with anguish the soul of a true artist—R. R.

The Second Smiting of the Rock

"It went ill with Moses for their sakes: for they provoked his spirit, so that he spoke inadvisedly with his lips"—Psalms 106:32-33.

They were on the border of the Promised Land, having reached Mount Hor, where Aaron died. Here again there was a murmuring for water; the children of Israel were suffering the pangs of thirst, and they murmured against God, and against Moses. And the record goes on to say how that God told Moses to take the rod, and Aaron his brother, with the whole assembly of Israel, and—

"Gather them before the rock, and SPEAK unto the rock before their eyes, and it shall give forth its water."

And when he had so gathered them, Moses spoke saying,

"Hear, ye rebels; must WE fetch you water out of this rock?"

(Notice the word "WE"). And Moses lifted up his hand and with his rod smote the rock twice, and the water came out abundantly and the congregation drank, and were satisfied. But, brethren and sisters, look at the results of their action:

"And the Lord said unto Moses and Aaron, Because ye believe Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall NOT bring this congregation into the land that I have promised to give them."

What an unexpected result! The miracle had been performed. Water gushed from the rock, and yet it was said against Moses, "*YE BELIEVED ME NOT.*"

It was momentary unbelief, and as we view this incident in Moses' life, oh, how careful we must be if we wish to please our Heavenly Father! A momentary placing of man before God—notice the statement of Moses, "Must WE fetch you water out of this rock?" Notice the attitude Moses was taking. On other occasions, Moses kept himself in the background—"Who are we?"

But here for once the position was reversed, and Moses puts himself too much in the foreground. There is no mistake about it; this is the divine explanation. And in Num. 20:24, Moses was told that Aaron his brother should die. God said:

"Ye shall not enter the land which I have given to the children of Israel, because ye have rebelled against My word at the water of Meribah."

Perhaps some of us would say, "How slight a rebellion!" But it must always be remembered, man must not rebel against God at any time. And the exhortation to us in these far off days of the Gentiles is—we must not presume to put ourselves to the front to the obstruction of the glory of God. We must not fail of obedience through unbelief, even in matters apparently as small as this.

Moses was very emphatic about the whole matter, he appeals to Israel on account of it. There is nothing more pathetic in the whole Bible, than this man, after a long life of service, saying:

"The Lord was angry with me for your sakes."

He did not hide it, he held it up: there it was, up to the time spoken of in Deut. 3:25-26, where Moses prayed unto God to let him go over to see the good land that was beyond Jordan, and that goodly mountain, and Lebanon. "But" (he records) "the Lord was angry with me for your sakes, and would not hear me."

And God said unto Moses, "Let it suffice thee, speak no more of this matter unto Me. Thou shalt not go over thither."

Due to the abundance of the revelations that were given to him, Paul received a thorn in the flesh, the "messenger of Satan to buffet him." For this condition the apostle besought the Lord thrice, that it might depart from him. But the answer came back, "My grace is sufficient for thee." Then Paul understood,

"For my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in persecutions, in distresses for Christ's sake, for when I am weak, then am I strong."

And so in the case of Moses and Aaron, there is not merely the humiliation of the flesh in two excellent men, but there is the exaltation of the Lord Jesus Christ, who is more than man, though man, and who, in the language of the Psalms, was humiliated even unto death before he was advanced to divine honor.

There is something symbolically beautiful in the setting aside of Moses, and in the stripping of Aaron of his raiment on Mt. Hor (who was the first Levitical High Priest under the Law of Moses) that puts down all mortal creatures.

Aaron misled the people in the matter of the golden calf, but in the Lord Jesus Christ we have a perfect High Priest and Mediator, who overcame all things, and always did those things that pleased his Heavenly Father, even submitting himself to become the anti-type of the smitten rock, as the prophet Isaiah records:

"He is despised and rejected of men, a man of sorrows, and acquainted with grief. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

The anti-type (which was afterward to become the source of the water of life to Israel) was to be smitten by the body of Moses. And it was so, for the Lord Jesus Christ was put to death by Israel. *But he was not to be smitten the second time.*

Here perhaps we see the origin of God's displeasure, when Moses smote the rock in Kadesh instead of simply speaking to it. It was a breaking of the type. And if we apply that to ourselves, what is the exhortation? It comes on us very forcibly: we are called upon to patiently and faithfully partake of the sufferings of Christ as the apostles did.

The apostle says that if we sin intentionally after being cleansed by the blood of Christ we "tread under foot the Son of God" and "crucify Christ afresh." This is the second smiting of the Christ-Rock, for which Moses was barred from the Promised Land. Let us ponder the lesson well! —F. J. P.

Prayer

When praying for his disciples, Jesus prefaces his prayer by the testimony (John 17:9) that "they believed Thou didst send me," and, he continues,

"I pray not for the world, but for those whom Thou hast given me; for they are Thine; and all things that are Thine are mine."

In vs. 14 to 17, his prayer is thus continued;

"I have given them Thy word; and the world hated them, because they are not of the world; I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil; they are not of the world, even as I am not of the world. Sanctify them by Thy truth. Thy Word is truth."

These, then are the objects to attain by our prayers. The truth is the one great element by which we are to work out our redemption, and *knowledge* is the basis of truth, while *wisdom* is its practical application. Nothing is of worth to us unless it is—

"Sanctified by the Word of God and prayer."

Paul sums up this duty in Eph. 6:18,

"Praying at all times in the spirit with all prayer and supplication, and watching thereunto in all perseverance and supplication for all the saints."

We are supplied with abundant apostolic examples for our study as to *structure*, and also, as to the *matter* of our prayers. These examples, rightly worked out, will save us from forms of vain words. Here is a prayer of Paul's, 2 Thess. 1:11—

"To which end we pray always for you, that our God may count you worthy of your calling, and may fulfil (in you) all the good pleasure of goodness, and work of faith with power.

"That the name of our Lord Jesus Christ may be GLORIFIED IN YOU, and ye in him, according to the favor of our God and the Lord Jesus Christ."

What end does the apostle seek by this prayer? That his brethren may have the rest that remaineth for the people of God when the Lord Jesus shall have attained his kingdom and glory,

"And to you who are afflicted, rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power."

The virtues necessary to the called are contained in the words "*all good pleasure of goodness, and the work of faith.*" Those who are animated by ACTIVE faith will prosecute the search after goodness, and by the help of the Father and the Son, they will not fail to obtain that which is the burden of their prayer. A passive faith merely, is unknown to the Word of God.

Another model prayer is contained in Col. 1:8-12. It not only testifies to the loving spirit of the apostle, and his joy at the progress made by the brethren in Colosse, but it also unfolds for our imitation a form of words, perfect in expression, and full of the spirit of his and our Master:

"For this cause we also (I and Timothy my son) since the day we heard of it (your love) do not cease praying for you, and making request that ye may be FILLED WITH THE

KNOWLEDGE OF HIS WILL in all wisdom and spiritual understanding, so as to walk worthy of the Lord unto all pleasing.

"Bringing forth fruit in every good work and GROWING by the knowledge of God, being strengthened with ALL STRENGTH, according to the might of His glory, and unto all patience and long suffering with joy; giving thanks unto the Father, who hath made us meet for the portion of the inheritance of the saints in light."

After teaching that we are to "abstain from every appearance of evil" (what a blessing it would be to us all if we would always remember this!) he adds, 1 Thess. 5:23,

"But may the God of peace sanctify you wholly, and may your spirit, and soul, and body be preserved wholly without blame at the coming of the Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

The obligation which we owe to each other is an important factor in this question. In this direction the examples from the Lord Jesus already quoted, are given to us, not only as a record of his love, but also to guide us in the ordering and in the progress of our spiritual life. Paul, too, unceasingly manifests this care and anxiety for the well-being of the churches. Thus, in 2 Cor. 13:7,

"I pray ye do no evil."

The circumstances and surroundings of pagan Corinth being grossly impure ones, evil was called good, and good evil, in that sink of iniquity. To the Ephesians, he testifies, 7:15—

"After I heard of your faith and love to all the saints, I cease not to GIVE THANKS FOR YOU, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of Glory, may give unto you understandings being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints."

Enough is here given for instruction. The daily readings of the Word of God in the order of that priceless manual, "The Bible Companion," will familiarize the patient student with many examples. It is not only from the Lord Jesus Christ and his apostles that our minds will be informed, but we shall gather from the Old Testament the pure and glowing and chastened language of inspiration.

Let our brethren *inform themselves from the living Oracles*; let them avoid the "vain repetitions" of Gentile custom; let them study to be silent when they have nothing new to offer; let them avoid the ambition which is anxious to be heard for its much speaking, and let them remember that it is infinitely wiser to—

"Be more ready to hear than to offer the sacrifice of fools."

If the wholesome words of Holy Spirit inspiration are used by the pure-hearted, then we shall offer as we are thus taught—

"Let my prayer be directed before Thee as incense, and the lifting up of my hands as the evening sacrifice."

The priests—the brethren of the Lord Jesus, our high priest— are "called" to offer upon this the altar of the Most High and *their offering, therefore, must be pure.* —J. H.

Ecclesial News

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

Please give meeting times, and address of meeting place.

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

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

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

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

CANTON, Ohio, U.S.A.—2729 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

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

Although we are only a small ecclesia and have little to report, it may perhaps encourage others to send some details to the magazine. In 1951 (in addition to bro. Wilson of Boston, mentioned in our last report) we had the pleasure of a visit from sis. H. Davey, also of Boston, and later in that year sis. A. Banks, of Glendale, Cal. We much enjoyed their company and fellowship.

In Aug., 1949, we sorrowfully reported the death of bro. J. Hodge of Plymouth, who for some time previously had been living in Croydon, and who was laid to rest in Croydon cemetery. Sis. Hodge continued to live in Croydon with her son and, except for occasional visits to Plymouth, met with us each first day of the week when she was able to do so. At the end of 1951 her son removed to Truro in Cornwall, and she accompanied him. Our sister had not been in the best of health, but was always very cheerful, and it was indeed with much sorrow that we learned she had fallen asleep. She was brought up to Croydon and on Oct. 20 we laid her to rest in the same grave as her beloved husband, there to await the time when "the Lord shall descend from heaven" and "the dead in Christ shall rise first." We sorrow, but "not as others which have no hope."

Our bro. & sis. J. Neal (who had spent some 3 yrs. in Mauritius) returned to England at the end of 1951, but unfortunately they have taken up residence some distance away, where they are in isolation. We have, however, had several visits from bro. Neal and have much enjoyed his fellowship.—bro. A. Jeacock.

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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 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.;

The Thurs. night class has been discontinued for the present.

In these last days of Gentile Times the Gospel is still powerful in calling out a people for the Lord. Since our last report the following have put on the Saving Name by being baptized: WILLIAM BURSON, husband of sis. Agnes Burson, on July 19; JAMES WADE, son of bro. & sis. Howard Wade, on July 19; DONALD BALDWIN, son of sis. L. Baldwin (of L. A. eccl.) on Aug. 17; VIRGINIA WADE, wife of bro. James Wade, on Oct. 5; PAUL WADE, son of bro. & sis. Howard Wade, on Oct. 4; F. V. & THELMA HOLDEN, husband and wife, on Nov. 16; and DOROTHY KIRKPATRICK on Nov. 23.

We trust our new brethren and sisters may so run the race for Life Eternal that they all may receive the great prize at the coming of our Lord and Saviour, Jesus Christ.

Our sis. Beth Cheetham is now confined to her bed. Her late husband, bro. Cheetham was the bro. who found bro. Roberts had fallen asleep in his hotel room in San Francisco. Sister Jennie Skeeel is not able to get out to meeting any more. These sisters are both in their eighties.

Bro. Jacob E. Davis and sis. Linda Patterson were united in marriage on June 27. We trust that they may be of help to one another on their way Zionward.

—bro. Joseph H. Lloyd.

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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.

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

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

Once again we wish to report the activities of our Ecclesia during the past few months. We are sorry to report the death of sis. James Cartlidge who fell asleep June 10, and was buried June 13, bre. W. Coy & H. Styles of Detroit looking after the service. Our sis. whose trials are now over, awaits the call to life again.

We have lost by moving, bro. & sis. Jack Clubb who are now residing in Detroit. Our sis. Lorna Burt was married on June 28 to bro. Donald Crone of Toronto. They have the best wishes of the ecclesia in their new relationship. They are now living in Toronto. Bro. & sis. Lorne Sparham and sis. Marilyn Sparham moved to Hamilton on Sept. 15. We regret the loss of our bre. & sis., but the Toronto, Hamilton and Detroit ecclesias will benefit by our loss.

Our Sun. Sch. outing was held at Port Stanley, July 1. Luncheon was served and enjoyed by nearly 100 brethren, sisters, scholars and friends, with the scholars participating in recreational activities.

The London Fraternal Gathering was held Oct. 11 after a lapse of 15 years. We enjoyed the pleasant association of so many of our bre. & sis. from other places who joined with us. The theme for the day, "Watchman" was divided into four subjects as follows:

"WORK, BRETHREN, WORK!"

—bro. E. Styles (Detroit)

"WATCH, BRETHREN, WATCH!"

—bro. F. Brewer (Brantford)

"PRAY, BRETHREN, PRAY!"

—bro. D. Percival (Hamilton)

"PRAISE, BRETHREN, PRAISE!"

—bro. G. Gibson (Toronto)

We value our brethren's words of edification and comfort which should assist us to be strong in the Truth.

On Sun., Oct. 12, we enjoyed the fellowship of many of the bre. & sis. who stopped over to meet with us around the table of the Lord.

Our Sun. Sch. entertainment was held Dec. 28, the scholars giving many recitations of Wisdom which we all enjoyed.

We are pleased to have had the comfort and fellowship of the following: bre. & sisters A. Styles, J. Rees, J. Clubb, bro. T. Shaw and sis. Marjorie Shaw (Detroit); sisters Box & King (Hamilton); bre. & sisters D. Crone, W. Jones, Linton, G. Jackson Sr., G. Jackson Jr., C. Styles, G. Gibson, A. Stunden, bro. J. Jackson, sisters Beasley, Margaret Styles & Edith Jones (Toronto); bro. & sis. Nicholson (Windsor); bro. & sis. W. Thomas (Sarasota, Fla.).

Bre. A. Styles (Detroit), G. Gibson (Toronto), C. Wheeler (Canton), and J. Baines (Montreal) have built us up by their labors and words of exhortation and comfort.

—bro. W. D. Gwalchmai.

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

MASON, Texas

MELBOURNE, Australia

* * *

MIAMI, Fla.—Memorial 7 p.m. Sun. at 2940 S.W. 23rd Ter.; Wed. Cl. 7:30 p.m. at 3428 S.W. 65th Ave.

Loving Greetings in Christ Jesus. We have not much to report. Our little meeting remains the same in number. We rarely see any aliens at our meetings. However, we continue to distribute the Truth's literature via a box placed in the railroad station.

We cordially invite all brethren in fellowship to meet with us should they visit Miami. Please note the change of address. Fraternaly your brother in Christ,

—bro. T. S. Lumley.

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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.

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

On Sat., Oct. 25, we held a small tea and meeting, when we had the company of our bro. & sis. A. A. Jeacock of London, and members of the New Tredegar eccl. bro. & sis. I. Morgan, bro. T. Lambert & sis. Carrol.

The occasion was much enjoyed by all. The addresses (which were 3) were under the heading— "Wherefore comfort one another with these words" (1. Thess. 4).

The first address (bro. A. Jeacock) was on "The Comfort of the Prophetic Scriptures" (Rom. 15:4); the 2nd (bro. I. Morgan of New Tredegar) on "The Comfort of Divine Protection and the Love of our Lord Jesus Christ" (2. Thess. 2:16-17; Psa. 23:4); the 3rd (bro. Hodge of this eccl.) on "The Final Comfort" (Zec. 1:17).

By these addresses from our brethren, we were greatly built up and encouraged in our most Holy Faith, and truly they were words of comfort unto us all.

On Sun., Oct. 26, we had the pleasure of the company of bro. & sis. A. A. Jeacock around the Table of our absent Lord, and Words of exhortation from our bro. Jeacock, who also lectured in the evening.

—bro. D. M. Williams.

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

NORTH BATTLEFORD, Sask., Can.

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

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

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

PORTLAND, Ore—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.

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SOLOMON AND THE PHILOSOPHERS

The Proverbs resemble every other part of the oracles of God as regards the nature and origin of the wisdom set forth. They are not like the systems of the ancients (though by the way, Solomon is more ancient than any of them). These, who are spoken of as "the wise," made wisdom a mere matter of observing Nature and speculating on the modus operandi of her operations.

They did not know God and could know nothing of His revelation and His superintendence and purposes as the PRINCIPAL ELEMENT OF WISDOM. Hence their wisdom is foolishness for all practical purposes. It is thin, watery, tasteless, powerless stuff. There is nothing in common between the philosophers and Solomon.

Solomon has nothing to say for "philosophy"—which in truth is a glorified abstraction, having no existence except in the language and brains of those who know nothing of true wisdom.

—Bro. Roberts.

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

It is with much pleasure that we can report the obedience of Miss ARLA F. READMAN, 17, daughter of bro. & sis. B. Readman, into the only Name which can save. Our sister testified very intelligently her convictions on the first principles of the Truth, and we hope her efforts to gain the life of the Aion may be crowned with success.

We now have a small hall which we believe will add to the convenience of the bre. & sis. and will also be a place to invite strangers to. We wish any brethren going through the prairies will try and meet with us and assist us in the proclamation of the Truth.

Sis. Jones Sr. is now spending the winter with our bre. & sis. at Onoway, Alberta. Sis. Sylvia King, now residing in North Battleford, has on several occasions met with us lately, we appreciate those of like Faith being with us.

The past has brought many changes, but what will the new year bring? Could it be a realization of our hope, or our condemnation? We trust it will be the former! We send greetings to the bre. & sis. everywhere, but especially to those in isolation.

—bro. Fred G. Jones.

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ST. JOHN, N. B., Canada.

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

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.

SAN ANTONIO, Tex.—R4, Floresville,

SCRANTON-GLENDALE, Penna.

SELKIRK (near Albany), New York.

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STEWIACKE, Nova Scotia, Canada

Greetings to all of like precious Faith. At the end of another year we are still in this part of the vineyard. In Oct., sis. Hull & I had the pleasure of attending the gathering at Boston where we obtained a very hearty welcome & hospitality & enjoyed a feast of spiritual refreshment as well as temporal.

We were very sorry to hear of the loss sustained by bro. & sis. Hayward (Moncton, N. B.) in losing their youngest daughter (Ruth) who never recovered from her operation. Our sympathy goes out to them. We are also sorry to hear that sis. Hayward had her shoulder broken & we pray for her speedy recovery. We would be glad to see any of like Faith who may be passing this way.

—bro. T. H. Hull.

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

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.

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