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JANUARY, 1939

Unsearchable Riches

ISSUED JANUARY, MARCH, MAY, JULY, SEPTEMBER & NOVEMBER

Contents:

The Fight of Faith in Germany, 15
Material Aspects of Our Work, 27
Seeking the Face of Jacob, 39
Brother Loudy's Outlines, 33
The Wealth of the Jews, 23
Suffering *vs.* Death, 49
Maturity, 45
Editorial, 3

"THE UNSEARCHABLE RICHES of Christ" — *Ephesians 3:8.*

"But we all, with unveiled face, mirroring the Master's glory, are transformed into this image from glory to glory" — *2 Corinthians 3:18.*

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A. E. KNOCH, EDITOR

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Unsearchable Riches

A Bi-Monthly Magazine
for God and His
Word

VOLUME XXX

A. E. KNOCH
EDITOR

THE CONCORDANT PUBLISHING CONCERN
2823 East Sixth St., Los Angeles, California, U. S. A.

UNSEARCHABLE RICHES, JANUARY, 1939
BEING THE FIRST NUMBER OF VOLUME THIRTY

EDITORIAL

HUMILIATING is the thought that we have been searching the Scriptures for so long, yet have never seen as clearly as we should the relation of death to judgment, or rather judg*ing*. The very fact that death comes to *all*, even those who are *not* judged, and is the portion of all *before* they appear before the great white throne should show that they are utterly different. That the dead must be roused to be judged should have been sufficient to keep death distinct from judging. But tradition dies hard and the English language does not distinguish between the sentence and the process of judging, so that the truth cannot be as clearly presented as it should be unless we do temporary violence to the language in order to introduce a permanent improvement.

The Oxford Dictionary defines *judgment* as the "sentence of a court of justice". There is little hope of changing this. Indeed, such a term is needed for the Greek *krima*, and serves very well, where the word *sentence* cannot be used. But another term is indispensable, if we wish to express the *execution* of the sentence, the *process* of judging. At present the participle *judging seems* the only word available, and we are compelled to use it if we wish to be exact rather than elegant. It is the correct form, philologically, just as see*ing* is the noun for the process of the verb *see*. In this discussion it is indispensable. We suggest that all use judg*ing* for *krisis* (JUDGing in the sublinear) and reserve judg*ment* for krima (JUDGment in the sublinear) in studying this subject. Thus we will preserve this important distinction.

We especially invite classes to discuss this theme among themselves and to send any original evidence or helpful findings to us, so that we all may share our discoveries with one another. In each case let us seek to keep from misapplying passages, as most of us have done with regard to "the wages of sin is death". As one brother writes: "I can look back almost forty years and see myself standing on the street corner preaching to the passers by that the wages of sin is death. What I wanted to convey to them was that they would be tormented forever. Then, later, I thought I understood what that Scripture meant. Yes, they would die 'for keeps'." He never noticed that this Scripture is for the *saints,* not sinners. So let us keep every passage in its own context in this discussion, or we will only "advance backward" in our apprehension of the truth.

Finally, let us approach the subject with the utmost forbearance and gentleness. We cannot expect everyone to see the light at once. Most of us know by experience how bitter is the humiliation when we discover that we have been misusing the Scriptures and actually suffering for that which is not true. We should sympathize with those who do this and bear with them, even if they charge us with their own shortcomings and are vicious in their attacks, as though personal qualities could settle the truth of God. Lately I have been charged repeatedly with the atrocious crime of being *a man,* an accusation which I will attempt neither to palliate nor to deny. Some have gone so far as to claim that I am only *one* man, which I also cheerfully concede, seeing that so many others are as singular as I, in this regard. Others insist that I do not know everything. To this also I add my *Amen!* but fail to see its news value, seeing that we all are aware of it, including myself. But I am still in the dark how all of these undoubted facts can settle the truth of God, except that my constant investigation of the original, seeking and sorting new facts in God's rev-

elation, and checking and rechecking those already found, is a handicap with which others are not embarrassed. I feel like the unfortunate woman whom the Pharisees brought to our Lord. But He is very gracious. I am quite sure that He, instead of crying "Stone him!" would say "Let him that is without sin among you cast the first stone." Such things should only be said by one who is *not* a *man,* and who knows everything.

We will only weaken our own position by such inane arguments. Let us not compare weak, worthless, erring mortals while delving in the depths of God's wisdom and grace. It is through a *Man* and only *One Man* that God reveals Himself. And it was through *one man,* not a committee, that He gave the truth for today. I do not reject Christ because He came as a Man, quite alone, without angelic attendants. Shall we also turn from Paul, as all Asia did, on such grounds? In Scripture the one man was usually right. Why use the opposite premise to prove him wrong? Such arguments are not needed except to prove error. Let us avoid them, for they lead to strife and division, and do not settle the minutest matter. I wonder how many of these dear brethren realize that, if they and others, who go to the opposite extreme, were all put into one pot and boiled down into one man, this *average* would be just about what the "one man" is teaching. For example, some want *more* than Paul's epistles, for today, others only a part of them. We are in between, and take all, but no others. So in other matters also.

I would like to consider all *real* evidence from God's Word which even seems to contradict the distinction here set forth. That there is such the mistranslation "the *wages* of sin" shows. Perhaps there are other mistranslations which can be ferreted out in this way. It seems to me that we are on the verge of much truth, and we should go carefully. Though I find it somewhat impossible to be more than one man still I desire to take

advantage of the investigations of others. Yet I reserve the right not to yield to two who pull me in opposite directions, but to keep my balance. If any cannot *graciously* differ it is better for them not to engage in such pioneer work.

And now may our gracious and wise God give us the spirit of revelation that we may get to know still more of the marvels of His works and ways, so that through these we may be bowed down in humble adoration at His feet. A. E. K.

P. O. Box 404
Toronto, Canada

My dear brethren and
fellow-subscribers to UNSEARCHABLE RICHES:

GREETINGS!

My experiences of the past year constrain me to briefly summarize one particular aspect, in the belief that so doing may result in many coming to a fuller comprehension and appreciation of our loving Heavenly Father. For that reason and that alone I am writing this to you.

When in His goodness I was awakened to the fact that the I. B. S. A. is not His organization and that the bulk of its teachings are false, I determined then and expressed myself accordingly in no uncertain terms, that from that time forward I was through with books and would go direct to the Lord's Word and by His grace learn from Him. This I did for a short time and received much blessing therefrom. Then, in the Lord's providence, certain literature came into my hands concerning universal reconciliation and I began to awaken to the fact that my procedure was wrong—that while I was looking for light upon the Lord's Word by His grace I was ignoring His grace and His implicit instructions that He would place teachers in the body for the readjusting of the saints. As a consequence I have read practically everything published by the Concordant Publishing Concern, other than the back numbers of UNSEARCHABLE RICHES, with the result that I have been so filled with blessings of knowledge and consequent joy that it is impossible to contain them, and I feel impelled to proclaim this truth broadcast wherever I have an opportunity, particularly to my former associates.

The astounding unfolding of truth through this literature, has now enabled me to go to the Scriptures and feast thereon in a manner which would not have been possible apart from it. True, I could have ignored these helps and received much blessing from reading the Scriptures alone, but I do not think

I could have received the fullness of understanding of our loving Father in heaven, and have revelled in His love, to the degree I am privileged to do today. The Lord's definite statement that He places teachers in the body for our edification has enabled me to recognize such in Brothers Knoch, Loudy, and Rogers, and while there are no doubt others it has not been my privilege to contact them as yet. May I strongly urge the brethren everywhere who have not already so done to obtain the following books, and in particular a copy of the CONCORDANT VERSION, that their joy in Him might be increased: THE MYSTERY OF THE GOSPEL; EVIL: ITS ORIGIN, PURPOSE AND END; THE DIVINE CALENDAR; ROMANS (a commentary upon the first eight chapters of Paul's epistle); and GOD'S EONIAN PURPOSE. The latter I believe to be the best suited as an introduction to universal reconciliation truth.

As a result of my service amongst the members of the I. B. S. A. there has been a very, very gratifying response, and an awakening. In my last circular I embodied a letter of testimony from a brother, W. Williams of Llanelly, Wales, in which he mentioned the great joy he had received through the books, GOD'S EONIAN PURPOSE and THE MYSTERY OF THE GOSPEL, and as a note at the bottom of his letter I stated I would loan these to any who are not in a position to buy them. The result of this note has been quite an astonishment to me for it has revealed the fact that a large number amongst the subscribers to UNSEARCHABLE RICHES have not this literature, to say nothing of not having the CONCORDANT VERSION itself. In view thereof I am wondering if an effort could not be put forth to place these books in the hands of all, whether in touch with concordant truth or otherwise, who desire them. I am not concerned so much about those who can afford them and have not got them, but about those who cannot afford them and have not got them. Could not a lending library be arranged for in each country? I shall be glad indeed to loan any of the literature to all desiring it and no doubt in other countries there are brethren who would volunteer to serve likewise. This policy might also be adopted by each ecclesia throughout the earth. If any of the brethren have spare copies of books or booklets or UNSEARCHABLE RICHES and care to send them to me I shall see that they are used for this purpose. In many instances I have found that once a person has read the literature he does not wish to part with it and is glad to purchase a copy, even at some sacrifice. I believe such a policy as this would convey blessings inestimable to many and greatly add to the spreading of the glorious gospel of the conciliation.

I trust the brethren whose names I have mentioned will pardon me for so doing, but I believe it is in the interests of spreading the truth and I realize fully how difficult it is for them to urge upon the friends the reading of their own publications. Those who have read them and have feasted thereon

owe it to their brethren and others to urge them to read, that they also might receive the same rich blessings.

Praying the Heavenly Father's guidance and blessing upon you one and all as you seek a greater realization of His will in all wisdom and spiritual understanding I am, by grace glorious,

Yours in His blessed service,
W. F. SALTER

BROTHER LOUDY'S REPORT

Dear Fellow Saints in Christ:

Grace to you and peace, from God, our Father, and the Lord Jesus Christ!

Through the good providence of God, the itinerary ministry with the saints to the west coast and return (which we have had before the Lord for some ten years) has been carried through, and we will now attempt to give a brief report of it all for the benefit of UNSEARCHABLE RICHES readers.

We left home the last week in August. Our first stop was a night with friends in Cincinnati, where we had a most enjoyable evening talking and answering questions on the Scriptures.

Melvin, Illinois, was our next stop, where we had meetings for three evenings with a group of saints who are being led in the study of the Scriptures by Dr. Gerdes of Champaign. The attendance and interest increased with each meeting.

Our next appointment was a week with the saints in Rock Island and Moline. The attendance was small, but the interest, fellowship and blessing was refreshing and joyful to all.

Then followed a week with saints in Rockford. This was our first opportunity for a public witness in that city. The attendance was good and the interest and response to the teaching was very gratifying. Several saints from Elgin came up and stayed through the meetings, while others from Chicago drove in for most of the messages.

Our next stop was for a week in Minneapolis. The faith and love of the saints there and the faithful, constructive ministry by Brother H. W. Martin has long been the cause of profound thanks from our hearts unto God. But even more so today, as the apostasy deepens and many are being disturbed and unsettled in their fellowship, and, in many instances their faith, by certain teachings purporting to be the result of new light received from the Scriptures, whether set forth or intimated. We gave such messages as were deemed needful for reminding, refreshing, reassuring and confirming the fundamentals of faith, love and endurance of expectation of our Lord Jesus Christ to the hearts of those who heard. We were gratified for the favorable response.

Worthington was our next stop, where we had a most enjoyable evening with the saints gathered in the home of Mrs.

Kingrey and Miss Sterling. After delivering a brief message, the meeting was opened for questions which increased in interest for almost an hour.

Arriving in Denver, we found fervent interest and favorable preparations for the meetings. Brother Gillette, a Christian minister of unusual ability and wide experience, formerly a pastor of the Highland Christian Church of the city, is pastor of a loyal and devoted ecclesia of saints concordantly studying and searching the Scriptures. Attendance averaged about 75, with a goodly number hearing the concordant message of truth for the first time. Much grace came to all and a program for intensively sounding forth the word of truth in Denver and vicinity was set in operation.

Hamilton, Montana, was our next engagement. After two services in the Chamber of Commerce building, an unexpected door was opened when the pastor of the Federated Church invited us to speak in his church. We spoke on the Inspiration of the Scriptures, to the young people's meeting at 7:00 o'clock, with about 50 present. At the regular service at 8:00 o'clock we spoke on the Lord's Return. The church was filled with eager hearers from the Christian, Baptist, Four Square Gospel, Lutheran, Methodist and Presbyterian churches. Several pastors were present. The teacher of the union Bible class of the city (which he has been conducting for twenty years) invited us to return next year for four weeks of meetings. We have never enjoyed a more cordial fellowship anywhere.

Our next meeting was with saints in Seattle. About 100 were present at the first afternoon meeting and continued through the week with an average attendance of about 85, quite a number of whom were new ones hearing the concordant message of truth for the first time. The interest was profound and great joy and blessing came to all. Our spirits were rejoiced and blessed in our meeting and fellowship with saints with whom we had corresponded for many years, and especially with our Brother Ware, who has since been put to repose. His faith, love and grace refreshed and encouraged our spirits.

Through the invitation of Brother Larsen our next meeting was conducted in Tacoma. The meetings opened with about 75 present and continued with an average attendance of 65. During the meetings, from five to twelve of the saints from Seattle were with us nearly every night.

Next followed Portland. Brother Clayton and Sister Schrump extended the invitation, secured the hall and advertised the meetings. About 40 attended, most of whom were meeting together in small groups in various parts of the city and vicinity, studying the CONCORDANT VERSION and literature! Not only were old acquaintances renewed, but a joyful fellowship was found in a richer measure of understanding through the concordant expression of the truth.

At Oakland the meetings were arranged and advertised by

Brother and Sister Walter Bundy. We opened with about 55 present. The interest was gratifying and the fellowship refreshing. Several question meetings were held. We wish we could have had longer time with them.

Brother Hedger led the way for meetings in San Francisco, securing the Star of Hope Mission, where we were privileged to share spiritual grace with a goodly number for joy and rejoicing to their spirits. But again the time was too limited to do the constructive teaching needed.

Going to Los Angeles we had two weeks of very gratifying meetings. Our attendance ranged between 80 and 125. We met many of the saints with whom we had corresponded for years and longed to see face to face, as well as many whom we had learned to know in our meetings in the east and middle west. Interest and response to the teaching was beyond our fondest expectations. We know of no field with greater opportunities or more responsive interest to the concordant message of truth than the west coast. Our spirits were saddened that we had not anticipated the ardent interest and planned more time for each place on the itinerary, especially for Los Angeles and vicinity. We could have filled up eight months as easily as four if we had only realized the open doors and eager interest awaiting our ministry.

Our stay in Los Angeles was most gratifying and full of opportunities. First, because of the labor of love *for*, and fellowship *with* the saints we had longed to meet and know face to face. Second, for the enjoyable and helpful hospitality accorded us by Brother and Sister Bagley, in their home at headquarters, as well as the other saints with whom we visited. And third, for the more intimate and personal acquaintance with Brothers Knoch, Bagley, Mann and others vitally concerned in the plans, needs, and progress of the work. We feel that we will be enabled to coöperate more understandingly for the advancement of every phase of the work in days to come.

Leaving Los Angeles we stopped for a night in El Centro by the invitation of Brother Irey and Doctor Blume. A group of saints gathered in Doctor Blume's home and we had a very enjoyable evening of study and fellowship in the truth.

Our time having brought us so near the Christmas season, we felt it wise to cancel promises in Arizona, Texas and Oklahoma and head straight for home. This we did with the exception of a stop of one night and day with Sister Boatner in Memphis, and two nights in Chattanooga. We found a very enthusiastic group of saints in Chattanooga devotedly studying the CONCORDANT VERSION and literature. Plans are before the Lord for our return to them in the New Year for two or three weeks of public meetings.

Looking back over the year of 1938 fills our hearts with gratitude and thanksgiving to our heavenly Father, for in many ways it has been one of our greatest years in the minis-

try. We have not only been prospered of the Lord to cover our regular itinerary and serve the ecclesias of the east, but were privileged to make the long desired itinerary for serving the saints in the west. Forty-one weeks were devoted to the ministry during the year, with more than 28,000 miles travelled. Two hundred and eighty-three messages were delivered, covering various phases of truth, as the conditions and needs demanded, viz.: Inspiration and Translation, Rightly Dividing the Word, God's Purpose, the Eons and Administrations, Sin and Evil, the Evangels, Salvation, Deportment and Service, Studies in the mature teaching of Ephesians, Philippians and Colossians, "Things to Come" according to prophecy, with special messages of consolation and hope to saints bereaved of loved ones. Our ministry is *a constructive evangelism*, with a view to the *individual* and *collective needs* of the saints *as members of the body of Christ*, that they may be readjusted and established, mature and fully assured in all the will of God.

The New Year is before us. We take courage in Him Who invigorates us, earnestly requesting all who are *concerned* with us in this labor of love for the saints, to persevere with us in prayer that God may open doors, wide and operative, for sounding forth the concordant message of truth for gathering fruit and sharing spiritual grace with many that they may be enriched in all wisdom and spiritual understanding, to walk worthily of the Lord unto all pleasing, being fruitful in every good work, and growing in the realization of God.

The Lord prospering our way, we will begin our first meeting of the New Year in Danville, Virginia, January 8, to continue three weeks. Then we expect to go to Richmond and Washington, and, if the door is opened, to Philadelphia.

We send greetings of sincere love to all the saints who are loving our Lord Jesus Christ in incorruption, and continue, by His grace,

Faithfully yours in His service,

MR. AND MRS. ADLAI LOUDY
Ambassadors for Christ

TESTIMONY IN UKRAINIAN LANGUAGE

ANYONE READING or having friends who read the Ukrainian language should get in touch with Brother P. Bodnar, 1930 Walton Avenue, Cleveland, Ohio. His paper, "The Second Coming of Our Lord," which is in harmony with Concordant teaching, may be had free of charge for distribution.—E. O. K.

NOTICE

ON ACCOUNT OF ILLNESS, the supply of advertising literature, promised our readers in the November issue, has not yet been sent. We hope (D.V.) to be able to send it soon, and to include a prospectus of the German Concordant Version.—E. O. K.

SEATTLE SAINT SLEEPS

DR. S. M. WARE of Seattle, our beloved teacher, a dear old man, a gifted scholar, a profound and faithful student and minister of the Scriptures, was put to repose by our Lord, Who is "the Resurrection and the Life".

In the early morning of November 23, after a busy and useful life of eight-six years and three months and after only a few days of sickness, he just went to sleep in joyful anticipation and expectation of the coming of our Lord and the resurrection when we shall all be with and like our blessed Lord.

After being a Presbyterian preacher and pastor for about fifty years, his health broke down. Later, when supplying in a small church near Seattle, someone gave Dr. Ware a copy of UNSEARCHABLE RICHES, which God used to lead him into a thorough study and knowledge of the Pauline epistles and the use of the CONCORDANT VERSION.

Being a Greek scholar, he gave the Version a thorough and critical study and came to the conclusion that the CONCORDANT VERSION of the Greek Scriptures is the most accurate, scientific and consistent version that has ever been made. He not only taught and rejoiced in the Pauline teaching but also wrote a number of pamphlets, among which are "Was Christ's Sacrifice Only an Atonement?", "Believe It or Not", which gives over one hundred scriptures to prove the salvation of the whole human race and the reconciliation of the universe to God, and "Paul's Gospel or Ours", which has been used of God to the blessing of many.

For a number of years he has been a regular attendant at the Scripture Study Hall in Seattle and shared in the teaching of the Word of God which he loved so much. We shall miss you much, dear brother and teacher, but we shall meet you in the resurrection morning. "We shall all be satisfied when we awake in His likeness."—G. A. B.

"THE MYSTERY OF THE GOSPEL"

IN RESPONSE to the requests of many of our friends, we have decided to issue "The Mystery of the Gospel" in paper covers, at 75 cents. The book will be attractively bound in dark green covers, with green-gold embossed title. It contains 282 pages, and consists of a series of seven mediations, thoroughly covering the subject of the conciliation of mankind, and the divine mysteries. We trust that the new binding will enable many of our friends to have this helpful exposition, and to use it more freely in presenting this vital subject to others.—E. O. K.

"PRE-MILLENNIAL PERSPECTIVE"

is the name of a new tri-monthly which upholds the right division of truth. The first number deals chiefly with the translation of *eonian*, etc. Joseph A. Fox, 201 West Third Street, Kansas City, Missouri.

4718 Patterson Ave.,
Chicago, Ill.
December 24, 1938

DEAR FRIENDS AND READERS OF UNSEARCHABLE RICHES:

Greetings!

Some of you who have not heard, will be surprised to read this letter written from Chicago. After being in the war zone over a year, with much extra hard work, the strain became too heavy, and our bodily strength began to fail, so we came to the conclusion that it would be wisdom to make a change. We arrived in this country about six weeks ago, and already we feel much recuperated.

When the Japanese invaded North China, the Chinese retreated without offering much resistance, but when the Japanese occupied the country they looted and destroyed property and raped the women and made the men their slaves, so the Chinese regretted that they had let the enemy in so easily, and organized themselves into local military units and joined the regular army and started a well-organized general resistance, and, though the Japanese have been in occupation of our city for over a year, there has been constant fighting and every night we heard shooting somewhere around us. As a consequence, business has come to a stand-still, and farmers are not able to dispose of their produce, and bandits have become numerous and active. The number of homeless and poor has increased to such an extent that we felt compelled to appeal for funds for relief work. People were living on tree leaves, thistle seeds, cotton seed, etc. We succeeded in getting some help from the North China Committee on Coördination of Emergency Relief and also some from the so-called Lord Mayor's Fund. We were able to distribute grain and money to approximately two thousand people, besides the refugees that were with us in the Mission.

During this time of turmoil and suffering, the spiritual work has not suffered, but has rather prospered. Thousands of people have come in touch with Christianity and have bought Bibles and portions of the Scriptures, and during the last year we have had over a hundred conversions, so we are not in the least discouraged. Praise the Lord!

We wish to take this opportunity to thank the many friends for their prayers, and also to thank all who have sent us financial help in the past. We pray that the Lord shall bless and reward you all according to His riches of grace. May God prosper you and bless you during the coming year.

Yours in His glad service,

ABRAHAM HEIDAL

PEACE — BE STILL!

ANOTHER YEAR has gone. Our eyes are still fixed on that portion of the Divine Calendar so clearly marked as the era of Grace.

Close at hand looms the day of wrath. Just how near we are to the border line, none can say. While Grace is still being lavished upon the saints, the poor world is beginning to quake.

Men's hearts are failing them for fear, all their plans seem to go astray, they want to build a city and a tower as of old, but an Unseen Power frustrates their purposes.

Some twelve months back the lake looked fairly calm. Today great storms are raging. God's clock moves steadily on. Only the saints are secure. They alone enjoy peace.

Our Lord Jesus is in the boat and all is well. So long as Paul was in the ship all was well with the mixed crew. And so today amidst all the terrible happenings, let us take courage. Nothing can possibly happen until the era of Grace has run its course. We need not be distressed even for the poor old world, for all will arrive safely on land, even though on perhaps just broken pieces of ship. He willeth not the death of a sinner. He must eventually be All in all.

So, as we travel along the highway of the year of Grace 1939, may we keep our minds stayed upon Him, and may we keep our eyes fixed upon that portion of the Divine Calendar which is so especially ours, the era of Grace. Let us talk of peace, and may His peace preside in our hearts. Peace—be still!

J. A. FREEMAN

THE FIGHT OF FAITH IN GERMANY

THE TRUTH is stirring up opposition among the saints in the land of Luther. On this account, it may be, it is spreading there more rapidly than elsewhere. I feel that my friends would welcome a first-hand report of conditions here, yet realize that I could not ask them to give credit to my words, as these would give such a different picture from that usually presented in outside lands. They would be compelled to come to the conclusion that I am not free to tell the truth, or my words would not disagree so radically with those of the daily press, or notable and courageous men, in the church and out of it, who see things from an entirely different viewpoint.

For this reason I will say nothing, but let another speak, and under conditions which practically preclude prejudice. The following extracts are taken from a magazine called *The Narrow Way (Der Schmale Weg)*, and were written by Pastor Grossmann, who is standing firmly for some great truths, and is finding fierce opposition. I have heard from a mutual friend how they look at his teachings. They say: "He knows the Scriptures too well. We are no match for him on that ground." So they are trying to destroy his ministry by other means. That is a mark of apostates which we should note. If they attack a man on account of his connections (supposed or real), or for personal reasons, or simply claim that he is fallible, the reason is usually plain: they are not able to meet him on the ground of the Scriptures. The following translation is somewhat condensed, and adapted so as to be understandable to non-Germans.

In Germany, as will be seen from the extracts, the International Bible Students Association is forbidden by law, as an opponent of the State. If you wish to harm anyone, or hinder his ministry, what is simpler than to prove that he was or is connected with the I. B. S. A., or teaches something that they do? It is like the chief priests delivering our Lord over to Pilate. Pilate will usually be found far more just and sympathetic than the religious authorities. It was these and not the political authorities that the apostles had in mind when they laid down the dictum that we should obey God rather than man. So there is now an effort on foot to destroy the testimony to the truth on the part of *believers,* and these are mostly *evangelicals,* and probably those who have more light than usual. We ask for special prayers that God will deliver us from this trap which is being set for us by false brethren.

THE VAST DIFFERENCE BETWEEN US AND THE SO-CALLED "EARNEST BIBLE STUDENTS"

By H. Grossmann

My writings, "What Say the Scriptures about the Eons?", "Immortality or Resurrection?", "Is God the Saviour of All Mankind?", and "What Say the Scriptures about Sheol, Hades, Gehenna (Hell) and the Lake of Fire?", have stirred up many opponents. No one has been able to refute us by means of the Scriptures. In place of bringing evidence from the Bible to prove us wrong, we have been branded as heretics, called false teachers, and some have opposed us, we are sorry to say, only too often by sordid means. Not only against us, but also against other dear brethren who stand for these scriptural truths, do we hear the accusation that we stand for the teachings of the so-called "International Bible Students Association". Many do it in good faith, because they know little or nothing about the teaching of the I. B. S. A., and simply repeat what they have heard others say.

Others, especially those with a theological training, know that *we have never stood for this teaching and do not do so at present.* Why, then, do they accuse us? Is this truthful? To excuse them we take for granted that they do not know what the I. B. S. A. teaches. Nor have they examined the four booklets mentioned above, and consequently speak of things which they do not know. Or shall we believe that they accuse us even

though they know better? Then we would be compelled to doubt their trustworthiness. That we will not do. Or shall we believe that they desire to harm us, to bring political suspicion upon us because the I. B. S. A. is forbidden by the State? No, we do not wish to think that either! Then the only alternative remains that the accusations are based on ignorance. *But one who is not acquainted with a matter should never judge and make such weighty accusations, because these are slanders.*

Who were the I. B. S. A., and what did they actually teach? We will be brief:

1. *They were an international organization, and were under the direction of Pastor Russell, later Mr. Rutherford, of America.* We belong to no international organization and are not under foreign direction. Our assembly is quite independent of outside countries. We . . . thank God from our hearts that God has given our fatherland the leader Adolph Hitler.

2. *The I. B. S. A. deny the pre-existence of Christ.* This we do not do.

3. *The I. B. S. A. did not believe in the physical resurrection of Jesus Christ.* Pastor Russell wrote that he believed that the mummy of Jesus would yet be found to prove that the resurrection is to be understood as spiritual. We believe that Jesus Christ had a physical resurrection. . . .

4. *The I. B. S. A. teach that there are ages or eons.*

We, and everyone who knows a bit of theology, know that they were not first to give this teaching. They have accepted it from others. But we, by no means, accept their division of the eons. The Greek word *(aiōn)* that the Luther Bible translates with "world" (Gal. 1:4; Mat. 13:40, 49; 24:3), with "times" (Eph. 2:7), and with "eternity" (Eph. 3:21), cannot possibly mean world, time or eternity in the sense of endless. It denotes age, world-time, a section of time whose length often cannot be determined. The so-called "Elberfelder" [Brethren] Bible often renders it age. Prof. Weizsacker [the learned translation] often renders it age. Prof. Menge [the popular version] explains it in his appendix as "the world as eon (age)". Can we charge these men with teaching the same as the I. B. S. A.? Prof. Ströter taught it years ago. Direktor Dr. Schädel published a booklet on "The New Testament Teaching of the Eons". These were both Methodists.

Thirty years ago I had an article in my magazine on "The Plan of God in the Ages or Eons". And for twenty-five years no one thought of accusing me of being an I. B. S. A. Why the sudden accusation?

5. *The I. B. S. A. teach the annihilation of the dead.* This also is not new with them. Many theologians in the evangelical church taught this. We are not foolish enough to charge them with belonging to the I. B. S. A. because they teach the

same on some points. The I. B. S. A. believed that the Bible is God's Word. All true believers do likewise and are not therefore one of them.

We do not believe in the annihiliation of the Godless. On the contrary, *We believe that God is the Saviour of all mankind (1 Tim. 4:9-11). And because the apostle says in verse 11, "these things be charging and teaching," therefore we also teach it, and they take great offense.* They would forbid us doing it. . . . Thank God, we are able to believe that God really can do what He wills (See Isa. 45:5-7 and Psa. 115:3-6 and Isa. 49:8-10.) When God says that He will fulfill all His will then He will save all Mankind because this is His will (1 Tim. 4:9-11). . . .

God is able to do much more than we think or ask (Eph. 3:20, 21). This assures the salvation of all. We have simply read and received these passages of Scripture. God and our Lord Jesus Christ have been magnified many, many fold. Why are we not allowed to believe these words of God as they stand? Why put us under suspicion and treat us as heretics? Why try to force us to accept theological explanations which these passages will not bear? Why refuse fellowship with us? We abide in fellowship with all believers. We do not wish to separate! But we do wish the privilege of believing the whole Word of God!

This teaching is not new. Paul held it, as well as the following, to mention only a few: Athanasius, Ambrosius, the two Gregories, Eusebius of Cæsarea, Diodoros, Chrysostom, Clemens of Alexandria, Theophilus of Antioch, Athenagaros, Origines, Didymus, Facundus of Hermiane, Domitian of Galatia, Ignatius, "Hermas", Irenaeus and many others. Latterly, Hans Denk, Carlstadt, G. Arnold, Bengel, Oetinger, Oberlin, Zinzendorf, Jellinghaus, Ph. Smith, Tholuck, Hahn, Bleich, Seitz, Stockmeyer, Blumhardt, Preacher Lehmann, the father of the Berlin Baptists, Jukes, Prof. Ströter, P. Böhmerle, A. E. Knoch, etc. The evangelical (State) church tolerates those who teach it, as Superintendent Israel, Berlin, among others. The Episcopal Methodists had Prof. Ströter and have Dr. Schädel. Why will certain circles allow no liberty in this matter? "Yes," they say, "You may *believe* it, but never *preach* it." Many of the men mentioned not only taught it orally but also wrote about it. . . . Paul says (1 Tim. 4:11), "These things be charging and teaching." We believe and obey the Scriptures.

From the commendable bi-monthly of A. E. Knoch, Stepenitz, Ostprignitz, we quote the following for consideration:

THE OX AND THE DONKEY

Often we hear the well-known words [by Bengel]: "Who does not see the reconciliation of all in the Bible is an ox. Yet he who teaches it is a donkey." We consider this a slander on the donkeys, these brave creatures, that do their duty and fill

their sphere much better than mankind. Let us rather, in consonance with God's Word (Isa. 1:3) agree with the poet who says:

The donkey knows the way into his stall,
The ox will find the path whate'er befall,
But God's dear sons do not recall
That God leads back to Him His creatures all!

6. *The I. B. S. A. did not believe in the immortality of the soul, and taught that the dead sleep.* This was not original with them. . . . For instance, that good German, Dr. Martin Luther, the reformer, held it and stood for it. It is an old protestant teaching. Yes, it is the teaching of the Scriptures. We hear the astonished question, "What! Our dear Luther already believed that?" Yes indeed. *Luther really believed that the soul is not immortal, and that the dead know nothing, because they sleep.* The immortality of the soul was opposed in the early church. Justin, the martyr, who was beheaded in Rome in 165, a Platonic Philosopher once, denied this teaching after he believed. Should this not speak to us? To the Jew Tryphon he said: "I do not desire to follow men or their teachings. Should you become acquainted with people who call themselves Christians, who slander the God of Abraham, Isaac and Jacob, denying the resurrection of the dead and insisting that their souls go to heaven immediately after death, do not take them as Christians." *Justin, therefore, did not believe that the soul went to heaven at death, but that it waited until the resurrection.*

Is it not significant that *this teaching was first incorporated into the church's creed at the Lateran council, in 1313?* . . . According to 1 Corinthians 15:33, 34 we will get immortality first when we are raised and changed, when our Lord returns.

Luther said that the Lateran Council was the most shameful ever held, and that it did not decide according to God's Word, but contrary to it, according to the darkness of men. It was a human nightmare and a teaching of demons. Such an immortality was the dream of the philosophers, but the Scriptures teach otherwise concerning resurrection and eternal life. In his defense Luther said: "I allow the Pope to set up articles of faith for himself and his adherents, such as that the soul is the essential form of the human body, that the soul is immortal, with all the rest of those preposterous opinions which are to be found on the manure heap of Roman decretals."

As to the state of the dead Luther said: "Come here, you who are so inquisitive, who wish to know how it is with the dead—for many there are who would eagerly have asked Lazarus what he did there, and what he thought, felt and saw, as he was four days in the grave. But I won't bother Lazarus and other people but stay with the Scriptures which say that

they sleep. For I imagine that such a sleep holds them so that they feel or see less indeed than in natural sleep. And they do not know where they have been." . . .

7. *The I. B. S. A. had an interpretation of Romans thirteen which relieved them from submission to the authorities. We, on the contrary, hold to it literally as binding on us. We* obey the authorities. As Germans we stand back of the government of Adolph Hitler. We thank God that He has given our Fatherland this leader. As believers we obey the authorities "for conscience sake" (Rom. 13:5).

Why were the I. B. S. A. suppressed? So far as we are aware the authorities have not assigned any reasons. As the authorities have said again and again that they do not mix into matters of faith, only forbid the political activities of certain groups of religious people, we take it that the prohibition is based on the following grounds:

(a) *The I. B. S. A. belonged to an international organization which was directed by Mr. Rutherford in America, who was partially against the government.*

(b) *On account of their peculiar interpretation of Romans thirteen* [that they themselves are the powers that be] *they absolved their followers from obedience to the State, and led them to enter the field of politics.*

The I. B. S. A. were not suppressed because of their beliefs, but because of their disobedience to the State, and because of mixing into politics, and herein the State was right. We are not subject to foreign domination. We obey the authorities. We are glad that the State forbids the churches to enter politics. We separate Christianity and politics altogether. We give the Leader what the Leader's is, and God what God's is (Mat. 22:21). We know that neither the Lord Jesus nor the apostle Paul criticised the government under which they lived. Both exhorted to obedience to the State (Mat. 22:21 and Rom. 13:1-7). We follow their example. Therefore we do not belong to the fault finders. Claudius sent all Jews out of Rome (Acts 18:2). The record of this is without any commentary. Does this not speak to us? We know from the Scriptures that the Jews must be gathered out of the nations. Shall we dictate to God how He is to accomplish this? We know that the Jews have a future, but not now in European politics, but in Palestine. And this future awaits the visible presence of our Lord on the mount of Olives, in order to be King over all the earth (Zech. 14:4, 9; Rev. 1:7). Until then the Jew has no place in politics. Listen to what Paul has to say about them: ". . . the Jews, who also kill the Lord Jesus and the prophets and banish us, and are not pleasing to God, and are contrary to all mankind, forbidding us to speak to the nations that they may be saved, to fill up their sins always. Yet they have a foretaste of the consummating indignation" (1 Thes. 2:15, 16). The national socialism, which has

brought much good to the Fatherland, has forced many Christians to separate from unbiblical practises and to keep their fingers out of politics and to attend to those things which have been laid upon them by our Lord.

This is the way matters look to a man of God from the inside. It is probably very different from the view obtained from the outside. I refrain from giving my opinion or any comment. I only wish our friends to know that the opposition of the "believers" is vapid and vicious, and far more dangerous than that from others. It was not Pilate, but the chief priests, who crucified Christ.

A man whose business it is to guide foreign guests about Berlin told me that these almost all ask about the relation of church to State. But the guides do not know so very much about such matters, as a rule, so they are instructed to refer all foreigners to the unpolitical congregations, called the "free churches", and are urged to interview the ministers themselves as to their relations to the State and *vice versa.* He mentioned the Methodists and Baptists, as these are the two largest of these churches. This man claimed that the government had great confidence in these unpolitical groups, but complains that the State church does not seem to know that Christianity has nothing to do with politics. They cannot allow them to preach politics in place of Christ. I pass on his opinion as he is very near to the government.

A. E. K.

WE *WILL* BE BELIEVING

THE CIRCUMCISION did *not* believe in the same manner as the Uncircumcision for salvation, hence Peter's words at the conference in Jerusalem seem out of line with the facts. As is pointed out in *The Pilgrim's Messenger*, the Greek texts do not agree here. Sinaiticus puts it in the *future*, "we *will* be believing". Not only is this in accord with the truth as elsewhere recorded, but the principles on which the concordant text was made plead for this reading. Alexandrinus and Vaticanus read *pisteuomen*, while Sinaiticus has *pisteuSomen*, with an extra *s*. The likelihood of its being inserted is very small, while the possibility of its dropping out is very great, in view of the theological teaching of early times, for Pauline truth was lost very soon.

On this account we have changed the Concordant Greek text here and the German version and concordance to suit. The same change will be made in future editions of the English version. Those who wish may note this change in their copies. Translators in other languages are asked to take notice of this alteration. To the usual editor the future reading is so out of line with his theological conceptions that it is ignored as a mere blunder, unworthy of serious notice or consideration. I have just turned up Nestlé's edition and find that there is no trace of this reading in either the text or the apparatus. I rejoice that my system forced me to put everything in the superlinear, whether I thought it a blunder or not. It is very easy to make a bad blunder when accusing others of making one.

As further elaborated by our esteemed fellow editor, "If believing Israelites at that time" all "had what believers among the nations had, there could have been no good reason for an evangel of the Uncircumcision. The evangel of the Circumcision would have been sufficient for the nations." Most of us have taken Peter's words to confirm our own idea, that, even though the Circumcision evangel demanded obedience as well as faith, in the last analysis it was all of God, and the fruit of His grace. This is perfectly true, yet it is far beyond Peter's depth at that time. He was looking forward to the future, when the distinctions would gradually vanish, and they also will be saved on the basis of faith and grace, apart from deeds, for this is the only salvation which exalts God and reaches down into the depths where we are.—A. E. K.

THE WEALTH OF THE JEWS

A LURID LIGHT was shed upon the real situation of the Jews by the official statement that the wealth of the half million or more in the German Reich amounted to seven or eight thousand millions of marks. I was talking to a friend about it, and he told me that his landlord in Berlin owned forty tenements. I had just been commiserating the "poor" Jews who would be compelled to work or starve. But a little figuring showed me that the Jews as a whole *do not need to work at all!* In fact, if they would put their money at interest and support the poor among them as the law of Moses requires, then every man, woman and child would have sufficient to exist indefinitely. I had no idea that they possessed such an abnormal proportion of the wealth of any country.

In Berlin alone, according to *their own* figures (which everyone claims are too low), there are nearly two hundred millionaires, that is, those having over a quarter of a million American dollars, according to the normal rate of exchange (though much more at pesent). Nearly a thousand have in the neighborhood of a hundred thousand dollars. Over thirty-five thousand have over a thousand (5000 marks). These figures do not mean much in themselves to most of us. But the fact that there is enough to keep them all in comfort without working seems almost unbelievable. The mark was once rated at four to a dollar. Now it is about 2.40, I think. But its buying value will come near to half a dollar, or two shillings as a rule, at this time.

What a remarkable showing they have made as

money-getters even in a country where it is not easy to accumulate riches by work or natural resources! To provide sufficient food for its population the German peasant is usually compelled to plod early and late, for his whole lifetime. One who owns his own land and home considers himself fortunate, although even this calls for a life of hard work as a rule. It is sheerly impossible to imagine the whole German people living on the interest of their holdings. Yet the Jews have manipulated the money market, and managed their businesses so that, even if they should not do a stroke of work, or if they should go to Palestine or Babylon, they would all be supported by the productive workers of the land where they had been guests, that is, if they heeded the precepts of the law of Moses in this matter.

If such figures are available, I would like to know the per capita wealth of the Jew as compared with the nations at large. I wonder if it is true of the Jews of any other country, that the average member of the race has a competence, so that they are insured an income for life. I would not be surprised to find that the Jews can already live off the interest of those in debt to them. Those who have read "The Mystery of Babylon" will share my keen interest in this phase of the Jewish problem, which is so helpful in understanding their fate and why they are already arousing the envy and hatred of those over whom they have established their financial dictatorship.

Just imagine if all the rest of the world had done as well! Then no one would need to work! Then the curse would be removed! No sweat would pour forth from the laborer's brow. No toil would bow the backs of weary workers. Of course this is an impossible dream. It may be true that Jacob can have this kind of a millennium for himself, but I doubt if the rich one will share with his poor brother. But why cannot he openely take what is really his already—the place of authority over the

nations to which his wealth entitles him? More and more he is being forced to do so. He is being hunted and driven out of the nations, but he will hardly be able to take his capital with him, it is so great. But a continuous flood of gold will follow him, the interest on his investments, the payments on his mortgages, the fruit of his holdings.

Are we not seeing the Mystery of Babylon enacted before our very eyes on a reduced scale, yet with but little of the severity which will characterize that terrible catastrophe? In one land at least the sons of Jacob have attained an opulence which virtually makes the nation its slave. Even when driven out of politics and business they still possess the right to take tribute sufficient for their needs. This is what God hates and what caused the apostle to marvel. Israel should be blessed, but not by their own efforts. Jehovah is jealous for He wishes to be their only Source of life and happiness. But Israel does not understand. Because of their wealth, their hearts are far from Him to Whom alone they should call.

In one way this rehearsal differs from the final tragedy. They are not wiped out, nor is their wealth destroyed utterly as when great Babylon burns. I imagine that their capital will remain where it is to a large extent, for there seems to be no way of removing very much of it. The Jew who leaves is allowed to take only a limited amount of his fortune with him, so there are not sufficient foreign securities to cover. So it is not at all improbable that the interest from Germany will some day join the streams of gold from other lands which will make Babylon the financial dictator of the world.

So long as interest is one of the corner stones of modern civilization, the Jews must be paid. I imagine, from the place accorded them in the Scriptures at the time of the end, that they will continue to harvest the riches of the nations until the end comes. If that is so, then they have succeeded in making one nation their eco-

nomic vassals, without any hope of escape. Even the largest army or the most powerful armaments will not be able to free them from this slavery, no matter how much it may gall them. Even if the borrower does not love the lender he must be his servant!

It seems now that Palestine will not be partitioned. There does not appear to be much hope for the pacification of the contending parties in the holy land. It may not be very safe for capital investment for some time to come. Is it not time that the ephah took its flight across the desert to the land of Shinar? Is not this the perversity of the Jew in all the earth (Zech. 5:5-11)? I would not be surprised to hear of an exodus to Iraq at any time, for all other doors seem to be closed to the sons of the wandering foot. Will this door be the one to open?

A. E. K.

OUTLINE OF BROTHER LOUDY'S MESSAGES GIVEN IN LOS ANGELES

DUE TO MANY REQUESTS for Brother Loudy's messages which he delivered while in Los Angeles, in printed form, he has promised to prepare the most essential ones for publication in the magazine. We hope to have one in the March issue. In the meantime he has prepared *textual outlines* of the messages, which we trust will be of interest and spiritual benefit to all our readers.

FAITH, LOVE AND EXPECTATION

SCRIPTURE TEXT: 1 Thessalonians 1:1-10.

INTRODUCTION:

Our theme sets forth the basic fundamentals of the life well-pleasing to God, from our call until our glorification.

I. Acts (Work) of Faith—1 Thessalonians 1:3.
   1. "Turning back to God from idols" (1 Thes. 1:9).
      a. Idols and idolatry (Rev. 9:20; Col. 3:5).
      b. Have we completely turned back to God from our idols and idolatry?

II. Toil of Love—1 Thessalonians 1:3.
   1. "Slaving for the living and true God" (1 Thes. 1:9).
      a. Imitators of the apostles and the Lord (1 Thes. 1:6, 7).
      b. Evangelistic (1 Thes. 1:8).

III. Endurance of Expectation—1 Thessalonians 1:3.
   1. "Waiting for His Son out of the heavens" (1 Thes. 1:10).

May our *act of faith* be a true heart response and devotion to God, our *toil of love* be expressed in a genuine, faithful service on behalf of the spiritual welfare of others, and our *endurance of expectation* be exemplified in a patient, joyful anticipation of the presence of our blessed Lord and Saviour, Jesus Christ.

"THE BOOK NOBODY KNOWS"

SCRIPTURE TEXT: Matthew 22:29; Ephesians 4:11-14.

INTRODUCTION:

This subject was chosen to present a message for provoking thought and stimulating interest in a more careful, conscientious study of the Scriptures.

I. Bible, Best Seller Among Books:
   1. Though the Bible is the best seller among books—with millions of copies distributed free by Bible Societies—it remains the Book nobody knows!

II. Unknown to People of All Walks of Life:
   1. Surveys among translators and publishers, preachers and teachers, the learned and the unlearned, the noble and the ignoble, the old and the young, reveal in a most amazing way, that the Bible is the Book nobody knows!

III. Human Traditions and Superstitions:
   1. The exaggerated superstitions, distorted imaginations and theological perversions which are held and believed among people about the Bible, truly mark it a Book nobody knows!

IV. Ignorance of Fundamentals of Faith:
   1. The confusion and misunderstanding concerning the scriptural teaching of the fundametals of faith, such as the purpose of creation, the eons, dispensations, administrations, sin and evil, soul and spirit, condemnation and death, salvation and awards, law and grace, pardon, justification, conciliation, reconciliation, glorification, ransom, kingdom and church, bride and body, heaven, the holy city and paradise, reveal the Bible to be a Book nobody knows!

V. How We May Know the Scriptures:
   1. God not only wrote the Scriptures, but He also gave inspired instructions for studying them, in order that the reader may gain a correct knowledge of what He has revealed.
      a. *"Have a Pattern of Sound Words"* (2 Tim. 1:13). Our first admonition emphasizes the necessity of having a translation that will express exactly and precisely the same thoughts which God has revealed in the Hebrew and Greek.
      b. *"Distinguish the Things that Differ"* (Phil. 1:10). This calls for clearly distinguishing between all expressions that differ, such as soul and spirit, church and kingdom, sin and evil, heaven and earth,

and other things of consequence concerning which God has written.

c. *"Rightly Dividing the Word of Truth"* (2 Tim. 2:15). This inspired admonition calls for recognizing and properly apportioning God's Word to the people for whom it was *written*, the *administration* to which it applies, and the eon in which it belongs.

These inspired principles, faithfully and consistently followed in the study of the Scriptures, will establish, firm and found the reader unshakably in the truth of God as taught by the Holy Spirit, with all the riches of the assurance of understanding.

GOD'S PURPOSE OF THE EONS

SCRIPTURE TEXTS: Ephesians 3:8-10; Hebrews 1:3; 2 Timothy 1:9, 10; 1 Corinthians 8:6, 7; Colossians 1:13-20; Revelation 21:6; 22:13; 1 Corinthians 15:20-28; Romans 11:33-36.

INTRODUCTION:

To the thinking man and woman, disturbing questions concerning the Universe, Life, and Human Destiny often arise and press for heart-satisfying answers. The sacred Scriptures afford the answers to the questions: Whence did we come? Why are we here? and Whither are we going? in the revelation of God's Purpose of the Eons.

I. God's Purpose:

1. Ephesians 3:11 reveals that God has a *purpose.*
2. Colossians 1:15, 16; Revelation 3:14; 21:6 and 22:13 reveal Christ to be the Firstborn or Beginning of the creation of God, the Alpha and the Omega, the First and the Last, the Beginning and the Consummation of His purpose.
3. God's *purpose*, according to the Scriptures, is to *reveal Himself* to creatures of His heart and hand in all His power and glory, light and love, that they may know and appreciate Him in all His fatherly affections with heart-responsive love (Rom. 1:20; Col. 1:15-20; John 1:18; 14:8, 9; Luke 10:21, 22; John 3:16; Rom. 5:6-11).
4. Our salvation and calling is in accord with the *purpose* of the One Who is working all things after the counsel of His will (2 Tim. 1:9, 10; Eph. 1:11).

II. The Eons:

1. The eons are the *time periods* during which God progressively carries through the various phases of His *purpose*, leading to the goal, the finish or *consummation*, when He will be All in all.

a. *Before* the eons (1 Cor. 2:6-8; 2 Tim. 1:9, 10; Titus 1:1, 2).
b. *Beginning* of the eon, or eons (Isa. 64:4; Luke 1:70; Acts 3:21; 15:18; Rom. 16:25).
c. *This* eon (Mat. 12:32; 13:39; Luke 20:34; Rom. 12:2; 1 Cor. 1:20; Eph. 1:21; 2:2).
d. *That* eon (Luke 20:35).
e. The *coming* eon (Mark 10:30; Luke 18:30).
f. The *on-coming* eons (Eph. 2:7).
g. *The eons* of the eons (Gal. 1:5; Phil. 4:20; 1 Tim. 1:17; 2 Tim. 4:18; 1 Pet. 4:11; Rev. 1:6, 18; etc.).
h. *The eon* of the eons (Eph. 3:21, Concordant Version and American Revised Version).
i. The *conclusion* of the eon, and eons (Mat. 13:39; 24:3; Heb. 9:26).
j. The *consummation* of the eons (1 Cor. 10:11; 15:24).

III. The Dispensations and Administrations:

1. *Dispensations* denote divinely entrusted *gifts* to man to be dispensed or served out to others, or the *service* performed in behalf of the welfare of others (Acts 6:1, 4; 11:29; 20:24; Rom. 11:13; 1 Tim. 1:12).
2. *Administrations* speak of the *management* or *direction* of affairs with mankind under given conditions, characterized and empowered by particular *dispensations* from God, by which He carries through or fills up, from glory to glory, the various phases of His *purpose of the eons* which He makes in Christ Jesus, our Lord (1 Cor. 9:17; Eph. 1:10; 3:2, 9; Col. 1:25).

IV. God All in All:

1. When Christ shall have reigned until He has *revealed* the Father to the entire universe for reconciliation and peace through the blood of the cross, and every knee shall have bowed and every tongue acclaimed Jesus Christ as Lord, to the glory of God the Father, "then cometh *the end*," when the Son will turn over the kingdom and become subject Himself, that God may be All in all (Col. 1:20; Phil. 2:9-11; 3:21; 1 Cor. 15:22-28).

ABRAHAM AND HIS THREE SEEDS

SCRIPTURE TEXT: Genesis 12:1-3.

INTRODUCTION:

The call of Abraham, out from the rest of the world of mankind to become the one through whom all the nations would be blessed, and to be the father of *a chosen race, a great* and *holy nation*, the Israelites, ordained never to mingle on equal terms with the other nations on the earth, is one of the most important and consequential events in human history.

I. Abraham's Call:
   1. God called Abraham from Ur of the Chaldees, about 1986 B. C., being then 50 years old (Acts 7:1-4).
      a. Abraham was the youngest son of Terah, in the ninth generation from Shem, the eldest son of Noah.
   2. Leaving the Land of the Chaldeans, he dwelt in Haran (a city in Padan-aram, "the plain of Aram," in northern Mesopotamia, about 37° north, 38° east) with his father 25 years. At the death of his father, he moved into Canaan, being 75 years old (Acts 7:4, 5; Gen. 12:5-8).

II. Abraham's Names:
   1. Abram, denotes "exalted father".
   2. Abraham, "father of many nations" (Gen. 17:4, 5; Rom. 4:17, 18).

III. Father of All Who Believe:
   1. Abraham believed *in* God before he *believed* God—*evangelical faith*—by which he was declared righteous and the father of all who *believe* (Rom. 4:3, 11, 12, 16).
      a. *Believed* God in *un*circumcision, . . . for him to be the father of all those who are believing through *un*-circumcision (Rom. 4:11; Gal. 3:6-9, 14).
      b. Obtained the *covenant* of Circumcision when 99 years old (Gen. 17:7-14, 23-27), in which his faith being tried, offered Isaac, and thus became the father of *the Circumcision* (Rom. 4:12; Heb. 11:17-19; James 2:20; Gen. 22:1-18).

IV. Abraham's Three Seeds:
   1. His *fleshly seed*—all the physical descendants of Abraham, such as the Ishmaelites, Midianites, Arabians, etc., as well as the great nation of Israelites (Gen. 17:3-6, 20, 21; 21:9-21; 25:12-18).
   2. Abraham's *fleshly seed* according to *the promise covenants* — the *great* and *holy nation* of *Israelites* — ordained to be kings and priests for ruling and blessing all the nations of the earth (Gen. 12:1, 2; 21:12; 17:4-14, 19; 13:14-17; 22:15-18; Ex. 4:22; Deut. 4:7, 8; 7:6-8; 23:9; 32:8; Psa. 147:19, 20; Amos 3:2; Mat. 2:2, 6; Luke 1:32, 33; Acts 13:23, 24; 3:25; Rom. 9:4, 5; 15:8; Gen. 22:17, 18; 26:4; 28:14).
   3. Abraham's *spiritual seed*—all who obtain the promise of the spirit through the hearing of faith according to the promise in Christ, *through the evangel of which Paul became the dispenser* (Gal. 3:2-9, 14, 22, 25-29; Eph. 3:6, 7), in which, "a remnant according to the choice of grace" out of Israel, the Circumcision, are *justified out of faith*, and the Uncircumcision, the

nations, are *justified through faith* (Rom. 11:5; Gal. 3:29), and, *in spirit,* become *joint*-allottees, a *joint*-body, and *joint*-partakers of the promise in Christ Jesus, and a *new creation,* a *new humanity,* wherein there is *no Greek and Jew, Circumcision and Uncircumcision,* barbarian, Scythian, slave, freeman, but all and in all is Christ (Eph. 3:6; 2 Cor. 5:16, 17; Gal. 3:26-29; Eph. 2:14-18; Col. 3:9-11), whose citizenship and destiny is among the celestials *in* the heavens (Eph. 1:3; 2:4-7; Phil. 3:20, 21; Col. 1:5, 27).

A careful study of this textual outline should reveal how fundamentally necessary it is for us to discern and distinguish the three seeds of Abraham, and to properly apportion and apply the Scriptures and promises to each as God has revealed them, if we are to be assured of thinking, understanding and believing as He has spoken.

(Other outlines will follow in the March issue.)

SEEKING THE FACE OF JACOB

PSALMS 24:6

SEEKING GOD is in full accord with the Psalms, but we can all sympathize with a brother who wishes to have the evidence for the renderings of the last line of the text noted above, in which *Jacob* rather than God is the subject of search. One man assured him that it meant the *sons* of Jacob, another that it should read the *God* of Jacob. He then made a list of about a dozen different versions. He says: "I came away from the work with the feeling that the Authorized Version and those agreeing with it were right, and that the additions were merely the expressions of what these men thought it meant."

But we must go far back of all later versions, to the Septuangint, long before Christ, and to the early Syriac translation to find the interpolation of the word *God of*, which makes the main variation. Even two Hebrew manuscripts have incorporated it. So we cannot charge those who added these words in recent times with introducing their ideas. It could have dropped out of the Hebrew notwithstanding all the care used in its later preservation. It is possible that the early translations have preserved it. We can go back to the fourth century in the Septuagint, while our earliest Hebrew goes back only to the ninth century. The following is a summary of the readings in about a dozen versions. As the "O" is not in the Hebrew, we will ignore it.

Jacob: Swedish, 1854; German of Luther, Elberfeld, 1865; Scofield, 1909.

God of (in text): Septuagint, 285 B. C.; Syriac, 170 A. D.; Rotherham, 1897; Douay, 1899; Modern Reader's Bible, Moulton, 1920; Moffatt, 1922; J. M. Powis Smith, 1935. (In Margin): Authorized, Bagster's Polyglott.

Even: American Standard, 1901; Margolis (Jewish), 1917.

God of (margin, *even*): Revised, 1885.

(The sons of): Isaac Leeser, 1878; Swedish, 1900.

They are the children of Jacob: Swedish, 1917.

It will be seen from this that the weight of opinion in the past and in modern times (apart from the Hebrew text) was in favor of inserting *God of* before Jacob. And it is clear why they did so, for it is offensive to our spiritual instincts to seek the face of Jacob, when the context seems to clearly intimate that *God* is the object of the Psalmist's search.

But just here is where danger lies. The translators of the Septuagint and the Syriac had the same spiritual aversions that we have, and, in such loose versions, they may have acted on instinct rather than on evidence. The question is, Can we go back of their versions to the original text, and, *without adding to it or changing the Hebrew,* find a rendering which will satisfy our spiritual judgment? Let us at least examine the evidence. As these words occur in a couplet, and probably are a parallelism, we will include the preceding line as a part of the evidence. First let us note the difference between the Authorized Version and the Revisers. These two, arranged as a parallelism, read thus:

> This is the generation of them that seek him,
> that seek thy face, O [R.V., *even*] Jacob.

The Revisers, desiring to avoid the spiritual difficulty, and to turn the direction of thought so that *Jacob* seeks *God's* face, and not a *generation* that seeks *Jacob's* face, inserted the little word *even.* This has the advantage that it preserves the parallel, in which *Jacob* corresponds to *generation.* The Authorized Version has only half of the parallel, for *that seek Him,* and *that seek thy*

face correspond, but *Jacob* is the *one sought* and the *generation* are *seekers*. The Revised Version is a step in the right direction, from the literary point of view, and would be acceptable if the Hebrew text gave any warrant for the word *even*, which they have put in italics, to show that they have inserted it.

Such is the case outside the Hebrew text. Now let us gather the actual facts. For the sake of those who know no Hebrew we will translate it into Latin letters, for we will need to deal with the original in our investigation. We add a rough, tentative sublinear, in smaller type, of the Massoretic text as it now stands, and our suggestions for the last line underneath it.

ze	dur	drshu
THIS	generation	INQUIRE-*of*-HIM
mbq^{q}shi	p^{h}nik	ioqb
making-SEEKS	FACE-*of*-YOU	Jacob
	p^{h}ni	kioqb
[We suggest:]	FACE-*of*-ME	AS-Jacob

The rendering of the couplet according to the Massorah would be about as follows:

> This is the generation of those who inquire of Him,
> Those who seek Thy face, Jacob.

When the k is taken from the end of p^{h}ni and prefixed to ioqb the couplet reads:

> This is the generation of those who inquire of Him,
> Those who seek My face, as Jacob.

These being the facts, now to our problem. Since the present Hebrew text is not satisfactory, can we make it so without any vital alteration? We wish to do two things (1) make Jacob the seeker, and (2) restore the parallel. If we can do both of these at the same time, our solution will gain much in plausibility. As we do not wish to follow the example of the Revisers, and force Jacob into his right place by adding a word, we will

begin with the parallel. As we have seen, *inquirers* correspond to *seekers,* and *generation* should correspond to *Jacob*. How can this be accomplished? Let us see what comes when we change the division of the words. Our first attempt seems to produce the desired result. The k, at the *end* of a word, denotes YOU, at the *beginning* it is the particle AS. As this k has two forms in the Aramaic characters now called Hebrew, a special one being used for the end of a word, the change may have occurred before the Hebrew was altered into its present form, or more likely still, during the process of rewriting.

Besides this, when the k (which means YOU) drops off of the word *face* it leaves a form which may be translated *My* face, as in Psalms 27:8; 69:7, etc., if we disregard the uninspired points with which modern Hebrew texts are provided. At first the change from the third to the first person may seem strange. But it is found quite often in the sacred scrolls. Here, once we see the spiritual import of the second line, it is seen to provide that added intimacy which is needed to give the second line superior depth.

We must understand that, in its early form, Hebrew, like Greek, was not divided into words, so that our present division is not inspired, and is subject to revision. Hence this is no real change of the Hebrew at all. But, better still, it restores the parallel and relieves the line of the objectionable sense which arose when Jacob was put on a par with "Him". Best of all, it gives a vigorous spiritual message, and, as the second line of a parallelism should do, it does not merely repeat the idea in other words, but it adds depth to the thought of the first line. It tells us what *kind* of a generation, and changes to the more personal "My" in place of the distant "Him".

Jacob is the name for Israel in his humiliation and need. When Israel is humbled and distressed then they not only inquire for God, but they seek His face. The

generation that asks after God is one that has experienced the evils of life, and can find no help in themselves. Jacob had to be brought down by his fear of Esau before he saw God's face at Peniel (FACE-*of*-DEITY). Like him is the generation which will inquire and seek the Deity. Is not this what is in the Psalmist's mind? Is it not at least possible that this is the true rendering of this text? At least it is worth considering if it will enable us to avoid adding a word to God's revelation. A. E. K.

BIRO-BIDSHAN, THE COMMUNISTIC PROMISED LAND

ABOUT a decade ago the Communists of Soviet Russia, supported by an association of the Friends of the Jewish Autonomous Territory in America, and other organizations in more than a dozen different lands, "solved the Jewish question". They collected money. They issued pamphlets and published magazines, describing a land thrice the size of Palestine, and much better adapted to settlement. About eight days' journey on the railway from Moscow to Vladivostok, between the railway line and the Amur river, which separates it from Manchuria, lies the promised land, which was described as full of rich minerals, rivers with fish, fruitful farmland suited to rice, wheat, and soy beans, with only thirty thousand inhabitants, Russians, Koreans, and Siberian tribes.

After ten years, in which much money was spent, and vast efforts put forth, twenty thousand Jews have gone there, only half of whom have taken to farming. The rest are in the capital city. What a "solution" this is may be seen in the fact that it has not even taken care of the *increase* of Jews in the world. There are more who need a homeland today than when it was started. Since Russia alone has about two and a half million Jews, more

than a hundred times the number in this new Palestine, we can see how little attraction it has for the nation, even in the midst of persecution.

Aside from the "sentimental" reasons, for no real Jew can forget Jerusalem, it seems that conditions are by no means what the founders would have. The climate is far from salubrious. In summer there is much rain brought in from the Pacific by the prevailing winds. In winter the winds are reversed, so there is little snow, but dry, severe cold. The land is mostly woods and swamps, so needs much labor before it can be planted to crops. Elk, lynx, and bear abound. But even though every prospect does not please, still man is very vile. There have been many political troubles, because, it is said, many speculators, Zionists, and merchants found their way there, and these had to be rooted out. It does not seem that the Jews are warranted in hailing Birobidshan as the fulfillment of their yearnings. O Lord, how long?

A. E. K.

MATURITY

> Until we should all attain . . . to mature manhood, to the adult stature of Christ's complement.
> —Ephesians 4:13

IT IS INCUMBENT upon every saint of God to give the subject of *maturity* prayerful and constant consideration. No one, physically mature, cares to be considered "childish" or credited only with the imperfect intellect of the adolescent, yet, unfortunately, it causes no concern to the bulk of believers that they are unable to comprehend the transcendent truths of the Scriptures of Truth. Not only so, but there is a marked apathy and stagnation in the spiritual life of many of God's dear people — a stunted growth in their Christian life which bespeaks the lack of solid nourishment. Were Paul to return and pen a letter to the saints today, would he not have to write as of old? "And I, brethren, could not speak to you as to spiritual, but as to fleshly, as to *minors* in Christ" (1 Cor. 3:1). God has made rich provision of "solid food" for us. The question is, Are *we* yet able? The writer to the Hebrews had to administer a rebuke similar to that of Paul to the Corinthian saints. Instead of being teachers, they themselves required to be *taught*— taught even the "rudimentary elements of the oracles of God" (Heb. 5:12), and had need of milk, being then incapable of solid nurture. Certainly, a knowledge of the rudiments of the Word of Christ was an indispensable foundation, but with that alone maturity could not be reached.

The cause of the Corinthian immaturity was carnality, evidenced by the divisions existing among them, the outgrowth of partisan tendencies. Consequently, they

were still fleshly and walked according to man (1 Cor. 3:3). It must be concluded that, if a saint is incapable of assimilating the nourishment necessary for the maintenance of spiritual growth, then his mind cannot be influenced by the revelation of God, which will renew the mind and transform the life. The knowledge of the progressive revelation of the Word of Truth is as necessary for the saint's spiritual growth as the blood to his physical existence. Just as the blood bathes and nourishes the body tissues, so the Word of God should pervade the mind of the believer, transforming it and renewing it. A mind transformed in this way is the surest safeguard against *configurement to this eon.* Immaturity is vulnerable to the allurements of the world. Our *logical* service to God is to present our bodies a living sacrifice to Him—*not* to be *configured* to this eon, but *transformed* (Rom. 12:1, 2). What can this eon, laden as it is with gross vice, violence, intrigue and sin, hold for the child of God? What has it to offer that will satisfy? These questions have only one answer—nothing. Yet it is passing strange that there are those, like Demas, who love this current eon (2 Tim. 4:10), and are deluded by the mirage of its subtle attractions.

God's revelation of truth was progressive. While it would seem that, in the Corinthian ecclesia, a few were mature (1 Cor. 2:6), to whom Paul could speak God's wisdom in a secret, the majority were not capable of understanding. For the purpose of leading these believers on to maturity, gifts were given (1 Cor. 12:27-31), but these were temporary and served during the era of readjustment. That this was so was clearly indicated by the apostle when he spoke of "a path suited to transcendence" (verse 31). Prophecies and knowledge were to be done away with, languages would cease (1 Cor. 13:8, 9), and, when *maturity* came, that which was out of an *instalment* was to be abrogated (verse 10). Everything pointed to something yet to be revealed.

Comparison between the Corinthian and Ephesian epistles (1 Cor. 12:28-30; Eph. 4:11) will show that, when maturity did come, the lesser graces were dispensed with and the special gifts narrowed down to three—evangelists, pastors and teachers. With the penning of Paul's perfection epistles, *maturity came* (Eph. 4:13; Phil. 3:15; Col. 1:28; 4:12). That which was esoteric and had been withheld from the majority of the Corinthian saints on account of their fleshly disposition, now burst forth in its amazing comprehensiveness. With these extraordinary epistles, the Word of God was completed (Col. 1:25), in the sense that it embraced pre- and post-eonian times, and was now universal in scope. The irritating and restricting barriers of Judaism had vanished and a SECRET had been revealed. And such a secret! CHRIST AMONG THE NATIONS—a glorious expectation (Col. 1:27).

Unburdened now of this unparalleled revelation, Paul's fervent desire was to see it comprehended. For this cause he struggled in prayer on behalf of the saints. The truth was precious to Paul and his life was one intense longing that others might share its preciousness. His petitions were always pointed, never self-centered or beclouded in rhetoric. We are given a glimpse of his prayer life in the first chapter of Romans, where he makes mention of the saints *unintermittingly,* that they should be *established.* In Ephesians, he bows the knee (Eph. 3:14-21), beseeching that "you may be *completed* for the entire complement of God." A tremendous request born of an intense longing for the spiritual welfare of his fellow saints!

The prerogative of every believer is the attaining to "*mature manhood,* to the *adult stature* of Christ's complement" (Eph. 4:13). Such a goal seems to be set in an aurora too brilliant for our feeble vision to behold, but it is within the reach of every saint of God. If not, then Paul prayed and toiled, admonished and taught in vain

(Col. 1:28, 29). But he labored to present *every* man mature—not a few—and we can praise God that the attainment of maturity is a possibility to every child of His. Paul's testimony to Epaphras' solicitude for the Colossian ecclesia is one of the most touching records of affection we have. It is evident that the truth and grace of God had wrought effectively in the heart of this fellow captive of his, and his own concerns were submerged in his constant thought for his fellow saints. No other word could convey the intensity of the desire that impelled Epaphras' prayers so much as 'struggling''. These petitions on behalf of the Colossian believers were that they MAY STAND MATURE and fully assured in all the will of God (Col. 4:12). And Paul adds *"For I am testifying of him that he has much misery over you."*

We are designated to be *conformed* to the image of the Son of God (Rom. 8:29). What a glorious prospect for each dear child of God! What an incentive to "stretching out in front towards the goal" and pursuing of the prize! Conformation to the image of God's dear Son; *not* configuration to this eon.

It was a source of great grief to the beloved apostle that there were those who were "disposed to terrestrial things". May it not be said of us who read these notes that we are so disposed, but that we seek, and are disposed to, that which is above, where Christ is! (Col. 3:1-3). In evil, *minors,* in DISPOSITION, MATURE!

ALAN REID

SUFFERING *vs.* DEATH

SIN'S ENTRANCE resulted in two distinct penalties, *suffering* and *death.* One affects our *souls,* and brings pain, the other our *spirits,* and deprives of life. The same was true of our Lord, in dealing with sin. For six hours he suffered the agonies of crucifixion; then He yielded up His spirit and entered the death state. So, also, will it be in the judgment of the unbeliever. At the great white throne there will be inflictions on every human *soul* which effects evil (Rom. 2:9), and this is followed by the second death, which recalls their *spirits.*

According to popular teaching one would think that suffering alone is needed to deal with sin, so that death performs no important part in God's plan to restore His creatures to Himself. But a closer reading of the first judgment scene, in Eden, may give us a clue as to the part that it plays in God's program. There we find that *grief* is given to Adam for what he has *done,* yet *death* is his portion for what he has *become:* He was to suffer "till you return to the ground, for from it were you taken, for soil you are, and to soil shall you return" (Gen. 3:19). Adam *suffers* for the sin he has *committed* yet he *dies* for what he *is.*

Jehovah formed Adam of soil from the ground (Gen. 2:7). The breath of life was directly imparted by God, and could be withdrawn by Him. Should he do this to His creatures, all would expire (Job 34:14). The result of eating of the tree of the knowledge of good and evil was to be twofold. There was to be a painful process—

dying—and an unconscious condition—*death.* The first was for the *deed,* the second for its *effect.* Adam became like fruit plucked from a tree. It undergoes a process of putrefaction and then returns to the soil from which it came. The life of the fruit comes from its connection with the tree. So humanity's life depends on its connection with God. Now that this is broken, for all are estranged from the life of God (Eph. 4:18), they die, *whatever their deeds may be,* unless the connection is reëstablished.

This is expanded in the sentence. First the dying process is enlarged upon. The ground is cursed, so that man's portion would be grief and sweat for the remainder of his life. Then, because the vital connection with God had been broken—as was clearly indicated by their hiding themselves from His presence—this would be followed by death. Their suffering was a consequence of their act. But their death is especially explained as resulting from the condition into which they had come. They were now—figuratively speaking—soil. As soon as the vitality they possessed was used up, they would actually return to the soil. This dying condition, or mortality, has been passed on to their posterity, so that all die, not because of what they *do,* but because of what they *are.*

We may see the same distinction, with further light, in Paul's wonderful words concerning our salvation and reconciliation in the fifth of Romans. There we find that *Christ* died for *sinners* for their *salvation,* yet the death of God's *Son* for His *enemies* was needed for their *reconciliation.* "Sinners" and "died" refer to specific *acts,* while "enemies" and "death" refer to *states.* In one case it is a question of what we *do* and what Christ *did.* In the other it is rather what we *were* and what He *became.*

The difficulty for most of us here is to distinguish between *dying* and *death,* the *act* and the *state.* One is

usually a painful process, the other an unconscious condition. It may help us to see this by considering the other contrastive terms in this passage, for they all agree in distinguishing between *doing* and *being*. Christ is set over against the Son, sinners against enemies, dying against death, His blood against His life, and justification against reconciliation.

Christ is a title which depends upon His *activities* as Prophet, Priest, and King. In the beginning, though we may speak of Him as such in anticipation, He was not a Christ, as He fulfilled none of these functions. So also in the consummation. When God is All in all, there will be no Prophet or Priest or King needed, so the office will cease. Not so with the appellation "Son". That is not dependent on what He *does,* but on what He *is*. Before the eons He was God's Son, and He will continue to be subject as such after the consummation. The distinctions dominate this passage.

Sinners are those who commit sin. We have been confused as to this by the teaching that sin is a "principle" (whatever that is) which indwells us, and leads us to sin. This doubtless arose from a misunderstanding of the figure where sin is personified. An enemy may be such without committing overt offenses. Enmity arises from what we are, rather than what we do. It is concerned with our attitude rather than with our acts. Even though we do nothing to offend, we may be enemies. But if we do not sin, we are not sinners.

Dying and death are likewise differentiated. One who is dying ceases to do so when he enters death. So long as the process continues, sensation is possible, and it is usually accompanied by suffering. As soon as the process is concluded, sensation vanishes, and suffering is impossible. Our Lord did not only die on the cross for six hours, for our salvation. He also entered death until the third day for our reconciliation. This distinction should aid us to clarify some important problems.

Our Lord was not like us in His life. He was not continually dying as we are. He never would have died a "natural" death. His "mortal life" was limited to the six hours of His suffering on the cross, unless we wish to include the bloody sweat in the garden of Gethsemane and the stripes given by the soldiers, all of which robbed Him of blood. All of this suffering is linked with the *process* which *precedes* the death state and ceases when life is extinct. Surely our Lord did not suffer during the interval between His death and His resurrection! All suffering, all judging, must be in life, not in death.

In human judgments this distinction is usually sharply maintained. Many are the sentences which involve suffering. But when a crime is committed deserving of death, strange as it seems, it is usual in civilized countries to make this as painless as possible. The whole basis of judging is different. In one case punishment is inflicted in some measure corresponding to the crime committed, as a retribution or correction. But in the other the extreme penalty removes the offender from society, since he is not deemed fit to live because of what he is. These motives may not be clearly indicated in faulty human adjudication, but even the two kinds of penalties are fairly clear.

The figure of Christ's *blood,* which preserves for us the permanent values of Christ's sufferings, is in contrast with the *life* of the Son. As *sinners,* we are saved now because He suffered when *dying.* As *enemies,* we are reconciled because He entered *death.* But both are made good to us in very different ways. His *soul* was given for us when He suffered. As the soul is in the blood, it remains as a permanent token. His *life* was given for us in death, but He has taken it again, and we are saved by His resurrection life. One speaks of a past act, the other of a present condition, even as all the other factors in these marvelous formulas.

The *justification* of sinners by *blood* is set over against

the *reconciliation* of enemies by *death,* the *acts* of the sinners and the *suffering* of Christ against the *attitude* of enemies and the *death* of the Son. This contrast is further enforced by the whole context. Before this we have the justification of sinners by blood. In the following chapters we have not only Christ's dying for us, but His death and *our* death with Him. What we have *done* has been provided for in the first four chapters of Romans. What we *are* is before us in the succeeding chapters. And here, notwithstanding our justification by grace, we enter death with Christ. Not only are our sins judged, but *we* are condemned to endure the extreme penalty in figure.

The first judgment in Eden, the judgment of the believer in Romans, and that of the unbeliever in the Unveiling, run along parallel lines. In all three there is suffering for the act of sin, and death for the fact of estrangement. In Genesis this is expressed by the word *soil.* Adam had been created a living *soul.* After his offense he is called *soil,* in opposition to God, Who is spirit. In the expressive language of figures, the reason for Adam's death was that he was soil. And this also accounts for the necessity we have of reckoning ourselves dead, and for the fact that, after the great white throne judgment of the acts of mankind, there follows the casting into death, through which alone they can reach reconciliation at the consummation.

We should have no more difficulty in connection with the second death after the judging of the great white throne than we have with our own death with Christ (in figure) in Romans six after having been justified in His blood. Even after we have been set right as to our acts we must die because of what we are. Even after being justified by His blood we must be reconciled by His death. Even after our sins are settled we ourselves descend into the tomb in order that we may live in newness of life. As with the saint, so with the sinner. The

judging may justify them, but death is needed in order to reconcile.

JUDGING AND JUDGMENT

In the original there are two words for judgment, JUDGing *(krisis)* and JUDGment *(krima)*. The latter is the sentence (Luke 24:20), the former its execution. As much confusion comes from failing to see that we are dealing with a process when *krisis* is used, because it is rendered "judg*ment*", I have disfigured this article by using "judg*ing*" when this distinction is important. The Scriptures speak of the day of judg*ing* (Mat. 10:15; 11:22, 24; 12:36, 41, 42; Jude 6). There can be no judg*ing* in death, so the dead are roused. The judg*ing* at the great white throne ceases when the second death appears. I once thought that the great white throne simply determined the judg*ment* or sentence, and that the judg*ing* was in the second death. The English vocabulary is defective in regard to these important matters, so we hope to have the sympathy and forbearance of our readers as we seek to remedy its shortcomings.

The judging before the great white throne is concerned with *acts* (Un. 20:12, 13). The tendency is for us to look upon the second death as a part of this judging and deduce that those whose acts warranted it would enter the second death. But there is no reference to acts when the second death is mentioned. On the contrary, there are two sets of scrolls. One set contains the *acts* of those before the great white throne, and determines the judging. The other relates to *life*. If anyone was not written in *this*, he was cast into the lake of fire. The second death is not the penalty for acts, but the result of their condition.

This should help us in our meditations on kindred themes. We are inclined to reason out the destiny of various classes of mankind from their acts or their "responsibility". But the acts of men seem to play a very

minor part in the plan of God. All who believe are saved, whatever they have committed, though, of course, they receive a reward or lose it on account of their doings. And all who do not believe are lost, no matter what they have accomplished, though, to be sure, they are judged according to their deeds. It is what we *are* in Adam and what we *become* in Christ, and not our acts, which decides our destiny. Faith, even though it is mixed with evidential works, is essential. Works are not.

To some extent we can see this in the first death. As a rule men do not die because of their sinful deeds. The innocent babe expires before it has had much opportunity to sin.* And many a desperate criminal lives a long life of evil. The act of sinning, or the amount, does not necessarily determine the length of life. That depends on vitality to a much greater extent. If we keep these two distinct it will remove many apparent contradictions in life as well as in the Scriptures.

As a matter of fact death cannot be the direct penalty of ill-doing, for it comes to an enormous proportion of the human race who, because of their youth, are incapable of much evil. Billions upon billions of infants and children have fallen under the scythe of the grim reaper who were, in our estimation, quite innocent of any evil action. In fact, it has become a proverb that "the good die young". So also with life. Good deeds have but little effect upon it. And a whole life of benevolence does not overcome mortality. The greatest philanthropist must die. So it is with the first death and so it will be with the second, for the underlying principles in each case are the same. Death and life are not the result of human

* While still a child myself I was called upon to witness the out-breathing of an infant brother, dead before he was able to distinguish right from wrong. Later I had the heart-breaking experience of watching an aged and beloved brother in Christ in his last gasps, though he was one of the most just and gracious men I have ever known.

activities, but of divine disposing, due to man's *condition,* not his deeds.

It is nearly half a century since we first preached the gospel on the street, seeking to set forth the blood of Christ for our sins and the life of God's Son for our enmity (Rom. 5:8-10). Here God is recommending His love to us, and again and again have I returned to this passage. It marks a turn in the apostle's argument. It changes over from justification to reconciliation. He has dealt with our deeds; now he takes up our condition.

Since eonian life was promised to those enduring in good acts (Rom. 2:7), we might reason that one who is justified certainly must receive it simply because of that fact. Yet life is not even mentioned in the section dealing with justification. Not until we are occupied with reconciliation, do we read of the grace that reigns *through* righteousness, for eonian *life* (Rom. 5:21). The fact that we are justified does not give us life. So also, at the great white throne, we might expect that, when judgment has done its work, then reconciliation will immediately follow. But, in both cases, *death* must first come in to deal with what we *are,* before *life* can be given. Romans five, six, and seven must follow for the believer, and the second death for the unbeliever.

Most of us have put ourselves mentally under law, as though the law were given to us to provide one way to life, which will not function on account of our sin. But that is a mere unfounded inference, a deduction from the negative, which is illogical. *The law could not give life,* even if it had been kept. "If a law were given able to vivify, really, righteousness would be out of law" (Gal. 3:21). The fact that it promised life to those who kept it does not prove that it could, for the promise was made by One Who knew that no one could or would stand the test. It was given in order to make this very fact clear in practical experience. Law, or human activity, is not capable of producing life.

To go back to the enigmatical utterances of the Mosaic economy to prove the opposite would only show that we have not yet learned the lesson it was meant to teach. "This do and thou shalt live" is perfectly true as it stands, yet most misleading when united with the premise of human ability. To one who knows the infirmity of humanity there is nothing in it to which we may object. It is only a very wise way of teaching the fact of human frailty by withholding a part of the truth. But if we are under the delusion that man *can* earn life by doing what God demands, then, indeed, there seems to be a promise made which cannot be fulfilled, and which is therefore lacking in good faith.

The epistle to the Romans, being addressed to the saints, and with quite the opposite intent from the enactments of Sinai, differs from the law in that it leaves us in no doubt as to the vanity of human effort. It does, indeed, widen the scope of the law so as to include the acts of all mankind who seek the best (Rom. 2:7), and promises them eonian life. This, corresponding to the law, would mean that such would not die, but live on. It can hardly be stretched to include resurrection or vivification, for these cannot be the fruit of human endeavor. But in Romans the apostle does not leave us in uncertainty but goes right on to prove from the Scriptures themselves that no one comes within this category. Until the Psalmist's day the Scriptures gave no clear intimation that none fulfilled the terms of the law, but Paul does not close this section of the epistle without showing that *not one* is seeking God, hence none would escape death by seeking or doing.

"THE WAGES OF SIN IS DEATH"

The *ration* of Sin is death (Rom. 6:23). The slave of Sin receives *rations,* not *wages.* He is not hired but fed. The usual word for wages *(misthos)* is not used here, but one derived from the word PROVISION *(opsōn-*

ion). John the Baptist told the soldiers to be sufficed with their rations (Luke 3:14). Paul asks, Who is warring with his own rations? (1 Cor. 9:7). He received rations, not wages, for dispensing the evangel (2 Cor. 11:8). It is the continual allowance of food needed for sustenance, not the final reward for work. Sin, personified, deals out death right along to its slaves. It is not God Who pays wages for sin. Sin receives no *wages,* even from God, for it is not worthy of reward. Has not this misleading rendering led us totally astray here?

I labored long under the impression that this passage sufficed to prove that the sins of men would be settled by their death. I did not realize that this practically did away with judgment. If their death, like an execution, is the penalty of their sins, then why should they be roused to be judged before the great white throne? And why should they suffer affliction and distress (Rom. 2:9) if they have already received the wages of sin in their first death? Moreover, why should they die twice, not only before the judgment, but also in the second death? Is it not clear that neither of these deaths is the wages or penalty of sins, but that these are dealt with in the interval between them, not in death, but while they are in the resurrection of judgment?

This conclusion is put beyond question once we note the position of this passage in the book of Romans. Sins, judgment, and justification come before us in the first four chapters. Thereafter the subject is conciliation. The special context from which this phrase is taken does not deal with the sins of unbelievers, but with our slavery under Sin in the past and our freedom from Sin now, especially the fruit which we have in each case. What did we get for slaving for Sin? Death. Now we slave for God and get life. The question of future judgment, or of sin's penalty at the last, is not before us in this passage at all. We have misused it blindly in order to support a doctrine which has no scriptural basis.

I once was quite concerned about the justice of the second death. If the judgment of the great white throne righted all wrongs, why should it be followed by "the wages of sin"? Indeed, why have a judgment, when those who suffer in it return to the death state, from which they have just emerged? That the judgment really deals with the *acts* of mankind, and all are judged according to their *deeds,* so that *these* no longer interfere with their salvation or reconciliation, appears to be beyond all doubt. Like almost everyone else, I did not know that there was still a vital hindrance. Those who stand before the great white throne will not be *vivified* there, but merely *raised* from the dead. They are still mortal. And it is this, what they *are,* rather than what they have *done,* which calls for the second death and the subsequent vivification. Hence we do not read that those who have not *done* well are doomed to die again. Nor do we read that those who have *done* well are spared the general fate. But an entirely different scroll is brought in, the scroll of *life,* and this only as a negative witness in regard to those who are *not* enrolled within it.

SOUL AND SPIRIT

Judgment is on every human *soul* which is effecting evil (Rom. 2:9), while death is the withdrawal of the *spirit.* Hence they belong to two entirely distinct realms, with altogether divergent characteristics. Death, as such, cannot vary in degree, hence could never be the basis of a just judgment. The infant is no less dead than the confirmed criminal. In the judgment the needed sufferings will vary in accord with the sins committed. While the judgment is according to the acts and affects the soul, the death does not vary at all, and withdraws the spirit. Not being determined by acts, death must follow on other grounds. Just as in the first death it depends on the stock of vitality or life, not on conduct, so in the second. Figuratively, the "dead" stand before the great white

throne. This shows what they *are*, and is the basis for the second death.

The common idea that the death state is the "penalty" due to acts of sin, and, when endured, justifies from them, seems to be supported by some passages of Scripture, when they are taken out of their context. But when we remember that almost all enter the death state, saint as well as sinner, good as well as bad, and that in it there is no consciousness, no possibility of experiencing evil, no means of executing judgment, or setting wrongs right, it is evident that it does not displace judgment, and is not the adjudication of evil deeds. Even after men have died, either for bad or good deeds (for some are killed while performing noble acts), they must be roused out of death in order to be judged. And when they return to the death state they have been judged and are all past the need of any further "penalty", hence do not enter the second death on account of their acts of sin any more than the infant or hero is swallowed up in the first.

TEMPORAL AND FINAL JUDGMENT

One of the most helpful distinctions that arise from a correct cutting of the Word of truth is in discriminating God's judgments of men and nations during their lifetime, on the earth, on many occasions, especially at the crisis of the eons, before the day of Jehovah, and that single session at the great white throne, where every individual unbeliever, after his death, in the absence of the earth, is judged for all the acts he has done in the flesh. Those who mix the preceding judgments into this "final judgment" can never have a clear apprehension of God's ways with mankind. In the same way it will help to separate the infliction of death on some occasions from the death state, which comes to all, with few exceptions, no matter what their conduct may have been. Let us not confuse God's dealings with men in life with His judging at the great white throne.

The place *where* a passage occurs is often of vital value in its true interpretation. Our reprehensible habit of isolating a text from its context is the cause of much error. So it is with the popular quotation, "the wages of sin is death". As a motto on the wall it may impart a thought quite different from that we receive when reading it in Romans. It is not given as a part of the "gospel" to frighten sinners, nor does it deal with the justification or salvation of the sinner, but with the walk of the saint. Sin is personified, and set forth as a slaveholder whom we once served (and may still serve) who gives no *wages* at all, but only that which is necessary to sustain us in his service, that is, death, just as God graciously gives us life, apart from which we could not serve Him. The wall text means that, if any man sins, he will die in the future, which is a misleading half truth. The scriptural text speaks of the present condition of those who slave for sin.

As I had been taught that the judgment of sin is death, and thought that such Scriptures as "the wages of sin is death" substantiated this teaching (as I imagine this rendering was intended to do), I found much difficulty in seeing God's justice in His judgment. If everyone suffers death, the extreme penalty, for his sins, from the most innocent infant to the worst confirmed criminal, how could there be any real justice? How could the "punishment" (as I then thought it) fit each case? If death is the penalty there can be no degrees nor, indeed, any real "judgment" at all, for this word, in the original, denotes the process of righting what is wrong. It took years before I learned that judging is an entirely distinct matter from death.

History complains of the unjustness of medieval laws which provided the death penalty for minor offenses, but men have never gone so far as to attach it to every sin and to every person. If death is the judging for sins, then God is far more unjust than men. Moreover, then

resurrection is unnecessary and judging futile torture. If the *judging,* based on acts, at the great white throne, leads to the sentence of death, it accomplishes nothing, for they have all come out of death. Moreover, if *death* was the judging for sin they should not have been raised, and a vivification from the second death is not admissible.

But if men die because of what they *are,* and if death is *not* their judging, then they must be raised and adjudicated. Again, if they are judged after being roused, at the great white throne, and not in the second death, then that death is not their judging at all, and there is no necessity that it should continue, so far as their acts are concerned. The only thing that holds them in death is their condition. This, however, is radically altered by not merely *raising* or *rousing* them, but by making them immortal by *vivification,* so there can be no objection to making all alive, either on the score of sins committed or because they are soil. They have been judged for their sins, and they are no longer soil, but spirit, that is, are immortal, and cannot die or sin again.

Here we touch one of the great problems of the future which is usually ignored. The fact that past sins are forgiven or justified gives no guarantee that men will not continue to sin, even after being raised from the dead. Much more than judging is necessary to make us fit for glory. What we *are* makes us sin. Our mortality is the cause of our offenses. Only the opposite of death, vivification, can deal with the "root" of sin. We will be made sinless by being made alive, by being given immortality. The unbelievers will still be "dead" when they stand before the great white throne in the judging. Hence they are not fit for the glory even after they have been judged. It is their vivification at the consummation, which changes them and gives them immortality, which makes them fit for God's presence and glory, and forever fends all possibility of further offense.

Some object to the long time period between the judging and the consummation. Why is the sinner not immediately reconciled? Why must he wait so unutterably long before he is vivified? The answer is simple: he does not wait at all. To his consciousness, his experience, he is made alive right after the judging at the great white throne. That is what the second death is for—to eliminate the last eon from the consciousness of the unbeliever, so that he is oblivious of its existence. So far as he is concerned he goes from the great white throne judging into the *conscious* enjoyment of immortality.

The reaction to eternal torment led from one error into another. Without making it very clear, the argument was propounded that the wages of sin is *death,* not *suffering.* But this passage does not speak of the "wages" or penalty of sin, but of the *rations,* that which Sin gives to its slaves to support them. It is not a judgment on sin. Logically this view does away with judging, for it does not set anything right, and really has no place for the great white throne or the second death, as these only leave mankind as they found it. But death is not the penalty for sinful deeds as a whole. Only a few severe crimes have this penalty attached in law, either divine or human. And even then it is not death, but violent death before the time, which is meant, for all would die in due time, even if not guilty of any crime.

Had the truth as to the death state *and its cause* not been lost, such errors as eternal torment and annihilation would never have distorted the doctrine of the church, and led it in devious and dark avenues of error, so that the whole subject of future judgment became a hideous nightmare. Much was gained with the recovery of the truth that death is not life. But this failed to separate death and judging, so that, while the intolerable terrors of eternal torment were shown to be unscriptural, the gross injustice connected with judgment was not removed. The death penalty was extended to every pecca-

dillo, and the infant received the same penalty as the murderer.' It is only when we keep death entirely distinct from judging that justice can prevail and God be vindicated.

The great truth that death comes because of what we *are* through Adam irrespective of what we have *done* as a result of it, is worthy of our deepest consideration and most energetic propagation. Like that other illuminating discovery that mortality, not sin, is transmitted from Adam (Rom. 5:12), it answers innumerable questions and removes countless difficulties in which theology has been wallowing for centuries. Everything which seemed to be unjust or unequal in God's future dealings vanishes. Men are neither responsible nor answerable for death, for they (apart from Adam) did not introduce it, nor can they control it. So that righteousness, as well as love, demands that, once death has done its duty, it must be discarded. And this is precisely what God will do at the consummation (1 Cor. 15:26).

Perhaps nothing so clouds our conceptions of God's righteousness as the failure to distinguish death from judging, and the widespread conviction that it is the penalty for our sinful acts. If everyone dies on account of his sins, they all are treated alike, which is manifestly wrong. We may look forward to the judgment, but if this, again, is only a tribunal, and its sentence is the second death, after which there is no resurrection, the same grave difficulty confronts us. Just adjudication is not possible. It is only as we keep *judging,* with its sufferings, carefully adjusted to suit each case, distinct from *death,* which comes to all alike quite independent of their careers, that we are able to vindicate the Judge of all the earth in His dealings with mankind.

A. E. K.

MATERIAL ASPECTS OF OUR WORK

IT HAS BEEN SUGGESTED that our friends would be interested in a brief account of some of the non-spiritual features of the magazine and the literature. Some have acked about our covers. Others wish to know why all our publications are the same size. So we will try to explain. There is always a reason, and this is usually interesting to the pocket book of those who buy our publications, even if no other part of his person is impressed.

I have often been thankful that I spent most of my life as a printer, having worked in almost all departments, from printers' "devil" (apprentice) to superintendent. I had to plan and compose and print thousands of different pieces of matter, from visiting cards to directories, from tiny bottle labels to huge posters. Most of my work was with magazines. I often dreamed of a time when I would have one of my own, and how I would print it. Having been very poor, and anticipating the unpopularity of anything I might publish, my chief aim was to be economical—the most for the least labor and material and money. Then it was that I determined to *standardize.* Everything possible must be the same size and shape and material. This alone, after nearly a quarter of a century, has proven even more of a money saver than had been anticipated.

Another of my slogans was *"Fill up the press!"* A printing press can print its full size as easily as a single period, yes, more easily. We can print thirty-two pages of the magazine at a cost hardly higher than eight. That is why UNSEARCHABLE RICHES and our literature usually

is thirty-two pages or a multiple of it. Smaller things, such as tracts, are also printed on the same size sheet, a number at a time. There is a vast saving in this, in the presswork alone. But this is possible only when all are the same size. There is much time saved in preparing the forms for the press as well.

SAVING IN PAPER COST

Besides filling up the press, standardization saves in the cost of paper. The rate for a few sheets of paper, or even for five hundred or a thousand, is much higher than for a ton. So we have almost always bought paper in lots of a ton or more. This could not be done if we used a variety of papers for our work, or used many different sizes. Our experience with the cover was especially interesting. Once we used the usual cover papers, which cut with much waste and were too flimsy for our work, as our magazine went to the far corners of the earth. After some experimenting I found just what I wanted in Sweden, but I had to buy a whole ton at a time, as I got it direct from the mill. As I had this made the same size as the other paper, there was no waste at all. The price was less than half, if I am not mistaken, and the strength about double. I have often asked paper experts what kind of paper it was, but they did not know. Until now I have kept it a secret—except when I told. I found that, by using an ink of a slightly brownish tinge I could make my cover pass in the best society. In fact, many admired its strength and snap, and even its surface and its color. Will you promise not to tell anyone if I reveal the mystery? It's plain packing paper! It must have saved us quite a tidy sum by this time, and we hope it will do so in the future. I hope no one will look at our humble brown cover with less respect, now that they know its lowly orgin. It serves well and saves as well.

Another saving arises from the fact that so many of our articles are reprinted. Ordinarily, matter is set up

in type for a magazine in a form unsuitable for a book. Usually it must be entirely reset when reprinted. But ours is just the same. We buy the metal in ton lots before it is cast into type, and keep it "standing" until ready to be re-issued. This saves, not only resetting, but re-reading, yet allows of unlimited alteration and correction. The practise of making plates is almost as expensive as buying the metal and admits of no changes except at a high cost, so we keep all of our regular pamphlets in this way. The metal retains its value, and can be used again just as soon as it is no longer needed, as in the case of any matter that is discontinued.

In America a considerable saving is also due to the fact that we are printers as well as publishers. In Germany we send our manuscript to a printer and he sets the type, makes up the forms, prints them, and binds the magazine. That is, he does all of the work. We only furnish the paper in large quantities. When at home, we have the linotyping done at one place. We do the make-up ourselves, and have a press-room do the printing and binding. Each of these are specialists, and work for the "trade". The linotyper does no presswork and the press-room no typesetting. Thus we get "trade prices", and save the margin which a printer must have to make a profit. While we have little equipment, we are the printers of our literature and have charged only cost —not one cent for supervision or profit.

One would think that, under such circumstances, we ought to be able to sell cheaply and have a large surplus. And such would doubtless be the case if our wares had any commercial value. How much do you suppose that the impression of truth on a blank sheet of paper enhances its money value? Spiritually, it may be worth a million. But unspiritually, such unpopular works as we have are not worth the cost of making and selling, even when done economically in fairly large quantities. The selling expense is so large because the demand is so small

and so scattered. In most cases, the demand must be created by means of gifts or advertising, which, no matter how good, seldom pays its way, unless, indeed, it costs us nothing!

The work has been kept going by means of gifts. The large stock we have been able to accumulate is largely the result of the economies arising from standardization, avoidance of waste in presswork and paper, the elimination of all margins and profits, and the free use of office and warehouse premises hitherto enjoyed. Up to now the work has never paid anything for rent, insurance, taxes, or any such things. I feel quite sure that, if the work had been done in the usual way, there would have been an added expense of from twenty to fifty per cent. On the cover paper it would be much more than that.

I have had a different experience in Germany because the printers there, when I first came, were in a deplorable plight. Some of the letters I received were most pathetic—begging for work. The magazine was being done in Berlin by a reputable firm in a satisfactory way and at a price which seemed all right to those who had been conducting it. I thought it a little high, so suggested getting figures from other firms. But I did not press this, as I was so new to the country. Then, however, other printers asked for the privilege of giving us a price. The first one was much lower than what we had been paying. I informed the Berlin printer that a country firm had bid lower than he could probably afford to do it. He wrote back, asking to be allowed to put in his bid also. This he did, and he underbid the country printer! Thus I was able to save as much as half my keep on our printing bill, and with no hard feelings whatever. Realizing that his margin must be small, I arranged our work so that he can do it most economically. Printers, as a rule, have spasmodic periods of rush work, and then nothing to do. They like a "back log"—work which can be taken up any time when there is nothing else, and men and

machines are idle. So we send the manuscript for our magazine two months in advance. Hence he is able to use it to fill in idle hours. He seems to be satisfied and we are glad to save so much, for a large proportion of our German readers were quite unable to pay in the past few years. We are thankful to say that this number is steadily decreasing, now that there is work for all who are able to do it.

We have also saved here by standardizing, by storing the type, and by buying large quantities of paper at one time. We have accumulated quite a little stock of pamphlets and magazines, the sale of which we hope will help to keep us above water in the days to come.

We seek to keep everything down to pocket size, as many wish to carry our literature with them. So, you see, there's a reason behind even the material form of our magazine. Our earthly riches are not unsearchable, but we seek to make each dollar do double duty in dispensing the unlimited spiritual wealth which is at our disposal.

A. E. K.

KIRIATH SAMUEL

FOR TWO HOURS the whole of the Jewish population of Palestine stopped work as a token of sympathy with those who were mourning their lost ones in Kiriath Samuel, the suburb of Tiberias, which lies on the hillside, just above the old city. It seems that the place was guarded by troops as well as police and supernumeraries. Nevertheless the Arab rebels broke through from both north and south and burned houses, and killed nineteen persons, including ten children, wounding thirteen more before they were driven off. This town was almost purely Jewish (when we were not there), with only an occasional Arab tent. The owner of our house had an Arab laborer working in the garden. Sir Herbert Samuel, the first

governor of Palestine under the mandate, was connected with its foundation, so it was named after him.

As we spent several months in Kiriath Samuel, and wandered all over the region in search of flowers for our friends, and saw several conflicts between Jews and Arabs in connection with the building of a new house almost adjoining the one in which we lived, we also sympathize with the sufferings of these people. Possibly we knew some of the victims, for we had to go clear through the settlement each time we went down to Tiberias, one or more times a day. Besides, we often rode in the bus, which was usually crowded. The Jews were quite friendly, especially after they found that I could understand German. Some were pioneers, fighting for an existence. Many were struggling to make a home. Few were like the American lady who owned the "white house" in which we had rooms, who had means to develop her holdings.

The Jews and Arabs of Tiberias had the reputation of getting along well with each other, notwithstanding the clashes which we witnessed. Yet our own experience, when we were mistaken for Jews, showed clearly that the Scriptures are true, and the old animosity between the sons of Abraham and Isaac may slumber but never dies out. This attack seems to have come from without. Immediately adjoining the suburb the back tents were scattered about the landscape. They seemed to live mostly from their cattle. When I was there I could not help looking with compassion on this people in view of the troublous times ahead of them. I did not dream that they were so near. It almost seems as if the time of Jacob's trouble had commenced. How long, O Lord?

A. E. K.

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