

JULY-AUGUST, 1949.

The Berean Christadelphian

EDITED BY G. A. GIBSON

*Devoted to the exposition and
defence of the faith once for
all delivered to the Saints;
and opposed to the dogmas
and reservations of the Papal
and Protestant churches; with
the object of making ready a
People prepared for the
COMING OF THE LORD*

CHRIST
IS COMING
AND
WILL REIGN
ON EARTH

PRINTED IN
CANADA

Our Father who art in Heaven

A recognition of the Father's person, enthroned in the heavens in glory, yet en rapport with universal space, brings immense practical power with it. It makes worship a reality, and helps us to feel the purifying truth of Hagar's speech; "Thou God seest me." That conception of God which thinks of Him as mere abstract power, impalpable, universal, without person or locality, is apt to degenerate into the blind god of Pantheism, which is no god at all, but the mere impassive sum total of universal phenomena. The God revealed, to us in the Bible is a Creator, a Father, and a person, universal in His presence and power, but still a located and glorious person whom we can contemplate, love, confide in, and adore. This suits our mental constitution. We cannot worship abstract universal power, but we can worship a glorious Being who possesses the universal power, and has made all things by His wisdom. This is the Father revealed to us by the Lord Jesus Christ.

(Ways of Providence)

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Apostolic Succession is a mere figment of the carnal mind. The only succession of which any Scriptural idea can be formed is the following in the steps of the Apostles' faith, which no one who understands the word of the Kingdom would affirm of the ecclesiastical guides of the people.

The power and authority of the Apostles died with them. Those who succeed to their faith are their successors only in this sense. Their word, which is also the Lord's word, dwells in such richly in all wisdom; and where the word of the Lord is found, there, by the belief of it, He dwells in the hearts of men. When they work according to this word, they and the Lord work together. But this is not peculiar to a ministerial class; but is common to all the Lord's people, for He is no respecter of persons.

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EDITORIAL

Owing to Bro. G. H. Denney's failing health, and the increasing problems of publication in England, at his request I have assumed the post of Editor, assisted by Bro. G. V. Growcott of Detroit. Bro. Denney, however, because of his long experience, is remaining with us in an advisory capacity, and will continue as a regular contributor. The May-June 1949 issue is the first to be Printed in Canada. This issue is also serving a dual purpose for the months of July and August. It has been necessary to do this because of the many problems facing us during the change-over. As soon as conditions become normal, Our Magazine will be published monthly, if the Lord will.

George A. Gibson

The Wisdom of the World

By Brother JOHN THOMAS

Plato was a pupil of Socrates and "flourished", as they say, about 350 years before Christ. His fame is considered by all Laodicean authorities as transcending that of all other philosophers in the department of theology and morals. He taught that - - - - The universe is governed by a being of glorious power and wisdom, possessed of perfect liberty and independence. That there is a certain invincible malignity and corruption in matter. That the human soul is an emanation from God, and therefore necessarily immortal. That evil must necessarily exit from the union of matter and mind in the human person. That Demons were an order of beings inferior to the Deity, but superior to men, and that they governed the world; consequently that they should be worshipped because of their agency in human affairs. Some of them he viewed as mediators, "carrying men's prayers to God, and His answers to men".

LAODICEAN ADMIRATION

A professor of the University of New York says, "We believe that in this age there is a peculiar call for a deeper knowledge of Plato. We want the clear, simple, commonsense philosophy of

Plato—a philosophy most religious, most speculative, and yet most practical. We recommend this noble philosopher to the present generation of educated young men, especially to our theologians".

This "noble philosopher" is also styled by orthodox "Christians", "the divine Plato". He was a great authority with those who Laodiceanized the Ecclesia of Christ into the Synagogue of Satan, and made it what it is at this day. He is likewise now a great authority with our contemporary representatives of original Laodiceanism. The Platonic Theology was the current and most respectable wisdom in the days of Jesus and the apostles.

DESPISED BY PAUL

But Paul had not the same admiration for the philosophy of this "noble" divine. He treated it very unceremoniously; and warned his brethren to beware lest they should be spoiled by it—Col. 2:8, It was in his estimation a spoiling thing. It was that wisdom of the wise that he heartily despised, and incessantly preached and wrote against. He despised it because God despised it, and denounced it as foolishness.

"I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Hath not God made foolish the wisdom of the world?"

1 Cor. 1; 19-20

Here then is a direct issue between God and the world. The world hath its wisdom and its wise ones. The system which they glorify is the thinking of the flesh, to which the thinking of the Deity is opposed in all its particulars. Plato's philosophy was nothing else than the thinking of the flesh. This was its alpha and omega, its beginning and ending, and therefore in its conceptions could never range beyond the imagination of the evil heart of man.

SOON TO BE ABOLISHED

Paul condemned it, and predicted that a time would come when it would be abolished. That time has not quite arrived yet, for the "folly" is still cherished as wisdom by an insensate and besotted world which calls darkness light and evil good. But we wait for it; and in praying "Thy kingdom come" we petition the Lord to come quickly, and destroy the folly, and establish that "wisdom which is first pure and then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy". Even so, come, Lord Jesus, come quickly. Amen.

Herald, 1851

The Divine Family

God the Father has issued an invitation to believers in Him to "come out from among" unbelievers and idolaters and be separated from them, touching not the impure, and He will be "a Father" unto them, and they will become "his sons and daughters". 2 Cor. 6: 17, 18.

The Apostle Paul in Acts 17th chap., while addressing the Athenians who worshipped "Demons" verse 22 (Diaglott) endeavored to enlighten them somewhat concerning God, the Creator, and Father: telling them He had "made the world and all things in it", and "gave to all life and breath and all things", verses 24, 25. Then going deeper into the nature of the Creator, he told them "We live, move and have our being (or exist) in God and are also His offspring", verse 28. Then reasoning further in a logical manner, he pointed out the folly of believing a God of stone or silver or gold, could be the father of offspring like mankind: showing that creatures could only spring from a living being who had begotten them.

We are all aware, I trust, that in the further unfolding of this subject "Jesus" is revealed as the "only begotten of the Father", which, in the absolute sense, places the "sons and daughters" who are

called out from idolatry as "adopted" members of the Royal Family. This is not contrary to the Apostle's reasoning concerning living children requiring a living father, although they have not yet attained to the closer relationship which exists between God the Father and Jesus, the "Firstborn" among many brethren.

ADAM'S CHILDREN

The Apostle's statement in Acts 17 :26 shows that the descent of "all nations of men" was from a common ancestor, as far as physical or material nature is concerned "and hath made of one blood all nations of men"; thus in one sentence the Apostle, speaking by Holy Spirit, refutes "evolution".

When we read the genealogy in Genesis, Ch. 5, we learn how "Adam begat a son in his own likeness, after his image; and called his name Seth". vs. 3.

This indicates that the nature of a son would be like that of his father, in form and feature. While yet in the flesh, we are in the image of Adam, the first father of the human family; however, when we are morally, by the begetting of the Spirit Word of God, fashioned after the divine likeness; see Rom. 8:29, "conformed to the image of His Son". Also 2 Cor. 3:18, also Col. 3: 10, where it is plainly declared that those "putting off the old man" (Adam) and "put on the new man" (Christ) "are renewed in knowledge after the image of him that created him," we are in the divine family.

Now in Col. 1: 15 Paul tells us Christ is "the image of the invisible God, the firstborn of every creature", ("all creation"—Dia.) which is why we understand there will be others, who will be afterward made in the same image as Christ who is in the image of God."

This transformation is gradual, as indicated in many places; first "the renewing in knowledge, after the image" which must be accompanied by a moral transformation, for we read again in Rom. 8: 14 "For as many as are led by the Spirit of God, they are the sons of God".

To grasp the full import of this quotation, let us compare it with the Apostles' words in Eph. 1: 4, 5, where "holy and without blame in love" is conjoined with, "predestination unto the adoption of sons".

Having been made like Christ in knowing, and obeying him unto the end of their probation, these children of God await the further, final transformation which is to make them truly God's children, like Jesus.

This change is described in I Cor., 15th chap., where "Christ the first fruits" (now immortal and in form and feature like his Father) is spoken of in vs. 23 as followed by "they that are Christ's, at his coming".

Then the further elaboration may be followed from verse 45 to end of chap, noting the beginning with Adam first in frail mortality, and then turning to the "last Adam" and his power to "Quicken", (make alive) and bestow divine nature on all worthy members of his body. This is accomplished "in the twinkling of an eye", so powerful is the transforming spirit which rests upon "the firstborn among many brethren".

This change from a corruptible to an incorruptible body, described as "putting on" "incorruption" and "immortality" is referred to by Jesus in Mark 12; 25 where those so transformed are said to be like the angels which are in heaven".

Paul calls it "Bearing the image of the heavenly", I Cor. 15: 49. So the "Divine Family" is kept before us as we pursue our study of what nature we will receive as a reward for faithfulness.

Incidentally this strikes a blow at the doctrine which would have us believe God, the Father of this family, has no body or parts, but is like a blind force or power which could be described better as a "law" whose blunderings into "christian science" (falsely so called) led him to say on one occasion "I look upon God as a law".

It may appear to some that as God (by His Spirit) fills heaven and earth, heaven being his throne, and earth his footstool, Isa. 66: 1, Matt. 5: 34,35, he has no existence apart from the universal diffusion of his Spirit.

To all such it would be wise to study the writings of our more able brethren such as Brethren Thomas and Roberts whose broader understanding of scripture teaching enabled them to expound the deeper things of God and God Manifestation. Bro. Roberts' remarks and quotations in the "Law of Moses", chap. 2, as far as page 16, are very enlightening on this subject of the personality of the Creator. Just a few quotations:—page 10, quote: "It is essential to recognize the individuality of the Creator without which the idea of providence would be without its very root". "Intense personality is the first revealed characteristic of the Creator of heaven and earth. Not only the incessant use of the pronouns "I". "Me", "He", "Him", but express declarations in many forms attest it."

Then follow numerous quotations, a few I will give, "He is the living God" Jer. 10:1. "I lift up my hand to heaven and say, I live forever," Deut. 32:40. "Hear thou in heaven thy dwelling place." I Kings 8:30. "He dwelleth in the light that no man can approach." I Tim. 6:15.

This seems incomplete without also giving Bro. Dr. Thomas definition of his conception of God, the Father, this he gives on page 13. I quote: "Absolute power, from whose incorruptible substance or hypostasis free spirit radiates, is before all existing things. This self existing incorruptible substance is essentially spirit—spirit substance—a concentration and condensation into ONE BODY of all the attributes intellectual, moral and physical, of omnipotence—all things are out of Deity. "I Cor. 8:6."

It should always be with a reverent frame of mind we study the subject of the Creator, realizing we are not capable of "searching and finding out God", as one would approach the study of mathematics.

With the firm faith that God not only exists, but that he is our Father, to whom we pray and request that he will in mercy keep us in remembrance, even though we oft transgress his holy commands.

Thus we will realize we belong to the "Divine Family."

LAKE ARIEL.

H. A. SOMMERVILLE.

EXHORTATION

Unpromising Chapters Contain Beautiful Truths

Christ desires men who are candidates for his selection to give him a place in their love at least on a level with domestic friendships. Christ's own verdict on the man that gives him a lower place, is: "not worthy of me." The man that is not worthy of him will not get him. There is a sense in which no man can be worthy of him. Yet all who enter the Kingdom of God will do so because they are "counted worthy" of so great an honour. The worthiness is worthiness as estimated by the great Judge and Assessor, the Lord Jesus. An element of it is this keeping of him in memory. This he values in any human being. How important, then, to keep him in memory; just in that degree is it important to do and observe those ways and practices that help us to keep him in memory.

There are ways that help and there are ways that hinder. One of the ways that help is this meeting for the breaking of bread. We may think sometimes we can remember him without the breaking of bread. We shall make a mistake if we give in to this thought, a mistake on two heads: we shall be putting ourselves in the ranks of the disobedient; for this was "delivered" or handed over by Paul to the brethren as a commandment from the Lord, and he implores us to "forsake not the assembly of ourselves together as the manner of some is." A mistake also in supposing that the Lord has erred or been guilty of superfluity in requiring this observance at the hands of his friends "until he come." One of the ways that hinder is the staying away from the assembly for the breaking of bread. This soon leads to the suspension of reading; the suspension of reading leads to the loss of interest because of "THE LUSTS OF OTHER THINGS ENTERING IN." This inclines the mind to listen readily to arguments against the Bible; and ultimately, there is the sad spectacle of a man shipwrecked in faith and drifting on life's ocean to become part of the flotsam and jetsam that storms wash up on the beach.

We come together to meditate and to worship. The one enlightens and the other soothes and ennobles and enlarges the mind. Opening the mind to God gives it the largest action of which it is possible, but both require the word of the truth to make their action truly beneficial. Mere meditation may be profitless reverie, and mere worship may be a pious adoring of "Ye know not what." It requires the word of truth to impart to these exercises a profitable solidity, just as the watering mouth and the craving stomach require food for the proper exercise of their function. The word of truth gives us substance for the spiritual stomach to act on and profit by. The Bible is a great granary in which are stores of great variety. We get the benefit of all by turns, by our habit of daily reading. It was a good day when brethren resolved upon introducing this practice into the first day meetings as well as in their private practice on week days. There is always something before us for profitable consideration, with the additional attraction of that variety which seems essential to mortal faculty.

Today it is a chapter from Numbers and a chapter from John. It might not seem at first sight as if there was any connection between the memorial breaking of bread and these portions of Scripture or between the chapters themselves. When we are thoroughly acquainted with the whole Scriptures, we cease to have any feeling of this sort concerning any part of the word of truth. We come to see it as it is in fact, the literary embodiment of a common word, a common truth pervaded by a common Spirit, and inter-connected in all its details. Wherever we read, we are on a ladder that reaches up to a gallery, that goes round the whole circumference of the truth of God. Let us get up by the ladder of this morning's reading.

It is very unpromising as regards Numbers, but let us get our feet on the rungs. The chapter is all about the sacrifices the children of Israel were to offer in the land, first, on every day; then on the Sabbath; then on the first day of each month; then at the feast of the passover; and next at the feast of first fruits. These things are all in abeyance at the present time, but they have not lost their power to teach. They are all parts of a law which was "a shadow of good things to come," and which constituted in its entirety, "the form of knowledge and of the truth," as Paul informs us in Rom. 2. Let us consider them in this bearing, and see how much they tell us remindingly of the precious things of Christ.

First of all, the lamb is present in all these ordinances: a lamb daily, two lambs on every Sabbath, seven lambs on the first day of the month, seven lambs at the feast of the passover, and seven lambs at the feast of first fruits. Here is a feature that connects at once with the chapter in John, where Jesus is introduced as the Lamb of God that taketh away the sin of the world; and in the breaking of bread for which we are assembled. The breaking of bread was instituted at the eating of the passover lamb; and concerning Jesus, who is memorialised in the breaking of bread at the time appointed, Paul says: "Christ our passover is sacrificed for us." Also in the visions of the Apocalypse, Christ is introduced as "a lamb slain"; and his name in this respect is continued in the figure of the Bride as the Lamb's wife, and in his description as the Lamb against whom the world at last makes war, and whose wrath (wrath of the Lamb) is a destructive agent in the breaking up of the present evil world. Consequently, it is no imagination or gratuitous exegesis that sees Christ in the lamb so frequently mentioned in Num. 28.

How pleasing is such a figuration of Christ, a lamb, the most gentle and inoffensive of animals, suggestive of nothing but peace and safety. What a contrast to a Dragon, the symbol of the sin-power of the world. So great is the contrast between the things symbolised. Human government is unfeeling, rough, unscrupulous, destructive. Nothing is more dreadful than to get into the clutches of the law. Even the tender mercies of the wicked are cruel. But of Jesus, we read that he is a good shepherd, who will gather the lambs in his arms. He testified of himself as a reason why his invitation should be accepted, "I am meek and lowly of heart"; "I am among you as one that serveth." And Paul speaks of "the meekness and gentleness of Christ." How consoling in the midst of life's rough ways to think of Christ in this character. Every true heart has the comfort of thinking that, however roughly men may use them, there is a tender and loving man at God's right hand who is terrible only to his enemies; who, to those that love and obey him, will be a merciful and faithful high priest now, and a kindly and encouraging dispenser of the bread of life eternal at the appointed time.

IN HIS STEPS

Consider also this side of the subject: "He hath left us an example that we should follow in his steps." God hath ordained that all his family should be conformed to the image of His son. "If any man have not the spirit of Christ, he is none of his." This is an aspect of the matter requiring the most careful and constant consideration. Most people like the idea of Christ being kind and merciful but have no idea that it is necessary that they should also be likewise. Most people are soothed by the love of Christ when they give any attention to it; they think it very pious and highly meritorious when they are exercised in this way. They have not realised, under the teaching of the clergy, that they must themselves be lovers and well-doers to all those they come in contact with. They have forgotten that it was written that "He shall have judgment without mercy that showeth no mercy." Be it ours to be—not like most people, but—like the people in whom Christ will find pleasure in the day of his coming, men who not only know God with the understanding, but love him with the whole heart and who act the part of God in being like Christ in the dealings and doings and beings and sayings of our limited sphere. This we are commanded. Jesus himself commands: "Be like unto your Father." Paul exhorts, "Be ye followers of me as I also am of Christ." As brethren, we have no choice but subject ourselves to these commandments. In doing so, we necessarily put ourselves out of accord with the world in which we live. It is true now as when Jesus said it in prayer (John 17: 25) "The world hath not known thee." Are we to harmonise with a world that knows not God and obeys not the Gospel of our Lord Jesus Christ? There is a constant danger of our doing so, because we live and move in such a world. We must be up in arms against this danger. We must keep close to the company of Christ in the written word, and then, in a sense, we shall be under no temptation to betray him in acting the part of an enemy of his by being a friend of the world and all its ways.

Then there was the killing of the lamb which was required in all the ordinances recorded in Num. 28. This was the essence of the institution, that the animal should be slain and offered. But this is not the most remarkable fact in the case. The sacrifice was to be offered as "a sweet savour" unto God. It is so stated in the chapter read (verse 2), and in many other parts of the law of Moses. For a thing to be a sweet savour is to be a thing agreeable — a thing giving pleasure. Here is the fact inviting our reverential meditation— that the sacrifice was a thing giving pleasure to God whether in type or antitype, for the same thing is stated in connection with the sacrifice of Christ: "He hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour" (Eph. 5:2). It is not possible to understand how the death of Christ should be a satisfaction to God unless we have before our minds the principles and results involved. We can, of course, understand how the death of Christ should give this satisfaction as a crowning act of obedience; but this is only one phase of it. God commanded him to lay down his life, and he was obedient unto death, even the death of the cross, but God would not have required the death of His beloved son, in whom He was well pleased, unless there had been a necessity for it. It was not necessary to prove his obedience, for this had been abundantly put to the test during a whole life without sin. There was a deeper reason; and in the contemplation of this deeper reason, we may understand how the death of Christ was "a sweet smelling savour" to the Eternal Father. This deeper reason is hinted at by Paul in the statements that God thus "condemned sin in the

flesh" (Rom. 8: 3) and set forth Christ crucified as a declaration of his righteousness (3: 25) in the destruction of the devil having power of death (Heb. 2: 14) that "the body of sin might be destroyed" (Rom. 6: 6-10). When we apprehend the principle that underlies these phrases, we may understand how the tragedy which they describe should be to God "an odour of a sweet smell". The principle involved is the supremacy of God and the absolute ascendancy of His will in the ways of man.

GOD SUPREME

This principle was set aside in the transgression of our first parents, and has been set aside ever since in the life of their posterity—in consequence of which, death reigns. If God is angry with the wicked (Psa. 7: 11), and grieved at the foolish ways of man (Gen. 6: 6), we may understand how a transaction that meant the assertion of His right to be obeyed as the indispensable condition of friendship with man should be a satisfaction to him. That this was the meaning of the death of Christ, the Bible declares. How it could have such a meaning we see when we recognise that the body nailed on the cross was the identical nature of the death-inheriting human race. There were millions of such bodies in the earth at the time, but none of them would have sufficed, because, though the crucifixion of any of them would have proclaimed the same principles, no healing could have come with it. The man crucified would not have become the man raised. The law that killed him must have held him, for "the wages of sin is death". It needed one who was not a sinner, yet possessing the sinful nature of the condemned race of Adam, so that resurrection and life eternal might follow the condemnation of sin in the flesh.

The offering of such a one was a sweet smelling savour which the offering of a sinner could not have been; sweet on all sides of it; sweet, as the triumphant compliance of a beloved son under the severest test; sweet, as the illustration to all the world of the inexorable supremacy of the divine will as the law of human well-being; sweet, as the vindication of His authority, and at the same time, as the manifestation of His kindness; and sweet as affording the occasion for the delightful rebound of His grace in the rescue of Christ from his persecutors, and the preaching of him to all the world as "the only name given under Heaven whereby we must be saved."

It was a sweet savour in ways that are too subtle for expression. God has said, "I will be sanctified in them that approach unto me," "I will be exalted in the earth," "I am God; my glory I will not give to another." "To me every knee shall bow and every tongue confess." The proclamation of the holiness of God and the authority of God and the righteousness of God, made to all the world, in the public crucifixion of human nature in the person of His own beloved son, must have been a gratification to the divine nature, in view of the objects aimed at—the reconciliation of the world at last in harmony with Himself on the basis of the assertion of His absolute prerogative, recognised and endorsed by every believing man and woman, with the result of their own forgiveness and admission to life eternal. It is only when we look at the cross with merely mortal affection that we have any difficulty in understanding it as the expression of divine thoughts, we are able to understand why "it pleased the Lord to bruise him," and how it comes to pass that "with his stripes we are healed." God is pleased at the assertion of His prerogative, and can beam forth in the effulgence of His kindness. Without the slain lamb, this could not have been. The sacrifice was for a sweet smelling savour.

But there was something in the type beside the slaying and offering of the lamb. There were accessory elements in the offering. There was to be offered along with the lamb, a meat-offering of flour, an anointing with pure oil, and a drink-offering of strong wine. There is a cheering significance about these further types. They tell us of something besides death.

Death by itself is never the object of sacrifice. Sacrifice is to open the way for life and joy. So here we have flour, mingled with oil. Flour, giving bread, is the staff of life. Its presence in the sacrifices tells us of him, who was not only the sacrificial lamb, but who said he was "the bread of God which cometh down from heaven and giveth life unto the world."

The mingling of oil in the flour of the meat-offering intimates the participation of the Spirit in the work. We learn this from the periphrastic use of these terms. Thus, we are not only told that "God anointed Jesus of Nazareth with the Holy Spirit" (Acts 10: 38), but "that he anointed Jesus of Nazareth with the oil of gladness above his fellows" (Heb.1: 9). It is the Spirit-element in the work of Christ that ensures its life-giving power, as Jesus said "The flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." Life by the Spirit of God is the indication of the presence of flour and oil in the sacrifice. But what about the strong wine of the drink-offering that had to accompany the sacrifice? This is nothing but joy and gladness. Wine is spoken of in Scriptures as that which "maketh glad the heart of man." We read of "corn that shall make the young men cheerful and new wine the maids."

What a delightful combination. There are things too beautiful to be described—the grace of a statue, the colours of the prism. This is one of them. The bloodshed of sacrifice by itself would mean sorrow and death. There is a place for sorrow and death, but not for their own sakes. They are temporary necessities where the will of God has been set aside. It is that the foundation of light, and life, and joy, and gladness, may be laid for the creatures He has made. Therefore joy causing wine is among the shadows that enter into the constitution of sacrifice as a "sweet smelling savour". There is a very direct connection between the two statements: "I will be exalted in the earth," "Sorrow and sighing shall flee away."

The two things unite in the sacrifice which we celebrate in this breaking of bread. God was exalted in the death of His son, in whom "sin was condemned" and "righteousness declared." We join in that exaltation in being baptised into that death, and in carrying about with us, like Paul, in this evil state "the dying of the Lord Jesus," and we receive the sweet results of that exaltation in the forgiveness of our sins, and the assurance of divine favour. But we can never in this corruptible state, realize the fullness of the privilege that has come to us in the acceptance of the offers of the righteousness of God; we walk by faith only at present. Faith is a great power, but what comparison has it to sight? We cannot know the glories of sight till we experience them. Faith is the road that leads to them. It is a narrow road and a dark and toilsome one, but enlightened understanding can assent to this with resignation. It is the arrangement of wisdom. It is not fitting that a sinful state should be a perfect state. It is a good and a necessary preparation for eternal glory, that we should have to go through "the sufferings of this present time." Therefore it is expedient that we listen to the exhortation which says to us. "Lift up the hands that hang down and strengthen the feeble knees." There is no need for hopeless dejection if we can only see with a clear eye the facts as they are. We are here in an evil state. We cannot mend it by despair. We have heard of a great mending in hand: a great work started for the regeneration of the world. And we have been invited to take hold of this work. What better thing can we do than cheerfully throw sloth and sadness to the wind and go forward and take God at His word. His glorious work will be done whether we take part or not, we had better be in it. Our power may be small in the matter, but little depends on us. Something depends upon us, but not much, about as much as depends upon a farmer for his crops who has good land in a good climate. The sun will shine and the rain will fall and vegetation will bud whether he stir a foot or no. His part is the small one of ploughing and sowing and harrowing and reaping. Let him do this, and he will have his share of the harvest, though the garnered grain will be none of his making.

We have been told in this higher matter that we shall reap as we sow. Let us be up and doing. We have but to obey orders. "Learn of me," have we not done so in the study of the Gospel? "Believe," do we not? "Be baptised!" Have we not submitted? "Keep my commandments," are we not engaged in this endeavour?

Robert Roberts.

How the Truth came to Britain

In A.D. 43 Claudius Caesar set about the conquest of Britain; a purpose not achieved to any great extent by Julius Caesar in B.C. 55. That was the commencement of a long fight which went on to A.D. 84 when England became a Roman Province.

Claudius expelled the Druids who fled to the Isle of Anglesey, and set up Roman and Greek forms of worship.

The Druids worshipped a God, one and indivisible but unknowable and unknown, probably the unknown "God" of Acts 17 to whom Paul called attention at Athens.

Many captives were taken to Rome among them being Caradoc, king of the native British called by Roman historians Caractacus whose capital was at Colchester.

Paul was a prisoner in Rome at the time but Caractacus was not in prison with him for he was permitted to go back to Britain and govern his people as a subject prince of Rome. Several of his family were retained as hostages for his good behaviour. These were state prisoners in Caesar's court at the time when Paul had connection with it. There were many converts in the royal household to the Truth. See Phil. 4: 22. It is therefore probable that Paul met some British captives.

A thirteenth century collection made of early Christian traditions in Britain (now in the British Museum) gives the names of the family of Caractacus left behind in Rome as Branlinus and Claudia the father, son and daughter of Caractacus. Branlinus is said to have found the Truth and gone back to Britain holding it. Now Claudia according to Martial the Roman historian married Pudens, the son of a Roman senator. Turn to 2 Timothy 4: 21 and you will find the three names Linus, Claudia and Pudens mentioned together.

Glastonbury has always been believed to be the first place in Britain where a Christian ecclesia was established. The legend is that Joseph of Arimathea fled from the Holy land because of Jewish persecution; took like Jonah a "ship of Tarshish" and landed on the south west coast and made his way to Avalon.

When Augustine came in AD. 597 part of his work was to uproot the Truth as still held by many, and to put in its place the doctrines and supremacy of Rome. Church councils had by resolutions passed at different times at last put the old Pagan doctrines in place of the Truth.

To preserve the Truth has always been an arduous task and it still is.

The striking contrast Bro. Roberts drew between Mohammedanism and Christianity has been just as certainly seen in the fight between Apostasy and the Truth. This fight still goes on and will do so till our Lord returns.

G.H.D.

Dr. Thomas' Visit to England

The following is a report of the first visit of Dr. Thomas to Britain: "The first meeting for the breaking of bread was of thrilling interest. We were meeting in the Athenaeum Hall in Birmingham. None of the brethren had seen the Doctor. They were in full muster to the number of 120 or thereabouts. None were late that morning. As he quietly walked in and was led forward to a front seat, there was a deep hush of attention. The meeting that followed was of the sort that goes deep into the memory.

“After hearty singing and preliminary exercises, the Doctor was called upon, and, ascending the platform addressed the assembly. He made no personal allusions of the kind that are common with public speakers. He did not say how pleased he was to be there, how gratifying to his feelings for such interest to be taken in his work, nor how deeply moved he was by the appreciation that had been manifested, etc. He simply said, in dignified and sonorous voice, 'It is written in the prophets' (and proceeded to call attention to the truth.) I was a short-hand writer, but I was too deeply moved by the words of the speaker to take notes of them. They were words of weight and power, such as we probably shall not hear again till we meet in the Kingdom of God.”

R.R.

“Examine yourselves, whether ye be in the faith; prove your own selves.” 2 Cor. 13: 5.

1. Having believed the Gospel, and having been baptized into Christ, have you maintained the profession of your faith to which you testified at your baptism, faithfully and firmly, and in love for the Truth?

2. Is your desire, zeal and love for the Truth as strong, or stronger, than when you were immersed?

3. Is your desire and determination to keep the Commandments as strong now as when you first believed and obeyed the Gospel?

4. Is your conversation and manner of living of the high standard that it should be in Christ Jesus?

5. Are your habits such that they mark you as being different from the people of the world?

6. Do you acknowledge God in all your ways, in prayer, in thanksgiving, in praise, in conversation, in word and in deed, in fact, in all things?

7. Do you read the Word of God (the Bible) daily, and inwardly digest the spiritual food that you may benefit thereby?

8. Do you attend the meetings of the brethren, the Bible classes, and other gatherings with the desire to benefit thereby and to worship God in spirit and in truth?

9. Are you looking for the Lord and do you love his appearing?

10. In view of the life you are living, do you sincerely believe that Jesus will invite you to enter the Kingdom of God?

The Last Days

The extent of knowledge in the last days does not include an increase in the knowledge of, and reverence for God's Word. It is rather as Paul said to Timothy: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof; from such turn away." Truly a divine and accurate portrayal of the age in which we live, and therefore the "last days".

Israel

We have received for publication the following news letter, from the Anglo Israeli Association. It is full of interest to all of us.

THE present Government was elected in February this year when the first elections were held for the 120 seats in the Constituent Assembly.

The President of the Israeli Republic, Dr. Chaim Weizman, called upon David Ben Gurion, the leader of Mapai to form a Government. Mr. Ben Gurion and his colleagues decided to form a coalition Government; but neither Mapai nor the General Zionists were prepared to accept certain of Mr. Ben Gurion's proposals. Thus a coalition Government was formed without these two parties who constitute the equivalent of our "opposition." The Coalition comprises Mapai, the Religious Party, the Progressive Party, and the Sephardim.

THE CABINET

The Cabinet is composed of twelve members:—Mapai—seven seats; The Religious Party—three seats; The Progressive Party—one seat; The Sephardim—one seat.

The individual members of the Cabinet are:—

Mr. DAVID BEN GURION, Prime Minister and Minister of Defence.
Mr. MOSHE SHARETT (formerly Shertok) Minister of Foreign Affairs.
Dr. DOV JOSEPH, Minister of Rationing and Supply.
ELIEZER KAPLAN, Minister of Finance.
DAVID REMEZ, Minister of Communications.
MRS. GOLDA MYERSON, Minister of Labour and Insurance.
Z. SHAZAR (formerly Rubashow), Minister of Education and Culture.
RABBI J. L. HACOEN FISHMAN, Minister for Religions.
RABBI J. M. LEVIN, Minister of Social Welfare.
MOSHE SHAPIRO, Minister of the Interior and Immigration.
Dr. ROSENBLUETH, Minister of Justice.
Mr. B. SHITREET, Minister of Police.

PLANS FOR THE FUTURE

Development Plan. The Government will draw up a four year development plan, aimed at doubling the country's population during this period by mass immigration and intensive development on the basis of a planned economy.

Plans are made for the speedy settlement of all underpopulated areas, a balanced distribution of population and the prevention of overcrowding in cities.

Jerusalem is to be developed by the concentration there of cultural national and government institutions, and the encouragement of certain industries. A network of villages is to be created around Jerusalem connecting it with Shefelah (the Lowlands of Judea) and the Coastal Plain.

The irrigation of valleys, afforestation of the Negev, and the drainage of swamps, the nationalisation of water supplies and natural resources, and planned agricultural development in all parts of the country.

It is not for mortal man to rule the world and grasp the sole dominion of the globe. This is an inheritance, the divine legacy of Omnipotence, to Abraham, Shiloh and the Saints. —Dr. J. Thomas.

Bearing One Another's Burdens

Perhaps in no time in the life of believers have we had greater need, than at the present time, for kindly help and encouragement from one another. The times we are living in are so fraught with trial and discouragements, that one is apt to feel that he, or she, has all they can do to bear their own burdens. While this in a measure is true, it is also true that this attitude is not in conformity with the admonition of Paul where he says, "Bear ye one another's burdens, and so fulfil the law of Christ." If we follow his advice we will be putting into practice the two greatest commandments upon which hang all the law and the prophets, namely: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." And again, "Whatsoever ye would that men should do to you, do ye even so to them."

Friendship

Solomon said on one occasion, "A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother." There are many times, during our lives, that we feel the necessity of friendship; but there is no greater honor to be conferred on anyone than to be called the friend of God. This great honor was given to Abraham many years ago, for it is written "Abraham believed God and it was imputed unto him for righteousness; and he was called the Friend of God." (James 2.23). Do you realize that it is possible for you to attain to this honor? Yes, it is, for Jesus said, "Ye are my friends if ye do whatsoever I command you"; and again, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father"; and again, "If a man love me, he will keep my words, and my Father will love him."

The Sacred Books of Christianity and the Koran

"No other than the genuine writings of the Apostles could have obtained universal acceptance among the Christians at the start, and none but these writings could have continued in universal circulation among the succeeding generations. From this it follows that the book now in the hands of universal Christendom is the authentic work of the apostles.

When we come to look at the facts connected with the rise and progress of the system established by them we have no such explanation as exists in the case of Mohammedanism. While Mahomet took the way to succeed, Christ took the way to fail, if no miracle was performed. Jesus prohibited his disciples from using the sword and taught them to avoid in every form the use of physical resistance of their enemies.

The State authorities employed their whole power against them, yet in spite of this they firmly planted Christianity in the world on the ruins of Paganism. Now as a mere matter of common sense there must have been a cause equal to this success. This cannot be found in the nature of the principles inculcated, for these are opposed to the natural tendencies of human nature. (Mahomet and the Koran used these human tendencies to the full hence the Hegira of 622 and the conquests of his followers.)

The cause is to be found in that which they allege in their writings to have actually been the cause, i.e. their testimony that Christ rose from the dead and endowed them with supernatural gifts in attestation of their testimony."

MAY-JUNE 1949 BEREAN.—We have discovered that a few copies of this edition have some spoiled pages. If any have received copies that are not properly printed please advise Bro. Gibson who will send a replacement at once.

A Perfect Day

At the end of a beautiful day, it is quite common to hear some one say, "This has been a perfect day. How wonderful it would be if every day were like this one." How few, however, realize that there will come a time when every day will be faultless. It remains for the careful reader of the Bible to make that discovery. For therein the prophets of old vividly describe a perfect day without an end, a day of universal peace, glorified by the knowledge and counsel of the God of Truth, and honored by the presence of his Son, a day when brotherly love will be manifested, when the Sun of Righteousness will shine forth in all his beauty. A day far different than now, for ignorance, superstition and error will not be known, for "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Rules for Bible Study

First: In any doctrine taught by types or shadows, the antitype must always correspond with the type, and the shadow with the substance.

Second: In studying the Scriptures, consider that the New Testament is a commentary on the Old.

Third: Never be afraid of results to which you may be driven by your investigations as this will inevitably bias your mind and disqualify you to arrive at ultimate truth.

Fourth: Investigate everything you believe, if it is the truth it cannot be injured thereby: if error, the sooner it is corrected the better.

Sixth: Rely on no authority less than Divine in so momentous an undertaking; "PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD:"

Dr. John Thomas.

Beaten Gold

"Beaten out of one piece made he them of the two ends of the mercy seat; one cherub on the end on this side, and another cherub on the other end on that side, out of the mercy seat made he the cherubim on the ends thereof." "Of beaten work made he the candlestick, his shaft and his branch, his bowls and his knobs and his flowers, were of the same, all of it was one beaten work of pure gold." (Exodus 37: 7, 8, 17, 22.)

Here is type of which Paul said, "We cannot now speak particularly," but added, "These things were a figure for the time then present," of "good things to come," "a greater and more perfect tabernacle not made with hands." (Heb. 9: 5, 9, 11, 24).

The apostle said sufficient, however, to enable us to identify the antitype in the Lord Jesus and his saints, who collectively will be God's cherubim and lampstand in the ages to come. They will be comparable then, to the "most fine gold," and it will also be evident that they have all been made according to the pattern, given first in type, and illustrated later in the substance, or antitype, by him who was God's anointed cherub, and the "Light of the World."

But just now it is not the general meaning of the type we want to look at, but that particular aspect of it indicated in the expression, "beaten gold."

THE TRIAL OF OUR FAITH

We need not argue that gold is the symbol of faith and that "tried in the fire"; but we would illustrate the process of shaping the precious material to the divine pattern; and for this reason: The saints, who are the subject of the process, are liable to "Heaviness through manifold temptations (trials)." The necessary discipline, for the refining of the living material, is a "trial of their faith, being much more precious than of gold that perisheth, though it be tried by fire" (I Peter 1: 6, 7) and under the process we are liable to "grow weary and faint in our minds." What is the antidote? Lest this should be our state, the apostle urges us to "look unto Jesus the author and finisher of our faith," who "endured such contradiction of sinners against himself (Heb. 12: 2, 3). He also points to a "great cloud of witnesses," who have all been the subjects of the process indicated in the type of "beaten gold".

We "look unto Jesus," and are drawn to him by what we see. We see "a patient continuance in well-doing," and we see him "valiant for the truth in the earth."

Nevertheless, we see this perfect son beaten and spat upon, called a gluttonous man, and a wine-bibber, and a deceiver of the people.

THE SHEPHERD OF ISRAEL

He was perfect, none could convince him of sin, and, as we look upon him, we feel how high is the example he has left us, how noble is the divine pattern of faith and obedience illustrated in him. Do you feel discouraged as we plod along "afar off" from the captain of our salvation, bruised and wounded by slips and stumbles in the "narrow way" he has trod before us? He would not have us thus dispirited by the manifest difference of attainment between our case and his. He knows how our nature "cleaveth to the dust". Has he not borne it? He sympathises, and his sympathy is the mind of the Father in manifestation.

The Father has given us in Jesus one whom He made strong Himself, to be the shepherd of Israel, who feeds his flock, gathers the lambs with his arm, and shall carry them in his bosom, and shall gently lead those that are with young. (Isa. 40: 11).

This is the HEAD who is "as the most fine gold, whose hands are as gold rings set with the beryl (just judgment), whose legs are as pillars of marble, set upon sockets of fine gold, whose mouth is most sweet; He is altogether lovely. This is our beloved, and this is our friend." (Sol. Song 5:11, 16).

FAITH AND WORKS

As members of his body there is comfort for us in the record of our fellow servants whose experiences are recorded in the word of God. They all illustrate the "beaten gold". Thus Abel "being dead, yet speaketh". "He offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts" (Heb. 11:4). Abel offered this excellent sacrifice by faith. Had he uttered no word to Cain, his obedience would have rebuked Cain's disobedience, the act would be an unspoken condemnation. "The wicked watcheth the righteous, and seeketh to slay him" (Ps. 37:32). Cain illustrated this. "And Cain talked with Abel, his brother." Ah, that conversation. The righteous man pleading, rebuking, and earnestly contending for the faith. The unrighteous one hardening his heart and giving way to pride and hatred till the flood of passion swept away all restraint, and the fatal blow was given which shed a brother's blood upon the ground. It was the beating of the gold, the fashioning of an element of the cherubim, of a branch in the golden lampstand. While Cain shall perish as a mere "potsherd of the earth" (Ps. 22: 15), Abel shall "awake and sing" (Is. 26: 19), and shine as the stars for ever and ever (Dan. 12: 3).

A GREAT EXAMPLE

Job is pointed to by the apostle James as an example of "suffering affliction and of patience". He was rich and influential; the greatest of the men of the East, respected and honored, and deferred to by his fellow worshippers; his lot seemed all that the heart could wish. But it was not what it might appear. Job says of his former state, "I was not in safety, neither had I rest, neither was I quiet, yet trouble came," (Job 3: 26). His excellence, to which God testified had not (and should not), have been developed without trial.

As gold among baser metals, so was Job among his friends. But for their sakes as well as for a further refinement in himself, he was subjected to a fiery furnace of affliction such as few could survive. God permitted His servant to be severely tested to silence the voice of "the accuser" (Satan), who went up and down in the earth, and who assembled with the sons of God. So in rapid, terrible blows the trial developed. Children were taken and poverty given in one day to Job. The gold was beaten severely by this. But it survived. Its quality was manifest in Job's calm resignation. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1: 21).

GOOD AND EVIL

"The accuser" persisted in his insinuations. "Put forth thine hand now, and touch his bone and his flesh and he will curse thee to thy face." So God allowed this trial, and poor Job, in keenest suffering of body and mind, "sat down among the ashes." Then said his wife unto him, "Dost thou still retain thine integrity? Curse God, and die." "What?" answers the stricken servant of God, "shall we receive good at the hand of the Lord, and shall we not receive evil?"

UNFAITHFUL FRIENDS

In all this Job sinned not with his lips. But worse trouble was coming. It was terrible to lose wealth, family, and health; but was it not worse to be robbed of his character in the eyes of his fellows? And Job's friends, though coming ostensibly to comfort, remained to defame, and by their insinuations plunged Job into yet deeper anguish. They appear to have been fellow worshippers with Job, who envied his honors and pre-eminence; and, seeing him in dire affliction, judged unrighteous judgment by assuming that the degree of his trouble was the measure of transgression on Job's part. This is a common mistake, and is the untutored thinking of the flesh. Jesus replied to a similar, though unspoken, thought, in connection with the slaughtered Galileans (Luke 13: 1). Job held fast his integrity, and ultimately silenced his mistaken friends. But their unkind speeches had provoked Job to "speak unadvisedly with his lips," and he uttered some things in his distress which he afterwards confessed "he understood not" (Job 42: 3).

HUMILITY AND VICTORY

This was corrected by the series of questions put to Job by God Himself, and the patriarch's mental horizon was thereby enlarged, and his perceptions deepened to a fuller knowledge of the Most High, who has made heaven and earth. If there was a trace of self-complacency in Job before (how subtle is the evil of the flesh) there was none left when God had spoken. How touching is Job's humble rejoinder. "Behold, I am vile; what shall I answer thee? I have heard of thee by the hearing of the ear, but now mine eye seeth (realiseth) thee. Wherefore I abhor myself and repent in dust and ashes." Thus the "beaten gold" was further refined, and God was magnified. But what of those whose smiting tongues had beaten their fellow servant? God said to them, "My wrath is kindled against thee, for ye have not spoken of me the thing that is right, as my servant Job hath." And they had to humble themselves, and approach God through Job (who prayed for them, beautiful example) lest they should be "dealt with after their folly."

And Job's latter end was blessed of the Lord more than his beginning. He had endured, not seeing this latter end, but, looking to another yet to come, and saying, "I know that my Redeemer

liveth, and that he shall stand at the latter day upon the earth, and though worms destroy this body yet in my flesh shall I see God."

FAITHFUL IN ALL HIS HOUSE

Moses, "drawn out" of the Nile in the providence of God, is another example of the "beaten gold". Learned in all the wisdom of the Egyptians, and passing as the son of Pharaoh's daughter, he knew the purpose of God with Israel, having learned it, no doubt, from his godly parents. At the age of forty, he acts on impulse and slays an Egyptian, who oppressed the Israelite. For this he had to flee; and, coming to Jethro, priest of Midian, settled down to the life of a shepherd. Forty years in the wilderness, and the experience of married life with one who was by no means a spiritual influence upon him (Exodus 4: 25) had made Moses a different man. The impulsive slayer of the Egyptian had become the meekest man on earth. His reluctance to take a leading part in Israel's exodus was extreme, and he only yielded to great pressure from God. The gold had been beaten, and some progress towards the pattern of the cherubim effected.

But when we consider the after history of Moses we can see further development. The instruments for this were varied, sometimes the whole nation of Israel murmuring, and ready to stone Moses, or as when Korah, Dathan, and Abiram insulted the meek servant of God, and were swallowed up by the gaping earth; or when jealous Miriam poisons her brother's mind against Moses, all this was the beating of the gold. So also was the shutting out of the land because of the "speaking inadviseably with the lips," though under great provocation. At last, when Moses was taken away by God, it was with a record and a character upon which God's verdict is "a servant, faithful in all his house." (Heb. 3: 5).

When he cometh, who is like a refiner's fire, and who shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Mal. 3: 3, 4), then Moses will appear again as an element of the cherubim to the pattern given him in the mount. In the day of recompense, he will be eminent among those who shall be "all glorious within", and whose clothing shall be of "wrought gold". (Ps 45: 10, 13).

The Gospel is the Key of the Scriptures in general; but specifically to an understanding of the things concerning the Kingdom of God and the Name of Jesus Christ. It is the key of death and the grave, for it is "the Power of God unto Salvation". It is the Key of the Kingdom, for it reveals what it is, its purpose and when it will be established. It is the key of knowledge concerning the Lord Jesus Christ; who He is, why He came, what He accomplished at his first coming, and what He will do when He comes the second time "without sin unto salvation".

The chief feature of the Holy Spirit that was given to the Apostles was that it would bring to their remembrance all that Jesus had said to them (John 14: 26). Consequently in the Acts of the Apostles, and in their epistles, we have an infallible reflection of the right apprehension of "all that the prophets have spoken" concerning Christ's second coming in power and great glory. No one can study the Bible in the light of this divinely declared truth without perceiving that the central feature of their testimony, great object of all their hopes, was the return of Christ; and that, from that day to this, it has remained the only assured hope of salvation for this evil and sorrowing world."

God the Creator

"There is one Deity, the Father, out of Whom are all things" (1 Cor. 8.6). The divinity of the schools gives us an idea contrary to this. By the schoolmen we are told that God created all things out of nothing! Where they got this notion from we know not, save from their own imaginations. The proverb says: "Take nothing from nothing and nothing comes"; but they have reversed all this, and taught the world that out of nothing something doth come, and that something the universe of God!

But away with this foolishness. Out of Deity all things have proceeded. His free, radiant spirit is the substratum of every existing thing, from the star of the first magnitude to the minutest insect of the air.

Ecclesial News

DETROIT, U.S.A. 2610 EWALD CIRCLE. Sunday: Breaking of bread, 10 a.m.; Bible Class, 11:30; Lecture, 7:30 p.m.; Thursday, 8 p.m.

It is a pleasure and encouragement to record two more baptisms. On Feb. 23, Thomas Harvey was assisted in putting on the White Garment. We pray that he will be among the few names in the Day of Judgment. Since the Death of Bro. William Harvey, his father, in 1947, he has applied himself with increasing diligence to the message of salvation, and now he rejoices in the same hope.

On April 28, Mrs. W. S. Thomas (wife of our bro. Thomas) became an heiress to the riches of the glorious Abrahamic Covenant. For many years, though connected with other religious bodies, she has been convinced of truths which she now finds to be in harmony with our understanding of the Gospel Word. Bro. Thomas (who joined us five years ago from the Salvation Army) is greatly encouraged and comforted by this new and deeper bond of unity in his home.

It has been our sad duty to separate ourselves from Bro. and Sis. Robert Niggins for prolonged absence and refusal to meet the brethren who have attempted to see them. May they be awakened, before it is too late, to the value of the eternal treasure upon which they have turned their back, and to the terrible consequence of treating lightly the obligations of the covenants of the Great Lord of all mankind.

We are glad to have Bre. R. Cady and G. Stephens back with us after living for a while in California.

On May 21 the Singing Class arranged an evening of Exhortation and praise at which we were happy to have several visitors from other ecclesias.

In April and May we held a series of six lectures on the fulfilment of prophecy for which we ran large illustrated newspaper ads and sent 1000 invitations through the mail. There was an average of 22 strangers at each lecture (other than friends and relatives). Not as many as we had hoped, but it is hard to find a hearing ear in these last evil days.

During the past six months at our weekly Improvement Class we have tried a few occasions where two young brethren speak for 10 minutes each, being expected to speak entirely from brief notes. This appears to be beneficial, as long as the matter is thoroughly prepared, and not thin and wordy. We believe the brethren have done very well.

We have enjoyed the company of the following: bro. and sis. J. Beasley, bro. and sis. D. Slipp (Oshawa), sis. F. Mohr (Coraopolis, PA.), sis Alex Higham (Portland), bro. and sis. G. Gibson, sis. Irene Gibson, bro. G. Jackson Jr., bro. R. Simpson, sis. Margaret and Ruth Styles (Toronto), bro. F. Jones, bro. W. Readman, sis. Edith Jones Richard (Sask.), bro. and sis. J. Cartlidge (London, Ont), and bro. H. Taylor (Saginaw), sis. H. Nichols (Plymouth, Eng.) is visiting with us for a few months.

Bro. Gibson helped us with an exhortation and a lecture.

We send loving fraternal greetings to all the brethren and sisters throughout the world who are devoting their lives to God's service. We are very interested to hear of their ecclesial circumstances and activities through the pages of the Berean. We greatly need this mutual companionship and stirring up.

G. V. GROWCOTT.

LAMPASAS, TEXAS, U.S.A. "Berean Christadelphian," 1604 Ave. "I" E., Breaking of Bread
11 a.m. Sunday School 1:30 p.m.

We are happy to report the marriage on April 4 of Bro. Harry Denbow and Sister Thelma Lloyd both of this ecclesia. We hope that their association together will be to their advantage in the way of life.

We have welcomed the following visitors since our last writing: Bro. and Sis. C. R. Barber, San Antonio, Texas; Bro. and Sis. Charles Bearden, Houston, Texas; Bro. and Sis. Melvin Edwards, Eden, Texas; Bro. and Sis. Haley, Cain City, Texas; Sis. Geo. Hurst, German, Texas; Bro. and Sis. W. T. Hunt and Sis. Hallie Smith, Houston.

On May 7 an all-day meeting was held. Visitors were present from all Texas Ecclesias. The following attended from Mason: Bro. and Sis. John Eastman, Bro. and Sis. Ellie Eastman, Bro. Alvie Stewart, Sis. Dora Tinsley; from Houston: Bro. and Sis. C. W. Banta, Bro. and Sis. E. W. Banta, Bro. and Sis. B. J. Burkett, Bro. Johnnie Packer, Sis. Myrtle Stanley, Bro. J. O. Banta; from Stonewall: Sis. Frank Martin, Sis. Margerit Martin, Sis. Oriele Baley.

Bro. John Eastman spoke on the subject: The Order of the Melchisedec Priesthood; he was followed in the evening by Bro. E. W. Banta whose subject was Our duty to God.

Bro. and Sis. Sammie Wolfe have been away from the ecclesia on a visit to Bro. and Sis. Melvin Edwards who have had sickness in the family.

The Texas Fraternal gatherings will be held this year as usual at Hye, Texas from Aug. 2 through Aug. 7.

BRO. ERBY WOLFE.

RICHARD SASK. CAN. We have been encouraged and strengthened during the past season by the visits of the following brethren and sisters. Bro. and Sis. Sadler of Dafoe, Sask. (who have returned to our fellowship), Bro. and Sis. Tyson, Sis. Eric Tyson, Bro. and Sis. Hiley all of North Battleford, Sask. who joined us in our July 1st gathering.

We had a very pleasant and profitable day, and, God willing, we hope to again hold a gathering on the same date, this year, to which we cordially invite any who could come.

Bro. Tyson spoke to us on that occasion, also Bro. Hiley exhorted us several times, we appreciate their words. Bro. Arthur Luard, of Clover Bar Alberta also cheered us with his presence.

Sis. Jones Sen. has spent several months with her daughters at Onaway, Alberta this past winter, also several of us in the past few months found employment in Toronto where we enjoyed the fellowship and company of our brethren and sisters to whom we desire to express our gratitude for spiritual and social benefits.

We regret the divided state of the brotherhood, and loath the numerous ideas being promulgated by brethren in these latter days which must hinder the work of Truth, we wonder in view of these things, when Christ cometh, will he find "the faith on the earth."

Paul reminds us in Hebrews 3: 14 that we are made partakers of Christ only if we hold fast the beginning of our confidence steadfast unto the end, let us do this, so that we will not be ashamed before him at his coming.

Peace be to the brethren and love with faith.

BRO. FRED. G. JONES.

TORONTO, ONTARIO, Kimbourne Hall, 1480 Danforth Ave., Sunday: Sunday School and Eureka Class, 9:45 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7 p.m.; Wednesday, Bible Class, 8:15 p.m.

Since last reporting, this Ecclesia combined with the Lauder Avenue Toronto Ecclesia held a joint Sunday School prize giving and entertainment on Dec. 29 at Orange Hall. The scholars entertained the brethren and sisters with music and recitations. The Sunday School superintendents stressed the necessity and value of the work in giving our young people a foundation knowledge of the truth, designed to serve them well in later years.

Recent visitors to our meetings, from Detroit: Bro. and Sis. Roy Styles, Sis. Sylvia Styles, Sis. Hickman Senr. (now returned to Detroit after a lengthy stay); and Bro. Styles Senr., formerly of Brantford, Sis. Helen Boyce, Sis. H. Gwalchmai, Sis. Dan Gwalchmai Junr. of London; Bro. Webb, Pembroke; Bro. Thos. Hull, Stewiache, N.S. We find great pleasure in welcoming our brethren and sisters from other ecclesias.

Visiting speakers have been Bro. Dennis Slipp, Oshawa, on March 9; Bro. Baines, Montreal who exhorted April 19, and Bro. Beasley, Oshawa, who lectured for us the same day. We take this opportunity of thanking our brethren for their labours of love in the work of the truth.

On Good Friday, April 15 we held a joint inter-ecclesial gathering at the I.O.O.F. Temple, College St., Toronto. Many visitors from Ecclesias in Ontario, Quebec and points in U.S.A. were present about 275 sat down for dinner. Stirring addresses were delivered in the afternoon and evening on the theme "The Builders of the Household of God." Bro. F. Brewer of Brantford dealt with the first address entitled "From Abel to Moses," Bro. W. D. Gwalchmai of London followed with "From Samuel to Malachi" and thirdly Bro. C. H. Styles of Toronto addressed us on "Jesus and the Apostles," the evening address was entitled "Let us rise up and build" delivered by Bro. Albert Styles of Detroit.

Many expressed the view that the gathering was a complete success and an enjoyable and edifying occasion. Many remained with us until Sunday, and we had the pleasure of their company at a social gathering on Saturday, April 16.

BRO. H. J. NEWNHAM.

Our Duty

"Our duty is to sow the seed, and we must make use of whatever talents we have to further the Gospel." Bro. Roberts once said. "It is so sad that so few take notice of these things."

"Our duty is to try to influence as many as we can to look into these things for themselves. And let us not forget to go to our heavenly Father in prayer for his help and guidance in the matter, for after all, we may sow and, another may water, but it is God that gives the increase."

EPITOME OF THE ONE FAITH

One God, the Eternal Father, dwelling in heaven, in light of glory inconceivable.

One Universal irradiant spirit, by which the Father fills all and knows all, and when He wills, performs all.

One Lord Jesus Christ, Son of God, begotten by the Spirit, of the Virgin Mary, filled therewith at his baptism, put to death for sin, raised from the dead for righteousness, and exalted to the heavens as a Mediator between God and Man.

Man, a creature of the ground, under sentence of death because of sin, which is his great enemy — the devil.

Deliverance from death by resurrection and bodily glorification at the coming of Christ, and inheritance of the kingdom of God, offered to all men on condition:—

(1) Of believing the glad tidings of Christ's accomplishments at his first appearing, and of his coming manifestation in the earth, as King of Israel and Ruler of the whole earth, at the setting up of the Kingdom of God;

(2) Of being immersed in water for a union with his name; and of continuing in well-doing to the end of this probationary career.

"Behold I come quickly." —Jesus.

ACKNOWLEDGMENT:—The first Canadian issue of the Berean Christadelphian Magazine, printed in Canada, for May-June 1949, has now been posted to our subscribers throughout the world. Already we have received a number of congratulatory messages of encouragement for which we are deeply grateful.

PUBLISHER'S NOTE:—To those who have voluntarily offered financial help, we take this opportunity of expressing our sincere appreciation. It will, however, be a few months before we have an accurate statement of our financial position. From present indications there will be a deficit. Therefore if any of those who have volunteered to assist care to contribute now, the amount will be promptly acknowledged, and when the statement is prepared a copy will be sent to the contributors.

EUREKA:—Bro. Denney advises that a little book entitled "Eureka at a Glance" has just been published by E. H. V. Williams & F. Bilton. It can be had from Bro. F. Bilton, "Lansdowne" Cambridge Road, Southport, Lancs., at the small price of 9d Post Free. He recommends it strongly.

DEVOTED:—As is stated on the front cover, this magazine is devoted to the exposition and defense of the faith once for all delivered to the saints. But our object does not rest there. We intend to dedicate ourselves to building up and unifying the "Berean" fellowship, and make it a haven for all who really want to unite on a clear-cut, scriptural basis. It is our purpose to publish each month one article each from the pens of brethren Roberts and Thomas. These are the men to whom we owe our knowledge and understating of the truth. Their works should not be permitted to recede into the background. Let us, therefore, cast off the shackles of controversy and issue a clear trumpet call; and "LET US RISE UP AND BUILD".

SERVING GOD:—The Jews, when they returned from Babylon to their own land under Ezra and Nehemiah, had a great desire to serve God. They could not, however, build a temple in a few days, but they built an altar at once and resumed their worship of God. Their example is worthy of imitation. If we cannot do all we would like to do in God's service, let us do what we can.

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