

The Berean Christadelphian

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

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

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EDITORIAL

Sincerity

Through the habitual use of certain words, we come to understand them as having the usual everyday, or familiar meaning. This will be found satisfactory, as a general rule, when we read our newspapers, or books, that are written in English, our native tongue. But when we come to the Bible, we must remember that we are dealing with a translated book. As most everyone knows, the Old Testament was originally written in Hebrew, and the New Testament in Greek.

In translating one language into another, words of identical meaning cannot always be found. Because of this, it is quite common to find more than one Hebrew word expressed in a single English word, and likewise the Greek. Students of the Bible will, therefore, find a lexicon, such as Young's Analytical Concordance, of inestimable value in assisting them towards a better understanding of the Scriptures of Truth.

As an example, take the word "sincere." In the American College Dictionary it is defined as, "Free from any element of deceit, dissimulation, or duplicity." Therefore, it represents that which is genuine, true or honest. It appears 9 times in the New Testament, having been translated from 6 different Greek words. It will be of interest to examine them:—

1. ADOLOS. This is equivalent to the English word "guileless," meaning without treachery, or trickery. In 1 Pet. 2:2 it is rendered: "the **sincere** milk of the word."
2. HAGNOS. The literal meaning is "purely." In Phil. 1:16 it is translated: "The one preach Christ of contention, not **sincerely**."
3. APHTHARSIA. This appears twice, and means "incorruption." In Eph. 6:24 it reads: "Grace be with all them that love our Lord Christ in **sincerity**," and in Tit. 2:7, "in doctrine showing **sincerity**."
4. GNESIOS. This is equal to "genuine," or "true." In 2 Cor. 8:8 it is given as: "To prove the **sincerity** of your love."
5. EILIK. This literally means "sincerity" and appears as such in 1 Cor. 5:8, 2 Cor. 1:12 and 2 Cor. 2:17.
- C. EILIKRINES. The literal meaning is "sincere" and that is the way it is rendered in Phil. 1:10, "That ye may be **sincere** and without offence till the day of Christ."

What does it mean, then, to be sincere? Well, we think it is all summed up in our relation to our profession of faith. If we are sincere, we are in reality what we appear to be; genuine, honest and free from hypocrisy. Should we meet with those qualifications, then our faith in God will be like that of Timothy, of whom Paul said,

"When I call to remembrance the **unfeigned** faith that is in thee"—2 Tim. 1:5.

Paul was an outstanding example of sincerity. It is doubtful if any other person had such a complete change of life as he did. Fortunately, both aspects of his life are portrayed in the New

Testament and, because of that, we are better able to appreciate one of his most arresting statements. His determination to be sincere could not be better stated than in the following words —

"But (we) have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God"—2 Cor. 4:2.

What a wonderful principle of procedure! How definite, and settled, was Paul in all things pertaining to the Truth! While this is a statement of his determined course, it would seem to indicate that there are some who follow in the pathway of the very things that Paul had renounced. This is plainly evident from what he said to the elders in Ephesus,—

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them"—Acts 20:29-30.

Likewise Peter has left a warning that should not be overlooked:

"But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. And many will follow their licentiousness, and because of them the way of truth will be reviled"—2 Pet. 2:1-2 (RSV).

As one reflects upon these words of Peter and Paul, it almost seems impossible that they could be true, but these are facts that faithful brethren, in all ages since these things were written, have had to face. In doing so, they realize, as a sleeping brother did some years ago, that "*The Truth is an affair of principles and not of men, and its principles must be cherished and defended by the faithful, whatever the effect may be upon those who pervert them.*"

Because of our belief in, and obedience to, the Gospel, there rests upon each one of us great responsibility. There is no place in our lives for insincerity, mouth honor, or lip homage. That was the charge laid against Israel by Jesus when he said,

"This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men"—Matt. 15:8-9.

No sincere brother, or sister, would have any desire to become a member of such a class as that described in this quotation from Isaiah. But it is possible to develop a misunderstanding regarding certain aspects of the Truth. Therefore, we must be constantly on the alert lest we become hardened through the deceitfulness of sin (Heb. 3:13).

One of the greatest safeguards against this is to be certain that we *love the Truth*; for many have mistaken the love of the social circumstances generated by the Truth for the love of the Truth itself. This type of danger is one that operates inconspicuously, but with grave effect, like an insidious disease.

Let us, then, examine ourselves to be sure that we love the Truth, so that we will be among those who maintain a patient continuance in well doing. This is essential if we are to serve the Lord in sincerity and truth.

—EDITOR.

Aaron and Christ

By BROTHER JOHN THOMAS

"Thus it becometh us to fulfil all righteousness."

Jehovah (that is, *I shall be*—Ex. 3:15) said to Moses,

"See that thou make what thou wast caused to see after the pattern shewed thee in the mount" (Exod. 25:40).

—which things, Paul says, are only "the image and shadow of heavenly things," as God said to Moses. Elsewhere he says that:

"The Jews have the **model** of the knowledge and of the truth in the Law."

From which, and other passages that can be adduced, it is evident that the following proposition is true, namely, *That the Mosaic System of Righteousness is symbolical of the Righteousness of God in Jesus Christ.*

Definition:—By "Mosaic System of Righteousness" is meant: All that was necessary to sanctify to the purifying of the flesh, but which could not free the conscience from sin. To, impart this carnal purification to the worshipper, a High Priest and his Household—distinct from the classes of the Jewish nation—legally inaugurated and sanctified, were necessary; also a tabernacle, sacrifices, washings, etc., etc.

Definition:—By the "Righteousness of God" is meant: A justification from all past sins devised and enjoined by God—purification of the heart, or conscience, without the necessity of obeying the Law of Moses (which since the Destruction of Jerusalem cannot be kept), but attested by that Law, and the Prophets—a justification through Jesus Christ's faith, that is, through belief of what he and his apostles preached concerning the Kingdom of God and his Name (Acts 8:12): in other words, through belief of the Gospel to all that shall put on Christ (Gal. 3:27).

The "Righteousness of God" is the "Gospel of the Kingdom," sometimes called "the Gospel of Christ," and often simply "the Gospel," which, Paul says,

". . . is the power of God for salvation to every one that believeth, to the Jew first, and then to the Greek (or Gentile)."

Nothing can save Jew or Gentile but "the power of God." The power for that special purpose is the Gospel only; so that *saving power* and *the Gospel* are but different phrases for the same thing. Look into these sayings narrowly—

"Jesus became the author of eternal salvation to all them that obey him" (Heb. 5:9).

"If ye love me keep my commandments."

"If a man love me he will keep my words."

"Ye are my friends if ye do whatsoever I command you."

"He that rejecteth me, and keepeth not my words . . . the word I have spoken, the same shall judge him in the last day."

"LOVE IS THE FULFILLING OF THE LAW."

Hence, *love* and *obedience* in Scripture language are but 2 words for the same idea, or thing: so that God in Jesus Christ admits of no love, or professions of devotion and attachment, that are

unaccompanied with a child-like *obedience* to "*whatsoever*" He commands. Where obedience is not, there love does not exist; and where there is no scriptural love there is no obedience in word or deed; and where these are absent the spirit of love, which is "the spirit of Christ," is wanting.

"Love suffers long and is kind; it envieth not; it boasts not itself (not full of wordy professions); is not puffed up; doth not behave itself unseemingly; seeketh not its own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, HOPETH ALL THINGS, endureth all things."

To persons in whom such a disposition has been created, the precepts of Jesus are,

"He that believeth the Gospel of the Kingdom, and is baptized, shall be saved; and he that believeth it not shall be condemned."

Here the Gospel is that proposed for faith; and baptism, the thing prescribed for obedience, that the believer may show or prove whether that faith hath worked in him a true and genuine love to its author. Baptism is only for such believers; for baptism is "*the obedience of faith*:" so that where belief of "THE Truth" does not exist, there can be no true obedience.

When Jesus came to John he demanded to be buried in water that he might come out of it an immersed man. With a view to this he said,

"Thus (outo—in this way) it is proper for US to fulfil all righteousness:"

And the apostle adds,

"When he was baptized, he went up straightway out of the water;"

clearly evincing that he must first have gone *down into* it. And now, mark this well—after he had done this, God acknowledged him as His son, and declared Himself well pleased with him (Mat. 3:13-17). Jesus had been God's most excellent Son for 30 years, but He withheld His acknowledgment of him till he commenced a course of obedience in being baptized.

Jesus was a Jew under the Law of Moses. When, therefore, he spoke of the "*all righteousness*" to be "*fulfilled*," he spoke of the necessity of doing what was signified by the propheto-symbolic institutions of the Mosaic Law.

Jesus—being the Anointed Seed long promised of God—was therefore the High Priest who was to arise after the similitude, likeness, or order of Melchizedec, and to sit upon his throne as a priest upon his throne, and to bear the glory (Zech. 6).

This being so, he would have at some future time to occupy the place formerly held by Aaron; and as the Aaronic Inauguration was representative of the Melchizedec, Jesus had to be consecrated after the same example or type, that in so doing he might anti-typically fulfil the representation of the Law.

Aaron was forbidden to enter into the Most Holy Place of the Tabernacle without being adorned and glorified with garments of holiness, and therefore styled "Holy Garments." Nor was he permitted to enter even when habited with these, unless he had been previously baptized, upon pain of death. The Law said,

"He shall wash his flesh in water, and so put them on."

He was not permitted to officiate as High Priest in his ordinary attire. He must "put off" this, and "put on" the Holy Linen Robe; and had he put this on without bathing his flesh in water, and proceeded to officiate, this unbaptized High Priest of Israel would have been struck with death.

When legally invested and arrayed, the Aaronic High Priests were "Holiness to Jehovah," and the representatives of the Holy and Just One in his character and priestly office (though oftentimes, as in the case of Caiaphas, by *practice* unjust, wicked men).

The symbolism relative to the High Priest was the "righteousness" to be fulfilled by Jesus before he could enter upon his functions by "the power of an endless life" as High Priest, first over the Household of God, and afterwards over the 12 Tribes of Israel.

John the Baptizer, a greater prophet than Moses (Luke 7:28), but not so great as Jesus, preached and administered "the baptism of repentance for the remission of sins." Jesus came to him to be baptized of this baptism; for as Moses baptized Aaron and his sons, so the greatest of all the prophets was appointed to baptize Jesus and his brethren.

But some may object that Jesus had no sins to be remitted, and had no need of repentance, and was therefore not a fit subject for such a baptism. It is admitted without reserve, that he had no sins of his own, having never transgressed the law: nevertheless, as the SIN-BEARER OF THE ABRAHAMIC COVENANT, through whom it was confirmed (Rom. 15:8), Jehovah made the iniquity of all "the children of that covenant" to meet upon him, that by his bruise they might be healed (Isa. 53:5-6).

He was not the Sin-Bearer of every son of Adam that ever lived; but (1) of the true believers from Abel to the Day of Pentecost, and (2) of the obedient believers of the Truth constituting his Household, separated by "the obedience of faith," from Pentecost in the year of the crucifixion to his future appearing in Jerusalem; and (3) of the living Twelve Tribes when their transgressions shall be blotted out as a thick cloud at their ingrafting into their own Olive Tree; and (4) of that family of nations of which Abraham is the constituted father when they are made righteous.

So that the sins of the whole of that world, which shall dwell upon the earth in the post-millennial eternal ages—and which will all of it have been separated from Adam's race by "the obedience of faith"—will have met upon him, and been borne away into everlasting oblivion. This is the world so beloved of God—

". . . that He gave His only begotten son . . . that through him it might be saved."

But to return. Jesus, with the sin of the world thus defined rankling *in his flesh* (where it was to be condemned to death when suspended on the cross—Rom. 8:3) came to John as the "Ram of Consecration," that his inwards and his body might be washed according to the Law (Exod. 29:17, 22). But these representations of the Law and the Prophets could not have found their antitype in Jesus, *if, in the days of his flesh, he had possessed a holier or purer nature than those for whom he was bruised in the heel.*

His *character* was spotless; but as being the Seed of the Woman, of whom no clean flesh can be born (Job 25:4), and Seed of Abraham, which is not immaculate, be it Virgin or Nazarite, his *nature* was flesh and blood (Heb. 2:14), which Paul styles "sinful flesh," or flesh full of sin, a physical quality or principle which makes the flesh mortal; and called "sin" because this property of flesh became its law as the consequence of transgression.

"God made Jesus sin for us who knew no sin; that WE might be made THE RIGHTEOUSNESS OF GOD in him."

In this view of the matter, the Sin-bearer of the world indicated, was a fit and proper subject of John's baptism of repentance for remission of sins. The holy and undefiled disposition of Mary's Son was granted to him for repentance in fulfilling the symbolical righteousness with which he must of necessity be invested before he could enter into the Most Holy as High Priest after the order of Melchizedec.

In being baptized he commenced the development of a *character distinguished by perfect faith and obedience*. This character was his holy raiment, and was "without spot, or wrinkle, or any such thing." This was the "*fine linen, clean and white*" with which he arrayed himself; or "*the righteousness of the (king of) saints*" (Rev. 19:8). It was the antitype in part of Aaron's holy garments; and he had to put it on in the same way that Aaron did,

"By washing his flesh in water, and so putting it on."

He was baptized of John into a holiness of his own, which began with obedience in the Jordan, and ended with obedience in death on the cross.

"He was obedient unto death, even the death of the cross; wherefore God hath highly exalted him, and given him a name which is above every name: that every tongue should confess that he is Lord to the glory of God the Father."

Had Jesus yielded to John supposing the thing to have been possible), he would have stood before his nation as the High Priest of Israel, claiming to officiate in the Most Holy Place without baptism, a spectacle it had never seen before, nor ever will.

But the symbolic righteousness of the Mosaic Law not only required the High Priest to put on the Holy Vestments by having his body baptized, but it also commanded his Household to be baptized into theirs also. The Law reads thus:

"This is the thing Jehovah commanded to be done: and Moses brought Aaron and his sons and washed them with water.

"And he put upon Aaron the coat, etc., and he put coats upon his sons, and girded them with girdles, and put turbans upon them, as Jehovah commanded" (Lev. 8:5-13; 16-4).

Here, as I have said, Moses performed the part of John the Baptizer to Aaron and his sons, who were to be rulers and priests in Israel. Aaron and his family were their nation's priestly household; and it was the office of the High, or Chief, Priest to make atonement, or reconciliation, first for himself, then for his household, and lastly, for all the congregation of Israel; but admission into the Holy and Most Holy places, was only permitted to the baptized; they must bathe their flesh in water and so put on the holy garments.

Hence, all Israel's priests were immersed persons; and so also all that shall be their priests and kings in the Age to Come, and have power over the Gentiles, must be immersed likewise.

Jesus, the Melchizedec High Priest of Israel, has a Household as well as Aaron had. A proof of this is found in the words of Paul. In writing to certain Hebrews who had believed the Gospel of the Kingdom and Name of Jesus, and had obeyed it in having their "bodies washed with pure water," he says,

"Christ is a Son over his own house, **whose house are we**, if we hold fast the confidence and the rejoicing of THE HOPE (Acts 28:20; 26:6-7) firm unto the end" (Heb. 3:6-14).

Now, Jesus speaking for himself and others, said,

"**Thus** is becomes **us** to fulfil all righteousness."

It is therefore necessary for all "his house" to do as he did, but with this modification of the significance of the deed, namely, — he was baptized as the initiative of his own holiness, sacrificial and priestly; they must be baptized into his and into a development of their own conformable to his; and with this induction for a beginning, thenceforth "continue patiently in well-doing" that they may be holy as he was holy in the days of his flesh:

"Be ye holy because I am holy."

Jesus and his Household are the future kings and priests prepared of God to rule Israel and the Nations for Him. The Law and the Prophets which attest the righteousness of God require them all to put on that righteousness by bathing. Jesus commands the same thing, and says,

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till **all be fulfilled.**"

Therefore he said to his apostles,

"Go and preach the Gospel to every creature, and teach them who receive your proclamation to observe whatsoever I command you."

By virtue of this saying the apostles became the depositaries of his commands; so that in the words of Jesus,

"He that heareth them, heareth him; and he that despiseth them, despiseth him; and he that despiseth him, despiseth Him that sent him."

Now, Peter, one of those sent by Christ, commanded Cornelius,

". . . a devout man, and one that feared God with all his house; and gave much alms to the people, and prayed to God daily."

—Peter, I say, "commanded" this company of pious Gentiles, who believed the word Jesus began to preach in Galilee,

". . . to be baptized in the name of the Lord."

The apostolic style of address was,

"Children of the stock of Abraham, and **whosoever among you feareth God**, to you is the word of this salvation sent."

A man's supposed piety did not exempt him from the necessity of believing and obeying the Gospel of the Kingdom, or as Paul styles it, "the word of this salvation."

Peter went to Caesarea to tell pious, God-fearing men, "words whereby they should be saved." But, however pious they may be who are ignorant of these saving words, they are alienated from the life of God through that ignorance (Eph. 4:18).

Piety in general has so little to do with an understanding of the word of the Kingdom and the obedience it enjoins, that it has passed into a proverb, that "Ignorance is the mother of devotion." In a certain sense this is true. The most ignorant are for the most part the most pious, and the most intolerant of the Truth and its obedience.

This is Pharisaism, whether it flourish in the first, or the 19th, century; and in reference to which Jesus has said,

"Except your righteousness exceed that of the Scribes and Pharisees ye shall in no case enter into the kingdom of God."

A man in this century will have no more ability to enter the kingdom of the heavens, if his righteousness exceed not that of contemporary churchmen of the strictest sect, than would those addressed by Jesus whose righteousness might be on a par with the pietists of his age.

Shall it be said that it was necessary for the Melchizedec High Priest, who was innocent of transgression, and who for 30 years had enjoyed the favor of God and man, to be immersed in a baptism of repentance for remission of sins; but that it is not necessary for the pious who would compose his household, who are sinners by nature and practice?

Nay, if it were indispensable for Jesus to be buried in water that he might begin a career of holiness to Jehovah in coming up out of it, it is *infinitely more so* that all should tread in his steps of perfect faith and obedience, who would be invested with

" . . . robes washed white in the blood of the Lamb."

An immersed High Priest requires an immersed household. There is one law for both, as there was one baptism for Jesus and his apostles; on whom as upon all others of the household, the necessity is imperative to fulfil all righteousness foreshadowed in Aaron and his sons.

There is no discharge from this necessity for Jew or Gentile;

" . . . for thus it behoveth us to fulfil all righteousness."

The Prince-Priest of the Age to Come

By brother Robert Roberts

PART SIXTEEN

J. That there is nothing in the Ezekiel vision of the temple service, either as regards prince or priests, or any of its ordinances or prescriptions, that in any manner or measure conflicts with these truths: but on the contrary, the vision supplies just that kind and amount of revelation as to literal particulars that completes the exhibition of the Kingdom of God in all the Scriptures.

There are some features of the Ezekiel vision which (from the 19th century point of view, and pondered with exclusive reference to the vision itself) appear inconsistent with the idea that Christ is the Prince-priest therein exhibited, and the sons of Zadok the immortal priesthood of the age to come. Some of them have been dealt with and harmonised in the course of the preceding articles. To those that remain, we propose now to give a more systematic consideration.

1. The apparently provisional bearing of the vision.

Ezekiel is told (40:4) to be very observant of all that should be shown to him, and to communicate it fully "to the house of Israel," that is, to the Jewish generation contemporary with himself. "Shew the house," said the angel (44:10),

" . . . to the house of Israel, **that they may be ashamed of their iniquities.**"

"And IF they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the laws thereof, and write it in their sight **that they may keep the whole form thereof, and all the ordinances thereof and do them.**"

Again, in connection with the just distribution of the land that would accompany the new temple operations, Israel's rulers are thus addressed:

"Let it suffice you, O Princes of Israel. Remove violence and spoil, and execute judgment and justice. Take away your exactions from My people, saith the Lord God. Ye shall have just balances, and a just ephah and a just bath."

The impression made by the first reading of these passages is, that the vision was put forward *as a hypothesis*—as a something that would come to pass IF Israel should prove submissive to the divine reproof by the mouth of Ezekiel; as a divine model for them to work to on their return from Babylon: that it was not intended as a prophecy of *positive* futurity so much as it was a form of expostulation with Israel on account of their sins; and that with Israel's complete failure to respond to the divine advances, it passed away as an abortive expedient.

This impression amounts to a conviction with a certain class of readers. It is almost needless to say that such a view is confined to those who are but *superficially* acquainted with the Scriptures, and not much addicted to study of what little they know of them. A variety of considerations excludes such an estimate of the matter. It is an apostolic maxim in the understanding of the O. T. that—

"Whatsoever things were written aforetime were written for our learning" (Rom. 15:4).

The chapters in question are part of the "whatsoever things." What "learning" could they afford if they are a mere picture of what *might have been*? As an exhibition of *what is to be*, they are *full* of "learning."

There was a need for learning—for particular information on this subject. Though we are not dependent upon Ezekiel for the idea of a temple as a feature of the order of things in the age to come, he gives us information nowhere else to be found.

The *whole drift of prophecy* involves the temple idea amplified in Ezekiel. If God is to set up a kingdom in which He will govern the nations by His appointed and anointed king (Dan. 2:44; 7:15; Mic. 4:1-4), and if this kingdom is to be the kingdom of David restored (Amos. 9:11), worship must necessarily be its governing feature, and this involves the *apparatus* of worship. For though worship is of the heart, and an act for every place, yet it seeks appropriate forms and times of expression, especially in national life. And this it is purposed to provide in a new temple, eclipsing all previous erections. This is declared in such forms as these:

"Many people shall go and say, Let us go up to . . . the HOUSE of the God of Jacob" (Isa. 2:3).

"They shall go up from year to year to Jerusalem to worship the King, the Lord of Hosts.

"In that day there shall be upon the bells of the horses, HOLINESS to the Lord, yea, the pots in the LORD'S HOUSE shall be like the bowls before the altar" (Zech. 14:16, 17-20).

"The glory of this LATTER HOUSE shall be greater than that of the former" (Hag. 2:6).

"Because of thy TEMPLE AT JERUSALEM, kings shall bring presents unto thee" (Psa. 68:29).

"He (the Branch) shall build the TEMPLE OF THE LORD"

"I will set MY SANCTUARY in the midst of them for ever."

"I will make the place of My feet glorious" (Isa. 60:13).

A temple being thus incontrovertibly an element of the coming day of righteousness and peace, it was meet that the particulars should be supplied which we find in Ezekiel. As the exhibition of those particulars, the last 9 chapters become a peculiarly valuable part of the "whatsoever things" "written for our learning," instead of a piece of dead lumber of the past without interest or application.

The positive features of vision exclude the idea that it is a hypothesis. A *day is fixed* for its realisation in the general statement of its last sentence:

"The name of the city **from that day** shall be, The Lord is there."

Again, the vision is full of imperative appointments and positive predictions inconsistent with all ideas of hypothesis, as:

"This is the land which ye shall divide by lot unto the tribes of Israel for inheritance" (47:29).

"When ye shall divide by lot the land of inheritance, ye shall offer an oblation to the Lord, an holy portion of the land" (45:1).

"It shall be for the priests that are sanctified of the sons of Zadok which went not astray" (48:11).

"No stranger . . . shall enter into My sanctuary . . . And the Levites that are gone away far from Me when Israel went astray . . . they shall not come near unto ME to do the office of a priest . . . they shall bear their shame" (44:9, 10, 13).

"The people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons" (46:3).

"These are the places of them that boil where the ministers of the house shall boil the sacrifices of the people" (46:24).

"The place of My throne and the place of the soles of My feet, WHERE I WILL DWELL IN THE MIDST OF THE CHILDREN OF ISRAEL FOR EVER, AND MY HOLY NAME SHALL THE HOUSE OF ISRAEL NO MORE DEFILE" (43:7).

These are the words of positive prophecy, and of unconditional command. They are inconsistent with the idea that Ezekiel was merely presenting a tempting picture to induce Israel to conform with the divine requirements.

They harmonise and interlock too thoroughly with the whole scheme of the divine purpose as disclosed in the covenants with Abraham and David, and declared in the Gospel of the Kingdom, and the sure word of prophecy, to be anything else than the amplification of that purpose,

". . . for our learning, that we, through patience and comfort of the scriptures, might have hope."

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

"Be Ye Perfect"

"The Lord appeared unto Abram, and said unto him, I am the Almighty God; walk before Me, and be thou perfect."

To "walk before God" is the same as to "walk with God." Hundreds of years before this precept was uttered we have a positive statement that "Enoch walked with God" for "300 years"—including such toils, trials and temptations as are common to man. Enoch did it, so with God's help Abram could do it.

"Be thou perfect."

Here was a definite command that covered all the powers and possibilities of Abram's personality. God confronted this man—amid all the ruins of the fall and the frailties of human nature—and commanded him to be "*perfect*."

This was not uttered in mockery. A loving Father would not issue edicts that never could be obeyed. God never sets up a standard which man could never reach. He is not a tyrant "reaping where He has not sown" and requiring His children to be or do what they cannot be or do—by the power of nature or the abundance of His grace.

"His commandments are not grievous," much less are they so unreasonable as to require an impossibility. *God's commands imply promises*, and they erect a high standard of duty, and loyalty is sure to be rewarded in the most exalted position. These words were directed to Solomon:

"Know thou the God of thy father, and serve Him with a perfect heart and with a willing mind."

David knew God and served Him devotedly. Ignorance of God leads to but one end. God rebuked Israel, saying:

"The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, My people doth not consider."

A real knowledge of God is life, hence we read:

"This is life eternal, that they may know Thee, the only true God."

On the contrary, a wilful ignorance of God is death. God says:

"My people are destroyed for lack of knowledge."

And the descending Judge will be—

". . . revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God."

What a privilege it is to be brought into such a relation with God that we are able to hear His Voice through the recorded Word, to understand His will and to rightly interpret His commands! Let us strive to make it ours to have a lively apprehension of His existence and purpose—of His greatness and goodness and His matchless love.

"Serve Him with a perfect heart and a willing mind."

Such service as that is not a gruelling service. It is not the service of one who is lashed by the law. It is not the service of heartless ritualism. It is not the service that magnifies the "mint, anise, and cummin" and omits the "weightier matters of the law—judgment, mercy and truth."

On the contrary, ours must be a service of sincerity—a service where selfish considerations are surrendered—a service so satisfying as to be really *enjoyed*—not barely endured.

The New Testament confronts us with the same demand to "*Be perfect*" as we have discovered in the Old, so we can see the importance of the matter:

"Be ye therefore perfect, even as your Father is perfect."

Absolute perfection belongs to God. He is in possession of those natural and moral attributes on which there can be no enlargement. All energies are swayed by His omnipotence, and all the secrets of time and space are penetrated by His omniscience.

Angels are upon a higher plane, and with a greater mental and physical endowment than ever fell to the lot of man; nor can we reach that plane until we awake in the Master's likeness at the resurrection. Until then we must strive to overcome natural tendencies and be content to be "a little lower than the angels."

Adam fell but he was allowed to propagate his race, which under certain provisions would at the appointed time overcome death—the result of his failure. So by the shedding of blood the way was opened to us to attain unto that state:

"For what the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The command of Christ requiring us to "Be perfect as our Father in heaven is perfect" means that we are to fill our sphere as God does His. *Likeness to God and His Son in character and conduct is the goal set before us.* Perfection is a state to be attained.

For those who are obedient there are definite promises. A promise is a pledge to do something for another that is considered desirable. Precepts and promises go hand in hand. They are inseparable. The Israelites were commanded in this manner:

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

Later God gave this word of promise:

"The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."

There is something encouraging and refreshing in the thought that God is not a "hard master" commanding us to be or do what we cannot be or do. He has promised to help us over the hard places, making it less difficult to meet every demand of His righteous law.

The promises should make the keeping of the precepts easier. There is sometimes danger of dwelling too much on the precepts, and too little on the promises. This applies to those of us who are rather critical in our makeup, causing us to feel that everyone should measure up to the highest standard without the least delay.

A richer development of patience and a larger infusion of love would enable us to more fully partake of the divine attributes. *We should strive for a state of perfection always by way of promise, always drawing rather than driving.* Jesus said:

"Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

This is a good comment on what David said 100's of years before:

"He satisfieth the longing soul, and filleth the hungry soul with goodness."

If we would have a keen taste for food, we must get hungry; and if we hoped to be "filled" we must "*hunger and thirst after righteousness.*" The reason some have failed of the blessing attached to

the promise is that they did not meet the conditions. Let us not be like the Israelites to whom Joshua said:

"Ye are slack to possess the land which the Lord God of your fathers hath given you."

The word implies that they were quite satisfied with their present condition. There was a lack of energy and aspiration after the inheritance promised. If we are full of pride, and conceit, and ambition, and self-seeking, and pleasure, and the world—there can be no room for God, no sense of emptiness, no hunger and thirst for spiritual things.

It is encouraging and cheering to know that:

"If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin.

"If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Loyalty to the light which God gives us is indispensable to salvation.

"Walk while ye have the light, lest darkness come upon you."

—is one of the most solemn and suggestive warnings in the Scriptures of Truth. —G. S.

THE PEARL OF GREAT PRICE

Our privilege in having been permitted to know the Truth is greater than we can continually realize. No man adequately estimates any privilege of which he has been long in possession. He can only get to know its value by contrast or by deprivation.

It is not by deprivation that we can have our apprehensions refreshed in this case; for no man can take the Truth from us. Truly, we may sell the "right" which God has given us to the tree of Life (Rev. 22:14). We may SELL it, as Esau sold his birthright, by bartering it for the temporary conveniences of the present vain life; we cannot otherwise lose it.

It is not like some position of worldly advantage, which may be ours today and lost tomorrow. "The Word of the Lord endureth FOR EVER," and it is on no less a foundation than the confirmed authentic pledge and undertaking of the Creator of heaven and earth that our confidence of hope is built
—Bro. Roberts.

National Restoration of the Jews

A Three-Night's Debate

PART TWELVE

Mr. Randolph's 5th address for the negative on behalf of the "Church of Christ" (opposing bro. Beauchamp of the Pomona, Calif., ecclesia).

I didn't say that that millennium stank. I said that it stunk, and it's stinking worse now than it was last night—a lot worse.

Mr. Beauchamp, I, as a man, respect you. I didn't stoop to judge your motives nor your sincerity, but I'm freely and frankly admitting that I'm ashamed of you. I think I can understand why your brethren won't support you in a debate. If I couldn't make a better speech on a proposition that I

assigned than you did on that one—if I were they, I wouldn't come to hear you speak. Frankly, I wouldn't.

You spent two nights in a very miserable attempt to prove the proposition by the Bible. Now, you have completely left the Bible. You're not even concerned about that any more. You're trying to prove by one of your own brethren, John Thomas, who, in 1848, said it was so. Lo and behold, there is your authority. Who is John Thomas? Why, he was a Christadelphian!

Why, I would come nearer to believing you, Mr. Beauchamp, than I would him. I know you. I think you would tell the truth. I never met that man, never heard of him. The fact that he is a Christadelphian doesn't give him any authority. I wonder if, perhaps, you're trying to sell some of your own brethren on the idea, who don't, incidentally, agree with you that it is a political set-up.

"We pretend to understand prophecy." You didn't have to tell this audience that. You have been pretending it for a year, to my knowledge. Pretending and reality are not the same things. "We claim to understand prophecy." I know you claim to understand. But you DON'T understand it. The fact that you claim doesn't make it true that you understand it.

John Thomas, the News Magazine, Mr. Van Buren, and finally, down to the news commentator, Chet Huntley, who couldn't always tell you what the weather's going to be tomorrow. I'd be ashamed, Mr. Beauchamp. I'd read Eze. 39 again before I'd do that.

Six hundred thousand Jews are going to Jerusalem pretty soon, says Mr. Van Buren. There are more than that in Los Angeles right now. A million one hundred thousand? I still say there's more than that in Los Angeles. They have more money there and are doing more things than they are in Palestine. Who's going to deny there are a few Jews over there? Of course, we know that.

But listen, Mr. Beauchamp. Your proposition demands that restoration AT THE SECOND COMING OF CHRIST. Why didn't you tell the people how to harmonize what you're pretending now with the facts indicated. HAS CHRIST COME? That is what your proposition says; and incidentally, your proposition says, "The Scriptures teach." That is supposed to be your authority in this matter—not Chet Huntley and a few of these other authorities that you have quoted. I am truly ashamed of you.

Did it seem strange? Yes, to me it seems definitely strange that it could be so. Poor Israel can't save themselves, and my opponent is doing his level best to turn them away from the one and only thing that can ever save them—Jesus Christ and the church of the living God, the Gospel plan of salvation as revealed through the Apostles.

"NO PROPHECY IS OF PRIVATE INTERPRETATION"

"We claim to understand prophecy." Could he cite a New Testament interpretation of any prophecy that he has introduced by which he claims to have proved his proposition? He says that he can't do that. I think I would accept it if you could just nearly do it, if you could even get close to it.

"We claim to understand prophecy." The Apostle says, "We also have a more sure word of prophecy." You would do well to take heed. It would be good for you to take heed to that definition. The Apostles have the sure word of prophecy.

"No prophecy is of any private interpretation." Yet you want these people to believe that you can take a prophecy cited back there in the age of the mystery which Paul affirms in Eph. 3:1-6 as not revealed, and again, in 1 Cor. 2, the things that were not there revealed. But Peter and Paul argue that NOW they have been revealed to us. They have been revealed unto us and we have it. You would align yourself with the ability of these Apostles.

You said that your friend, John Thomas, didn't claim inspiration. You don't claim inspiration. Then why do you attempt to interpret that which has not been revealed? Why do you try to tell people that a prophecy means something when you can't cite a New Testament proof of the meaning of it?

ALL, OR ONLY PART, TO BE RESTORED?

You have made the argument throughout this debate that they were all going to be restored; and the very proof text that you cited, insisted upon, even Isa. 11, Eze. 39 and 37, all of them, insist the whole. In one speech you say it is whole, and in the next speech you say it is a remnant. We can't tell which position you're going to occupy.

GENEALOGIES LOST — "HEED NOT GENEALOGIES"

Now then, he accuses me of assumption. I wonder if it is assumption. It was the condition of the restoration of Israel that they be able to establish their tribal identity and that in order to inherit the land, they would do so every man according to his heritage. I made the proposition that there isn't living a Jew today who can identify himself by his tribal standing, that the genealogies do not exist, that they're not possible to be had; and he calls it assumption.

No, it is NOT assumption. Jer. 12:14-15 definitely makes the statement that in the return He would have compassion on them and would bring them every man to his heritage and every man to his land—his heritage and his land. In the return from Babylon under Zerubbabel and in Ezra 2:70, the statement is definitely made. Now this isn't an interpretation of prophecy. This is a statement of God's book.

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

The genealogies were established and every man, every tribe possessed his heritage. Mr. Beauchamp, you know, and I believe that you're honest enough to admit to this people that there is not a possibility of establishing that heritage today because the genealogies DON'T EXIST.

And if they did, as I pointed out last evening, you couldn't do it without violating a definite statement of New Testament teaching. I'll give it to you again. In 1 Tim. 1:4 the Apostle Paul, an inspired man of God, one of those Apostles who avers that these things have been revealed to us, speaking by authority, says:

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

Do! Stay away from genealogies. They minister questions rather than godly edifying. Titus 3:9:

"Avoid foolish questions and genealogies and contentions and strivings about the law, for they are unprofitable and vain."

Unprofitable and vain! If there were a possibility of your being able to go back and find the genealogies, you couldn't do it without violating the direct instruction of a New Testament Apostle. I think we are able to appreciate and understand that.

JEWS BROKE COVENANT — "CEASE FOREVER AS NATION"

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with

their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake" (Jer. 31:31-34).

"Which My covenant they brake!" When did God make that covenant with them? When He led them out of Egypt before they entered into Canaan occupation of the land for a period of 150 years God made a covenant with them which covenant they brake.

"although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people.

And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

Then he turns to the 8th chap, of Hebrews, vs. 8-13, and refers to Paul's interpretation of Jeremiah's prophecy. Paul applied it to the covenant. Paul applied it to the New Testament church and the Gospel of the Son of God, making the spiritual application that the law of God is written no longer upon tables of stone but upon the hearts of men, a spiritual institution.

HE tells us that it applied and referred to the RESTORATION OF THE JEWS. If you read v. 36, Mr. Beauchamp, in your own classic, your own attempted protest, Jeremiah 31:36:

"If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before ME for ever."

Upon what condition would Israel continue to be a nation before God? THAT THEY KEEP THE ORDINANCES. Do you deny that they broke God's law? Are you going to insist that they were NOT faithful unto God? Are you going to insist that they kept the law of God? I don't believe, sir, that even you would go so far from the plain statement of God's Book as to affirm that they were faithful unto God.

But if they were not, what then? ISRAEL WOULD CEASE FOREVER AS A NATION BEFORE GOD. Upon that condition they were not faithful to God. That is exactly what Deut. 30:1-10 insists upon; and that is the very application that Nehemiah, the prophet, made of it when they came out of Babylonian captivity. We can understand these simple truths of God's Book. They are not difficult to understand.

DO YOU EAT THE LORD'S SUPPER?

By the way, Mr. Beauchamp, before I refer to this argument, may I remind you that last evening I asked you to tell the people tonight one or two things that they need to know. One of those things was, "Do you believe in the new birth of John 3?" Do you practise it in your Christadelphian practice and teaching? Are you today born of water and the spirit according to Jesus in John 3:3-5? Tell the people whether or not you are. You have one more opportunity to do it.

Once again I ask you to tell the people whether or not you eat the Lord's supper, whether you eat at the Lord's table today in your Christadelphian practice. Will you tell the people whether or not you do that? If you do, will you tell them how you can do it unless you eat it between the time of the death of Christ and the coming again (1 Cor. 11:46)? Would you tell them that?

WILL MOSES' LAW BE REINSTATED?

He finally did answer one question. He gets into a terrible predicament. Let's take just a little time here. I want you people out in the audience to study with me for just a moment. I insisted that he tell us whether or not the law of Moses was going to be reinstated and whether the ordinances and ceremonies of that law were going to be brought back again.

He came back with a very bold statement. "No! No, sir! It isn't going to be reinstated. The law of Moses isn't going to be brought back." Paul affirms in Col. 2:14. and Eph. 2 that it has been taken out of the way; it has been abolished; therefore it would be impossible to bring it back. It couldn't be done. He is right in saying that it cannot be.

Every speech Mr. Beauchamp has made gets him just a little deeper into difficulty, just a little bit further away from the truth. I want you to look now at what a terrible predicament you've got yourself into. You can choose either one or two alternatives and still you're bound to be wrong. You can't get out of that. There isn't any way out except just to say, "I take it back."

Listen. The old law will not be restored; but, Mr. Beauchamp, where does circumcision belong? That is one of your proof texts—the prophecies recorded in Genesis 12-13-15-17. The 17th chap, of Genesis includes the covenant of circumcision. In the 14th v. of that 17th chap., every single one of those Jews who were not circumcised were to be cut off from among the people. What? Cut off? By whom? By God. For what reason? Not circumcised.

Is circumcision a part of the new covenant? Paul says in Gal. 5:6, "Neither circumcision nor uncircumcision availeth anything." No! Yet in the 3rd v. of ch. 5 of the Galatian letter, Paul says,

"For I testify again to every man that is circumcised, that he is a debtor to do the whole law."

You are to do the whole law if you accept a part of it. Circumcision was a part of it. Now, you tell us that the law is not going to be in force. If it isn't, you can't have circumcision, and if you don't have circumcision, you can't get the Jews in the restoration because God cut them off.

What if you DO get them into the restoration as circumcised? Gal. 5:4 says they are severed from Christ, fallen away from grace. Get them in? They're away from Christ. Don't get them in, can't get them in, because you can't circumcise them because the law isn't in force.

Now what are you going to do? You have no law of circumcision; and if they're not circumcised, they can't get in; and if they do get in, they can't stay in because they have fallen from grace. They're severed from Christ. Can they be saved apart from Christ, Mr. Beauchamp? Deal with the proposition when you come back.

EZEKIEL 39 — BURYING THE DEAD

We have already read from the 39th chap, of Eze. (one of the proof texts for the millennium, for the restoration introduced by this gentleman) that it would require a period of 7 months, continual 7 months, to bury the dead; and Ezekiel is the man who said the thing stunk. That's right. It didn't "stank." It "stunk." It smelled bad. There were seven months of burying dead people.

Now then, he's got 600,000 more over there. Now, they're going to have to be buried unless, perchance, they have been circumcised; and if they're circumcised, they have kept the law; and if they kept the law, they're severed from grace. He said that the Lord was going to strike those people dead when he came again—going to strike them dead. Strike 600,000 more dead, and it will take more than 7 months to bury them.

You've got the thing in a terrible mess, Mr. Beauchamp. It just simply will not fit your proposition anywhere, and I'll remind the people that you are insisting in your proposition that the Bible teaches these things. What a shame, now. You ought to be ashamed of yourself.

No wonder your people won't support you. A man that gets himself into a predicament like that is not deserving of the support of his people. You ought to have somebody who can represent you in a better light than that. Any man who will continually cross himself time after time and get into one difficulty after another, can go west.

INTERPRETING WHAT GOD HAS NOT INTERPRETED

No, Mr. Beauchamp. My demand that you produce a New Testament interpretation of Old Testament Scripture was not a debating trick. It may be an old debating trick, but I'm not an old debater. No, sir. I don't know the tricks of debating.

I'm just trying to help these people find out the truth; and I'm trying to show them that the things that you're presenting as the truth are NOT the truth and do not harmonize with the Book of God. Your taking the liberty of interpreting a thing that God hasn't interpreted. Do you know what Jeremiah, the prophet of God, says about such a character? Listen.

"Thus saith the Lord of hosts, hearken not unto the words of the prophets which prophesy unto thee, that make you vain. They speak a vision of their own heart."

Mr. Beauchamp, if it isn't of your own heart, where did you get it? From Chet Huntley, radio, News Magazine, John Thomas? It was a vision of their hearts or it is a vision of your heart. You haven't read it in the Book of God. Not of the mouth of the Lord do they say, "He shall have peace. No evil shall come upon you." That is the picture he is drawing for the Jews in the restoration. But God says:

"I have not sent these prophets that prophesy lies in my name. Behold, I am against the prophets, saith the Lord, that use their tongue and say, He saith."

That is the very thing the gentleman has been telling you every night. He has been attributing the declarations that he has made unto God. He has said that God teaches, and Jeremiah 23 condemns the very prophet that prophesies those dreams and causes the people to err by their lies. Jeremiah says, "I sent them not." I sent them not! You're not speaking for God. You're speaking the imagination of your own heart or of some of your brethren.

He says that he is preaching the same thing that Paul called the "Hope of Israel." I will have you turn to the New Testament, Acts 26:7-8, and again to the 28th ch., v. 20, where Paul affirms that he was preaching the hope of Israel. What was he preaching? The restoration of the Jews?

Why don't you read it from the statements of Paul in his preaching? What was Paul preaching? Paul was preaching salvation in and through Christ AND THAT ALONE. He preached as Peter and John and every other apostle preached; and because he was preaching, he was in bonds. For what? For preaching the hope of Israel.

Why, Mr. Beauchamp, the thing that you're preaching is not even remotely related to the thing that the Apostle Paul was preaching. Remember, Paul is the man who advised Timothy and Titus not to heed genealogies, things that engender strife and division rather than edifying in faith. No, you're not preaching the hope of Israel.

EZEKIEL 36 — "SPRINKLE WITH WATER"

Let us give our respects to just an argument or two that was introduced last night. I'm going to go on record tonight and let you good people be the judge that the gentleman has not introduced one single passage of Old Testament prophecies that has not been turned squarely against him—every single, solitary one of them.

He tells us that Eze. 36:17-18 is picturing the regathering of God's people in the restoration of national Israel in Palestine. In v. 24 of the 36th chap, we have the gathering referred to, and in v. 25 we have referred to the clean water that was to be sprinkled upon them.

Mr. Beauchamp, don't you know, surely you know, that that was an ordinance of the Law of Moses? Turn back to Numbers 19 and read it. It is an ordinance of the old Law of Moses, and you're on record as saying it will not be observed. Yet you refer to that as a proof text, the very chapter that refutes your argument within itself. Remember back in Isa. 59:1-2 the prophet of God declared:

"The Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear."

There is the difficulty with Israel. They refused to hear the Word of God, they were scattered, and Amos declared that they were utterly destroyed. Last night he had the audacity to tell you that Amos meant that just certain groups would be destroyed. It doesn't say anything about certain groups.

Amos 8:2 says that Israel would be destroyed. Why? Because they had rebelled against God and refused to hear His Word. But in his proof text, Isaiah 60, in vs. 20-22, the very same prophet, Isaiah, says that the sun will not go down—no need for the sun then. But you're contending for a physical, earthly, literal kingdom. It doesn't fit your picture, Mr. Beauchamp.

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

The Four Cherubim Faces

Matthew, Mark, Luke and John

To be in harmony with many of the types which are grouped together in 4's (and all of which find their Antitype in the person of the Lord Jesus Christ) there must of necessity have been 4 of these gospel biographies, and not more than 4, and that each biography set forth a special phase of the character of him whose life, sayings and doings they record.

Let us look at a few of the types. There were 4 coverings to the Tabernacle, and of 4 different colors. There were 4 pillars upon which the veil hung, and which was of 4 different colors. "The Door of the Tent" was of 4 different colors; also the "Gate of the Court." The candlestick had 4 bowls. The altar was 4-square, and had 4 horns upon it. All these things, we know, find their Antitype in the person of Christ.

The Cherubim on the Mercy Seat had 4 faces. The Ark and the Mercy Seat we know typify Christ, and the 2 Cherubim being made of the same golden material represent, it seems apparent, both Jewish and Gentile believers made one in Christ (the same as the 2 olive branches, which "stand before the Lord of the whole earth," in Zechariah represent believers of the good Israelitish olive tree, and the Gentile wild olive tree).

Therefore it seems that these 4 faces also typify Christ, both personally and multitudinously. Ezekiel saw 4 living creatures and they had 4 faces each, and the 4 had one likeness. Zechariah saw 4 carpenters, and we can easily identify them, and John in the Apocalypse saw 4 living creatures—

"The first like a lion, the 2nd like an ox, the 3rd had the face of a man, and the 4th was like a flying eagle."

The Israelites in the wilderness were divided into 4 camps, each camp under a particular banner or ensign, which bore the device upon them, it is believed, of a face of a lion, an ox, a man and an eagle respectively; and when we read that the Scripture which states that "Out of Egypt have I called my Son," applied both to the nation of Israel and to Christ personally, surely the study of these symbols of the 4 faces will help us to understand why there are 4 lives in Christ written. In Isaiah we read,

"In that day there shall be a root of Jesse which shall stand for an ENSIGN of the people; to it shall the Gentiles seek, and his rest shall be glorious."

Here we have in the person of the Lord Jesus himself the *true Israelitish banner with the 4-fold device*, under which, in the age about to dawn upon us, the true Israel—the immortal brethren of Christ—will be gathered, and by whom, and through whom, as the Cherub or chariot of the Eternal Spirit, the nations will be at first subdued and then blessed.

I see that bro. Thomas states in Eur., vol. 2, that the 4 faces symbolise the Eternal Spirit in flesh-manifestation. This is true without doubt, and where are we to look for this manifestation but in the person only of the Lord Jesus (at present at least) who was God manifest in flesh, and the person through whom He made Himself known to Israel; and how are we to know anything about this wonderful God-Man—that is, of his life upon earth—but from the biographies which delineate him in the 4-fold character which he sustains?

Let us look at the symbols a bit, and see if they can be applied to the biographies. The Lion, we all know, symbolises royalty.

The Ox, I take it, symbolises a servant, as the following shows:

"Thou shalt not plow with an ox and an ass together."

—the clean and unclean serving together.

"Thou shalt not muzzle the ox that treadeth out the corn."

—which Paul applied to those who served in the Gospel work.

"That our oxen may be strong to labor" (Psa. 144:14).

The face of a man speaks for itself.

The flying Eagle symbolises, I think, divinity and immortality, as the following Scriptures will show—

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them and beareth them upon her wings—so the Lord alone did lead him" (Deut. 32:11-12).

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint" (Isa. 40:31).

This, I think, applies to the immortal state,

"Thy youth is renewed like the eagle's" (Psa. 103:5).

Now just as the 4 colors of the veil, the "Door of the Tent," the Gate of the Court, and the priestly garments, symbolise principles in the human nature of Christ, so these 4 faces symbolise different phases of his public character, and the 4 biographies themselves give evidence that they have been written with the special object of setting forth these different characters.

The biography by Matthew evidently bears upon it the symbol of the Lion, and has been written to present the kingly aspect of Christ. In it we have the principles laid down which will obtain in the Kingdom. In this only is mentioned the symbolic Star, which went before the wise men, and stood over the Young Child, the star that was to arise out of Jacob, and a Sceptre out of Israel—Jesus, the King of the Jews.

And when we turn to the genealogy given by Matthew, we find it only traced up through David to Abraham, showing distinctly that Jesus was the Seed of Abraham, the Son of David, the Lion of the Tribe of Judah, the King of Israel. Here, surely, we have conclusive evidence that this biography has been written to present to us the kingly side of the Lord Jesus. But a critical eye will find many other evidences.

The biography by Mark bears upon it the impress of the Ox, and exhibits to us the Lord Jesus as the Servant of Jehovah, according to the prophet. Isaiah says:

"By his knowledge shall My righteous servant justify many."

"Behold My servant, whom I uphold; Mine elect in whom My soul delighteth. I have put My Spirit upon him; he shall bring forth judgment to the Gentiles."

"My servant whom I have chosen."

"Thou art My servant, O Israel, in whom I will be glorified."

"Now saith the Lord that formed me from the womb to be His servant, to bring Jacob again to Him."

In Mark we have no genealogy given. The pedigree of a servant is a matter of no interest to an employer: all that is required of such an one is that he be faithful, willing, and obedient. Hence no genealogy is given, and from the construction of this biography it seems unmistakably evident that it has been written to portray Jesus as the righteous and faithful servant of God.

In Luke's biography we have brought before us the perfect humanity of Christ, and hence we have his genealogy traced right up to Adam, proving him to be the "Son of Man," a title he so often applied to himself. Here we have the antitype of the "face of a man."

In the biography by John we have that side of Christ typified by the "Flying Eagle," or the divine nature, or origin. Again no genealogy is given, but the book commences—

"In the beginning was the Word, and the Word was with God, and the Word was God."

—and here are recorded his wonderful words showing his Oneness with the Father. How that he came forth from God, etc.

Is it not fitting that such an one—the Son of God—the Perfect Man, and the destined Monarch of this World, exalted above every name, and under whose wise and kindly but firm rule everything will be gathered, a perfect exhibition of the goodness and loving kindness of God—is it not fitting that his biography should be different from all others that have been written?

And so it is, for here we have his Divine Biographer, His Father, the Eternal Spirit, influencing the minds of 4 men, causing them to select and write just such incidents and utterances, etc., in his life, as would illustrate that particular character they were called upon to write about.

With this view of the matter there is no need to consider for a moment the so-called discrepancies, omissions, and I don't know what else people cavil about. No two are exactly alike: they could not be any more than an ox and an eagle are alike; but each is perfect in itself and is of Divine workmanship.

The men who wrote them are nothing, in a sense; but what they wrote, and the object for which they wrote, what they did, is everything. Show this, and the reason why there are 4 of the Lives of Christ; then all differences of literary style, omissions, discrepancies, etc., can be disregarded.

—B. H.

The Heavenly in Christ Jesus

"He hath blessed us with all spiritual blessings in the heavenly in Christ, that we should be holy and without blame before Him in love"—Eph. 1:3-4.

To those occupying the Camp of the Lord, ours is a very small and narrow world; but it is a world in which the light of the truth dwells richly, to shoot forth its rays into the world of gloom of the camp without, where all is Egyptian darkness.

With all its deprivations of the pleasures of the flesh, would you not rather be in the Lord's camp than the camp of the world? Would you not rather deny yourselves of all fleshly lusts, and eat the bread of heaven which is life eternal, than go out into the world, enjoy the pleasures of the flesh and feed on endless death?

It is true that ours is a narrow and a very small world compared with the world of mankind around us, but let us not forget its associations. In its associations it is as broad as the universe of God. God Himself is the Great Head thereof, filling the bounds of utmost space. Ours is *society in God*, Whose tender mercy is over us all.

Viewed in the light of our society of God, how little and contemptible is the world of mankind around us, and how broad and comprehensive is our own! How beautifully Paul shows this in Heb. 12:22! Who, then, would desire to return to the world without, where all is darkness, and whose ways lead down to the grave?

Look out upon the face of Nature; it came from the plastic hand of our God. The sun in his mid-day splendor, the moon in the mellow glory of her nightly visits, the stars laughing in brightness in the sky, all these are the handiwork of our God.

Standing at the door of the tabernacle of Israel's camp, let us look forth upon the beautiful works of our God, and rejoice in the benefits of His amazing grace so bountifully displayed towards us. Ah, *all things are ours, and we are Christ's, and Christ is God's*. What a mighty fulness the Apostle Paul shows us in this statement—I Cor. 3:22-23!

Let us lift up our hearts and rejoice in the saving grace of our God, brought near to us through the precious blood of the everlasting Covenant. Let our lips be touched with a coal from the altar of God's love, that we may all rejoice together in the full glow of brotherly love, as becometh the household of faith. Let mercy, truth, and righteousness show forth in all our actions, for we are encompassed by the pavilion of the Most High in whom is the excellency of all wisdom and holiness.

He, with whose righteousness we have been clothed, has passed within the veil; then let us offer, from the golden altar, incense of praise in his Name to our God. How great is our *privilege*! How imperative our *duty*! Jesus is our *Mediator*; God, in Christ Jesus, is our *Judge*.

"A new commandment I give unto you, that ye love one another."

Love envieth not. Love rejoiceth with them that do rejoice, and sorroweth with them that do sorrow. Love never backbiteth; it is full of compassion, and tender in mercy. Love does not take a candle to search out the faults of others to joyfully parade them before the eyes of the envious and the scoffer. Whosoever doeth this thing hath not known Christ, and is an alien in Israel's Camp.

But, as the Israel of the Deity, let us lift up our hearts and rejoice in the love of him by whose precious blood we have been cleansed from all sin, and through whom we have an inheritance with the saints in light, even the precious promises to Abraham and David.

What a joyful Household are we! A holy, heavenly in Christ Jesus, to show forth the wondrous praises of our God, and feed upon the rich food of His saving Truth! A light to lighten the world, and feast our hearts with that brotherly love that cometh from Him Who *first* loved us! Is there any joy, is there any comfort in knowing "the Truth as it is in Jesus"?—then that joy and comfort is *ours*, if we know and obey.

The shafts of the envious may be aimed at us: the ridicule of the world may be flashed before our eyes; the finger of scorn from friends and foes alike may be pointed at us; all forms of evil may beset our pathway—but, amid it all, let us *rejoice with exceeding great joy*, for the God of Israel is our Helper, and the environment of His Truth our mighty shield!

If God be for us, who can be against us? The enemy may cause us much tribulation, but endless joy will come in the morning when the Sun of Righteousness arises with healing in his beams. Though all manner of evil be spoken against us, though many sorrows encompass us—what matters it to him who *knows* the Truth, and *walks* in it, at all times maintaining his integrity in the Truth?

We can afford to be patient, to bear all manner of evil spoken against us falsely, to be merciful, to be forgiving; for we walk in the light and not in darkness; in the Truth and not in error; in the ways of the God of Israel and not in the ways of the world.

Knowledge of the Truth places us on vantage-ground whereby we can pity and commiserate those who judge and act according to their fleshly impulses. Therefore we should always be forgiving, merciful, long-suffering, and especially towards the erring of the Household of Faith, even as we look for mercy at the hands of the Judge. —L. W.

1953 Subscriptions

British & sterling area subscribers please note.

Please do not send any further subscriptions or remittances to bro. J. Young, but send all to: bro. A. Jeacock, 10 Garden Close, Wallington, Surrey, England (12/- per year).

The Almond and the Candlestick

*"What seest thou, Jeremiah?" "I see a rod of an almond tree."
"Thou hast seen well: for I will hasten My word to perform it."*

While the first Tabernacle was still standing, the apostle testifies concerning it that it was—

" . . . a figure for the time then present, in which were offered both gifts and sacrifices."

And he proceeds to say—

"But Christ being come, an High Priest of good things to come, by a greater and more perfect Tabernacle."
—thus illustrating, by the things which Moses was directed to prepare for the ordinances of the Sanctuary, the fulfilment of that perfect order for which the commandment was given.

"See, saith He, that thou make all things according to the pattern shown thee in the mount."

And he shows us how the High Priest of our profession—

". . . obtained a more excellent ministry (or service) by how much he is the Mediator of a better covenant which was established upon better promises."

"Herein (in the Sanctuary) was the candlestick"—the golden stand of 7 lamps. What may we gather from this figure which appears from time to time in our readings from the books of the Law? The candlestick (we will use this name, as it is the one in the ordinary translation) was to be fashioned of pure gold *upon the pattern of an almond tree* (Ex. 25:31-37).

The natural history of this tree is that it is the earliest tree to awaken from the sleep of winter, sending forth its buds and blossoms in the first dawn of spring—alike in its native Palestine as in these northern lands. Thus its early as well as lovely blossoming, followed in due season by abundant fruit, fit it for the natural type of the golden candlestick.

In the figure of the light shining from it as from a center, obtaining full and perfect strength to shine night and day before the mercy-seat by the due provision of "oil olive pure and white," we have the admirable illustration of a perfect man, and a perfect ecclesia, which—

"Like a shining light shall shine brighter and brighter unto perfect day."

When the people of Jehovah, rescued from their bondage and under probation in the desert, had to be taught which one of the 12 Tribes should bring the priest to have the honor to stand before Jehovah, each prince brought his rod, the emblem of his office (Num. 17:2-8), and the rod of Aaron—the representative of the house of Levi— was placed with them *overnight*—

"And on the morrow, when Moses went into the Tabernacle of Witness, the rod of Aaron for the house of Levi was budded, and blossomed blossoms, and yielded almonds."

This rod was again placed in the Ark of Testimony, to be kept as a token against the rebels who disputed the fitness of those whom Jehovah had chosen. It remained one of the several treasures for the age, while as yet the first Tabernacle was standing, and was thus kept as one of the memorials for the nation, as testimony of the wonders wrought by Jehovah through His servants Moses and Aaron. Hence the name of the tent (Num. 18:2; Acts 7:44; Heb. 9:1-5)—"*The Tabernacle of Witness*."

Time passed on. Israel was in Assyria, and the disobedience of Judah culminated. Declension from their Father, decrepitude of character, weak and foolish administration of the nation, bad faith morals, false doctrine and religious profligacy—foreshadowed a speedy and bitter end.

Jeremiah was sent as Jehovah's last witness in His long-suffering, and the "*rod of an almond tree*" was shown to the prophet, a reminder to him of the wonders of Aaron's rod, and to make thereby the faith of His servant perfect in His power to protect him under every trial (Jer. 1:11). The prophet well and faithfully performed his arduous duty—but all was in vain, and Israel's candlestick was put out.

Again the revolution of time brought its changes, and in His mercy Jehovah remembered His covenant with His people. The 70 years had passed, and all that the prophets foretold had befallen the people.

For Israel, however, there is always hope, because Jehovah's covenant is sure. In His wonderful providence He summoned the people again to His and their land, with leaders fit, and prophets inspired, to guide and guard them.

The almond tree once more budded and blossomed in Israel's new spring-time, and the prophet saw—

"A candlestick all of gold, with a bowl on the top of it, and the 7 lamps thereon rising from the stem of an almond tree . . . and 7 pipes as bearers to the 7 lamps."

When the lighting here symbolised is achieved, this candlestick is never again to be quenched in darkness, for—

"Two olive trees were by it, one on the right side of the bowl, and the other on the left side thereof" (Zech. 4:1-5).

Israel in their regathering were given through Zechariah a timely and inspiring vision of the certainty of the eternal covenant-purpose. The finest explanation of the figure seen by the prophet is made by him in vs. 11-13. He was taught that a supply of oil for the lamp should not fail again, for the olive-trees were to "empty out of themselves" a continual supply of holy oil. These are the "two anointed ones" or "sons of oil" that "stand before the Lord of the whole earth."

What practical lesson do we learn from these figures? We have the answer in so many words:

"PURE oil olive beaten for the light" (Lev. 24:2-4).

—*in order that the light flowing from the candlestick may be pure also.* From the young fruit of the olive, the oil is "beaten" of pressed, and it flows forth limpid and white, free from taint or rust, with no pollution in its composition. It is oil supplied from the vigorous living fruit of the living tree, and is a fit figure for the pure faith of those who are called to—

"Let your light shine before men, that they may see your good works" because "ye are the light of the world."

"Neither do men light a lamp and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house."

The "seven" constituting the ecclesias who had the word of the Lord Jesus as to their condition and conduct—for warning, reproof and praise—is multiplied by all ecclesias who have a lamp-stand erected in their midst.

The people of the lamp are the faithful and true who shall overcome, while all else are shrouded in Gentile darkness. When their sun shall rise, then—

"Everlasting joy shall be upon their heads. They shall need no candle, neither the light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever." —J. H.

PROPOSED
Fraternal Gathering
FRIDAY, APRIL 3, 1953

Toronto Kimbourn Hall and Lauder Ave. Ecclesias

The above ecclesias are planning (God willing) to hold a Joint Fraternal Gathering on Friday, Apr. 3, to which all bre. & sis. are cordially invited. The IOOF Temple, 229 College St., Toronto has

been engaged for the occasion, and it is hoped that a goodly number of bre. & sis. will avail themselves of this opportunity to meet with those of like precious Faith.

The Apostle Paul's admonition: "Exhorting one another, and so much the more, as ye see the day approaching" (Heb. 10:25) supplies the theme for the day—"Exhortation." Three addresses are being arranged for the afternoon meeting, commencing at 2 p. m. This will be followed by dinner at 5 p. m., and an address in the evening, the meeting to commence at 7 p. m.

In addition, for those who can stay until Sat. or Sun. Kimbourne Hall has been engaged for Sat. eve. at 7 p. m., where the bre. & sis. & S.S. scholars can assemble for a friendly and pleasurable enjoyment of each other's company.

Accommodation for those staying over will be provided, either at a convenient hotel or a motel. Further particulars of this will be indicated on the programmes which will be sent to ecclesias which are not too far distant from Toronto to make the visit possible. Those desiring such accommodation are invited to communicate with the recording brother of either ecclesia:—

Bro. H. J. Newnham, 25 Pepler Ave., Toronto 6
Bro. R. Simpson, 129 Kirknewton Rd., Toronto 10

Here is a feature peculiar to the Bible alone. In the Bible only is GOD's view of the case made a practical element of behavior and destiny. "The Lord loveth him that followeth after righteousness, the prayer of the upright is His delight" (Prov. 15:9, 8) —Bro. Roberts.

Many Are Called

"Many be called, but few chosen."

"Work out your own salvation with fear and trembling?"

These are words of terrible import, and stand in a special and close relation to each other in the two sayings, one from Christ Jesus and the other from Paul. When these two sayings are carefully weighed, the reason why few are chosen stands out in fearful distinctiveness, causing one to tremble.

The call has gone forth in the Gospel of the Kingdom of God, or "*the things concerning the Kingdom of God and the Name of Jesus Christ.*" All who accept the call become, by their obedience of it, the called as contra-distinguished from those who do not accept the call from whatever cause. At this point all the called stand alike. It is from this point that the line begins to be drawn between the first and last clause of the saying that—

"Many be called but few chosen."

The line is drawn by one class of the called *observing*, and the other class *not observing* the second Scripture saying of—

"Work out your own salvation with fear and trembling."

Were it not because of what he further adds to those words, the hearts of the called would be heavy and sorrowful, and faint of hope indeed of being among the few chosen. But bless the Lord for the saying:

"For it is God that worketh in you to will and do of His own good pleasure."

In whom does the Lord work to will and do of His own good pleasure? Those of the called *in whose hearts the love of God dwells in all richness unto good works.* Those who are walking in the Truth with a humble heart; who do the works of the Truth—

". . . without murmurings and disputings, as blameless sons of God . . . holding forth the word of life."

The rich fruits of the Truth that dwells in the hearts of the called, brought forth in walk and conversation before God and in the midst of a crooked and perverse people, is "God working in them to will and do after His own good pleasure!" All such have good hope of being among the few chosen.

"*But few chosen*"! Some might be disposed to say: "Those are cruel words." No: they are *merciful* words; words of great caution. They are words that will cause the truly honest and humble of heart to bring a greater zeal to bear in working out their salvation with fear and trembling. Let us therefore tremble at those words, and seek the more earnestly to work out our salvation through works of righteousness wrought in Christ Jesus, our Lord and Merciful High Priest, who maketh intercession for us before the Father in Whose grace we stand through the obedience of faith.

"Many be called but few chosen." Brethren, those are fearful words. Let us tremble at them, and the more earnestly seek to "make our calling and election sure." —B.W.

The Berean and Reunion

Several have asked why nothing has appeared in the magazine about "reunion." Some, indeed, have written in a way that has greatly grieved and discouraged me. I would ask such to have kindness and sympathy and to put themselves in my place. Even though there may be sincere differences of viewpoint as to what is best for the Truth and the Brotherhood, surely we can treat each other without bitterness and recrimination.

Some have said that bro. Roberts would have taken an active position of guidance and leadership in the pages of the magazine. But I am by no means bro. Roberts, nor are the circumstances in any way comparable.

I feel keenly the responsibility of the editorship of the Berean. I conceive of our magazine as a potentially great source of comfort and edification and unification in the brotherhood, and as a medium for the promulgation and defence of the old-fashioned Christadelphian standards and viewpoints of bre. Thomas and Roberts.

I have been criticised from time to time for the prominence given to these brethren in the magazine. One individual (in a Central meeting) writes:

"I object to the practice of issuing a magazine which consists almost fully of works by bro. Thomas and bro. Roberts. The writings of these brethren cannot possibly represent the views of present-day Bereans . . . The object of a magazine should be to reflect the current thought of the members of the fellowship it represents."

The Berean is committed to the conception that the object of a magazine should be to reflect eternal truth, which is timeless and unchanging, and which these two brethren so ably expounded. With the encouragement and assistance of all who have the Brotherhood's welfare at heart, I believe the Berean can be increasingly a medium of help and encouragement.

Many, especially in isolation, have expressed their appreciation of its monthly visits. For their sake particularly, we would appeal for the support of the Household.

When a subscription is discontinued, it is depressing and discouraging to all engaged in the work of producing the magazine. We all feel that in some way we have failed—failed in our effort to

be of interest and value and comfort. Each new subscription, on the other hand, is an occasion of uplift and a challenge to make the magazine more useful and desirable.

We are by no means satisfied with our past efforts. We are fully aware of our limitations and shortcomings, but our plans for 1953 (if the Lord will) are for a greater effort and the devotion of more time to the work.

We desire to make the Berean a rich source of strengthening, transforming, spiritual food—material that will fill our minds with the deep beauties of divine, eternal things—material we can meditate upon and which will make us less earthy and more heavenly, less absorbed in the present and more devoted to the future, less activated by the natural mind of the flesh and more imbued with the virtues of the spirit mind—holiness, purity, patience, gentleness, godliness and true spiritual love.

This is our goal. This is the cause to which our pages are dedicated and committed. It is my sincere conviction (and I ask that you will bear with me in it, though you may not agree) that for several reasons it is best that any consideration of the possibilities or desirabilities of joining with other groups not at present in fellowship with us be handled outside the Berean's pages by private correspondence, and that any individual or ecclesia's actions or views in the matter be likewise so publicised, if they desire them publicised.

This is not a move to restrict or discourage such considerations, but simply an expression of my views as to the best methods, from the viewpoint both of the usefulness and purpose of the Berean, and of the welfare and stability of the Household.

I fear that to use the magazine for this purpose would mislead some into rash and premature action.

It would be physically impossible (from the aspect of space alone) to give a full coverage of all the angles and aspects of the problems involved. (This would be more apparent if you were familiar with all the correspondence I receive.)

Some have sent in copies of personal letters expressing individual views, asking that they be published in full. I regret the necessity of appearing to be uncooperative, but I believe these brethren will realize that it would not be possible to reprint everything of this nature. If I took it upon myself to decide which to insert and which to refuse, my own views (which are strong) would influence my choice, perhaps not always fairly.

A full coverage, even if possible, would monopolize the magazine and destroy its present purpose and value. A partial coverage would only be a reflection of my own personal judgment, and would disappoint many. Occasional references to various incidents and local decisions would serve no useful purpose, but would give an unbalanced picture which would be disquieting and probably misleading, particularly to those somewhat out of touch, as in isolation and overseas.

I ask, therefore, for the patience and help of the Brotherhood as the Berean continues in its endeavor to fulfil the mission it has set itself. I do not wish to use the advantage of the Berean's circulation and position to promote my own viewpoint on this particular question, which is only that of one brother among many. (Editing the magazine does not put me in any special position of arbitration or authority.)

Subject to severe limitations of time and strength, I shall be happy—as in the past—to explain my views in private correspondence or discussion to any desiring them.

* * *

I sincerely hope that the foregoing explanation will commend itself to the brotherly consideration and sympathy of all, regardless of what their own various views may be on the matter.

I have quite strong feelings on the subject which—in harmony with the above—I refrain from indicating here. I would, however, urge all to move very slowly and carefully in a matter of such paramount importance, giving full consideration to the brethren throughout the world, past and present, who have stood faithfully with them for 30 years against error or compromise, while error has been tolerated and compromised with elsewhere.

Brethren, before leaving the Berean stand, in which we have been so happily and profitably united, please examine carefully and exhaustively what you may be contemplating uniting with—study carefully the general outlook, the current literature, the record in dealing with error and laxity, the standards and activities and lines of thought. You owe this to yourself and to the truth.

Divisions always have one basic cause—a point is reached when one group will not tolerate what another will, when one group's conceptions of the standards of the Truth and the importance of purity in doctrine and/or practice has grown to differ basically from that of another group. This is the fundamental cause of all scriptural and justified divisions, whatever the immediate factor may happen to be that brings about the actual rupture.

As we look over the sad history of the Faith from apostolic days to the present, we find that it is very rare indeed that the clock goes backwards. A broad trend, discernable over many years, which brings sincere brethren to the inevitability of separation, rarely—if ever—reverses itself, but rather increasingly widens the gap.

I do not mention these established facts of history in the spirit of pre-judging any particular case, but only to emphasize the necessity of extreme care and thorough examination. The facts and experiences of the past (I have now in mind the **immediate past** of our own experience) are our guides for the present and the future, and it does not seem to me to be the course of wisdom to tie the hands of a sound investigation by suggesting that they be ignored.

With much love to the Brotherhood throughout the world in this time of stress, and with earnest prayer that we be given the inestimable divine blessing of oneness of mind and communion of heart in the problems and perils that lie before us,

Sincerely your brother and fellow-worker, G. A. Gibson.

Ecclesial News

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

Please give meeting times, and address of meeting place.

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

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

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

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

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

During the past year we have had bro & sis Elsan Frisbie join our meeting, subsequently moving to Hawley, Pa. We are pleased to report that bro. Russell Phillips has returned to our fellowship.

During the month of March we had a special effort. A series of lectures were held through the month. Considerable efforts were made in advertising by various mediums but the attendance was somewhat disappointing.

—bro. C. Wheeler.

CLOVER BAR, Alberta, Canada

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

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

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

With sorrow we report the falling asleep on Jan. 25, at the age of 31, of our bro. James Nicholson, who bore a long and wearisome illness of many years with patience and cheerfulness. It was during his illness he learned and accepted the great comforts of the Truth, being immersed a little over a year ago. Our sis. Nicholson is left with 2 small children; she will need the love and prayers of the brethren and sisters.

In Nov. we held a 5-week Special Effort that was extensively advertised in the daily papers, by store-window cards, leaflets and weekly letters to about 350 names of those we thought most interested.

Each lecture was given on the Sun. eve. in our hall, then the same lecture on Tues. eve. in a small town about 25 miles from Detroit. The response of the stranger to our hall was quite good, but in the small town at best there were about 3 or 4, and 2 eves, none at all.

However, the effort made by the bre. & sis. was very encouraging to all, apart from the last night (when we had the worst fog we've had for years and some had to turn back after starting out) an average of over 50 bre. & sis, travelled the 25 miles each week to support the effort.

It was a bare upstairs hall (the only one we could obtain) on rather a dark street, but somehow the whole experience was exhilarating and upbuilding rather than depressing, and seemed to give us more of a sense of oneness and unity of purpose than any event in recent years.

(From a practical viewpoint, we seemed to generally agree it would have been wiser to have planned somewhat less than a 5- week series until we had tried out the response.)

The basic idea was—in connection with each year's special effort—to branch out a little into the adjoining areas to give the Truth a wider field. Though the start was not over-encouraging, it is probable the plan, with modifications, will be pursued.

We are glad to have our bro. & sis. W. S. Thomas back with us, though sorry for the cause (sickness requiring care) that moved them to return from Florida where they had gone to live.

We are happy, too, that our sis. J. Smith Sr. is at present with us again, after a year or so in Denver and in Bermuda. We hope circumstances will enable her to stay here.

Our bro. R. Bell Jr., classified as a conscientious objector, has been assigned to work in a hospital at Ann Arbor (about 30 miles from Detroit). He is usually able to be with us on Sunday. We are thankful God has moved the powers-that-be to make such reasonable provision. None other of our bre. are affected as yet.

We regret that in Aug. we found it necessary to stand aside from bro. R. Martin for unbecoming walk, but present developments are encouraging.

Sis. Lorraine Stein has been received back into fellowship.

We have enjoyed the company of the following: sis. Maud Barber (Guelph, Ont.); bro. & sis. J. Randell (Santa Barbara); bro. H. Taylor (Saginaw); sis. Bedell (Selkirk, N. Y.); sisters Nell & Kate Livermore (Brantford); sisters Hill & Hunter, London, Ont.); bre. C. MacDonald, A. Stunden, R. Simpson, sis Ethel Martin (Toronto); bro. & sis. R. Coy, bro. C. Wheeler (Canton); sis. George Hamlin (Jersey City).

—bro. G. Growcott

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FLAXCOMBE, Sask., Canada

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

HALIFAX, N.S.—4 Hemlock Ave.

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

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

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

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

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

LAMPARD, Sask., Canada

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

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

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

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

MASON, Texas

MELBOURNE, Australia

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

MONCTON, New Brunswick, Can.

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

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

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NEWPORT, Mon., England—Clarence Hall. Rodney Rd. (opp. Tech. Col.)—Sundays: Breaking Bread 11 a.m.; Lect. 6:30 p.m.; (3rd Sun. of month —Supplem. B. of B. after lecture).

Greetings. On Dec. 7 we had as welcome visitors once more around the Table of our absent Lord, bre. I. Morgan & T. Lambert (New Tredegar). The word of exhortation given by bro. Morgan was an added source of joy and comfort to us on our journey to the Kingdom.

It is with deep sorrow we have to announce the falling asleep of our brother Martin Williams on Dec. 24, aged 57 years, after 40 years pilgrimage. Bro. A. A. Jeacock of Croydon spoke encouraging words of truth, and of the glorious hope of our brother, when he was laid to rest after a service at the house.

Many friends were present on this sad occasion, a testimony to the esteem and love in which our brother was held. We will miss him very much in our pilgrimage, and the loss to his sister-wife and son can only be counteracted by the power of the Word of God. We are convinced he was a faithful servant of our Lord and we are cheered by the immortal hope that we shall see him soon with others of like precious faith to receive that glorious crown of life, in the likeness of him who said, "I am the resurrection and the life, and this is the will of Him that sent me, that everyone that seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day."

God willing, we few who are left, will continue to keep the lightstand burning, and pray that our Heavenly Father may bless us in our efforts. We extend a welcome to any bro or sis who may be this way to meet with us around the Table of our absent Lord, but please note the change in the Supplem. B. of B. from the 1st to the 3rd Sun. in the month.

We should also like to express our thanks to the bre. & sis. overseas for their parcels of food which are a help to us in our temporal needs.

Though we are still able to proclaim the Gospel message, we meet with little response to our efforts. However, we are not discouraged, for we know that God's Word does not return unto Him void and we pray that His blessings may rest upon us to continue our work in this corner of the vineyard. With fraternal love to all of like precious Faith,

—bro. Ken. Williams

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

Loving fraternal greetings to the Household of Faith. The brothers and sisters of this ecclesia are deeply grieved at the death of bro. D. M. Williams of Newport ecclesia. Our late brother was well

known to each of us, and well loved and respected for his qualities of earnestness, and love of the Truth.

He had maintained a steadfastness for the purity of the Word of God in expression, by word, and action, during his lifetime in the work of God at the Newport ecclesia, as is testified to by his frequent intelligence to the "Berean" from there. We shall feel his loss here, but the brothers & sisters of Newport more so, especially his sister-wife, bro. K. Williams (son) and sis Williams (daughter-in-law) and we commend them to our Heavenly Father's love and care, and to His peace which passeth all understanding.

There will be but 3 brothers left there now, to carry on the work and to maintain the lightstand. We shall continue our assistance as the occasion arises, and God permits, until our Master comes, or we join our brother in the resting in the dust, knowing that either way, we shall not have long to wait.

Our brother ceased his labors when the peoples of the so-called Christian world were preparing for "Christmas." They awoke to their trivial joy and happiness next morning, but our brother's "next morning" shall be Christ's "morning" and how different the joy & happiness that awaits him and all of like precious faith! May Our Father so please that we shall be together in that "morning."

—bro. I. Morgan

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NORTH BATTLEFORD, Sask., Can.

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

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

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

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

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

ST. JOHN, N. B., Canada.

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

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

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

SAN ANTONIO, Tex.—R4, Floresville,

SCRANTON-GLENDALE, Penna.

SELKIRK (near Albany). New York.

STEWIACKE, Nova Scotia, Canada

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

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

We have not for some considerable time taken advantage of the opportunity afforded us of greeting the Brotherhood through the medium of the Berean Magazine.

During the past 6 months we have been pleased to have the company of quite a number of visitors from other ecclesias. These included: bro. A. Luard, sisters Eileen & Sylvia King (Clover Bar, Alta.); bro W. Davy & sis. Davy Sr. (Daytona Beach, Fla.); bre. and sisters J. MacDonald, J. Rees, H. Styles, R. Styles, bre. Styles Sr., G. Growcott, sisters Growcott Sr., Hickman Sr., F. Hickman (Detroit); bro. & sis. D. Kling (Buffalo); bro. & sis. K. Harvey (Fredericton, N. B.); bro. N. Luff (Brantford); bro. D. Percival, sisters Ward, Marilyn Sparham, Addie Turner (Hamilton); bro. & sis. R. Sutherland, sisters Helen Boyce, Martin Sr., Louise Martin (London); bre. & sisters L. MacCharles, R. MacCharles, bro. W. MacCharles (Windsor).

We acknowledge services rendered in exhorting & lecturing, by bre. D. Kling, H. Styles & G. Growcott.

We were sorry to lose the company of bro. & sis. Jack & Clara Marsden, who have removed to Winnipeg.

Two marriages have taken place among our members. On June 28 bro. Donald Crone of this ecclesia was married to sis. Lorna Burt of London ecclesia, at London. Bro. & sis. Crone are now meeting with us.

On Aug. 30 bro. George Jackson, son of our bro. & sis. Jackson Sr., was married to sis. Ruth Styles, daughter of bro. & sis. C. Styles of Toronto.

The good wishes of all our members are extended to those young people in their new relationship as "heirs together of the grace of life."

The combined S. S. Entertainment and Prize-giving of Toronto Kimbourne Hall & Lauder Ave. ecclesias took place on Sat., Dec. 27. The occasion was an enjoyable one. We are encouraged by the fact that the Sun. Schools are increasing in membership, including a number of scholars whose parents are not members of the ecclesias. We trust that the work will bear fruit in days to come, in the furtherance of the Truth.

—bro. H. J. Newnham

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WHANGAREI, New Zealand

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

WINCHMORE HILL Eccl.—Canning Hall, Canning Cres., Wood Green, London N 22—Memorial 5.15 p.m.; Lecture 7 p.m.

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

We rejoice to report that one of our S. S. scholars, WARREN RANKIN, son of bro. & sis. Rankin, has put on the only Name given whereby we can attain to Eternal Life. Our new bro. was

baptized Jan. 25 after a good confession of our Faith and was extended the right of fellowship at the Breaking of Bread service Feb. 1.

Our young bro has been a devout S. S. scholar and we are thankful to our Heavenly Father that He has called another laborer to work in His vineyard. We pray that his labor will be such as will bring forth fruit unto glory and honor at the appearing of our Lord and Savior Jesus Christ.

On Dec. 14 we had the pleasure of the company of many of the bre. & sis. from Boston, it being our usual S.S. entertainment and awarding the prizes for the year. A very enjoyable time was spent.

Bro. & sis. W. Dean (Newark) have paid us a visit.

Our bro Brierley has been in the hospital for 2 operations and has recovered sufficiently so, under doctor's advice, has gone to Florida with his sister wife for a few months.—bro. Russell Waid.

"YE SHALL FIND ME WHEN YE SEEK WITH ALL YOUR HEART"

"Except a man receive the Kingdom of God as a little child, he shall in no wise enter therein." A simple, docile, childlike, disinterested, unbiased and perfectly candid and earnest desire and search for Truth is ESSENTIAL to the acquisition of Divine wisdom. To ANY other state of mind, the fountain is sealed. It is easy for God to draw the veil without a man knowing it. In this way He has blinded Israel, and thus He blinds many a man who scornfully seeketh wisdom, but findeth it not.

—Bro. Roberts.

WHY ARE SOME CHOSEN FOR ENLIGHTENMENT, AND NOT OTHERS?

We are apt to painfully wonder why WE should be brought into relation with such unspeakable goodness, and so many left to grope and perish in the darkness that covers all the earth. This thought has been so painful with some minds as to deter them from embracing their own privileges, and lead them to let a salvation slip that does not seem intended for all.

We may quell such thoughts by the service of reason. We must remember, first, that the whole affair belongs to God, Who is working it out "according to the counsel of His Own Will;" and Who has a perfectly good reason for everything He does or omits to do, if we could only know it. The words of Jesus in the synagogue at Nazareth suggests some help on the point:

"There were many widows in Israel In the days of Elias, when the heaven was shut up 3 years and 6 months, but unto none of them was Elias sent save unto Sarepta, a city of Zidon, unto a woman that was a widow"—Bro. Roberts.

FRATERNAL GATHERINGS

TORONTO, Ont..... April 3
HYE, Texas..... July 26 to Aug. 2

(Please tell us of any others)

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