

The Berean Christadelphian

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

Edited and Published by:
G. A. Gibson 294 Glebeholme Blvd., Toronto 6, Ontario, Canada

“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.

CONTENTS

ECCLESIAL DIRECTORY	Inside Front Cover
EDITORIAL: Blessed Are They.....	129
HOW TO PRESENT THE TRUTH.....	131
THE CHARIOT OF THE CHERUBIM (Bro. Thomas) Part 3.....	132
GOING TO LAW AGAINST ANOTHER.....	135
PRINCE-PRIEST OF AGE TO COME (Bro. Roberts) No. 19.....	136
NOAH.....	139
UNIVERSALISM	144
WOMAN	147
"I AM A GREAT KING"	152
"MY FATHER'S HOUSE"	155
PRAISE YE THE LORD.....	157
CORRESPONDENCE.....	158
<u>ECCLESIAL NEWS: Detroit, Houston, Mansfield, Montreal.....</u>	<u>160</u>

CHRIST IS COMING AND WILL REIGN ON EARTH

AUSTRALIA

EAST MAITLAND (N.S.W.)—D. T. James, 114 Victoria St.
ESPERANCE (W. Aust.)—K. H. Hodges
HARVEY (W. Aust.)—R. W. Hodges St. James Ave.
INGLEWOOD (Vic.)—E. W. Appleby, Sullivan St.
MELBOURNE S. 4 (Vic.)—E. Carter, 11 Pt. Nepean Rd., Elsternwick.
YANAC (Vic.)—H. R. Brown, Box 3.

CANADA

BRANTFORD (Ont.) — Fred G. Marlett, 45 Mintern Avenue.
EDMONTON (Alta.) — G. Luard, Clover Bar, Alta.
FLAXCOMBE! (Sask.) — L. K. Punter, Box 28.
HALIFAX (N.S.)—Cyril Webb, 4 Hemlock Ave., Telephone 5-6084.
HAMILTON (Ont.) — Edward Cotterell, 118 Barclay.
HATFIELD POINT (King's County, New Bruns.)—E. Henderson.
FREDERICTON (N.B.)—K. Harvey, R2.
LAMPARD (Sask.) — J. W. Sadler, Lampard P.O. via. Watson, Sask.
LETHBRIDGE (Alta.) — William Blacker, 1225 6th Avenue S.
LONDON (Ont.) — W. D. Gwalchmai, 173 Devonshire Ave.
MONCTON (N.B.)—Wm. E. Hayward, 11 Waterloo Street.
MONTREAL (Que.) — J. D. Baines, 1426 Clemenceau Ave., Verdun 19, Quebec.
MOUNT ALBERT (Ont.)—Howard Toole.
NORTH BATTLEFORD (Sask.) — S. E. Tyson, 822 108th St.
ONOWAY (Alta.) — Robert W. Crawford, Box 53.
RICHARD (Sask.) — Fred G. Jones, Box 30.
ST. JOHN (N.B.) — B. E. Duncan, 46 Adelaide Street.
STEWIACKE (N.S.)—T. H. Hull.
TORONTO E. (Ont.) — H. J. Newnham, 25 Pepler Ave., Toronto 6.
TORONTO 10. (Ont.)—R. Simpson, 129 Kirknewton Rd. (Fairbank Ec.)

GREAT BRITAIN

BIRMINGHAM—T. Phipps 'Cantreff,' Toll End Rd., Ocker Hill, Tipton, Staffs.
CROYDON—A. Jeacock, 10 Garden Close, Wallington, Surrey.
HITCHIN—H. S. Shorter, "Treetops," Charlton.
KIDDERMINSTER—H. W. Pigott, "Eureka," Bridgnorth Rd. Franche.
NEWPORT (Mon.)—D. K. Williams, 3 Constance St., Caerleon Rd.
NEW TREDEGAR (Mon.)—I. Morgan, Pentwyn House, Cwmayfiog.
PLYMOUTH—H. Beardon, Gnaton Cottage, Yealmpton, nr. Plymouth.
ST. ALBANS (Herts.)—W. Goodwin, "Azekah" Lynton Ave.
WINCHMORE HILL—C. H. Bath, 15 2nd. Ave., Bush Hill Park, Enfield, Middx.

NEW ZEALAND

PAPAKURA — A. J. Starr, Ardmore RD.
PUTARURU — B. E. Brandt, Sweet Waters, Overton, R.D.
WHANGAREI — K. R. Macdonald, Lillian Street, Kamo. Postal Address, Box 55, Whangarei.

UNITED STATES OF AMERICA

ALBANY (N.Y.)—J. Leonard, Box 165, Maple Ave., Selkirk (on 9-W).
BALTIMORE (Md.)—R. C. Frisbie, 4037 Edgewood St.
BOSTON (Mass.) — Kenneth MacKellar, 86 Walnut St. Reading, Mass.
BRIGEPORT (Ohio)—Jos. Oreschovsky.
BUFFALO (N.Y.) — Geo. A. Kling, 79 Mang Ave., Kenmore 17, N.Y.
CANTON (Ohio) — C. Wheeler, 217 Exeter Ave. S.W., Canton 10.
CLINTON (Mich.)—E. Spencer, 210 Tecumseh Rd.
CORAOPOLIS (Pa.)—F. Mohr, 1524 Ridge Ave.
DAYTONA BEACH (Fla.)—W. Davy, 700 N. Beach St.
DENVER (Col.) — J. Osborne, 432 S. Emerson Street.
DETROIT (Mich.) — G. V. Growcott, 15586 Normandy, Detroit 21.
GLENDALE (Calif.) — J. D. Laidlaw, 1130 Graynold Ave.
HAWLEY (Pa.) — H. A. Sommerville, Lake Ariel, Pa.
HOUSTON (Tex.) — C. W. Banta, 10606 Wiggins, Houston, 15.
ISTACHATTA (Fla.)—C. Bird, Box 133.
JERSEY CITY (N.J.)—L. F. Bas, 156 Prospect Place, Rutherford, N.J.
KING FERRY (N.Y.)—H. E. Gulbe.
LACKAWAXEN (Pa.)—J. L. D. VanAkin.
LAMPASAS (Tex.) — Erby Wolfe, Route 1, Burnet, Texas.
MASON (Tex.)—J. R. Eastman, Grit, Texas.
MIAMI (Fla.)—T. S. Lumley, 3428 S. W. 65th Avenue.
NEWARK (N.J.) — J. W. Packie, 8 Claremont Dr., Maplewood, N.J.
PHILADELPHIA (Pa.) — Carl E. George, 3330 N. 15th Street.
PORTLAND, (Ore.)—A. R. Tilling, 2212 N. E. Prescott, Portland 11, Ore.
ROCHESTER (N.Y.)—C. Rodgers, Park Circle Rd., Rochester 20.
SAGINAW (Mich.)—H. W. Taylor, 1427 S. Warren, Saginaw 30.
SALEM (Ohio)—W. W. Coy, Franklin Rd., Route 3.
SAN ANTONIO (Tex.)—G. C. Garnand, R4, Floresville, Tex.
SARASOTA (Fla.)—J. Deakin, Box 74A, Route 3.
SCHENECTADY (N.Y.)—B. J. Dowling, 70 Linden St.
SCRANTON (Pa.) — Julio Scaramastro, 1124 Luzerne Street, Scranton.
WARREN (Ohio)—T. Tullock, 1041 N. Park Ave.
WEST LAKE (La.)—M. H. Bostick.
WICHITA FALLS (Tex.)—H. O. Tunnell, Box 343.
WORCESTER (Mass.) — R. A. Waid, 5 Pomona Road Worcester.

The Berean Christadelphian

Please send all communications and manuscripts to the Editor—

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

Vol. 41, No. 5

May, 1953

EDITORIAL

Blessed Are They

The words *bless*, *blessed* and *blessing* occur very frequently in the Scriptures of Truth. They are both significant and comprehensive, because they express an important meaning of large, or extensive scope. Let us examine them briefly.

Our dictionaries inform us that the word *bless* means "to consecrate by a religious rite; to make, or pronounce, holy." That definition may be suitable to some religious bodies, but if we go direct to the Bible we discover that its applications are too obvious to require much explanation.

From the Hebrew *ashar* we get *bless*, and from *ashere*, *blessed*— in both cases signifying "to declare happy, or very happy." From *barak* we have "blessed" meaning "to bless, or declare blessed." In general they denote to wish, or do well to, or to speak well of.

In the New Testament we have the Greek word *eulogeo* meaning "to speak well of," and *makarios*, "to declare happy." When Jesus is said to bless, it signifies (1) to give thanks for food in general (Matt. 14:19), or (2) to give thanks for the bread and wine (Matt. 26:26). In the latter there is no thought of casting any spell upon the bread and wine—he merely gave thanks for it.

When God is said to bless it signifies (1) to bestow plenty of temporal good things, to make outward affairs prosperous and successful, as in the case of Laban who said to Jacob,

"I have learned by experience that the Lord hath blessed me for thy sake"—Gen. 30:27.

(2) To bestow both temporal and eternal good things, as in the promise to Abraham (Gen. 12:2-3)—

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; And I will bless them that bless thee, and curse them that curseth thee: and in thee shall all families of the earth be blessed."

While the study of etymology is both interesting and fascinating, it is not the motivating influence that prompts us to write on this subject. Our purpose goes much deeper. During our probation, if we are serious about our religion, we will do everything possible to keep ourselves steadfast in our faith, so that when Jesus comes into his kingdom, we may hear those gracious words,

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"—Matt. 25:34.

It is our practice, when proclaiming the Truth in our public lectures, to seek the divine blessing on our efforts. It is also our usual custom, when entering upon some unusual venture, or

undertaking some difficult task, to ask God's blessing upon the definite object we have in view. That is as it should be.

We must be extremely careful, however, in the methods we employ, for there are many things in the Scriptures that teach us that *the apparent success of an enterprise is not always an indication that God has blessed it*. In some cases it will be found that the matter in hand is successful because of our determination to see it through without any deep and serious thought as to whether it is in harmony with divine standards.

If we are conscientious about the matter, the only course to follow is to search the Scriptures and find out for ourselves what the divine requirements are. The first notable instance is that of Noah, of whom we read,

"And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation"—Gen. 7:1.

The result of his righteousness, based upon his obedience, is revealed in 9:1, where we are informed that "God *blessed* Noah."

The next great example is Abraham who, because of his transcending faith and obedience, is described as the "friend of God"—a supreme honor indeed. Of him, God said,

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore.

"And thy seed shall possess the gate of his enemies; and in thy seed shall ail the nations of the earth be blessed; because thou hast obeyed My voice"—Gen. 22:17-18.

In both of these cases the divine blessing was given because they had obeyed God's voice. That fundamental principle will always be found as the basis of God's dealings with members of the human race. In His relations with Israel, this *governing law of conduct* was always foremost.

"And it shall come to pass, IF thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth; and all these blessings shall come on thee, and overtake thee, IF thou shalt hearken unto the voice of the Lord thy God"—Deut. 28:1-2.

Nothing could be plainer. And the converse is equally obvious to the understanding.

"But it shall come to pass, if thou wilt NOT hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee" (v. 15).

These words were spoken at the end of their wilderness wanderings, and the principle was not new. The same general truth had been given to them at Sinai forty years before, and is recorded in Lev. 26. Now Paul says,

"Whatever was written in former days was written for our instruction, that by steadfastness and by encouragement of the Scriptures we might have hope"—Rom. 15:4 (RSV).

Briefly, then, we learn that *God is unchangeable*, and His sententious law is just as applicable today as it was at Sinai. Therefore, if we are to receive God's blessing for anything we do, let us realize that *our words and actions must conform to His commandments*. And let us be certain that when we pray for guidance, we submit ourselves unto God, and do all in our power to please Him, and not ourselves.

If we commit our way to Him by magnifying His Word, and give it first place in our lives, He will guide our steps by filling us with the knowledge of His will. But if we hold the treasure of God's wisdom with a loose hand, and dishonor Him by a lukewarm, and half-hearted walk in the Truth, He will forsake us and leave us exposed to the influence of this present evil world which leads to destruction. It is our wisdom, then, above all things, to give earnest heed to the last message of Jesus:

"Blessed are they that DO HIS COMMANDMENTS, that they may have right to the tree of life"—Rev. 22:14.

—Editor.

HOW TO PRESENT THE TRUTH

Orthodox people are asleep, and our business is to wake them up. To fulfil our mission we must DISTURB them—make a noise—a great noise, if necessary, not minding their waking moments of resentment and grumble.

Our times are parallel with those of Jeremiah and Ezekiel, in which there is much religion but little truth and godliness. Our duty is to lift our voices in warning—to testify to the fact that the religious world is at enmity with God, and that saving truth is not to be found in the churches and chapels which crowd our land.

This proclamation will shock many people, and be regarded—at first—as presumption, but what of that? Some of us are far too fearful of offending; and—at times—of offending not people to whom we preach the Truth, but people to whom we do NOT preach it.

It would tend more to the prosperity of the Truth if we studied God's wishes more, and our own feelings less. Let us not expect to bring men and women, who are immersed in pulpit theology, to a knowledge of the Truth without causing them unpleasant shocks. To try to do so is to spend our time unprofitably.

Bro. Roberts argued that shocking people (in the sense of setting before them the exact and whole truth, clearly and irrespective of their feelings) was not only right but beneficial. It produced a conviction deep and strong.

"My own experience," he wrote not long before his death, "is that wheedling never leads to any results of a spiritual value. Any good that has been done in our generation has been done by the system of 'shocking' people."

Brethren who demur to outspoken utterances, such as "Christendom Astray," "Popular theology opposed to Bible teaching," "The clergy wrong," "Heaven-going at death a fable," etc., would do well to weight the words of our faithful brother of over 40 years experience.—Christadelphian, 1905.

ONLY ONE

All things change around us, day by day: dear, familiar voices die away—
Gentle lives that used to touch our own pass beyond us to the dark unknown;
And the winding pathway of the years leads us often through a vale of tears.
Only One, of all our heart's love best, stands unchanged beside us—bears the test
Of our deepest helplessness and need—bends to take our empty hands, and lead
From our loss, and loneliness, and pain, to the wealth of His eternal gain.
Only One is true: and, as we turn toward His perfect love, at last we learn
How the things of earth, that used to seem all our highest good, were but a dream:
And, although our cherished idols fall, how—in finding God—we find our All.

The Chariot of the Cherubim

By brother John Thomas

PART THREE

These "goings forth" of the horses will be terrible to the nations. The prophetic colors are indicative of this. The first of these 4 chariots of men is horsed with *red*. Red horses show that the period in which the chariots are manifested is a period of *war*. The red horses are not represented as going forth to any country. The black, white, spotted, and strong or fleet (termed "bay" in the AV) are seen by the prophet going forth; but not the red.

The earth, or nations, are in the red condition at the time of the chariots issuing from between the Mountains of Brass. Peace has been taken from the earth, and men are earnestly engaged in killing one another immediately preceding the appearance of the chariots. This is expressed in Rev. 11:18, by the phrase,

"The nations were enraged, and Thy wrath came."

Hence there is no need of a special going forth to take away the peace of the world. If the world of nations were in a state of peace at Messiah's appearing, the prophet would have probably seen red horses going forth upon a special mission; but being in a state of war as the result of the operation of the policy of the Frog Power, the first horses seen to issue are the black.

The preadventual condition of the world is represented by "a man riding upon a red horse" in Zech. 1:8. Behind or after him, are the red, spotted, and white, "*in the bottom*," or between the two mountains, which go forth when the chariots appear. When all these have done their work, "all the earth sitteth still, and is at rest"—the reign of peace begins.

The appropriateness of "red" to represent an ensanguined condition of the nations will be seen from the following testimonies.

"I will bring from Bashan, I will bring from the depths of the sea; so that thou shalt plunge thy foot in blood of enemies; the tongue of thy dogs (shall lap) from it" (Psa. 68:23).

"Elohim is Judge; He will throw down this, and He will exalt that: for there is a cup in the hand of Jehovah; and the wine is red. It is full of mixture; and He will pour out from it. All the wicked of the earth shall surely drink and wring out the dregs.

"But I will announce it at the Olahm; I will sing praise because of the Elohim of Jacob: and I will cut off all the horns of the wicked: the Horns of the Righteous One shall be exalted."

The dialogue also between the prophet and the Messiah in Isa. 63 is intensely "red" in the color of the scene. The testimony may be presented in the following:

PROPHET: "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?"

MESSIAH: "I that speak in righteousness, mighty to save."

PROPHET: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winepress?"

MESSIAH: "I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled on my garments, and I will stain all my raiment; for the day of vengeance is in my heart, and the year of my redeemed is come.

"And I looked and there was none to help; and I was amazed; and there was none to uphold; therefore mine own arm brought salvation unto me: and my fury it upheld me. And I will tread down the peoples in my anger, and make them drunk in my fury, and I will bring down their strength to the earth."

But the most demonstrative testimony in this prophetic signification of "red" is found in Rev. 6:4. It is there written,

"And there went forth another horse FIERY-RED: and to him who sat upon him it was given to TAKE PEACE FROM THE EARTH, even that they might slay one another; and there was given unto him a great sword."

Here is represented a period of war in which much blood would be poured out. A red horse, a great red dragon, and a scarlet-colored beast, all indicate they belong to an ensanguined period.

The horses of the *second* chariot of Elohim were *black*. These go forth into the north country. To be the subject of injury, astonishment, and famine, from whatever cause, is represented in prophecy by *black*. This appears from Jeremiah's words—

"The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people (Zion) am I hurt; I am black; astonishment hath taken hold of me" (8:20).

"The word of Jehovah that came to Jeremiah concerning the dearth. Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up."

And in Lam. 5:10, he says,

"Our skin was black like an oven because of the terrible famine."

In Rev. 6:5 a period of famine is symbolized by "a black horse" and a rider holding a pair of balances to weigh out at a high price wheat, barley, and wine.

Such are the calamities indicated by black, the symbol of mourning and woe to this day. Pestilence follows in the wake of famine. Hence the going forth of the black horses into the north country indicates the visitation of that ensanguined region with famine and pestilence, which will have their influence in bringing the peoples of that region to a right understanding of the Power they contend against.

The black horses are followed by the chariot with *white* horses. This indicates the complete subjugation of the Russias, Assyria, Togarmah, Persia, and so forth; for Zechariah was informed that the chariots that went forth northward "had caused Jehovah's Spirit to rest in the north country." Hence white indicates conquest ending in purity and peace—

"Blessed be Assyria the work of My hands."

This blessedness results from the combined operation of the black and white horses. The famine and pestilence are followed up by military campaigns in which the Saints ride forth conquering and to conquer. This career of power is symbolized in Rev. 6:

"I saw and behold a white horse, and he that is sitting upon him having a bow; and there was given to him a wreath of victory, and he went forth conquering, even that he might conquer."

Added to this, is the idea of purity, as the consequence of overcoming. This signification of white is very frequent in the Apocalypse. In ch. 19 Jesus and his brethren are seen clothed in white, and sitting upon white horses, by which they are connected with the white horsed-chariot of Zechariah.

"To him that overcometh I will give a white stone, and on the stone a new name engraved, which no man knoweth saving he that receiveth it"—Rev. 2:17.

"They who have not defiled their garments shall walk with me in white; for they are worthy . . . He that overcomes, the same shall be clothed in white raiment" (3:4-5).

The *spotted* horses of the 4th chariot go forth to Egypt, Arabia, and other districts of the south to work out the conquest and consequent blessedness of that region. The color of these horses is a combination of the black and the white, being "grisled," or spotted.

What has been said, therefore, of the black and the white horses separately, may be said of these as a combination of the two. They effect in the south what the white and the black accomplish in the north; so that when their mission is complete, it will be said,

"Blessed be Egypt My people" (Isa. 19:25).

The highway out of Egypt to Assyria will be perfected; and the Egyptians shall serve with the Assyrians.

In the English version, the 4th chariot is to be horsed with "bay horses," as well as with spotted. But the original word does not indicate color. It is *amutzim*, and this signifies, "active, fleet, or vigorous." This plural occurs in no other scripture than the 2 texts of Zech., where the AV has "bay."

This is not then, a prophetic color, the horses of the 4th chariot were spotted and *fleet*. The 2 mountains of brass being levelled, the 4th chariot as a "flying eagle" (Rev. 4:7) rushes forth "upon the shoulders of the Philistines toward the west:" and spoils them, as they will then also spoil the children of the east—Isa. 9:14. They career to and fro through the earth; which, as the result of their labors, "sitteth still and is at rest." Thus Jehovah having—

". . . come with fire, and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire: for by fire and by his sword will Jehovah plead with all flesh; and the slain of Jehovah shall be many" (Isa. 66:15-16).

—this having come to pass according to the testimony of all the prophets, the Four Horns of the Gentiles will have been frayed by the Four Carpenters; and the Great Mountain, comprehensive of the Harlot of the Ephah and her house in the land of Shinar, and the two Mountains of Brass, will have become a plain before Zerubbabel and his chariot-host.

As the result of this terrible and glorious work of the Saints, "Jehovah will be a wall of fire round about, and the glory in the midst of Jerusalem;" and "many nations shall be joined to the Lord, and shall be His people;" and "He shall inherit Judah his portion in the Holy Land," whose iniquity shall be entirely removed.

The Head Stone shall be brought forth with acclamations; and, as THE BRANCH raised up to David, he shall "sit upon his throne and execute judgment and righteousness in the land;" he "shall build the temple of Jehovah: and he shall bear the glory, and sit and rule upon his throne; and he shall be a priest upon his throne," after the order of Melchizedec—Zech 1:21; 2:5-12; 3:9; 4:7; 6:12-15; Jer. 33:15-18; Ps. 110:4.

Going to Law Against Another

The following is reprinted from the Berean for Sep., 1947. It was inserted at that time in an effort to encourage and strengthen the hands of the brethren in England who were studying the possibility and advisability of "reunion":—

We feel compelled to express our alarm at the apparent trend in thinking in regard to going to law. The following quotations, which are but a few out of many, will illustrate the clear stand taken among us upon this matter 20 years ago. All are from the Berean:

1925: p. 386—"Suing at law for divorce is altogether contrary to the letter and spirit of the law of Christ . . . No sanction for an appeal to Gentile law courts can be justly drawn from the words of Jesus . . . To 'put away' a bad wife does not entitle a brother to run counter to another command (such as 1 Cor. 6:1-7), enforce one's right, and parade Christadelphians' differences 'before the unbeliever'."

1926: p. 438—"We are asked to set up a reservation to 1 Cor. 6:1. If we agree to this we cannot complain of any other reservation to clear, plain doctrines and commandments."

1926: p. 520—"There is no warrant for going into the Court over the matter 'before the unbelievers,' but MUCH THE REVERSE. If separation must occur, the parties should remain as they are" (Quoted from Christadelphian, 1906, p. 72).

1927: p. 83—"Suing at law for the enforcement of any right whatsoever is to be shunned by a servant of Christ (Matt. 5:39; 1 Cor. 6:1; Pet. 2:21-23). We invite the fellowship of those only who endorse the scripturalness of this statement."

1927: p. 234—"The Spirit's method does not require, nor permit, the sinner being hailed before the unjust in a Gentile court of law: such a process is absolutely forbidden by God."

1927: Sep. back cover—"It is an established fact that not even for the 'one reason' would bro. Roberts tolerate a breach of 1 Cor. 6:1."

The Detroit ecclesia has not changed—and sees no reason or possibility of changing—from the foregoing clear, scriptural position.

The reunion discussions in Britain broke down because it was impossible to get agreement on a clear and strong scriptural stand concerning resistance to evil and going to law, and the brethren there are still standing for the Truth on these principles.

The Prince-Priest of the Age to Come

By brother Robert Roberts

PART NINETEEN

There are some further objections to notice. In the consideration of them, one feels that the more the Ezekiel vision is studied, the more powerful is the conclusion forced on the mind that it is a vision of the day of Christ. Any other view works confusion.

The vision will not much seem to reward study in the eyes of those whose tastes and perceptions are formed exclusively on the lives of modern literature. To such, in most cases, its diction would appear bald, and crude, and arid.

Language in our day has become at once so ample and so precise—so attenuated and yet so dense under right management—that educated taste is fastidious and exacting, and apt to indulge its style at the expense of fact and truth. It is a state of things that peculiarly belongs to an age of many running to and fro and knowledge increasing as foretold. It is liable to have hurtful results.

It is a common thing for the people to feel that they can understand a modern book where they cannot understand the Bible. They are to be excused, but not at the expense of the Bible.

Bible language may be likened to gold in the nugget, while modern style is as the thinnest of gold leaf rolled out, and often not gold at that. The modern book has many words to a very poor allowance of thin ideas. The Bible is choked with ideas expressed in the simplest and the fewest of words. For its right appreciation it requires a mind more in love with the things it speaks of than the forms of speech in which it speaks of them.

Its unapproachable excellence is perhaps best seen in a comparison of any part of its contents with the inscriptions on Assyrian monuments or Egyptian papyrus with their childishness and insignificance. *Majesty, clearness, and serious moment* belong to the Bible by contrast.

The facts exhibited in the simple, though sometimes apparently uncouth, sentences of Ezekiel, are stupendous and sublime, and of the most fascinating significance for the future of man, when their significance is realized. Most of them have been passed in review. They cannot be fitted into any scheme of things short of the salvation outlined in the covenants made with Abraham and David, concerning the land of promise and the kingdom established there—a scheme embracing the re-appearance of Christ in Jerusalem, where he was crucified, and the immortalization of his friends who are to reign with him.

In Ezek. 43:18, there is a peculiar little bit deserving attention in this respect before passing on:

"And he said unto ME, Son of Man, thus saith the Lord God, these are the ordinances of the altar in the day when they shall make it, to offer burnt offerings and to sprinkle blood thereon. "And THOU shalt give to the priests the Levites that be of the seed of Zadok, which approach unto Me, to minister unto Me, saith the Lord God, a young bullock for a sin offering. And THOU shalt take of the blood thereof, and put it on the four horns thereof."

—and so on for 5 more verses. Here is a something to happen "in the day when they make the altar," and in that something Ezekiel is the actor: "*thou* shalt do this: *thou* shalt do that." How are we to understand this? If we say it had personal reference to Ezekiel, then the question comes up, when was it fulfilled? There was no temple till Ezekiel was dead. There never was in his lifetime a "day when they made the altar."

If it refers to the temple which the Lord Messiah is to build, then we understand it; because of the "prophets" to whom Ezekiel belonged, it is expressly said they will be in the kingdom with Abraham, Isaac, and Jacob: and that in "the time of the dead," this reward "to his servants the prophets" is a feature (Rev. 11:18).

If it be said it had personal reference to Ezekiel, but never was intended to be fulfilled, but was part of the attractive temple hypothesis that passed away with Israel's failure to submit, then we are confronted with the difficulty that "the priests, the Levites, the sons of Zadok" are promised a place in temple arrangement of things, because of the honorable part performed in the days of the disobedience of the whole house of Israel—a *promise which could not depend upon any attitude of disobedient Israel of Ezekiel's day*.

But it may be said that another difficulty is created by the view that it applies to Ezekiel in the day of the temple glory. It may be asked why should Ezekiel have so prominent a place in the work of temple reorganization? Why Ezekiel and not Abraham, or Moses, or any of the other faithful men who will also be there?

There might not have been a satisfactory explanation of this if it had not been for the light we receive from the apostolic writings as to the position of the prophets in their several days of service, and the significance of their prophetic mission.

By this we learn that the prophets were not merely messengers of God with a word of reproof for Israel, but were *types and shadowings of Christ himself*. We have the general recognition of this in the word of Peter that "the Spirit of Christ was in the prophets," and that they searched what and what manner of time the Spirit of Christ in them signified, when it testified beforehand the sufferings of Christ, and glory that should follow (1 Pet. 1:11).

We have the specific illustration of it in the case of Isaiah, of whom it is said that he and his children were "*signs*," and that the signification had its final reference to *Christ and his brethren* (Heb. 2:13; Isa. 8:18).

The two cases are welded together by the statement of the angel to John that "the testimony of Jesus is the Spirit (the animating principle) of prophecy" (Rev. 19:10).

Now, are we to suppose that Ezekiel is not inside this circle of typical analogy? If we were tempted to think so, the way is barred by the statement, very early in Ezekiel's ministry, that he was set among Israel "*for a sign*" (Eze. 12:6).

He was a sign of many things, and a sign in many ways. We find him a sign of how they would fare in the lands of the Gentiles by the things he was commanded to go through (4:9-13). We find him a sign of what was to happen to them in the Babylonish invasion (12:11).

Shall we say he ceased to be a sign when shown the glorious house of the future age and what God should do for them by "the Son of Man made strong" for the work (Psa. 80:17)?

The case in question is a disproof of any such suggestion. Here is Ezekiel acting the part of a superintending, organizing priest in the very character assigned to the man whose name is the Branch, who "shall build the temple," and who shall cleanse it for the worship of the age to come, as he did in a typical way in Herod's temple when "he overthrew the tables of the money changers and the seats of them that sold doves."

This evidence is conclusive, if nothing else was, that Christ is the Prince-Priest of the age to come. For here is Ezekiel *as a type and sign of him*, arranging the service of the sons of Zadok, and performing the preliminary cleansing of the house for service in the age to come.

* * * *

OBJECTION 5: The alleged incongruousness of the priests eating of the sacrifices if they are the immortal saints in glory.

In Ezekiel 52:13, we are informed that—

"The priests that approach the Lord shall eat the most holy things."

It is argued on this that they cannot be immortal. Why it should be so argued is not obvious. Does the objector maintain that the saints in glory will not eat? If so, he puts himself in antagonism with the entire testimony, The angels *nearly always ate* when they visited those to whom they were sent, and the angelic state is the New Testament illustration of the state of immortals (Lk. 20:36).

Jesus ate after his resurrection; and he says his disciples will eat and drink with him at his table in his kingdom (Luke 22:30). If so, what more suitable as their food than the holy things offered to the Lord? Are they not to be "priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6; 5:10)?

There is nothing in the objection whatever. The resurrection body will be incorruptible, as we all know; but instead of this being inconsistent with eating, it is the reverse. The resurrection body will not be troubled with indigestion; and its powerful faculty of assimilating food will so thoroughly do its work that it will leave no residuum of corruption.

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

Be kindly and forbearing to everybody but yourself. Be very merciless with yourself. Judge yourself by the highest standard. Allow no excuse for your own deficiency. Ever afflict your soul and press higher. If everybody did this, we should have a very delightful community.—Bro. Roberts.

Noah

"But as the days of Noah were, so shall also the coming of the Son of Man be"—Matt. 24:37.

NOAH—the man of faith. Perhaps one of the most well known and remembered from our earliest Sunday School days is the story of Noah's outstanding faith. The example is simple and easy to understand. Anyone who has come in contact with the teachings of Christianity has heard of Noah and the Ark he built to save himself and 7 members of his family from the Great Flood.

Yet, as familiar as the story is, it wasn't long ago that the majority of those who knew it scoffed and called it "folklore." Those whose faith in the Word upheld its authenticity could but shake their heads and think, "*Your* faith in God's Word would not have saved *you* from the flood."

Recently archaeologists have revealed to the world their amazing discoveries which proved the account of the flood by a solid layer of clay excavated far below the earth's present surface where they have discovered remnants of life from earlier ages. This solid layer of pure clay separated one vein of remains from an earlier, indicating that a large quantity of water had occurred on the earth at that time. With this evidence to present, the believer does not have the difficulty he once had in answering the scoffer.

Now let us take a moment and refresh our memories on the details of Noah's background. Gen. 4 is concerned with Adam's first two sons, Cain and Abel. At that time there was found in Abel a character acceptable to God. When his brother Cain slew him, no appointed seed was in existence until the birth of Seth.

"And Adam knew his wife again; and she bare a son, and called his name Seth: for God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

"And to Seth, to him also there was born a son; and he called his name Enos: THEN BEGAN MEN TO CALL UPON THE NAME OF THE LORD."

It was in this lineage of the appointed seed—heirs to the original promise of redemption to man as it was made in the Garden of Eden—that we find Noah, ten generations later. Noah was the son of Lamech. His grandfather was Methuselah who reached the record age of 969 years, so it isn't the least bit unusual that we find (5:32) the introductory age of Noah at 500 years.

Now that we have a generalized picture of Noah's background, let us gather a few facts that are recorded concerning world conditions prior to the flood. Not only do we find this information here in Genesis, but it has proven to be an excellent example of the condition of the human race prior to the return of Christ. As a result, the Master himself in Matthew and Luke refers to the time as "*eating and drinking—marrying and giving in marriage*" until judgment comes as a complete surprise.

Peter refers to the time as a period of long-suffering on the part of God to even allow Noah to finish the Ark. In Genesis the situation is vividly described. Not only was man in a very corrupt state but the very earth and the creation upon it had been marred.

"And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth."

Verse 5 deals with the evil condition of man—

"And God saw that the wickedness of man was great in the earth, and that every imagination (or every desire) of the thoughts of his heart was only evil continually."

Now, what was the underlying *cause* of this hopeless condition in which everyone in the earth was found? Not just because of "eating and drinking, marrying and giving in marriage," for surely, under normal conditions, these were the necessary things of life. The Master recognized this when he uttered these words. The trouble began when this lineage of men who had begun "to call upon the Name of the Lord" *married into the world*, of that time, that is, those that called *not* "upon the Name of the Lord."

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

"That the **sons of God** saw the **daughters of men** that they were fair; and they took them wives of all which they chose."

An unfortunate mistake. It is hard to believe such grave and long-reaching effects would develop from this *seemingly* minor move, yet history to follow was to prove the downfall of many of God's children from this same unfortunate mistake.

The results were evident. We can imagine without effort how the condition would develop as a cancer—first the departure, then the relaxing of the moral code until an unbearable condition of riotous living, eating and drinking, with a total unconcern for godliness had spread through all the earth, which troubled the Creator to the extent that it is recorded—

"It repented the Lord that He had made man on the earth."

Think of it! And *that* time is compared to the time in which we are living.

But where was Noah and his family? There is no detailed record of his faith—the strength, courage, and diligence he must have shown in the face of the whole world turned to sin. Out of all those people Noah and his family were completely by themselves, remaining separate, waiting and praying for deliverance.

None of this is revealed, but we know from our own experience and the examples found later in biblical history that this would have to be his position. All that is said is recorded in vs. 8 & 9:

"But Noah found grace in the eyes of the Lord . . . Noah was a just man, and perfect in his generations, and **Noah walked with God.**"

With the prospect of building an ark that met the specifications which God had given him, Noah had much work to do—*hard* work—work *unappreciated* by his fellow man—work subject to ridicule. Here was a man building a huge craft 450 to 600 feet long, 75-100 feet wide, 45-60 feet high, enough area to hold 30 to 40 of our homes of today, and *probably not in sight of water!*

This took great faith. No one who has given this consideration will deny that, but faith that only Noah, his hard-working little band, and his Creator would fully understand. It must have pleased

the Father to see such great faith exhibited. In v. 18 He showed His pleasure, "*But with thee will I establish My covenant.*"

But before this Covenant would be established of which God had spoken, many problems clouded Noah's mind as he considered in detail the Lord's commands. Remember the words of Peter,

"THE LONG-SUFFERING OF GOD WAITED in the days of Noah while the ark was preparing."

Time was an important factor. The anger of the Lord was great, and Noah must have known it. The magnitude of the task would have proved discouraging and appeared an impossibility had it not been for their well-grounded faith in the Lord.

In addition to building this tremendous three-story craft, Noah faced the task of gathering the male and female of every beast and creeping thing, and seven of each clean beast. He had to obtain enough food and supplies for himself, his family, and all the animals for 360 days (one whole year—5 months floating, 7 more before the earth was dry enough to go forth).

Surely every member of that little group of God-fearing men and women *must have had* tremendous faith in the Word of God, for all this work had to be done before the first drop of rain could fall. Their work would be in constant question and ridicule by their neighbors until the rain did come.

We may, without a real consideration of the details, almost feel that Noah's wife, his three sons—Shem, Ham and Japheth—and their wives, were saved only through Noah's faith. But when we realize the situations and conditions that must have surrounded *all* of them as they worked at this huge project then we are again shown that salvation is an individual reward based on one's own efforts and faith. Noah as the leader would receive the instructions and exhort and encourage his loved-ones to obey.

The apparent orderliness of the wild beasts during the gathering, entering, and in the Ark itself, was the hand of God working in them. It would be somewhat like the Kingdom—the wild and the domestic animals lying quietly together, all subject to man.

God gave Noah 7 days' warning of the flood's commencement. He probably used this time to load provisions of food, and watch over the entering of the animals. The more we try to picture this great occasion, the more impressed we become. Animals, birds, cattle, every imaginable creeping thing—all moving in an orderly stream two by two into this huge, wooden craft. "And the Lord shut them in." *Then came the flood.*

"In the 600th year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." (Gen. 7:11).

And v. 12 tells us that it rained constantly for 40 days and 40 nights. We can well imagine the hearts full of fear and thankfulness within this huge black craft as it slowly lifted from its resting place and floated out across the now endless sea of rain-beaten water of death. Verse 23 tells us the sad story of the unfaithful sons of God who were left behind:

"Every living substance was destroyed which was upon the face of the ground, both man, and cattle, and creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the Ark."

Gone were the jeers of ridicule—left only was the resulting silence of the sure Word of God. The words of the Apostle Paul in his discourse on faith (Heb. 11) take on new meaning as we are impressed by this awe-inspiring scene. It was, he said, *by faith* that:

"Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house: by the which he condemned the world, and became heir of the righteousness **which is by faith.**"

Here, in one verse, is the story of Noah's life, and his great faith—a prominent man with a wonderful reward, "*heir of the righteousness which is by faith.*"

Peter draws a beautiful comparison to this occasion. He explains that these eight lives were "*saved by water*" in the same way that baptism doth now also save us. He points out that the baptismal waters do not cleanse us physically—that is, washing away dirt that naturally accumulates on our bodies—but,

"The answer of a good conscience toward God."

Noah then was saved by water because *through faith* he built the Ark, and the water, in turn, bore him up from the death which covered the earth.

As the days slipped into months, the little group of sons and daughters of God confined within the Ark must have grown weary, and it would require much more of their faith to believe God had not forgotten them. But 8:1 tells us that—

"God remembered Noah and every living thing, and all the cattle that was with him in the Ark; and God made a wind to pass over the earth and the waters assuaged."

And on the 17th day of the 7th month the Ark rested upon the mountains of Ararat—exactly five months, 150 days to the very day, floating on the great flood.

Imagine the joy of all on board when the dove brought back her message of God's love! What a wonderful symbol of new life on earth—of hope and peace with God—was this leaf of the famous olive tree! It wasn't until 7 months later the official word to leave the Ark and start life *anew* on the *cleansed* earth was given by God.

Noah and his family would soon lose the fear of the horrible past as they breathed the freshness of the new earth surrounding them, and their hearts must have swollen with a fervent desire to express their sincere thankfulness. How else could they approach their Father than to offer of every clean beast and fowl of which the Lord had made provision by requiring the greater number of 7 to be saved from the flood? Possibly, too, the Lord's reason for a greater number of clean beasts than unclean to be preserved was to give the clean the advantage of faster reproduction over the unclean in replenishing the earth.

The sacrifice of life upon the altar constructed by Noah—the man that "*walked with God*"—arose unto heaven, and the Lord smelled a sweet savor of rest, and it is recorded in v. 21:

"The Lord said in his heart. I will not again curse the ground any more for man's sake. While the earth remaineth, seed time and harvests, cold and heat, summer and winter, and day and night shall not cease."

This Covenant was given a symbol—the beautiful rainbow— God's glorious message to everyone who would have eyes to see for the ages to follow of the *rest and peace* which He promised His son Noah, and his seed, the reward of righteousness which is *by faith*.

Certain laws were given the righteous habitants of the new earth. As in the Garden of Eden, the animals were again placed in subjection to the man who was created in the image of God. The basis of the Mosaic law was established. Gen. 9:6.

"Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made He man."

"All the days of Noah were 950 years; and he died." Almost a millennium of probation and waiting. Nine hundred and fifty years of "walking with God"—he who became heir of the righteousness *which is by faith*."

In Noah we have more than the usual example found in the lives of men recorded for our learning. Noah and we, although separated by some 4000 years, have something very much in common. We have been plainly and unmistakably warned by the Master himself that world conditions prior to the flood and the time we live in today are synonymous.

Think of the horrible scene of God's wrath which we have been considering this evening, couple that with what we have been told about world conditions then and now—then think of what we profess to believe concerning the return of Christ—the unfaithful sons of God left behind—the weeping and gnashing of teeth—*do we believe it?* Is it actually going to happen as we believe it will? A very sobering lesson we find in the life and faith of this man Noah.

—N. S.

"Universalism"

"Universalism" is the increasingly popular doctrine that every human being that ever lives will eventually be brought to salvation.

It seems to be largely motivated by a revolt against the evil doctrine of eternal torment. It loses most of its logic and appeal when the true destiny of the ignorant and the wicked is understood.

It will be observed that some of the "Universalists" arguments (which it is planned to list and consider later in this series) are simply "private interpretations" placed upon passages. These interpretations are abstractly possible, but do not necessarily follow from the actual wording of the passages, and are not in harmony with the broad scriptural picture.

There appears to be two errors upon which the "Universalist" viewpoint is founded: (1) A complete ignoring of the mass of clear testimony concerning the permanent destruction of the wicked and of the ignorant. And (2) a rigid insistence upon an absolute interpretation of the word "all" and "every," regardless of context or scriptural usage.

Paul's statements (for example) that "ALL things are lawful" (1 Cor. 6:12), and that "One believeth he may eat ALL things" (Rom. 14:2), show how unsound is a blind insistence on such an interpretation of "all" and "every," wherever found.

The Universalist not only insists upon a universal application of these words to the time being spoken of, but extends them forwards and backwards to the limits of time. "All people," to the Universalist, must be understood to mean all people who ever have lived or who ever will live. This, of course, *could* be the speaker's meaning in any particular case, but the Universalist insists that it *must* be in every case. His whole view point depends upon it. The following passages, we believe, clearly disprove Universalism:

- 1) "Blasphemy against the Holy Spirit shall not be forgiven unto men . . . Whosoever speaketh against the Holy Spirit, it SHALL NOT BE FORGIVEN HIM, neither in this world, NOR IN THE WORLD TO COME" (Matt. 12:31).
- 2) "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin UNTO DEATH—I do not say that he shall pray for IT" (1 John 5:16).
- 3) "It is IMPOSSIBLE, if they (who had been partakers of the Holy Spirit) shall fall away, to renew them again unto repentance . . . That which beareth thorns and briers is rejected, whose END is to be burned" (Heb. 6:4-8).
- 4) "If we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries" (Heb. 10:26-27).
- 5) "He that being often reprov'd hardeneth his neck shall suddenly be destroyed, AND THAT WITHOUT REMEDY" (Pro. 29:1).
- 6) "Enemies of the cross, whose END is DESTRUCTION" (Phil. 3:18-19).
- 7) "False apostles, deceitful workers, ministers of Satan . . . whose END shall be according to their works" (2 Cor. 11:13-15).
- 8) "Behold the ungodly, who prosper . . . then understood I their END. Surely Thou didst set them in slippery places: Thou castest them down to destruction" (Psa. 73:12, 17, 18).
- 9) "Sin . . . things whereof ye are now ashamed . . . the END of those things is DEATH" (Rom. 6:20-21).
- 10) "As the whirlwind passeth, so is the wicked NO MORE; but the righteous is an everlasting foundation" (Prov. 10:25).
- 11) "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (Prov. 2:22).
- 12) "Drought and heat consume the snow waters: so doth the grave those which have sinned . . . he shall be no more remembered" (Job 24:19-20).
- 13) "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth" (Psa. 34:16).
- 14) "Evil doers shall be cut off . . . For yet a little while, and the wicked SHALL NOT BE . . . The wicked shall perish and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away . . . The transgressors shall be destroyed together: the END of the wicked shall be cut off" (Psa. 37:9-10, 20, 38).
- 15) "Let the sinners be consumed out of the earth; and let the wicked be NO MORE" (Psa. 104:35).
- 16) "The Lord preserveth all them that love Him: but ALL the wicked will He DESTROY" (Psa. 145:20).
- 17) "He will gather his wheat into the garner; but he will BURN UP THE CHAFF with unquenchable fire" (Mat. 3:12). Burning up chaff (stubble, Mal. 4:1; tares, Mat. 13:38-40) is a very different thing from purifying gold and silver through fire. These symbols cannot be confused.
- 18) "The tares are the children of the wicked one . . . as therefore the tares are gathered and BURNED IN THE FIRE; so shall it be in the end of this world" (Mat. 13:38-40). TARES are not "purified" or "pruned," they are DESTROYED. How can we get "salvation" out of such passages as these?
- 19) "The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, that it shall LEAVE THEM NEITHER ROOT NOR BRANCH . . . Ye shall tread down the wicked, for they shall be ASHES under the soles of your feet" (Mal. 4:1-3). This is complete obliteration, without anything remaining or carrying over.
- 20) "Wherefore hast Thou brought me (Job) forth out of the womb? O that I had given up the ghost (gava—expired) and no eye had seen me! I SHOULD HAVE BEEN AS THOUGH I HAD NOT BEEN; I should have been carried from the womb to the grave" (Job 10:18-19).
- 21) "Man that is in honor, and understandeth not, is like the beasts that perish . . . Like sheep are they laid in the grave; death shall feed on them" (Psa. 49:29, 19, 14).

- 22) "The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Prov. 21:16).
- 23) "They (Israel's heathen conquerors) are dead, **THEY SHALL NOT LIVE**; they are deceased, **THEY SHALL NOT RISE**: therefore hast thou visited and destroyed them, and made all their memory to perish" (Isa. 26:14).
- 24) "Babylon shall become heaps . . . that they may sleep a **PERPETUAL** sleep, and **NOT AWAKE** . . . I will make drunk her princes and her wise men, her captains and her rulers and her mighty men, and they shall sleep a perpetual sleep and not awake" (Jer. 51:37,57).
- 25) "The day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head . . . they shall **BE AS THOUGH THEY HAD NOT BEEN**" (Obad. 15-16).
- 26) "As many as have sinned without law shall **PERISH** without law" (Rom. 2:12).
- 27) "I will also laugh at your calamity; I will mock when your fear cometh . . . then shall they call upon me, but I will not answer; they shall seek me early, **BUT THEY SHALL NOT FIND ME** . . . The turning away of the simple shall slay them, the prosperity of fools shall destroy them" (Pr. 1:20).
- 28) "Seek ye the Lord **WHILE HE MAY BE FOUND**" (Isa. 55:6).
- 29) "Every branch in me (Jesus) that beareth not fruit He (God) taketh away . . . If a man abide not in me he is cast forth as a branch, and is withered . . . and cast into the fire . . . and burned" (John 15:2,6).
- 30) "Wide is the gate and broad is the way that leadeth to **DESTRUCTION**, and many go in thereat; but strait is the gate and narrow is the way that leadeth to life, and **FEW THERE BE THAT FIND IT**" (Matt. 7:13-14).
- 31) "These as natural brute beasts made to be taken and destroyed . . . shall **UTTERLY PERISH** in their own corruption" (2 Pet. 2:12).
- 32) "If judgment first begin at the house of God, what shall the **END** be of them that obey not the Gospel? If the righteous **SCARCELY BE SAVED**, where shall the ungodly and the sinner appear? (1 Pet. 4:17).
- 33) "It had been good for that man if he had not been born" (Matt. 26:24). Could this be said of **ANYONE** who is destined to eternal salvation?
- 34) "I (Jesus) pray not for the world, but for them which Thou hast given me . . . The world hath hated them, because they are not of the world, even as I am not of the world" (John 17:9, 14).
- 35) "There is a way that seemeth right unto a man, but the **END** thereof are the ways of **DEATH**" (Prov. 16:25).
- 36) "Whoso despiseth the Word shall be **DESTROYED**" (Prov. 13:13).
- 37) "Thine enemies . . . Thou shalt make them as a fiery oven in the time of Thine anger: the Lord shall swallow them up in His wrath, and the fire shall **DEVOUR THEM**" (Psa. 21:8-9). How can anyone convince himself that it is possible to harmonize the idea of universal salvation with all these passages?
- 38) "We are unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one we are the savor of **DEATH UNTO DEATH**; and to the other the savor of life unto life." How, according to the Universalist view, was the preaching of the Gospel by Paul a "savor of **DEATH** unto them that perish"? (2 Cor. 2:15-16).
- 39) "When the Gentiles heard this, they were glad, and glorified the word of the Lord: and **AS MANY AS WERE ORDAINED TO ETERNAL LIFE**, believed" (Acts 13:48). This is conclusive, Of those to whom Paul preached (at Pisidian Antioch), a certain number believed. The Spirit testifies that these were **ALL** out of that group who were ordained to eternal life.
- 40) "And the Lord added to the church daily such as should be saved" (Acts 2:47) again showing clearly that **ALL** are not to be saved, but only **SOME**. This would be the normal and reasonable meaning that would ordinarily be taken out of all passages that speak of salvation and rejection.

After all this, after the life of probation, after the separation at the judgment seat, and the rejection and destruction of the wicked, after all this which the Scriptures speak of in such terms of

finality without any hint of reversing it all later, to suggest that we must read into these passages an entirely different idea from what they appear to plainly teach is very far-fetched and unsound. Universalism is a humanitarian revolt against the cruel, satanic teaching of eternal torment and torture for rejected immortal souls. As such, Universalism merits sympathy, but it is dangerous and unsound. It rejects the teaching of much scripture, and it has the very harmful tendency of undermining the great effort and incentive needed to "work out our salvation with fear and trembling." For obviously, if all are to be eventually saved, the vital importance of success in overcoming the flesh in this life is greatly lessened and obscured.

The Scriptures constantly and consistently seek to impress man with the fact that his eternal salvation depends upon his course in THIS life—"He that *endureth to the end* shall be saved;" he that "keeps Christ's works to the end," "is faithful unto death," "patiently continues in well-doing," "keeps in memory," "holds fast," "is firm unto the end," "gives diligence to make his calling and election sure," "continues in the faith," "is not moved away," "does not look back," "mortifies the deeds of the body," "abides in Christ," "keeps his first love," "does not fall from his stedfastness," "looks diligently lest he fails," "is not entangled again in the world," "gives more earnest heed—does not let slip—does not neglect," "takes heed lest he fall," "continues in faith and love and holiness," "brings forth fruit with patience," "does not turn away," etc., etc.

ALL these urgent warnings are given that men may apply themselves "WHILE IT IS CALLED TODAY"—"*Strive* to enter in . . . When once the Master of the house is risen up and hath *shut to the door*, and ye knock at the door saying, Lord, open to us, He shall say, I know you not."

But Universalism says, "Do not be misled. There will be another chance. There will be endless chances, whatever you do. You are *bound* to be saved eventually."

Next month (if the Lord will): Passages & arguments used by Universalists.

Woman

And the Lord God said: "It is not good that man should be alone; I will make an help meet for him."

From a human standpoint, Eve was undoubtedly beautiful—"very good," made in the image of the Elohim, and fresh from the hand of her Creator, she could scarcely have been otherwise. Even today, when sorrow and sin—those beauty-marring agencies—have been for ages at work, beauty in the human form has not become wholly extinct.

From the divine standpoint, which would take Eve's whole design into account, she was too embryonic to be altogether lovely. God-like in form, she had yet to develop a God-like mind before the Creator's conception of beauty could be fulfilled in her. Under a gaze more penetrating than X-rays, comeliness disappears when that which underlies it is earthly and merely sensual.

An Elohistic mind—one which hastens to perform God's commandments, and to hearken to the voice of His word—is the type which alone commends itself to God. To those who succeed in cultivating this, He will add an Elohistic body, excelling, not only in strength, but also in beauty. In such, and such alone, will be fulfilled the Creator's ideal of perfection.

Beauty, which occupies no small place in creation, will ultimately prevail. On account of sin it is now, to the greater number of the earth's inhabitants, largely in abeyance; they neither exhibit it nor enjoy it. Even the wondrous and varied aspects of nature, the sublime magnificence of oceans, mountains, and torrents; the exquisite colorings exhibited in foliage, petal, and plumage, and the grace of forms, animate and inanimate, these are unseen by the drudging millions who inhabit the earth; whilst they, in themselves, form no contribution to the beauties of creation.

This condition of things will not be for ever: "God hath made everything beautiful *in its time*." The time for beautifying the earth's inhabitants will approach when a sufficient number have shown themselves fit to be perpetuated in undying loveliness. Then God will give "beauty for ashes;" then He will "beautify the meek with salvation." Then the glorious handiwork of the Creator, in all its forms, will be seen and appreciated by those who will in themselves form the crowning portion of the earth's perfectness,

Eve was made out of Adam's substance, that the sympathies of each might gravitate towards the other. God evidently instructed Adam upon this point, for he is represented as saying:

"This is now bone of my bones, and flesh of my flesh: she shall be called Woman because she was taken out of Man.

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."

God's works are rich in *design*. He intended the espousal of Eve to serve as a representative marriage, a pattern for all subsequent marriages. Christ and Paul both declare, by reiterating Adam's words, that *God's original intention is still operative*. In it there is no place for wife-hater or husband-hater, for polygamist or libertine of either sex. It provides for one husband and one wife living together in purity, love, and concord, each devoted to the interests of the other.

Many monstrosities have, from time to time, been engrafted upon marriage relationship, some of which have even been suffered by God. But He will suffer these things no longer. The command has gone forth that the *Edenic marriage status must be maintained by those who would receive His favor* (Matt. 19:5; Eph. 5:28-33; 1 Tim. 3:2; Tit. 1:6).

There will be a "cleaving to" the wife on the part of the husband; involving the renunciation of former earthly ties and influences, and the direction of supreme affection and interest towards the one who has merged her existence into his.

The husband being capable of high spiritual attainments, the object of whose existence is that he may yield pleasure to his Creator, the wife will discern that her mission is that of a "help answering to" her husband, and will show a readiness to be helpful and submissive. *Those who act not thus, whatever their professions may be, are walking in disobedience to the precepts of God.*

Eve's creation and espousal served yet another purpose. They prefigured the creation and espousal of the antitypical, spiritual, multitudinous bride of the greater second Adam, who was to come. In Christ's marriage, failure will be impossible, because *oneness of mind between bridegroom and bride* will have been previously assured.

Those only will be chosen for the honored position of bride who have, by loving subjection and obedience, shown themselves in deed and in truth to have been "helps answering to their Lord." These will be permitted to become partakers of his substance—bone of his bone, flesh of his flesh—a glorious, incorruptible bride.

The bride-elect is at present invited to *make herself ready* by mentally approximating to the bridegroom. "Readiness," which manifests itself in *an affection for the things which interest Christ*, is not hard to gauge. Christ is interested in and *present at* ("There am I in the midst") *the assemblies of the brotherhood*, and this applies also the "ready" ones.

Christ manifests love and concern towards the least and weakest of his brethren. The "ready" are striving to do likewise. Christ, in manipulating the earth's affairs, is ever and anon signalling to those on earth concerning his approaching advent. The "ready" are *on the lookout for his signals*, and herald them with joy.

Whether those who are called to this great honor are found ready at Christ's coming will depend upon the use they have made of their time. Diligence and application to right methods are essential to success. Pre-occupation with and undue attention to the cares, vanities, and frivolities of the world will but seal the gates of a second tomb.

"*Thou shalt not eat of it.*" On the basis of His position as Creator, God has throughout the ages claimed the right to command:

"Where wast thou when I laid the foundations of the earth?"

Before this argument the righteous man to whom it was addressed was ready to abase himself to the dust. Israel, though with a different result, was similarly appealed to:

"I have made the earth and the man and the beast that are upon the ground by My great power and by My outstretched arm, and have given it unto whom it seemed meet to Me."

The reasonableness of the Creator's right to command cannot be disputed. He gives life and breath, and sustains our being, and at His word the breath has to be yielded. In His hands alone lie the possibilities of life, present or future: "*I kill, I make alive.*" What folly to fight against God!

The mind can picture that subtle serpent standing before simple, uninformed Eve, examining, after the manner of many a modern philosopher, a few indisputable facts in the false light of his own erroneous guesses.

"Living beings" (such was the substance of his argument) "have partaken of that tree without dying; the Elohim know good and evil, and they die not, therefore in eating thereof you will not die. God has not spoken the truth."

Eve proceeded to verify the serpent's statements. She saw that no death-dealing qualities lay in the tree itself, for "it was good for food," and, beholding the deathless Elohim, she saw that a knowledge of good and evil did not in itself bring death.

These premises were quite correct, but the untrue inferences which the serpent drew from them Eve did not attempt to examine. Indeed, she could not. Her only possible way of meeting them was to *fall back upon the testimony of God*, but the reliability of this was just then a disputed point. How one word from God would have laid bare the fallacy of the serpent's reasoning, and have given Eve the knowledge necessary to rebut it!

But that word was not spoken. God allowed Eve to remain in a position in which her only course was to say: "I do not know in what way you are wrong, but God has said to the contrary, and I abide by His word." It is profitable to dwell upon this, because *God's methods and principles remain unchanged.*

God expects the most implicit trust upon a *sufficient evidence of His existence and goodness.* This Eve possessed. What folly for her to allow a few guesses concerning things utterly beyond her knowledge to move her to give the lie to the living God!

Unfortunately, Eve does not stand alone in her unwisdom. The name of those who have followed in a similar course is legion. How many have fallen a prey to the natural man's surmises concerning matters which no man on earth possesses!

How purely *disinterested* the serpent was! He was trying to benefit—not himself—but humanity. And this disinterestedness is what the serpent-mind usually claims.

When put to the test, Eve fell; and thus the bright glimpse of Edenic peace, purity, and deathlessness faded to give place—for many a long day—to a scene of turmoil, sin, and death. This, God be thanked, is not to last forever. But for the present the surroundings of earthborns are an admixture of wretchedness, ugliness, and squalor, tempered by blessings and bounties which serve to suggest what might have been.

Equally useless is it to expect to restore Edenic harmony in the midst of the present discord. That is an ideal which will never be established this side of the millennium. The present state of affairs is, and must be, unsatisfactory. *God intended it so to be.* Vanity, vexation, evil—these are the order of the day.

Those who find satisfaction in the present are far away from the eternal purpose which is slowly securing stability, satisfaction, and goodness unmixed, as a permanent heritage for man. "*Wait! wait! wait!*" is the refrain which the Scriptures sound forth to those who hunger for the possibilities that a contemplation of Eden suggests.

The one who keeps nearest to God's commandments comes in closest contact with the present jarring and discord. "Hide not thyself from thine own flesh," and with flesh is associated sin in all its repulsiveness. No man made a more intimate acquaintance with the loathsomeness of fallen humanity in both its mental and physical manifestations than did Christ. And Paul follows closely in his footsteps.

What God now requires from man cannot be carried out in a bower of roses away from the reach of human kind.

If the future is to be secured, the disagreeablenesses of the moment must be faced and endured. Christ's opinion of those who, from selfish motives, look askance at their fellow-mortals, when it is within their power to *approach and help them*, finds forcible expression in the parable in the Good Samaritan.

Eve was first in the transgression, and upon her was laid the heavier punishment. Not only was she to lead a life of toil ending in death, but to her were added the sorrows of maternity, and the sorrows of subjection to man.

Maternity, from its earliest anticipation to such time as the cradle remains tenantless, is a period of suffering, weariness, anxiety, self-denial, and watchfulness. God's wisdom cannot be questioned, therefore take courage, ye tired mothers, and remember from Whose hand the visitation is received. If meetings have to be foregone, readings snatched by a brain too tired to be impressed, if the day is ended with wearied limbs and the morning begun with aching brow, rest in the thought that God knows your evil case, and will not expect beyond your power to perform. Neither will He lay upon you more than you can bear.

Though the working of this curse caused Rachel to yield her breath, it was no indication that God had forsaken her. God allows the curse at times to press more heavily on His loved ones than on others, but His object is to draw them nearer to Him.

Whether, in His wisdom, He may see fit to press heavily or no, He has placed it on record that this dreary time shall yield to a time when crying and sorrow shall be unknown. But this salvation is not to be looked for as a present-day experience. The curse now reigns, and only those who during this time have manifested "faith, charity, holiness, and sobriety" will be permitted to participate in the blessings ahead.

"*He shall have rule over thee.*" Every woman, whether married or not, knows experimentally what subjection to man means. She can only possess that which man permits. She can only earn in

those trades and professions in which man chooses not to disallow her. The laws to which she has to submit are made by man. If they are cruel and unjust, she is helpless to alter them.

Man has proved himself to be a lord of varying qualities. In some cases he is just and kind, in others cruel and tyrannical. On the whole he has inclined to the latter rather than the former, and has been a relentless administrator of the curse. It is impossible that God should have approved of masculine excesses in this direction.

No greater expositor of the law of God has ever existed than Christ, and how kind and sympathetic was he in his demeanor towards woman! How quick to encourage her! How willing to shield her from affront! How ready to recognize her service! One little act—on account of the love of the one who proffered it—was to be sounded forth to every generation.

Even Gentile and Samaritan women (whom the favored nation regarded as almost beneath their scorn) appealed not to him in vain. His condescension and kindness to them were such as to cause ordinary men to marvel.

There was no lofty talking, nor seeking to overwhelm the mind with a sense of his great superiority (great indeed in his case!) His thought was for his suppliants. And he expressed it in reciprocating their thoughts and meeting their wishes after his own inimitably gentle and righteous manner.

One who knew him most intimately was not afraid to venture before him with her domestic troubles, and although she was in the wrong, he paused to straighten matters out for her. Even mothers, with their children, whom other men would have repulsed, he was ready to receive and bestow sympathy upon.

This is the greater Head with whom ye have to do, ye unhappy women whose lives are embittered by petty tyranny and oppression. Your present unhappy subjection is but a passing phase. There is a day appointed for the breaking of every yoke.

But a participation in that day depends upon a right attitude now. Patient submission is the only allowable course. This is your test of obedience. See that ye fail not under it. —H. J.

"I Am a Great King"

"Now I Paul myself beseech you by the meekness and gentleness of Christ"—2 Cor. 10:1.

What other power could cause men and women to do what he exhorts us to do—"bring into captivity *every thought* to the obedience of Christ"? At the beginning of this verse (5) he speaks of "casting down imaginations." Our minds tend to run to evil—to pride and stubbornness. Israel is so often spoken of as "stiff-necked." Man—natural man—is.

Yet the truth is, it is only in his imagination. He *thinks* he has reason to be proud, to stand, to exalt himself, to ignore the Word of God with its commandments and restrictions—to gratify his lusts—to *do as he pleases*. Such is man, natural man.

Then the preacher of God's word comes along—in this case Paul, in our cases various ones. Consider the weapon carried—the *strength* of the weapon. What a sword could not do (for though it slays man, it cannot convince and humble him) *this* weapon—God's Word—can do.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

What force cannot make us do, the Word of God *persuades* us to do, even to setting ourselves to the lifelong task of bringing our thoughts into subjection to the mind of Christ. It reaches the mind—the unspoken thought—and brings it into subjection.

The oppressor may enforce an *outward* show of subjection, but he cannot enforce a change of mind. But God's Word, working on an individual, *changes his whole life*. It casts down the "imagination and every high thing that exalteth itself against the knowledge of God." *And it does it by love*—by creating a *desire* to please God.

It brings us irresistibly around to the point where we *want* to serve God. We *want* to keep our mind in the right way—to suppress the evil imaginations. We come to recognize the truth of God's Word that—

"The heart is deceitful above all things, and desperately wicked."

Realizing this, we do not trust it, but transfer our trust to God. The evil strongholds in our mind begin to give way, and if the Word dwells in us richly, they fall one after another.

We have a Master: "One is your MASTER, even Christ; and all ye are brethren." Yet Paul addresses us: "I beseech you by the *meekness and gentleness* of Christ." To him is given "all power in heaven and earth," yet we are besought—lovingly entreated—to do his will because and by the power of his meekness and gentleness. No wonder the strongholds of the mind are brought down—love and kindness can move the mind to do what nothing else can. The desire to serve becomes strong—the desire to serve *forever*. The desire to receive and return the love of God and His Son.

"I beseech you by the meekness and gentleness of Christ." In the spirit of these words, let us solemnly ask ourselves this—*Are we presenting to the Lord that which is not pleasing and acceptable to Him?* The Lord our God. As He expresses it: "I am a Great King." Let us turn to Mal. 1:6, and ponder its lesson—

"A son honoreth his father, and a servant his master. If then I be a Father, where is Mine honor? And if I be a Master, where is My fear? saith the Lord unto you that despise My Name. "And ye say, Wherein have we despised Thy Name?"

They were surprised. What was wrong? *The fact that they were not offering the BEST.*

"If ye offer the blind for sacrifice, is it not evil? If ye offer the lame and the sick, is it not evil? "OFFER IT NOW UNTO THY GOVERNOR—will he be pleased with thee, or accept thy person? saith the Lord of Hosts.

"But cursed be the deceiver which hath in his flock a male, and vowed and sacrificeth unto the Lord a corrupt thing.

"FOR I AM A GREAT KING, saith the Lord of Hosts."

We do not bring animals for sacrifice—but we *do* present to the Lord our service and our substance. *Are we presenting the best?* Are we arranging our lives so we CAN offer the best? If we do not carefully plan our lives we are likely to present the equivalent of the "lame, blind and sick."

Do we offer prayer and praise when our minds are wide awake in the morning, and all during the day—or only the last thing at night when we may be too tired to keep our mind on the words? If the latter, is it acceptable to God? Would we present such to an earthly master we desired to please?

Are the Daily Readings the last thing before going to bed—after all our natural interests are catered to? How many would have to admit that this happens all too often? Admitting also to having *dozed* during the Readings? Confess how little we really absorbed of the divine, life-giving Word? How presentable is it to our God? Does it honor Him?

All too often some do not present themselves at the meetings where God's Word is being spoken. Does something else come first? The Lord took Israel to task through Haggai because they built for themselves good homes, but left His Temple—*His work*—undone.

"Is it time for you, O ye, to dwell in your ceiled houses, and this house (GOD'S house) lie waste?"

"Thus saith the Lord of Hosts: Consider your ways. Go up to the mountain, and bring wood, and build My house, and I will take pleasure in it, and I will be glorified, saith the Lord."

We hope for God to be with *us*. We pray for His blessing. But we must do our part for *Him*. Israel selfishly looked for blessing, but were blind to their own responsibilities. They neglected God's work—*forgot* God, in a sense, yet looked for Him to help them.

"Ye did look for much, and lo, it came to little; and when ye brought it home I did blow upon it. Why? saith the Lord of Hosts. Because of Mine house that is waste, and ye run every man unto his OWN house."

Are we "running to our own house," our own business, our own pleasures, and neglecting the Lord's work—and perhaps all the while protesting our love for Him? Are we offering the "lame and the sick"—not the *firsts*, but the *seconds*, of our life to God?

Very few (that are able) fail to attend the Breaking of Bread. But how many more could support the classes that follow? *Is not that the Lord's work too?* Let us encourage one another by a zealous attendance at all meetings possible. Who knows to what extent their attitude toward the classes—their sacrifice, or lack of sacrifice—may influence our children and our young people *toward* or *away from* the Truth?

Now consider the lectures. Lest any consider the support of the lectures unimportant, let us read from the Ecclesial Guide—

"The objects of ecclesial operation are twofold: (1) The edification (Breaking of Bread) of its individuals—the edifying of itself in love; (2) The exhibition (by lectures) of the light of the Truth to "those that are without."

"These 2 objects will always be carefully pursued by enlightened and earnest men. A right condition of things gives both an EQUAL place."

Here again, our presence at the lectures will uphold the work of spreading the Truth. *It is a work that God has commanded*. Paul had this mind: "Woe is me if I preach not the Gospel!" At the lectures we have the opportunity of unitedly preaching the Gospel. What more glorious occupation for mortal man? Your attendance will strengthen the hands of your brethren and sisters. *Your absence tends to weaken them*. What are we presenting to the Great King, our God?

"Ye said also, What a weariness it is! And ye brought that which was torn, and the lame, and the sick."

When we attend the meetings, have we tried to so arrange our lives that we come with *joy and zest*, so that we enter HEARTILY into the praise and prayers, and eagerly absorb the Word? So that we offer joyfully and of a willing and glad heart? "*I am a Great King*." What does He expect? Surely the closest of reverent attention, and a living part in the worship!

Our Improvement Class: where, to a large extent, our young brethren are developing;—are you encouraging them by your presence? The young plant is always the tenderest. It is easily bent, or caused to wilt, or even uprooted. Surely our desire is to strengthen and nourish! "*I am a Great King, saith the Lord*."

Our Singing Class—to sing unto God can and should be a great pleasure in our lives—a pleasure to us and to our God. The Psalms move forward with praise after praise, and finally close—

"Let everything that hath breath praise the Lord!"

When the Business Meeting is held each quarter—am I there? My Father's business is in hand—am I neglecting it? Am I leaving it to others? To a few? From the Business Meetings stem the activities of the ecclesia. *It is the Lord's work.*

Israel were not interested in the Lord's work—too busy about their own. But God was not overlooking the matter. Our duty is to exhort one another—to "beseech one another by the *meekness and gentleness* of Christ." To Israel it was a weariness and a burden. Their attitude was unacceptable to God:

"Offer it now unto your governor—will he be pleased with thee, or accept thy person? I am a Great King, saith the Lord."

Surely the lesson is plain!

—A. S.

"My Father's House"

"In my Father's house are many mansions (or abiding places)"

What did Jesus mean when he said this? In speaking of Jesus the angel said to Mary (Luke 1:32-33)—

"He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the HOUSE of Jacob for ever."

Does this prophecy refer to brick-and-mortar houses? The "house of Jacob" means the house of Israel or the *people of Israel*, does it not?

The Scriptures have spoken. This same Jesus is coming as his disciples saw him go (Acts 1:10-11), to raise the dead (1 Thess. 4:16), coming to rule on the earth over the house of Jacob. Could language be plainer? The word "house" as used by Jesus is very comprehensive, it enfolds the *whole house of God*, and is comprised of many, many individuals.

The apostle Paul in his letter to the Ephesians speaks of the house of God in which the apostles were promised a place. The words addressed to the faithful at Ephesus are wonderful:

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the Household of God . . .

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone . . .

"In whom all the building—fitly framed together—groweth into an holy Temple in the Lord . . .

"In whom ye also are builded together for an HABITATION OF GOD through the Spirit" (Eph. 2:19-22).

How plainly we see from this that the apostles are placed in the foundations of the house of God, the other children like living stones are builded together on the foundation, and at last become a habitation of God through the Spirit.

The work of fitly framing together the building or house of God has been given to Christ. While it is the Father's house, it is Christ's as well, because he has been appointed head over all. Jesus said,

"I go to prepare a place for you."

Jesus ascended to the right hand of God, and then as the appointed Mediator between God and man he pleads on behalf of his brethren. In John 17:9 he said:

"I pray not for the world, but for them that Thou hast given me, for they are Thine. And all mine are Thine, and Thine are mine, and I am glorified in them."

Jesus as our merciful and loving mediatorial High Priest prepares the way, and pleads on behalf of those who constitute the *House of God*—his brethren and sisters.

Paul in Eph. 1 tells us that unto him hath been given all power in heaven and in earth, and that he is working—working to prepare his house, that they may be a holy temple in the Lord.

Jesus said, "*Great is your reward in heaven.*" Must we go to heaven for our reward? God and Christ are in heaven, and our reward is with them; of this fact, there can be no doubt. Peter in his first epistle (1:4) speaks of the reward or inheritance being "*reserved in heaven* for you" and then declares (v. 13) it is to be "*brought unto you* at the revelation of Jesus Christ." In 5:4 he says,

"When the Chief Shepherd SHALL APPEAR, ye shall receive a crown of glory that fadeth not away."

When the apostle Paul was about to die, did he say anything about ascending to "mansions in the skies"? No, he plainly affirmed his faith (2 Tim. 4:8) that—

"There is LAID UP (reserved in heaven) for me a crown of righteousness, which the Lord shall give me AT THAT DAY, and not to me only, but to all that love His appearing."

Are you looking, anxiously waiting for his appearing? Christ is coming, coming soon to rule the earth in righteousness and peace. He will bring salvation only to "them that look for him" (Heb. 9:28).

The Scriptures tell us that the purpose of God in the present age is to "*take out of the Gentiles a people for His Name.*" He is still building His House, choosing out men and women in whom He will abide.

Each one of us may form a part of that house of which Paul speaks in Heb. 3:4-6, where he says,

"For every house is builded by some man, but He that built all things is God."

"Christ as a son over his own house, WHOSE HOUSE ARE WE, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

This is the "House of many abiding places" of which Jesus spoke, as he looked forward to that time when, "*All the earth shall be filled with God's glory*" (Num. 14:21), and it shall be said—

"Behold, the TABERNACLE OF GOD IS WITH MEN, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. 21:3).
—E.S.

Praise Ye the Lord!

Man, as a rule, is an ungrateful creature. In his heart is an immense self-love, a desire for praise and approval and a natural dread of the criticism of his fellow-man. Likewise, we are prone to criticise; because we judge others when we should rather judge ourselves. We lose sight of the fact that no matter what we are, no matter what we have, or what we have accomplished, whether it be knowledge, wisdom, riches, honor or glory, *it cometh from the Lord*, and HE is the one to whom we should give our thanks, praise and due reverence.

He alone is entitled to all the praise and glory. The little we give is not enough. As for ourselves, we can do nothing. We are all subject to His power and the sooner we realize it, and do as He has commanded us to do, following the fruits of the Spirit rather than the fruits of the flesh, the easier it will be for us to overcome the evils that surround us and to find happiness and contentment in life.

Life is a big problem, and while it is not an easy task, at times, to overcome our passions—especially of anger, wrath and bitterness—we should make an earnest effort to do so, always looking on the bright and cheerful side of life, rather than on the dark and gloomy side, impressing upon our mind the thought that *it is unto God* and not unto man, and at the same time cultivating in ourselves a cheerful disposition which will help to make others happy.

There is no chance for us to escape the undesirable things of this world under present conditions; that is, without God's interposition. They are, however, all necessary evils inflicted by God upon man *for a purpose*. We might, therefore, just as well content ourselves with things as they are and get as much joy out of life as we can. You will find that the sure way of realizing this purpose is by having a heart and mind that is in love with God Himself and His Son Jesus Christ; and a *willingness to comply with His requirements*, cost what it may, being ready at all times to sacrifice our personal desires to win His favor and do His will.

"All things work together for good to them that love God, to them who are the called according to His purpose."

The love of God is the love of Christ whom He hath sent. The love of Christ is the keeping of his commandments as he said. Let this be our attitude. While we know that our age is the most outstanding in invention, in scientific discovery, in educational advancement and mechanical genius, we also know that the world is filled with suffering and unrest; fear is world-wide and apprehension fills the earth, as foretold in the preview of our days given by the Lord Jesus in Luke 21.

God is our only hope and He will and has offered us deliverance from all the world distress and discords of life. But it will have to be *at the appointed time and in the appointed way*. We are consoled by the fact that we know that the Lord our God is righteous—"Righteous in all His ways, and holy in all His works" (Psa. 145:17) and "is nigh unto all that call upon Him in *truth*," He will fulfil the desires of them that fear Him.

It is this desire, this something more than our human makeup, that makes life worth while. It is in this our hope resides, it is that light, knowledge and faith which reflects to our heart and mind the love of God and helps us to lift ourselves from the undesirable passions to be found in all of us, to that wonderful rearrangement and new order of things ordained by God for all whose hope is centered in Him and His Son. His sure Word is:

"He will preserve all them that love Him, and He taketh great delight and pleasure in those that hope in His mercy."

Yet while He is loving, kind, compassionate and full of mercy, He is a jealous God and will inflict great punishment upon the rebellious and the guilty. We are all familiar with the glorious purpose of God and the necessity of keeping His commandments in order to merit His divine favor.

Therefore, should we not meditate upon them day and night in our daily walks of life? If we do this, we will surely develop character and will be gentle, meek, kind-hearted, compassionate, merciful and forgiving—putting away anger, wrath, bitterness and follow after whatsoever things are true, honest, just, lovely, and of good report, virtuous and praiseful, in which He who is the Creator of all things delights, and if there be any praise, think on these things.

"Let the high praises of God be in your mouth. Praise ye the Lord!"

—L.H.

Correspondence

Dear brother Gibson, Greetings of love in our Master's saving Name.

There is an aspect of the Berean Magazine which has particularly appealed to me. It is the reprinting of articles from the pens of bre. Thomas and Roberts. The continuation of the subject of the "Prince- Priest" in the Mar. issue impresses the value of these items again.

The force and clarity which are manifest in the writings of these 2 men give depth to the Truth in our age as nothing else does. Certainly we have the Word of God ourselves and may apply our minds unto the well-spring afforded by its pages; yet we would be at a loss without the writings of these pioneers.

Though we do not ascribe any inspiration to their writings, yet the evidence of the prophecies impresses the thought that the Creator has raised these men up for the sake of God's elect in the last days.

Rev. 11 shows us the vision of the resurrection of the witnesses, and through the labors of bro. Thomas these symbols have been given life themselves. As these prophecies have fulfilled their appointed place in the divine purpose, we are struck with the REALITY of the plan of salvation in relation to ourselves.

We become an integral part of the vision. Our very lives—as we continue the work: "So let your light shine before men"—become the scenery of the drama as it unfolds upon the world stage.

Bro. Thomas (not with human pride, but with sincerity) sets before his readers the fact that his exposition is a furtherance of the resurrection of the witnesses, and that unto which the turbulence of civil and religious thought had been tending for many years. If such be the case (and the earnest student will be so impressed) then how necessary—how indispensable—are these expositions to aid us today!

It is not a case of saying, "I am of Paul, I of Apollos, or I of Cephas." Bre. Thomas and Roberts always submerged themselves for the Gospel of Christ. It was the apostolic message, and it alone, which guided their writings.

In view of the perverseness of human nature and its tendency to declension from the ways of God, we do well to draw nearer to the source of living waters at all times. The Bible will always be our foundation—"Other foundation can no man lay than that is laid." Yet with the evidence of the rediscovery of the Truth from under the rubbish of pagan and ecclesiastical superstition in the last century, how wise for us to continually draw from these expositions!

To be well grounded and established in the Truth we should be conversant with the soundness of doctrine outlined in "Eureka," "Elpis Israel," the "Herald," the early pages of the "Christadelphian," and the other books which have been classed under the heading of the "standard works."

Particularly is it necessary for a herald to cry forth in our days. Many are growing up in our midst—a new generation—to whom the names of bre. Thomas and Roberts may be considered as those of an extinct generation. With such a danger of drawing away from the clear note of Truth, how imperative it is to constantly set these things before our minds!

Perhaps the present generation is not interested in the deeper things of the Word. It is axiomatic that the great proportion of individuals in our times do not desire to go below the surface in any matter of thought. It may be a contagion afflicting the brotherhood generally. If it is, it is another sign of the end, and all efforts in the other direction will be unable to reverse the trend.

But this does not relieve the responsibility of those who have the Truth and who are in a position to cry forth. It makes the issue that much more urgent. The prophets were admonished to utter God's Word to the people "whether they would hear or forbear."

Though our day may be the day of small things, yet it has its responsibilities. We may feel that a solitary voice in the wilderness is a plaintive sound; but there may be numbers who are hidden in the wilderness who are waiting for that still small voice.

True servants will not make the Word of God palatable to the majority by watering it down. The Truth must do its own drawing. We are only those vessels which God is using to convey the light. If we permit the Creator to so use us, we shall be vessels meet for the Master's eternal use. If not, we shall be discarded.

Therefore, we urge you to continue with the work; though it seem heavy at times, and unappreciated frequently. Others may only be able to hold up the hands which labor in the Word.

In the finality we stand approved, or fall, according to the judgment of a just Judge. May we each find acceptance with Him Who searcheth the hearts! Sincerely your brother,

—Fred Higham, Detroit.

OFFICIAL SPOKESMANSHIP FOR WORLDLY ORGANIZATIONS

It is certain that no enlightened friend of God can accept the friendship of the world in the formal and organic way implied in official spokespersonship of any kind. James says such friendship is "enmity to God"; and if James spoke the truth, what then? A man cannot be a friend of God and a friend of the world at the same time.—Bro. Roberts, 1897.

Ecclesial News

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. Sen. 9:30 a.m.; Memorial 10:30; Lecture 8 p.m.; Bible Class Wed 8 p.m.

CLOVER BAR, Alberta, Canada

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

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

* * *

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

It is with joy we record that another has joined us in the race for eternal life. On Apr. 1 Mrs. JEAN BALENSIEFEN, sister of our bro. Bell and sis. LeHenaff, was immersed into the Saving Name. This completes the whole family of our late bro. & sis. R. Bell Sr. and fulfils a hope we have held for a long time.

We are happy, too, that bro. R. Martin has applied for, and received, reinstatement in fellowship.

The following have encouraged us by visits: bro. & sis. Clubb Sr., sis. Helen Dykes (London); sis. Warwick Sr., sis. Josephine Warwick (Canton); bro. & sis. Wm. Robinson (Brantford); bro. and sis. H. Fotheringham, sis. Fotheringham Sr., sis. Adams (Hamilton).

We have again planned study classes on Sun eves, during July & Aug. (when our lectures are on Thurs.). Last year these classes were very encouraging, both as to interest and attendance. This year the book of Romans is to be studied, chapter by chapter.

We regret that it has been necessary to stand aside from bro. & sis. C. Cady, bro. J. Cady, and sis. F. Cady, for absence from the Table and activities which are — though well-intentioned— not in harmony with the teachings of Christ. Because of the circumstances this has been a matter of especial sorrow to the ecclesia. Many and long-continued attempts were made to avoid this unhappy decision. We pray it may not be final.

—bro. G. Growcott.

* * *

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.

* * *

HOUSTON, Tex.—8008 Junius St.—S.S. 10 a.m.; Memorial 11; Public Lecture 7:30 p.m.; Wed. Eureka Cl. 8 p.m.

As you will observe from our heading, our efforts in Public Lectures have been resumed. We began this special effort last Oct. and have had a lecture every Sun. eve. since. We carry a white-on-black advertisement continually in the local paper.

Only a few strangers have attended as a direct result of this ad. One who was attracted by it had recently moved to Houston from La. where he had been attending Christadelphian Bible classes in another group. He has continued with us in our Sun. Sch. since that time.

Although we can see little that the advertising is accomplishing, yet we are not disheartened in our lecturing efforts. There are 4 or 5 strangers (reached through personal contact) who continue with us week after week.

It is our unhappy duty to report withdrawal of fellowship from 2 of our members: from bro. Claude Passmore because of walk unworthy of our high calling in Christ; and from sis. Opal Harrington who married out of the Truth. We sorrowfully report these breaches and pray for the healing of the same. Our Lord is verily at the door! How sad it is to see these last minute inconsistencies in those with whom we have walked Zionwards.

Bre. Joe Banta and Duane Lucas have been sent to the State Hospital in San Antonio by their draft board. We miss them very much here, but we know that they will be of great help to the brethren there.

We have been enriched by the move to Houston of bro. & sis. Lonnie C. Carroll, sis. Juanez Carroll, and bro. W. L. Lloyd, of Lampasas. Also we are happy to have bro. & sis. Elson Frisbie returned to our meeting from Hawley, Pa. (However, at this writing bro. Lloyd has removed to Galveston where there is no ecclesia).

We have had the pleasure and the comfort of many visitors around the Table of the Lord. Sis. Jessie Hatcher (San Saba) has visited us twice recently. We have also enjoyed visits from: bre. & sisters Lonnie Carroll, Erby Wolfe, Wayne Wolfe, bro. S. S. Wolfe, and sisters Juanez Carroll, Ann Hill & Norma Ruth Hill (Lampasas).

Bre. J. Banta & D. Lucas have visited us twice (from San Antonio). We have also had the pleasure of meeting with bro. Carl George (Phila.).

Bre. S. S. Wolfe & George aided us in our lecturing efforts, and also in exhortation. We have been encouraged and blessed by the fellowship and unity of mind we have experienced with these brethren.

Bro. Kenneth Beardon and sis. Juanez Carroll (of this ecclesia) were united in the Lord in a special service in the Lampasas ecclesia on Apr. 5. Our best wishes are extended to these young people, that they may find in their new relationship as "heirs together of the grace of life" the courage, comfort, companionship and trust necessary for their journey Zionwards. Our prayer for them is that their eyes may be ever watching for the glorious appearing of our Lord; that their affections may be entirely centered, "rooted and grounded, in the love of Christ which passeth knowledge, that they may be filled with the fulness of God" Who "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

"Grace be with all them that love our Lord Jesus Christ in sincerity." —bro. C. W. Banta.

* * *

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.

* * *

MANSFIELD, OHIO

We have received the sad news that our bro. R. M. Carney has fallen asleep, at the age of 75. Our love and sympathy are extended to his family, and we pray they may be comforted in the glorious Hope of the Truth. Sis. Carney Sr. and sis. Arlene Carney have now moved to California, and there remain no bre. or sis. in Mansfield.

* * *

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.

It is with sorrow we report the death of our sis. Jasper, after a prolonged illness covering a period of several years, patiently borne.

We think of death as a dread enemy—and so it is, for the inspired Word speaks of it as such: the "last enemy"—and yet as we pause and reflect a moment can we not see even in the sleep of death the merciful provision of an all-wise Creator in this present dispensation of sorrow.

Wonderful indeed are all His works! Truly in wisdom doth He perform all, for as we gaze upon our loved ones suffering, with (naturally speaking) no possible chance of recovery, is not death a grand relief from pain? Does it not stir our hearts to pray for the coming of the great Physician who will arise with healing in his beams—even the Sun of Righteousness who will dispel all gloom and banish even death? Yes, that Sun will never set.

May we be found worthy of a humble place in that New Order of things when finally God's glory will cover the earth as the waters cover the great deep.

Our sister was laid to rest in a quiet, peaceful grave in Memorial Park, waiting the Master's call to come forth. May she find mercy of the Lord in that day.

Yours in that one blessed Hope,

—bro. J. D. Raines.

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

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

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

NORTH BATTLEFORD, Sask., Can.

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

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

PORTLAND, Ore—IOOF 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.

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.

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

WHANGAREL New Zealand

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

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

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

Think the best and act the kindest; take no notice of all weaknesses you see—forget things. This is our duty. It is a misfortune to our own selves if we have that feverish tendency to be critical which some exhibit—that unhappy nervousness about other people's failings. It destroys happiness. No man can grow spiritually who is in a continual state of acrimony. He cannot evince that kindness of deportment which ought to characterise the intercourse of brethren and sisters.—Bro. Roberts.

FRATERNAL GATHERINGS

HYE, Texas..... July 26 to Aug. 2
(Please tell us of any others)

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

Subscriptions are acceptable any time. Back numbers sent if desired. If back numbers are not desired, please send payment to end of year, so all subscriptions will end together with Dec. issue (20c or 1/- for each month remaining).
Please write bro. Growcott If you miss an issue or receive imperfect copies.

PRINTED IN U.S.A.
