

The Berean Christadelphian

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

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

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CHRIST IS COMING AND WILL REIGN ON EARTH

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EDITORIAL

What Is Our Duty?

Our Statement of Faith, known as The Birmingham Amended, is comprised of an introduction and 30 clauses in which the things of the Kingdom of God, and the Name of Jesus Christ, have been condensed into a form which is easy to read, and likewise easy to understand. It has formed the basis of fellowship of the Christadelphian body for about 75 years, and the bond of union has been the reception of the one Faith. The brethren who drew up the Statement, and those who originally adopted it, were fully convinced that it represented "the Truth." The writer came to that conclusion in 1918 and, since then, has had no cause to alter his conviction.

To be loyal, honorable and faithful, we must accept the Statement in full. To accept 29 clauses, and reject 1, would be both disloyal and dishonorable. Take, for example, Clause 16—

"That the way to obtain this salvation is to believe the Gospel they preached, and to take on the Name, and service of Christ, by being thereupon immersed in water, and continuing patiently in the observance of all things he has commanded, **none being recognized as his friends except those who do what he has commanded.**"

As long as each brother and sister continues grounded and settled in the Faith, and walks faithfully in the Truth, no problem will arise. But when a brother challenges some basic fundamental first principle of the Truth, or if he deliberately disobeys certain commandments of Christ, or openly disagrees with some part of our Statement, what are we to do? *What is our duty?*

One brother writes, "What does Paul point out as our course of duty when brethren go astray?" Answering this question, he quotes—

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."—Gal. 6:1.

Is this the answer to the question, and does it meet the case? We do not see how it possibly can, for Paul is only dealing with some fault, or mishap. There must be some other method with which to deal with a brother who goes astray from some phase of the Truth. *There is*, and Paul supplies it—

"Now we **command you, brethren, in the Name of our Lord Jesus Christ**, that ye withdraw yourselves from every brother that walketh disorderly (out of order) and not after the tradition which he received of us"—2 Thes. 3:6.

But, says an objector, if you do that you are judging the brother, and Jesus said, "Judge not, that ye be not judged." That is true. We must not attempt to act in a judicial capacity with respect to our brethren. But there is a sense in which we are to judge, for Jesus also said (Luke 12:57) —

"Why even of yourselves judge ye not what is right?"

Many of us acted in that capacity when we left the churches of Christendom. As we increased in knowledge and understanding of the Truth, we became conscious of the fact that they were astray from the system of doctrine and practice established by the apostles in the first century. Although there were many among them of a high moral character, and some of them were the most lovable people we ever came in contact with, they would not listen to the word of the Gospel, so we withdrew from their fellowship in response to the command (2 Cor. 6:14, 17-18)—

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . .

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

By our action in separating ourselves we judged righteous judgment; and in our ecclesial life we are expected to do the same. There is much instruction in Paul's letters regarding the duty of faithful brethren, especially in 1 Tim. 6:1-5, and in 2 Tim. 3:1-5. In the first case he concludes with "*from such withdraw thyself,*" and in the second, "*from such turn away.*"

Nothing is clearer than that faithfulness places an ecclesia under obligation to withdraw from any brother who voluntarily and wilfully transgresses the law of Christ, and refuses to alter his course, or who departs from any element of the Truth, and will not listen to the appeal of reason.

Throughout the Law, the Prophets, the Psalms and the New Testament, the teaching is plain, that separation is required from false doctrine and practice. The decline and dispersion of the nation of Israel is one long record of their failure to carry out the instructions of Moses and the prophets. Christendom reproaches Israel for their rejection of Christ; but their failure to put into practice the precepts of Christ and the apostles is as great or even greater, than Israel's with respect to the Law and the prophets.

What about the revival of the Truth in the latter days? Can we expect anything better? Evidently not; for if we believe the Word of God, we must believe the inspired prophecy of Paul —

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away"

—2 Tim. 3:1-5.

If brethren today held similar anxiety about preserving the Truth from the corrupting influence of loose professors, the wholesale reunion program would not prosper as it does. While talking with a brother a short time ago, he admitted that there were certain brethren in their fellowship who were astray from the Truth on the subject of the nature and sacrifice of Christ; but, he added, "I do not think it is serious enough to affect our fellowship. I think it is better to keep them with us and try to teach

them the Truth." Such a lukewarm policy is not of the apostolic standard for if we retain in our ecclesias those who hold or teach error, their corrupting influence will "eat as doth gangrene." The history of Christianity proves this beyond all doubt.

Brother Roberts has left us some explicit advice on the subject of ecclesial duty that brethren of today should take to themselves conscientiously. He says,

"A reception of the Truth on one point will not condone its rejection on another. Nothing short of fidelity to the whole Truth can be accepted as a safe policy. The things concerning the Kingdom of God and those things that concern our Lord Jesus Christ, in their amplitude must be the measure and standard of fellowship. Those who go for less than this must be left to themselves; **in this they are not judged**, they are only subjected to the action of another man's conception of duty, and are left at perfect liberty to organize themselves on whatever they may conceive to be a scriptural basis.

"By what means shall a community, based on the Truth, preserve the Truth in purity in its midst? Obviously by the means indicated by Paul and John, that is, by exacting of all who are in it an implicit adherence to the things, facts, principles, tenets, or whatever else they may be called, which go to make up the Truth in its entirety, and by refusing to associate with those who oppose or refuse to endorse any of those elements. Peace purchased at the cost of compromise is doubly dangerous. The Truth is the standard, and must alone be allowed to rule. **All doubt ought to be solved in its favor.**"

We doubt if the truth of the matter could be expressed better. The way is narrow, the standard is high, and if we are to attain to glory, honor, incorruptibility and life in the Kingdom of God, it can only be done by adopting an unyielding policy in our application of the principles established in the New Testament. Paul sums the matter up when he says—

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar (or beyond ordinary) people, zealous of good works"

—Titus 2:11-14.

Let us be wise and open our eyes to the lessons of the past; and open our ears that we may hear what the Spirit has to say. —*Editor.*

Boston Fraternal Gathering

(If the Lord Will)

At the Boston ecclesial hall, 581 Boylston St., Boston, on Saturday, Oct. 8, on the subject: "Workers Together With Him." There are to be 3 speakers in the afternoon and 1 in the evening. Further information may be obtained from bro. Edgar Sargent, 27 Jersey Ave., Braintree 84, Mass.

The Paradise of Deity

By brother John Thomas

PART TWO

That the Holy Land is to become the Paradise of the Deity is manifest from the following testimonies, which every one acquainted with the history of Eden, in whole or in part, knows have *never yet been accomplished*. Thus the Spirit saith—

"Thy land, O Zion, shall no more be termed 'Desolate;' but thou shalt be called Hephzibah (that is, My Beloved is in her), and thy land Beulah (that is, Married): for Yahweh delighted in thee, and thy Land shall be married.

"For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thine Elohim rejoice over thee" (Isa. 62:4-5).

Here Zion and the Holy Land are represented as a Virgin-Bride; and the Elohim, or Messiah and his brethren in their one Spirit-Body manifestation, as the Bridegroom. *This Virgin-Bride and her bridegroom are the loving couple, whose loves are celebrated by Solomon in his "Song of Songs."*

The land, in its paradisaic development, is typified in his "garden enclosed," and which, as king, he styles, "my sister spouse," as already quoted. This is the literal which is also *allegorical of something deeper*, as hereafter will be shown. At present we have to do chiefly with the geographic aspects of the subject.

When the marriage, or union, between the Sons of Zion and their King, as the Bridegroom, and the Holy Land as the Virgin-bride, comes to pass, the country will become the Paradise of Yahweh, which his own right hand hath planted. Thus—

"Yahweh shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the Garden of Yahweh; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. 51:3).

"Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to Yahweh for a renown, for a memorial of the Olahm, which shall not be cut off" (Isa. 55:13).

At that time—

"I will open rivers in high places, and fountains in the midst of valleys; I will make the wilderness a pool of water, and the dry land springs, of water; I will plant in the wilderness the cedar, the shittah tree, the myrtle trees, and the oil tree.

"I will set in the desert the fir tree, and the pine, and the box together, that they (Israel) may see, and know, and consider, and understand together, that the hand of Yahweh hath done this, and the Holy One of Israel hath created it" (Isa. 41:17-20).

Lastly upon this point E2ekiel's testimony may be adduced—

"Thus saith Adonai Yahweh; in the day that I shall have cleansed you, O Israel, from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded, And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

"And they shall say, This land that was desolate is become like the **Garden of Eden**; and the waste and desolate and ruined cities fenced, and inhabited. Then the nations that are left round about you shall know that I, Yahweh, build the ruined places, and plant that that was desolate; I, Yahweh, have spoken it, and I will do it" (Eze. 36:33).

When thus converted into Paradise, the same prophet tells us (47:1-5) that there will be "a river that can not be passed over" by wading; and that it will be formed by a confluence of —

"Waters springing out from under the threshold of the Temple eastward, from its right side, at the south of the altar."

He then informs us that—

"On the bank of the river was a great wood—**aitz rav** (both words in the singular number) on one side and on the other."

The waters issue from Mount Moriah down its south side, and flow on toward the east through a vast cleft in the Mount of Olives (Zech. 14:4-8). When they have passed this valley they divide into two rivers, the one flowing through the desert and emptying into the Dead Sea; and the other into the Mediterranean—both of them abundant and never failing streams. The effect of the eastern river upon the Dead Sea will be to heal its waters. Both streams are healing waters; for the prophet says that—

"It shall be that every thing that liveth, which moveth, whithersoever the two rivers shall come, shall live; and there shall be very great multitudes of fish, because these waters shall come thither; for they (of the Dead Sea) shall be healed; and every thing shall live whither the river cometh.

"And it shall be that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kind, as the fish of the Great Sea (or Mediterranean), exceeding many.

"And by the river on the bank thereof, on this side and on that side, shall come up every tree for food, whose leaf shall not fade, neither shall the fruit thereof be exhausted; for its months it shall yield, because their waters they issued out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing" (Eze. 47:9-12.)

After these statements, the Spirit then proceeds to point out the *boundaries of Paradise*. He commences the line from the Mediterranean at the outlet of the Orontes, called "the entering in to Hamath," and passes on in a direct course of one hundred and thirty-three miles to Berothah upon the Euphrates. This is marked out as the natural boundary on the north by the range of mountains, called Amanus, which, as a natural barrier, extends across the country from the Great (Mediterranean) Sea to Berothah. When Messiah is enthroned king of the land and proceeds to take possession to its utmost limits, he will say to his companions—

"Come with me from Lebanon, my Spouse, with me from Lebanon: look **from the top of Amana**, from the top of Shetland Hermon, from the lion's dens, from the mountains of the leopards" (Song 4:8).

Taking up their position upon that commanding border, the Sons of Zion may view the landscape of a goodly and glorious land, fragrant of rich odors, and flowing with milk and honey, outstretching eastward in all the length of Euphrates to the East Sea. This is its border on the east.

From the junction of the Euphrates with the Persian Gulf, the frontier is drawn "from Tamar to Meribah of Kadesh, to the river towards the Great (or Mediterranean) Sea. This is the south border of Paradise; a line of over 1,000 miles abutting upon the Nile, and thence to the sea; and affording free access to the Red Sea by the Elanitic Gulf. The boundary on the west—

". . . shall be the Great Sea from the border (south) till a man come over against (the entering in to) Hamath."

Thus we have an ample area; containing 300,000 square miles for the length and "breadth of Immanuel's land," extending, as covenanted to Abraham and his seed —

"From the river of Egypt unto the great river, the river Euphrates, for a possession in the Olahm" (Gen. 15:18).

Such is the territorial Paradise or Kingdom of the Deity; which all the prophets testify shall be inhabited by the Twelve Tribes of Israel and their nobles, all of them Priests and Kings, with Messiah pre-eminent in all things over all. The twelve tribes will have had a new heart given them, and a new spirit put within them, by the refining process to which they have been previously subjected. Their present stony heart will have been abolished, and a heart of flesh substituted in its stead, as it is testified in Eze. 26:25-32. Then, for the first time since their revolt from the house of David in the days of his grandson Rehoboam, they will again become—

"ONE nation in the land upon the mountains of Israel; and ONE king shall be king to them all" (Eze. 37:22).

They will then rejoice in Jesus of Nazareth, as High Priest upon the throne of his father David after the order of Melchizedec for the "season and a time," or Olahm of a 1000 years. The former troubles will all be forgotten; and they will—

". . . no more be made a reproach among the nations" (Joel 2:19).

Under this new and glorious constitution of the Hebrew Kingdom, the tribes will be settled in Paradise in parallel cantonments, extending across the country from the Mediterranean to the Euphrates. Dan's canton is the first, reckoning from the north. Then Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah.

This brings us down to "the midst of the Paradise of the Deity." South of Judah is the Foursquare Oblation, "a holy portion of the land," containing "the Sanctuary, the Most Holy"; the holy portion for the Levites and the "Profane Place for the City, for dwellings, and for suburbs."

On the east and west is the Prince's portion, the foursquare oblation being in his portion, and bounded north by the canton of Judah and south by that of Benjamin. Thus—

"Yahweh shall inherit in the (canton) of Judah his portion upon the land of holiness, and shall delight in Jerusalem again" (Zech. 2:12).

—the Holy Oblation and Prince's portion being thus reckoned of the canton of Judah. The Holy Oblation is to contain the Millennial Temple described by Ezekiel, which is to be in the midst of the most Holy Portion of the Oblation,

". . . upon the top of the mountain, the whole limit whereof is Most Holy" (43:12).

The details are given in Eze. 45:1-8, which concludes with—

"In the land shall be his (Messiah the Prince's) possession in Israel: and my princes (who will then be the saints) shall no more oppress my people: and the rest of the land shall they give to the house of Israel according to their tribes."

The City, which will be square, will be 4,500 measures on each side. Its twelve gates will open into suburbs of 250 measures broad; and to the east and west there will be areas of 10,000 measures each, making altogether "a profane place" of 25,000 measures from east to west, by 5,000 from north to south, which "shall be for the whole house of Israel:" and—

"The name of the city from that day shall be YAHWEH-SHAMMAH, because **He who shall be is there.**"

Next to the Holy Oblation a portion is allotted to Benjamin, and successively afterwards to Simeon, Issachar, Zebulun, and Gad, which is the most southerly of all the tribes. *Such is the area of Paradise from north to south, and from east to west.*

The situation of Paradise is peculiar in relation to its borders. The Mediterranean, the Red Sea, and the Persian Gulf, form on the west, the south, and the east, borders of a land which, but for these inland seas, would be wholly encircled by Asia, Africa, and Europe, and shut out from all direct communication with the Pacific and Atlantic, and lesser oceans of the globe.

The river of Egypt to the Mediterranean, and that sea from the mouth of the Nile to the estuary of the Orontes, and the Euphrates from the foot of Amanus to the Persian Gulf, leave not the smallest portion of the west side, or of the east side, that is not actually or virtually a navigable coast to the extent on both sides of 2000 miles; while on the north the intermediate barrier of Amanus, at the breadth of less than one hundred, renders the land "a Garden Enclosed." No country could be better situated for the establishment of a kingdom whose sovereignty is destined to rule all nations, peoples, and tribes, inhabiting the land and sea to their utmost bounds.

Such, then, are the *geographical* and *literal* aspects of the Paradise of Deity. *It belongs to the earth, and is as real, visible, and actual a region, as Britain or America.* The literal Paradise, however, differs from these in that its literality is also symbolical and allegorical of things pertaining to that great incorporation of citizens of the Commonwealth of Israel, styled by Daniel and other sacred writers, "the Saints."

Thus its literal river is symbolical of *the Spirit to be received from the throne, and through the altar Jesus, by the trees of righteousness that come out of the earth by resurrection.* Ezekiel's river is therefore placed among the apocalyptic symbols of Rev. 22:1. So also, his *aitz rav*, or GREAT WOOD, on both sides of his river, is adopted as a symbol by the Spirit in that chapter, and styled—

"the **xulon** on this side and that side of the river of water of life."

—and representative of the aggregate of the saints, each saint being an element of the wood. The leaf of the Ezekiel wood is for healing; as an apocalyptic symbol it is representative of the saints, who are leaves as well as trees of the *xulon* of life, through whom the Spirit breathes "for the healing of the nations," symbolized by the waters of the Dead Sea.

To "eat of the Wood of the Life in the midst of the Paradise of the Deity" is to be an unfading leaf—an immortal possessor of the glory, honor, and incorruptibility of the Kingdom which the God of heaven shall set up in the Holy Land. It is to be *one of the priests of the Most Holy Portion of the Holy Oblation*, to whom it shall be said by the King—

"Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the State" (Matt. 25:34).

Death of Bro. Dowling

Our beloved bro. B. J. Dowling, for many years Editor of the Berean, and a strong contender for the defence and purity of the Truth, fell asleep peacefully in Philadelphia on the morning of September 27, in his 102nd year, after more than 80 years in the Truth's service.

Until well beyond his 80th year, bro. Dowling was very energetic in the proclamation of the Gospel message, travelling extensively in this work. His devotion to this took precedence over any consideration of temporal welfare or convenience.

He was strong and active during many of the problems that the brotherhood has faced through the years. His work and waiting are now ended and he is at rest until the Master returns and calls forth those who sleep in him.

When Russia makes its grand move for the building-up of its Image-empire, then let the reader know that the end of all things, as at present constituted, is at hand. The long-expected, but stealthy advent of the King of Israel, will be on the eve of becoming a fact; and salvation will be to those who not only looked for it, but have trimmed their lamps by believing the gospel of the kingdom unto the obedience of faith, and the perfection thereof in "fruits meet for repentance."—Bro. Thomas, 1848.

Christ's love of man was governed by his higher love of God (as ours should be); this was the key to its surpassing excellence.

"How Are the Dead Raised Up?"

By brother Robert Roberts

It is impossible to exaggerate the value of the 15th chapter of 1st Corinthians. It is not only that it throws a light not otherwise obtainable by us in so full a form on the state to which the resurrection will introduce us, but it supplies a *pledge* of that resurrection that cannot be weakened by any method of criticism.

It furnishes an absolute demonstration of Christ having risen from the dead so far as evidence can establish such a thing. That evidence *can* prove things we have not seen is a matter of everyday experience in a thousand matters. How do we know what is going on in the "far East" but by evidence? How do we know that England conquered India and Canada but by evidence? Our whole knowledge of the past rests on evidence.

The evidence that Paul furnishes of Christ's resurrection is far stronger than that on which we believe that Julius Caesar landed on the shores of England in 60 B.C. It is the evidence of eye-witnesses living while he wrote, completed by his own evidence.

What led him to introduce it is interesting to consider. It was the state of things among the believers at Corinth. This community had been established by the labors of Paul a few years previously. In the interval, many disorders had risen among them. It must appear natural that it should be so when we consider that the existence of an ecclesia or church among Gentiles was a new thing—especially when we realize that it was composed of men and women who had been philosophers and idolaters, and whose ideas would be liable to stick to them.

Paul had heard of disorders among them—divisions, factions, philosophic contentions, vagaries about marriage, even hostility to Christ and denial of the resurrection.

But the thing that principally stirred him up to write was apparently the receipt of a letter from the leading brethren, who were anxious about the state of things. They had asked his mind specifically on a variety of points, as we gather from 7:1.

It was doubtless an arrangement of the Providence of God that these disorders should be brought under Paul's notice, for the result was to give all generations of believers afterwards clear guidance on a number of important matters.

It may seem strange that such disorders should arise in a community guided by men possessed of the gifts of the Spirit. But our wonder may cease if we remember that these gifts were subject to the volition of the possessors (1 Cor. 14:32).

Brethren with wrong ideas on the matters that had arisen would have these gifts as well as brethren with right ideas, so that there would be uncertainty of guidance except by the exercise of that "understanding" which Paul presses so strongly on their attention in v. 20. Hence the reference by letter to Paul, to whom they were prepared to accord the authority which he claims (v. 37)—

"The things that I write are the commandments of the Lord."

Having disposed of various preliminary matters — faction (1:11; 2:3), philosophy (2:14), fornication (v. 1, 11), going to law (6:1-7), the married state (7:1-17), idolatry (8:4), apostolic rights

(9:14), breaking of bread (11:17-34), etc., he then addresses himself to the subject of resurrection in the chapter before us.

He does not drop right on to it, but makes a skilful detour by way of catching the objectors on their own ground, as it were. This ground was—membership of the Corinthian ecclesia. How had they *become* members of the Corinthian ecclesia? By *Paul's preaching*, for, saith he—

"So we preach, and so ye believed" (v 11).

What was it that he preached? He says—

"I declare unto you the GOSPEL which I preached unto you, **which also ye received**, and wherein ye stand, and by which also ye are saved if ye keep in memory," etc.

This was splendid strategy. How could they consistently object to the Gospel that had drawn them out of idolatry and given them their present position?

Well, *what was it?* He does not declare the whole Gospel, but only a particular part. He says nothing about the Kingdom, although the Gospel he preached was the Gospel of the Kingdom (Acts 19:8; 20:25; 28:23, 31). He says nothing about the judgment of the living and the dead at the appearing of Christ, though that he identifies as an element of his Gospel in another place (Rom. 2:16). He says nothing about the promises made to Abraham, though he elsewhere calls them the Gospel (Gal. 3:8).

Why not? The reason is plain. He is going to use the Gospel in argument against certain who denied the resurrection: consequently he only reminds them of that part of the Gospel that bore upon that question. This is wise. What man in arguing about any matter would cumber himself with those parts of the subject not in question? So Paul fixes at once on the *resurrection* part of the Gospel:

"I delivered unto you first of all (or "among the first things," which is a more accurate translation of **en protois**) how that CHRIST DIED for our sins according to the Scriptures, and that he was buried, and that he ROSE AGAIN."

But Paul did more than tell them that Christ rose. He reminded them of the *evidence* upon which the fact had been received:

"He was seen of Cephas (Peter), then of the twelve; after that, he was seen of about 500 brethren at once, of whom the greater part remain unto this present, but some are fallen asleep; after that, he was seen of James, then of all the apostles."

This is, in a particular form, what he said at Antioch in Pisidia—

"He was **seen many days** of them which came up with him from Galilee to Jerusalem, who are **his witnesses unto the people**" (Acts: 13:31).

But Paul adds greatly to the strength of this testimony when he proceeds, here in 1 Cor. 15, to say:

"Last of all he was **seen of me also**, as one born out of due time."

As he exclaims in the 9th chapter:

"Have I not SEEN Jesus Christ our Lord?"

Let us consider for a moment the strength of this testimony. First, it is a writing *direct from Paul*. We may be as certain of this as if we had seen him write it, for it has been in the hands of the Christian community since the very first century, as proved by the concurrent recognition of all

writings since, and particularly by the letter of Clement of Rome, in the first century, to the Corinthians themselves, whom Clement implores to consult Paul's own letter in support of what he is saying.

A letter recognized without contradiction in the first century as Paul's letter, must have been Paul's letter, for it is not possible that any other than Paul's own letter could have obtained such a recognition, especially a letter addressed to a *community of many persons* like the Corinthian ecclesia, who were so many checks against the circulation of a false letter had such been attempted, and so many guarantees of the genuine when sent abroad.

Secondly, it is the testimony of *witnesses at first hand*. It is no report of rumor or mere avowal of conviction as to Christ's resurrection. A man's conviction might be no evidence, unless it could be shown the conviction was well founded; but a man telling us what he has *seen* is a different affair altogether.

Paul names the witnesses. By means of this letter, we are in as good a position as regards having evidence of Christ's resurrection as if we were transported back to the first century and into the presence of the various persons mentioned by Paul:

"He was seen of Cephas (Peter)."

Paul spent over a whole fortnight with Peter (Gal. 1:18), and we may be sure had much conversation on this matter.

"Then of the twelve."

Of this, Paul would hear from Peter and James, whom he met on the same occasion, and also from others who would know.

"After that, he was seen of above 50p brethren at once, **of whom the greater part remain unto this present.**"

Here again is a large body of living witnesses, with any of whom Paul would have many opportunities of contact.

"After that, he was seen of James."

Paul saw James at Jerusalem (Gal. 1:19), and therefore would hear from him personally of what he, James, has seen.

"Then of all the apostles."
—of which he would also hear from Peter and James.

"Last of all, he was seen of ME ALSO."

This crowns the pile of testimony—the testimony of *personal witnesses*. Paul does not here tell us when and under what circumstances he saw Christ, but he does elsewhere: in his published speeches (Acts 22 & 26) confirmed by the writer of Acts (ch. 9).

These circumstances were such as to afford the utmost guarantee that the occurrence was an *actual* one and not an affair of hallucination, for it was in the daylight, at noon, and in the presence of neutral witnesses—Paul's legal escort and officer, who all saw what happened and were thrown to the ground by it.

And finally, it left physical effects on Paul, for when he rose from the ground he was blind, and had to be led unto Damascus by those of whom he had come as the leader. The thing, as Paul said before Agrippa, "was not done in a corner." It was done in the public eye so far as accessory circumstances were concerned.

Hence, this rehearsal, when logically construed, is absolute proof of Christ's resurrection. Having laid this impregnable foundation, Paul at once attacks the unbelief in resurrection that had grown up among them. He advances with great power—

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"

He as much as says, *If there is no resurrection in the abstract, of course Christ has not risen; but I have proved that he has risen. Therefore I have proved you wrong at the start. And I appeal to my own course of life—well known to you—in support—*

"To this present hour, we both hunger and thirst, and are naked and are buffeted, and have no certain dwelling place and are as the filth of the world, the offscouring of all things."

What advantageth it me all this, if the dead rise not? (15:32)—

"If Christ be not raised, then is our preaching vain and your faith is also vain.

"But now **is CHRIST RISEN** from the dead, and become the first-fruits of them that slept: for since by man (Adam) came death, by man (Christ) came also the resurrection of the dead."

This gives a large and personal bearing to the fact of Christ's resurrection. It was not merely an extraordinary episode or incident by itself, but an event having a world-wide interest for the race—the establishment of a new hope for the children of death—subject to the conditions disclosed.

"Every man in his own order: Christ, the first-fruits, afterwards they that are Christ's **at his coming**; then (at) the end when he shall have delivered up the Kingdom to God . . . the last enemy that shall be destroyed is death."

Having placed the whole subject on this triumphant foundation, he then turns on the Corinthian doubters—

"Be not deceived: evil communications corrupt good manners, awake to righteousness and sin not, for some have not the knowledge of God."

(Here he suggests that *wrong doctrine is sin*: that a reception of the truth is righteousness—a sentiment very foreign to the so-called Christianity of our day, which deprecates doctrine as a matter both of uncertainty and insignificance.)

"I speak this to your shame."

Certainly, it is a disgrace to a man not to know the truth when heaven's messengers have been here to make it known. It was a shame to the Corinthians, with Paul the apostle within reach, to be so lacking in understanding, and it is a shame to Britons, with Paul's epistle in their hands, to be similarly lacking.

"But" (with a compassionate glance at the sincere difficulties of some of the doubters)—

"Some man will say, How are the dead raised up?"

They are buried in the ground; they are dissolved; their substance is absorbed by other organisms, vegetable and animal. How can a living body having once parted with its life live again?

What is Paul's answer? First, he reminds them that in the realm of nature, it is common for life to come out of death—

"That which thou sowest, is not quickened **except it die.**"

This is well known. A seed sown in the ground is unproductive if it retains its vitality. It must *die* to germinate and give a new plant. It is what Jesus said:

"Except a corn of wheat fall into the ground and die, it abideth alone" (John 10:24).

Our hypercritics pounce upon this, and declare it untrue to science. They say if a seed is dead, it will not germinate. True; what then? A dead seed cannot die. Jesus did not mean a dead seed: Paul did not mean a dead seed. They both meant a living seed, and what they said cannot be impugned. If this living seed die not when sown, there will be no sprouting for a new plant.

"*But even then,*" say they, "*it but enters on a new form of life.*"

What? Come into a field of new-sprouted grain. Pull up one of those plants by the root. Behold the husk of the original seed attached to the root. Is that living or dead? Dead undoubtedly, as dead as the most withered leaf you can pick from the roadside.

"*Ah, yes, it is dead now, but its life is in the new plant.*"

Who said it was not? The point is, its life is gone; the seed is dead, and if it had not died, there would have been no new plant.

Paul does not mean to say that the dead will rise upon the same principle that a seed-grain sprouts a plant, because a dead body does not take into the earth any power of self-germination.

What he means to say is this, that if death leading to life is a daily occurrence in the field, there ought to be no philosophic difficulty about the possibility of such a thing in another department, subject to its own peculiar laws, where its operation is proved, as by the resurrection of Christ.

There is force in the argument. A reasonable mind will say that if God can cause a *seed* to reproduce its kind, He can easily bring about the reproduction of a *man* who may have died, if He please. It is only a different application of the same power. The first is seen as one of nature's actual ordinances. The second is seen by reason as a thing coming out of facts accomplished and purposes revealed.

The "how" will not trouble men who are not fools. We cannot understand the "how" in the sprouting grain, yet we doubt not because we can see. Why, therefore, should the "how" in the resurrection trouble us because the process is beyond our ken?

"*Ah, but that is not all,*" says our friend again. "*It is not merely the mystery of the process; it is the impossibility of it in view of the scattering of our substance and its absorption in other forms of life and other men.*"

This common objection to resurrection on the score of the stuff we take with us into the grave, is really contemptible. Why, my friend, where are your last year's dinners? A pretty heap they would make! Are you less yourself because the stuff that was in you before you had those dinners has been dispersed? The stuff that keeps you going at this moment as you wag your foolish tongue, will be all gone if you live a few years longer; will you be less yourself on that account?

Be wise, and take an honest thought! If identity of stuff is so much a matter of indifference during your insignificant life, why do you imagine it becomes so vastly indispensable when it is an affair of making you over again? The thing that is essential to identity is not any particular stuff, but the particular impressions on the brain that constitute our memories.

God has those impressions in the storehouse of His infinite memory, and if He choose to write them on a new brain, you will find yourself to be yourself as much as if He hunted creation round for the identical atoms you took with you to the grave.

Enough of that. Now for the Corinthians' further questions:

"With (or to) what body do they come?"

As much as to say, "*If they come back with the bodies they have now, they will not be immortal, and how then about everlasting life? And if they come back with another sort of body, they will not be themselves.*" Paul's answer is as if he had said,

"There is no need why the resurrected dead should have the identical flesh of mortal experience. There are various kinds of flesh in the universe, and various kinds of body and glory. God is not beholden to any particular sort in the rebuilding of His people. The glory of the terrestrial is one, and the glory celestial is another."

"Ah yes," it may be said, "*but resurrection is resurrection*"— "*standing again;*" and if the dead are to come forth in another order of nature, it loses its character at resurrection."

Paul is ready with the answer:

"Yes, **if** they were to come forth in a new nature; but they are not to do this; **we shall be changed, and this mortal shall put on immortality.**"

Do you not see that is how it is with your grain?—

"You sow, not that body that shall be (ultimately), but bare grain, it may chance of wheat or some other grain, but God giveth it a body as it hath pleased Him, and to every seed his own body."

When grain has been sown, the body projected above ground at first is not that body that shall be, but a tiny green leaf, out of which slowly comes the stalk, and then the ear—which slowly ripens until it is ready for the sickle. There is a *process* in the raising of ripe grain from the sown seed.

"So also is the resurrection of the dead; it is sown a natural body: it is raised a spiritual body; it is sown in corruption: it is raised in incorruption; it is sown in weakness; it is raised in power; it is sown in dishonor: it is raised in glory."

This raising of the dead into glory, power, and incorruption, is no more an instantaneous thing than the raising of sown grain into spring wheat. When the dead re-formed resume life, they are the mortal men and women that toiled through the experience of probation. The process of their perfecting includes their gathering together for a meeting with Christ, their rendering an account to him for judgment, their change (if accepted) into the incorruptible—*all together*—

"In a moment, in the twinkling of an eye."

Many read the statement—

"Raised a spiritual body . . . raised in incorruption, etc. . ."
—as if the dead were immortal the moment they emerge from the ground. This comes of a partial reading of the Scriptures, or, in this case, from a defective study of the analogy of sown grain.

Paul is much given to ellipsis in his utterances of truth. He jumps over detail when it is the *upshot of a matter* he is anxious to bring into view. Thus in this very chapter, in contrasting the two Adams, he leaves out of account Jesus' whole mortal life:

"The first man, Adam, was made a living soul (or natural body); the last Adam, a quickening spirit. The first man is of the earth, earthy; the second man is the Lord from heaven."

No one would know from this, if he did not know otherwise, that the Lord Jesus also, in the first stage of his being was a living soul, of the earth, earthy, as much as Adam. That was only part of the process of his development as the *now* ever-living and powerful, quickening Lord in heaven; and Paul leaves out the *process* in his desire to show the *finished result*.

So with the resurrection, he leaves out the process and would even appear to assume that there are no rejected ones at the resurrection, "who shall not see life." He speaks only of the accepted, and only of the upshot of the resurrection in the attainment of glory, power, and immortality.

Thus Paul wholly meets the objections of unbelief with regard to the resurrection. He proves the resurrection of *Christ*, and by consequence the resurrection by-and-by of *all his people*. What a sublime fact is this on which to rest in the midst of all the disappointing mutabilities of this mortal life! And what a consoling prospect to have in the midst of all the clouds and shadows and heart-breaks of this afflicted time!

What greater inducement could we have to that patient conformity to the will of God to which the Gospel invites! What more fitting exhortation than the one with which Paul concludes:

"Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch **as ye know** that your labor is not in vain in the Lord."

I Speak Unto You, Young Men

"Wherewithal shall a young man cleanse his way?"

In infancy the child is plastic material in the hands of the parents and the school-master, he himself taking little part in the formation of the character afterwards manifested in him.

In adolescence more rests upon the individual himself, and less upon his teachers, but still he is largely under the influence of others. He begins now to appreciate the fact that the right and successful discharge of the full duties of manhood depends to a large extent upon *how he is beforehand prepared for the task*, and he comes to see that the efforts of parents and teachers and experienced friends avail little unless with care and perseverance he puts forth his *own* best efforts.

In the case of those whom I am now addressing, infancy and that part of education pertaining to it have gone by. Some are even verging on manhood, and now is the best opportunity they will ever have of strengthening the influence of earlier training, if that training has been good, or of remedying it to some extent if unfortunately it has been bad.

The course which you follow between fifteen and twenty-five carries issues with it of an importance so great that few if any of you are able to realize it. Now is the time that you are forming habits of thought and of action which will render your after life stronger and steadier in all well doing, or else give you cause for many bitter tears until your latest day. Therefore will all those who have

learned this lesson, and are interested in your welfare, do their best to counsel and encourage you in self-education.

The very phrase "*Young Man*" is suggestive—suggestive of unknown possibilities as to the future. What will be the history written on the scroll of time by any particular young man?

Perhaps it may be the record of virtue in humility, of faith, hope, and love; and through the mercy of God, an abundant entrance into the Kingdom of Christ for which we look. Perhaps it may be the record of a successful merchant, of the rearing of a family amid the honor and praise of men, but of indifference to the prize of the high calling in Christ Jesus, or missing it through the cares of the world and the deceitfulness of riches.

Perhaps it may be a history of idleness and misery—perhaps the tale of youth's strength wasted in dissipation, and ended upon the gallows, in the lunatic asylum, in the convict's cell, in an early, soon forgotten grave.

Of course the ideas entertained by grown-up people about young men and young women differ very widely. Unfortunately in too many cases those ideas are fatally erroneous, and the preaching of them is responsible for untold evil. Young persons, however, who wish to follow in wisdom's ways have a safeguard against being led astray. They may take—as their own text-book as to what is wisdom—the *Word of God*, and by it they can both shape those actions which arise from their own initiative, and they can try their teachers.

Let them ever reject the counsel and the inspiration of those who are moved simply by the wisdom of the world, however great may be their experience or the benevolence of their disposition, but in whose thoughts God is not, and in whose heart the words of Christ fail to find a dwelling place.

There are some who would justify the casting away of restraint by young men on the consideration (or rather *want* of consideration) expressed in such saying as, "Boys will be boys," "You can't put old heads upon young shoulders," "Young men must sow their wild oats," etc.

"You can't put old heads upon young shoulders." True; and no wise man wants to, nor to rob the child or the young man of that keen enjoyment of overflowing spirits, which pertains to the age of youth. But these things should be *brought under regulation*, knowing that they are not the end and object of human existence. Though you can't put old heads upon young shoulders—young heads may be set to begin right. Young heads may be taught a measure of knowledge and remembrance which will prevent their pleasures being destructive to them. The Spirit says,

"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: **but know thou that for all these God will bring: thee into judgment.**"

Condoning youthful misbehavior under the excuse of "sowing wild oats" is a miserable piece of sophistry, the offspring of parental weakness. The young cannot too early be taught to understand and to bear in mind:

"Whatsoever a man soweth that shall he also reap" (Gal. 6:7).

I have referred already to the Word of God as the *guide book to the pathway of wisdom and safety*. Its direct precepts bearing upon the conduct of young men, I hope, are well known by all to whom I am speaking, that they have treasured them in their hearts, and that they find them subjects for frequent meditation. It is not therefore my business simply to rehearse these words of instruction, warning and reproof, but to speak somewhat of the *detailed application* of the principle and spirit they inculcate.

When we speak of "temptation," I suppose there is not a single virtue taught by the Word of Truth, in reference to which there is not at some time, or under some circumstances, a temptation to do the opposite to what is enjoined. There are, however, certain temptations which are more powerful in the case of young men, even if they do not entirely belong to them.

What shall we set down as the first great temptation which young men are liable to fall into, and against which they therefore need to set themselves on guard? It is that of *conceiving a false view of life*. The period of youth is a romantic one, and the mind having little or no data in the shape of practical experience, often arrives at a fanciful conception of human life, the failure to realize which leads to disappointment in after years. A man's life requires to be looked at retrospectively, when the end has arrived, and when the person has found from experience—and can fully appreciate—all the true facts relating to it.

Now it is manifestly impossible at the outset to form a true idea from our own experience; we must rely on the experience of others. Many people have begun with the idea that life is worth the living for its own sake—for the mere pleasure of existence, irrespective of the object with which that existence is passed; and that the pleasure is enhanced by labors which increase the physical ease of the individual, and the approbation of his fellows.

Such persons invariably find that the good which they promise themselves, is marred by trouble and vexation, that the cup of nectar contains a considerable admixture of wormwood; and finally they have to subscribe to the verdict recorded before them:

"Vanity of vanities, all is vanity."

Upon the other hand there have been some—a small minority—who like Paul the apostle, have been able to look back upon the years of their travail and say—

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of glory which God the righteous Judge shall give me at that day: and not to me only, but unto all those that love his appearing."

To be able to make such a retrospect requires that the great idea impressed on the mind shall be "*GOD—the Creator, Sustainer and Controller*." It involves the adoption of Solomon's advice:

"Remember thy Creator in the days of thy youth."

—and the perceiving that the life and the powers we possess are His gifts, to be used not for our own sakes and for our selfish gratification, but *for His glory*, and the advancement of *His* purposes, and in view of the things He will accomplish on the earth.

It involves an understanding that evil prevails around us, and bears upon us *for our advantage if we will allow it to be so*; but that while we may frustrate its beneficial operation we cannot by any means get rid of the burden.

To arrive as far as possible at a right view or plan of life on which to work, do this:—be a little distrustful of yourselves; bear in mind that the whole bearings of the matter will be fully taken in only by degrees; be careful not to form a fanciful idea, but to learn the lesson derivable from the experience of others.

The life alone which will allow of anything like a satisfactory retrospect, is one of "Faith, hope and love"; each and all springing from the promises and directions of God, contained in His Word.

But assuming, to begin with, that a pretty correct ideal has been formed in the mind of what will prove a well-spent life, there are many temptations and dangers in the way of its being maintained

and realized. The human mind is changeable and especially so in the case of the young, and after running well for a time the individual often ceases to do so.

The parable of the sower effectively summarizes the causes which lead to such a result. That parable represents, in the first place, those who have no receptiveness at all for the teaching of God; in the second, the case of those who have "no deepness of earth;" and in the third, those in whom the Word is choked with the cares and riches and pleasures of this life.

The first danger to those who receive the Word with joy but have "no deepness of earth," is danger to their faith. Their belief in the Truth is not a firm conviction which will form the foundation of continuous work.

What is the way to avoid this? It is the *cultivation of an earnest spirit*, and the exercise of a strong effort to shake off anything in the way of carelessness or indifference; to this must be added careful study of the grounds upon which we adopt the Bible as the basis of our hopes and labors; together with a *thorough acquaintance with the Bible itself*, from the pages of which, in fact, we derive some of the most powerful reasons for our conviction.

Daily reading and meditation upon the perfectly unique writings of the inspired men of Israel, is at once the safeguard to our faith, as pertaining to our conviction of what are the truths with which we have to deal, and our best shield against the temptations which would draw us away from the thorough putting of our convictions into effect.

Upon this matter of reading, there is one consideration containing the most obvious and invincible logic, but to the force of which thousands of persons are utterly oblivious. It is this:

If the Scriptures are—as we say they are, and as many others also say—a revelation of the purpose and the will of God concerning us: is it not a great dishonor done to the Giver of such valuable information, and an act of stupendous folly committed in relation to our own interests, if we neglect to make ourselves fully acquainted with what those Scriptures contain?

Well, someone may say, we cannot but admit that, but the Bible is a lengthy book and we have not time to go carefully through it: we have got our business, our household work, or what not, which must be done first, and when we have done it we have no time or no energy left to study.

Who told you that these things—the office or the factory, the business, or the household work—must be done first, and occupy our principal regard? You were told so by your defective experience of yourself or of somebody else. Make your view more comprehensive: ask yourself whether the object of life is mere existence—eating, drinking, sleeping and the performance of those labors which shall permit of these being done to greatest gratification of the flesh.

I am assuming that you have already admitted *theoretically* that the Bible is God's revelation; and you will therein find the command to "seek *FIRST* the Kingdom of God and His righteousness," and needful things shall be added unto you. Not only is the command there, but we have illustrations of men who obeyed the command and who, though they had to go through much tribulation and weariness, yet found that God was to them as a Shepherd to His flock, leading them in the midst of the perplexing evil and seeing that they wanted no good thing.

Those who shrink from obeying the command and from following the examples with which it is accompanied, only prove thereby that *the faith which they profess is but a mere parrot utterance* of words and ideas which have been formally taught to them, but of the truth of which they are not convinced.

There are fools in the world of many kinds—and Solomon says God hath no pleasure in fools—but of all the sons of folly, can we conceive one greater than he who, knowing and realizing

assuredly that the words of Christ and the prophets and apostles are the voice of the living God, reads them but partially, and in effect says to Him who made him, in Whose hand his breath is, and Whose are all his ways—"Ah, I am too busy to attend to You now—when I have done with those who are Your creatures, then I may be able to attend more fully to what YOU have to say."

It is the prevalence of this spirit, and the vast number of fools there are in the world, that renders the continuance of the great apostasy possible. Let those who have escaped it in some measure go on to *make their deliverance complete*, and be watchful that it steal not over them again.

The reasons which will carry conviction of the reliability of the Scriptures as the expression of the Divine mind are not so difficult as some may imagine, but may be laid hold of by any who will make a *real effort* to grasp them. And as to the Scriptures themselves, though they contain matter the application and suggestiveness of which even a life-time will not exhaust, the work is written in the most easy of terms.

The translation which we possess was made when the English language was in its purest and best state; and it is in words which even the unlearned can understand. I do not look upon this as accidental but providential.

Compare the words and phrases used in the Bible with those of treatises on the great problem of existence and the subject of human duty which are written in our day, and tell me whether—if the Bible had never been translated till this time, and the work were *now* effected—the result would be anything like so simple and intelligible as that achieved in the days of King James?

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

"Give Me Also Springs of Water"

The conquest of the land of Canaan by the children of Israel affords many interesting and instructive lessons for the servants of God. But the preservation of these historical records has not been for the purpose of satisfying human curiosity. The Divine arrangement of these records has a far greater object—*bringing many sons and daughters unto a manifestation of God's glory*.

Do we not find these incidents repeatedly recounted in the Psalms and throughout the prophets? This was in harmony with the Divine instruction through Moses that the manifestations of the Father's power should be continually told and retold to the generations to come.

It was with the same basic thought that we find Stephen recapitulating Israel's history in his defence before the Council, as recorded in Acts 7. Again we find Paul reasoning mightily along the same line in the synagogue at Antioch in Asia Minor (Acts 13). Certainly the preservation of these records to our times must be with a similar object of *preparing a people for God*.

Joshua 14 draws to our attention Caleb, who faithfully served God under the direction of Moses through the 40 year wilderness wandering. We have seen this man enter the promised land under Joshua, and declare with courage—

"I am as strong this day as I was in the day that Moses sent me. As my strength was then so is my strength now, for war, both to go out and come in" (Joshua 14:11).

Caleb, when he was sent as 1 of 12 spies, had sought out the cave of Macpelah, the resting place of the fathers of faith—Abraham, Isaac and Jacob—situated as it was at the city of Hebron. This illustrates his relationship to the same hope which carried Abraham through the trials of his long pilgrimage as a wanderer in the land. It was this same hope which directed Caleb's feet through 45 years of patience and endurance.

But the coming into the land of promise was not the realization of the hope. It was but a type of the fuller and greater events which lead to the hope yet to be realized for all the faithful. For, as Paul reasoned when writing to the Hebrews (quoting from David's words in Psa. 95)—

"Today if ye will hear his voice, harden not your hearts. For if Joshua had given them rest, then would God not afterward have spoken of another day.

"There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from His" (Heb. 4:7-10).

Caleb found that he did not cease from his labors. He was still in the six day period of human effort. The seventh day sabbath of rest, typified in the Creation when God rested, was the hope yet in the future for Caleb and all the righteous whom he typified.

Thus when Caleb came to Hebron he found the Anakims, the giants, in possession. Again his trust in God shines forth, and that bold stand before the wailing multitude 45 years previously, is given opportunity of execution—

"If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said" (Josh. 14:12).

Therefore we read—

"Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak."

We are told that the name of Hebron before the conquest was Kirjath-Arba. *Kirjath* means "city"; *Arba* means "four." Hereby our minds are carried to the kingdoms of men—to the four world empires which were illustrated to the king of Babylon (Dan. 2). The prophet Daniel explained to the king the destiny of these four universal dominions—how a little stone strikes the image on the feet and grows into a great mountain which fills the whole earth. This great mountain is the Kingdom which God will set up through Jesus Christ, which shall never be destroyed.

Hebron, the new name, means "unity" or "oneness." One empire lasting forever in place of the four; a united people, having one pure language and religion, rather than the condition which has confused the divided world since the Tower of Babel.

The significance therefore of the taking of Kirjath-Arba, the *four-fold city*, by Caleb is striking, and the importance of the changing of its name to Hebron, the *city of unity*. This will be effected by the antitypical Caleb, of the tribe of Judah, together with the elect of all ages who have possessed the same faith as Caleb and who have put it into active manifestation. The conquest of the world can only come by faith in God, developed through trial and tribulation. It will never come by human force.

We find Caleb turning his attention from the conquest of Hebron to another city of the giants in close proximity—

"And he went up thence to the inhabitants of Debir: and the name of Debir before was Kirjath-Sepher" (Josh. 15:15).

Why are we given these little pieces of APPARENTLY MEANINGLESS information? Certainly for our guidance and instruction. These enactments portray in miniature the whole plan of redemption. This theme runs as a scarlet thread from page to page, and from word to word, throughout the Scriptures. They are intended to impress us with man's inability to save himself, of the necessity of Divine aid for man's ultimate salvation.

"And Caleb said, He that smiteth Kirjath-Sepher, and taketh it, to him will I give Achsah my daughter to wife" (Josh. 15:16).

We see a picture here of a city walled up, gates closed against attack; and its inhabitants giants—thus presenting a formidable obstacle for an aggressor. As the unfaithful spies had declared—

"The people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there" (Num. 13:28).

But Caleb had stilled the people before Moses, and had said:

"Let us go up at once, and possess it, for we are well able to overcome it" (v. 29).

Caleb did not deny the greatness of the task, but he realized, as few of his time or of any time have done, that there is a higher power than the nations of the earth. He recognized a power available to the servants of God to the overcoming of the power of sin. He admitted the provision of a way provided by God, as Paul said:

"Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" (Rom. 7:24-25).

Kirjath-Sepher means "city of the scroll." And when in our reading Caleb comes to it, it is *sealed up*—closed against the righteous army who seek to enter.

To natural Israel the way into the land was sealed up. While fear was in their hearts they could not prevail against the giants. But with the attitude of confidence and faith and trust in God, the way was opened. But even with faith in God there still had to be the provision of Divine deliverance. Man, even though possessing faith in God, could not overcome and smite the enemy, sin, without Divine aid.

To this Divine provision the righteous have looked through the centuries, have wept and cried unto God to provide that which man could not. The whole purpose of God has hinged upon the coming of One provided by the Father as a way to life. This is illustrated in Rev. 5 where we are shown in symbol the purpose of God as a scroll rolled up and sealed with seven seals, and no man was found worthy to open the scroll or unloose the seals.

John is then portrayed as weeping because none had attained to this honor; and he is a type of all the righteous crying unto God for the accomplishment of the purpose. This attitude of prayer to God tells us that God is moved by His children's entreaties—

"The effectual fervent prayer of a righteous man availeth much."

The result of the cloud of incense or prayer rising to the throne of grace is shown as having the desired effect—

"One of the elders saith unto me, Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" (Rev. 5:5).

Thus we see that natural Israel could not enter into the possession of the promised land until this *city of the scroll* had been opened and its seals unloosed. The bearing of the name *Kirjath-Sepher* attains new significance and carries the mind to the great task of opening the gates of the enemy city and "possessing the gates of the enemy." This was part of the promise to Abraham which was to be effected through his righteous seed—

"Thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice" (Gen. 22:17-18).

A righteous seed or man is thus required. And from among the sons of men none measured up to the pattern required.

"There is no man that doeth good and sinneth not."

But as saith the Psalmist,

"His right hand and His holy arm hath gotten Him the victory. The Lord hath made known His salvation" (Psa. 98:1-2).

Typically He made known His salvation in these historical incidents. Actually they were manifested in Jesus Christ. To carry the harmony of the type and to teach the faithful that salvation was of God, the right man is provided at the right time. In answer to Caleb's challenge concerning Kirjath-Sepher we read:

"Othniel, the Son of Kenaz, the brother of Caleb, took it."

We find that the name *Othniel* means "the power, force, or might of God." In the antitype the overcoming of sin and possession of power to open the seals of the book, or *the purpose of God*, was by the Power of the Almighty manifested in Jesus Christ. Isaiah (ch. 9) speaks of this affinity of Jesus to the Father and—referring to the work he will accomplish in the execution of God's will—addresses Jesus as:

"The Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

These phrases do not teach the doctrine of the Trinity, but outline *the way in which God was and will be manifested in His Son Jesus, in bringing many people to the glory of God.*

Othniel appears to have manifested the same courage and confidence as we have already noted in Caleb. We note that he too was of that tribe of Judah from which our Lord sprang, again placing him as a fitting type of him who was to come in the fulness of Divine power. But the name was borne in worthiness. Othniel was either born during the rigors of hard bondage in Egypt (which is likely), or during the 40 years wilderness wanderings. If the former, again we see the lesson—

"Out of Egypt have I called My Son."

—which has its Divine significance in Jesus being one with his brethren, and *our* call from the power of sin. He would be under 20 years of age when Israel turned back at Kadesh-Barnea because of the evil report of the spies. He would stand with his relative Caleb, much older, against the anger of a frustrated mob. He too, with Caleb, would endure the 40 years in patience and trust.

As such he became a symbol of all those who would live godly. The incidents are a clear witness of the reward in store for all who endure faithfully to the end. As Othniel trusted and waited on God, he was given strength to overcome the enemy. So we read:

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Rev. 2:26).

Four times this expression "*He that overcometh*" is used in the messages to the Ecclesias in the Revelation—

"He that overcometh shall be clothed in white raiment" (3:5).

—a symbol of the righteousness of the saints, and that covering righteousness of our Elder brother.

"He that overcometh I will make a pillar in the temple of my God."

—a support for that glorious spiritual temple whose materials are even now being drawn from the nations.

"He that overcometh I will grant to sit with me in my throne, as I also overcame and am set down with my Father in His throne."

Such is the honored position to be conferred upon all who follow in the steps of the Master—who, as Othniel, approach with courage the conflict with the city of Giants, and unloose the seals of the scroll. They thus become constituents of the Multitudinous Christ, working out the purpose of God in overcoming the world of sin. They become thereby *sons and daughters of God*—

"Whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" (1 John 5:4-5).

The reward to the victor in the conquest of Kirjath-Sepher was to be Caleb's daughter, Achsah, for wife. Our minds are conveyed to the relationship existent between Christ and the faithful. He is the bridegroom; they are the bride. They become his after the successful probationary career. Othniel and Christ are type and antitype of the successful conflict against the city of sin.

But the bride has to make herself ready. She has been chosen and promised to the bridegroom, but before the marriage there must be that development of the inward adornment of a beautiful character, the humble, contrite spirit—in God's sight of great price.

The name *Achsah* means "an ornament," particularly around the feet—the basic idea being a binding around the feet—an anklet. We think of that beautiful picture of Mary anointing the feet of Jesus with the precious ointment, and wiping them with the hair of her head. It is recorded that—

"The house was filled with the odor of the ointment (John 12:3).

Certainly Mary's humble attitude made her a beautiful ornament around the Master's feet. Her ways are related to the path followed by the Master. We recall it was recorded of Mary—

"She also sat of Jesus' feet, and heard his word" (Luke 10:39).

The faithful promised bride will always be found at the Master's feet, performing the works of Jesus.

"Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

What a beautiful thought! How easy it makes it to do things for Jesus! Such become bound to the feet of Jesus as a beautiful ornament and their works will cause God's spiritual house to be filled with the odor of the service.

Peter tells us that the beautification of the bride shall not be with *outward* show and display, but, said he,

"Be clothed with **humility**" (1 Pet. 5:5).

which is not corruptible, of a **meek and quiet spirit**, which is in the sight of God of great price" (1 Pet. 3:4).

The association of brethren and sisters, fearing the Lord, speaking often one to another of Divine things, is pleasing to God, and He causes a book of remembrance to be kept of those who think upon His Name (Mai. 3:16). And Malachi continues—

"They shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels."

They shall be for beautiful ornaments to adorn the heavenly Jerusalem which descendeth out of heaven from God.

As Achsah came unto Othniel the savior, she requested that he ask of her father a field. *She asked her bridegroom to intercede on her behalf for a blessing from her father.* Again, we see the association of Jesus as the might of God, now at God's right hand pleading the cause of his brethren and sisters. Did he not instruct the faithful to approach the Father through him and their requests would be granted?—

"Whatsoever ye shall ask the Father in my Name, He will give it to you. Hitherto have ye asked nothing in my Name. Ask and ye shall receive, that your joy may be full" (John 16:23-24).

The righteous and holy Father, ever attentive to the needs of His children, is shown in our parable as asking, "*What wouldst thou?*" (Josh. 15:18). To which Achsah replied,

"Give me a blessing; for thou hast given me a south land."

The word for "south" in the Hebrew is *Negev*. It is frequently in the news these days when we read of the remarkable rebirth of Israel in their own land, the operation of God's hand as foretold by the prophets. It is the scene of the border clashes between Israel and Egypt which keep the eyes of all nations focused upon the Middle East, as the danger spot of the world.

But our interest is in the root meaning of *Negev*, which signifies "dry or barren." It appears that Achsah had a portion of the Negev as her possession. Is this not the portion or lot of all those who will live godly, during their probationary walk? It is expressed by the Psalmist,

"O God, Thou art my God; early will I seek Thee, my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is" (Psa. 63:1).

Achsah typified in her estate the children of God beseeching Him to look upon their affliction and trouble, to suit a blessing unto their needs. They are as though dwelling in the wilderness, which was typified by the forty years wandering of Israel from Egypt to Canaan. Without this period of trial and preparation the elect of God are not refined and prepared to meet the bridegroom when he comes.

The petition "*Give me also springs of water*" (Josh. 15:19) on the part of the bride Achsah was for a blessing of water, the life-giving fluid so necessary for existence in dry parched lands. For spiritual existence also the water of life is absolutely necessary. Springs or fountains are a type of permanent spiritual blessings, that source of strength which never runs dry. They speak to us of God's unchangeable Word and the resultant blessings to those who draw water therefrom.

"Give me this water, that I thirst not,"
—said the Samaritan woman to Jesus. Jesus had said—

"Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

"*And Caleb gave her the upper springs and the nether springs.*"

The words "upper" and "nether" convey the thought of the blessings of *heaven* and *earth*. This is the promised blessing for all those that seek first the glory of God, who are of a humble and contrite spirit, and who tremble at His Word. It was comprehended in the blessing of Jacob (Gen. 27:28)—

"God give thee of the dew of heaven, and the fatness of the earth."

Jacob incorporated the same thought when blessing Joseph—

"The Almighty shall bless thee with blessings of heaven above, blessings of the deep that lieth under" (Gen. 49:25).

This blessing was reiterated by Moses just before he died—

"Blessed of the Lord be His land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath."

These blessings are of an everlasting nature. They form the everlasting promise of the possession of the earth, when the Creator shall remove the curse and cause righteousness to spring forth:

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.

"I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water" (Isa. 41:17-18).

But the blessing of those who are chosen to live and reign with Christ are more inclusive than the natural blessings of the earth. They shall be, as Paul says—

"Raised up together, and made to sit together in the heavenly places in Christ Jesus, that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus."

Even now we enjoy the comfort of the Gospel, not available for those to whom God's purpose is unknown; the assurance of Divine protection; the knowledge that all events are controlled and regulated around the calling of a people to the Lord. But the greatness of the blessings of the *upper springs* will be revealed to the glory of God, for—

"Eye hath not seen, nor ear heard, the things which God hath in store for them that love Him."

Upon him that "overcometh" will the reward be bestowed—

"I will give unto him that is athirst of the fountain of the water of life freely. **He that overcometh shall inherit all things.**"

We recall that at the death of Jesus the veil of the Temple was rent in twain (Luke 23:45). Paul tells us that while this veil (which signified the flesh of Jesus) stood uncleansed, the way into the inner sanctuary was not open.

But through Jesus' death the way *has* been opened, the veil rent in twain, which as Paul says gives us—

"Boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Heb. 10:19-20).

We see then the marriage of Jesus with the bride — typified by Othniel and Achsah, by the opening up of the scroll in its entirety in the overcoming of the city *Kirjath-Sepher* and the changing of its name to *Debir*.

There is a beautiful figure in the name *Debir*. It is from the root *dabar*, the Hebrew word for "word"—corresponding with *logos* in the Greek— the word—the Purpose.

In its form *Debir* it means the "oracle" or "place of speaking." It is the word translated "oracle" as applied to the Most Holy Place — the dwelling place of the Ark and the Cherubim where the glory of God rested—

"Within the oracle (*debir*) he made 2 cherubim" (1 Kgs. 6:23).

Having therefore this "boldness"—this fearless loving confidence in God's glorious promises, let us draw near unto Him—unto His *Debir*—His Holy Place—the place of His Word—with full assurance of faith, to close association with God and His Son Jesus Christ. —F.H.

Shechem

"I that speak unto thee am he."

Shechem has been the scene of much that is interesting in Bible history, and a consideration of some of the lessons derived there-from is of much practical moment. Journeyings, purchasings, exhortations, romance, tragedy, king-making and burial, are all recorded, also the intense conversation between the resting Master and the Samaritan woman, who, whatever her sins, had the acumen to perceive, and candor to acknowledge, "Thou art a prophet."

Gerizim, with its blessings pronounced, and Ebal, with its cursings, are near to its vicinity. Very appropriately, it first comes to notice as the first place Abraham stops at in Palestine, the first place God appears to him in the land, the first place he builds an altar (Gen. 12:6-7). The promise there given,

"Unto thy seed will I give this land."

—contains, in germ, the things concerning the Kingdom of God, and thus a promise yet unfilled, but affecting believers to this day, and ultimately the whole earth. Would we—who have put on the name of Abraham's seed, sons and daughters of Israel, and brethren and sisters of the seed—be able to "work out our own salvation" apart from the promise?

"Get thee out" was the command given 4000 years ago. Could anything but almighty wisdom and might have kept the descendants of Abraham such a living force in the earth, even until today, yet acting as the greatest stimulus to a people prepared of the Lord? Abraham added active *faith* to his active wanderings, which wanderings could not always have been pleasant, yet he obeyed.

* * *

Jacob came to Shalem, a city of Shechem, some 180 years later; and there made a purchase (Gen. 33:18-20), upon which he spread his tent, and one of the first duties was to erect an altar to the God of Israel. We can imagine the coming—the stir and bustle of an encampment such as Jacob's must have been at this time—the curiosity of the Hivites around, and their secret intentions—

"Shall not their cattle and their substance be ours?"

Painful family trouble came upon Jacob here. Dinah, his daughter,

". . . went out to see the daughters of the land."

—and disgrace befell upon her in a matter which her brothers resented. But Jacob was favored by God with a direct command to go from Shechem to Bethel, just as Abraham had done (Gen. 12:8). So he journeyed, and took the opportunity to clear his household of strange gods, which were buried *under the oak at Shechem* (Gen. 35:4). Jacob obeyed, not knowing what his further movements might be.

Going out to see the daughters of the land is a common occurrence enough, but daughters of Sarah will use circumspection in this pleasure-loving age. Candidates for a better life can give their

attention to more lasting things; and, as bro. Roberts used to say, "*Many things are not worth knowing.*"

About 300 years afterwards, travelling down the stream of time, we find the intrepid Joshua reviewing Israel at this place—

"And they presented themselves there before God."
—the elders, the heads, the judges, and the officers. Here was a rehearsal of their history, and an eloquent account of the marvellous deliverances they had experienced since being a nation. He takes special care, as Jacob did before him, to urge them to *put away the strange gods* (vs. 14, 23), and they enter into a solemn agreement to serve the Lord and Him only.

Perhaps at this distant day we cannot adequately realize the grief of mind these gods must have occasioned the fathers, having no personal experience of such. Idols in plenty we have now, but in other shapes. The writing by Joshua of the Book of the Law, the setting up of the *stone* which "heard" all the words, and the mention again of an *oak*, and a *sanctuary*, give food for thought.

The stone which "heard" was witness that once again Israel set their hearts unto obedience. Also here took place the interment of Joseph's bones, in the parcel of ground which his father Jacob gave him as an extra gift—

"Until the trump of God be heard,
Until the ancient graves be stirred,"
And Joseph awakes after his long sleep.

* * *

Stirring scenes again at Shechem. This time it is the choice and making of a king or ruler. Abimelech, whose ambition and warlike propensities displayed themselves by cruelly killing seventy of his father's sons—missing only the youthful Jotham, who escaped his hand. This action alone carried the seeds of retribution, for it never fails, the unerring decree—"Vengeance is Mine."

The "hiring of light and vain fellows" was another element not making for success. Jotham (Jdg. 9:7-20) gives the interesting parable of trees talking, and utters those justifiable reproaches, which are also a prophecy, and have a drastic fulfilment.

Three-score-and-ten men slain upon one stone, and this at Shechem, probably near to the stone which "heard." There was a strong leaning to family ties, and "your bone and your flesh" were a strong incentive on the mother's side. But something happens, and in three years only. Unerring judgment sent a spirit of dissatisfaction, which amplified until there was no remedy, because of the cruelty and bloodshed in getting the leadership.

It all happened apparently naturally. Those who had said, "He is our brother," were now keen to dispose of him, and were not scrupulous as to the doing. Thus God rendered the wickedness upon Abimelech for slaying his 70 brethren, nor the men of Shechem escape either (vs. 56-57).

* * *

We pass on to the days of the kings—

"And Rehoboam went to Shechem, for all Israel were come there to make him king"
(1 Kings 12:1).

This was king-making indeed, for the nation was now established fully, and all Israel came to the ceremony. Nearly 250 years had run since the last mentioned, and the names of David and Solomon had become great, ruling the Kingdom of the Lord.

We know this would be a grand pageant, for riches in abundance came to Solomon's hand, and the nation had now had experience of what they wished for so much—a *king*. We need not linger here. Rehoboam took an unwise course, and circumstances commenced then which bear fruit unto this day, and finally led to the realization of the terrors by day and by night, the vexation, rebuke, pestilence, proverb, and byword, depicted in Deut. 28.

* * *

And finally we notice the coming to Shechem (or Sychor) of a more important visitor, though not to be made king. Christ came there and seated himself upon the well, "*wearied with his journey.*" This makes doubly precious the comforting statement, that he was in all points tried like his brethren.

A woman of Samaria approaches and perceives a Jew, who requests water of her. She thinks it strange, and says, "How is it?" But a brief converse alters her tone,

"Sir, give me this water (of which he spoke)."

More respectful words these, and a desire to possess something good, which she had not in possession. Self-interest was it? Well, that is human, and this woman was at least candid, and receptive to instruction, and perceived—

". . . that thou art a prophet."

Christ discusses some matters of eternal moment, and elicited the remark, that she expected a Messiah. And he spoke plainly to her, as he could to few in Israel—

"I that speak unto thee am he."

—M. S.

A well arranged daily reading of the Scriptures, like Daniel's pulse, enriches the mental blood, and strengthens and beautifies the new man.

Ecclesial News

BIRMINGHAM, Eng.—174 Edmund St.—Memorial 11 a.m.; Evening Meeting 6:30.

BOSTON, Mass. 581 Boylston St.—Bible Study 10:30 a.m.: Memorial 11:45 a.m.

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BUFFALO, N. Y.—O. F. Temple. Kenmore & Myron Aves.—Memorial 10:15 a.m., Sun. Sch. 11:45; Bible Class Wed. 8 p.m.; Public Lecture 3rd Sunday of month 11:45 a.m., Oct. thru May.

Greetings and fraternal love to all of like precious Faith.

On Sat., July 2, we held our annual Sun. Sch. Outing at Emery Park. The weather was beautiful, the sky clear and blue, and we gathered in the shade of stately trees, reminding us of the Psalmist's words: "The heavens declare the glory of God, and the firmament showeth His handiwork." Surely God manifests Himself in the wonders of His creation!

Here in the company of visiting brethren and sisters and Sunday School scholars we enjoyed a pleasant and profitable day. Our spiritual exercises, held in an open pavilion, consisted of the reading of, and addresses upon, the Bible readings for the day. The speakers were bre. R. Philip (London), H. A. Sommerville (Hawley), and G. A. Gibson (Toronto). Our hearts and minds were directed to those things which are necessary to make our calling and election sure. The Daily Reading always make a wonderful background for a series of addresses. How empty our associations together would be if we did not have this common source of discussion and meditation! There was general agreement that such a period as we enjoyed was a necessary part of any profitable ecclesial outing.

On Sun., July 3, we had another day of rejoicing in the Truth, for we welcomed at the Lord's Table the company and fellowship of the following visitors: bro. & sis. G. A. Gibson and bro. Jos. Jackson (Toronto); sisters Clara and Marilyn Sparham (Hamilton); bro. & sis. Dan Gwalchmai Sr., bro. & sis. Dan Gwalchmai Jr., bro. & sis. R. Philip, sisters Ruby Bere, Louise Martin, Eileen Joliffe and Evelyn Howard (London); bro. & sis. H. A. Sommerville (Hawley); bro. & sis. F. Higham, bro. Growcott, bro. Fabris, sis. Mae Styles (Detroit).

Bro. Higham gave us comforting words of exhortation on the theme: "Prepare Ye the Way of the Lord," showing us our duty as servants of Christ as we prepare ourselves for his return, which is so near at hand.

After our memorial service, bro. Gwalchmai Sr. gave a stirring address on "The Manifestation of Deity in the Priesthood of Christ," emphasising the necessity of right understanding and right teaching on God's great plan of redemption through the great sacrifice to which Christ so obediently submitted. The talk was indeed a timely one; we live in the closing days of the Gentile times—the days are evil, and Christ's servants need reminding of the importance of constant study and application to the things of the Spirit that the fulness and purity of scriptural doctrine may be held fast.

Our weekend together in discussion upon the beauties of the Word was a happy occasion. We rejoice in being in the company of those who love, and believe, and speak, the same things.

—bro. G. A. Kling

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CANTON, Ohio—1322 Fourth St. N.E.—Memorial 10 a.m.

During the past few months, we have been encouraged and strengthened by the following visitors: bro. & sis. Oscar Beauchamp of Pomona, California, sis. Jessie Hatcher of San Saba, Texas, sis. Mae Styles of Detroit, and bro. & sis. Harry Sommerville of Lake Ariel, Penna. Bre. Beauchamp and Sommerville ministered the word exhortation which was deeply appreciated.

We are very happy to report that bro. & sis. William Phillips have returned to our fellowship and are now members of our Ecclesia.

—bro. Ken Passwaters

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

DENVER, Colo.—432 South Emerson St.—Memorial 11 a.m.; Sun. Sch. 10 a.m.

DETROIT, Mich.—12954 St. Marys—Memorial 10 a.m.; Sunday School 11:30.

GLENDALE, Avoca, Penn.—Memorial 9:30 a.m.; Bible Class Wed. 7:30 p.m.

HAMILTON, Ont., Canada—YMCA Building, 79 James Street South, Hamilton.

HAWLEY, Pennsylvania—Memorial Service 10:30 a.m., house-to-house. Bible Class, Thursday, 8 p.m., house-to-house.

HOUSTON, Texas—8008 Junius St.—Sunday School 10 a.m.; Breaking of Bread 11; Public Lecture every first Sun. 7:30 p.m.; Wed. Eureka Class 8 p.m.

LAMPASAS, Tex.—Christadelphian Hall, Avenue I East—Bible Study 10 a.m.; Memorial 11 a.m.

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

LONDON, Ont.—Orange Hall, 388 Clarence St.—Sun. Sch. 10:15 a.m.: Memorial 11:30; Lecture 7 p.m.; Bible Class Wed. 8 p.m. at WCTU Hall on Clarence St., ½-block north of Dundas St.

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MASON, Texas—Christadelphian Hall, Highway 386.

Greetings to all of like precious faith: It is a pleasure and joy to report on our monthly all-day meeting which was held Sept. 4 at Mason, on Highway 386. Our hearts were made glad by the presence of many visiting brethren. With us, around the table of the Lord, were bro. & sis. E. W. Banta, bro. & sis. Charles W. Banta and sis. Hallie Smith of Houston; bro. & sis. Wayne Wolfe and sis. Ann Hill of Lampasas; sis. Jessie Hatcher and sis. Ruth Booker of San Saba; sis. Frank Martin and sis. Margaret Martin of Johnson City.

Bro. Charles Banta gave the word of exhortation before the breaking of bread, and bro. E. W. Banta lectured in the afternoon on the subject of "The Ten Virgins." The members of this ecclesia appreciate the strengthening and comforting influence that the presence of visiting brethren affords.

Bro. & sis. Oscar Beauchamp, after visiting with us, left this week for their home in Pomona, California. We are saddened when they leave us, but have the hope of having them back again before many months pass by. Yours in the one Hope, —bro. Alva C. Stewart

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MIAMI, Florida—3428 S. W. 65th Ave.—Sunday School 10 a.m.; Memorial 10:30.

MONTREAL, P. Q.—YMCA Bldg., 1000 Gordon Verdun—Memorial 11 am.

NEWPORT, England—Clarence Hall, Rodney Road (opposite Technical College)—Memorial 6 p.m., Lecture following.

NEW TREDEGAR, Mon., Eng.—Workman's Lesser Hall—Memorial 6 pm.

PAPAKURA, New Zealand.

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TORONTO, Ont.—294 Glebeholme Blvd.—Memorial 11 a.m.; Bible Study 7 p.m.; Bible Class Wednesday 8:15 p.m.

Since our last report, three months have passed into history, and many things of the world will be recorded in their books for future reference and study. In the same manner, many things have taken place in the various ecclesias throughout the world; but, unlike the world, our affairs will not be headlined in the daily newspapers. They do not, however, go by unnoticed, for we are in the greatest business in the world, and what we do and say is being recorded in a greater book than any the world possesses. That is something that should be retained foremost in our minds in all our daily tasks.

During these past three months, we have been blessed and comforted by the association and fellowship of the following visitors: — bro. & sis. Roy Sutherland, and sisters Lovenia Martin, Louise Martin and Jeanette Hill, all of London, and sis. Marilyn Sparham of Hamilton. On August 28, bro. Roy Sutherland gave us the word of exhortation, by which we were stirred up and reminded of our relationship to our heavenly Father and His beloved son Jesus, because of our acceptance and obedience to the requirements of the Gospel. Exhortations, however, are useless unless we listen and

give attention to what is said, and search our hearts in order to find out wherein we fall short, and apply the remedy by which we will be strengthened in our faith and works.

Our recording brother has recently returned from attending the Fraternal Gathering in Texas. Reporting on this unusual Gathering, he spoke in glowing terms of the courage and determination of the Texas brethren and sisters who get behind the work and carry it through to a successful termination. A report of the Gathering appears in this issue of the Berean magazine.

To the brethren and sisters throughout the world we, in Toronto, send greetings of love and affection, and implore you to continue strong in the faith, and stand fast in those things that are essential to our salvation. —bro. G. A. Gibson

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WHANGAREI, New Zealand—YWCA Hall—Memorial 10:30 a.m.; Lecture 7 p.m., Bible Class Wednesday 6:45 p.m.

WORCESTER, Mass.—Grandview Hall, 21 Grandview—S. S. 10 a.m.; Mem. 11.

1955 Texas Gathering

The 77th Annual Texas Fraternal Gathering was held at Hye, Texas, beginning at 11:00 a.m. Sun., July 31, and concluding at noon on Sun., Aug. 7. This short sentence merely states a fact, but there is comprehended in it a chronological record that words fail us when we attempt to express what it embodies.

The setting of this annual event is one of those sequestered spots that we discover as we travel along the panoramic highways and view the ever changing landscape in the State of Texas, and could well be described in the Psalmist's words: "beautiful for situation."

The land on which the gatherings are held is comprised of several acres, and is the property of the Christadelphians. It is situated on the north shore of the Pedernales river about midway between Johnson City and Fredericksburg. It is well covered with wide-spreading and well-branched trees that provide inviting and welcome shade during the days when the sun shines in all its strength.

Placed at various intervals are smooth-top concrete tables and benches around which many of the Texas brethren and sisters established camps where they remained during the entire period of the Gathering. This created a cheerful and picturesque atmosphere which enhanced the spirit of the Gathering, and reminded one of the time when the people of Israel dwelt in booths.

With the exception of the last day, meetings were held at 11:00 a.m., 3:00 p.m. and 8:00 p.m. In addition to that arrangement, the brethren and sisters assembled in the Tabernacle for the daily Bible readings at 5:00 p.m. Each reading was followed by open discussion, and it was soon realized that this was a vitally important part of the Gathering. The young people were not overlooked. Three groups were arranged with classes each day for general Bible instruction.

All meetings, except the children's classes, were held in the Tabernacle—an open building having a concrete floor, and an iron roof which is supported by cedar posts. Comfortable benches are provided, and a piano to accompany the singing.

Local speakers were bre. E. W. Banta, S. S. Wolfe and Erby Wolfe. Visiting speakers were bre. O. Beauchamp of Pomona, Cal., G. A. Gibson of Toronto, Ont., G. V. Growcott of Detroit, Mich., N. Mammone of Jersey City, N.J., W. J. Pickford of Lethbridge, Alta., and H. A. Sommerville of Lake Ariel, Penna. These speakers and their subjects are set forth below, and the titles of the addresses are sufficient to indicate the high spiritual character of the Gathering.

Sunday, July 31

Bre: G. A. Gibson—"Our Call to Holiness."
N. Mammone—"The Fear of the Lord."
W. J. Pickford—"Christ, the Star of Hope, of Prophecy and Promise."

Monday, August 1

G. V. Growcott—"The Letter Killeth. But the Spirit Giveth Life."
S. S. Wolfe—"Remove Not the Old Landmarks."
O. Beauchamp—"Mortality Shall Be Swallowed up of Life."

Tuesday, August 2

H. A. Sommerville—"Grace, Mercy and Peace."
W. J. Pickford—"Keeping Back Part of the Price."
G. A. Gibson—"Paradise Regained and Man Restored to God's Favor."

Wednesday, August 3

N. Mammone—"Exhort, Edify and Admonish."
O. Beauchamp—"Contending Earnestly for the Faith Once Delivered to the Saints."
G. V. Growcott—"Ho, Ye That Thirst."

Thursday, August 4

G. A. Gibson—"Going on to Perfection."
Erby Wolfe—"The Evidence of Things Not Seen."
O. Beauchamp—"The Redemption That Is in Christ Jesus."

Friday, August 5

W. J. Pickford—"Christ, His Trial, Crucifixion and Resurrection."
H. A. Sommerville—"Search Me and Know My Heart."
E. W. Banta—"Look unto Abraham Your Father,"

Saturday, August 6

G. A. Gibson—"Be Ye Steadfast."
Erby Wolfe—Children's Program.
N. Mammone—

Sunday, August 7

G. V. Growcott—"The People Who Sat in Darkness Saw Great Light."

The program was extensive, but did not, at any time, become wearisome, for even on the last day a touch of sorrow pervaded the assembly, and all felt that the time had gone by all too quickly. As one brother said, "The inspiring and upbuilding messages of life and hope that the brethren gave in their exhortations and lectures will be a fruitful source of strength, and comfort, in the hearts and minds of those who were privileged to hear them for a long time to come." All talks were recorded, and will be placed in the Houston Tape Library where they will be available to brethren and sisters throughout the world.

An unexpected and joyful addition to the things planned for the Gathering was the immersion of Esther Mae Wolfe, daughter of bro. & sis. Lee Wolfe of Lampasas. This happy event took place on Sat., Aug. 6, in the Pedernales river. All who could possibly attend assembled on the sloping bank of the river and listened to a short address by bro. O. Beauchamp on the efficacy of baptism. Then, as we stood there under the azure canopy of the heavens, we became witnesses of one who had sought for a good conscience towards God as she was baptized into Christ, and rose to walk in newness of life.

One of the singular and impressive features of the Texas Gatherings is the total absence of worldly forms of recreation, even among the young people. The reason for this is evident in the message of the State secretary, bro. E. W. Banta, who said,—

"We come together on this occasion, not for pleasure and entertainment such as the world seeks after; but that we might give ourselves wholly, during this week, to the exercise of our minds, hearts and affections in those ennobling and purifying influences that come from God through His Word.

"The fellowship we have one with another, by reason of our relation to God in the one hope of our calling, stirs within our hearts a deep desire to be associated together that we may rejoice and be comforted and strengthened in our mutual faith. It is in this way that our minds are stirred up and renewed in the pure and holy things of the Spirit. We are lifted up and made to 'sit together in heavenly places in Christ Jesus.' "

As the Gathering came to an end, we felt that it could not be better represented by words spoken or written. For eight days we had been taken out of the world of turmoil and transplanted into an environment that was pervaded with a spiritual and moral force that can only be experienced when people are gathered together to serve the Lord.

—Editor

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