

The Berean Christadelphian

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

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

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CHRIST IS COMING SOON AND WILL REIGN ON EARTH

The Pillar and Ground of the Truth

IT IS well to recognise the fact that the principle which isolates us from popular communion isolates us also from the fellowship of all who reject ANY PART of the Truth.

Some accept the Truth in part, but are either unable or unwilling to receive it in its entirety. They believe in the Kingdom but reject the Bible doctrine of death; or they hold the mortal nature of man but do not receive the restoration of the Kingdom again to Israel; or they accept both, but deny the judgment; or believe in the judgment, but deny the Kingdom; or accept all three but reject the apostolic doctrine of Christ's nature and death, and so on.

Such persons are generally what is called very "charitable;" that is, they are willing to connive at any amount of doctrinal diversity so long as friendliness is maintained. They are "lovers of peace."

Peace is certainly very desirable when it can be had on a pure foundation: but the charitable people referred to are not particular about the foundation. They will compromise the Truth in some one or other of its integral elements for the sake of personal harmony.

This is a spurious charity altogether. We are not at liberty to relax the appointments of God. THE EXERCISE OF "CHARITY" MUST BE CONFINED TO OUR OWN AFFAIRS. We have no jurisdiction in God's matters.

What God requires is binding on us all: and the faithful man cannot consent to form a part of any community that is not "the pillar and ground of the Truth."—**Bro. Roberts, 1876.**

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EDITORIAL: Thoughts for the New Year

Where Do We Stand?

"In whom all the building fitly framed together groweth into an holy temple in the Lord"—Eph. 2:21

IT WAS a regular meeting of the arranging brethren. Routine business was finished, and then a general discussion arose regarding the welfare of our ecclesia and the serious problems we were facing because of the war. We all felt that, although our ecclesia was increasing in numbers, spiritually it was not as high as we would like to see it in our midst. Some very frank questions were asked that made us all think seriously. Here are some of them—

1. Are we, as arranging brethren, carrying out our duties as we should?
2. Have we failed to instruct our young people in the way of life?
3. Are we open to censure because all of our young people do not accept the Truth?
4. Have we failed in our exhortations and lectures to keep our brothers and sisters interested in our ecclesial life?

I do not know what has been the experience of the other brethren, but I do know that, *ever since that night, my mind has been constantly exercised over the questions, brought out in our discussion.* At the same time, however, I felt that, if there is anything wrong and our ecclesial life is

below the required standard the arranging brethren should not be held entirely responsible. They are only appointed to act on behalf of the ecclesia, and it is, therefore, the duty of individual brethren and sisters to see that we do our work faithfully. And one of the best ways to accomplish that is to attend the meetings of the arranging brethren, and the quarterly business meetings of the ecclesia.

One night as I thought on these things, a question seemed to burn in my mind: *What is the future of our ecclesia?* Are we making headway, or are we losing ground? But it proved to be only the beginning. Other questions followed rapidly, and I found myself confronted with such personal and searching questions as—

1. What is my attitude toward the Scriptures?
2. What is my attitude toward the writings of brethren Thomas and Roberts?
3. What is my attitude toward Christ? Do I strive always to please him, or do I please myself?
4. What is my attitude toward the assemblies which bring together the brothers and sisters? Do I attend ALL of the ecclesial meetings, or do I just go to those that suit my convenience?

But why should these questions arise in my mind, and why, if they are personal problems, do I speak of them to you? Why not go about my own way and solve them as best I can?

Because they are questions common to all of us. Therefore, I speak to you as one of many having the same experiences and the same needs. Not only so; I have a right to speak to you. Not an authoritative right, but the right of brotherly love. Such a right is a prerogative that belongs to every brother in Christ who can look past himself and see the need of his brethren. I speak, therefore, to remind you of your exalted position in Christ, and what he expects.

* * *

OUR first question should be of paramount importance to every brother and sister. *What is to be the future of our ecclesia?* The question is not a hard one. The answer is simple. The future of our ecclesia does not depend on your arranging brethren or your presiding brethren. It depends upon *you and me.*

If we are faithful, it will prosper, and, for Christ's sake, we will labor together, and our ecclesia will stand as a monument in our city. If, on the other hand, we aim to please ourselves, like wayward children, our light will fail and we will become like a certain ecclesia that had a name to live, but its works were dead.

Therefore, let us give heed to what the Spirit says to the ecclesias: "I KNOW THY WORKS."

What is our attitude toward the Scriptures? Do you remember when you first came to a knowledge of the Truth, and you discovered that the Bible was the most fascinating book you ever read? Your first love burned like fire in your bones and you wanted to cry aloud from the housetops!

Have you changed, or is the Word of God still sweet to your taste? Do you still regard it as wholly God-inspired and infallible? If so, are you doing your daily readings faithfully, or are you permitting the things of this life to crowd out the most precious thing in your possession?

Remember Israel, and how God declared through the prophet Hosea (4:6)—

"My people are destroyed for lack of knowledge."

The knowledge of God does not come to us naturally; it must be acquired by extracting it from His Word, and that can only be done by persistent application of the mind to the written Word—

"For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding"

(Prov. 2:6).

But in acquiring this knowledge, we must use discretion, because *the natural tendency of man is to become puffed up, or swelled with pride.* Let us therefore, as we become "filled with all

knowledge and wisdom of God," remain clothed with humility; for God resisteth the proud and giveth grace to the humble (1 Pet. 5:5).

* * *

WHAT is our attitude toward the writings of brethren Thomas and Roberts? A certain brother once remarked—

"I am tired of the names Thomas and Roberts. I could have learned the Truth if they had never existed."

That may be possible, but we are not interested in what might have been. Our interest centres in things which are. We have come to a knowledge of the Truth *as a result of the labours of these two men*. This was their life work, and we should esteem them very highly for the sake of that work. We may as well refuse to listen to the word of exhortation as to refuse to read their books.

Read them by all means; apart from the Bible they have no equal. If you discard "Elpis Israel," "Eureka," "Christendom Astray" and other works by these brethren, you discard the Truth, for the Truth is faithfully expounded in them.

And who among us has the mental capacity to do without them? Be not deceived, brethren; now is the time of preparation. If John Thomas could take 12 years of his life to write Eureka, surely we can take time to read it. Yes, we can take time if we try, and every brother and sister should read "Eureka." It's an amazing book of knowledge.

* * *

WHAT is our attitude toward Christ? Is he our constant companion in every thought and deed? Do we hold him before us as a pattern—a perfect example in all things? Such questions are endless. Listen to his gracious words in the 14th chapter of John—

"He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him."

"If ye love me, keep my commandments."

If, then, we do *not* keep his commandments, it is evident that *we do not love him*, and if we do not love him, how do we expect him to love us? We may think because we have come to a knowledge of the Truth, and have put on Christ in baptism, that there is nothing more to do; but such is not the case.

Our life in Christ requires *action*; and to be truly entitled to the name Christadelphian we must meet with the requirements as indicated by Jesus in Matt. 12:50—

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Our attitude toward Christ, then, should be one of constant determination to overlook the petty things of this life, and (John 13:34)—

"As he hath loved us, so we ought to love one another."

* * *

WHAT is our attitude toward the assemblies of the brethren? Do we attend both meetings on Sunday and the Bible class during the week? If not, is it because there are good, sound reasons for not doing so, or do we just have some poor excuse to cover up our lack of interest in the affairs of Christ Jesus our Lord?

Let us not forsake the assembling of ourselves together, but let us do it faithfully as well pleasing to our Heavenly Father. Of course there are some that live at such a distance that it is almost impossible for them to attend all meetings, and some are unable to come because of ill health. But we, brethren and sisters, who *are* able to come: are we doing our part? It seems to me that if we appreciate what God has done for us, it will take more than an excuse to keep us away.

There are hundreds of questions that we might ask ourselves, but, generally speaking, *what are we doing to make our calling and election sure?* Suppose we work in a factory or an office. What attitudes do we adopt toward our employer? Do we not try to please him? Certainly we do. We enter into a covenant with him to do certain work, and he promises to pay us for our services. Now we know that if we do not carry out our part, we cannot expect very good treatment, therefore we do all we possibly can to please him.

If, then, we are careful in worldly things, how much more should we be careful in things pertaining to salvation! God has made certain wonderful promises to those who believe and obey Him. We have believed and have entered into a covenant. Surely we cannot expect God to give us a place in His kingdom if we are not deserving of it. No, for—

"He that cometh to God must believe that He is, and that He is a rewarder of them that **diligently** seek Him" (Heb. 11:6).

And that diligence should begin immediately after coming to a knowledge of the Truth, and it should not cease. Therefore, I speak to you, young brother or sister, for you must some day take the place of us who are older. Do you fully realize this? If so, what are you doing in the way of preparation? If you would be acknowledged by God as His children, you must be sober, wise and humble in thought, word and deed.

You may think that you are too young to be serious about the Truth. But you are not. Any person who is old enough to understand and obey the Truth is old enough to hold fast and grow in it. Remember, Josiah was not more than 16 when he began to seek after God, and at 20 he was at work purging the land from idolatry.

In modern times we have an ideal example in Robert Roberts. Do you realize that the various chapters in "Christendom Astray" were originally lectures prepared and given by Bro. Roberts *when he was not more than 22 years of age?* Let us not wait for old age to remember the Lord. Remember Him now in the days of thy youth. Now is the time to become rooted and grounded in the Truth.

* * *

SOME have expressed the thought that we are not doing enough for our young people. But this is a matter in which we must apply wisdom, because it is possible to do so much for them that they will fail to do anything for themselves. The question is not, what are we doing for the young people, but what are they doing for themselves? How are they spending their time? Are they wasting it, or are they applying their hearts to wisdom, and making themselves ready to take our places when we are called upon to enter into rest from our labor?

We are now in a period when our young people are facing severe trials, so they should be employing the time building up their faith. Some have done this, and today are witnessing for the Truth in a manner that gives us great encouragement. Arise, young brother or sister, and remember thy Creator in the days of thy youth!

As we see the day of the Lord's return drawing nigh, let us subject ourselves to a severe self-judging of character. Let us strive to be like-minded that we may be knit together in love. Let us also arouse ourselves, and awake to the duty laid upon us. Should we be called upon to assist in ecclesial work, let us do the duty imposed upon us in a manner well pleasing to our Master, whether it be as door-keeper or as presiding brother.

God is taking out a people for His Name, and laying the foundation of a great work in the earth. Let us, then, seek the Lord while He may be found, and call upon Him while He is near. To meet His approval we must develop a character based on faith and obedience. Such can only be attained by careful and faithful application of our minds to the things of God. It is a slow process, but we must not be discouraged.

May we have the courage to recognize our weakness, and the strength to overcome, so that when Jesus comes we may be found among those who say: —

"Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him; we will be glad and rejoice in His salvation" (Isa. 25:9). —*Editor*

"If ye do not from your hearts forgive . . ."

CHRIST tells us not only to do good to them that hate us, but to pray for them that despitefully use and afflict us.

To pray for a man that hates you—when done in sincerity and truth and not with lips that receive no orders from the heart—is a sublimer magnanimity than merely to send him a loaf in his hunger. More; it is a **blessing**: to the man who prays.

You cannot pray for an enemy without stilling your resentment towards him and opening out your benevolent regards, and every time you deliberately do this, YOU are improved. You are lifted toward the elevated plane of the Divine character, and the natural man is brought under the circumcising knife of the Truth.

The spiritual man hears the voice of God and puts away, at its bidding, all bitterness, anger, wrath and evil speaking. — **Christadelphian, 1886**

The Ecclesia of God

By **BROTHER JOHN THOMAS**

"Put on, as the elect of God, holy and beloved, mercy, kindness, humbleness of mind, meekness, long-suffering forbearing one another, forgiving one another."

PART FOUR

ADDITIONAL REMARKS

IN THE preceding article I have shown, in the first place, what was the divine order of things in the heritages of God planted by the apostles, and ordained by them and the evangelists; and in the next place, how nearly this might be approximated in the Nineteenth Century.

But it is much more easy to sketch out the plan of a solid, and substantial, and elegant fabric, than to build it; much depends upon the nature of the foundation, and the materials to be used.

No organization, not even an apostolic one, can work well, that is, scripturally, which is not composed of elements more zealous for the advancement of the Truth, and the promotion of the glory of its divine Author, than of their own notions and exaltation.

The first necessary thing is, that the members shall have become as little children, having their old Adam subdued by faith, and Christ substituted in his place by the same principle. Without this disposition, which is: —

"Peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

—no organization could work harmoniously and efficaciously, though framed and administered by the apostles themselves. Even a bad organization with good materials would work better than a good one with a self-willed, heady, factious, and self-glorifying people.

The members must all respect the apostolic teaching if they would have an organization that would be scriptural and satisfactory to all good men. This teaching says—

"By love serve one another."

"Be not desirous of vainglory, provoking one another, envying one another."

"Submit yourselves one to another in the fear of God."

"Stand fast in one spirit, with one mind striving together for the faith of the Gospel."

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

"Let your moderation be known unto all men."

"Put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a complaint against any; even as Christ forgave you, so also do ye. And above all these things put on love, which is the bond of perfectness. And LET THE PEACE OF GOD RULE IN YOUR HEARTS, to the which (peace) also ye are called in One Body; and be thankful."

"Be at peace among yourselves."

"BE ALL OF ONE MIND, having compassion one of another: love as brethren, be pitiful, be courteous."

"Let love be without dissimulation. Be kindly affectioned one to another with brotherly love; in honor preferring one another."

And the Great Teacher, even Christ, who though the Lord of all, humbled himself, and became the servant of the least, enstamps this doctrine with the seal of his authority, saying—

"He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

A people imbued with such doctrine as this would make almost any organization work well; and indeed would get along peaceably together without any written constitution at all; because peace, and righteousness, and the law of the spirit of life, would be written in their hearts and minds.

A people so disposed is the great want of our age—a people who not only believe the Gospel of the Kingdom, but manifest the fruit of it in their walk, to wit—

"Righteousness, and peace, and joy in the Holy Spirit."

It is the extreme scarcity of such that makes it almost impossible to plant heritages in the land with administrations even remotely approximating to the apostolic.

An association of believers is better without an eldership, than to have one made up of persons destitute of the qualifications indicated in Paul's letters to Timothy and Titus. All who have obeyed the Gospel are not "blameless," "watchful," "decorous," "given to hospitality," "apt to teach," "of a well regulated mind," "judicious rulers of their own house," and of good external report.

THESE QUALIFICATIONS ARE AS NECESSARY AS FAITH AND OBEDIENCE TO THE GOSPEL; and in order that their aptness to teach may be beneficially exercised, it is necessary that—

"The word of Christ dwell in them richly in all wisdom."

Persons thus qualified would preside over an association of believers with great advantage to all concerned. THESE *were the sort of persons the apostles exhort us to obey*; but before we can do what they require in the premises, *the right persons must be manifested.*

They do not exhort us to obey the incarnations of accident, or of majorities, or of party feeling; but only such as the Holy Spirit makes overseers—

"Able men, such as fear God; men of truth, hating covetousness."

They should be wise, not in their own conceits; this the apostle forbids: but in the estimation of those that be wise and disposed to avail themselves of their services.

The greatest amount of knowledge of divine things possessed in these days is but little at best. How very minute, then, that which is little compared with this! And how little ability is there to use this small amount aright! A little knowledge is a dangerous thing. It puffs up, and "lifts up with pride," or inordinate self esteem.

It is expedient, therefore, that a newly-formed ecclesiastical association should enter upon such an arrangement as would give expressions probationally to the principles set forth; that being taught by experience they may be the better able to judge of measures and of the fitness of individuals to carry them into effect with permanence.

* * *

NOW A necessity, forced by circumstances upon certain believers of the Gospel, has compelled them to initiate an organization which shall favor, as they believe, the congregational worship of God, in spirit and in Truth, and the dissemination of the "Kingdom" in the city of New York.

They have entered upon this arduous enterprise without conference with flesh and blood. They have seen and felt the necessity that exists, and have responded to it in the fearlessness of faith, the love of peace, the admonition of the Truth, and the fear of God. It is an olive branch to all who love the Truth better than themselves, but affords no scope for the unhallowed ambitions of the flesh.

Approbating the principles set forth in the article entitled "Man in Society" and these "Additional Remarks," they have agreed to the following constitution, as meeting the demands of the probational situation in which they are placed. It is published here for the benefit of all who may be interested in the subject of "Church Organization," which has been for many years a cause of much trouble to the professed friends of truth in Britain and America.

Unhappily, in modern times, about the first thing neophytes begin to do is to join battle with somebody about church government, instead of adding to their faith "goodness, and knowledge" of the divine testimony, that they may grow thereby, and become men, able to contend earnestly and valiantly for the Faith once delivered to the saints.

Infinitely more scriptural would it be for such to do this, than to consume their time and energies in striving against each other about place and power. *A man thoroughly imbued with the Truth would rather avoid these in this age than seek them.*

The least intrinsically deserving and qualified are, for the most part, those who aspire after the petty distinction of place, being rarely capable of illustrating their position by the fruit of the faith.

They forget that we are placed here to LEARN OBEDIENCE BY THE THINGS WE ARE CALLED TO SUFFER; not to "learn how to rule"; though to obey with a good grace is the first step to the commanding righteously the obedience of others.

But, not to dilate more upon this point, which ought to be obvious to all, I proceed without further comment to lay before the reader the

CONSTITUTION
of the
ROYAL ASSOCIATION OF BELIEVERS
In New York
(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

Answers to Bible Questions

By BROTHER ROBERT ROBERTS

The Theatre

"I have hated the congregation of evildoers."

THE THEATRE and public-house are impossible places of resort for the friends of God. We are in the world, and the world is an evil world throughout; but *there are some phases of it with which we can have NOTHING to do.*

We may live in the same street; travel in the same railway train or steamboat, listen in the same crowd to a lecture on some informing topic—such are extreme forms of innocuousness. Many others might be mentioned.

None of these have to do with the policy and mode of individual life. It is here where the law of Christ lays hold of us. We are not to be "of the world" in the objects for which we live, or the principles on which we act; *nor are we to expose ourselves to the corrupting influence of men who "know not God and obey not the Gospel of our Lord Jesus Christ."*

Therefore, we cannot take part in their ways or their assemblies. It is not necessary to prove this for *earnest* servants of Christ. Reason establishes it even if precept were not so plain—

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord."
"I have hated the congregation of evil doers, and will not sit with the wicked."
"I am a companion of all them that love thy righteous precepts."

When we talk of public-houses and theatres, we talk of institutions that have to do with *every form of ungodliness and congregational sinnership.*

The man who requires this proving shows he does not know what ungodliness is, probably because he is himself ungodly. It is only a godly man that knows ungodliness.

Ungodliness is the life that is lived with reference as to one's own pleasure merely, and without reference to God's object in having made us, or God's will with us while we are living.

This is the essence of public-house and theatre life, which at the same time, are worse than many other forms of life having the same essence, for they foster more active forms of corruption than any other, and have a worse reputation even among "those that are without"—*Bro. Roberts.*

* * *

Christ as High Priest

CHRIST is now officiating as a High Priest for the saints, undoubtedly. Who could call this in question in view of Heb. 4:14; 5:5, 10; 7:24-27; 8:1; 9:11-24, and other places?

As to when he became so, THE QUESTION IS UNIMPORTANT, and must be taken broadly. Though his present position was not assumed till after he awoke from death and ascended to the Father's presence (Heb. 4:14; 9:24), he prayed for his brethren before his death and offered himself in sacrifice, which only a priest could do (John 17:9; Heb. 9:15, 25-28). —*Bro. Roberts, 1890*

* * *

Worldly Books

THERE are books that *secularize* the mind. They tend to interweave our affections and interests with the present order of things in which God is ignored, and which is destined to pass away.

In this the tendency is to inflict harm; for if we "set our affections on things on the earth, not on things above"—we cannot be well-pleasing to God; and to be not well-pleasing to Him is to be in a harmed state, certainly.

There are books and papers that tend to *frivolize* the mind, by engaging it in the petty aspects of life, and disposing it to find entertainment in the froth of fun and frolic.

This is not a healthy frame of mind from the point of view of wisdom. Wisdom is distasteful to those who live in an atmosphere of this kind. *Wisdom is a sober thing*. What can be more sober than the fear of God, which is its very beginning?

Books that take the heart away from God are not wholesome books for saints. *The literature of the day is entirely of this character*. And as for the heavier "classics" so-called, it is astonishing how altered is the aspect in which they appear when the taste is fully and finally formed on the basis of God's work with Israel as enshrined in the Holy Oracles of His truth.

Everything can be kept in its right place when God is on the throne of a man's heart. Let the word of Christ dwell in you richly, and let that growth have full sway which Paul enjoins when he says—

"Grow in the knowledge and love of God."

You will then attach the right value to all things—great or small as the case may be: and will know what books are useful, and what books are on the whole best left alone as hindrances on *the difficult road of faith and obedience and holiness*, which leads to the Kingdom of God.

—Bro. Roberts, 1890

* * *

The Time of the Resurrection

THOUGH Russia is far off the mountains of Israel as yet, it does not follow that we are not "in the immediate epoch of the apocalypse of Jesus," if that phrase is to be understood of what we may call the *first arrival* of the Lord, to gather and judge his people.

There is a difference between this phase of the advent, and that which is seen in the discomfiture of Gog and his hosts. At *that* crisis the saints are with the Lord (Zech. 14.5; Joel 3.11) and must, therefore, have been "gathered to him" (2 Thess. 2:1) *before* that time.

How long before? This is not revealed, except in general terms. We know from Dan. 12:1, that it is "at that time"—in that epoch—the time of the end: but this speaks not to a year or two. We must look at the expression from the angel's point of view, who spoke the words to Daniel upwards of 2000 years ago.

Looking forward to the daybreak at the time of the end, the phrase "at that time" could not mean more than in, or about, or in connection with, that season. It taught Daniel that the resurrection of the dead would take place in the period of an overflowing invasion of the Holy Land by a northern king, who should overflow "many countries," and have *many nations* at his steps; but it did not tell him at what stage of the drama it would come in.

It is parallel with the intimation in Rev. 11:18, that the "time of the dead" is coincident with the revolution which changes the kingdoms of the world into kingdoms of God, without program-precision as to the point at which the wonder transpires.

The phrase, "at that time," must be held to apply generally to "the time of the end," mentioned in Dan. 11:40, a period which (as that verse shows) *begins before the king of the north moves down as a whirlwind*.

Hence, it does not fix the resurrection as an item to transpire after Russia's invasion of the land, but merely as *one of the period*. The nature of the events, and collateral testimony, must decide its place in the program.

The nature of the events is conclusive against the idea of the resurrection occurring after Russia is vanquished, because Russia is vanquished BY THE LORD IN ASSOCIATION WITH HIS PEOPLE, to whom he has assigned the work of "*breaking the kingdoms*" and "*executing the judgment*" (Rev. 2:26-27; Dan. 7:22; Ps. 149:4-9).

* * *

THE destruction of the Gogian confederacy is consequent on the Lord going forth (Michael standing up—Dan. 12:1), as we see from Zech. 14:3 ; and his people, in that going forth, are *with him* (Rev. 14:4), and that too before the judgment is actually executed (Rev. 14:7).

Hence, the resurrection occurs before the great catastrophe which gives Gog to the beasts of the mountains.

The order of events is something like this—

1. The resurrection;
2. The standing up of Michael; and
3. The overthrow of Gog.

The "*standing up*" of Michael is not synonymous with his *coming*. He comes before he "stands up." The standing up relates to the hostile attitude taken towards the Gentile powers in the interests of Daniel's people; and as this attitude is not assumed until the "marriage of the Lamb" is consummated, in the union of Christ with all his people at his appearing, it follows that the resurrection is before the standing up.

The saints take part in the standing up. They are the body of Christ, he the head. *It will be a complete and not a trunkless Christ that will "stand up" in challenge of the whole world.*

* * *

WHEN the Lord comes, the first thing he does is to send for his people, dead and living, that, before him, in the presence of attendant angels, he may, as at a judgment-seat, take account of them, and accord to every man praise or shame, welcome or repudiation, eternal life or the sentence of the second death, as their cases may warrant (Luke 19:15; 2 Thess. 2:1; Mark 8:38; 2 Cor. 5:10; Gal. 6:8; Rom. 2:7-16).

This is a private transaction—probably on the Sinaitic plateau—of which the world will likely know as little as they did of the ascension or the transfiguration. When it is finished, the "marriage supper of the Lamb" comes next in order; in plain terms, the joyous reunion, in physical assimilation—"in a moment, in the twinkling of an eye"—between the Lord and the assembly of the "called, and chosen, and faithful," of all ages and generations.

This glorious honeymoon over, active work begins: the work of executing the judgment written. The first blow is delivered at Jerusalem, where the victorious hosts of Gog are encamped in a security which they imagine invincible.

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NOW, *how long a period will be occupied by the judgment and marriage supper?* We are without information; consequently we cannot positively say that the Lord will not come till the northern hosts are in Syria. The private initiatory work of setting his own house in order may require his presence on the earth before a single Russian soldier stirs southward.

On the same principle, although the resettlement of Palestine by the Jews must precede the Gogian invasion, that re-settlement need not necessarily precede—

"The coming of our Lord Jesus Christ and OUR GATHERING TOGETHER UNTO HIM."

We do not say that the Lord will come before the Jews return to their land. *It is certain he will not manifest himself to the world till the Jews partially return and Gog invades the land.* The world hears nothing of him till the cataclysm at Jerusalem. But it is not certain that he will not come before that time to prepare the situation in the way indicated.

The time for his return is on us—the time of the end is on us. We know neither the day nor the hour. Some time may elapse. At the same time, there may not be another year's delay.

— Bro. Roberts, 1897

Let Us Go on to Perfection!

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it"—Hebrews 4:1

THE Apostle Paul, in writing to the Hebrews, many times gives expression to his alarm and anxiety over their eternal welfare, which is another form of the admonition of friendly warning. At the same time he is full of exhortation and encouragement in inciting the Hebrews on to faith by examples from not only the life of Jesus, the Christ, but from the lives of the worthies of old also.

Paul's admonition, prompted by his fear and anxiety for his fellow Hebrews, is many times indicated by the word LEST: while his exhortations are many times indicated in the words, LET US. In both his admonitions and exhortations he includes himself. We have some samples of his fear and anxiety expressed in the following verses:

2:1—"Therefore we ought to give the more earnest heed to the things which we have heard, LEST at any time we should let them slip."

3:12—"Take heed, brethren, LEST there be in any of you an evil heart of unbelief, in departing from the living God."

3:13—"But exhort one another daily, while it is called today, LEST any of you be hardened through the deceitfulness of sin."

4:1—"Let us therefore fear, LEST, a promise being left us of entering into His rest, any of you should seem (be judged) to come short of it."

4:11—"Let us labor therefore to enter into that rest, LEST any man fall after the same example of unbelief."

12:3—"Consider him that endured such contradiction of sinners against himself, LEST ye be wearied and faint in your minds."

In such verses as these Paul expresses his anxiety and apprehension over the failure of faith in the Hebrew believers that might easily (and naturally) bring about the disobedience from which there is no forgiveness. It is the blind, stiffnecked, hard-hearted disbelief and disobedience of their people and nation of olden times that was the overall-character condemned by God.

Paul is alarmed about, and warns the Hebrews of, "an evil heart of unbelief" and being "hardened through the deceitfulness of sin." These are formidable words, for they refer not merely to an act of a single sin in the moment of weakness, but rather to a sinful, evil character and disposition.

Such words refer to the spirit of disobedience which permeates the serpent-seed. The eyes of the unfaithful Israelites of old were blind to the miraculous fact that God was performing His Word by His power. The necks of the unfaithful Israelites did not willingly and lovingly bend to the yoke of God's law and testimonies. The hearts of the unfaithful Israelites were as adamant stone upon which

the Word of God could not be inscribed. Theirs was an unbelief and disobedience in the face of all facts and proof to the contrary.

But was history repeating itself? Unfaithful Israel of old under Moses, was on the whole, disobedient because of unbelief (while thinking they were faithful believers!); and so it was now that the prophet like unto Moses had appeared. Paul knew what could and was happening in his people and nation for rejecting Jesus as the Christ.

His fear and anxiety, then, was not mere supposition. His anxiety for them is very real to begin with, and would prove true in the future history of Israel for their rejection and disbelief of Jesus as the Anointed of God, when that history fulfils God's Word in their punishment and scattering to all nations of the world. Israel, as the nation and people of God, had already rejected and crucified Christ who, as a sin-offering, died on the cross but was later raised from the dead and exalted to the right hand of the throne of God.

Just as the nation of Israel rejected Jesus, so too the believing Hebrew could reject him by having a zeal for God but not according to knowledge. So Paul's hope is that some among the Israelites, not all, would believe his Gospel, and that they would accept in faith Jesus as the Christ and Apostle and High Priest of their profession.

They should not slip back to the Law, but accept Jesus as the anti-type of Joshua the son of Nun—even as Joshua the Son of God—so that there remains the true rest for the people of God which the Hebrews may enter by believing.

So Paul exhorts and encourages those among the Hebrews who would, in the end, heed his words, have faith, and be obedient. Many times we find him saying, LET US, as in the following verses—

4:14—"LET US hold fast our profession."

4:10—"LET US therefore come boldly unto the throne of grace."

6:16—"LET US go on to perfection."

10:22—"LET US draw near with a true heart in full assurance of faith."

10:23—"LET US consider one another to provoke unto love and good works."

12:1—"LET US lay aside every weight, and the sin which doth so easily beset us."

"LET US run with patience the race that is set before us."

13:13—"LET US go forth therefore unto him without the camp, bearing his reproach."

13:15—"By him therefore LET US offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name."

Here Hebrew believers are exhorted to labor, good works, patience, confidence and faith, laying aside every weight and sin, to bear reproach for Christ's sake, to praise and thanksgiving. Many examples of such were given by Paul in the 11th chapter concerning the faithful worthies of old, of whom the world was not worthy.

But these all died in faith not having received (the fulfilment) of the promises. There was still time and opportunity (Today, if ye will hear His voice) for the Hebrews to manifest a similar victorious faith and thus be numbered with the faithful of all ages. All was to be through faith in God, from Abel onwards is the list Paul enumerates, including Rahab the harlot of Jericho.

But it was difficult for the Hebrews to have faith in Jesus of Nazareth as the Christ. For the Anointed from God was to be a Man of War and Deliverer. Jesus was taken and crucified. All, then, was lost, as far as he was concerned—or so it would seem, seen through the natural eye.

But Paul was showing the Hebrews in what faith consisted, namely, "the assurance of things *hoped for*, the proving of things *not seen*." Faith is contrary to "natural appearances." Faith in God could only be manifested when all natural appearances were against it. But at the same time the eye of faith could see an untold number of reasons to confirm belief.

The situation and circumstances, however, were more subtle than that. It was not a question of unbelief, but of believers going astray while *thinking* they were remaining faithful! Those of weak faith and misplaced zeal among the Hebrews could go astray too. In Jesus as the Christ all seemed to be lost when he was taken by wicked hands, nailed to the cross, crucified and buried in a sepulchre. But it was not so in the plan and purpose of his Heavenly Father.

The fear and anxiety expressed by Paul for the Hebrew believers, brethren and sisters, is expressed also for Gentile believers. We must take his *admonitions* to heart, keeping in mind the things we have heard. It is for US to fear—to heed—to hearken . . . LEST . . .

His *exhortations* also are meant for us as well as for the Hebrews. It is for us to labor, to be patient, to provoke unto love and good works, to bear Christ's reproach, to lay aside every weight and sin, to praise God and give thanks. These things the faithful worthies of old had done. These things Paul was doing in his fight and race and labour in the Lord. These things the Hebrews must do. These things WE must do. They apply to us . . . "*LET US, THEREFORE . . .* —N.M.

Judgment to Come

"We must all appear before the judgment seat of Christ, that every one may receive the things in body, according to that he hath done, whether good or bad."

WE ARE all aware that there is a time of judgment coming; for there are many testimonies which declare that judgment in the sense of punishment, as well as an arraignment before Christ's tribunal, is often foretold in Scripture. This testimony goes right back to the beginning—

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of their hard speeches which ungodly sinners have spoken against him" (Jude 14-15).

All down the ages God's prophets have warned it, and Christ and his apostles have shown us that there will be a tribunal before which those who have been called by the Gospel message (defined as "the things concerning the Kingdom of God and the Name of Jesus Christ") will be called to judgment.

This we see from such passages as Romans 2:12-16; 14:10. Paul, putting himself in this class of responsible ones, says—

"We must all stand before the judgment seat of Christ."

The Greek word here translated "judgment seat" is *bema*. This is the same word used in Acts 25:10, where Paul says—

"I stand at Caesar's judgment seat where I ought to be judged."

This proves that the word means a tribunal.

What an awful time it will be for those who have neglected to prepare for it! Can we visualize ourselves as one of that foolish class? What maddening thoughts will go rushing through the mind if that be our unhappy lot! No tongue can give utterance to the bitterness which will overcome those who are turned away. We think of Esau who found no place for repentance, though he sought it carefully with many tears.

The purpose of this judgment is (2 Cor. 5:10)—

"That everyone may receive the things in his body, according to that he hath done; whether it be good or bad."

The prophet Isaiah intimates this call to judgment—

"Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity."

* * *

WHEN we speak of "inquisition," some think of the terrible times when those who refused to renounce their belief in the true Gospel were tortured and put to death by papal ecclesiastical authority, when the fires of persecution ignited by the system of Anti-Christ burned fiercely against all who refused to submit to those that Paul calls—

"The rulers of the darkness of this world" (Eph. 6:12).

This caused the apostle to warn his brethren—

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (v. 11).

The "devil" in this case was the *constituted authorities of church and state* united in persecuting all those who steadfastly resisted their evil demands.

However, there is a sense in which God makes inquisition for iniquity, as may be seen in past history, as well as in the prophecy of future judgment. From Deut. 19:18, we see how God commanded "diligent inquisition" to be made to determine whether a witness were testifying falsely. David, in Psalm 9:12 speaks of God in this connection—

"When He maketh **inquisition** for blood, He remembereth them: He forgetteth not the cry of the humble."

We are able to understand, then, that the judgment seat of Christ will be an inquisitorial tribunal; for that denotes judgment where the inquiry is made by the judge, instead of a prosecuting attorney, as in modern trials.

In Matt. 5:21-22, where Jesus speaks of anger, as well as murder being cause for "being in danger of the judgment," we note that the Greek word *krisis* has been translated "judgment." This causes us to think what a "crisis" it will be in the lives of those who stand before that great tribunal.

However, this is not a mere play upon words to compare the Greek word *krisis* to the English word "crisis"; for while *krisis* meant judgment, the English word "crisis" originally meant the dividing line at the critical period in illness when the turning point might occur, either for recovery or death. Tracing it through the Latin and Greek, it came from the very word "krisis," to divide or judge.

WHILE the exact place where the Great Judgment may take place is not a doctrinal matter, not being clearly revealed, yet there is reason to believe that as God gave His holy law from Sinai, where also He appeared to Moses in the burning bush, and that as Elijah, God's holy prophet also went to Sinai or Horeb, where he was questioned of his deeds, and he answered, "I have been very jealous for the Lord God of Israel"; so we may also be taken to Sinai to be so questioned.

Somewhere there in that desert range of mountains we may meet our Lord and Judge face to face. See 1 Kings 19:8; Ex. 19:1; Ex. 3:1-4.

In that wilderness solitude there is ample room for multitudes to assemble unmolested and unobserved; and somewhat in the manner in which Israel assembled before Mount Ebal in Samaria to receive the blessings and curses from Mts. Gerizim and Ebal.

The real test as to whether we are earnestly expecting to be summoned to that august tribunal in the near future or not will be our interest in these things. We will be interested in those books that Daniel saw in vision in which our works are recorded. Not that God needs paper or parchment to write that "book of remembrance" spoken of by Malachi—

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and thought upon His Name" (3:16).

As the "finger of God" is said to have written or etched the ten commandments upon the stone tables, so God could cause a fiery record to be flashed on a tablet which could be seen, even as the wicked king Belshazzar saw the fingers of a hand write his doom on the wall near the candlestick taken from the temple of God.

Here we do well to remember that David, speaking by the spirit, declares that the heavens were made by the "fingers" of God, which we would all realize implies the divine hand or power that caused those ponderous and mighty orbs of heaven to come into being, and by His infinite wisdom. "Fingers" like "hands" are used to denote the work accomplished by His creative power. We often note the expression "by the hand of Moses" (Joshua 14:2) and "delivered from the hand of the Egyptians" (Ex. 18:10).

In these days of increased knowledge (Dan. 12:4), it is easy to understand how the Creator of heaven and earth could cause permanent records to be inscribed without literally writing it in books. If, however, we truly believe that a record is being kept of all our works, we can realize what Jesus meant when in his messages to the ecclesias he caused John to write—

"I KNOW THY WORKS" (Rev. 2:2).

"*His eyes as a flame of fire*" could then, and can yet, discern the very inmost thoughts of the hearts and minds of all his servants who are also members of his multitudinous body.

The awe-inspiring portrayal of the Son of man (and of God) sitting on the throne of glory as "before him are gathered all nations," people "out of every kindred, and tongue, and people, and nation" (Rev. 5:9), is well calculated to cause every son and daughter of God to ponder carefully and seriously just what he or she is doing to merit the "well done" of the Great Judge, and the gracious invitation—

"Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

We cannot help remarking on the stress laid on DOING SOMETHING—positive, active, diligent goodness—rather than simply "not guilty," as when one is brought as a criminal to the bar of justice and acquitted. To stand in that day the law of God must be written in our hearts—

"Not with ink, but by the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."
—H.A.S.

FIRST Pure

"The wisdom that is from above is first pure, then peaceable"—James 3:17

JAMES has been speaking about the use of the tongue and has been endeavouring to impress his readers with the potential powers it possesses. His remarks have led on to the evil resulting from unbridled speech, showing that *the words we speak are the outward manifestation of the heart*.

He has by the symbol of the fountain shown that the mouth and its words manifest the condition of the heart. Therefore if the heart be pure the words and works issuing from it will be pure.

He reasons that evil works are the outcroppings of a heart that is untouched by the power of the Word of God and only related to its mother earth, and therefore it brings forth that to which it is related—

"If ye have bitter envying and strife in your hearts, glory not, and lie not against the Truth.

"This wisdom descendeth not from above, but is earthly, sensual, devilish: For where envying and strife is, there is confusion and every evil work" (James 3:14-16).

Then the Apostle goes on to illustrate the characteristics of the heart which has risen above the grovelling in the dust, which is guided by the Spirit. And he states—

"The wisdom from above is FIRST pure, THEN peaceable."

Let us observe the word "first." It comes from the Greek word *proton*, of which we hear so much in our modern atomic age. The root meaning of this word is "*firstly in time, place, order, or importance; before, at the beginning, chiefly; first of all.*"

These primary definitions certainly leave no doubt as to the emphasis which James puts on the rank of purity in Divine Wisdom.

Wherever the word "firstborn" appears in our New Testament it comes from the same basic Greek word, in these cases *protokos*.

* * *

NOW let us look at the word "then." Again there can be no question as to what James intended. The Greek original, *epeita*, implies "*thereafter; after that*": it is from the root *eita* meaning "*succession (in time or logical enumeration); afterward or furthermore.*"

Wherever this Greek original was used by the Spirit in our Bibles the nature of the verse leaves no room for thought that James places peace ahead of purity.

Another example of the use of these words, 'first' and 'then' appears in 1 Thess. 4:16-17—

"The dead in Christ shall rise first (**proton**), then, (*epeita*) we which are alive and remain shall be caught up together with them in the clouds."

This is a well-known quotation and has been clearly understood by the brotherhood for years. James' words carry the same thought of order and precedence as we understand from these words. Paul here used the same original words.

Again we would like to stress the fact that purity and peace are in the numerical order of numbers *one* and *two*. And again we appeal to Paul as our witness. This time from his powerful letter to the Hebrews (7:1-2)—

"For this Melchisedec, King of Salem, blessed Abraham, to whom also Abraham gave the tenth part of all."

And then the Apostle goes on to explain the significance of the Name of this Priest of the Most High God—

"First (**proton**) being by interpretation King of **righteousness**, and after (**epeita**) that also, King of Salem, which is, King of **Peace**."

This quotation sets the stage for our understanding of why *purity, or righteousness, or holiness, precedes peace*. Melchisedec stands as a type of Christ, as Paul very emphatically illustrates, by quoting Ps. 110:4—

"The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec."

And Paul adds (Heb. 8:1)—

"We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens."

Now let us consider this High Priest, our Elder Brother. The first reference to him was made in the curse placed upon the serpent in the garden of Eden—

"I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

Does this sound like peace bringing forth purity? Does it not rather speak of a CONFLICT between the serpent seed and that of the woman? Does it not convey the idea of the flesh warring against the Spirit and the Spirit against the flesh, and the carnal mind being at enmity against God?

The constant theme of the way to eternal life and salvation is the *crucifying of the flesh* and the purging out of the leaven of malice and wickedness. Purging means "to make pure." Such a conflict has always appeared as the portion or lot of those who have been held up to us as examples of righteousness.

None of the righteous have seen peace during their probationary sojourn for any very long period of time. Trial and tribulation because of a righteous course, the chastening and refining and purging of the children of God, is the badge or seal of relationship to the Father. Look at faithful Abraham, Isaac and Jacob.

Consider him who endured such contradiction of sinners against himself. Was his a peaceful life which brought forth purity? Are we not instructed: —

"Though he were a son, yet learned he obedience BY THE THINGS WHICH HE SUFFERED" (Heb. 5:8).

The record of the faithful which the Apostle outlines in Heb. 11 *certainly does not speak of probationary peace in any external way—*

"And what shall I more say? Gideon, Barak, Samson, Jephthah, David, Samuel and all the prophets—subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, tortured, trial of cruel mockings and scourgings, bonds and imprisonments, stoned, sawn asunder, tempted, slain with the sword, wandered about in sheepskins and goatskins, being destitute, afflicted, tormented" (Heb. 11:32-37).

Shall we call this peace? These were the righteous or pure in heart who shall see God. They obtained a good report through faith in God. Some today would call them extremists. Does purity mean being 'extreme'? Certainly the world would say that they were extremists.

Does God require the same of our generation? No man is the son of God who does not receive chastisement. How that chastising will come we do not know. But we can be sure it will be in the direction we need it most. Through it all God will require our confidence in Him.

Thus we have Jesus in the role of King of Righteousness or Purity. He is the pattern, now set in the heavens, for us to follow. He always did those things which pleased his Father. He was tried in all points like unto his brethren, yet without sin. Where all others failed he attained perfection.

He was the perfect sacrifice. This had to come first. Before his kingship in this matter could be an example for us, he had to wear the crown of thorns. As we often sing—

"The race must come before the prize, the cross before the crown" (Hymn 164).

God caused the prophet Isaiah to write (48:22)—

"There is no peace, saith the Lord, unto the wicked."

And also he tells us (26:9) that the nations will not learn righteousness until God's judgments are in the earth. Purity or righteousness is the prerequisite to peace or association with God and Christ. Christ's righteousness, his triumph over sin and death, opened the way to his position as King of Salem or peace (Eph. 2:14-17)—

"He (Christ) is our peace, having abolished in his flesh the enmity, so making peace; and that he might reconcile both (Jew and Gentile) unto God in one Body by the cross, having slain the enmity thereby, and came and preached peace to you which were afar off and them who were nigh."

There could be no permanent peace established until this sacrifice had been provided. Certainly the righteous had their hopes fixed upon him as a matter of faith. The righteous still anticipate his reign of peace on the earth.

That God is righteous is the first admission necessary from man; not just an expression of lip service, but a wholehearted service day by day in faithful obedience.

Christ's life and his death were a manifestation of God's purity and holiness. Paul told the Romans that Christ was set forth as a propitiation, or mercy-seat, or atonement, to declare or show the righteousness of God (Rom. 3:25). And James tells us that we also must be like-minded in service to God, both in external service and also personal conduct:

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to KEEP HIMSELF UNSPOTTED FROM THE WORLD."

Peace cannot precede purity! But peace does not have to wait for the age of the Kingdom on the earth. That age will be peace in the fullest sense for the elect, and in far greater measure for the earth's inhabitants, when all the powers of nature and man will declare the presence of the Prince of Peace.

During the present probationary age peace of mind is attainable and in corresponding degree as purity or righteousness increase. True it is we shall never rise to perfect righteousness or purity, but we must press toward the mark set in the person of Jesus.

Peace will come to our hearts as we permit the Spirit of God to crucify our old man, and cause this Divine force to rule our lives. And this can only come by partaking deeply and frequently of the Word of God. Read God's Word DAILY — think continually about it — don't just hurry through it as a duty, but linger long upon it as a feast of good things. *Gradually you will see that all other things can wait.*

Instead of the impatience which we naturally feel to get on with something else, will come the joy and peace that once again each day God has provided us time to consider what He has said.

But the wicked and unrighteous will not respond to any conditions of peace. They will yet do wickedly. —F.H.

The Cherubim of Glory

“As the trumpeters and singers were as one . . . the glory of Yahweh filled the House of Elohim”
—2 Chr. 5:15

PART THREE

WE COME to the Temple of Solomon, begun with such glorious promise, ending in such terrible tragedy.

The Cherubim become more prominent than they were in the Tabernacle. The Temple of Solomon, though it failed, was a symbol of a further development in the plan, of a more glorious dispensation. The Tabernacle spoke of wandering and impermanence, the Temple of rest and stability. It speaks of the Millennial Age when the anti-typical David has subdued the nations, and the anti-typical Solomon has built the House of Prayer for all nations.

Representations of the Cherubim now appear in the outer appointments *where they can be seen by the Temple worshippers*. They are no longer reserved for the eyes of the priests only. So will it be in that day of the open manifestation of God's glory in the earth.

In Solomon's Temple the dimensions of the Mosaic Tabernacle are doubled. Here is portrayed an enlarging, an expansion of the purpose.

As is fitting, the Cherubim are first mentioned in connection with the Most Holy. In the description of Solomon's Temple, the Holy Place is very significantly called the "Oracle"—*d'beer*—"the Place of the Word," from *Dabar*, "Word, Purpose," corresponding to *Logos* in the Greek. This word "Oracle" occurs 16 times (4x4). The Oracle was a *perfect cube*—its "length and breadth and height were equal" (Rev. 21:16). It represents the perfect state—the New Jerusalem—where the projected *Plan of God* (2 dimensions) has fully developed into the solid reality of the perfect *Building of God* (3 dimensions).

In 1 Kings 6:23 we read—

"Within the Oracle he made 2 cherubims of olive trees."

These two cherubim of olive wood overlaid with gold stood side by side with their wings outstretched. The wings touched one another in the center and extended 35 to 40 feet from wall to wall.

The use of *olive wood* (Heb. "trees of oil") clearly connects them with the two olive trees, the two anointed ones—"sons of oil"—of Zechariah's vision, *the post-resurrectional two witnesses of the golden lampstand* (Zech. 4).

Beneath the outstretched wings of these huge figures, the Ark with its original smaller Cherubim was placed.

Now there are FOUR Cherubim within the Most Holy—the Oracle—the *Place of the Word*. Four is the full symbolic number of the Cherubim. The visions of Ezekiel and John show four. How beautifully this portrays again an enlarging and multiplying of the purpose out beyond Israel to the Gentiles! —

"It is a light thing that thou shouldest be My Servant to raise up the tribes of Jacob . . . I will also give thee for a light to the Gentiles that thou mayest be My salvation unto the ends of the earth."

The stretching of the wings right out to the walls of the Oracle portrays this *filling of the earth with God's overshadowing glory*. (The Mosaic Cherubim did not reach from wall to wall, but were small and in the center of the room).

In the *two-fold* aspect of the original Cherubim the purpose in Jew and Gentile is *foreshadowed obscurely*, but in the further doubling and enlarging of the Cherubim in the Temple of Solomon into *four*, the purpose is *emphasized and manifested clearly*.

It is interestingly repeated and emphasized in verses 23-26 (1 Kings 6) that the two great Cherubim were of exactly the *same* height and extension. Paul warns both Jew and Gentile against assuming pre-eminence over the other; all are one and equal in Christ Jesus.

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CORRESPONDING to the inner curtains of the Tabernacle, the walls of the Temple were carved with Cherubim (v. 29). But now added to the Cherubim were palm trees and open flowers. What do these signify of the change from the present Tabernacle-state of wandering to the Millennial Temple-state of rest?

The *palm tree* is victory and peace. The great apocalyptic multitude who stood before the throne and the Lamb (Rev. 7:9) were clothed in white linen, and had *palms* in their hands. Palm trees and cherubim are prominent features of the Ezekiel Temple.

And what of the "open flowers"? The word for "open" means to be free, to be set loose, to break bonds, to burst forth as a blossom. Do not the words of Solomon's Song come to our minds?—

"Rise up, my love, my fair one, and come away.
For lo, the winter is past; the rain is over and gone.
The flowers appear on the earth
And the time of the singing of birds is come."

* * *

WHERE the *veil* hung in the Mosaic Tabernacle at the entrance to the Most Holy, we find there were *two olive wood doors* in Solomon's Temple (I Kings 6:31). These doors, too, were carved with cherubim and palm trees and open flowers (v. 32).

We might assume that the two doors took the place of the veil, but we find from one single mention (2 Chron. 3:14) that there was also a veil of blue and purple and crimson, with cherubim upon it, just as in the Tabernacle.

So now, at the entrance to the Most Holy, beside the veil, there is a double door. Veils signify *obscurity and a concealing of the way*. We need only think of the veil of Moses' face, and the veil on Israel's heart, the veil of darkness spread over all nations.

But doors indicate *a way made open*: a door of utterance, a door in heaven, a door of hope, "I am the door," "I have set before thee an open door."

Two doors with cherubims and palm trees and blossomed flowers surely symbolize that a two-fold cherubic company has blossomed into victory and has entered into the Most Holy state through the Christ-door, to join their forerunner.

But the veil is still there, too. It **MUST** still be there during the Millennial age, for though the doors have been opened and the first fruits have passed into the Most Holy state, the way therein is still barred by the veil of the flesh to the mortal inhabitants of the earth.

There is thus a double condition well portrayed by the doors *and* veil. We find similar references to the Millennium in the Revelation and elsewhere, indicating that for some it is the fulfilment, while for the generality of mankind it is a probationary state.

* * *

LIKEWISE at the outer entrance into the Holy Place there are now doors instead of a hanging (1 Kings 6:34). They have the same decorations: cherubim, palm trees and open flowers, but there are *two significant differences*: (1) They are of *fir*, instead of olive, showing their secondary nature as pertaining to the entering in of the harvest of the Millennium, and (2) they are each double, folding doors, making *four* in all, indicating a further opening and expansion of the way of entrance to salvation. *Four* appears to be the *number of universality*, and as the cherubim increase from two to the fulness of four, so in their order do the doors.

It is fitting that there were two double or folding doors, rather than four separate doors, for this way the two symbol is preserved and emphasized in the expanding to the fulness of the four.

This four-fold door at the Temple entrance would bring the symbolism of the cherubim before the eyes of all who worshipped at the Temple. No longer are the Cherubim a hidden symbol for the priests of God alone, for in the Millennium they will be brought before the eyes of all the world, and will be seen to be *the four-fold door of entrance to the House of God*.

No longer is there a veil or hanging at the outer Temple door, for all mankind now worship and serve in the Holy Place, their prayers ascend from the incense Altar, and they walk in the light of the ecclesial lampstand—

"Then will I turn to the people a pure language, that they may all call upon the Name of the Lord, to serve Him with one consent" (Zeph. 3:9).

THE Cherubim occur in one more place in Solomon's Temple, and there are some interesting aspects concerning it. (We can be sure that wherever the Cherubim symbol occurs there is a special significance and importance).

In the Mosaic Tabernacle there was only *one Laver*. It stood in the court between the altar and the Tabernacle door. The *priests* were to wash their hands and feet therein whenever they ministered at the altar.

Certain parts of the *sacrifices* also had to be washed, and this too appears to have been done with water from the Laver, for there is no other provision of water mentioned in the court.

Now the unusual thing about the Laver is that *no size or description of it is given*, as is done with all the other items. We are just told it was of brass, and was made of the looking glasses of the women who assembled at the Tabernacle.

Looking glasses speak of personal pride, outward adorning, surface appearance, and these were dedicated to the construction of the Laver, which symbolized inner, spiritual purification, cleansing and beautifying.

Why are we told no size or description of the Laver? Is it to indicate that the symbolism of the Laver *involved something of which the scope and extent was not fully revealed?*

This thought is strengthened when we come to the Temple of Solomon. Here we find a *tremendous expansion in that which symbolized the cleansing process*. Instead of the one Laver that could be carried, there is now a tremendous sea nearly 10 feet high and 20 feet across, and also 10 large separate Lavers, each on wheeled carriages.

The sea, when filled with water (it held 20,000 gallons) would weigh around one hundred tons, and the 10 Lavers, which contained 300 gallons, about 2 tons each.

On these Lavers we find Cherubim. They appear in two combinations: lions, oxen and Cherubim around the bottom part; lions, *palm trees* and Cherubim on the higher part.

What is indicated by the separation of the *original single laver* into a *sea* in which the *priests* were to wash, and 10 great *lavers* in which the *sacrifices* were to be washed? First, clearly, we have the picture of an enlarging and broadening of the purpose. But further than that, we have a clear indication of a separating of what formerly was together. *The priests are now separated in their washing from the sacrifices.*

When we look at the arrangement of the Millennial Age, we find that this fits the picture perfectly. Whether we consider the inner immortal priesthood, or the outer Israelitish priesthood, they are a separate class from the nations of the Gentiles who come up to offer sacrifices.

Now the typical number for the nations of the world at any one time is 10—the 10 kings into which the Fourth Empire was divided. It is "in the days of these kings" that the Millennial Age is established. So what could be more fitting, then, than 10 lavers for washing the sacrifices that are brought to the great "House of Prayer for All Nations"?

When we look inside the Holy Place of Solomon's Temple, we find that the one Mosaic *candlestick* has been expanded into 10, and the one Mosaic *table of showbread* has been expanded into 10, although (as is fitting and as we should expect) there is still only one *altar of incense*.

The candlestick is the ecclesial symbol— "Ye are the light of the world"—so when all nations are enlightened and reflect the divine glory, 10 candlesticks are fitting. And similarly with the showbread tables.

There is one striking thing said about the lavers, and about the candlesticks, and about the showbread tables. Twice each about the lavers and candlesticks, once about the showbread tables, 5 *times in all*, we are told that—

"Five were on the RIGHT side and five were on the LEFT."

Surely we cannot miss the connection of thought with the 10 virgins, 5 on the right hand of acceptance, 5 on the left hand of rejection, and the separating of the sheep and goats.

Here is pictorialized that there is judgment to come, that attendance and worship is not enough, that in the end all the Temple worshippers will be separated according to their works, some to the right hand and some to the left. (The sea in which the *priests* washed was on the *right* side).

In Ezekiel's visions, the replacing of the ox-face in an earlier vision by a cherub face in a later vision, is taken to indicate a development from flesh to spirit, from service and sacrifice to glory and exaltation.

So here, the replacing of the oxen in the lower decoration of the lavers by *palm trees* in the upper part would appear to indicate a rising from the time of *labor and sacrifice* to a time of *victory and rest*; rest, that is, from toil and hardship and fatigue, but not from joyful activity and motion.

The lesson of the laver is two-fold:

1. There must be a continual, repeated washing; a continual cleansing and purging and renewing, "lest he die."
2. Sacrifices, to be accepted, must be washed in the laver. All are considered naturally unclean, because of sin. There is only one divinely appointed way. Anything not washed according to the divine instruction is unacceptable, however well meant.

* * *

THE Cherubim are mentioned once more in connection with Solomon's Temple. We read in 2 Chron. 5 that when all the building of the Temple was finished, Solomon assembled all Israel. It was the time of the Feast of Tabernacles, and the priests brought the ark of the Lord from the City of David into its place in the Most Holy, the Oracle—

"Even under the wings of the Cherubim: for the Cherubim spread forth their wings over the place of the ark . . . and they drew out the staves of the ark.
—the ark was never to be moved again—
. . . and there it is unto this day."

The record informs us (v. 10) that—

"There was nothing in the ark save the two tables" of stone—the ten commandments.

The *Pot of Manna* was gone, for the wilderness journey was over. The *Rod of Aaron* was gone, for when the ark finally enters its Temple, the Levitical service and authority will have long since passed away.

Finally we are told (v. 13), as a great host of singers stood at the East, the right side of the altar, in white linen—

"It came even to pass, as the trumpeters and singers were AS ONE, to make one sound in praising and thanking the Lord . . . that then the house was filled with a cloud, even the house of Yahweh . . . for the GLORY OF YAHWEH HAD FILLED THE HOUSE OF ELOHIM."

And the Yahweh Elohim manifestation—"He who shall be Mighty Ones"—was complete.

The Lord had come into His Holy Temple.

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

Signs of the Times

WHAT does the year 1962 promise for a troubled world? That is the question being asked by those unhappy, world leaders, upon whose shoulders the destinies of the nations have been placed, yet blind to the fact that "the most High ruleth in the kingdom of men," and that nothing they can do will change the divine purpose for the coming year or any other time.

It is the question being asked by the masses of people whose countries are torn by war and political strife and those who are fearful of annihilation by nuclear war. Judging the future by the past, and in harmony with divine prophecy, there is no hope for "improvement" during the present year.

THE GENERAL PICTURE DOES NOT CHANGE

A LOOK at the picture left by '61 gives no hope of removing the scars and smudges caused by the military, political and diplomatic turmoil which has characterized the past year.

It has been a year of frustration and failure, so far as establishing any basis for peace and harmony among the nations is concerned; a year in which no major problems were solved, but more created; a year in which no hatreds were erased, no tensions eased or friendships and harmony restored.

News analysts in summing up the world situation at the close of 1961 appraise the hopes of the world for improvement as "just dreams." As the new year began, 10 areas on 4 continents are classed as major points of concern, any one of which could erupt into a major conflict as the sea of nations continues to roar and "cast up mire and dirt."

1. Berlin. Although there is considerable optimism over possibilities of peaceful negotiations, Russia and E. Germany continue to bring pressure against allied occupation of the city, and a state of extreme tension exists as Western and Communist forces glare at each other across the border.

It is a situation in which there is always the danger of accident or miscalculation touching off actual war.

2. Algeria. Just as peaceful settlement of the knotty Algerian problem seemed to be on the way, bloody rioting broke out in Oran, culminating in a pitched battle between French troops and Moslem rebels, in which more than 100 were killed.

The situation in Algeria, as in other areas, is a complicated political vortex in which different factions with different objectives are involved.

3. Congo. A strange and mixed-up war is going on in the Congo. In its efforts to force the Katanga province to abandon secession and join the Congo federation, the U.N. seems to be engaged in a hopeless task so far as bringing about permanent peace and accord in the Congo Republic.

The U.N. is running hopelessly in debt with Communist countries refusing to give financial or other support to the U.N. operations in the Congo. On the other hand they oppose the whole purpose of the U.N. in attempting to establish the rule of Premier Adoula in the Congo, favouring Antoine Gizenga, an extremist with strong Communist leanings.

Even the Western allies are divided over policies in the Congo. As has been observed before, the Congo may bring the beginning of the end for the United Nations.

4. Angola. This Portuguese colony in Southwest Africa is in rebellion against colonial rule, posing a problem for the West, whether to support Portugal or make a show not to appear to support colonialism. It also adds another area of tension to the troubled continent.

5. Kuwait. Encouraged by the withdrawal of Arab forces from the Iraq-Kuwait border, Iraq again threatens to take over the little oil-rich state. Britain again strengthens its forces defending Kuwait against Iraqi encroachment. The principality has one of the richest oil reserves in all the world which is under control of British and American oil companies.

Iraq has appealed to the U.N. Security Council, declaring that the British action in moving military forces into Kuwait is "causing a tense and grave situation in the Middle East," and that Britain is seeking to "exercise pressure upon small states with a view to perpetuating its political and economic domination of the region."

Iraq, of course, makes no mention of the fact that they started it all by their aggressive move against Kuwait.

6. India. Troubled on three fronts, India resolved one border dispute by abandoning its traditional policy of non-violence in seizing territory on India's west coast which had been held by Portugal for 450 years.

Mr. Nehru has, by this action, removed the mask of advocate of peace, non-violence and neutrality and has given encouragement and set an example for any other nation who wishes to annex other territory whose government is too weak to oppose it.

It has also complicated the position of the Western nations toward assistance for India in their controversy with Red China who is bringing the same claim against India—claiming that India holds territory rightfully belonging to China.

The irony of it all is that, while India was seizing Portuguese territory, Pakistan is threatening to take over Kashmir from India and Red China has already seized 12,000 square miles of Indian territory, while Mr. Nehru only protests and threatens.

It is certain that, in the latter case at least, India must continue to allow further Chinese' encroachments or face all out war which she is little prepared to wage.

7. South Vietnam. War on a large scale is a present danger in Southeast Asia, and at the present time the most dangerous spot is said to be South Vietnam. Here fighting never stops.

Guerrilla bands from North Vietnam, which in a matter of months have grown into an army of 20,000 Communist-trained troops, a "ghost" army, stealing through the jungles, striking viciously and then fading away. It is estimated that it takes 15 regular soldiers to hunt down each Red guerrilla.

This is not just a war between North and South Vietnam; neither is the conquering of a single nation the objective. It is a long-range program instigated by Russia, Red China and other Communists to take over all Southeast Asia, and it is doubtful that even all-out intervention by Western powers can stop it now.

8. Laos. Communist forces now firmly entrenched and closely allied with operations in South Vietnam are practically in control of Laos. Failure to agree on a neutral government raises danger of renewed hostilities. It is obvious that, encouraged by military successes, communists will agree to nothing less than complete control of the Laotian government.

9. New Guinea. Believed to have been encouraged by India's seizure of Portuguese territory and Russia's approval of it, President Sukarno of Indonesia orders total mobilization for a threatened invasion of Dutch New Guinea.

As in the case of India, neither the U. N., Britain or the U. S. can do anything about it. As the old colonial empires crumble, a new era of land-grabbing seems to be building up, complicating world tension.

10. Cuba. When Castro publicly announced that he was a Communist, he not only added, officially, another satellite to Khrushchev's Communist empire, he announced to every "little Castro" in Latin-America, and to all the world that a full-fledged Communist state is now operating in Latin-America, 90 miles from the Florida coast, under Moscow direction.

Already there is evidence of increased Communist activity throughout Latin-America, and, inspired and aided by Cuba, guerrilla bands are being trained in South American countries for revolutionary enterprises.

CONCERNING ISRAEL

ISRAEL is deeply concerned over persistent reports that the Soviet Union is increasing arms shipments to Egypt, including jet fighter planes and submarines, and that negotiations are being conducted for the use of Egyptian naval bases to service Soviet fleet units.

Israel believes that a Russian invasion of the Mideast is indicated.

Nasser in a recent speech stated that he was adding 3 divisions to the Egyptian army as well as a well-armed national guard. He further declared that Egypt would soon be strong enough to "break the heads of any foe which might rise up against them."

Despite the Arab boycott against firms doing business with Israel, the nation's economy has steadily improved and there are indications that the boycott is not as effective as the Arabs expected it to be. As in every other case, Jewish ingenuity is overcoming the difficulties associated with the boycott.

Increasing persecution of Jews in Algeria has brought about an organized effort to expedite the departure of Jews who want to leave the area of persecution, some to France and some to Israel. The divine plan to drive Israel back to the Land works in many mysterious ways.

Faced with the prospect of greatly increased immigration to Israel during the coming year, the United Jewish Appeal and kindred organizations are asking for a 50 per cent increase in contributions from all over the world.

To sum up the world situation as we enter a new year, we see the whole world, including Israel, moving inexorably toward that climactic and revolutionary series of events which will usher in a new and divine order of things on earth.

Every prophecy concerning the signs of the times is being dramatically fulfilled, no longer confined to isolated districts, but a world-wide condition which is driving the nations, as with whips and cords, to their destruction on the field of Armageddon.

What a time to "lift up our heads!" What a time to be fully awake to the gathering storm!— which to us means more than to any people on earth. For it means our soon-coming redemption and the beginning of our reign as kings over all the earth, IF we are worthy of that high honor. —O.B.

Ecclesial News

We would very much like to print each month an up-to-date listing of all ecclesias and isolated brethren and sisters in our Fellowship.

With a view to this, we make urgent request that all who stand wholeheartedly with us please notify us of their present location and circumstances.

An outline of the position of the Berean Fellowship in relation to many of the problems that have troubled the Brotherhood in recent years, appeared in the July, 1960, Berean. A copy of this will gladly be sent to any requesting it.

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BUFFALO, N.Y.—OF Hall, Kenmore & Myron Aves., Kenmore, N.Y. — Memorial 10:15 a.m.; Sun. Sch. 11:45; Bible Class Wed., 8 p.m.

Greetings to all of like precious faith.

As the old year reached its close, we behold the fulfilling of the signs that Christ has given, whereby we should know that the times of the Gentiles are near their end.

The "distress of nations with perplexity" is greatly increasing daily, marking the time to be near at hand when God's purpose will be fulfilled to: "Create Jerusalem a rejoicing and her people a joy"; when "The whole earth will be filled with His glory." The prophet Jeremiah proclaimed (23:20)—

"In the latter days ye shall consider it perfectly."

The boast of nation against nation today is that the fall-out radiation of a nuclear bomb would threaten life in an entire country and spread death anywhere. But what saith the Lord, in Isa. 54:15-17, concerning His specially chosen people?—

"No weapon that is formed against thee shall prosper."

David hath plainly declared (Psa. 33:10)—

"The Lord bringeth the counsel of the heathen (the nations) to nought: He maketh the devices of the people of none effect."

With these things always before our minds, may we "press forward to the mark of our high calling of God in Christ Jesus," with renewed effort and energy for the coming year.

On May 7 we were greatly refreshed and encouraged at the Lord's Table by the visit of bro. & sis R. Philip, sis. Olive Gwalchmai and sis. Arleen Carney from the London ecclesia. Bro. Philip assisted us by the word of exhortation.

On July 9 we enjoyed the visit at the Lord's Table of bro. & sis. Wm. Phillips of the Canton ecclesia. Bro. Phillips gave us the word of exhortation. We were much helped by our brother's timely words.

On Aug. 6 we again had the pleasure of the visit of bro. & sis. Philip from London, bro. Philip again giving the exhortation.

On Oct. 22 was another occasion of great refreshment and strengthening, when the following were with us at the Memorial Supper: bro. & sis. E. W. Banta (Houston); bro. & sis. H. A. Sommerville and bro. Mammone (Honesdale, Pa.); bro. R. Waid (Worcester); bro. & sis. Gibson and bro. & sis. MacIvor (Toronto); bro. & sis. Fred Higham, bro. Fred Higham Jr., and bro Growcott (Detroit); bro. & sis. Philip, sis. Olive Gwalchmai and sis. Arleen Carney (London).

Bro. Waid gave us a strong exhortation on the requirements necessary to be a disciple of Christ. Bro. MacIvor gave a stirring address on: "The Fear of God Is the Beginning of Wisdom."

We look forward with keen anticipation to what the New Year will bring—may it be the coming of our Lord and Master, and may we so prepare ourselves as to be able to give a good account of our stewardship in his service.
—bro. Geo. A. Kling.

* * *

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

"Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name"—Mal. 3:16.

WHILE we meet frequently face to face with many of our brethren and sisters in certain ecclesias, there are those we cannot visit other than by this avenue and by letters. By this provision we can associate with all those of like precious faith. We rejoice therefore to have the activities of our distant ones enter our lives in a similar manner, and to know of their welfare in the service of God.

As we enter upon a new year once more, we are moved to analyze what progress we may have accomplished toward the mark of perfection. Have we advanced in stature as well as age? Have we been impressed with the urgency of preparation as we stand one year closer to the coming of the Judge of all the earth? Have the events of the past year made us yearn with all our hearts for the return of our Saviour? Do we want his return far more than all else in our lives? If so, the Divinely directed trials are having their perfect work upon us.

The past year has brought cloud and sunshine to the lives of all of us. The steady advance of the Divine Plan of the Ages gives confidence to our hearts, as we witness the nations aligning themselves for the Great Day of Divine wrath, which will remove the stronghold of falsehood and usher in the morning without clouds.

Yet while we await with expectant eyes the gathering of the nations to Armageddon, we have been impressed with the mortality of man, as the relentless reaper Death has taken from the midst of

our ecclesias certain of those with whom we have laboured and with whom we have had sweet counsel. We sorrow with our brethren and sisters, for—

"As the body is one, and hath many members, and all the members of that body, being many, are one body, so also is Christ . . .

"Whether one member suffer, all the members suffer with it, or one member be honoured, all members rejoice with it."

We rejoice in the hope of resurrection, knowing that sorrow endureth for the night, but joy cometh in the morning.

Since our last report we have again been privileged to visit our brethren and sisters in Texas, in Buffalo, Toronto, Hamilton and frequently in London. In all cases we have been encouraged that the work of the Lord is going on apace, and that brethren and sisters are bearing the burden in the bondservice of God. May this labor increase unto the Father's glory until the day of victory over sin.

We have been strengthened and encouraged by association together in the things of the Lord when visited by bro. and sis. Wayne Wolfe of Lampasas Texas, on Dec. 24.

While we rejoice in Divine blessings of daily necessities, we must not forget our brethren and sisters who suffer and are distressed in any way. To them our hearts go out, and we beseech our Heavenly Father to bless and guide them in their hour of need; while realizing that we must permit ourselves to be led through this valley of the shadow of death.

To all then, whether in isolation, or as twos and threes, or in the larger ecclesias, we send greetings. May this year herald the return of the Master. Are our lamps trimmed and ready for him? It is an important personal question.

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HONESDALE, Penna.—210 Eighth Street

God willing, our meeting for the breaking of bread will be held during the month of February at the home of bro. & sis. Kenneth Frisbie, 227, R.D. 1, Hawley, Penna.

Sis. Grace Frisbie will be attending the Canton meeting.

Bro. & Sis. H. A. Sommerville are visiting ecclesias in Texas.

The nations are seeking for Peace while continuing to prepare war to the greatest extent in world history. All signs indicate the advent of Christ and the establishment of his Kingdom is at hand.
—bro. H. A. Sommerville

* * *

Johnson City, Texas

IT IS with sadness of heart that we report the death on December 14, 1961, of our beloved sister Martin. She had been gravely ill since suffering a severe cerebral stroke on Sept. 23rd.

At that time she was taken to a hospital in Lampasas, but later when she seemed to be improving somewhat she was moved to a rest home in Austin, Texas, where she was at the time of her death.

She was born at Buda, Texas on August 1, 1870, and at the time of her death she was 91 years, 4 months, and 13 days of age. Sis. Frank Martin was immersed into the Saving Name of Christ in 1898 at the age of 28 years, and during her long pilgrimage of 63 years in the service of the Truth of God, she was very active in lending a helping hand, and giving material support to the struggling ecclesias in Texas.

Her large home came to be a land-mark, a haven of rest in the Christadelphian life of this section of the country, where many would gather from time to time for Bible study, association and worship. Her passing will leave a void in the activities of the brethren which will be perceptible for years to come.

She was buried in the Johnson family cemetery near the Christadelphian camp grounds at Hye, Texas on December 16.

While the loss of our sister will be deeply felt, especially at our annual Texas Gatherings, yet we take comfort and inspiration from the words of Jesus in the 11th chapter of John, as he offered comfort to Martha and Mary upon the death of their brother Lazarus—

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (v. 25).
—bro. E. W. Banta

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LONDON, Ontario—Orange Hall, 388 Clarence St.—Sunday School 10:15 a.m.; Breaking of Bread 11:30; Lecture 7 p.m.; Wed. Class 8 p.m. at WCTU Hall, Clarence St., ½ block north of Dundas St.

WE ARE pleased to report once again the activities of our ecclesia here in London. Our hearts have been saddened by the loss of our bro. Harry Gwalchmai who died on December 26, 1961, at the age of 55 after having laboured in the Lord's vineyard for thirty-four years.

He had also been Sunday School superintendent for 16 years until his recent ill health made it necessary for him to give this up. Our brother will be sadly missed, but we know that his labours and trials are now over and that he awaits the call to resurrection when our Lord Jesus shall return to the earth.

On June 24, we held our annual Sunday School outing at Springbank Park, and it was well attended by 125 brethren and sisters, friends, and Sunday School scholars. We all had a very enjoyable time, and a delicious meal was served by the brethren and sisters.

On December 30, we also held our 48th annual Sunday School gathering at which 137 brethren, sisters, friends and scholars attended. The scholars entertained us with hymns and recitations proclaiming the Truth as taught in the Bible.

We have had the pleasure and fellowship of a number of brethren and sisters who have met with us around the table of the Lord. They are as follows: bro. & sis. Fred Higham, bre. Fred Higham Jr., Growcott, and Fabris, all of Detroit; sis. Arleen Carney of Texas; bro. & sis. Victor Gilbert of Buffalo; bro. John Fotheringham & sis. Jenny Fotheringham of Hamilton; bro. & sis. Mark Russell of Beverly, Mass., and sis. Esther Lancour of Boston. We were stirred and encouraged by our brethren Gilbert, Higham, Growcott, and Russell in words of exhortation; bro. Higham also gave two special lectures.

Signs indicated in the earth today show plainly that our salvation is nearer than we believed. It is essential then that we examine ourselves so that we will be able to meet our Lord with joy. With much love to the household of Faith from the brethren and sisters in London. —bro. Dan Gwalchmai

* * *

TORONTO, Canada—Leaside Memorial Community Gardens, 1073 Millwood Road—Sunday School 10 a.m.; Memorial 11 a.m.

Amidst the turmoil, fear and perplexity of the people of the world, we continue to meet in quietness on the first day of each week to worship God in the beauty of holiness, and to memorialize the sacrifice of Christ.

On Nov. 26, our Detroit brethren filled the appointments of our meeting. Bro. Growcott presided, bro. Fred Higham Sr. gave the exhortation, and bro. Fabris served as steward. This is the

second time our brethren have assisted us in this manner, and it has been genuinely appreciated by the members of our ecclesia.

On Dec. 3, we had the company of bro. Gilbert of the Buffalo ecclesia, who also gave us sound words of exhortation.

In addition to the brethren mentioned, we have had the company and association of the following visitors: from Buffalo, sis. Ruth Gilbert; from Houston (Texas) sis. Arleen Carney; from Detroit, bro. Fred Higham Jr., and sis. Jean Higham; from London, bro. Frank Pine, bro. Roy Sutherland, and sisters Helen Boyce, Ruby Clarkson, Ethel Ross, Clara Sparham, and Ada Sutherland.

Having these brethren and sisters with us at various times, we have been strengthened and encouraged to hold fast in these troublous days.

What a privilege it is to know and understand the Gospel, for therein is revealed the purpose of God in Christ Jesus! It is encouraging, in the midst of the general indifference which prevails, to find a few who recognize the priceless value of the invitation so graciously extended by the God of Abraham to become partakers of the honor and glory of His Kingdom.

Looking at the deplorable condition of the nations everything appears as a vain and fruitless existence. But viewing the situation in the light of prophecy, what a charm it throws around us, for we are able to look forward with confidence to the coming of Jesus who will bring forth beauty, and everlasting peace out of the evil and confusion that surrounds us. —bro. G. A. Gibson

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