

The Berean Christadelphian

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

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

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

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We are anxious to send the Berean FREE to any desiring it that way. Please do not hesitate to request it. If you know of any who might like it, please send us their names.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

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.

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

WE announce with deep regret that because of long continued absence from our memorial meetings, brother Keith Abel and sister Betty Abel are now out of fellowship.

No reason has been given for their action, and they refuse to answer any inquiries.

—bro. G. Gibson

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WORCESTER, Mass. — IOGT Hall, 1 Ekman St. — Sunday School 10 a.m., Breaking of Bread 11 a.m.; Lecture 7 p.m. 2nd & 4th Sundays; Bible Class Tuesdays 7:30 p.m. twice monthly.

SINCE our last report we held our annual Sunday School outing Aug. 13 at the home of bro. and sis. Warren Rankin.

On Aug. 20, bro. Wesley Prentice and sis. Brenda Wilcox were united in marriage. We trust God will bless them in their new relationship.

On Dec. 17 we held our annual Prize Giving and Entertainment at which time bro. Growcott gave us a very interesting and instructive illustrated talk on "Spiritual Lessons from Bible Customs."

We have had the pleasure of the following visitors around the table of the Lord: bro. & sis. Sargent Sr., bro. & sis. Sargent Jr., sis. H. Davey, sis. Strong, sis. Lancour, bro. H. Thomson, bro. & sis. Mark Russell and sis. Petrowski, all of the Boston Ecclesia; bro. Growcott of Detroit; and bro. & sis. Gibson of Toronto.

We have been refreshed with the word of exhortation by bro. Gibson and Thomson, and bro. Russell has assisted us in our lecturing efforts.

In the Bonds of the Truth,

—bro. William Davey

EDITORIAL

Searching for Truth

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the Truth, and the Truth shall make you free"—John 8:31

IN Greenwood Cemetery, Brooklyn, New York, there stands a monument bearing the following inscription:

"Here lies, in brief repose, waiting the return of the Lord from heaven, John Thomas, M.D., author of *Elpis Israel*, *Eureka*, *Anastasis*, *Phanerosis*, and other works, in which he demonstrated the unscriptural character of popular Christianity, and made manifest the nature of the long-lost faith of the apostles.

"During a busy life time, by mouth and pen, he contended earnestly for the faith once delivered to the saints, and at his death left behind him as the result of his labours, a body of people, in different parts of the world, known as Christadelphians, to continue the work begun."

This epitaph is a silent testimony to the wonderful man who inclined his ear unto wisdom, and applied his heart to understanding, and sought for the Truth as for hid treasures. As a result of his exhaustive study of the Scriptures, he learned to understand the fear of the Lord, and found the knowledge of God.

Every Christadelphian should be acquainted with brother John Thomas, and his incomparable work. The only way to become acquainted with him personally, is to read a book by brother Robert Roberts entitled "Dr. Thomas, His Life and Work." The reader would come to understand more fully, and would appreciate to a far greater extent, the precious heritage that is ours.

His unselfish labor of love has changed the course of a great many men and women, and introduced them to a hope that enlightens the intellect, and satisfies the heart. As one reads Eureka carefully and thoughtfully, he becomes fascinated when he beholds the unstaggering faith, and the amazing discernment that the author possessed in God's Word. In a letter written in 1869, brother Roberts said—

"I got the Truth myself from the reading of Dr. Thomas' works fifteen or sixteen years ago. That event put me in the track of Bible study, which I have ever since followed. I discovered nothing myself. Dr. Thomas, I found, left nothing to discover."

After reading the works of brother Roberts, we are convinced that he possessed a profound knowledge of the Scriptures. Therefore, when he said that brother Thomas left nothing to discover, we are also convinced that he found "the pearl of great price." One thing is certain, he did not hide it in the earth, but has given it to us in Elpis Israel and Eureka. A little investigation will reveal that where Eureka is studied, there the Bible is better known and understood, and held in grateful reverence.

* * *

IN VIEW of our feelings in this matter, we were astounded when we read in the second issue of **Endeavour** the following paragraph—

"Truth we must have, and fight against error, and I wonder if we are doing this as much as we might. Our spiritual forebears were those who searched for truth, who were determined that at all costs they must have it, but what of ourselves? I read, as you may have read, something recently in a magazine which spoke of the doctrine of the person of Christ. It said that there were some people who were wondering whether the Statement of Faith contained the full and absolute truth of the New Testament on this point, and the writer said that at any rate, what the Statement of Faith contained was good enough and it would serve for our purposes. Now it would seem to me this kind of thinking is putting us on the brink of apostasy. What we need to do is search for the truth. Our spiritual forebears did this. They left us a heritage, and the question is: are we going to stop seeking for truth, or are we going to continue where they left off? There is a very real risk in this and those who are thoughtful and have looked among us see the results of this lack of search for truth. They observe, for example, how dull and uninteresting are some of the Bible Classes, exhortations and lectures to which we have to listen. Dull, because there is there no lively searching for truth, no presentation of that which has been found in the scriptures of truth, but rather an endless repetition of things that have been inherited from the past. There is a great risk that we may think that the sword of the Spirit lies in interpretations of 19th century political occurrences and in denouncing beliefs and religious ideas that are no longer held by any persons in the modern world. We live in the 20th century. We must face this situation; we need to, and if we do not do this, then we are, I think, betraying what was bequeathed to us by our spiritual forebears. The search for truth must endlessly continue."

* * *

We wholeheartedly agree that our spiritual forebears were those who searched for Truth, who were determined at all costs they must have it; **but we are firmly convinced that they FOUND it.** Therefore, it is no longer necessary to search for Truth: all we have to do is read it in the heritage they left for us. When Jesus spoke the parable of the pearl, he said,

"The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it"

—Matt. 12:45-46.

It will be noted that this man was satisfied with the treasure he had found, and all we have to do is to **make ourselves familiar with it, and thank God for it.**

To accept our Statement of Faith as it is will be found to be **the mark of wisdom**, and it will not put us "on the brink of apostasy." The greater danger will be found in not being satisfied with our Statement of Faith, and this dissatisfaction arises from a condition foretold by Christ in Matt. 24:12—

"Because iniquity shall be multiplied, THE LOVE OF THE MANY SHALL WAX COLD."

The love of the many shall wax cold because of many reasons, but this basis is stated by Jesus: "Because iniquity shall be multiplied." For many years things industrial, national and international have been affected by constant tension. Today few are happy, and few are satisfied, and if we are not extremely careful we will find ourselves absorbing this atmosphere which is brought on by tension and stress in every phase of life.

* * *

BUT THERE is another real danger that will put us on the brink of apostasy if we are not on the alert, and it has been visible in the brotherhood for some time, and is reflected in the article quoted. The marvellous discoveries and modern inventions of present day man have caused the public to look to our learned scientists, and to glorify them for what they have done.

We must not forget that the development of apostasy in the early centuries after Christ, was brought about by over-emphasis and glorification of worldly wisdom and learning. The mind of the flesh has proven itself to be clever and brilliant in many ways; but **it is still the mind of the flesh which is steeped in darkness, and leads only to death.**

If the search for truth must endlessly continue, then it is evident that it has not been found. THIS is the kind of thinking that will lead to apostasy, and no wise brother or sister will be led away by such subtle reasoning. The work of our spiritual forebears is belittled because it was developed during the 19th century, and we are asked to face the fact that we live in the 20th century.

Are we to understand from this that because we live in the 20th century our knowledge has increased to such an extent that we are wiser than brother John Thomas? It would appear to be so in view of the alterations, supposed corrections, and other changes that are being made in his works without any footnotes or marks of any kind to indicate that his writings have been altered.

The indisputable fact is that brother Thomas in his indefatigable search for Truth found it. Therefore the search is over, and the heritage he has left us in his priceless books is too precious to be bartered for any consideration, and we intend to defend that work as long as we live. —Editor

Worcester Fraternal Gathering

(If The Lord Will)

It is a great pleasure to report that, if the Lord will, the brethren and sisters in Worcester will hold a Fraternal Gathering on Saturday and Sunday, October 13 & 14.

The accommodations will be taken care of by the Worcester ecclesia, as they have been in the past.

They would like to urgently request that all who plan to attend notify them as early as possible.

It is quite difficult to arrange accommodations on this scale, especially at this particular time, when other events are drawing visitors to the area. Last time the motel asked for a positive commitment nearly a month in advance.

The effort the Worcester brethren and sisters have put forth in the past, in arranging group accommodation for the visitors, has greatly added to the opportunities for joyful and beneficial communion together, and they are desirous, if possible, as the attendance grows, to continue the benefits of this arrangement.

Write: Bro. Wm. Davey, Strawberry Hill St., Dover, Mass.

The Ecclesia of God

By BROTHER JOHN THOMAS

“God is not the Author of confusion, but of peace, as in all the churches of the saints . . . Let all things be done decently and in order”—1 Cor. 14:33-40

PART FIVE

CONSTITUTION

of the

ROYAL ASSOCIATION OF BELIEVERS

In New York

THE NAME OF THE ASSOCIATION

IN THE age contemporary with the apostles, "Christian" was a name unappropriated by any religionists, other than the true believers who were "first called Christians at Antioch."

But in the 19th century, this is not the case. Every ecclesiastical association in "Christendom," from "the Mother of Harlots" to Mormonism, the most recent of her Babylonish and adulterous generation, now appropriates the once distinctive and unblemished appellation to itself.

For this reason, we conclude not to attempt to distinguish our Association by a name so universally misapplied; differing also as we do, so essentially in faith and hope from all modern "Christian" names, sects, and denominations.

The "One Faith" and "Hope," we confess as "the children of the Kingdom," are royal. We believe in a Messiah, even Jesus, who shall subdue unto himself, and for his brethren, a royalty, bounded only by "the uttermost parts of the earth;" in which royalty we hope to participate, when, as Micah testifies—

"The first dominion shall come to the stronghold of the daughter of Zion; and the Kingdom to the daughter of Jerusalem."

The apostle Peter, in writing to his Christian brethren dispersed through the provinces of Asia Minor, who also believed in this royalty, saith,

"Ye are a chosen generation, a royal priesthood, a holy nation, a purchased people; that ye should publish the goodness of Him that hath called you out of darkness into His wonderful light."

Besides this, the Apocalypse affirms that the Lord Jesus has made such—

"Kings and priests, for God to reign upon the earth."

And adds in another place—

"They sat upon thrones, and judgment was given unto them: and they lived . . .

"And they shall be the priests of God and of Christ, and shall reign with him a thousand years."

Seeing then that it is fit that a society, or association, of whatever kind, should have a designation; and deprecating strongly the imposition of a name by which we should be characterized as the adherents of any person, however esteemed; we agree that the title of our confederacy shall express the great subject-matter of the Gospel, that is, ROYALTY.

Our decision, therefore, is that our ecclesiastical union shall be entitled "The Royal Association of Believers"* in New York.

*(This title is nearly equivalent to the Scripture phrase "Royal Priesthood" used by Peter; that is, a Royal Order of Priests. "Royal" is a French word, from roi, a king. Any thing pertaining to a king is royal.

Hence an Association composed of "children of the Kingdom," who are "sons of God," and therefore brethren of Jesus Christ, Jehovah's first born and Israel's King, believing also the Glad Tidings of the Kingdom, is royal; and therefore named as in the text above.)

THE ASSOCIATION DEFINED

THE association is an aggregation of persons who believe "the things" covenanted to Abraham and to David—

"Concerning the Kingdom of God and the Name of Jesus Christ."

—and have therefore been—

"Immersed into the Name of the Father, and of the Son, and of the Holy Spirit."

OBJECTS OF THE ASSOCIATION

WE, the undersigned, whose scriptural position is defined in No. 2, do hereby confederate ourselves into a visible association, for the weekly remembrance of the Lord Jesus in the breaking of bread; for the celebration of the high praises of God; for the reading of the Scriptures; for the support and proclamation of the Gospel of the Kingdom; and for mutual assistance in time of need.

WHO ARE INVITED TO MEMBERSHIP

THE wisdom from above being,

"First pure, and then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy . . ."

—we cordially invite all immersed believers of the Gospel preached to Abraham, Israel, and the Gentiles, by the Angel of Jehovah, Moses, Jesus, and the Apostles, who are disposed to illustrate this "wisdom from above" in word and deed, to unite with the undersigned for the purposes set forth in No. 3.

WHO HAVE THE PRIVILEGE OF WORSHIP WITHOUT MEMBERSHIP

BEING the Lord's table, and not the table of the Association, all of good report within the city or without it, who, believing the gospel of the Kingdom, have been immersed, are cordially invited to worship with us; the only privileges withheld being a participation in the direction of our affairs, and speech without previous invitation.

WHO ARE INADMISSIBLE TO MEMBERSHIP

"THE kingdom of God" believed being "righteousness, peace, and joy in the Holy Spirit," we hereby disallow the membership of our Association to any immersed believers who cannot prove that they walk as becomes the kingdom of God and of Christ.

ADMISSION TO MEMBERSHIP

IMMERSED believers of the Gospel of the Kingdom are admissible to membership by the unanimous consent of the Association, the absence of any objection privately stated in the presence of the applicant (who will make his application for admission to a presiding brother) or silence, being taken for consent.

The immersion of a believer of the Gospel of the Kingdom by a brother of our society, appointed it, of itself constitutes the baptized person a member of our Association.

THE EXECUTIVE of the ASSOCIATION

OUR Executive is for the maintenance of decency and order in the meetings of the Association; the administration of the Supper and Baptism; attending to the admission of applicants to membership; the removal of any misunderstandings or difficulties that may arise to the hindrance of the objects of the Association; the disbursement of its contributions; and for whatever else needs to be attended to in behalf of the society.

In the heritages of God, planted by the apostles, these functions, with teaching, were distributed to—

"Apostles, prophets, evangelists, pastors, teachers, helps and directors,"
—endowed with certain specified natural qualifications, and appropriate spiritual gifts—

"For the perfecting of them for the work of the ministry, and the edifying of the body of Christ."

These perfected saints, or holy ones perfected for the work, were the many-branched candlestick of the heritage to which they belonged. They were, collectively, the eldership or presbytery of the association, and classified by Paul, in his letter to the Philippians, as "the bishops and deacons," or, in another place, "members in particular."

We acknowledge the desirableness of an exactly similar institution as the Executive of the Association; and could we avail ourselves of brethren possessed of the natural qualifications, specified by Paul to Timothy and Titus, in whom "the Word of Christ dwelt richly in all wisdom," we should be disposed to submit ourselves to them as "over us in the Lord;" but, seeing that at present such are not available, we agree that the executive functions of our Association shall be discharged as follows—

Three, four, or more, as the necessity of circumstances may demand in the unanimous estimation of the brethren, shall be selected because of the scriptural intelligence, good qualities and report.

These select brethren shall not be regarded as "officers," but simply as brethren in particular, specially interested in promoting the objects and welfare of the Association.

After speaking of elders, called **episcopoi**, or bishops, i.e., overseers—Paul then proceeds to speak of others, called **diakonoi**, or deacons, i.e., overseers of the poor, and of secular affairs, almoners, etc.

Of the latter, he says: "Let these also first be proved," implying by "also" that the **episcopoi**, or overlookers of the flock, should be proved, as well as the **diakonoi**, or superintendents of secular affairs.

These select brethren of our Association may therefore be considered, not as "bishops and deacons," but as probationers, who may or may not become official.

One of these brethren shall preside in rotation at the meetings of the Association for the breaking of bread and mutual edification. He will regulate the meeting for breaking of bread, according to No. 11, and will be careful to see that "all things be done decently and in order," as there prescribed.

If any applications for admission to membership, or for baptism, be made upon his day, or during the ensuing week, it will be his duty to ascertain the candidate's fitness in the presence of one or more.

He will then make report of such fitness to the Association at its ordinary session, and during the "contribution;" and, if there be no objection, admission to membership shall be expressed on the following Lord's day, by the presiding brother extending to the accepted the right hand of fellowship for the whole.

If the application be for baptism, then the subject's fitness being ascertained, the presiding brother shall administer it, or provide for its administration.

At the conclusion of the meeting, he will announce the brother whose turn it will be to preside at the next assembly

EXPOSITION OF THE WORD TO THE EDIFICATION OF THE ASSOCIATION

IN Ecclesiastes it is written—

"Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven and thou upon earth; therefore let thy words be few."

The Apostle James also saith—

"Be swift to hear, and slow to speak, slow to wrath."

Yet it was said of certain of old time "perfected for the work" by the Spirit—

"Ye may all prophesy, one by one, that all may learn, and all may be comforted."

"He that prophesieth speaketh unto men to edification, and exhortation, and comfort."

Exhortation is, therefore, a part of prophesying, and, in being attempted, must be done without debate "to the edifying of the church (Ecclesia)," or not at all. Hence, the Apostle saith, speaking to the prophesiers—

"Seek that ye may excel to the edifying of the church (Ecclesia)."

And to all members in particular—

"Let all things be done unto edifying."

We understand from these and other portions of the Word, that it inculcates much thought and few words. Exhortation is hortatory instruction of a consoling character, founded on the testimony of God.

We expect therefore, that those who "exhort" will first call our attention to some portion of Scripture by reading it, then show us the interpretation of what he has read, and afterwards bring it home to us in words of kindness, for our edification and comfort.

To open a masked battery upon brethren is not "exhortation," and, being neither courteous nor Christian, will not be allowed; but it will be the duty of the presiding brother to stop it immediately, by rising and politely inviting such offender against good manners to take a seat.

"Let thy words be few." In consenting, therefore, to suffer prophesying from uninspired men of ordinary talents and information, brethren will be expected to restrict themselves to fifteen minutes at most, unless at the discretion of the brother who presides.

DIFFICULTIES AMONG MEMBERS

"If Christ dwell in our hearts by faith," the Spirit of Christ will be there; and "where the Spirit of the Lord is, there is liberty," or freedom from the dominion of the flesh, which is sin. **Difficulties arise from the absence of this Spirit in one or both.**

It is the duty of brethren not to burden others with their misunderstandings, but to settle them before sundown by themselves. But if this cannot be effected, let them invite a brother to assist them in a return to oneness of mind.

If the matter can by no means be reconciled, the case may then be referred to one of the select brethren, who, alone, or assisted by the other select brethren, shall labor to restore harmony without laying it before the Association.

If this cannot be effected, the case may be reported to the Church, and **we agree to withdraw the privileges of our society from the party who shall be manifestly in the wrong.**

THE ORDER OF WORSHIP

AFTER the custom of those instructed by the Apostles, the Association will convene for worship on the first day of the week. The members being assembled, the brother whose turn it is to preside will take the chair, and invite us to unite with him in invoking the blessing of the "Father of Lights," and His acceptance of our spiritual sacrifices in the Name of Jesus Christ, the Apostle and High Priest of our confession.

After this the presiding brother will invite us to sing a portion selected from the Psalms of David or the "Paraphrases," which may be proposed by himself, or by some other of the brethren, as he may prefer.

The singing being ended, Scripture reading will commence. A portion should be read from each of these four divisions: First division, from Genesis to Job; second, from Psalms to Malachi; third, from Matthew to Acts; and fourth, from Romans to Revelation.

The presiding brother may distribute the reading among the best readers, reading a portion also himself according to his discretion. The four divisions are each to be read continuously to the end, beginning with the first chapter of Genesis, the first Psalm, the first chapter of Matthew, and the first chapter of Romans.

After the reading, singing as before. A contribution will then be taken up, to defray whatever expenses may be incurred in carrying out the objects of the Association. The admission of members will be attended at this juncture, according to Nos. 7, 8, and 4.

The presiding brother will then proceed to the breaking of bread, any brother he may call upon being the medium of its distribution. He will remind the brethren of what it celebrates— as, the love of God, the self-sacrifice of Jehovah's King for the saints, and for the world of which Abraham and he, and we with them, are all heirs, etc.

He will then give thanks for the things memorialized by the bread, or invite some other so to do. After its distribution, he will proceed in like manner with the wine.

When the wine is returned to the table, he will state how much time remains for the continuance of the session, and that it can now be occupied by expositions of the Word to edification

according to No. 9. When these are finished, the meeting may be concluded with singing and prayer. This order may be succinctly stated as follows:

1. Prayer by the presiding brother.
2. Singing.
3. Scripture-Reading:
 - Genesis to Job.
 - Psalms to Malachi.
 - Matthew to Acts.
 - Romans to Revelation.
4. Singing.
5. Contribution and Reception of Members, if any.
6. Breaking of Bread, etc.
7. Exposition of the Word to edification.
8. Singing.
9. Prayer.

Form Subscribed to by Members Admitted Subsequently to the Formation of the Association.

We, the undersigned, having duly examined the Constitution recorded in this book, in subscribing our names do thereby attest, that the position defined in No. 2 is ours; and that we approve and accept of its provisions, and are determined to abide by them, and to use our influence in causing them to be respected.

This is the end of the article from the 1854 Herald describing the formation of the New York ecclesia.

Answers to Bible Questions

By **BROTHER ROBERT ROBERTS**

Division

DISCORD and division are painful. Let them not overthrow you. They are not new. They have been upon the earth ever since the Gospel was first preached to the Gentiles. Jesus said it would be so—

"HENCEFORTH, THERE SHALL BE DIVISION."

This is the time of probation, and purposely dark and distressing. The Lord will find his precious ones, in spite of all. Save yourself, whatever others say or do. —*Bro. Roberts, 1890*

* * *

The Devil and Satan

"The Devil and Satan, who deceiveth the whole world."

QUESTION: What man ever did this?

ANSWER: If you mean what ONE man ever did, the answer is, No one; and it never contended that any one man ever did it. It is not of one man that the statement is affirmed, but of a *vast organization* of men, having a long-lasting history on the earth. *Look at the place from which you quote, and you will see this (Rev. 12:9).*

What "deceiveth the whole world?"—"The Great Dragon."

What is this? —A symbolic monster of "seven heads and horns (see v. 3).

Representative of what? — A system of political authority (see Rev. 17:9-12).

This system, centered in Rome (read the whole chapter 17, and note last verse), *has been* the deceiver of the whole world. This is not the popular devil, but *organised human opposition to the ways of God*, divinely labelled.

As to the "casting down to the earth," this is intelligible when the symbolism is held in view. It is what happened to Israel's glory (see Lam. 2:1). The deprivation of all power and prosperity—the degradation of all position and honor—is the literal counterpart.

This happened to Roman authority in its Pagan days. It will again more disastrously to the Papal Rome of the current epoch. It would be a little difficult to understand how the devil is *to be cast* out of heaven if he is in hell. The Revelation was a prophecy of *future* events (see Rev. 1:1).

—Bro. Roberts, 1890

* * *

The Pilgrimage of the Future Age

THE question whether **every individual** of the earth's population will be required in the happy age to come to offer personal homage at the Temple once a year, or whether the predicted all-nation pilgrimage to Jerusalem will be by **representation**, leaving the vast mass to remain settled as now in their respective countries, must be considered with reference to past divine example and the object of the future dispensation, rather than with reference to present modes of national life.

It is true that national acts are now done by proxy and delegation; and it is true that when the Bible speaks of "all nations" doing a thing, it frequently means people of all nations without meaning all the people.

But there are reasons for thinking that all nations in the future age mean all the people in a nearly exhaustive sense.

The first reason is that thus were Israel required to assemble and worship in the feasts of the Lord under the Law (Deut. 16:16)—

"Three times in a year shall ALL thy males appear before the Lord thy God in the place which He shall choose—in the Feast of Unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles."

The males so assembling were heads of houses, and were to **bring their households with them** (Deut. 16:11)—

"Thou shalt rejoice before the Lord thy God, **thou and thy son and thy daughter and thy man servant and thy maid servant and the Levite that is within thy gates, and the widows that are among you**, in the place which the Lord thy God hath chosen to place His Name there."

They were not to be afraid to lock up and leave all—

"Neither shall any man desire thy land when thou shalt go up to appear before the Lord thy God thrice in the year" (Exo. 34:24).

* * *

IF THE feasts under Moses required the attendance of **every member of a man's house**, it would seem to follow that the feasts under Christ (of a more extensive bearing) would require the attendance of every person in the population some time or other. This seems to be the scope of the saying in Isaiah 66:23—

"From one new moon to another and from one Sabbath to another, shall ALL FLESH **come to worship before Me**, saith the Lord."

Such an institution would fulfil the other prophecy—

"Unto Me EVERY KNEE shall bow and every tongue confess"—

The **object** of the dispensation would seem to require a **universal** occasional participation in these cosmopolitan feasts of worship. The object is that all may be blessed and that—

"ALL may know the Lord, from the least to the greatest."

Travel with a noble objective is one of the highest conditions of blessedness. This advantage would not be secured by proxy. It requires individual performance.

* * *

IT MAY be thought there are insuperable obstacles in the way of a universal pilgrimage of this sort.* But we must not judge by present experience. There will be a new earth as well as new heavens—a new mode of life for the people as well as a new order of rulers.

With plenty secured to all, and with the railways and steamers in the hands of the Government, and set at the free use of the community like the streets and roads, in the hands of pleasant Government servants, many of the difficulties of the present state of things would disappear.

It would both be a practicable and a profitable thing for every human being to pay one visit in the year at least to the headquarters of the Kingdom of God.

Nothing would more effectually tend to expand and elevate the general mind, and destroy the cramps and barriers that are inseparable from insulated and provincial life.

A pilgrimage to Jerusalem will be soothed at every stage by the amenities of courtesy and the ministrations of a thoughtful and disinterested benevolence: while, arrived at headquarters, the heart will be awed by the glory of God, purified by a real worship, and healed by such universal kindness and purity as it hath not entered into the heart of Gentile man to conceive. —Bro. Roberts, 1890.

*Modern developments in travel and transportation have greatly strengthened the picture bro. Roberts presents.

* * *

Day for a Year

THERE is not only God's express declaration to Ezekiel (4:6), concerning the 390 days and the 40 days he was to exhibit himself recumbently to the inhabitants of Jerusalem: "I have appointed thee **each day for a year**," but there are quite a number of plain examples of such use, especially in fulfilled prophecy.

The 40 days journey of the spies was made the basis of a 40 years wandering of Israel in the wilderness (Num. 14:34).

The 70 weeks (490 days) of Daniel (9:24), had their exact fulfilment in 490 years from B.C. 456 to A.D. 34.

The three times and half, or 1260 days, of the little horn of Daniel's fourth beast (Dan. 7:25) have had their historic counterpart in the 1260 years of Papal coercive ascendancy among the nations.

So with the five months (150 days) twice repeated (300 days) of the Saracenic locusts (Rev. 9:5-10) in the 300 years of rise, culmination and decline.

Also the hour, day, month and year (391 days) of the Turkish four-waved mission (Rev. 9:15) in the 391 years of the interval from their complete preparation to the capture of Constantinople.

Also 1260 years of the testimony of the witnesses in sackcloth (Rev. 11:3); as well as a few minor coincidences, such as the development of Constantine as the imperial man-child of the church 280 years from the day of Pentecost (280 days being the literal gestatory period of human incubation), and the development of the Pope 280 years from Constantine's first ecclesiastical council, being again after the analogy of the literal gestatory period.

A man must be ignorant of the purpose of God and the working out of that purpose in the history of the world to have any doubts of the day for a year principle. —Bro. Roberts, 1891

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Delivered to Satan

THE MEANING of this is to be gathered from the context. There was a certain offender against righteousness in the midst of the Corinthian ecclesia (see vs. 1-3). The ecclesia was not dealing properly with the case: they were disposed to shield the offender. Paul rebukes them and gives his judgment in the case in vs. 4-5.

"To deliver such an one to Satan" was to hand him over to the adversary — the unbelieving world outside — to exclude him in fact from fellowship. This is proved by the wording of vs. 13.

"PUT AWAY from among yourselves that wicked person."

But perhaps your difficulty refers to the "destruction of the flesh," and the "saving of the spirit." Some have thought it meant the destruction of the offender's "spirit." This cannot be in view of the argument used for expulsion: namely—

"A little leaven leaveneth the whole lump."

Paul's anxiety was **that the ecclesia might be kept pure**. The removal of the offender was the destruction of the flesh **from their midst**, that the Spirit in their midst, that is, those who walked after the Spirit, might be saved in the day of the Lord.

As to 1 Tim. 1:20 ("Hymeneus and Alexander, whom I, Paul, have delivered unto Satan")—the meaning is that Paul, by his authority as an apostle, had cut them off, which was an emphatic form of withdrawal. — Bro. Roberts, 1890.

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Permissive Inspiration

WHAT Paul says "by permission" cannot be of a "lesser degree of importance" than what he says by the Lord's "command," seeing it is the Lord's permission; for **the Lord would not permit what He did not sanction**.

Paul claims importance for what he says in this way on the ground that he had the Spirit of God (1 Cor. 7: 40).

It may be asked, "Why then the difference between command and permission?" We need not trouble on this head. There are "divers manners" in the working of inspiration: but the result is the same.

In the case of the prophets, it is sometimes a direct "Thus saith the Lord": and sometimes it is a word put into the prophet's mouth, as if the prophet were giving utterance to his own feelings and impressions. An illustration of the latter may be found in Jer. 14:17-19—

"Say thou this word unto them: Let mine eyes run down with tears . . ."

In the case of the apostles, it is sometimes direct command, and sometimes the permitted judgment of a mind enlightened by inspiration, and guided in its utterances by the same.

When the mind is once made up that the Bible is the work of inspiration, the "divers manners" will be no obstacle. —Bro. Roberts, 1891.

The Law Shall Go Forth From Zion

"The lofty looks of man shall he humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day"—Isa. 2:11

Those who are familiar with the Scriptures, regardless of what sect or system of religion they may be affiliated with, must know that the Creator, Who has caused those Scriptures to be written for the benefit of mankind, has a *definite plan or purpose in view*.

When all creation seems to be veering toward the conditions which prevailed just prior to the Noachic flood, a phrase is sometimes quoted—

"God's in His heaven—all's right with the world."

If it was the writer's intention to imply that the *overruling providence of the Creator will eventually bring good out of evil*, it is true indeed, and is an inspiring thought, but if it indicates nonchalance or unconcern, or ignoring the basic evil of human nature and the times in which we live, it is a tragically wrong attitude of mind.

All is NOT right with the world at present; for fear and perplexity are manifest even among the wisest of our statesmen and rulers.

Until man's pride and self-confidence has been abased, and God is honoured and held in reverence, peace and tranquillity cannot be attained. God has declared through His prophets—

"The Lord of Hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth" (Isa. 23:9).

The out-pouring of divine judgments, terrible though they may be, will be the necessary chastening and correcting influence that will prepare the world of the ungodly for reverential receptiveness of God's righteous rule, through His Son.

That this rule is to be *on earth* is shown from numerous testimonies, as—

"Then shall He speak unto them in His wrath and vex them in His sore displeasure. Yet have I set My king upon My holy hill of Zion. Ask of Me, and I shall give thee the heathen (nations) for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:5-8).

The RSV rendering of v. 8 reads—

"Ask of Me, and I will make the nations your heritage, and the ends of the earth your possession."

The earth is also plainly indicated in these verses:

"The Lord said unto my Lord, Sit thou at My right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou **in the midst of thine enemies**" (Psa. 110:1).

The cherubic glory seen in vision by Ezekiel in chs. 1 and 10, and the plainer declarations found in Dan. 7:13-14 and Rev. 21:9-10, all speak of Christ's glorious rule on the earth. Consider v. 24 of Rev. 21. After describing the bride, the Lamb's wife, as the holy community or city to rule the world in righteousness, we read—

"And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it."

Plainly, God's purpose is to gather all His children whom He has begotten by His Word and exalt them to co-rulership with His Son, over a humbled but enlightened subject world.

Some suppose this means that nearly all who have accepted the truth that "Christ died to save sinners" will be among those saved. They believe that Christians (so-called) of every religious group will be amalgamated into the "One Body." They believe that the millions of Methodists, the many millions of Catholics, Congregationalists, "Disciples of Christ," Episcopalians, Jehovah's Witnesses, Baptists, Lutherans, and the many thousands in the names and denominations of the whole world are to be constituents of the "Holy City" community to be redeemed by Christ.

The answer to such an unscriptural dream is that it is a terrible mistake—

"To the Law and the Testimony" (says the prophet), "if they speak not according to this Word, it is because there is no light in them" (Isa. 8:20).

What does the Testimony say? Ephesians 4:4-5 speaks of one Body, one Spirit, one Hope, one Lord, one Faith, one Baptism and one God and Father of all.

Also in Romans 12:5 we read of the "One Body in Christ," and in Gal. 1:6-9, the "One Gospel" is so different from many of the so-called gospels which are put forth by "false apostles" or teachers of error that a drastic curse is pronounced against any and every such teacher, even though he may pose as an angel from heaven. *If there were no false gospels being proclaimed, there would be no need for any pronouncement against them.*

Paul, speaking by the spirit of inspiration, predicted the uprise of such teachers even from among the true ecclesia—

"But evil men and seducers shall wax worse and worse, deceiving and being deceived"
(2 Tim. 3:13).

Jude also warned—

"For there are certain men crept in unawares who were before of old ordained to this condemnation, ungodly men . . . denying the only Lord God, and our Lord Jesus Christ."

This does not necessarily mean that all these false teachers who crept into the true ecclesia did not believe God and Christ *existed*; for they had been fully aware of that truth before, but they *perverted the truth* in belief and practice until they divided the believers.

There were seven ecclesias which received messages from Jesus through John on Patmos, approximately 30 years after the warnings given by Paul, Jude and the other apostles. The many varying degrees of apostasy had thus been progressing until the Lord threatened, not only punishment, but *complete abandonment*. See Rev. 3:14-18, containing the words spoken to Laodicea.

The ecclesias had all believed the "One Gospel" consisting of "the things concerning the Kingdom of God and the Name of Jesus Christ," as defined in Acts 8:12, but the trial of their faith caused it to wither and die, all because of worldly allurements being strong while their faith was weak. We seem to hear the apostle saying—

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His.

"And let everyone that nameth the Name of Christ depart from iniquity" (2 Tim 2:19).

The eternal purpose of the Deity can never be frustrated by the failure of His servants in not obeying His will. The invitation will then be extended to *others* who will accept and obey; even as described by Jesus in the parable of the marriage feast—

"The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways and as many as ye shall find, bid to the marriage" (Matt. 22:8-9).

Will we be among those found worthy? That depends upon our willingness and readiness in complying with the commands Christ has given.

That day will come, however, regardless of our individual readiness; for His purpose cannot fail. This purpose is tersely stated in Ephesians 1:9-10—

"That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

The one glorious body seen in prophetic vision and expounded by Jesus and his apostles will be the manifestation of God's glory in spirit. The great Messiah with his "train" of attendant ministers are said to "fill the temple" (Isa. 6:1).

This will be the "Salvation of the Lord" of which the Psalmist speaks, brought about by a definite plan on the part of faith and obedience of those to whom it was made known.

This irrevocable "purpose" spoken of in Isa. 14:24-27 is the "WILL" which Jesus taught his disciples to pray that it may be *done on earth as it is done in heaven*.

Then will the kingdom spoken of by Daniel (2:44) be established over all the subject nations, and the prophecies concerning Israel's regathering in Jer. 30:10, 11 and Jer. 31:10, 17, will be fulfilled.

"Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42). —H.A.S.

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Boast Not Thyself

"Wherein thou judgest another, thou condemnest thyself"—Romans 2:1

THESE words were spoken by the Apostle Paul to the Romans as he developed the theme of the merciful forgiveness and loving kindness of God in the provision of a way of salvation through Christ.

The source of all wisdom concerning the purposes of God is in the Gospel. Paul tells us—

"Therein is the righteousness of God revealed from faith to faith."

He says also—

"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men."

Thereafter he outlines the working of the flesh, how God has instructed man in ways of truth and righteousness. Rather than honor God, man has chosen to banish God from his mind, to serve the creature more than the Creator.

In order to impress his hearers more forcefully the Apostle sets up his argument against the frame of mind which reasoned that association with God assured salvation. This theme begins with chapter 2 of Romans. His object is to illustrate that **all men are sinners before God**.

All have partaken in some way in the sins of the world. It is from these very ways of error that God has called His servants. But it should never be forgotten that we have been called from such a condition. This should always have the effect of humbling us, and causing us to appreciate the exceeding goodness of God toward us.

* * *

THE judging referred to in this place appears to comprehend the despising of or glorying in an advantage over those who are in a state of sin or ignorance of God's ways. Paul seems to have in mind the prevalent Jewish attitude toward the Gentiles in his days. He would be very well aware of this particular form of reasoning, having been a Pharisee of the Pharisees. This becomes clear from v. 17—

"Behold thou art called a Jew, and retest in the Law, and makest thy boast of God."

This was the Jewish frame of mind over the Gentiles. They looked upon them as sinners, and not in any way connected with their God, as though God had not even considered them in any way; that He had no use with the Gentiles.

The Jews failed to realize that the purposes of God were to be fulfilled in the glorification of the whole **earth**, that the Abrahamic covenant involved the blessing of all nations, that Abraham was to be a father of many nations. They manifested a lack of knowledge of their prophets, who had repeatedly illustrated the call of the Gentiles to fellow heirship with the Jews.

But being a natural descendant from Abraham, did not constitute them real Jews—

"For he is not a Jew, which is one outwardly . . . but he is a Jew, which is one inwardly, whose praise is not of men, but of God."

The natural Jews did not observe the will of God. They felt that they were guaranteed favor by being under the Law of Moses, and therefore whatever they did, they were immune from God's rejection. Paul shows the fallacy of such reasoning; manifesting that all men stand naked and open unto the eyes of Him with Whom we have to do—

"For not the HEARERS of the Law are just before God, but the DOERS of the Law shall be justified . . . for there is no respect of persons with God" (Rom. 2:11-13).

Certainly there is good exhortation for us in these words. They have been preserved for our admonition. We bear the name of Christadelphian. It means, "brother of Christ." Christ said—

"Whosoever SHALL DO THE WILL of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:50).

JUST BECAUSE WE BEAR THE NAME OF "BROTHER OR SISTER" OF CHRIST WE ARE NOT ASSURED OF AN ENTRANCE INTO THE KINGDOM. We must be **doers** of those things which have been commanded us of Christ and the Apostles, and which are comprehended in the whole counsel of God.

We know that "**The whole world lieth in wickedness.**"

We have been called from such conditions, to set aside these very things. We have become Jews, Abrahamic Jews, by adoption. We have been grafted into the good olive tree of Abrahamic faith. We must do the works of Abraham if we would remain real Jews. Paul warns us in such a case—

"Boast not against the branches. But if you boast, remember this, that you do not bear the root of Abraham, but the Abrahamic root bears you" (Rom. 11:18).

We must continually check ourselves to make sure that we do not adopt the superior attitude manifested by the Jews over the Gentiles. And we must constantly examine our own conduct to be sure that those things which our separated position declares are ungodly, are not practised by us from day to day—

"Come out and be ye separate, and touch not the unclean thing, and I will receive you"
(2 Cor. 6:17).

* * *

DOES our separation from the world constitute a **judging** of the world? The writer to the Hebrews states that it is a **condemning** of the world—

"Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which HE CONDEMNED THE WORLD, and became heir of the righteousness which is by faith.

Primarily the call and command comes from God and we in obedience to His will direct our lives accordingly. We thus become witnesses for God against a godless world. **We are only witnesses if we maintain the high standard unto which we have been called.**

We of ourselves do not judge or condemn the world. It is **the Word of God** cutting asunder as a sharp two-edged sword. It is the part of faith for the witnesses to bear the testimony before the world; even though it means a slander, heartache and bitterness from those who are of the world, or who incline to the world's ways.

Christ was pre-eminently the manifestation of God's will and purpose. When Philip asked Jesus to show him the Father, the Master replied—

"Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father" (John 14:9).

He was referred to as "**The Word of God, made flesh**" (John 1:14). And the multitudinous Christ are comprehended in this expression, as appears from Rev. 19:13, executing the will of God against the wicked in the time of the end.

IN ANY AGE THE RIGHTEOUS ARE THE MANIFESTATION OF THE WORD OF GOD IF THEY DO THE WILL OF GOD. The Word is the Purpose of God. As witnesses, the righteous are the working out of that purpose. Therefore **it is not the personal individual who judges or condemns the world, but the Word of God requiring a certain course for those who are called to be strangers and sojourners**, to be of the faith of Abraham.

When the trial of faith has called for brethren and sisters to hold firm to basic truths, espoused from the Word of God, while others have let them slip, **it is the Word of God which is judging and**

discriminating between a right and wrong course. Those who remain as witnesses of that which is right will come under the same stigma of slander and bitterness from those who oppose themselves.

But this should be borne with all faithfulness, not returning railing for railing. A humble manner should always encompass the witnesses for the Word of God. They should never be high-minded, always remembering that while they are in the flesh they also could falter from the way.

An attitude must always be maintained of willingness to receive those who desire to hold the Word of God first and foremost. How necessary that humility before all men be constantly evidenced! **How can we despise people and expect them to see any desirable qualities that would draw them to us?**

But a true godly way of life, exercised with the purpose of glorifying God, can have only one effect upon those who want the Truth above all. **THEY WILL WANT TO ASSOCIATE—**

"I was glad when they said unto me, let us go into the house of the Lord" (Ps. 122).

It is necessary for us to be constantly on guard against the workings of the flesh. The lessons of the Scripture tell us of our proneness to wander from the way. The message of Jesus in Matt. 7:1, should guide our personal thoughts and words, and also our deeds toward others—

"Judge not that ye be not judged."

We are therefore instructed **to examine ourselves inwardly.**

Paul's statement therefore contains good exhortation for all who will live godly—

"Wherein thou judgest another, thou condemnest thyself."

Being witnesses of His goodness we manifest that—

"The righteousness of God is revealed from faith to faith."
—**and thus by contrast judge or condemn the world.** But if the contrast is not clearly revealed in all we do or say or think, the other aspect applies, "**Thou condemnest thyself**"—

"By thy words shalt thou be justified and by thy words shalt thou be condemned."

For as Paul also declares—

"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men."

In such a case we shall be manifested as the witness of God's wrath at the judgment seat of Christ. — F.H.

The Light and Life of the World

"My brethren, dearly beloved and longed for, my joy and my crown, so stand fast in the Lord, my dearly beloved"—Phil. 4:1

AT THIS time we look back in our minds to the beginning of the new year when we began again our yearly journey through the Scriptures, the Old Testament once and the New Testament twice. What a contrast there is between reading the Bible and any other book! Two or three readings will usually give us all we need to know about the average book; but not so with the Bible. The more we read it, **the more we learn to desire it and retain its every word in our memory.**

How glorious is the picture we get at the beginning of each year in those opening pages!—

"IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH."

And then the plain facts of the 6-days creation—

"And the earth was without form, and void."

From the time that God's light began to shine on the earth from the first day, order began to come out of the darkness and chaos, and man appeared as the highest form of God's handiwork.

The "very good" condition, as God styled it, at the end of the sixth day, was short lived, as sin soon entered, and death by sin. Thus Adam became defiled, as the sentence took effect—

"In the sweat of thy face thou shalt eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return."

So Adam became the federal head of a dying race; and as the Apostle wrote, "**In Adam all die.**" The sin and wickedness so introduced soon began to assert itself, as in the sons of Adam we see one lying dead, and the other branded as a murderer.

And a little later as we study the lesson of the flood—

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

And so it has been throughout man's history, as witnessed in the case of Sodom and Gomorrah, in the later history of God's dealings with Israel and on through to the present.

We see the flesh striving against the Spirit, as God sought to lift man above himself, as He offered a helping hand, even a higher and better life on the basis of obedience to God

Yet how early and continually did men forfeit the blessings that God was ready to bestow upon him! As it was with Esau who despised his birthright for the desires of the flesh, so has it been in all man's history; the creature is served more than the Creator.

* * *

THEN turning to the opening words of David at the beginning of our second reading in the Psalms, **we see the mind of God toward us as He would shower His blessings upon us—**

"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 and in His law doth he meditate day and night."

Though God is good and delights in His people and cares for and blesses them as they walk in His way, yet He is severe also and a terror to those who love darkness rather than light. We remember Christ's words concerning the time of great trouble that will come soon at his second appearing. **To some of his professed followers he will have to say in that day—**

"I know not whence ye are; depart from me, ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the Kingdom of God, and you yourselves thrust out."

Such have had days of peace, days of privilege, and days of health, but now all these are gone. The pain and grief that might have been their lot in the past will now be increased tenfold; for now there will be no hope of ease or comfort. Yes—

"It is a fearful thing to fall into the hands of the Living God."

But of those who are wise now and "delight in the law of the Lord, and in His law do **meditate day and night**," David says, they shall be—

"Like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

Such is the symbol of immortality that springs from that living water of life as found in the "wells of salvation."

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Psa. 27.1).

Let this be our consolation; for even though we read that "the day of the Lord cometh, that shall burn as an oven," let us seek unto ourselves the comfort we find in these words:

"But unto you that fear My Name shall the Sun of Righteousness arise with healing in his wings."

As we have said, the general course of man in all his history has been one of great wickedness, yet there has been along the way the golden sceptre of Truth held out for the comfort and strength of those who would lay hold on it.

* * *

COMING now to the opening chapter of the beginning of our New Testament reading each year, we read of the conception and birth of Christ, and his connection through the genealogies with the great men of the past to whom the promises were made.

Why were Abraham, David and Christ brought together thus in the opening verse of this divine record? It was so because upon Christ there was a convergence of the everlasting covenants God had made to Abraham and David.

And as we look further into the light of life which reached the zenith of its glory in the life and works of the Son of man, we are able to see the great contrast between the two federal heads that Paul speaks of when he writes—

"As in Adam all DIE, even so in Christ shall all be MADE ALIVE."

The light and life that shone dimly in the beginning at the Creation on the first day, and which later took on more brightness through the promises made to Abraham and David, and as a golden thread onward through the prophets, now gleams above the brightness of the noon-day sun in the person of him who is "The Light of the World."

Though the dark shroud of death is now ever-present, telling us that we are of the earth, earthy, and that inevitably the grave will claim us, yet we look upward to the light—

"They that feared the Lord spake often one to another . . . and they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels."

When the fulness of time was come, God sent forth His Son to redeem them who were under the law of sin and death that they might have that true light of life which began to be seen when it was said to the serpent—

"It shall bruise thy head, and thou shalt bruise his heel."

The bruise in the heel came by wicked hands on Calvary's tree, so that the Seed was wounded to death and placed in the tomb of the "rich man of Arimathea"; yet God raised him from the dead the third day.

In this we see the bruising of the serpent-head, in its initial stage, which will later be accomplished in full and completeness when the curse is removed and death is swallowed up in victory at the close of the thousand years.

Such, then, is that light and life, as it shines into the hearts of the sons and daughters of Adam that they might be the sons and daughters of God. We also assemble here from week to week to remember God's beloved Son, and are among those who have seen this light. So we can take heed to the words—

"Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved" (Phil. 4:1).

And so it becomes our duty, as Paul expresses it in Eph. 5:1, to—

"Be ye therefore followers of God as dear children: and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour."

With a confidence born only of faith in God's Word and a knowledge of His will, Paul writes—

"But now is Christ risen from the dead, and become the first fruits of them that slept, for since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive."

But then comes the supreme question as we meditate upon the Light and Life of the Scriptures, and that is—**our own readiness to meet the Lord**. If we allow the Truth to do its work, **WE SHALL BE READY**.

Yet on the other hand, if we become engrossed with the things of the world, we may slowly sink into that condition in which the reading of the Bible is wasted effort and our prayers meaningless.

—W.J.P.

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The Glory of God by Us

"For all the promises of God in him are Yea, and in him Amen, unto the glory of God by us"

—2 Cor. 1:20

In that short sentence is hidden a complete illustration of the divine plan, the hidden mystery since the foundation of the world. But now it is no more hidden: it is manifested to us, revealed to them that understand God's salvation plan, so let us say, "**Glory to God by us!**"

We are gathered together, separated from the world, that know not God, neither are willing to pay any heed to the Gospel's call. It is our blessed privilege and pleasant association with those of like precious Faith. So let us draw near to Him with a true heart, in full assurance of faith, through our High Priest over the House of God, "Whose House are we."

"Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God!"

The apostle Paul, in writing to his own brethren (Heb. 10:23), gives this exhortation—

"Let us hold fast the profession of our faith without wavering, for HE IS FAITHFUL THAT PROMISED."

This brings us back again to those few words in 2 Cor. 1:20—

"For all the promises of God in him are Yea, and in him Amen."

All the promises of God are linked together with God's covenants and with sacrifice by us, as it was by Israel, but in different form. In our meetings we have heard so frequently quoted by the exhorting brethren, verse 1 of that much-admired chapter, Romans 12—

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The apostle Paul's words are dear to us, and for his acts and labours of love, he is to us an outstanding monument. If it were not for his great zeal, and untiring work, which he did for the Gospel's sake, you and I would not be here to talk about those glorious things that are and will be spoken of Jerusalem, when the Lord will reign in Mt. Zion gloriously and illuminate far distant lands, by His power and glory. So we can truly say for the present time, **"Glory to God by us!"**

Looking again at Rom. 12, we can take the apostle Paul's admonition about the **living** sacrifice, that is acceptable to God indeed. In this connection, let us consider Rom. 10:3—

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

His mind and thoughts must have been upon what was written in the Law and the prophets and Psalms, concerning Christ. We read in Psalms 50:2—

"Out of Zion, the perfection of beauty, God hath shined."

This is **scriptural language in prophetic style seen in its complete form**, but we know all this is yet in the future. More literally speaking would be to say that God's perfect beauty **will shine** out of Zion. This still is in the future age.

Who is this "perfect beauty?" The prophet Isaiah has something to tell us about this—

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Sad things prevail for the present time. The prophet says—

"For behold, darkness shall cover the earth, and gross darkness the people."

But glory be to God by us, that those things will not be permitted to continue forever. It is a joy to know that the Lord shall arise upon thee, and His glory shall be seen upon thee. The perfection, and God's beauty, is none other than His dearly beloved Son Jesus Christ. For unto him shall the gathering of the people be. In Psalm 50:5 we read—

"Gather My saints together unto Me; those that have made a covenant with me by sacrifice."

This may portray the sacrifice according to the law; nevertheless it applies to the **living sacrifice** enjoined upon us, as in Paul's words quoted before—

"A living sacrifice, holy, acceptable unto God, which is your reasonable service."

What is our "reasonable service"? The apostle Paul very clearly explains this in 1 Cor. 11:23-25—

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread.

"And when he had given thanks, he broke it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

"This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."

—**remembrance and dedication**; these words have an impressive application to us today—"Lest we forget." Jesus knew what was in man, and knew what was essential for his brethren, the things delivered to them, to keep him in their memory—

"Do this in memory of Me."

We sing in one of our hymns—

"High is the rank we now possess,

But higher we shall rise."

Do we really and fully realise the meaning of those words when we sing them? Are we in a higher position than the children of Israel—**God's own chosen nation?**

For illustration, during their journey in the wilderness, when the Glory of the Lord filled the Tabernacle, even the Priests could not enter into the Tabernacle, when the Lord spoke to Moses to reveal to him His commandments. We are told that only the priests were ever permitted to enter into the Holy Place.

But we, as the brethren and sisters of the Lord Jesus Christ, have entered into "the true Tabernacle, which the Lord pitched, and not man."

We are now in Christ's Sanctuary . . . GLORY TO GOD BY US!" The Israelites were only permitted to enter into the outer court.

We are told by Paul—

"Exhort one another daily, and provoke one another, unto love and good works, as ye see The Day approaching."

—**the great day of God Almighty**. What is our attitude? We clearly see the Gentile times about to expire, the nations world-wide preparing for war, distress of nations with perplexity, not knowing what will happen next. Our delight is, and should be, **to do the Father's will**—

"My Father is greater than I . . . without the Father I can do nothing."

Jesus was **always** honouring his Father, and our Father. This is a good example for us.

There is now no open revelation from heaven, but we have God's written Word. The times we are living in today are equal to the days of Eli the High Priest (1 Sam. 3:1-3)—

"And ere the lamp of God went out in the Temple of the Lord."

The lamp was the representation of the everlasting Word of God. **It was never to go out.** This was gross negligence of the priests not to refill the lamps with oil. In another one of our Hymns we sing—

"See that your lamps are burning; replenish them with oil."

How is our oil supplied? It is accomplished in our **day by day reading of God's Word.**

We may ask ourselves the question, **How soon** may we hear the watchman's proclamation, the glad news:

"Behold the Bridegroom cometh! Go ye out to meet him."

May it be our happy privilege to meet him "with joy if yet with fear!"

Consider Jesus Christ, who was faithful to Him Who appointed him to be heir of all things. In the days of his flesh Christ was identified as a Son over his own house (Heb. 3:6)—

"Whose house are we **IF** we hold fast the confidence and rejoicing of the Hope **FIRM UNTO THE END.**"

* * *

"Blessed be God, the Father of our Lord Jesus Christ, the Father of mercies, and the God of all Comfort; Who comforteth us in all our tribulation" (2 Cor. 1:3-4).

"For God, Who commanded the Light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

We are admonished by Paul—

"We then, as workers together with him, beseech you also that ye **receive not the grace of God in vain.**

"For He saith, I have heard thee in a time accepted, and in the day of salvation have succoured thee.

"Behold **NOW** is the accepted time; behold, **NOW** is the day of salvation."

So all the promises of God are centered in His beloved Son, our Lord the High Priest, also the Mediator of the New Covenant that speaketh better things than the Old Covenant, which covenant was ready to vanish away (Heb. 8:13).

In Romans 1:3-4, Paul says his Gospel is—

"Concerning His son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

"And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

Any son of Adamic posterity could have been crucified and died on the cross, but he could not have been raised from the dead; because he would have lacked the qualities that Jesus possessed. What did Jesus possess? Our bro. Roberts said, "For in him was blended divine and human nature; and he also was without sin, which none other could claim."

And all the promises of God in him are Yea and in him are Amen. And eventually this will be completed to its fullest extent, when he will sit on the throne of his father David in Jerusalem. Rev. 19:16 says—

"And he hath on his vesture and on his thigh a Name written, **KING OF KINGS, AND LORD OF LORDS.**"

In the days of his flesh **he always honoured his Father in heaven.** Therefore his, and also our, Father hath highly exalted our Lord—

"For to which of the angels said He at any time, Thou art My son; this day have I begotten Thee?" (Heb. 1:5).

Also another great honor—

"And let all the angels of God worship him."

"Thy throne, O God, is for ever and ever" (Heb. 1:8).

Brethren and sisters, this is our golden opportunity and blessed privilege to be among the redeemed ones in His Father's Kingdom. Our prayer is now that we may be worthy for that great honor.

—F. G.

The Lord Is My Portion

"In the multitude of my thoughts within me, Thy comforts delight my soul"—Psalm 94:19

THE CHARACTER that any of us will be able to exhibit for the scrutiny of the Great Judge at the end of this life will be a development built up and given distinctiveness by the course in which our thinking has been directed since we came to a knowledge of the Truth.

At such times as we keep our thoughts pure and clean and occupied with interest and concentration toward a study of the Word, in searching for the deep things of the Spirit, or conversing upon it one with another, we are then adding strength and stability to what the Scriptures call the "inner man," or the man of the Spirit. **Continuous application in this way will manifest itself in healthy growth of godly stature.**

But on the other hand when we allow the thoughts of our minds to give attention to and be influenced by what the world sends out for the pleasure and entertainment of its followers, we are fast losing ground. We are giving place to the up-surge of the devil within us, the old man of the flesh; and since such things come so naturally to the appetite of human nature, the growth in that direction far exceeds anything that could be accomplished in the same amount of time devoted laboriously to up-building the "inner man."

What it would take months to build up by meditation and diligent application of the mind to the revealed thoughts of God, may be lost in a fraction of the time when the doors of the mind are opened to the flood of worldly things that clamour for our attention.

We may feel that a few hours, or even days, spent in idle talk and meaningless gossip with friends or relatives of the world, would be harmless, especially if there is some respect or regard for God and His word on the part of our associates; but such time is not only wasted (and how much time we may have, we do not know), but it is dreadfully harmful to us, in that it diverts the direction of our thoughts into adverse channels.

* * *

IS GOD our portion? How much does He mean to us? We can answer these questions ourselves and arrive at the truth of the matter, if we will be honest and look back on our lives of the past few days.

How much of the time has the Great God of Israel been before our minds during our waking hours and at night as thoughts come in our sleepless moments? Are we **reaching up** and contemplating His wonderful works, and His goodness to the children of men, and giving attention to His holy precepts and statutes, so that truth and righteousness will be instilled within us thereby?

Of the wicked it is said—

"God is not in all their thoughts."

The righteous are the Temple of God, where He is wont to dwell; they are said to "sit together **in heavenly places** in Christ Jesus." And in this respect they constitute the Sanctuary, the antitypical Holy Place, over which the Lord Jesus is minister and mediator.

Let us walk into the Holy Place of the Mosaic Tabernacle and look at the "pattern of things in the heavens," that we may understand the mind of God in relation to us; for there we will find in type the expression of the divine will—an arrangement of things designed to set forth the qualities and attributes that are pleasing to God in the minds and hearts of His people.

In this Holy Place, closed in from the outside world by hangings of blue, purple, scarlet and fine twined linen, interwoven with gold and cherubic figures, we are aware of **the nearness of God over the Mercy Seat, with only the veil between us and Him.**

Whatever was the state of our minds before we entered, here all is changed. A lingering odor of pleasing fragrance from the incense that was burned on the golden altar in front of us still permeates the air, as does that of the frankincense from the show-bread on the table at our right.

There comes over us a feeling of peace and well-being and our minds are elevated to the Great Throne in the heavens from where all blessings flow. We realize that this institution in which we now find ourselves is one in which **we are associated with God in the development of a people with whom He can dwell forever.**

There on our left is the candlestick. The light from the seven branches sends out a radiance that pervades the place, and adds lustre, beauty and harmony to the polished gold and the striking colours in the fabrics around us. The light is pure, clean and odourless: for it comes from pure olive oil beaten by those with a heart for the work.

As we look around we see nothing but the finest materials; and the ordering, arrangement and workmanship speak of excellence of design and perfection of purpose. Nothing strange or out of place, but all things blending one with another to present a picture that is worthy of the Great Architect Who designed it.

Nadab and Abihu brought something strange into it, that did not belong there. **They were struck dead.**

As we try to exhibit the antitypical significance of this Holy Place in ourselves, let us keep watch at the doors of our minds, lest that which may defile it be brought in and spoil the beauty and holiness that belong to God's dwelling place. —E.B.

The Cherubim of Glory

PART FOUR

"The Lord reigneth: let the people tremble; He inhabiteth the Cherubim: let the earth be moved"

—Psa. 99:1

THE Cherubim are mentioned three times in the Psalms. The first occurrence is in Psalm 18. This is the song David composed unto God when he had given him deliverance from Saul and victory over all his enemies.

It is clearly prophetic and typical of the triumphant establishment of Christ's Kingdom over the nations of the world. The Psalm in its fulness far transcends the experiences of David. Both Peter, in Acts 2, and Paul, in Romans 15, apply it to Christ and his work.

The symbolism of whirlwind, clouds, fire and brightness amid which the Cherubim are represented, are the same here as we shall see in Ezekiel, where the Cherubim are described most fully. Vs. 9-10—

"He bowed the heavens also and came down. And darkness was under His feet. And He rode upon a Cherub and did fly, yea He did fly upon the wings of the wind."

"He rode upon a Cherub." In connection with the Cherubim, God is represented in two relationships. He is said to "**inhabit**" the Cherubim, to dwell in them, tabernacle in them. And He is also said to **ride upon**, or in, them as the vehicle of the fulfilment of His purpose, and the execution of His judgments.

It is another manifestation of the glorious divine truth that "ALL things are for the sake of God's elect." **Nothing has any purpose except as related to their destiny and welfare, and the glorification of God in and through them.**

The "inhabiting" aspect is their personal communion and fellowship with Him. The "riding upon them" is His use of them in executing His will.

The very **last item** that is mentioned in David's preparation for the Temple is—

"Gold for the pattern of THE CHARIOT OF THE CHERUBIM, that spread out their wings and covered the Ark of the covenant of the Lord" (1 Chr. 28:18).

"The Chariot of the Cherubim." We may wonder at this expression, because in the actual construction there is nothing of any remote likeness to a chariot, but the expression clearly refers to God's use of the Cherubim, the multitudinous Christ, as the vehicle of His purpose—

"He rode upon a Cherub, and did fly."

Psalms 104:3 records similarly—

"He maketh the clouds His chariot."

This is the great cloud of witnesses referred to when it is recorded of Christ, "Behold He cometh with clouds" (Rev. 1:7).

And again, (Matt. 24:30)—

"They shall see the Son of Man coming in the clouds of heaven."

These clouds which God makes His chariot are another symbol of that great host of the redeemed which are represented by the Cherubim.

The conception of the "Chariot of the Cherubim" becomes much more clear to us when we consider the fourfold representation of the Cherubim, with their four wheels, which Ezekiel gives in detail.

A chariot is a symbol of majesty and authority. It is also a symbol of warfare and conquest, of safety and protection, and of swift, irresistible motion.

When Elijah was taken up from the earth there appeared a chariot of fire, and horses of fire, and Elisha cried—

"The Chariot of Israel, and the horsemen thereof!"

Here again was manifested the eternal purpose and because Elisha perceived this as Elijah was taken up, he was given a double portion of the spirit of Elijah.

Why was Elisha given a double portion just because he saw the circumstances of Elijah's departure, and what bearing does it have on us?

In the first case it indicated diligence, devotedness, dedication, and perseverance, presence of mind, faith and joyful interest instead of bewilderment and fear in the face of a sudden, terrible divine manifestation.

He was privileged to see and comprehend what few have seen — a glorious, prophetic manifestation of the eternal, divine purpose—

"The (Cherubim) CHARIOT OF ISRAEL, and the horsemen thereof."

In Habakkuk's vision of the triumphant advance of the Yahweh-Elohim from Sinai and Teman, he exclaims—

"His glory covered the heavens and the earth was full of his praise . . .

"Was thy wrath against the sea, that thou didst ride upon thine horses, and thy chariots of salvation?"

The four chariots of Zechariah 6, which go forth from between two mountains of brass to carry the judgments of God into all the earth, are another representation of the Cherubim chariot.

The two mountains of brass exist today as they have never existed in all history before. Two colossal fleshly powers, facing each other in deadly antagonism, and each possessing the terrible capacity of utterly destroying the world. How long will God leave such powers in the hands of wicked man?

At the crisis of their antagonism, the cherubim chariots suddenly appear between them, and break their power, and go forth from thence into all the earth. **We have been offered the privilege of becoming part of that glorious host that will suddenly appear in divine power upon the world scene, and save the world from sin, evil, and self destruction.**

* * *

THERE are two other references to the cherubim in the Psalms. Psalm 80 is a prophetic appeal from repentant Israel for a return of divine favor and comfort—

V. 1: "Give ear, O Shepherd of Israel . . . Thou that dwellest between* the Cherubim, shine forth!"

V. 17: "Let Thy hand be upon the man of Thy right hand, upon the son of man whom Thou hast made strong for Thyself."

*The word "between" is in italics and is not in the original. The true meaning, which has much deeper significance, is—

"Thou that inhabitest the Cherubim."

God is appealed to on the basis of His purpose and promise that He will dwell intimately within those whom He has chosen for Himself.

* * *

PSALM 99 portrays the glorious fulfilment, when the earth is filled with His glory—

"The Lord reigneth: let the people tremble: He sitteth between the Cherubim; let the earth be moved."

Here again the original is the same. "Between" should be omitted, and "sitteth" should be "inhabiteth."

* * *

WE come now to the fullest and most detailed description of the cherubim, that given in the visions of Ezekiel.

Ezekiel was among the captivity in Babylon. His whole book revolves around the destruction of Jerusalem and the Temple of Solomon by Nebuchadnezzar.

These prophecies which involve the Cherubim are prophecies of the casting off of Israel, of terrible divine judgment, and of the departure of the glory of the Lord from the Most Holy Place, never to return until the new Millennial Temple is built as a "House of Prayer for All Nations."

The cherubim are represented as active and instrumental in all these developments. At this time of terrible trouble for God's people, the breaking down of their whole established world, everything they had built or had ever had, and their being driven away with whips in herds like cattle, as slaves, to a foreign land because of disobedience—at this time God is illustrating by the vision of the Cherubim that all things are for the sake of God's elect, and that the eternal purpose and promise still stood firm.

The Cherubim represent the eternal, spiritual realities that are being developed out of the failures and weaknesses of the present.

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

Blessed Are Those Servants

ALL CHRIST'S allusions to the circumstances of his second coming pre-suppose a time of indefinite waiting on the part of those servants whom he finds alive in the earth. They discern the signs of their time, yet they know neither the day nor the hour when the Son of man cometh. They recognize the time of the end, but have to wait longer than they supposed they would when they girded their loins and set their lights burning.

This unexpected delay caused some to relax their vigilance, and to say—

"My Lord delayeth his coming."

On others, though hope deferred maketh the heart sick, it produces not this effect; they endure to the end. They are the class contemplated in the words of Christ when he says—

"Blessed are those servants whom their Lord, when he cometh, shall find watching."

Their existence is distinctly recognized under the three-frog and Euphratean signs of the sixth vial, in the words—

"Behold, I come as a thief; blessed is HE THAT WATCHETH and keepeth his garments"
(Rev. 16:15).

The present time answers to these peculiarities. The leading events of the age all tell us that the Lord is at the door. The three and a half times of the Papal horn are all expired. We had expected the Lord's re-appearing at the exact close of that period. The delay tries us, but destroys us not. It is no delay in the true sense.
—Bro. Roberts.

I Came Not to Send Peace

By BROTHER ROBERT ROBERTS

"How can two walk together unless they are agreed?" Amos 3:3

THIS principle holds good in matters of faith more than anything else. The very essence of fellowship in such matters is unity. Peace comes from unity, and peace permits and fosters growth of love; but neither peace nor brotherly love can exist apart from unity. Hence it is that Jesus says (Matt. 10:34):

"I came not to send peace on the earth, but a sword."

His mission in its **ultimate** results is a mission of peace, and in his essential character, he is "The Prince of Peace"; but all this peace is to come through the unity which he will establish between God and man, and in the establishing of this unity, there will be much that is the very opposite of peace.

He will tread the winepress of the fierceness of the wrath of Almighty God, and in doing so, "destroy them that destroy the earth."

Jesus foresaw that the world would not receive the Truth, and that there would necessarily be established an antagonism between the world and those who received the Truth—

"Henceforth a man's foes shall be they of his own household."

In its perfect form this antagonism results in the death of those who are Christ's. While the flesh is supreme and has the power, it kills all who are of the Spirit. But circumstances, providentially arranged, may prevent the flesh having its own way.

On the other hand the flesh may become a little modified in its manifestations by moral influences which may be remotely traced to the Word. In that case the antagonism is not so hot; the World and the Church get on better, though not in union.

Sometimes the World puts on the name of the Church, and there is external fellowship, but because perfect unity (unity of faith, of doctrine, of taste and affection), does not exist, there is not perfect peace and brotherly love; that is to say, if there are any true sons of God in the alliance.

If there are none such, of course, there may be peace, because agreement, even in apostasy, will bring about peace, even if it be the peace of a stagnant pool.

But if there be true men and women in the rotten compact, there cannot long be peace or brotherly love. Incompatibilities will soon be manifest. The manifestations and doctrines of the flesh will offend the taste of those who are of the Spirit, and there will be division.

And it is right that division under such circumstances should take place. Why should an unholy fellowship continue? What concord hath Christ with Belial? Why exhort to peace and brotherly love where the foundations of such conditions are wanting? The Apostolic exhortation is—

"Be ye all of one mind, and live at peace."

THERE CAN BE NO LIVING AT PEACE WITHOUT ONENESS OF MIND.

The unity of the Spirit ought to be kept in the bonds of peace, but peace need not be expected, where the unity of the Spirit is wanting.

The unhappy features of the present crisis are owing to the **admixture of error with Truth, of worldliness with spiritual-mindedness**; and while these two elements co-exist, there must be fermentation as of two opposite chemical principles.

"It must needs be that there be heresies among you."

"It must needs be that offences come."

We need not look for anything else than division so long as there is no infallible hand to prevent the admixture of error and Truth, and of the worldly-minded with those who truly consecrate themselves to God.

Our duty is to contend earnestly for The Faith once delivered to the saints. **This is the best way to bring about peace and brotherly love.**

It may cause division in the first instance, but among those who receive the Truth in the love thereof, it will lay a foundation for the wisdom which is "first pure, then peaceable."

Apart from this, exhortations to peace are not worthy of being listened to. Peace ought NOT to exist where the one Faith is not upheld in its purity. —Bro. Roberts

The Unsearchable Riches of Christ

"There are comforting matters of present, though secret, dispensation of the divine hand towards us, leading us to confidence and peace even in these the days of our vain life.

But what shall we say about those OTHER testified things — those things FUTURE — those things not yet seen, which GOD hath laid up in store for those who please Him? Christ has spoken them: the apostles have re-echoed them by his authority. They are no cunningly devised fable.

SURRENDER TO THEM IN THE FULNESS OF THEIR POWER, TO CHEER, ENCOURAGE, AND STRENGTHEN IN THIS WARFARE WITH EVIL. They cannot be defined in their true excellence. Paul speaks of them as "a far more exceeding and eternal weight of glory," and of the worst sufferings of the present as "our light affliction which is but for a moment, not worthy to be compared with the glory that shall be revealed in us."

He declares them "the unsearchable riches of Christ." By the side of them, he says he accounts all things but dung. His ardour of expression is warranted by the subject. Consider them in their simplest enunciation:

"This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

"I give my sheep eternal life, and they shall never perish."

"They shall come forth to the resurrection of life."

"Because I live, ye shall live also."

"I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

The Change in the Style of the Berean

The reason for the change in the form of the Berean is principally necessity. In the plant where it is printed, only one linotype machine is equipped to set the type the Berean has formerly been set in. This machine is usually busy. This has frequently delayed our publication.

Eight machines are equipped to set the type used in this issue.

The change may be temporary, or permanent. It may prove an advantage. It is universally established that the shorter column is easier to read and less tiring.

Signs of the Times

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another"—Dan. 2:43

A NEWS commentator, summing up the present state of the world, says, "The world today faces the future haunted by a sense of futility."

So far as solving world problems or resolving its difficulties is concerned, men's hearts are failing. Perplexity and frustration is the net result of all efforts to find a way out of world problems.

Two groups of nations are locked in mortal combat to decide which shall dominate the world and which shall perish. There is at times a lull in the fighting; the battle shifts from one area to another; first one and then the other appears to have the advantage, but the war goes on.

This is what has been called the "cold war," but breaking out as real war at times in certain areas.

The issues involved are too numerous and too complex for solution; and since truth, justice and fair play no longer guide the nations' leaders in their efforts to end the cold war, a sense of futility pervades the international atmosphere as both groups prepare for the inevitable—military supremacy or annihilation.

"IMPROVED" CONDITIONS IN SOME AREAS

TENSIONS on the Berlin front seem to have lessened and the opinion now prevails that a compromise, the only possible solution, will eventually be effected. Meanwhile an ominous calm has settled over the Kremlin, even the vociferous Mr. Khrushchev is unusually quiet, leading to the belief that big things are being planned and that something startling is soon to be announced from Moscow.

In **Southeast Asia** there is optimism that peace and accord may be accomplished, and hostilities in Laos and South Vietnam have subsided to some extent.

But the Communists are not giving up their plans to take over the whole area, and the poverty and discontent upon which Communism feeds, still remains.

In the **Congo** the U.N. appears to have won at least a temporary advantage in its efforts to reconcile the warring factions and bring a semblance of order out of the chaotic conditions that have existed for weeks. Pro-communist Gazenga has been deposed, a setback for Communism, and the arduous task of restoring order and running down those responsible for recent massacres has begun.

As in Southeast Asia, the causes which produced the evil conditions remain. Complete success in bringing order out of chaos seems doubtful.

The conflict between the Netherlands and Indonesia over the latter's claims to **Dutch New Guinea** is at a stalemate. Negotiations have been proposed, but Indonesia's Sukarno declares that, come what may, he will take over New Guinea within the year, and the Dutch are just as determined that it shall not be.

WESTERN ANXIETIES

THE Algerian problem grows more complex, and appears to be getting farther away from any satisfactory solution as Moslem terrorists continue their depredations and French settlers violently oppose De Gaulle's plans for peace.

Meanwhile general dissatisfaction over the Algerian case is building up strong opposition to De Gaulle in France and many believe that France is on the verge of civil war, which could bring about collapse of the French government and throw all of Europe into turmoil and upset all the plans for a united NATO alliance.

A victory for socialist elements in Italy was gained when Premier Fanfani's middle-of-the-road government of Italy, composed of Christian Democrats, resigned in a body, opening the way for a left-wing government backed by socialists, allies of the communists.

The meeting in Uruguay of the 21 American states, which had as its chief objective deciding on some method of dealing with Communist Cuba, really agreed on nothing more than a slap on the

wrist for Castro, except that the U.S. and Argentina have placed Cuba on a hemisphere blacklist, the U.S. placing an embargo on Cuban imports.

The most disconcerting feature of the conference for the West is that 7 of the Latin-American states opposed any sanctions against Cuba. The reason is obvious. They fear uprisings in their own countries, where pro-communists are numerous and sympathy for Castro is strong.

As Castro belittles all sanctions against Cuba, predicts revolutions in other Latin-American countries and Khrushchev sends offers of further help and co-operation, rumours are current that vast stockpiles of weapons, including ballistic missiles from Communist countries are being shipped to Cuba.

THE COMMON MARKET

WHAT may prove to be the most momentous development in modern times is now building up in Europe, and it is certain to directly affect the entire block of Western nations, its reverberations extend to the entire world and pose the greatest threat to Communist expansion since the cold war began.

It is the "European Economic Community," which came into being as a result of the "Treaty of Rome," which became effective Jan. 1, 1958.

The chief purpose of this organization is a Common Market in which tariff walls are to be gradually reduced, free trade established, free movement of services, labor and capital, the breaking down of all economic barriers and the freeing of the elements which build up industrial production and trade.

So far only 6 nations have adopted the Common Market plan — France, W. Germany, Italy, Belgium, Holland and Luxembourg.

Seven other nations have formed the European Free Trade Association, consisting of Britain, Sweden, Norway, Denmark, Switzerland, Austria and Portugal. It is similar in some respects to the Common Market, but not as far-reaching in its objectives nor as closely knit together in its economic and trade agreements.

It appears likely that the 7 nations will join with the 6 in a common trade agreement. It is conceivable that all NATO and non-communist nations will soon be united in a common trade agreement.

Already being discussed, political unity, as well as economic and commercial unity, would seem to be essential to the proper working of the free trade agreement.

POSSIBLE EFFECTS OF THE COMMON MARKET

COMMON Market enthusiasts foresee the following benefits to be derived by the nations involved:

Unprecedented industrial and commercial prosperity, already evident in increased prosperity of the 6 nations involved in the Common Market.

Unification of all resources — raw products, labor, skills, manufacturing, finances, for the common good.

Eventual political unity, bringing the nations involved into a common bond of federated states, the United States of Europe.

Presenting a solid front against Communist rivalry in industry and commerce, forestalling efforts to divide them.

If and when all Western nations enter the Common Market organization, it will bring about close unification of all the resources of the Western alliance.

It is even suggested that the Common Market will bring the end of the cold war.

The Other Side of the Picture

Regardless of the rosy picture drawn by proponents of the Common Market, a more sober consideration of the plan and its ultimate objectives leaves many doubts as to its accomplishing all that is predicted.

It should not be expected that so many nations and races with different forms of government, customs and interests can quickly adjust their affairs to a single pattern. Rivalries, special interests and jealousies within the group are bound to develop and must be dealt with.

It should be obvious that Russia and her satellites will not sit idly by and allow the Common Market nations to monopolize world trade without a struggle. Instead of ending the cold war, it will no doubt intensify it.

In fact Communist countries have already started a "common market" of their own called "pooling efforts." As outlined in the "Moscow News" of Jan. 20, it is stated that "unbreakable unity and fraternal mutual assistance and co-operation" is being observed by **"ONE BILLION PEOPLE who are pooling their efforts to build a new socialist life."**

The article goes on to say that through Soviet help and the co-operation of all socialist states 700 industrial plants will have been completed by the end of 1962 and "complete electrification of all socialist Europe" will soon be a reality.

Regardless of the present advantage held by Western nations, Soviet industry and world trade is making vast strides.

RELATING TO THE SIGNS OF OUR TIMES

AS A means of bringing the non-communist nations into a closer federation and driving deeper the wedge that separates them from the Communist bloc, the Common Market is a definite sign of the times.

Nothing could be more certain than the prophetic picture of two great groups of nations contending for world domination in the time of the end (Jer. 25, Eze. 38, Zech. 14), and the Common Market plan and its effects in general will further that situation.

There is another strong possibility that, if full success should crown the efforts of the Common Market nations, and so far outstrip the Communist bloc so as to endanger their economy and create fear of complete Western supremacy, they might resort to military action sooner than intended as their only means of forcing Communism upon the world.

Whatever else might be said, the Common Market plan is the most revolutionary development in international relations since World War II, and it bears watching.

"Man proposes and God disposes." Whatever the final result, it will be in line with the divine purpose relating to the time of the end, a purpose fast coming to a conclusion, when all human agreements, plans and purposes will vanish into nothingness and that new order wherein dwelleth righteousness shall bring peace and real prosperity to all the earth. —O.B.

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