

The Berean Christadelphian

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

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

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CHRIST IS COMING AND WILL REIGN ON EARTH

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This is a time of great shaking and testing for the Household. May it teach us what perhaps we have in recent years tended to forget that laxness and toleration in fellowship are self-destructive: "A little leaven leaveneth the whole lump."

Will those who have not been carried away but are standing firm on the old Berean position and standard of fellowship, please notify us so that we may list them for the encouragement and exhortation of those who have been persuaded against their better judgment to abandon the Berean position.

We do not question any one's sincerity, but we are convinced they are sadly misguided and overwhelmed by an attractive illusion. Our personal experience has been that at present most fear to consider the facts of the case fully, lest the movement fail.

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Please send all communications and manuscripts to the Editor—

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EDITORIAL

Discipline

The basic meaning of the word *discipline* is instruction and chastisement, but it has several shades of significance. It is used to indicate training to act in accordance with rules designed for proper conduct or action. It is also used to denote the system of government regulating the practice of a church as distinguished from its doctrine. It is in that sense we will consider it in this brief message.

In the Christadelphian body, we have been fortunate in possessing a system of rules embodying the suggestions set forth in a Guide to the formation and conduct of ecclesias. This was written by bro. Roberts, and published for the first time in 1883. We call it our Constitution. As one reads this excellent work of our beloved brother, it becomes apparent that the aim of these rules is to conduct our ecclesial affairs in the most harmonious manner; to give our brethren and sisters the benefit of long experience; to save them retracing unguided steps; to assist them to grow in the knowledge of sound scriptural principles, that they may walk in the truth, and conduct themselves in a way that will be pleasing to our Father in heaven.

If we were to attempt to classify our rules, it might be said that their general purpose is threefold and, therefore, respecting—

A—The routine operation of our meetings.

B—Our moral walk.

C—Our doctrinal walk.

It should be noted, however, that while "A" is independent of "B" and "C", the latter, to be efficacious, must be maintained in unity. For it is possible to hold to a very high state of morals and, at the same time, to be astray from the truth as it is in Jesus: and, likewise, it is possible to believe, without reservation, our Statement of Faith, while our conduct may indicate that we are conformed to this present evil world.

If we are to be protected from such confusion, and from corruption of the faith, then discipline must enter and perform her work. The word appears but once in the authorized version of the Scriptures of truth, but it is both arresting and significant. Elihu, speaking on God's behalf, said—

"He declares to them their work and their transgressions, that they are behaving arrogantly. He opens their ears to instruction (AV: discipline) and commands that they return from iniquity."

It has been said, and it is too often general practice, that the only discipline our ecclesias can enforce is against false doctrine. Personal conduct, unbecoming a brother of Christ, is quite often frowned upon, but no action is taken. We know of a case where a brother brought to the attention of the arranging brethren of his ecclesia a course, known publicly, being pursued by one of their number which was in direct opposition to the law of Christ. Rule 29 should have been applied at once, but the brother was promptly told that it was none of our business what a brother did in his private life. This

concept of ecclesial responsibility is not new; bro. Thomas had to contend against it as is manifest by what appeared in Oct. 1866 Ambassador of the Coming age, where he said:

"It is a monstrous conceit that 'The only discipline the Ecclesia can enforce in these times is against false doctrine, and not against immorality of conduct.' Such a rule as this, approved by any society of professors, would make it a fellowship of iniquity.

"For myself, I would not belong to such a body of evildoers. The conceit is itself false doctrine, and, therefore, a matter of discipline. Such a dogma is symptomatic of immorality in the holder.

"An ecclesia should, at least, aim to keep itself free from the corruptions that are in the world through lust, though it may not succeed to the extent desired. To fellowship iniquity knowingly, and without rebuke, makes us partakers in the guilt."

Any ecclesia that does not aim to keep itself free from corruptions that are in the world through lust, is in the position of having a name of being alive, but in reality is dead and headed for extinction by the removal of its lightstand. No ecclesia can expect to prosper (in the Bible sense) and find favor with God, if its members (especially the prominent ones) use tobacco, attend picture and other theaters, have television in their homes, and are members of business men's clubs, and other worldly organizations. If morals are not guarded, it is useless to talk about believing our Statement of Faith.

Discipline is an outstanding characteristic of the Word of God. It appeared first in Eden, and finally in the Apocalypse. It was one of the great basic principles of the law of Moses, and when disregarded it brought disaster upon the people of Israel. As the Law was a shadow of good things to come, it is not surprising to find the same principle in the law of Christ. By using the Revised Stand. Ver. we get this rendering where the A.V. uses "chasten"—

"My son, do not regard lightly the discipline of the Lord, nor lose courage when you are punished by Him. For the Lord disciplines whom He loves, and chastens every son whom He receives"—Heb. 12:5-6.

Therefore, disaster will likewise come upon the Christadelphian body if discipline is not exercised in our ecclesias. Never, in the history of the body, have we faced such grave issues as we do today. *What are we going to do about it?* Can it be possible that we will cover up the past, and ignore it altogether? It was the past that Paul used for one of his strong appeals in these words—

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

Jesus will soon be in the earth again—there is no doubt about it, and we all know that we must appear before him for acceptance or rejection. We also know whom he will choose to be associated with him in the age to come. It will be those who have *devoted themselves to the service of God*, and have walked in the Truth, being exercised by the discipline of the Word. We know, too, whom he will reject. It will be those who have refused to submit to the discipline of the Word, and have made friendships of the world, and participated in its corrupted pleasures, thereby shutting out of their lives the love of the truth.

We all have freedom of choice. Therefore, let us exercise it. But, by all means, let it be in favor of him we call "MASTER,"

". . . who gave himself for our sins, that he might deliver us from this present evil world"—Gal. 1:4.

—Editor.

The Beauty of Holiness

We are saddened by the viewpoint which advances the corruptions mentioned in Jude as examples of what in apostolic days it was considered customary to fellowship. We fail to see any safe or sound reasoning in advancing apostolically *condemned* things as examples of what were and may be *tolerated*.

The Berean conception of fellowship is a beautiful and holy thing—an oasis of purity in a Noahically-corrupt world — a treasure to be guarded and preserved with godly jealousy.

Now is the time for friends of the Truth—those who are sick at heart at the modernism, worldliness, and philosophy that has crept into the body—to rally to its support, for we fear its true, living, transforming spirit is in danger of perishing from the earth.

Many say this conception of fellowship is an impractical ideal. But we cannot reconcile ourselves to such an attitude of defeatism. We believe that the Spirit of God is still at work in the earth, and is still as powerful and active as it ever was.

We believe He is still calling out a people for His holy Name— “*zealous of good works*”. . . *eager to be “always abounding in the work of the Lord.”*

We believe Jesus Christ still maintains this ideal of "a glorious church"—a pure Bride—"not having spot or wrinkle or any such thing, but that it should be holy and without blemish" before him in love. Are we afraid to face the brilliant glory of these inspired words?

We do not believe that perfection is possible in this mortal frame. But we *do* believe that a sincere, wholehearted dedication to the ideal of perfection, an agonized *striving* for perfection, a satisfaction with nothing less than perfection, is not only possible but ESSENTIAL in any body that dares to pit itself against the whole world and claim the exclusive position of being the holy, sanctified and separated people of God.

We do believe that if we are to stand in the end at all, we must stand before Him *in holiness, without spot or blemish*—all our sins and weaknesses perceived by the guidance of the Spirit, repudiated, repented of, striven against, and forgiven in the appointed way. "*Without holiness no man shall see God.*"

Can we say our life is, to the best of our knowledge and conscience, in perfect harmony with the holiness of God? If not, *what are we doing about it?* Do we expect to partake of this world's pleasures and luxuries and drift with effortless ease into the most holy and exclusive community that could possibly be conceived?

Be up and doing! Tolerate *nothing* in your life that is not in full and active harmony with God's eternal holiness—repudiate it, fight it! Has God lost His power to cause us to "will and to do of *His good pleasure*"?—His power and *desire* to perfect us in holiness if we will but let Him in?

"*Ye are a royal priesthood, a chosen generation, a holy nation.*" Support the Berean conception of fellowship as a pure, holy and beautiful thing—a complete and loving dedication of all the life and power: a "living sacrifice—our *reasonable service*."

Do not accept a compromise with worldliness on the plea that it is the best that can be hoped for. What inspiration or power of spiritual transformation is there in such a defeated compromise?

We must, as a body, either fulfil the divine ideal, or we must confess that our profession is a failure and that we have not found the way of life. But let us banish from our minds the very thought of failure—the very thought of compromising for less than this beautiful and soul-filling ideal.

"If we walk in the light, *as He is in the light*, we have fellowship one with another." *That is fellowship, and it cannot be accomplished by human power. It must be God working in us—and when God is working, EVERYTHING is possible.*

Dare we limit the mighty power of God? Dare we "make provision for the flesh" when His tremendous guarantee of success is ours for the asking?

"If God be for us, who can be against us?"

This is no time for faintheartedness or despair. This *could* be the most glorious epoch in all the stirring history of the Truth— whether or not it *will* be rests upon the shoulders of those who today perceive the dangers that are assailing the living, vital spirit of the Truth and who rally to rededicate themselves and all they have to its untiring service and obedience.

We invite the fellowship, and earnestly entreat the support of all such.

"Stand fast! Be strong! Quit you like men!"

Rachel Weeping for Her Children

By brother John Thomas

PART TWO

In reference to these "latter days," The Lord saith, again—

"I will build thee, and thou shalt be built, O virgin of Israel: Thou shalt yet plant vines upon the mountains of Samaria;

"For thus saith the Lord: Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, and praise ye, and say, O Lord, save Thy people the remnant of Israel.

"Behold, I will bring them from the north country, and gather them from the coasts of the earth" (the land of the enemy) "for I am a father to Israel, Ephraim is My first born.

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, as a shepherd doth his flock.

"For the Lord redeems Jacob, and ransoms him from the hand of the stronger than he—they shall not sorrow any more at all."

Then comes the passage about Rachel in Ramah. These quotations show what the hope is for Rachel's end; and what is meant by the return of her children from the land of the enemy to their own border. There is a mystery, however, connected with this the obvious import of the prophecy, which I shall explain presently.

But before proceeding to this I would remark, that Rachel is representative of the polity of which Benjamin, Ephraim, and Manasseh were important constituents. Rachel was the mother of Joseph and Benjamin; and *literally* never wept for her children "because they were not," inasmuch as she died long before them.

The voice of lamentation is therefore affirmed of *her* in a figurative sense. The voice was a real voice of woe, and declared of Rachel in the case of her descendants. The appointment of Joseph's 2 sons, Ephraim and Manasseh, as patriarchs of tribes with Benjamin, made her the mother, or

matriarch, of a fourth part of Israel; and by their political relations to the other tribes, the chief mother of the flock.

Hence, the inheritor of Joseph's pre-eminence is styled "Ephraim my firstborn." Laban would have had Leah for the matriarch of Jacob's posterity; but God, who establishes all things by an election, chose Rachel (as He had done Isaac and Jacob in preference to Ishmael and Esau, the beloved of their fathers) to be, with Sarah and Rebekah, the matriarchs of Israel.

Rachel's children, then, are constitutionally the whole 12 tribes. She died and was buried near to Bethlehem-Ephratah, afterwards rendered famous as the birthplace of David, and his son Jesus Christ.

Sleeping in the dust of Judea, she is personified as weeping in bitterness of soul for the cruelty inflicted upon her sons in the land of the living. *Her* tears fall from *their* eyes when Nebuzarandan, Herod, or Titus becomes a sword in the hearts of their children and friends; and as Israel's mother she refuses to be comforted so long as they are in the land of the enemy, exiles from home.

But there is a mystery, or hidden meaning, to this prophecy, which doth not appear to the careless reader. Hosea, referring to the restoration of Israel, says to Rachel's son,

"O Israel, thou hast destroyed thyself: but in Me is thine help. I will be thy King."

"The iniquity of Ephraim is bound up: his sin is hid."

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from My eyes."

Ephraim is politically dead, and buried; so also is "the whole house of Israel;" for, say they, "Our bones are dried, and our hope is lost: we are cut off from our parts," or native homes (Eze. 37:11). But, saith the Lord God,

"Behold, O My people. I will open your graves, and cause you to come out of your graves, and bring you to the land of Israel."

The bringing them into the land of Israel is national restoration. The nations are the graves in which Israel is nationally entombed; but the time is at hand when their King shall say "to the north, Give up; and to the south, Keep not back."

He will be the plagues of these death-dealing and destroying powers; and until this come to pass, Rachel will not be comforted, individually nor matriarchally; for till then she will not be raised from the dead to her beloved Joseph and Benjamin, and her children the whole house of Israel, rejoicing within their own border under their glorious Shepherd, "the Stone of Israel," wearing Joseph's crown as the one like him who was "separate from his brethren."

She will rejoice because "*they are*"—because they are children returned from the land of the enemy to live in their own border, and a multitude of them *for evermore*.

But saith the inquirer, if this exposition be admitted, what does Matthew mean by saying that Herod's slaughter of "all the children that were in Bethlehem, and in all the coasts thereof," was the fulfilment of this prophecy of Jeremiah about Rachel?

Matthew does not say that that event fulfilled Jeremiah's *Prophecy*, but "*The saying*." The saying was fulfilled in an appropriate sense; for Bethlehem and the limits thereof were the resting place of Rachel's dust, which might be figuratively said, in the words of the prophet, to utter a voice of lamentation and bitter weeping, when the cry of her daughters rent the air.

On that occasion, "A voice was heard, lamentation, and weeping, and great mourning." This was a fact. The mothers of the murdered infants would not be comforted, because they were dead. This was another fact. It was also a fact, that the mothers were Rachel's people; but it was figurative to say *Rachel* wept.

Taken altogether, the saying of Jeremiah was very applicable; especially as it was the *earnest* of a lamentation which would be the *accomplishment of his prophecy in full*—an accomplishment to which Jesus alluded when he said to the women who bewailed and lamented him,

"Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck.

"Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?"

In Matt. 2:15 there is another example of a prophet's *saying* being fulfilled, or rather applied to an incident to be taken as an *earnest* of the fulfilment of the thing predicted:

"When Israel was a child" (saith Jehovah) "then I loved him, and called My Son out of Egypt."

This is an historical fact. But Matthew intimates that it is *more* than history; that it is a prophecy also: and this intimation is found in the saying that the exodus of the child Jesus from Egypt, was calling God's Son out of Egypt in a sense of the prophet's saying. Christ is called "*Israel*" in Isa. 49:4. He bears Jacob's new name, and the name of the nation of which he is king.

God loved His people Israel in childhood, and Jesus too. He called them both out of Egypt, where spiritually the tribes are to this day. But "Out of Egypt call I my Son." Their king's exodus is an earnest of theirs.

Ephraim, God's firstborn of the nations, will come out of Egypt's antitype, to return again no more. Then will Hosea's saying find its accomplishment in full, when—

"The Lord shall set his hand again the second time to recover the remnant of His people which shall be left, from Egypt."

Out of Egypt will Ephraim then be called.

"WHOSOEVER DOETH"

"Whosoever shall do the will of my Father, the same is my brother and sister and mother."
"Whosoever shall call on the name of the Lord shall be saved." The coming vengeance is not for us IF we are among the "whosoever."

This is the point on which we must continually judge ourselves. Do we comply with the qualifications required of the "whosoever" class? Obviously we cannot answer this question without acquaintance with the qualifications, and this acquaintance we can only acquire in HABITUAL INTIMACY with the Word.

The qualifications are briefly condensed by Jesus into the words, "Whosoever shall do the will of my Father who is in heaven." It is a question of doing what God desires us to do. It is a question of, "Lord, what wilt thou have me to do."

We cannot learn this by studying science; we cannot learn it by our own reasoning and speculation: we cannot learn it in the works of men. It is to be learned in the revealed Word, and there

alone; and when learnt, has to be put into practice with all docility and simplicity and DILIGENCE. "Whosoever" does this may look with comfort to the day of vengeance.—Bro. Roberts.

Tale-bearers ought to be kept down. They ought not to be listened to. It is their duty to go to the person themselves. This is Christ's rule, and there are a lot of little rules, which, if they were observed, would cause a much better state of things to prevail.—Bro. Roberts.

The Prince-Priest of the Age to Come

By brother Robert Roberts

PART TWENTY-ONE

OBJECTION 8: But above all, the incongruousness of the Prince offering sacrifices for himself if that Prince be Christ.

Any force there may seem to be in this lies in 2 suppositions—

1. That the sacrifices of the age to come are of a self-efficacy for taking away sin, and not memorial of the sacrifice of Christ.
2. That Christ's sacrifice did not include himself in its operation.

Where these ideas are entertained, it would of course be impossible to understand Christ, in the age to come, offering sacrifice "for himself" (Eze. 45:22). *But they are ideas contrary to truth.* Whoever might be the offerer of sacrifice in the age to come, it must needs be that they are *memorial* and not self-efficacious. The admission of two obvious facts will necessitate this conclusion:

1. That Christ "put away sin by the sacrifice of himself."
2. That the blood of bulls and goats cannot take away sin.

If these two apostolically asserted things be admitted, then it cannot be maintained that the sacrifices of the age to come are self-efficacious: it *must* be admitted that they are MEMORIAL. And there need be no difficulty in making this admission. Christ has himself given us the precedent of a ceremony directly memorial of the one great offering for sin, in the breaking of bread:

"The cup of blessing which we bless, is it not the communion of the blood of Christ?
"The bread which we break, is it not the communion of the body of Christ"? (1 Cor. 10:16).

This memorial is adapted to the needs of his scattered friends in the day of their trial. If a different memorial is appointed for the day when "many nations are joined unto the Lord and become His people," it is only what we should expect in such a different day in the operations of Eternal Wisdom. And that this memorial should be found in those sacrifices which were the types of the one great offering under the first covenant, is only a token the more of the complete and beautiful fitness characterizing all God's works.

If then, the memorial character of the sacrifices in the age to come be admitted, the apparent incongruousness of the Prince offering for himself disappears, that is, *when it is recognised that CHRIST OFFERED FOR HIMSELF as well as for his people when he suffered himself to be nailed on the cross by Pilate's soldiers.*

No doubt all would have a great difficulty with this subject who have gone back to the orthodox idea that Christ died as a substitute, not a representative: in no way included in his own sacrifice.

There is no such difficulty for those who receive the truth so thoroughly thrashed out in the controversy raised on the sacrifice of Christ 18 years ago (1873). We refer curious readers to what was written at that time on this subject. The pith of the argument will be found in the pamphlet entitled *The Slain Lamb*.

If Christ, possessing the death-stricken nature of Adam, "bore our sins in his own body to the tree" (1 Pet. 2:24) and had thus, as the sin-bearer, to offer for himself as representing his people, there is not only no incongruousness in his memorial celebration of that great foundation work in the day of his priestly glory: there is a beauty and a fitness in it that will be appreciated by all who have sympathetically apprehended the first principle of God's dealings with men: "that God in all things may be glorified."

The feature of reminiscence in the kingdom—the going back upon the past—the justifying of the ways of God during the dark history through which the world is now passing—is a feature of beauty perhaps the most beautiful of all its beautiful aspects.

In all human changes of fortune for the better, the past ignominies are covered out of sight and forgotten as fast as possible; because those ignominies were not part of any plan on the part of those afterwards delivered or on the part of any one connected with them. They stood related to no principle.

In the Kingdom of God, it is different in every way. Not only the deliverance, *but the evil from which deliverance has taken place*, is of God, and is therefore kept in sight as having a reason while at the time appearing to outrage all reason.

That the world should suffer is a mystery apart from its explanation. That the *friends of God* should suffer is a dark enigma if looked at without reference to its object. Above all, that the sinless Son of God should have been called upon to endure such contradiction of sinners against himself, and to submit to such a terrible end, looked at by itself, is an inexplicable violation of every principle of righteousness. Yet all IS righteous!

The memorial recognition of this in the age of glory is not only not incongruous—it is *beautiful, most fitting, most glorious!*

OBJECTION 9: But why should Christ prepare "a VOLUNTARY burnt offering" (Eze. 46:12)?

Rather we should say, *Why not?* If he is to memorially offer for himself on the set occasions, may he not do so on such *other* occasions as he feels disposed?

The difficulty implied in the question can only arise on the supposition that Christ has no personal volition of his own, or no special delight in the appointed acts of approach to God, but renders a mechanical compliance with just what is enjoined.

All these suppositions are out of the question. The principle of "free-will offering" has been recognised from the very beginning in the midst of all the set appointments of the divine service, and that Christ should be included in it is only another illustration of the fact that he is "made in all things like unto his brethren."

It is in accordance with what we should naturally imagine to be the case, that Christ, whose meat and whose drink it was to do the will of the Father in the days of his humiliation, should, in the day of his glory, often desire voluntarily to exercise himself in those kingdom appointments having to do with approach to God.

OBJECTION 10: You say that Eze. 44:17-31 applies to the "Levites that are gone astray" of v. 10—the MORTAL priests—and not to "the sons of Zadok" of vs. 15-16. If you are right, how comes it that in v. 23 these SAME Levites that are gone astray are " in controversy to stand in

judgment, and judge according to the statutes"—a function that YOU represent as exclusively belonging to the so-called immortal order of priests?

The second order of priests have a teaching function as well as the first order. The mistake in the statement of objection is in the assumption that the truth requires an "exclusive" appropriation of that function to the sons of Zadok.

The second order of priests not only do the menial work of the house, but they "stand before the people to minister to them." A consideration of what this involves will establish the point. The second order of priests are first in contact with the people as the people approach. They slay the sacrifices for the people, which they receive in the gates of the outer court where they have charge.

Now suppose any of the people in their ignorance bring the wrong sacrifice, *who is to correct them?* Would not this be the part of the class of priest the people first come in contact with? The conclusion is inevitable. Hence, the statement,

"They shall teach My people the difference between holy and profane, and cause them to discern between unclean and clean."

—stands naturally in the category of the duties of the mortal order of priests in the chapter referred to: and it is a natural amplification of this duty to say that "in controversy, they shall stand for judgment." Any dispute arising at the first stage of the service would naturally be settled at the gates *by the class of priests having it in charge at that stage.*

The existence of two orders of priests suggests a lower and a higher grade in *all the functions* of priesthood. In everything, the one is higher than the other. The Zadok order have residence in the first place in the Holy portion of the land—namely, the 1,000 square miles of its upper section (45:4; 48:10-12). Whereas the Levites have the 1,000 sq. mi. of the *second* section (45:5; 48:13).

The sons of Zadok approach directly to God in the presentation of the fat and the blood—the kernel act of the whole service—whereas the Levites approach unto the people and kill the sacrifices and instruct them in the etiquette of the service.

The sons of Zadok have charge of the altar and the holiest, while the Levites have charge of house and service (40:45, etc.).

These are what we might call local details, but the same distinctions are evidently apparent in the wider application of the priesthood throughout the earth. The Jews everywhere are to have "praise and fame in every land where they have been put to shame": but *especially* the priestly class (Isa. 61:6), and among them are the 2 classes, "priests and Levites" (66:21)—one class, as a whole, but 2 in their inner division. The priests are kings, as Melchizedek was; in this they differ from the mere Levites who are servants of the sanctuary merely.

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

"Be Ye Steadfast!"

"THIS is love—that we should walk according to his commandments. He that saith, 'I know him,' and keepeth not his commandments is a liar, and the truth is not in him."

A few days ago we finished reading The Acts of the Apostles. What a wonderful record it is, and how exhilarating to read the sayings and doings of the apostles in the first century! The book opens with the record of the ascension of Jesus and the promise that he would come again—the very pivot upon which our hopes revolve. Ever since that day, during all the years that have followed, the words of Jesus have rung in the ears of the faithful: "*I will come again.*"

The first century passed into history, and the second century came. Earnest and faithful brethren came upon the scene; but they lived in a difficult period. It was the time of the great persecutions. Every year they watched for him, they prayed for him, and they cried out in the midst of their suffering; but he did not appear. They, too, died in faith—some under natural circumstances; but many died in the midst of intense suffering. They fell, one by one, with Jesus' words ringing in their ears, "*I WILL come again.*"

Time passed and, gradually, the iron hand of persecution weakened, until now it is gone. Year after year, and century after century passed by until we come to the present; but still he has not come. We also look for him, we hope and pray for him, knowing that what God has promised, He is able and will perform. Though we may weaken; though our faith may slacken, God's purpose remains sure and steadfast. Some day the waiting will come to an end, and the cry will go forth, "The Lord is here."

The next great event in the Acts is the outpouring of the Holy Spirit in fulfilment of the promise of Jesus to send the Comforter, who was to teach the disciples, and bring all things to their remembrance that Jesus has said to them. The scoffers said the disciples were drunk; but Peter rose to the occasion and gave that remarkable address recorded in the second chapter. This was soon followed by the healing of the lame man near the temple. Again Peter takes the lead, and explains that it was done by the power of faith in the Name of Jesus. Peter's address stirred up the priests and Sadducees, who arrested Peter and John, but soon released them after Peter declared that "we cannot but speak the things we have seen and heard."

Another great event is that of Stephen's defence. One would have thought that the rulers of the people would have learned a lesson from their treatment of Jesus; but their intense hatred and jealousy came out in full force—

"And they cried with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul"—Acts 7:57-58.

Little did this young man realize that in a short time he would be in Stephen's place as a defender of the Faith!

The record of the conversion of Saul is one of the most stirring events of the Acts. Here was a man breathing threats and murder against the disciples, and suddenly finds himself arrested by an intense light, so bright that it blinded him, and he hears a voice saying, "Saul, Saul, why do you persecute me?" Upon being informed who was speaking, we see this young man prostrated on the earth, trembling and astonished, and then we hear him say, "Lord, what will you have me to do?"

If we are attentive to these things, and the things that follow in the Acts, we will be stimulated, encouraged, strengthened and actuated, and will be determined to be steadfast in the faith. We have heard what Paul was to do, *and we have seen him do it.*

One of his strongest appeals is "Be ye steadfast, unmovable." That is unswerving and firmly implanted in the faith. Why does Paul speak thus? For a very good reason. Our natural tendency is just the opposite. Therefore, being steadfast requires an effort. But being steadfast in any particular phase of life, if we are not on the alert, becomes (or is apt to become) monotonous, and we begin to look for a change. But *God does not change*, and His children are expected to partake of that characteristic.

Once we have come to a knowledge of the Truth, it is the mark of wisdom to be grounded and settled, to be rooted and built up, and established in the Faith. There is a growing tendency among some to look for something new. As one brother said recently, "The Truth is progressive. Why do we cling to what was written a hundred years ago? Why not bring ourselves up to date?" But the Truth is *not* progressive—it is a fixed principle, as God has said through the prophet Malachi, "*I am the Lord, I*

change not." If we are to benefit by the Truth, we must keep this indisputable doctrine firmly fixed in our minds. The lesson of the past is too great and important to be overlooked.

It was because of Israel's failure to be steadfast—to fear the Lord and observe to do all the words of the Law, that caused them to be scattered throughout the world. And it was for the same reason that Christianity gave way to the clerical system. First, *only a slight deviation*; but the falling away soon accelerated as they looked for new things and, finally, darkness covered the people.

I wonder how many of us realize that the Christadelphian body is passing through the same experience. It is nothing short of amazing the letters we receive. Some say Dr. Thomas never knew the real truth. One says Adam was created immortal. Another says we are completely astray regarding baptism, and still another says we do not understand the Breaking of Bread.

But how are we to escape such entanglements, and generate the quality of steadfastness? First, we must set our affections upon the Truth; that is, upon the things of the Kingdom and the Name of Jesus. We must be certain that we love the *Truth*, and not merely the social side of our ecclesial life. There is a vast difference.

Then we must follow up with certain habits designed to keep us on the right path. One of the first and foremost habits that we should persist in, is the habit of reading from the Bible daily. *This practice cannot be over-estimated.* Jesus is the Word made flesh. If, therefore, we are Christ's brethren, we cannot honor him better than by reading the Word. On every page of the Bible we find divine thoughts, and divine ideas that are essential in keeping our minds properly occupied.

If we have time to read, then let us give the Bible first place. If we have more time to read, then by all means let us give the Truth's literature second place. If we do that faithfully, we will have no time, and *no desire* to read the world's literature that is written to satisfy the natural mind. Divine thoughts are so different from human thoughts that we actually have to make an effort to read them. But the continual application of the mind to the things of God will transform us by renewing our minds.

But that is not all. There is something else required, and its importance is also of high value, and that is attendance at ecclesial meetings. As Paul has said, "Forsake not, or neglect not, to meet together, as the manner of some is." Of all our meetings, the one on Sunday morning takes first place. We come together for a three-fold purpose:

1. *To worship God in the beauty of holiness.*
2. *To remember the death and resurrection of Jesus.*
3. *To receive the word of exhortation.*

Our worship of God is not restricted to reading His Word, singing the hymns and offering our prayers. Nor is our remembrance of Christ restricted to the bread and wine. There is much more comprehended in our Sunday morning meetings. Paul expresses it in a heart-searching manner where he says,

"But speaking the Truth in love, may grow up INTO HIM in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body (that is, the ecclesia) unto the edifying of itself in love"—Eph. 4:15-16.

This edifying, or building up of itself in love, is a feature of ecclesial life that will always be pursued by men and women who permit the enlightening influence of the Gospel to have first place in their lives. It must never be lost sight of, nor give place to any personal ambitions generated by self-esteem. It matters not, the extent of our knowledge and understanding of God's word, unless such wisdom is dominated by love. So declared Paul when he said,

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing"—1 Cor. 13:1-2.

What is love? John says,

"THIS is love, that we should walk according to his commandments. He that saith, I KNOW HIM, and keepeth not his commandments, is a liar, and the Truth is not in him."

Those are very sobering words. At any time, under ordinary circumstances, we are apt to overlook this great truth. Therefore, we must be on the alert continually as we grow in the knowledge and understanding of the Truth. Watchfulness and self-examination should be the keynote in the life of every believer. Let us give ourselves no rest while we follow after the things which make for peace, and things wherewith one may edify another. To do that, we must develop within ourselves the mind of Christ. The mind of the flesh is already there, and needs no cultivation. Faithful reading and attendance at our meetings will contribute greatly towards developing the spiritual mind.

We must remember that when attending our meetings, we are not "going to church" as most people do. We are the *ecclesia of the living God*, and occupy a very exalted position. Our ecclesial meetings are designed to develop within us a character well pleasing to God. Such a character can only be formed by complying with divine standards, as revealed in the Word of God.

It is no easy matter to develop a godly character in this age, where the ambitions of the flesh are encouraged in every walk of worldly life. It requires courage and determination—courage to face the world, and do what we know to be right. And determination to carry out whatever we set our hands to do in the service of the Lord, regardless of the cost.

Important as they are, the daily reading of God's Word, and faithful attendance at the ecclesial meetings are not the most important elements in the work of preparing a people for the coming of the Lord. There is still a greater one stated by Paul,

"That you might WALK WORTHY OF THE LORD unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God"—Col. 1:10.

We may read the Scriptures daily, and attend all ecclesial meetings; but unless we "*walk worthy of the Lord*," we do not know the only true God and Jesus Christ whom He has sent. Walking worthy was the foremost subject matter of Paul's preaching and writing. To the brethren at Thessalonica, said Paul,

"You know how we exhorted and comforted, and charged every one of you, as a father does his children, that you would walk worthy of God, Who hath called you unto His Kingdom and glory"—1 Thess. 2:11-12.

The danger of failure in these things is so great that Paul kept repeating essential things, as he said in one place,

"Therefore, watch, and remember, that by the space of 3 yrs., I ceased not to warn every one NIGHT AND DAY with tears."

Why did Paul appeal so much to the brethren, and plead with them so much about walking worthy? And why do we have the word of exhortation each week? We all know the Truth, and we all know what it means to walk worthy of God. Well, the mind of the flesh begins to reason, and before

we realize it, we find ourselves trying to serve two masters. If, however, we let the Word of God be our guide, we will always find ourselves on safe ground.

But even then we must be on our guard, for when we would do good, evil is present with us, and the mind of the flesh begins to ask questions, such as, "Do you think there is any harm in doing this? or do you think it is wrong to do that?" If we are not careful we will be trying to make the path of wrong appear right, or less dangerous than the Word shows it to be.

Let us not forget that *the love of the present world is in the heart of each one of us*, and we must wage war against it. We must do all in our power to overcome the mind of the flesh, for it is *only to those who overcome* that God will give the great prize of eternal life. It is our bounden duty to keep as far as possible from the things of the world, and as close as possible to the things of the Spirit. As our love for the new increases, so our love for the old diminishes. If we, like Paul, should say "Lord, what will you have me to do?" the answer comes to us like this,

"If, then, you are RISEN WITH CHRIST, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection (or your mind) on things above, NOT ON THINGS ON THE EARTH"—Col. 3:1-2.

If we had no other instruction on how to walk worthy of God, we would have all that is required in this letter:

1. *Set your affection on things above.*
2. *Let the word of Christ dwell in you richly.*
3. *Walk in wisdom toward them that are without.*

By observing instructions of that kind, it will produce within us a zeal for God. We will WANT to know all we can about Him. We will WANT to stand apart from the things of the world as much as possible. On Sunday morning we will awake with a strong desire to be at the meeting on time, so that we may worship God in the beauty of holiness, and that we may remember Christ and what he has done for us.

We will listen to the exhortation carefully so that we may find some instruction in the way of righteousness to help us in our walk in the Truth. The word of Christ would dwell in us richly, and we would find ourselves teaching and admonishing one another in psalms and spiritual songs.

Jesus is expected in the earth again. To us that coming can be one of two ways, and either of them will be sudden. If death overtakes us, our probation will end at once. If we live until he comes, his coming will be just as sudden—like a thief in the night. When he does arrive, the supreme question will be, ARE WE PREPARED TO MEET HIM? We know whom he will choose; it will be those who have *devoted themselves to the service of God*. We also know who he will reject; it will be those who have made friendships with the world—a world that is full of things opposed to God's will. If we expect the friendship of Jesus in the age to come, we must stand apart from the world, and leave all that it loves to those who have no delight in God.

In the first century, Paul warned the brethren *night and day with tears*. If such warning was needful then, surely it is needed much more today. There is grave danger that we may become satisfied to know the first principles of the Truth, and stop at that point. There is also danger of trying to walk with one foot in the path to the Kingdom, and the other in the path away from it.

The Gospel is simple, and easy to be understood. Eternal life is offered unto men and women on condition that they have unwavering faith in the promises of God, in which He has assured us that all nations will be blessed through the seed of Abraham. That this seed, Jesus, is the Son of God who came into the world to take away sin by the sacrifice of himself; that he was faithful in all things, even unto death, and was raised from the dead, and is now alive forever more; that he will come again to

establish the kingdom of God, and will redeem those who have walked worthy of God out of every kindred, and give them glory and immortality.

Let us, therefore, stand fast in the Lord, and think upon His Name, and talk of those things that will cause Him to hearken and inscribe our names in the book of remembrance. By so doing, our ecclesias will prosper, and be edified and built up in love. The fruits of the Spirit will have free course among us, and we will have joy and confidence as we walk in the Truth. When Christ, who is our life, shall appear, then shall we also appear with him in glory. Who shall appear with him?—*those who have overcome*. For, said Jesus, "He that overcometh shall inherit all things."

"Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come into him, and eat with him, and he with me"—Rev. 3:20.

*Do we hear him knocking?
Do we hear his voice?
Are we opening the door?
Will we let him in?*

If we do not let him in now, it will be too late when he comes. This is *LIFE ETERNAL*, the whole marvellous, glorious secret of life, that we may truly, personally *KNOW* him, and let him into our heart, that he may cleanse us from all the workings of the flesh, and be the pure and loving motivating force of ALL our actions and thoughts. —G.A.G.

As to pleasure-seeking in theatres, etc., surely it is out of the question on many grounds; If ANYTHING be "of the world," it is the theatre, and the talk of its "elevating" and "educating" influence is merely dangerous sophistry.—Christadelphian, 1899.

The Nazarite

"Drink not wine nor strong drink . . . for thou shalt bear a son . . . No razor shall come on his head, for the child shall be a Nazarite unto God from the womb: and he shall deliver Israel."

"Whatsoever things were written aforetime"—says the Apostle Paul—"were written for our learning." The Scripture, therefore, *in all its parts*, is profitable for instruction in righteousness. Much of that instruction, however, is not found on the surface, but is concealed in symbol and type, and requires investigation and study in order to obtain the benefit which it is intended to afford.

The Law given through Moses to Israel is especially of this character. It abounds with concealed truths, "as a shadow of good things to come," it contains a "form of knowledge and of truth." With the light of the New Testament, and especially by means of the exposition given in the Epistle to the Hebrews, we are enabled to arrive at the meaning of the many symbols and appointments.

Apart from the references made by Christ and the Apostles, we should be unable to perceive anything beyond the mere literal signification of many of its institutions. Certain commands are therein given which we might, at first sight, consider had reference solely to the Israel community to whom they were addressed.

We have learned, however, that such is not the case—that the Law was designed for a greater purpose than this—and we are justified, therefore, in attempting to look beneath the surface in order to ascertain the application of such commands to the children of God in later days. The Apostle Paul gives an illustration of this in reference to the command to Israel that they should "not muzzle the ox that treadeth out the corn"—which command, he says, was given "*altogether for our sakes*" (1 Cor. 9:10).

This fact may reasonably cause us to look for other instances of a similar nature, and such an instance is to be found in connection with the law of the Nazarite.

The particulars concerning the Nazarite are to be found in Num. 6. We are there told that if any man or woman desired to "separate themselves to vow a Nazarite vow, to separate themselves to the Lord," they were to do certain things. It was quite optional for any one to become a Nazarite (except in the rare cases where God specified Nazariteship) but in the event of their so doing, they were to strictly comply with certain requirements.

The word Nazarite means "one separated" or consecrated unto God for a certain time. The "days of separation" might be few or many; in some cases they extended to the whole life. Samson was to be a Nazarite "from the womb to the day of his death."

During the "days of separation," the Nazarite was commanded to abstain, or "separate himself," from wine and strong drink. He was also commanded to abstain from grapes and vinegar.

"Every creature of God is good," says the apostle, but "to him that esteemeth anything to be unclean, to him it is unclean." To a Nazarite, wine and strong drink, and also grapes and vinegar, were forbidden things, to him, therefore, they would be unclean.

But not only was he to abstain from these; he was forbidden to eat anything that was derived from the vine tree "from the kernels even to the husk" (vs. 3-4). He was to separate himself from the vine, and all its products, in every respect, to the smallest detail.

In addition to this, during his separation, the Nazarite was to permit no razor to come upon his head: "he shall be holy, and shall let the locks of the hair of his head grow long" (v. 5 RV).

He was likewise to be careful not to approach any dead body, to render himself unclean in any way even for nearest friends and relations. All the days of his separation he was to be "holy unto the Lord" (v.8). At the termination of the days of his separation, the Nazarite was to present himself to the priest with certain offerings; his head was then to be shaved and the hair burnt, and he was then at liberty to partake of wine again from which he had abstained during his separation.

It is manifest that there is a meaning to these things beyond that which appears upon the surface. It has already been pointed out that a Nazarite was one who separated or consecrated himself to God by a vow. Now this is the position of all children of God. They are all *spiritual Nazarites*—separated ones. They have been called by the Gospel to be the children of God. They have accepted the invitation, and have come out from the world, and, so doing, have tacitly vowed to be a separate people to God. They are still in the world, but not of it: they are no longer free to serve themselves, but have become Christ's servants; they are therefore under his law—a separated, peculiar people. It is to such that the command is given

"Come out from among them, and be ye separate saith the Lord, and touch not the unclean" (1 Cor. 6:17).

Here, then, is our Nazariteship as saints; we are required to be separate, to abstain from the unclean, and to be wholly consecrated to God all our days; and, in our case, the separation continues during our entire probation. We are commanded to be separate from the world and from the things of the world: to esteem ourselves as not of it; as strangers passing through it, guided by divine principles alone, and avoiding its defilements. We are required to do so, because it is the enemy of God; and because though it may often appear harmless, the command is binding: "*Be ye separate.*"

The Nazarite was required to be separate from the vine. The vine is used in Rev. 14 as a symbol of this "present evil world." In v. 14 we have brought before us the coming of Christ in

judgment, having in his hand a sharp sickle; and he is adjured to thrust in his sickle and “gather the clusters of the vine of the earth.”

"The angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God."

This symbolism is very expressive. We have frequent usage of the vine in the Scripture in regard to the nation of Israel. They are compared in Isaiah 5 to a vine planted by God which, notwithstanding His care in its cultivation, brought forth bad fruit.

"He looked that it should bring forth grapes, and it brought forth WILD grapes."

The explanation is given in v. 7:

"The vineyard of the Lord of Hosts is the house of Israel, and the men of Judah His pleasant plant. And He looked for judgment, but behold oppression; for righteousness, but lo, a cry."

That which is here said in regard to the Israelitish vine is applicable to the "vine of the earth." The constitution of things upon the earth is evil: it is fitly compared to a noxious vine which brings forth evil fruit—the fruits of the flesh.

Some of the wine yielded by this vine is referred to in Rev. 17, where the Roman harlot is depicted as having a cup, the wine of which has intoxicated the nations. The saints must stand apart from this wine, nor indeed dare they have any relish for it.

The vine of the earth is destined to be destroyed; it is not always to cumber God's fair earth yielding its evil fruits; the harvest draws nigh: her grapes are fully ripe and Christ is coming with his sharp sickle to reap and uproot the whole system of things, and destroy it in the great winepress of the wrath of God.

In this work of judgment the saints will be associated with Christ. They are to have the honor of executing "the judgment written." "This honor have all his saints." (Ps. 149:9). The vine of the earth is to be destroyed by them in association with Christ. Meanwhile they are to stand apart from it; to be separate from the world and its concerns; to regard it as the enemy of God; to abstain from its wine, and to have no participation in its evil fruit.

In view of the fact that God condemns the world as evil, and that the saints are to be the instruments in reaping and destroying it, how *reasonable*, and how *necessary*, that we be separate from it!

The Nazarite was forbidden to partake of anything that was connected with the vine "from the kernel to the husks." Here, then, is a lesson to us; to have *no* connection with or participation in the unfruitful works of darkness; to keep our garments unspotted from the slightest taint of worldly ways; as the Nazarite was to beware of partaking of the vine in every detail, so we are commanded to "avoid the very appearance of evil" all the days of our separation.

The Nazarite, when the days of his separation were expired, was permitted to partake of the fruit of the vine. There is a parallel to this in our case. If we are separate from the present evil system of things for Christ's sake—if we deny ourselves of its pleasures now, and are consecrated to his service—the time will come when the earth, with all its pleasures and blessings, will be given into our hands.

"*The world is yours*," says the apostle. "*All things are for your sakes*." At present we are required to stand apart; but if we are faithful, the day will come when we shall no longer be asked to abstain from the pleasures of the world; it will then be in a condition of righteousness, and will be

possessed by the righteous, who will "delight themselves in the abundance of peace." Let us be separate and faithfully deny ourselves now; the day is at hand when the world will be ours, and all its blessings at our disposal.

There is another reason why we should be separate from the world—from the evil vine which is to be destroyed—and that is because we are constituents of the true vine. "I am the true vine," says Christ; *ye are the branches*." The present system of things is to pass away, but the true vine, composed of Christ and his saints, will be planted in the earth never to be removed, and which will bring forth the fruits of the Spirit—which will blossom and bud, and fill the face of the earth with glorious fruit, providing the wine to be partaken of in the feast to be spread in Mount Zion.

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth excellent and comely."

Here, then, is sufficient reason why we should patiently wait that day; meanwhile standing aloof from the "vine of the earth"* in every respect, realizing that the harvest draws nigh—*the time for its destruction*, and for the planting of the true vine in its place.

Another feature in regard to the Nazarite was that *his hair was to be allowed to grow long*. This was not customary amongst the Jews, and the Nazarite was to depart from the usual custom *because God has so commanded*. The apostle Paul in 1 Cor. 11:14, says:

"Doth not nature itself teach you that if a man have long hair it is a shame unto him?"

The Nazarite would, therefore, by obedience to this command, be rendered peculiar, and would be subject to shame and ridicule. It would be a trial of faith and obedience to suffer this shame, but he would, if a faithful Nazarite, be heedless of the shame and peculiarity and unmoved by it; because he would realise that in allowing his hair to grow long he was obeying a divine command and doing the will of God.

Besides, he would recognize that the shame was only a temporary thing. At the end of the "days of separation," that which caused the shame was to be destroyed—his hair was to be cut off and burned, and the shame would exist no longer.

Here, surely, the application to the saints is plain. Faithfulness to Christ—entire consecration to him—*will inevitably bring shame and reproach*. The strict observance of Christ's commands will make us separate in every respect to those around us, and will cause us to be a "peculiar people:" our lives and actions diverse to others, who can have no sympathy with our endeavors to conform ourselves in harmony with God's will.

A peculiarity will be stamped upon us—our company will be disrelished, and we shall frequently have to suffer contumely and reproach for Christ's sake. If we are wise, we shall not heed the shame nor be influenced by the opinion of those around us, but shall rather rejoice in doing the will of God, no matter what the present results may be.

"If we suffer with him we shall also reign with him."

There will come a day when the shame will be no more— when those who have faithfully borne reproach for Christ's sake will be honored and glorified with him.

"The wise shall inherit glory, but shame shall be the promotion of fools."

Better is it to bear shame now for Christ's sake and participate in the future glory than to be honored now and suffer "shame and everlasting contempt" at his appearing. We may be tempted to avoid the causes of shame, as the Nazarite doubtless would be often tempted to remove the long hair

that rendered him peculiar; but if we are wise, we shall be faithful to him who has called us, though tribulation come upon us and those around us despise us.

The Nazarite was *required to be holy* all the days of his separation. Our days of separation extend through our entire probation, and we are continually to be holy. "Be ye holy; for I am holy" (1 Pet. 1:16). "Follow peace with all men, and holiness, *without which no man shall see the Lord*" (Heb. 12:14). We are to walk "in holiness and righteousness before Him—all the days of our life" (Luke 1:75). Separation from the world, consecration to God, and holiness, must be the characteristics of the spiritual Nazarite.

To manifest this holiness requires continual effort and watchfulness; we are surrounded by evil—*evil is within us*—and we need to be vigilant and prayerful, lest we be entangled in the snares of sin and succumb to the suggestions of the flesh and of the world.

The Nazarite was *forbidden to come near the dead*, because such would be a defilement. He would, therefore, be careful not to do so, but it might be impossible in some cases to avoid it. An instance is given in Num. 6:9: the case of a man dying suddenly near him, contact with whom he could not possibly have avoided. *Notwithstanding this, his proximity to the dead man was regarded as a defilement and a sin*—"he sinned by the dead" (v. 11). But God is righteous, and a means of forgiveness was provided. The Nazarite was to bring certain offerings, and the priest was then to make an atonement for him.

There is a parallel to this in the case of the spiritual Nazarites. We are to be vigilant and watchful lest our garments be defiled—"hating even the garment spotted by the flesh" (Jude 23). But owing to the weakness of the flesh, there are many things we do, which we would not.

In spite of continued vigilance and watchfulness, we frequently fail, and our garments are defiled and need cleansing. There is a means of forgiveness provided for such cases through the "offering of the body of Jesus Christ once."

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

But this cleansing is not available for a life of continual sin, but only for those who "walk in the light." If when so walking, we are "overtaken in a fault," there is hope in the means provided for our cleansing and forgiveness. It behoves us, however, to remember that we are required to be holy—to be watchful, lest our garments should be defiled by the evil influences within and around. We are Nazarites; and we must therefore be separate and consecrated to Him whom we have vowed to obey.

If we look at Christ we see the antitype of the Nazarite. He was a Nazarite—*not according to the letter, but in the spirit*. He was truly a separated one. He could say: "I am not of the world." He was a lamb "without spot." And he bore the shame of the Nazarite: "For Thy sake I have borne reproach."

He "endured the cross, and despised the shame," unto the end of his life. But the shame has gone for ever. He comes anon in glory, as the Branch of Righteousness, to take possession of the world which is covenanted to him—to remove the present evil, and, with his faithful and glorified saints who have followed in his footsteps, to be established in the earth as the true vine to fill the world with blessing and glorious fruit. —F. W. P.

PROFIT FOR THE LIFE THAT NOW IS

It is helpful to recollect the fact referred to by Paul, when he says, "There hath no temptation taken you but such as is common to man" (1 Cor. 10:13). At the worst, we are only fellow-sufferers with the common stock of which we form a part.

As the brethren of Christ looking for his appearing, and striving to qualify ourselves for that event by the self-denial of all ungodliness and worldly lusts, we are not worse off than those whose portion is in this life, and to whom the great and precious promises of God are as the mere froth of fanaticism.

Nay, we are much BETTER OFF than they even now. It is in many senses true that "godliness hath profit for the life that now is and for that which is to come." There is no true happiness in the world. With all the fuss and the show of importance, with all the color and apparent zest of pleasure-following, with all the display and the honoring of one another, there is a gnawing worm at the heart.—Bro. Roberts.

COMPROMISE WITH ERROR

"How much of the Truth may I give up without imperilling my salvation?" NOT ANY. The Truth is our city of refuge: in it we are safe: immediately w« wander outside of it our life is in danger. A few hours spent on Paul's writings, provided we are open to conviction, will assure us upon this point.

Even apart from direct teaching, are we not told that the existence of false teachers caused Paul many a tear? There is no intelligible explanation of this away from the fact that he knew that error meant destruction to those who embraced it.

Again we read upon the subject—"But of these who seemed to be somewhat (whatever they were it maketh no matter to me)—to whom we give place by subjection, no, not for an hour; that the TRUTH of the Gospel might continue with you" (Gal. 2:5-6).

This passage also indicates Paul's estimation of error, for he was not the man to speak without good and weighty motives. The path of error is the path of death. This may offend "unruly and vain talkers and deceivers," but what of that? Because the serpent says, "Ye shall not surely die," we are not bound to believe it.—Bro. Roberts, 1890

Jeremiah

PART TWO

Jeremiah lamented, as have many other men of God (Jer. 15:10)—

"Thou hast borne me a man of strife and contention to the whole earth!"

It is not a pleasant course, but when things are not right, no other course is possible. Would it have been *true kindness* for Jeremiah to have gone along with them for the sake of peace and friendship, ignoring what was wrong—when his duty was to warn and save them? As Paul had to exclaim to those for whom he had labored so hard—

"Am I become your enemy, because I tell you the truth?"

Jeremiah was told that they would not hearken, but would simply intensify their anger and resentment against him because of his warning words. The time came when he was *forbidden to pray for them* (Jer. 14:11-12)—

"Then said the Lord unto me, Pray not for this people for their good. When they fast, I will not hear their cry."

Forbidden to pray! It had now come to that! "I will not hear their cry." *Opportunity had passed.* This would apply nationally, not individually. As a nation, they were doomed. The calamities and destruction would come, and nothing they could possibly do could avert them now.

But there would always be the remnant drawn out, so Jeremiah continued to preach and warn.

A little while before Jeremiah's book of judgment was made public (as if to providentially create a background of urgent necessity for the message), Nebuchadnezzar had made his first invasion of Jerusalem, the shadow of what was to come.

He had put them under tribute and had carried certain selected ones away, including Daniel. Though this would give a tremendous emphasis to Jeremiah's warning, still in the face of everything they stubbornly refused to even listen.

We are still in the 11-year reign of Jehoiakim, whom Necho king of Egypt set up when he carried captive Jehoahaz (who had reigned 3 months following the death of Josiah).

Jehoiakim's reign was troubled throughout by plundering raids from the surrounding nations whom God was sending to gradually reduce Judah to misery and helplessness. Jehoiakim died and, according to Jeremiah's prophecy, his carcass was dragged out through the gate of Jerusalem and cast into the rubbish heap of Gehenna.

It was an ominous symbol of what was about to happen to the throne and kingdom. Eleven evil years had passed since Josiah's death. Eleven worse years were to follow.

Jehoiachin, Jehoiakim's son, who followed him, lasted but 3 months, and was then carried prisoner into Babylon, spending the rest of his life in captivity. But he managed, in those 3 short months, to leave behind a record that he did that which was evil in the sight of God.

Then came Zedekiah, weak, cowardly, and evil — but not as bitter against Jeremiah as Jehoiakim had been. However, with the increasing disasters of the country, the general antagonism to Jeremiah grew. The better and more godly of the people had been carried to Babylon by Nebuchadnezzar.

This is shown in the vision of the 2 baskets of figs of ch. 24. The "very good" figs are those like Daniel whom God had caused to be taken to Babylon to save them from the miseries of Jerusalem's last dying days.

See how strangely God works! Would the ones carried captive realize that they were the blessed and favored ones, though torn from their homes by these cruel invaders and marched off in chains to a foreign land?

Very often what seems to be most distressing circumstances are provisions by God for our own ultimate good. God's beloved children are never at the whim of time and chance. "ALL things work together for good" to them, we are divinely assured (Rom. 8:28).

With the good people removed from the city, we can picture the hardness of Jeremiah's lonely position, left behind as a witness to this rejected and doomed remainder. It was his heavy lot to stay with them to the end, just as Ezekiel at the same time was chosen to proclaim God's Word to the captives in Babylon, and Daniel was placed where he could speak to and influence the Babylonian conquerors according to God's purpose.

In the first year of Zedekiah, Jeremiah came into contact with the false prophet Hananiah who said that within 2 years Babylon would be broken and Judah freed. Jeremiah replied that for speaking

lies in the Name of God, Hananiah would die within one year. This happened as foretold — a further divine confirmation of Jeremiah and warning to Israel, but the warning was ignored.

At this time Jeremiah sends a letter to the captives in Babylon. In it he said (Jer. 29:7)—

"Seek the peace of the city whither I (God) have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace."

It is always somewhat of a task to adjust our relationship to the countries of our pilgrimage. Complete separation is, of course, the primary requirement, and we must be very careful to maintain a strict aloofness — even in our *sympathies* — from all politics and regional factions. We are citizens of the "commonwealth of Israel." To every other affiliation we are "strangers and pilgrims."

But our general attitude must be as Jeremiah cautions — no bitterness, no antagonisms, no deliberate provoking of the authorities who are at their wits end in a crumbling world, but rather a detached but not unfeeling kindness and goodwill, "praying to the Lord for them, for in the peace thereof shall ye have peace."

In this letter Jeremiah tells the Babylonian captives, as he had previously proclaimed in Jerusalem, that the captivity should last 70 years so that the land might enjoy her sabbaths of rest which the people had neglected to observe.

There is a striking lesson here. We see from this that all down through their occupancy, God had been keeping an accurate record of all the years they had failed to rest the land according to His Law, and now they were to be driven out while this full time was carefully measured off.

God may appear not to be noticing—but some day the reckoning comes. "The Lord of that servant cometh and reckoneth with him." "*As a man soweth, so shall he reap.*" It is inexpressibly sad that this so-often-attested principle is so generally forgotten.

It is interesting and significant that God said for their final punishment He would render to them *double*. He says (Jer. 16:18).

"First I will recompense their iniquity and their sin double, because they have defiled My land."

And Isaiah proclaims in the final call (40:1-2)—

"Comfort ye, comfort ye My people . . . her warfare is accomplished: she hath received of the Lord double for all her sins."

Now it is difficult to determine the exact years, but the general periods are clear, and from the call of Abraham to the destruction of the kingdom was in the very close neighborhood of 1260 years, or 3½ Scriptural "times."

This throws light on the "7 times" (*double 3½*) of the scattering of Israel (Lev. 26) and the "7 times" of the Gentile tree (Dan. 4). Seven times is 2520 years. We are today (1953) living in the 36th year of the 70 year time-of-the-end period, measured 2520 years from the beginning and end of the 70-yr. Babylonian ascendancy.

In this 70 year period at this latter end of the great 2520 arch of time, we are in exile, waiting—as the Captives were waiting—for Cyrus to destroy Babylon and issue the proclamation for all God's people to go up to Jerusalem.

The events of the 36 years of this period that have passed (since 1917) make it very clear that the time of redemption is at hand.

There is another statement in this letter of Jeremiah that stands out from its immediate context with eternal beauty and power—

"Ye shall seek Me, and shall find Me—when ye shall search for Me with ALL YOUR HEART."

* * * *

We have now come to the final years of the kingdom. Zedekiah plotted and intrigued with Egypt against Babylon, until Nebuchadnezzar decided that the only solution was the complete destruction of Judah. We see how step by step the stubborn wickedness of this people brought catastrophe upon them.

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

God may use the wicked, as His sword, yet they are none the less wicked, and accountable for the deeds they perform. These deeds are divine in their bearing upon those against whom they operate, but so far as those who perform them are concerned, the character of the deed is determinable by the motive which prompts them—R. R.

Seeing Things in Their True Light

"We look not at the things which are seen, but at the things which are not seen: for the things seen are temporal; but the things not seen are eternal."

Amongst the various advantages connected with this breaking of bread, is that it gives us an opportunity of *seeing things in their true light*. We do not always see things in their true light. Sometimes they appear in a very unnatural and false light indeed.

As an extreme example, take the aspect in which they appear when we awake most mornings—to those of us at all events that are middle age. Our view for the moment amounts to aberration—everything in a fog, and everything distorted: life a failure; no use going on. If we were to act on the depression of the moment, we should give in and do no more.

But reason comes to our aid. We know it is but a cloud-bank that we are in. With an effort of the will, we advance to the attack. We get up, we get into our morning bath, the fog disappears. We find that all is comparatively well after all.

This is a case of physical disturbance. There are mental disturbances in which people are quite sane in the ordinary sense. They see things in the wrong light. The present life seems so real; the prosperity of the ungodly seems so desirable: the promises of God seem so intangible: that if nothing happens to break in upon the fog, they will be liable to give in, and live a false life which will mock them at the last.

One of those things is the breaking of bread. It is the center and meeting point of many facts which enlighten the heart. We require to know FACTS, and *many* facts, in order to have correct views of life. Directly and indirectly, they are brought before us at this moment of leisure: and the calm and searching consideration of them will help us to get rid of the aberrations arising from merely natural life.

Naturally, we look to pleasure as the aim of our efforts: but here on this table is pain. Here is the cross of Christ: his body broken, his blood poured out. We cling to life, and lo, here is death—death too, in a special and extraordinary connection: the death of the most life-deserving; the

crucifixion of one who did no evil, who only went about doing good. Here is a something pressed upon our attention, to call for explanation—for deep consideration at the *very least*.

And as we ponder it, and our view extends, we see that this case of pain and death is not alone. We discover that evil is not the exception but the rule in the lot of man.

Our reading from Isaiah this morning (15) gives us a picture of something that in one form or other is universal. It is a scene of pillage and bloodshed and ruin and tears—a whole district desolated in a single night, and the whole population out next day in bitter lamentation in the open fields.

"In the night Ar of Moab is laid waste and brought to silence."

Moab, "gone up to the high places to weep": everyone weeping and howling: their voice heard even to Jazer. Distress and care are not always to be seen in this acute form; but in some shape or other, in all countries, in every age, in our own age every day, *evil reigns*. It reigns intensely.

We learn how bitter and incurable it is when capacities to rightly read the situation open with growth and experience. At times, the fact is overwhelming. It comes upon us with a force that crushes. It wrings from the heart the bitter wail of David:

"O Lord, wherefore hast thou made all men in vain? Where are Thy mercies and Thy loving kindness?"

The struggling mind asks the reason. Here is a fair and beautiful earth—the fit platform for happy and glorious life. Here is man a noble creature—or a creature fundamentally intended for nobleness—with great capacities for intelligence and joy: with great aspirations for high things. Here he is, painfully struggling with abortion in every shape and form.

It is no cant or hypochondriacal phrase that describes his lot as one of "vanity and vexation of spirit." That is the verdict of wisdom: It is the lesson of experience. Only fools challenge it: only men of a limited mind think it an exaggeration.

What is the explanation, then, of this distressing situation of things—that a creature formed for goodness—*striving* for goodness in some shape and way everywhere, should be weltering in a bottomless bog of failure and evil?

There *is* a reason, which this breaking of bread enables us to discern and appreciate. It is a reason both simple and profound, at once satisfactory to wisdom and contemptible to the carnal mind. It is a reason arising out of a fact which we see most conspicuously of all when we look at Christ, especially when we look at him on the cross.

The one fact visible above all others as we look at him, is that *God exists as well as man*. If God exist, God must have rights as well as man. What are those rights? Here is where the natural man stumbles. The universal idea is that the universe exists for man, and that if there is a God, it is only as man's servant that He has any function.

If this is the truth, the state of man as he now is upon earth is a problem that defies solution. But it is *not* the truth. It seems as if the shallowest intellect ought to see that it *cannot be* the truth, but that only can be the truth which the Bible teaches, that all things exist for God, and that *His* aims, *His* rights, *His* principles and action, must prevail.

This indeed is forced upon reflection as the unquestionable truth, and as the only explanation of the evil state of things that now distresses us: for when we enquire, we find there a history to this matter that is open to no other understanding.

The Bible is proved true in so many powerful ways that we only yield to a reasonable guidance in going back with it to Eden to find the root of the matter. God made man for His own purpose, and that purpose required first of all *implicit subordination of man's will to God* where God's will was expressed.

This, in the final event was refused, and that crime was so insufferable on every ground that God banished man from his open society, and gave him over for a time to evil and death. When Adam walked out of the garden of Eden to take care of himself, the evil began.

The evil that has prevailed since is not to be looked upon as the consequence of the sin of Adam in the *penal* sense. That is, Adam's posterity are not punished for what Adam did, but what occurred in Adam's case placed his posterity in such a position that the cause that brought death and evil on him continues an operative cause in all their generations.

Sin brought exile and death, and sin continues among the dying exiles, and the sin that they sin brings punishment of its own, as illustrated in the cases of the flood, the destruction of Sodom and Gomorrah, the afflictions of Israel, the destruction of Jerusalem, and the overthrow of their land; and as illustrated everywhere, in the distressful experience of man.

The real and simple explanation, then, of the reign of evil, is that *God and man are separated*. This is a fact not seen in natural life—a fact not discerned (though felt palpably enough in its *consequences*). Consequently, most men live in indifference to the fact. We once did so—all of us. We are liable to slip into old indifference and to adopt the foolish policy it inspires.

It is here where the breaking of bread helps us. It presents matters in their true light. It recalls the mind to things that are not a human invention. Peter well said, "We have not followed cunningly devised fables."

The breaking of bread itself is not an invention of man. It is an appointment of the Lord. Trace its history, and we find ourselves at last in the presence of him who said—

"Do this in remembrance of me."

Attending to it intelligently, we discern its origin in the unquestionably historic work of Christ and the apostles, and that work connects us with God: for the work was God's work:

"God was in Christ, reconciling the world unto Himself."

Hence, at this table, we are face to face with the *most wonderful work that is going on among men*, however feeble may be its aspect for the time being:—the most wonderful fact among all the myriads of facts that affect our being, however dim in the glare of Gentile day—the fact that *Christ gave himself for us*, that—

". . . he might PURIFY unto himself a peculiar people, ZEALOUS OF GOOD WORKS."

If men could estimate this fact at its intrinsic consequence, they would observe a very different attitude to it from what is common. That they cannot do so is due to mental conditions figuratively expressed thus:

"The God of this world hath blinded their eyes."

The present world and all that goes to make it up so fills the orb of their vision that they cannot see beyond it, or through. They are unable to realize that "the world passeth away," and that in the midst of its shifting scenes, "a will of God" has been announced, the doing of which will secure for

the doer this wonderful effect that he will "abide for ever." Their vision is too contracted. They cannot see things in their true light.

We were once in the same position. It is for us, while having compassion for them and trying to turn them from darkness to light, to take care that they do not draw us back into the old position. As Paul expresses it,

"We are not of the night nor of darkness; watch and be sober."

Our watchfulness was to be directed to this very point.

"Beware lest there be in any of us an evil heart of unbelief in departing from the living God."

The world, even in its most cultivated and enticing aspects, is alienated from God. The gospel has caused us to be friends of God. It has therefore called us to a position in which there is considerable present inconvenience; for *a man cannot be the friend of the world and the friend of God at the same time.*

Christ has said it, and the nature of things precludes it. A man who truly knows God requires no arguing on this point. A man who truly knows God yields Him a constant loving reverence; and how can this mix with the mind that prevails in the world, the most predominant feature of which is the absence of reverence?

Nothing teaches wisdom in this matter more powerfully or more directly than the Law of Moses, and the history of its communication to Israel. For this very purpose they were written that those who came after might receive the instruction which they naturally imparted to those who received them in the first instance. We deprive ourselves of great good if we neglect their study. What is the foremost lesson of all? This that God Himself announces,

"I WILL be sanctified in them that approach unto Me."

"*I WILL be exalted*"—exalted on every day and always. He took hold of a nation for Himself. See what He did with them. First of all, having delivered them with His Own naked hand, manifest in direct works of power, in the destruction of Egypt, and their own miraculous rescue from mortal peril, He "*humbled them and proved them*" by putting them on low diet, and scourged them repeatedly in their waywardness. He led them in a great and terrible wilderness, and taught them. Taught them what?

Science? No. What good to show them how He made things?

Political economy? No. There is a better principle of social regulation and the distribution of supplies than the blind and heartless law of supply and demand, and "competition the soul of business."

The art of legislation (which being interpreted means self-government by count of human wills, whether wise or foolish)? No, no; man is not capable of self-government. See what a miserable pass it has brought him to after 6,000 years, fair experiment. He requires the government of God. He requires God to tell him what to do, and make him do it by power governmentally applied.

What God taught Israel was the art of worshipping God and serving man. This was the essence of the Law of Moses. It was taught in many rites and ceremonies, but *this* was the thing taught. God was in all things and in every way to be exalted as an object of reverence and fear, and love on the basis of fear. Holiness was the perpetual exhibition.

"I, the Lord thy God, am holy."

"Thou shalt fear before Me."

It is the lesson of circumcision; of presentation to the Lord; of the motherly presentation; of the purifications presented in the various and continually recurring uncleannesses of life; of the sacrifices and offerings in the various relations of experience; of the incessant ablutions connected with approaches to the Sanctuary.

The pith of all these things is brought to bear on us in Christ—the Holy One of God. The righteousness of the Law was fulfilled in him, and Paul declares it is fulfilled in us *if* we walk not according to the flesh but according to the Spirit.

Holiness, or consecration to God, is the first principle of this righteousness; just as God is the first principle or idea of the Spirit.

Here is where the world is utterly destitute of godliness, and becoming more and more so every day, under the leadership of elegant gabblers infected with Darwinism and higher criticism.

With the children of God, it is otherwise: they *grow in the knowledge and love of God*. What greater contrast could we conceive than that between the attitude of the world towards God and the attitude of the symbolic seraphim:

"Each one had six wings: with twain he covered his face; with twain he covered his feet, and with twain he did fly: and they cried one to another, Holy, holy, holy, is the Lord of Hosts."

This has a practical bearing on us: for though the vision was a symbolic one, it is impossible to mistake the *moral import* of this angelic veiling in the presence of Deity: it is not only modesty; it is awe, reverence, fear; and that, too, on the part of the highest beings. As David says,

"Thou art worthy to be had in reverence of all them that approach unto Thee."

If we are among the chosen on the coming day, we shall be incorporate in a community who are symbolised almost in the same way in the Apocalypse—by four living creatures full of eyes,

". . . who rest not day nor night, saying, Holy, holy, holy. Lord God Almighty, Who art and wast and art to come . . . Thou art worthy to receive glory and honor and power for Thou hast created all things."

These are among the things brought to mind by this table of the Lord, and which help us to become truly sane, and to see our present life in its true light. Life upon the earth at present is an afflicted life, because God is not allowed His place in human life.

He will yet acquire that place without setting aside the free agency of man. He is slowly creating for Himself a family in whose affections He lives and whose life He controls by His law, and whom at the appointed time He will glorify with incorruptibility of nature.

If the process is a severe—a painful one, it is because the result is a stupendous and everlasting one. God's claim on human love and obedience is so reasonable in its origin, and so beneficent in its operations; and its repudiation is so destructive of every good and noble feature in life, that *no enforcement of it can be too stringent*, even though it cause long ages of darkness, tears and blood.

There is a plan of beneficence in all the confusion. Out of the chaos will come shining order and joy. The Gospel of the Kingdom is the announcement of this.

But triumph will not come except with the triumph of the principle, overthrown at the beginning, and now trampled under the feet of perishing millions—the *principle of God's supremacy*.

To this principle we have yielded ourselves willing captives. To this principle, let us continue in devoted and unwearied subjection: and ours will be at last the unspeakable joy of beholding its unchallenged and irresistible ascendancy in the great and long-promised day of its earth-filling glory.

GOD'S SEVERITY ROOTED IN LOVE

Even God's judgments have their origin in love; for the reason He destroys is, that those principles upon which He has been pleased to establish the harmony of the universe, may be preserved intact. If God were to allow the compromise of His authority allowing life to continue in rebellion, there would speedily be developed a state of things which would quickly approximate to the hell of popular imagination.

It must not be forgotten that every manifestation of the divine character, and every form of the divine law, are connected in their roots—if we could only trace them downwards—with this primitive impulse of love, benevolence, and kindness.

This principle must therefore prevail amongst those who are God's. Jesus said "Love one another; by this shall all men know that ye are my disciples, if ye have love one to another."

Love is unquestionably the first characteristic of the divine family.—Bro. Roberts.

RESURRECTION OF REJECTORS

The Gospel condemns its rejectors to a resurrection to punishment. The alternatives of the Bible are: (1) Possession of the kingdom with all its appurtenances by a resurrection to eternal life; (2) Resurrection to punishment, consequent on rejection of the Gospel and unworthiness of the kingdom; or (3) A return to original dust and sojourn therein forever, consequent on unavoidable ignorance of the whole matter—J. T., Herald, 1852.

Texas Fraternal Gathering

Hye, Texas, July 26 to August 2, 1953

God willing, the Texas Fraternal Gathering will be held for 8 days (Sun. through Sun.) at time and place shown above. The Gathering will be held on the same fellowship basis as in the past.

Your presence and assistance is needed very much to lend a hand in the work of the Truth that will go on there, so all may leave renewed in strength, courage and hope that will help us to be ready against the great and terrible day of the Lord.

Opportunity will be afforded during this week for association with brethren from ecclesias in many parts of the country. The speaking schedule will be arranged to give the greatest possible amount of exhortation and scriptural exposition. This will, God willing, be a time of refreshing, instruction and encouragement—a preparation for the days ahead that we may be able to withstand the evil days and so stand in the day of his coming.

Please write bro. Erby Wolfe, Rte. 1, Burnet, Tex. for accommodation information. Cabins or hotel rooms are available near the grounds. Some prefer to camp under the trees on the 5-acre plot owned by Christadelphians of Texas. Lights, water, tables provided.

Ecclesial News

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

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

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

CLOVER BAR, Alberta, Canada

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

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

FLAXCOMBE, Sask., Canada

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

* * *

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

It is with great humility, joyfulness and thanksgiving that we record the obedience of 5 of our S. S. scholars to the Truth. On May 17, following a good confession of their faith in the Eternal Truths of the Kingdom of God and the Name of Jesus Christ, these 5 put on the Saving Name in baptism:

DONALD BEARDEN, son of bro. and sis. C. Bearden, W. L. DYESS, son of bro. and sis. L. Carroll, JIMMY RAY LUCAS, son of bro. and sis. W. R. Lucas, LYLE LOBNER, MICHAELL BANTA, daughter of bro. and sis. C. W. Banta.

We would remind these who have left the natural path of death and have chosen the way of life and wisdom, of Paul's words: "All that will live godly in Christ Jesus shall suffer persecution."

It is essential that we be prepared for tribulation in this last hour and be ready to take our stand "having our loins girt about with Truth and having on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace. Take the helmet of salvation and the sword of the Spirit which is the Word of God"—remembering that it was for the joy that was set before him that Christ endured the cross.

This same joy has been set before us, and the "sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

We are most happy to welcome bro. and sis. Julius Brinkerhoff and their daughter, sis. Carolyn Brinkerhoff (formerly of Los Angeles ecclesia) into our ecclesia.

We have had as welcome visitors around the table of the Lord this month: bre. Joe Banta, Duane Lucas, and bro. and sis. Glenn Garnand (San Antonio); sisters Jessie Hatcher and Ruth Booker (San Saba); and bro. and sis. Oscar Beauchamp (Pomona).

Bro. Beauchamp gave 2 lectures while here, on May 1 and 3. There was a total of 18 visitors on the first night, but only 5 the second. He also comforted us by way of exhortation. —bro. C. Banta.

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KIDDERMINSTER, England

It is with sorrow that we record the death of the writer's mother, sis. A. Pigott. She fell asleep in Christ on May 20 at the age of 86, having completed nearly 50 years in the Truth.

She leaves behind the writer and his sister-wife, and a sister in the flesh and in the Lord, to mourn her loss, but we sorrow not at those who have no hope.

She was laid to rest in the Kidderminster cemetery on May 26, in the company of a small group of brethren and sisters. Bro. A. J. Nicholls of the Edmund St. ecclesia did what was necessary in laying our sister to rest, testifying before all present of the Faith and Hope in which she lived and died.

bro. H. W. Pigott

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

We regret the loss of bro. and sis. Ross Wolfe to the Houston ecclesia. We hope that this loss is only temporary; bro. Ross went to Houston seeking employment, due to work becoming slack here. We have enjoyed a visit from them since they left.

—bro. Erby Wolfe

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

Loving greetings to the Brotherhood! We had a very uplifting time in a visit by our bro. & sis. Beauchamp of Pomona, Cal. Our brother gave 3 special lectures that we advertised in our local paper, and placed cards in the Jewish stores with a special invitation to natural Israel:

HEAR, O ISRAEL!

Your prophets have spoken! Your King is coming! Hear 2 free lectures by Mr. O. Beauchamp of Cal. who will speak on: "The Crash of Present Civilization Is at Hand" and "The Kingdom of Israel to Be Restored."

We had 8 strangers, but Israel would not hear—no, not one. Our bro. exhorted on Sun. morning.

We were pleased to have with us for this pleasant time our bro. G. Luard (Clover Bar, Alta.).

Bro. Beauchamp is a small man, but with a big message well-delivered which will not be forgotten by spiritual Israel. Your bro. in Israel's Hope, W. Blacker.

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

MASON, Texas

MELBOURNE, Australia

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

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

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

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

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

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PAPAKURA, New Zealand

Being in isolation, we do look forward to the Berean arriving, and we desire to express our appreciation of the labor of love of the brethren concerned.

Our isolation has been greatly relieved by the quite frequent visits of our loved bro. K. R. MacDonald of Whangarei, who is well known for his staunch endeavors to uphold the divine principles of "First pure, then peaceable" (James 3:17).

We have also been cheered by the company of the following bre. & sis. during the past 12 months, all being members of the Whangarei ecclesia: bre. & sisters J. Warsich, L. Fisher, M. Griffin and bro. Roger Jones. Prior to that we had several visits from our late sis. Jones (bro. Roger's mother), who fell asleep about 6 weeks after we visited Whangarei in the winter.

Although our late sister had a comparatively short probation, she had a very sound appreciation of the Truth's responsibilities and requirements, and endeavored to pass on the "Good News" to all with whom she came in contact.

We sorrow not as those without the One True Hope, and we firmly believe the time spoken of by the prophet Daniel (12:2) is not far distant.

We were also able to visit our bro. B. Brandt, who is also in isolation and of the same craft as ourselves (farmers), living about 100 miles from Whangarei in the opposite direction from us.

We have endeavored to interest the people of our locality by conversation and several articles in the local paper on the following subjects: "The Nature of Man," "The Nature of Christ," "The One True God," "The Devil or Satan," "The Dead Unconscious," "The Coming Troubles and the Second Advent," but with no apparent results.

In the press office sometime after the article concerning "The Devil" appeared, one of the staff asked me if I had received any comments. At that time I had not and I replied "No."

He said, "We have; it caused a stir." A Seventh Day Adventist elder, as soon as he saw the article, came over in a very indignant attitude and wanted to know why they published such an article.

He replied, "Well, there is nothing like open discussion," but nothing further has yet appeared in the paper, and I have had no personal contact with the elder.

The only personal contact concerning this same article occurred some time after, with a "Jehovah's Witness." After several conversations and letters I asked him for his understanding of the

origin of his "personal supernatural devil," which he was at that time unable to give, which was several months ago—nor has he yet informed us.

How curious for the Californian Berean ecclesias to appoint bro. Carter as Chairman of their conference! The insistence that the past be not discussed seems to imply that there is something that needs to be kept in the dark.

We are certainly living in momentous times which indicate the set time for our Lord Jesus Christ's return, as it is written— "As in the days of Noah." Surely these solemn words: "The earth was filled with violence and all flesh had corrupted His way upon the earth" are very applicable to the present.

May we all keep steadfast and endure unto the end, and endeavor to always abound in the work of the Lord, realizing that our labor will THEN not be in vain. —bro. A. J. Starr

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

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

SAN ANTONIO, Tex.—R4, Floresville.

WHANGAREI, New Zealand

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

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

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

FRATERNAL GATHERINGS

HYE, Texas..... July 26 to Aug. 2

BOSTON..... October 11

(Please tell us of any others)

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