

The Berean Christadelphian

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

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

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

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"I AM THY FELLOW-SERVANT, AND OF THY BRETHREN" (Rev. 22.9)

John and the Angel in the scene personate the Brethren of Christ. They were the fellow-servants, brethren, and prophets, who keep the sayings of the apocalyptic prophecy . . . who KEEP IN MEMORY the sayings, and who "keep" them in the sense of executing the judgments of the Seventh Vial.

The angel's declaration in the scene indicated that the class he represented was restored to life, for he says he was of them. John and he meet in "the time of the dead," and see and hear the things of the prophecy IN THEIR FULFILMENT, which they were before acquainted with only in vision when the Apocalypse was communicated in Patmos.

John prostrated himself at the feet of the angel, to do him homage. But the angel forbade the reverence.

All who are "equal to the angels" fall down before the throne and do homage ONLY to the Deity, after the example of their representatives, the 24. John prostrated himself at the feet of the angel, to do Him homage.

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Please send all communications and manuscripts to the Editor—

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

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EDITORIAL

Our Relation to the World

“Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God”—Jas. 4:4.

The above words of James are in no way doubtful or uncertain as to meaning; nor are they capable of being understood in either two or more senses. They are positive and, therefore, explicitly expressed. Some, however, might question the manner by which we have expressed ourselves, and say that the statement of James is ambiguous, and must remain so until we have clearly defined what he means by the world. If we concede this to be reasonable, then it will be our duty to investigate the question in order to determine what the word signifies.

In the first place we will discover that "world" is used in more than one sense, because it is translated from several Hebrew and Greek words with various shades of meaning. Our purpose at this time will be adequately served if we examine the three Greek words most commonly used:

1. AION. This signifies an age, indefinite time, or dispensation, as in Titus 2:12, "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."
2. OIKOUMENE. This appears 14 times, and denotes the habitable earth or land, as we read in Rev. 16:14, "Which go forth unto the kings of the earth, and of the whole world."
3. KOSMOS. This means order or arrangement. In the majority of texts, the word rendered "world" in the New Testament, is Kosmos. It is found 167 times, and is the word used by James in the quotation set forth above.

In Elpis Israel, bro. Thomas defines it as "that order of things constituted upon the basis of sin in the flesh (Rom. 7:17), and styled the 'kingdom of Satan,' as opposed to the kingdom of God . . . Satan's kingdom is the kingdom of sin. It is a kingdom in which 'sin reigns in the mortal body,' and thus has dominion over men."

This definition is in complete harmony with the Scriptures of Truth, for John is very emphatic in his instruction (1 John 2:15)—

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

It should be carefully noted that John is writing to first century Christians, a people who had *come out of the world*, and separated themselves from its institutions. "Love not the world," says John, and he makes it clear that "the love of the world" is *one thing*, and "the love of the Father" is *another*, with a sharp dividing line between them. When a person crosses the line from the "love of the world"

to the "love of the Father" and becomes obedient thereto, he is in the state described by Paul (2 Cor. 5:17)—

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

From that time on, he is expected to, and MUST "walk in newness of life" or as Paul expresses it in another place,

"But you have not thus learned the Anointed One; if indeed you heard him, and were taught by him, as the Truth is in Jesus; to put off, according to the former course of life, that old man, corrupted by deceitful desires; and to be renewed in the spirit of your mind; and be you clothed with that new man. who, according to God, has been formed in righteousness and holiness of the Truth"—Eph. 4:20-24 (Diag.)

Thus he discovers that, being a new creature, he must confine his friendships to those of "like precious faith," for his love is bounded by the Truth. Although he must not cultivate amity with those who know not God, he realizes that he is to do good unto all men, as the opportunity arises. By this he is able to be courteous to the people of the world, without joining affinity in their schemes of pleasure or friendship. Some may look upon this as being very "narrow" or obstinately and blindly devoted to one's own belief. But that is an illusion due to *lack of knowledge regarding the way of life*. The teaching of Jesus is perfectly plain, and requires no technical or scientific education to understand—

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth to life, and few there be that find it."

In this passage it will be noted that "*strait*" adds to "*narrow*" the implication of closeness, or restriction, and that is characteristic of the obligations placed upon those who believe and obey the gospel; and it was also a distinguishing feature of the Law of Moses. After the 10 commandments were given, Moses said:

"Ye shall observe to do therefore as the Lord hath commanded you: ye shall not turn aside to the right hand or to the left."

Truly, the way of life is narrow and restricted, but it is founded upon divine wisdom; while the way of death is wide, free and easy, and voluptuous, and full of danger, as it lures its victims into its net. Many are in danger of drifting into the way of death, because they seem to think that they can retain their friendship with the world as long as they *profess to wholeheartedly subscribe to, and adhere to, the doctrines as set forth in our Statement of Faith*. Should there be any of this mind, it would be well for them to refresh their memory by reading the Statement again. If they do, and are serious about their profession of faith, they will stop and ponder well the substance of Clause 16, which reads,

"That the way to obtain this salvation is to believe the Gospel they preached, and to take on the name and service of Christ, by being thereupon immersed in water, and continuing patiently in the observance of all things he has commanded, NONE BEING RECOGNIZED AS HIS FRIENDS EXCEPT THOSE WHO DO WHAT HE HAS COMMANDED."

This shows us plainly, that while it is indispensable to believe the truth concerning the nature and sacrifice of Christ, there are other doctrines that must be adhered to, or such belief is of no value whatever. Doctrine means teaching, and *there is much comprehended in apostolic teaching that many seem to overlook*.

John says "if we love the world, the love of the Father is not in us," and James says "if we are friends of the world, we are enemies of God." So, if we are devotees of this world's pleasures; are members of business men's clubs; accept the honors of this world by way of academic titles, by which we are grouped with the great men of the world; if we are members of cultural societies, or other worldly organizations, *what can we expect to receive at the judgment seat of Christ?* Apostolic teaching gives us the answer.

What if the path that leads to life is narrow, and we are subject to severe discipline? Is not the joy set before us glorious and beautiful, when the garment of praise will replace the spirit of heaviness? The day is not far distant when (Isa. 52:10)—

"The Lord will bare His holy arm in the eyes of all nations; all the ends of the earth shall see the salvation of our God."

Who would not, in view of such a glorious future, choose rather to suffer affliction with the people of God, than to enjoy the fleeting pleasures of this present evil world? *Now* is the time to decide whether we will be lovers of pleasure, more than lovers of God, for—

"God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting"—Gal. 6:7-8. —EDITOR.

THE MIDHEAVEN PROCLAMATION (REV. 14:6)

As to how long the period of proclamation will continue, it is not possible to speak with certainty. The work to be done indicates that it will not be an instantaneous operation. It is a work of "prophesying before many peoples and nations and tongues and kings."

This will take time, and possibly years. The Deity is never in a hurry, but deliberate, effective, sure. We need not be surprised if ten years were consumed in the proclamation and the development of its results.

Between the "memorial of blowing of trumpets" on the first day of the 7th month, and the Day of Atonement, there was an interval of ten days.

After this pattern it may, therefore, be that between the beginning of the proclamation in midheaven and the commencement of the Second Angel judgment upon Babylon (14:3), there will be an interval of ten years.

This would leave an "Hour," or month of years (that is, 30 years), for the judgment to sit in slaying the 4th Beast of Daniel, and destroying his body-politic in the burning flame (Dan. 7:11).

These 40 years after the manifestation of the Son of David and his mighty ones on Mt. Zion, are the period of the "building again of the tabernacle of David," and of the setting up of its ruins, as it was in the days of old (Acts 15:16; Amos 9:11)—the exodal period of the gathering under one King of all the tribes of the House of Jacob (Mic. 7:15) —Bro. Thomas.

The Purchased Servants of God

By brother John Thomas

"The Apocalypse of Jesus Christ" is then *for the servants of God*:—for those who believe the Gospel of the Kingdom it exhibits; and have been "washed from their sins in his blood," in being baptized into his Name.

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of SIN unto death, or of OBEDIENCE unto righteousness?" (Rom. 6:16).

Here are two masters; the first, the Lord of the world; the last, the ruling principle of Jehovah's people. "Sin is the transgression of law;" and because this is the natural tendency of our nature, "*sin*" is sometimes used for "*the flesh*." He, therefore, that serves his own lusts—"the lust of the flesh, the lust of the eye, and the pride of life," which not only constitute the man, but the world, or aggregate of such—is sin's servant or slave.

Such a man serves sin unto death. Being of the world he speaks of the world, and the world hears him—1 John 4:5. He is essentially a man-pleaser, who holds men's persons in admiration for the sake of advantage; and therefore cannot be the servant of Christ—Gal. 1:10; Jude 16.

The thinking that characterizes such is termed "*the thinking of the flesh*." What they think and give expression to is palatable to those who do not know the Scriptures, which is a great cause of error in the world. Their thoughts and reasonings are at issue with the thoughts and ways of God; and therefore, the thinking of the flesh is said to be at enmity with God, not subject to His law, neither indeed can be—Rom. 8:7.

When a clergyman or layman thinks on God and His purposes; on what would be pleasing to Him; on his own destiny or that of nations and the earth; and judges of these—*not according to what is written in the Bible*, but according to the institutes of theological schools and seminaries—such thinking and judgment is the thinking of Sin, and inevitably at variance with the mind of Christ. Sin reigns in his thoughts, in his flesh, and in his ways. He is Sin's servant, and though a slave, being free from righteousness, he serves him with delight.

Paul reminds the Saints in Rome that they were all the servants of Sin once; but thanks God in their behalf, that they had been freed from Sin, and were now the servants of Righteousness,

". . . having obeyed from the heart a FORM OF TEACHING, unto which they were delivered—(Rom. 6:17).

They obeyed a form of teaching which emancipated, liberated, or set them free, from the lordship of Sin. This was Paul's mission—to invite men to a change of masters. He addressed himself to free men and slaves, all of whom, whatever their political or social position, *were in bondage to the devil or sin*.

He did not invite slaves to abscond from their fleshly owners; on the contrary, he told men to remain in the several callings of life in which they were when they first heard the Truth.

"Let every man abide in the same calling wherein he was called. Art thou called being a slave? Care not for it; but if thou mayest be made free, use it rather" (1 Cor. 7:20-21).

As if he said, "Social or political liberty is a small matter in view of what men are invited to by the Gospel. My mission is to—

". . . open men's eyes, to turn them from darkness (of mind) to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among the sanctified by faith (which leads) into Jesus" (Acts 26:18).

He invited Sin's servant to become Jehovah's servants upon the principle of purchase; so that, in addressing those who had abandoned the synagogue and temple for the house of Christ, he says:

"Ye are bought with A PRICE."

They were "not their own," being bought bodily and spiritually. "Therefore," said he,

"Glorify God with your body and your spirit, which are God's."

When a man's body and spirit become another's property, *all property in himself is surrendered to the purchaser*. All that he used to call his before he was sold, is transferred to his owner; and, if allowed to retain it, *he must use it as the steward of his lord*.

Redemption is release for a ransom. All who become God's servants are therefore released from a former lord by purchase. The purchaser is Jehovah; and the price, or ransom, paid, the precious blood of the flesh through which the Anointing Spirit was manifested (1 Pet. 1:18)—

"Ye were not redeemed with corruptible things, as silver and gold, from your vain conduct paternally delivered; but with the precious blood of Christ, as of a lamb without spot or blemish."

If this Christ-Lamb had not been slain, vs. 5 & 6 of Rev. 1 could not have been written; the "New Song" of 5:9 could never have been sung; the 144,000 could never have been sealed, the robes of the saints, the palm-bearers of 7:9, could never have been washed white in blood; there would have been no Altar, no worshippers thereat, nor souls underneath it in death (9:1; 6:9); and there would have been no "fine linen, clean and white," to clothe the body guards of "the King of kings" (19:8-14). All these parts of the Apocalypse are based on the slaying of the Christ-Lamb as the redemption price of the servants of God.

Satan took the price of release. In the day of his power he valued the blood at 30 pieces of silver (Zech. 11:12-13)—

"They weighed for my price 30 pieces of silver: and cast it to the potter: a goodly price that I was prized at of them."

The life being purchased for this amount of blood money, Satan nailed the Christ-Lamb to the tree; and poured out his life with a spear. Jesus entered no protest against the arrangement. On the contrary, he lovingly laid down his life for the sake of those who had died under the law of Moses, walking in the steps of Abraham's faith; and for them also who should afterwards become Abraham's children by adoption through himself.

With the first class, as a man, he had no personal acquaintance; with the last, comprehending multitudes of his contemporaries, his acquaintance cost him his life. Unknown by the one, and condemned and persecuted by the other, he nevertheless laid down his life to purchase their release from bondage to Sin and Death.

"I am the good Shepherd. The good Shepherd giveth his life for the sheep; and I lay down my life for them of myself. No man taketh it from me" (John 10: 11-18).

He regarded this as the greatest evidence of love; as Paul reasons:

"Scarcely for a righteous man will one die: yet perhaps for a good man some would even dare to die. But God commendeth His love toward us in that while we were yet sinners, Christ died for us." (Rom. 5:7-8).

Well, therefore, may it be said,

"Unto him who loved us, to him be glory and dominion for the Aions of the Aions" (Rev. 1-5-6).

The "servants of God, sealed in their foreheads," are represented by the square of 12; so that their measurement is 144 cubits, and their numerical representation 144,000 (Rev. 7:3-4; 14:1; 21:17). This square is the sum of all released from bondage to Satan, consequent upon "obeying the form of teaching delivered unto them."

The releasing them, of course, is an affair of the ages, seeing that the redeemed do not belong to one and the same nation and generation. Jesus died and rose again for the release of these—his sheep scattered among the nations and generations of centuries. In the providence of God, "the Form of Teaching" is brought before them; and being of his sheep, they discern in the teaching the Great Shepherd's voice, and follow it (John 10:26-27): and as he said to Paul at Corinth,

"Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts 18:9-10).

After this encouraging admonition, Paul continued speaking in Corinth a year and six months, *for the manifestation of this people*. They heard; they believed; and they were baptized. They believed "the teaching," and "obeyed the form." The teaching was the Gospel of the Apocalypse of Jesus Christ. He tells us:

"Christ sent me to preach the gospel, which is the power of God for salvation to every one believing; for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (1 Cor. 1:17; Rom. 1:16-17).

In preaching this, he says,

"I came declaring the Testimony of God . . . speaking the hidden wisdom of God in a mystery, which had been hid from the Aions and the Generations, but NOW is made manifest to His Saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is CHRIST IN YOU, the hope of glory" (1 Cor. 2:1, 7; Col. 1:26-27).

In the teaching, he taught them "*the things concerning the Kingdom of God, and the Name of Jesus Christ*;" so that, as the result of his instruction, they came to be—

". . . washed, sanctified, and justified in the Name of the Lord Jesus, and in the Spirit of God" (1 Cor. 6:11).

—and to wait for his Apocalypse (1:7). Here was a form of teaching or doctrine presented to them in the formula of the Name. He told them about the Kingdom and glory to be apocalypted when the hour should arrive for Jesus Christ to hurl Satan, their master, like lightning from the heaven. His testimony to this effect was confirmed among them by—

". . . the demonstration of Spirit and power, that their faith might stand in the power of God" (1 Cor. 1:6; 2:4-5).

Having convinced them of this, he invited them to a cooperation with Jesus in the overthrow of Satan, and in the government of the nations when Satan should be cast into the abyss, and shut up, and sealed, so that he could deceive them no more (Rev. 20:2-3).

But, at the same time, he taught them that that government which was to succeed Satan's, was to be a *pure, indestructible, divine, and righteous dominion*; and that consequently, flesh and blood, or mortals, and the unrighteous, could not possibly have any share in it (1 Cor. 6:9; 15:50).

This declaration, attested by the Spirit, brought up the inquiry, "*What does God require a believer of His promises to do* that he may become righteous, and capable of inheriting them? In other

words, What must he do to become the subject of the righteousness of God?—of that righteousness, which Paul says is "witnessed by the Law and the Prophets"?

The answer to all who believe the promises, and that Jesus is the Anointed Son of Jehovah, in whose crucified flesh sin was condemned; and that he rose from the dead for the justification of all given to him for brethren by the Father—the answer to such is:

Do what Peter commanded the same class to do in Acts 2:38;
Do what is prescribed in Acts 3:19;
Do what the Samaritans did in Acts 8:12-16;
Do what the Cushite officer did in Acts 8:38-39;
Do what Paul himself did in Acts 9:18; 22:16;
Do what Peter commanded the devout Gentiles to (Acts 10:48);
Do what was prescribed to the Philippian house (Acts 16:33);
Do what the Corinthians did in Acts 18:8—

For they all did the same thing. They believed the same teaching, and "*obeyed the*" same "*form*," in conformity with the command to "*be baptized into the name of Jehovah*."

In becoming thus enlightened and obedient they became "the servants of God," purchased from Satan at the price of blood sold to him for 30 pieces of silver. By right of purchase, God calls upon all the purchased in Satan's household to leave his service, and come over to Him.

"The Lord knoweth them that are His."

This is the seal of His foundation (2 Tim. 2:19); and He sent out His trumpeters to make proclamation, and to invite His own to present heirship of the Kingdom and eternal glory, for which He purchased them of the enemy (1 Th. 2:12; 2 Th. 1:5; Jam. 2:5).

"He that receiveth the testimony of Jesus hath set to his seal that God is true" (John. 3:33).

He endorses understandingly all that God hath done. He rejoices in the purchase; refuses any longer to serve sin, and sings:

"Unto him that loved us, and redeemed us to God by his blood out of every kindred, and tongue, and people, and nation; and washed us therein from our sins, and hath made us kings and priests for God and his Father; to him be glory and dominion for the Aions of the Aions" (Rev. 1:5-6; 5:9).

These immersed believers of the exceeding great and precious promises covenanted to the fathers, and confirmed in Jesus, the Minister of the Circumcision (Rom. 15:8), by obeying the form of teaching, were brought into a patient waiting for what they believed in and hoped for. In writing to some of them at Corinth, Paul says that they came behind in no gift,

". . . waiting for the COMING of the Lord, the Anointed Jesus."

Thus it reads in the English Version; but in the original "the coming;" is expressed by *ten apokalupsin*, THE APOCALYPSE. They waited for the Apocalypse of Jehovah, the Anointed Jesus.

1954 Subscriptions

The time of year has come around to consider these again. May the coming year bring an end to the watching and waiting and darkness, ushering in the bright morning of our Lord's return.

We would very much appreciate receiving subscriptions promptly, so the mailing list for the coming year may be prepared. There is considerable work entailed in this yearly transition, but it can be greatly eased if subscriptions are received promptly.

A subscription blank is inserted inside the front cover. If possible, please send direct to bro. G. Growcott, 15586 Normandy, Detroit 38, Mich., USA (note new city zone no.).

If currency restrictions bar this, send to bro. Gibson. Failing this— bro. A. Jeacock, 10 Garden Close, Wallington, Surrey, England. Please send payment with order. (Saves time and bookkeeping).

We have received many offers of financial help. These are greatly appreciated and give us courage to continue. It may be necessary to some extent (later on, when we see how things go) to take advantage of them, as we hope to expand our circulation and try to get the Berean into the hands of many who may be disturbed by present trends in doctrine and walk, and may be seeking to return to former Christadelphian zeal and standards.

We are convinced the time has come for a clear trumpet-voice, and while conscious of our inadequacies for the work, we plan to do our best to help "gather the children of God scattered abroad."

If you are getting the Berean free, or if it is being sent without your request, please ignore this notice. (We shall be happy to send the Berean free to any unable—or for any reason not desiring—to pay. Do not hesitate to ask. We realize some may desire to read it, but may prefer not to be responsible for helping support it.)

The Prince-Priest of the Age to Come

By brother Robert Roberts

PART TWENTY-FIVE

OBJECTION 24: The Saints are not Levites in any sense; they are called "Jews," but never "Levites."

It may be true that in the New Testament the Saints are not called Levites, but they are called "a holy priesthood" (Peter 2:5). *What is the nature of their priesthood?* It is related to the priestly office of their head, Jesus Christ. He is the antitype of the Aaronic high priest; therefore, his brethren are collectively the antitype of the subordinate priests.

Under the Mosaic law no one could be a priest unless he were a Levite. Therefore the *Saints cannot be antitypical priests without being antitypical Levites*, and also, of course, antitypical Israelites.

The priestly position of Jesus Christ is, to some, difficult to understand. Briefly it is this:—He is not a priest after the order of Aaron, but he is the *antitype* of that order; He is a priest after the order of Melchizedek, or rather will be in the Age to Come, but not an antitype of that order.

The position occupied by his brethren is the same. As antitypical Levitical priests they now offer up "spiritual sacrifices." And as real Melchizedek priests, without losing their antitypical priestly character, they will, in the Age to Come, offer up literal sacrifices.

OBJECTION 25: The Saints never had anything to do with Zadok, and never had charge of the Sanctuary to keep when other keepers went astray.

This is a very narrow view. It can only be maintained on the assumption that the Sanctuary has no antitype; and such an assumption virtually denies scriptural testimony. It is written of Christ that he is—

" . . . a minister of the Sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Heb. 8:2).

What is this "Sanctuary"? It consists of the "heavenly things" (Heb. 9:23), of which the Mosaic Sanctuary was a pattern or type. Christ being a minister of this Sanctuary, his brethren are ministers also. What are their duties? They are parallel to those of Aaron and his sons, to whom it is said:

"Ye shall keep the charge of the Sanctuary" (Num. 18:5).

They had to change the showbread weekly, offer morning and evening incense, and daily trim the lamps. They had also to encamp east of the Tabernacle, the object being that they might:

" . . . keep the charge of the Sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death" (Num. 3:38).

The Levites were ordered (Num. 1:53) to—

" . . . pitch round about the Tabernacle of the testimony, that there be no wrath upon the congregation of the children of Israel; and the Levites shall keep the charge of the Tabernacle."

Their duties in keeping the charge of the Tabernacle were not confined to the time of encampment. When on the march, the 3 orders of Levites had to carry the several portions of the Tabernacle and its contents assigned to them.

Thus the marching "charge of the sons of Gershon" related to the curtains, hangings and other fabrics (Num. 3:25-26). That of the sons of Kohath had reference to the ark, table, candlestick, and altars, etc. (v. 31). And to the sons of Merari were assigned the boards, bars, pillars and sockets thereof (vs. 36-37).

The things committed to the charge of the Levites being *material*, their duties were of a physical character, but they *foreshadowed the custody of spiritual things*. These spiritual things have been committed to the saints. They consist of the Inspired Word of God, the Truth as it is in Jesus Christ, the things concerning the Kingdom and Name, and "the care of the churches."

Faithfulness in attending to these comprehensive items is to "keep the charge of Jehovah's Sanctuary," and unfaithfulness is to go "astray from Him" (Eze. 44:15). The unfaithfulness may be exhibited by lukewarmness, by embracing or countenancing erroneous belief, or by unrepented disobedience. These are characteristics pertaining to every age of probationary stewardship. Hence *there has never been wanting a class who "defiled the Sanctuary."*

They have, however, often been antagonised by the opposite class, who were determined to keep, without compromise, the charge intrusted to them. These are the true "sons of Zadok." They bear the same relationship to Zadok that they do to their "father" Abraham (Rom. 4:16). Abraham exhibited faith; so do they.

If their spiritual relationship to Zadok be denied, their spiritual relationship to Abraham should likewise be impugned.

The name Zadok (righteous) is applied to them on the same principle that Jesus is called "David" (Jer. 30:9; Hos. 3:5), which means beloved. The father of Solomon was beloved; so was Christ.

OBJECTION 26: The legislative restrictions of Eze. 44 are adapted to an erring mortal, rather than to the Immortal Heir of all things.

What are these legislative restrictions?—

- a. That on the Sabbath and new moons the Prince shall enter by the east gate, stand by the post while his offering is being prepared, and then go forth (v. 2).
- b. That he shall offer burnt offerings and meat offerings (vs. 4-7),
- c. That if the prince give a gift to his sons it shall be theirs by inheritance (v. 16).
- d. That if he give a gift to his servants it shall be theirs only to the year of liberty (v. 17).
- e. That the Prince shall not take of the people's inheritance by oppression, but that his gifts shall be taken from his own possession.

Two of these refer to sacrifices, and the other 3 to land. They are more than restrictive; they are *predictive*. They are not written merely as a code of rules for the Prince; they are written *for the instruction of Israel after the flesh and Israel after the spirit*.

There is practically no difference between saying that Christ "shall be a priest upon his throne" (Zech. 6:13), and in describing how he will carry out his priestly functions. The only difference is one of detail. And inasmuch as the whole of the arrangements were devised by the Father and revealed by Him before Jesus Christ was born, there is nothing incongruous in the Father describing what the Son will do and what he will not do.

The prediction that he shall not take the people's land by oppression, is *doubtless intended for the comfort of Israel*. It is in striking contrast to the treatment received by them in former days.

OBJECTION 27: There are "princes" as well as "a Prince" (Eze. 45:7-9).

In what way this is an obstacle to Christ being "THE Prince" it is difficult to see. Because he is to be a king and priest, his immortal brethren are to be kings and priests. On the same principle they will be princes because he will be THE Prince.

This would be true even without the use of the term "princes." It is involved in the Scriptural truth that the saints will, in the aggregate, constitute the multitudinous "body of Christ." *The Prince is consequently Christ individually in the first instance, and Christ multitudinously in the second.*

When the individual prince enters through "the East Gate," the multitudinous prince also enters; and when the former "eats bread before the Lord" (Eze. 44:2-3), the latter does likewise, in fulfilment of the promises,

"I will not any more eat thereof until it be fulfilled in the kingdom of God" (Luke. 14:15).
"Blessed is he that shall eat bread in the kingdom of God."

The entrance of a multitude through "the East Gate" is confirmed by the fact that that gate is spoken of in Eze. 40:18 in the plural "gates." If the term "prince" were restricted to one individual it is difficult to conceive how he could at the same time enter through a series of "gates." The Scriptural teaching concerning the multitudinous Christ removes that difficulty.

OBJECTION 28: It is more likely that Christ is identical with the "Glory of the God of Israel" in Eze. 43:2, than with the "prince" of that passage.

Why should not these 2 expressions be viewed as identical? The "glory of the God of Israel" enters through the East Gate (43:44), and this gate is said to be "for the Prince," which also "enters by way of the porch of that gate" (44:3).

The statement that "no *man* shall enter in by it" (v. 2) is in itself sufficient to prevent either phrase being applied to mortals. Both must, therefore, represent immortals, and who is there to whom they are more likely to apply than the multitudinous Christ?

The statement that "the Prince shall eat bread before the Lord" (44:3) is considered to imply 2 distinct individualities. But is this necessary? "The Lord" is probably identical with "the glory of God." Hence both may represent the multitudinous Christ.

But how, it may be asked, can "the Prince" who eats bread be the same as "the Lord" *before whom* it is eaten? On the same principle that the saints in Rev. 4 are represented by "4 living ones" and "24 elders." As the antitype of the 4-fold camp of Israel they "give glory to Him that sat upon the throne" (Rev. 4:9); and as the antitype of the 24 orders of Aaronic priests they "cast their coronal wreaths before the throne" (v. 10).

Another illustration, even more forcible, is to be found in Rev. 14:4, where the redeemed, as the symbolic 144,000, are represented as singing "a new song *before* the 4 living ones and the elders"—that is, *before themselves* in their capacity as the antitype of the 4-fold camp of Israel, and the antitype of the Aaronic priesthood. In like manner Christ and the saints in their capacity as "the Prince" eat bread before the immortal sons of God who collectively constitute the manifestation of Jehovah.

OBJECTION 29: How can the people give an oblation for the Prince (45:16- 17) if he be the Lord of the whole land?

On the principle of a freeholder granting a lease of land to another, and then receiving from the leaseholder a portion of that land as a gift. It is true that Christ is Lord of the whole earth, and yet Jehovah says to the nation of Israel,

"I will give YOU the land of Israel" (Eze. 2:17).

After receiving this gift what is there to prevent their giving a portion to their Chief Ruler? Jehovah says,

"Whatsoever is under the whole heaven is Mine" (Job 41:11).

—and yet He recognizes the individual rights of those who, for the time being, make use of His possessions, and asks them to give Him of *their* "substance" (Prov. 3:9).

OBJECTION 30: To represent Christ as offering sacrifices in the age to come is subversive of apostolic teaching regarding the efficacy of the cross.

If it were represented that such sacrifices were necessary for the purpose of cleansing Christ and his immortal brethren from the effects of sin, such would certainly nullify the cross of Christ.

But to view those sacrifices as *memorials* of the "one offering" (Heb. 10:14) does not in any way subvert the cross of Christ. It merely places them on a par with the present day commemoration of the death of Christ by bread and wine.

OBJECTION 31: The sacrifices in the Age to Come will be offered TO Christ, not BY him—but by mortal priests.

If by this is meant that in the offering of sacrifices to Christ by the mortals, the Father is excluded, it is a mistake. They will be offered to the Father *through* Christ. Through Malachi, God says:

"In every place incense shall be offered unto My Name, and a pure offering" (Mal. 1:11).

At which time—

"The offering of Judah and Jerusalem will be pleasant unto the Lord, as in the days of old, and in former years" (Mal. 3:4).

In the age to come there will be both mortal and immortal priests. Ezekiel defines the duties of each in offering of sacrifices.

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

The Lamentations of Jeremiah

PART THREE

"He hath bent his bow, and set me as a mark for the arrow"—Lam. 3:12.

The "bow" of God's lips was drawn against Israel by the words of many prophets. The arrows will finally reach their hearts in captivity, but not until the archers have wounded them sorely. Then will they be humbled and brought low in their own esteem. Or as Hosea pictures them (2:7)—

"I will go and return unto my first husband; for then was it better with me than now."

Again he says (Hosea 6:1-2)—

"Let us return unto the Lord. For He hath torn, and He will heal us; He hath smitten, and He will bind us up. After 2 days He will revive us: in the 3rd day He will raise us up, and we shall live in His sight."

What a wonderful prospect! Though the chosen people experienced a *partial* restoration to favor under Ezra and Nehemiah, it was but an earnest of the glorious prospect for all God's people.

Yet Israel sank to greater depths when in their pride and jealousy they crucified their Savior. The archers have wounded them very sorely over 1900 years, which period has witnessed the terrible retribution of Divine wrath. Arrow after arrow has pursued them and driven them homeless far and near, until the Lord's quiver has just about been emptied. "Jerusalem shall be trodden down of the Gentiles *until the times of the Gentiles be fulfilled.*"

"Though I make a full end of all nations whither I have driven thee, yet will I not make a full end of thee" (Jer. 30:11).

This was the hope latent in the bosom of Jeremiah. It was the beacon to guide him through the dark night; and it has shone clearly through the long night since that time. The vision begins to take shape in our days. Though the last great arrow of Divine wrath remains to be released against Jeremiah's people, when Russia comes into the land, the Lord will turn again to face their enemies. Then shall the Deliverer stand upon the glorious holy mountain (Zech. 14:3)—

"Then shall the Lord go forth, and fight against those nations as when He fought in the day of battle."

The glorious, yet startling, events yet to take place reveal the boundless mercies of God in all His ways. The regathering of Israel to their own land, the blessing of all nations in Christ, the honor yet to be bestowed upon the faithful servants of God—drawn from all generations through trial and affliction—manifest paramountly the intent of the words of James 2:13,

"Mercy rejoiceth against judgment."

But in the meantime, *what is the effect upon the true servants of God?* How are they exercised by all these sore judgments? If they make an inward search of themselves they will confess with the prophet (Lam. 3: 22)—

"It is of the Lord's mercies that we are not consumed, because His compassions fail not."

If Israel's God had not been merciful and gracious and longsuffering, they would have been destroyed long ago. But the purpose of God had taken their waywardness into account. The circumstances of Israel's failure were but one stage in the overall picture of the calling out of a people to serve God. When we comprehend the vastness of the purpose through 7,000 years (6,000 of which have just about passed), we understand that *the plan of God is framed around the Jewish nation*. This being so, their preservation becomes a matter of mercy; not only to their race but to all nations. It is summed up in the Abrahamic covenant:

"In thee and thy seed shall all nations of earth be blessed."

The mercy of God is shown to all people throughout His transactions with Israel. Through Israel we have the Word of God preserved to our times. The apex of our hope of salvation is in—

"Jesus Christ our Lord, which was made of the seed of David, according to the flesh" (Rom. 1:3).

The evidences of the hand of the Lord in history become very clear to those who consider the fulfilled prophecies concerning Israel. The presence of Israel in their own land in our generation speaks of the truth of all God's utterances. Therefore we are constrained to declare with Paul (Rom. 11:32-33)—

"God has mercy upon all. O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out."

Among the prophecies of Ezekiel, where he speaks of the regathering of Israel to their own land, he states clearly that *Israel is not being brought back because of any righteousness on their part*. God calls to mind their sin and wickedness. Rather is their return related to the purpose of filling the earth with God's glory:

"Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for Mine holy Name's sake" (Eze. 36:22).

Daniel the prophet, recognizing this truth, besought the favor of God toward his people and land, and assuming the wickedness of Israel as his own, he prayed (Dan. 9:18)—

"O my God, incline Thine ear and hear; open Thine eyes and behold our desolations . . . We do not present our supplications before Thee for our righteousness, but for Thy great mercies."

Israel deserved destruction, but the merciful purpose of God required their preservation. Again we are taught the humbling lesson of the inability of mankind to ever merit the gracious gift of God, even eternal life. None can presume upon it. In the finality the mercy of God is man's only hope of

salvation. When we have done all we remain "unprofitable servants," we have but done "what it was our duty to do."

"They are new every morning" (Lam. 3:23).

The mercy and compassion of God are from everlasting to everlasting. They are chief characteristics of the Creator, and *we are exhorted to pattern our individual lives after them*. But God in mercy toward all His servants, watches over them day and night. Though we may slumber in the night after energies have been spent during the day of toil and watching, God watches always; He slumbers not nor sleeps. To our waking consciousness will come the realization that once again the angel of His presence has been with us for good. Mercy and compassion will be manifestly renewed to us every day. *Let us never be forgetful, but let us constantly express from our hearts our thanks for these blessings!*

The mercy of God, manifested in the regathering of the Jews to their own land, brings hope and courage to those who are close to the purpose of the Creator. It speaks of resurrection and judgment to come in the near future.

"When ye see these things come to pass, lift up your heads, for your redemption draweth nigh" (Luke 21:28).

That will be the morning chiefest in the earth's history, when the mercy of God will be manifest for all to see. Then shall the purpose in all the labor and sorrow, affliction and bondage of the ages be disclosed and the saints shall confess,

"Great is thy faithfulness. The Lord is good unto them that wait for Him" (Lam. 3:23-25).

Isaiah spoke of the day when God would swallow up death in victory, the day when darkness would be removed from the hearts of all people, removing the veil that is spread over all nations; when Jerusalem is the center of a feast for all people, when they will with one heart and one consent glorify God for all the wonderful things which He has done. Then shall they cry—

"This is our God: we have waited for Him, and He will save us."

With the prospect of Divine mercy through all God's ways, the righteous are instructed to *wait with patient contentment* for the blessing of God. Israel as a nation was not content to wait. In their earliest days, during the reign of Solomon, their confidence was not in God but in worldly alliances. They were afraid that the arm of God could not save. They had not learnt the lesson that godliness with contentment is great gain, that God was able to save with many or few as He chose. Rather should they have shouldered the yoke, when they were in Divine favor, when they were a comparatively young nation. Alas that the words of Solomon in Eccl. 12:1 were not applied by him to his own people:

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

Then should they have remained completely separate from all worldly entanglements, by a humble submission to God's requirements. But no, they chose to plough their fields with the ox and the ass yoked together—a Divinely forbidden arrangement—a most unsatisfactory harnessing; both from a natural as well as a spiritual aspect (Deut. 22:10).

Bearing the yoke of God in youth is the Father's counsel to all the young. We are told that if he is instructed correctly in youth, when he is old he will not turn from the ways of God.

"He sitteth alone and keepeth silence, because he hath borne it upon him" (Lam. 3:28).

Jehoshaphat, the king of Judah, made the mistake of raising his voice when he should have remained silent.

"I am as thou art, my people as thy people, my horses as thy horses" (1 Kgs. 22:4).

This became a snare to the whole house of Judah. There are times when speech is silver. But upon this occasion silence would have been as gold. The sin of the worship of Baal was permitted a foothold among the tribe which to this time had remained closer to the law of God.

God's instruction to Jeremiah was to tell Israel that they must forsake their sin and return, but that he could not go their way.

"If thou return, then will I bring thee again, and thou shalt stand before Me. And if thou take forth the precious from the vile, thou shalt be as My mouth. Let them return unto thee, BUT RETURN NOT THOU UNTO THEM" (Jer. 15:19).

Jeremiah had a lonely life to lead. His separation from evil had to be a type, an example of what the nation should have been among the other nations. Or to use the words of God, blessing Israel through Balaam (Num. 23:9)—

"The people shall dwell ALONE, and shall not be reckoned among the nations."

They were to be a distinct people, showing a way of holiness unto others as a witness for all the world to see. Their desire for similarity to the other nations was in opposition to the way in which their Father wanted to bless them (1 Sam. 8:5)—

"Make us a king to judge us LIKE ALL THE NATIONS."

It has brought about a condition, of which Moses prophesied, of wandering among all other nations for centuries, but never being absorbed by them.

Jeremiah's experience at their hands was a foreshadowing of their years of dispersion (Jer. 15:17)—

"I sat ALONE because of Thy hand."

He submitted to the burden of the Lord and it brought about a condition of solitude among the children of his people.

"He giveth his cheek to him that smiteth him: he is filled full of reproach. For the Lord will not cast off forever . . . for He doth not afflict willingly nor grieve the children of men" (v. 30).

The operation of the hand of the Lord was designed to a loving consummation with His servants. Where the rulers of the nation turned judgment and justice to suit their own personal advantage, God had Israel's welfare always in mind. Therefore he did not—

". . . crush under His feet all the prisoners of the earth, to turn aside the right of a man before the face of the Most High."

The custom of the Babylonian and Assyrian conquerors of placing their feet on the necks of their chained captives seems pictured in this language. We can visualize the abject people of God led away to submit to such indignities, at the hands of their captors. And the prophet, who no doubt witnessed these things, is stating that they are for the purpose of making Israel examine their own position (Lam. 3: 39-40)—

"Wherefore doth a living man complain—a man for the punishment of his sins? Let us search and TRY OUR WAYS, and turn again to the Lord."

These events were all controlled by God. Though the immediate appearance was evil for the children of Israel, the result will be found to be goodness. In every sense then God could say,

"Out of the mouth of the Most High proceedeth not evil and good."

All of God's works are done in goodness. It is only because of man's limited perception that events appear as evil. The evil which the Creator has brought upon cities and nations fits into the overall purpose of bringing blessedness to the ends of the earth.

. . . a living man . . ."

The "living man" was the nation of Israel, as contrasted with the nations of the world who were "dead in trespasses and sins." But at this time in Israel's history, though they had a name to live, they were dead. But they were still God's people. He had not cast away His people whom He foreknew. It was His purpose to cause breath to come into them again as Ezekiel foresaw (37:10)—

"Breath came into them and they lived, and stood upon their feet—an exceedingly great army."

God speaks of those things which He intends to do as though they were already done. Thus Israel could be spoken of as "a living man." With this grand consummation in mind, when all nations shall assemble at Jerusalem to worship God, with the Jews as the foremost nation, why should they complain of the chastisement which God brings upon them? Is this not a good exhortation to the righteous of all the ages?

"No chastening for the present seemeth to be joyous but grievous. Nevertheless afterward it yieldeth the peaceable fruit of righteousness UNTO THEM THAT ARE EXERCISED THEREBY" (Heb. 12:11).

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

FREEMASONRY

Freemasonry is an institution of the world in the strictest sense of the phrase. It represents the "friendship of the world" MORE DIRECTLY than almost any other contrivance of unjustified man, and offers that friendship distinctly on the basis of the flesh.

As such, it is a profession incompatible with the brotherhood of Christ, which has the doing of the will of God for its foundation, and which distinctly enjoins on its subjects that they COME OUT from the world (2 Cor. 6:17), and love it not (I John 2:15), as the friendship of the world is ENMITY WITH GOD (James 4:4), and that if any man love the world, the love of the Father is NOT IN HIM (I John 2:15).

A faithful Christadelphian would not join the Masons; and if a Mason, he would resign his connection with the fraternity—Bro. Roberts, 1897.

A Woman on David's Throne

PART FOUR

The house of the Lord being broken up, and Baal supreme, the priest and his family doubtless lived very secluded lives, and their attention would be devoted to nourishing the young seed, the hope of Israel—at that time—with the good words of truth.

Thus, in secret, the work of preparation went on during the hidden period; though surrounded by Baal, the work went surely on. So with the seed-growing during the career of the second Athaliah. Surrounded by Baal, they are nevertheless *under the care of their High Priest*; his counsel and instruction they hear daily. Unheeded by those around, they are silently going on to perfection, and it will be their duty to pull down the scarlet woman, preparatory to raising again the Tabernacle of David in the holy place.

As there was a perfect number, 7,000, who had not bowed the knee to Baal, whose existence was unknown, even to Elijah; and who had escaped the vengeance of Jezebel; so again are there those who have not received the mark of modern Baal on their hands or foreheads, who are known of God and reserved by Him, as were their brethren of old.

In the new seed, Jehoash, we recognize a strong pre-figurement of Christ as the seed hid in the Temple; not the Temple made with hands, but the "Most Holy Place," heaven itself; the hope of Israel, on whom alone depends the hope of his people to destroy the idol-worshipping system of iniquity. With the spirit of his mouth and the brightness of his coming will he do this.

When this hidden seed is manifested to the world in order to accomplish this appointed work, then will those who are to share in the honor be revealed, for their lives are hid with him in God.

In the preserver of the young prince, we have an interesting instance of a Scripture name signifying some special aspect or character relative to God's purposes. Thus, Jesus, *Saviour*; David, *Beloved*; Solomon, *Peaceable*, etc.

In the present case, the Lord having sworn to David an everlasting succession, His oath was for the moment (humanly speaking) in danger of being thwarted by Athaliah's purpose to destroy "all the seed royal."

The saving of the infant is evidence of God's remembrance of His oath; this is expressed in the preserver's name, viz., Jehoshabeath, *Whose oath is Jehovah*. She becomes its embodiment for the time being in the high honor she had in upholding it.

In the *seventh year*, God remembered His oath to David, and once again interfered for His Name's sake. The time had come for iniquity to have an end and His righteousness to be re-established. A terrible retribution was in store for the down-treaders of the Holy Place. The faithful High Priest commenced his operations secretly and surely:

"And the 7th year Jehoiada sent and fetched the rulers over hundreds with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord and showed them the King's son" (2 Kings 11:4).

These were men upon whom Jehoiada could rely; that they were faithful is evident by their subsequent actions; truly their hearts must have rejoiced at the revelation made to them that *David yet had a son to sit on his throne*, that the Lord had not deserted them, and that the time had come to sweep away the desolating abomination from the Sanctuary.

A secret compact is entered into—a covenant made by oath to which they solemnly subscribe. Two things are necessarily involved in this, viz., *the pulling down of the one, and the restoration of the other.*

Here we have the constitution of a little kingdom—a king, priest, rulers, and captains—banded together, unknown to the usurper. Its organization, the work it had to do, with the allotments of their various parts, are given in the subsequent portion of the chapter. They did all Jehoiada commanded.

What an honor for those who "compassed the king about"! The hope of Israel under their charge! The captains who were thus selected by Jehoiada, called and chosen and faithful, were armed in a manner not to be passed by (v. 10)—

"And to the captains over hundreds did the priest give king David's spears and shields that were in the Temple of the Lord."

As captains of the guard they must reasonably have been armed with their ordinary weapon, but *this seems some special arming.* Their shields and spears are holy, having been sanctified in the House of the Lord. The cause was a righteous one, therefore the Lord opened His armory and brought forth the weapons of His indignation; these shields of faith and swords of the spirit are invulnerable.

In the creation of this little kingdom, can we not see the figure of the future?—when he whose right it is shall have gathered his warriors together, and clothed them with invulnerable armor, to sweep away the impostor whose right it is not to be the representative of Jehovah upon earth, and whose idolatry has covered with thick darkness the words of Deity.

The arrangements completed, the coronation takes place:

"He brought forth the king's son and put the crown upon him, and they made him king, and clapped their hands and shouted, God save the king!" (v. 12).

The shouting and rejoicing is taken up by all the people, for the king has come suddenly to his temple; Athaliah hears the tumult, and, rushing in, she sees at a glance the whole position. There stood the priest of Israel's God, and there was His representative, the youthful Jehoash; there stood the temple guard, and the shouts of the people, with the sounds of the trumpets as of old, making Jerusalem rejoice again.

She cries, "Treason! Treason!" and rends her clothes. There is something grimly humorous in this cry, remembering the path this woman had trod to attain her position—murdering the rightful heirs, and defying Jehovah by setting up Baal in His sanctuary; *and SHE cries, "Treason!"*

We have heard this cry in these latter days; the waitings and vain thunderings—unheeded by the spoilers who inaugurated the work—proceed from the modern woman, who has cried, and still cries, "Treason!" As with her sister of old, these cries were but the signs of her approaching end, so are they now. In either case sins have reached to heaven, and God hath remembered her iniquities.

The House of the Lord was not to be defiled by the blood of such a creature; "Have her forth without the ranges;" away with her to an unclean place. Not only herself, but all who followed her out were to be slain,

"And they laid hands on her, and she went by the way by which the king's horses came into the king's house, and there was she slain" (v. 16).

Her calamities come in one day, and Jehovah remembered the blood of the innocents, His seed, and the word He had given through Moses, His truth. Having dispatched the head and fountain

of all uncleanness, a most important transaction follows, namely—a *covenant*, not with the captains and rulers; but, between—

"Jehovah, the king, and the people, that they should be the Lord's people" (v. 17).

This covenant involved the restoration of the truth; yet to be repeated when the people will again rejoice in the truth, confessing that they had inherited lies and things of no profit. Having made this priestly covenant through Jehoiada, yet another is made between the king only and the people: the political—or regal.

The two covenants combined declare the acceptance by the people of a new Royal and Ecclesiastical constitution in the room of those destroyed. Can we not discern here a foreshadowing of the new covenant to be made with Israel when they will rejoice at the truth then impossible to be disbelieved by reason of *their king being shown them*; when the Lord will write His laws upon their minds and hearts and remember their iniquities no more.

Having slain the queen and once again become the Lord's people, they give evidence of the nature of the covenants in their subsequent actions. They could not be the Lord's people and Baal's—

". . . and all the people of the land went into the house of Baal and break it down, his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal" (v. 18).

* * * *

What an example we have had presented to us of the result of marrying out of the Truth! Whatever good intentions there were at the time of the union, the facts before us are that *the unbelieving wife ate the Truth out of the "believing" husband*.

No such result could have been anticipated by Jehoshaphat. These things are written for our instruction; if we blind our eyes to the plain conclusions of such a history as Athaliah's, on our own heads be it.

Although we have a history which is in itself dark and sanguinary, we can recognize that which is a comfort to us; we see that the providence of God overrules all. "*Thus far, and no farther, shalt thou go,*" was the divine determination; while things on the surface seemed dark and cheerless.

Yet concurrent with the permitted evil was there the preparation proceeding for the deliverance. The preparation period for the manifestation of the King of Israel is again at hand. He will come again like Jehoash, not to all the world, but first he will be shown secretly to a few—the faithful.

These, brought from their graves, will—with the living—enter into a covenant with him as King and Priest; they will then be armed with the holy weapons, invulnerable in person, in righteousness perfect. With their king they will proceed to the accomplishment of the work before them—the destruction of the Roman Athaliah and the Temples of Baal, even more "thoroughly" than of old.

"And he took the captains and rulers, and they brought down the king and he sat on the throne of the kings, and all the people of the land rejoiced, and the city was quiet" (vs. 19-20).

Then shall the impostor be eternally silenced, and he whose right it is set the righteousness of Deity in the Holy Place. Surely in that day, the land will rejoice with a rejoicing that shall be heard afar off. A new covenant will the inhabitants of the earth enter into, and that kingdom be established whose work is—

"Glory to God in the highest, and on earth peace — goodwill towards men."

THE HEAD OF THE CHURCH OF ENGLAND

Did brethren Thomas and Roberts consider her our dear "sister-to-be"?

By Bro. Thomas, 1858—

As the constitutional chief of one of the sin-powers of the world, she claims to be the head of the Church of England, absurdly styled the "Church of Christ." She decrees dogmas utterly subversive to the truth. Beside making the Word of none effect by her legislation, she allies herself with the basest of powers, "full of the names of blasphemy," and is found aiding and abetting the "destroyers of the earth." She is the endower of Maynooth for the manufacture of Jesuits, the enemies of God and man.

She cannot be a Christian and occupy such a position. She is of the world, and an incarnation of its principles. She is one of its friends, and a principal hierophant (high priestess) of its "poms and vanities."

Now, of such the Scripture saith, they are the ENEMIES OF GOD. "If any one love the world, the love of the Father is not in him" (1 John 2:15). "Whosoever will be a friend of the world is the enemy of God" (Jam. 4:4).

These testimonies are condemnatory of the Queen, the church of which she is the head, its bishops and priests — of the old system called British.

If Christ were to appear in Jerusalem tomorrow, she would not voluntarily surrender the sovereignty of the British Empire into his hands. If she were disposed to do so, her ministers, clergy and rich men would compel her to abdicate, for they would know that he would "send the rich empty away."

The world may deem this doctrine uncharitable, and even insulting to majesty and its satellites. God's Word is the truth, and has no consolation for the disobedient, nor flatteries for the great. The British is a great dominion; but its destiny — like all others — is to perish forever when He shall pull down the mighty from their thrones."—Reprinted in Christadelphian, 1878.

The Serpent and the Rod

PART TWO

When Miriam had questioned Moses' authority, it was testified:

"Now the man Moses was very meek, above all the men that were upon the face of the earth" (Num. 12:3).

Webster's Dictionary defines "meek" as:

"Mild of temper, not easily provoked or irritated, patient under injuries: not vain, haughty or resentful."

Truly a beautiful character. Here is true strength. In Proverbs the wisdom of the Spirit tells us (16:32)—

"He that ruleth his own spirit is greater than he that taketh a city."

Meekness is true self-control—the greatest achievement and victory possible to man. And the man Moses was meek above all the men on the face of the earth.

But on this occasion his self-control gave way. Angrily denouncing the children of Israel, he struck the Rock twice. The water came out; the congregation drank; and the incident appeared closed. Moses, though doubtless regretting his brief outburst, would probably—in the light of his 40 years of faithful labor—not regard it very seriously.

But it was not closed. God called him to account, and humbled His faithful servant Moses before this evil multitude who were not fit to tie his shoes.

God said to him: "*Ye believed me not.*" Did Moses really disbelieve God? Belief is a far greater and deeper thing than mere assent to the truth of a matter. Belief is what we DO. Our *way of life* is the true index of what we actually believe, whatever our *professions* may be.

"What doth it profit though a man SAY he hath faith, and have not works? Can faith save him?" (Jam. 2:14).

If we SAY we love God and desire to please Him, then deliberately choose a way of life (as marrying into the world) that we know He hates, we clearly demonstrate what our belief actually is—our faith (belief) is in the flesh, not in God.

John, the gentle apostle of love, records plainly and bluntly:

"Let no man deceive you: he that DOETH righteousness is righteous."

Moses did not sanctify God on this occasion—therefore it was necessary for God to sanctify Himself in publicly punishing Moses. David says that, under provocation, Moses "spake unadvisedly with his lips." James warns us (3:6)—

"The tongue is a fire, a world of iniquity. If any man offend not in word, he is a perfect man, and able also to bridle the whole body."

Not only evil talking, but all *foolish* talking, says Paul, is an abomination to the God of holiness. How much we say lightly—and forget! *But God does not forget.* Jesus said (Matt. 12:36)—

"Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36).

Because of the apparent drasticness of this saying, some have endeavored to water it down by changing the meaning of the word translated "idle," but when we look it up and face it squarely we find it *does* mean "idle." *Sainthood is no light thing!*

The word is "*argos*," meaning "idle, profitless, barren, unfruitful." It carries the idea of empty unproductiveness when there should be usefulness.

* * *

Of the Rock that Moses struck, Paul says (1 Cor. 10:4): "*The Rock was Christ.*" Here is a key to something far deeper than the literal transaction, opening up to us a wide panorama of spiritual significance—"The Rock was Christ."

There were 2 incidents of the smitten Rock—one just before Sinai when they had just come out of Egypt, and this present one at the end of the 40 years wandering.

The first time, Moses was *commanded* to smite the Rock to bring forth the living water for Israel. It was in God's purpose and providence that Israel, under the Mosaic constitution, should smite the Christ-Rock, releasing the life-giving stream.

But 40 years later, at the *end* of the probation period, *after* the wilderness journey, just on the verge of entering the Promised Land, it was God's wisdom to portray a far different state of affairs.

In the meantime the Rod of God had budded with new life, manifesting His divine choice and approval. (Incidentally, we learn from the budding that it was the "Rod of an almond-tree," for it "yielded almonds"—Num. 17:8. Jeremiah, amid the desolations of Jerusalem, saw the prophetic budding of an almond-rod (Jer. 1:11).

And the Rod had been laid up beyond the Veil in the Most Holy Place—the very presence of God. *Now*, as the time for entering the land draws near, Moses is to bring forth the Rod out of the Most Holy Place before the whole congregation of Israel, and then by *speaking* to the Rock draw water for the thirsty, waiting people.

It is impossible to miss the significance. The blossomed, resurrected Rod—hidden beyond the Veil—clearly portrays Christ, as does the life-giving Rock.

But how can the Rod and the Rock *both* typify Christ, when one strikes the other? It is exactly the same problem we have in seeing Christ in both the slaying Priest and the slain Offering.

In the first place we must recognize the overall hand of God throughout, in both Rod and Rock. The smiting was ordained by God, and the Rock was provided by God. This unites the 2 symbols. Not only so, but Christ himself was an active and voluntary participant in the smiting. His crucifixion was his own voluntary repudiation and smiting of the sin-power, so we can see him in the Rod as well as in the Rock.

Furthermore, we must view the Rod of God in its broad historical perspective. It was first figuratively placed in the hands of Adam—that is, divinely-bestowed authority and dominion.

In Moses' day it was embodied in the Law in the hands of Moses. In Jesus' day the Rod and sceptre of the Kingdom of God was still in the hands of Moses' successors, though the true Rod and heir to the sceptre was in their midst.

In the Age to Come, God will "send the Rod of His strength out of Zion."

But from beginning to end, Christ is at the heart of the Rod symbol, for he was ordained from the world's foundation to be its Ruler and Lawgiver.

When regathered Israel stands in the latter day before the Christ-Rock, at the entrance to the land, *there is to be no repetition of the smiting*—only a humble *speaking* to the Rock.

This was one time above all times in his long and eventful life—when he stood at the end of the wilderness journey before the Christ-Rock as the representative of a regathered and repentant Israel—that Moses needed to portray self-abasement, and humility, and glory to God.

But by his words and actions he made himself a type of the *rebels* who, says Ezekiel (20:38) will be purged out of Israel in the wilderness of the people, and, declares the Spirit,

"THEY SHALL NOT ENTER INTO THE LAND."

And so it was said to Moses, "*Thou shalt not enter.*" We see again in these things the limitless depths of divine wisdom in bringing all things into conformity with the interwoven pattern of type and antitype, for apart from this specific sin, it was not fitting that Moses should lead Israel into the Land of Promise.

Why? Because Moses personified the whole Mosaic constitution—the "law of condemnation"—the "ministration of death." The Law could not give life—could not give them the true, eternal entrance to the Land—could not give them the "Rest that remaineth for the People of God."

Therefore Moses, the ministrator of the Old Covenant, could not lead them into the Land—that must be the work of Joshua, the type of Jesus, whose name he prophetically bore.

In like manner the High Priest Aaron, too, must give way to a successor before the inheritance is entered into—for, as Paul says (Heb. 7:12), the Mosaic Law and the Levitical priesthood stood and fell together; a change in one required a change in the other also.

So—beginning in v. 23—we find the instructions for Aaron's death and the transferring of his office to another. God says (v. 24):

"He shall not enter, because ye REBELLED against My Word."

Moses had addressed Israel as rebels—"Hear now, ye rebels!"— little realizing that in God's sight he himself was a rebel in that very act. Surely a sobering lesson for us in the life of this great man. *It is when we are condemning others that we are most likely to fall into condemnation ourselves.*

When faithfulness to the Truth requires us to take a stand for what is right, and to stand aside from what is wrong, let us be especially careful to remember this lesson. We may warn, and exhort, and point out what we believe is wrong, and sorrowfully separate—but it is not ours to condemn. At such a time especially, meekness and humbleness and kindness and gentleness (in heart and not just in oily words) is essential—

"Considering thyself, lest thou also be tempted."

At God's command, Aaron ascends Mt. Hor to die. He is stripped of his priestly garments of "Glory and Beauty," and they are placed upon his son Eleazar.

In this solemn ceremony, the weakness and imperfections of the Levitical priesthood are emphasized. In Heb. 7 Paul points out these imperfections, in contrast to the perfect priesthood of Christ.

He says Christ's priesthood is *eternal*, but the Levitical was but temporary and passing. This we see in Eleazar superseding Aaron who headed and personified the Levitical order.

In the Levitical, Paul says, *men with infirmities served*—how sadly this is illustrated in the circumstances of Aaron's punishment!

Then, he points out, apart from any specific wrong-doing, death must inevitably claim every succeeding Levitical priest, because they are mortal. This too is portrayed in this scene on Mt. Hor.

Now Miriam and Aaron are gone—and Moses alone remains. These 3 were all about 120 years old. A vast gulf separated them from the multitude of Israel, among whom were now none over 60.

In between was a lost generation, whose carcasses had fallen in the wilderness—a generation that had been transformed in a day from the degradation of slavery to the true kings of the earth—a royal nation, a kingdom of holy priests.

They had been divinely chosen from all the people of the earth and had stood closer to God than any other nation or generation before or since.

But of this once greatly-favored host only 2 now remained— Caleb and Joshua—the faithful two who had incurred the rebellious multitude's bitter enmity by standing out against them on the side of God.

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

"WOMEN KEEP SILENCE IN THE CHURCHES"

QUES: "Does Paul mean keep silence only in the assembly for breaking of bread, or will it include other meetings . . . for instance, a Bible class?"

ANS: No such restriction (to the breaking of bread meeting) is contemplated in the apostolic injunction.

The expression "under obedience" indicates the spirit of the matter. No woman worthy of the name of a sister would INSIST on breaking silence in face of the apostolic writing.

In a Bible class, a sister might put questions through a brother, or in writing. —
Christadelphian, 1904.

Prayer

*Our Father Which art in heaven, hallowed be Thy Name.
Thy Kingdom come. Thy will be done in earth as m heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
head us not into temptation, but deliver us from evil:
For Thine is the kingdom, and the power, and the glory—
Forever. Amen.*

Here is the perfect example of prayer. It is evident, from what Jesus said, that conditions have not changed very much with regard to prayer as it is practised among the various churches:

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men. Verily I say unto you, they have their reward.

"But when ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much speaking."

This brings to our minds at once the methods used in certain churches and synagogues where prepared prayers are repeated in a monotonous manner without the reader giving any particular attention to what is read.

The argument in favor of this system is that "The prayers are drawn up by men of superior intellect who use the choicest language to express all the wants and desires of the people, and embrace all the topics that should come within the scope of public prayer." On the other hand unpremeditated prayers are said to be too uncertain and diversified because they depend upon the ability and memory of the speaker.

Be that as it may, but the facts are, it is contrary to the teaching of Jesus, and that is sufficient for us to avoid such practices.

"Be ye not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him" (Matt. 6:8).

Then we have the parable of the Pharisee and the Publican,

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee that I am not as other men are—extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I possess.

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

Here is a brief story but one that illustrates what prayer really should be. It sets aside all prepared phrases and reveals that our prayers should be spontaneous and right to the point. We have some remarkable examples in the Scriptures, both audible and inaudible. Let us look at the case of Hannah in 1 Sam. 1:10-17. No premeditation, just the spontaneous pouring out of her heart.

Another very interesting and instructive example of this nature is that of Nehemiah (2:2-5). He only had but a brief moment, but it was sufficient to enable him to appeal for strength and courage.

* * *

But one might ask—When shall I pray and how and what shall I say? And how shall I know that my prayer is acceptable to God?

We can at least say for certain that acceptable prayer is based upon two things. In fact, we will find that before we can worship God in an acceptable manner these same two principles must be in evidence, and they are—

1. Belief in God and His Word.
2. Obedience to His Commandments.

Excellent examples of this will be found if we study the lives of the Fathers. Take the case of Abraham: and where could we find a better example—a man described as "the friend of God"? And not only so, but because of our relation to him, brought about by our belief and obedience of the Gospel, we should look to him as our model in many things.

In the first place, we find that he comes to, or approaches, God in the required manner as set forth in Isaiah 66:2—

"To this man will I look, even to him that is poor, and of a contrite spirit and trembleth at My Word."

It is interesting to note that the Hebrew word *chared*, here translated "trembleth," means "to trouble oneself" or "to be exercised about." To approach God as Abraham did, we must have explicit or absolute faith in His promises, and recognize our true relation to our Creator as being but one of His children completely dependent upon His mercy. Thus Abraham approached God in a contrite spirit (Gen. 18:27), and in that spirit of humility he prayed for Sodom.

First of all, then, we must recognize our true estate as revealed in the Scriptures, and with genuine humility approach God in prayer. This characteristic was well exhibited in Jacob when he became distressed over the anticipated meeting with Esau—

"And Jacob said, O God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

"I am not worthy of the least of all the mercies, and of all the truth, which Thou has shewed to Thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

"Deliver me, I pray thee, from the hand of Esau: for I fear him, lest he smite me, and the mother with the children.

"And Thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered."

You will notice that the principle employed by Jacob is that brought before us in Eccl. 5:2,

"God is in heaven, and thou upon earth, therefore let thy words be few."

When we realize what prompted this prayer, then we can appreciate Jacob's position. In Gen. 28 we read of how God had appeared to Jacob, and said (vs. 13-15)—

"I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

"And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and east, and north, and south; in thee and thy seed shall all the families of earth be blessed.

"And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken."

He had fled from the presence of Esau, who had threatened to kill him, now he hears that Esau is approaching with 400 men, and he is greatly afraid. From a human standpoint it looked as though his children would be destroyed and the line of promise broken. Jacob's great faith in God was promptly rewarded, and what looked like disaster proved a friendly meeting of great joy.

A sincere prayer of few words had been answered. But this does not prove that *all* requests made in a humble spirit will be granted. There is another important principle that must be kept in mind. In many things there must be a reserve such as that employed by Jesus when he said—

"Nevertheless not my will, but Thine, be done."

Some of our requests may seem to us reasonable and sensible, but to God we may be asking amiss. Therefore, says John,

"This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us" (1 John 5:14).

* * *

Then some may ask—*When* should I pray? Although there are times such as the case mentioned regarding Nehemiah when our prayers are the result of unusual circumstances, it is evident from the words and example of Jesus that our prayers should be a well-regulated habit. There are many accounts in the Scriptures that we may use as guidance, where men of God prayed in secret for help and courage to walk in the way of truth.

First, and above all, is the case of Jesus. Prayer formed a great part of his life and the example we cite is in Luke 6:12—

"It came to pass in those days, that he went out into a mountain to pray, and CONTINUED ALL NIGHT in prayer."

Our second example is that of Daniel 6:10—

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

Our final case is that of David, Psa. 119:164—

"Seven times a day do I praise Thee because of Thy righteous judgments" (Psa. 119:164).

Because of their prayers and supplications they were able to keep in the way of life and do the will of God. But even though we should follow these examples and develop a habit of regular prayer at stated periods, we must be very careful not to fall into the fatal error of Israel, who in the days of Jesus—

". . . drew nigh unto God with their mouth, and honored Him with their lips, but their heart was far from Him" (Matt. 15:8).

Our prayers may be well worded from an *intellectual* viewpoint, but unless they are the expression of a *mind that is right with God*, they are but sounding brass or a noisy cymbal.

* * *

Another may ask—"How should I pray?" Jesus has given us the answer in the model prayer he taught his disciples. Let us note—and meditate on—the *plural nature* of this prayer. It begins "*Our Father*," then "*Give us . . . Forgive us . . . Lead us . . . Deliver us . . .*"

It is not a prayer designed for the individual but with the sense of plurality in Christ Jesus. That should be the spirit of all our prayers. If we are truly members of the body of Christ, then in all of our approaches to God in prayer, there must be care and affection for one another as we find in our perfect model, Jesus.

There is much comprehended in this wonderful prayer, but the principal teaching may be stated briefly in these words: *That God and His will must be the controlling influence in our living*. It is comprised of three main divisions.

1. The Salutation.
2. The Petitions.
3. Praise to God.

Here in this brief prayer we see first and above all—God in His true position; then His purpose in the earth. Following that we see His love and care, His mercy, protection and guidance; and finally the earth filled with His glory.

Our prayers need not follow this example word for word, but its *principles* should be the governing influence in all our prayers, both public and private. Let us look at our public prayers first. In our morning, or memorial service, we have four prayers and they should be regulated with regard to the circumstances.

Our opening prayer:—At the outset we must remember the words of Jesus in Matt. 6:7, about "vain repetition." A brother, called upon to lead the brethren and sisters in the opening prayer, should not forget these instructions of Jesus, nor the example he has given us. If he does, he is apt to turn his prayer into an exhortation, or an exposition of the Kingdom of God.

Let us then keep such a prayer within the limits of the example and give the necessary salutation, then follow with our petitions and close with our praise to God for all His wonderful works and His goodness to the children of men.

The Bread and Wine:—It is possible for these prayers to be so unwisely spoken that the Bread and Wine are disregarded or barely mentioned. The advice given in the Ecclesial Guide is good:

"Limit the thanksgiving to actual thanks for the bread and wine as briefly and appropriately as possible, to the exclusion of matter that would find its proper place in other prayers."

There should be no need to search around for something to say. A few words from the heart even if we stumble in expressing them, must be more acceptable to our Heavenly Father than an oration about everything that happens to come into the mind.

Our closing prayer should be framed upon the same principle. Let our closing prayer be brief prayers of thanksgiving and praise. An important feature regarding our public prayers is that they should be spoken clearly and distinctly so all may benefit thereby.

* * *

While our private prayers should follow along the lines of our public prayers, there is, however, scope in them for personal application which would be out of place in public. There we may confess our personal sins and seek for pardon and strength and in addition we have the opportunity of seeking for mercy and comfort, as certain individuals as Paul and others have done.

In Ex. 30, we read of the altar of incense and how they were to burn incense upon it, even a perpetual incense before the Lord. In Rev. 5:8 we learn that this was typical of the prayers of the saints. Therefore let our prayers be not only daily, but (1 Th. 5:17):

"Pray without ceasing . . . In EVERYTHING give thanks, for this is the WILL OF GOD in Christ Jesus concerning you."

"Be not overcareful for anything; but in everything let your requests be made known to God by prayer and supplication with thanksgiving: and the peace of God, which surpasses all conception, shall guard your hearts and your minds by Christ Jesus" (Phil. 4:6-7). " —G. A. G.

"IN THE BEGINNING WAS THE WORD"

John does not affirm sonship of the Logos. He does not say (as Trinitarianism would require), "In the beginning was the Son." The Son of God was the "man Christ Jesus," resulting from the manifestation of the Word through our fallen nature by means of the "miraculous conception" (Luke 1:35).

This Son had to "LEARN OBEDIENCE by the things which he suffered" (Heb. 5:8). The Son was not "in the beginning" except as all things are "in the beginning" in the divine purpose; but the Word WAS in the beginning, and the Word was God. Jesus is the MANIFESTATION of that which was from the beginning.

The Eternal Father created all things by His WORD—which combined both purpose and power in its going forth (Psa. 33:6). This Eternal Father manifested Himself by the Spirit, through the living body developed from Mary. He is, therefore, said to have dwelt in it, constituting the power and wisdom manifested by it (John 8:28; 14:10; 2 Cor. 5:19; 1 Tim. 3:16).

The wisdom-energy by which all things were made was with the Father, and WAS the Father. There is a reason for its being styled the "Logos." Logos is the equivalent of speech, discourse, word, AS RELATED TO PURPOSE.

The Spirit irradiant from His person is the instrumental energy by which His will is expressed and His purposes carried out. The Logos was not a person, but the power and wisdom of the Eternal

Person who is ONE, and above all (Eph. 4:6). But its becoming flesh RESULTED IN a person, even the Son of God; and yet a person between whom and the Eternal Father, there was that connection by the Spirit that constituted them "one."—Brother Roberts, 1897.

Ecclesial News

Please send us "Ecclesial News" of your activities and experiences in the work of the Truth, ESPECIALLY baptisms and public lecture efforts and debates, for news of these things is very stimulating and encouraging to those who are working in the same cause.

Please give meeting times, and address of meeting place.

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.

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DETROIT, Mich.—15586 Normandy—Memorial 10 a.m.; S.S. 11:30.

It is with sorrow that we report that the majority of those who were formerly of the Detroit ecclesia have left the Berean fellowship and have joined another group. We miss them very much.

It will be well-known to the Brotherhood that in the past the bre. & sis. in Detroit have strongly supported the scriptural Berean position concerning suing at law against another —**without exceptions and reservations**. (The latter point is important because some have been confused and misled by the fact that some accept the matter "in principle," but claim the right to make exceptions and reservations).

As evidence of the strong position maintained here in the past, in Sept., 1947, by unanimous decision of the arranging brethren, a notice was inserted in the Ecclesial News expressing alarm at the trend in some quarters to weaken this command of Christ with reservations. This was in connection with the "reunion" problem in England — attempts were being made there to induce the brethren to accept reservations to the principle that we may not sue at law against another, in order to facilitate "reunion" with those who did not accept this command in its entirety. (This notice was reprinted in the May, 1953, Berean).

Recently, at the last meeting held here to consider "reunion," it was proposed to reaffirm the stand we have always held in the past.

A brother who is strongly in favor of "reunion" said, "If you vote for that you cannot join Central." As a consequence the majority voted against reaffirming the stand we have always held that it is contrary to the law of Christ to sue at law against another under any circumstances.

We cannot bring ourselves to believe that a movement is sound which requires us to abandon long-held and scriptural convictions — principles for which the Berean fellowship has always firmly stood.

We are sure many have been led into this movement on the basis of insufficient information, and are confident they will return to their former convictions as events become clearer. We rejoice greatly at the action of the brethren and sisters in Hawley.

The following have encouraged us with visits: bre. & sisters C. Clubb, Sutherland, bro. Cartledge, sis. Grace Marshall (London); bro. & sis. Gibson (Toronto). Bre. Sutherland & Gibson gave us the welcome word of exhortation.

We are always very glad of the company of those who desire to maintain scriptural standards of doctrine, practice and fellowship.

—bro. G. V. Growcott

* * *

FLAXCOMBE, Sask., Canada

HAMILTON, Ont.—7 Willow Crescent.

* * *

HAWLEY, Pennsylvania.

We are very happy and encouraged to welcome to our fellowship bro. Sommerville Sr. and others in Hawley.

After long and prayerful consideration they have decided that the "reunion" movement is not on a sound or scriptural basis, and have taken their stand with us again.

This action will be a source of great comfort and encouragement to the brotherhood, and will, we pray, be an incentive to the many others who find themselves — against their better judgment — separated from the Berean fellowship.

This action, under these circumstances, required great courage and conviction. May God strengthen and comfort our brethren and sisters in Hawley.

In the unsearchable wisdom of God, this "reunion" movement has greatly shaken the Brotherhood in these closing Gentile days. Sometimes it takes much time for things to become clear in their true perspective. Some are saying, "We now see it was a mistake to be hasty and not to thoroughly examine all aspects, but it is too late to turn back now." To such we would commend the action of our brethren and sisters in Hawley.

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

KIDDERMINSTER, England

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

We are happy to report the immersion of Mr. ALBERT HILL, age 75, June 30, 1953, (formerly "Church of Christ"). He is the father of our bro. L. A. Hill (Turnerville), and of our sisters Lonnie Carroll (Houston) and Mary Cooper (Carlsbad, N. M.), all of whom have been in the Truth for

some years. May our bro. Hill run with patience the race that is set before him, that he might be found among those who live throughout the eternal ages with all of those who love the appearing of our Lord Jesus.

It is with pleasure we report the marriage of our sis. Norma Ruth Hill to bro. Duane Lucas (San Antonio), on May 30, 1953. May their new relation be of help to them in their journey Zionward.

Visitors since our last report have been: bre. & sisters Joe Burkett, Lonnie Carroll, Emmett Banta, Chas. Banta, Julius Brinkerhoff, Kenneth Bearden, Ross Wolfe, John Packer, bre. W. L. Dyess, Donald Bearden, Mack Lucas, sisters Carolyn Brinkerhoff, Taylor Hunt, Novela Frisbie, Hallie Smith, (Houston); bre. & sisters Melvin Edwards, John Eastman, Ellie Eastman (Mason); bro. & sis. Duane Lucas, bro. Joe Banta (San Antonio); bro. Nicholas Mammone (N. J.); sis. Mary Cooper (N.M.). Bro. & sis. Beauchamp are living at San Saba, and are now (for the present, at least) members of this ecclesia, for which we are grateful.

Bro. Beauchamp gave 3 lectures in Lampasas before the Gathering. We had good attendance the first night, and very few strangers the other nights.

Those who have helped us in exhortations were: bre. Mammone, Beauchamp, J. Eastman, E. Banta & H. Lucas.

With love to each of you in the Truth, —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.

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LONDON, Ont. — Orange Hall, 388 Clarence St.—S.S. 10:15 a.m.; Breaking of Bread 11:30; Lecture 7 p.m. Wed. Class, WCTU Hall, Clarence St. ½ blk. N. of Dundas 8 p.m.

With pleasure and thankfulness we report that we have assisted 4 more of the Adamic family to put on the Saving Name of Jesus Christ in baptism, after a good confession of the Faith once delivered to the saints: Mrs. RUBY CLARKSON (daughter of bro. & sis. Sutherland), Mrs. ESTHER HART and Mrs. JEAN STANLEY, on Jan. 25; Mrs. CONNIE CLUBB (daughter-in-law of bro. & sis. C. Clubb) on Mar 22.

It is our sincere hope that our new sisters will run the race they have started successfully unto the end, and gain the crown of life that will never end.

We have had the company and fellowship at the Breaking of Bread of: sisters Clara & Marilyn Sparham (Hamilton); bro. & sis. D. Crone (Toronto); bro. & sis. F. Higham, bro. G. Growcott & sis. Growcott (Detroit). We were encouraged by words of exhortation from bre. Higham & Growcott.

Our S. S. Outing was held on July 1 at Springbank Park. The bre. & sis. and S. S. scholars had a very enjoyable time together at a very delightful spot.

We extend a hearty welcome to all bre. & sis. in the Berean fellowship to meet with us who, like ourselves, have decided not to extend our fellowship under present conditions.

—bro. W. D. Gwalchmai

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MASON, Texas

MELBOURNE, Australia

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

Greetings to all of like Faith. We have been pleased to welcome to the Lord's Table since our last report the following: sisters Strong, Lumley Sr., Sawyer (Boston); bre. & sisters E. Styles, H. Styles, W. Higham (Detroit); Sis. H. Mohr (Coraopolis); bro. & sis. Cross (Phil).

Bre. E. Styles, H. Styles, W. Higham & R. Cross gave us words of exhortation and encouragement. We have changed our time of meeting (as noted above).

Your brother in Christ,

—T. S. Lumley

(We regret that some of the above visitors have since left the Berean fellowship—Editor).

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MONTREAL, P. Q., Canada—YMCA Bldg., 1000 Gordon Ave., Verdun —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.

PAPAKURA, New Zealand

PLYMOUTH, Eng.—O. F. Hall, 141 Union St.—Breaking Bread 11 a.m.; Lecture 6:30 p.m.; Bib. Class Thurs. 7:30 p.m.

SAN ANTONIO, Tex.—R4, Floresville,

* * *

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

The month of September was a month of encouragement. We welcomed the following visitors: bro. & sis. Fred Higham, bro. Growcott and sis. Anne Growcott (Detroit); bro & sis. Roy Sutherland and sis. Louise Martin (London); and sis. Marilyn Sparham (Hamilton). Bro. Growcott fortified us by the word of exhortation, a message that will not soon be forgotten.

Our numbers were increased when sis. Florence Beasley joined our ranks on Sept. 6. After a careful and prayerful consideration of the evidence which is available, sis. Beasley concluded that our position is right and has, therefore, given us her support. A step like that requires courage, and we therefore pray that God will strengthen her because of it.

—bro. G. A. Gibson

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WHANGAREI, New Zealand

Beloved-brethren and sisters:

We deem the proposals of the "Pomona Resolutions," which formed the basis on which the Jersey City Reunion Meeting was held, to be unscriptural, and therefore cannot accept the formula of the Resolutions as a basis for reunion on the lines suggested, which if proceeded with, washes out the CAUSE of the division in the first place, and there must have been a cause — "The curse causeless shall not come." We take strong exception to the suggestions:—

Not to discuss writings of a controversial nature;
Not to discuss the past as to who was right or wrong in the controversy.

John writes (1 John 1:4)—

"Beloved, believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world."

The only SCRIPTURAL way for one who has been out of fellowship is by a thorough examination. To ask one who has been out of fellowship if they accept the doctrines of the ABSF ALONE, is not enough, as we have proved by past experience. Some will by lip service profess to accept it, but hold on to their mental reservations. John says:

"Believe not every spirit, but TRY the spirits."

—which shows we are entitled to examination of any who have held error, or been in fellowship with error. In fact, we MUST ask questions according to John's advice. Now, no honest brother or sister would refuse to answer questions, unless they hold a mental reservation, and had something to hide.

When the great division of 1923-26 took place, some 150 new ecclesias were formed, which we are asked in effect, by the proposals of the Pomona Resolutions, to ignore for the sake of peace, notwithstanding the Spirit's word in James 3:17,

"The wisdom that is from above is FIRST PURE, then peaceable."

In correspondence with bro. K. R. Macdonald in 1947, the editor of the "Christadelphian Magazine" said:—

"We have nothing to disavow, and there never was a cause for separation."

Well, WE are in agreement with the action taken by the Berean ecclesias formed at the time, and were satisfied that the things represented were so, and we are unaware of any change of heart since. Bro. Roberts said (Chdn., 1877, pg. 538, and Mar., 1898):

"Union and peace are results springing from preceding conditions . . . We would rejoice to accept the restoration and fellowship if it were offered on the basis of truth accepted and ERROR DISCARDED, but we cannot accept it on the basis of argument which would cover up the real issue . . . Let there be no misunderstanding: there can be no union without unity.

"When the Son of Man cometh shall he find the Faith?" "Yes!" There will doubtless be a few, a very few here and there, scattered abroad throughout the world, ready to receive him, and we issue this very grave warning. Brethren and sisters, pause, do not be precipitate, give more thought to the SCRIPTURAL side. Don't be misled by brethren, however long they may have been in the Truth, nor be intimidated by "100% majorities." Majorities are seldom, if ever, right on vital issues of Truth. To ignore the past, and to cover up or hide the error is a sin and an unfaithful handling of the Word.

"He that covereth his sin shall not prosper, but whoso confesseth his sins shall find mercy" (Pro. 28:13; Psa. 32:5).

For the Whangarei Berean Christadelphian Ecclesia,

—bro. K. R. Macdonald

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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.

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