

The Berean Christadelphian

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

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

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CHRIST IS COMING AND WILL REIGN ON EARTH

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EDITORIAL

How Well Do We Build?

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

Among the things written for our instruction, there are none more interesting and beneficial than those pertaining to the Tabernacle which was constructed and set up in the vicinity of Mount Sinai. While in the mount, Moses received the pattern, or plans, and the detailed specifications, and the authority was granted him to proceed at once.

Like many things of divine origin, the Tabernacle served a two-fold purpose. Its immediate need was, of course, to form the centre of Israel's national life, but it had a deeper significance as Paul brings out so beautifully when he says (Heb. 9:9-10)—

"It was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation"

Such a structure, intended to serve so great a purpose, must of necessity be constructed with meticulous and reverent care. Therefore it was not left to the discretion of Moses to build the sanctuary according to the dictates of his own conscience, but he was—

". . . admonished of God when he was about to make the Tabernacle; for, See, saith He, that thou make all things according to the pattern showed to thee in the mount"—Heb. 8: 5.

When reading the 25th, 26th and 27th chapters of Exodus, we cannot fail to observe the *exacting and detailed specifications both of the Tabernacle and its furniture*. Nothing was left to guess work. Moses was not even permitted to proceed with the work of construction until God had taken special precautions to ensure that it would be fabricated according to divine standards. This was done by selecting Bezaleel, of the tribe of Judah, and Aholiab, of the tribe of Dan.

"They being filled with wisdom of heart, to work all manner of work, wrought with every wise hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded"—Ex. 35:35; 36:1.

In due time, the mandate was fulfilled, and the work completed—

". . . according to all that the Lord commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it; and Moses blessed them. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle"—Ex. 39:42-43; 40-34.

Moses and his co-workers had been faithful in all things, with the result that *God's blessing rested upon the fruit of their labor.*

Let us now go back to our quotation from Romans 15:4. The reason we use the R.S.V. is because "*didaskalia*" is there rendered "instruction" instead of "learning" as in the A.V. Learning is knowledge acquired by systematic study, while instruction is a more forceful expression, and signifies the act of furnishing with authoritative direction, and that is just what the Bible does.

What then do we learn from the instruction given us with regard to the construction of the Tabernacle? Well, there are many things to observe and learn, but due to limited space we will only be able to look at a few. However, it all depends whether we are willing to learn. We can be like those mentioned by Jesus, who—

". . . seeing see not; and hearing they hear not, neither do they understand"—Matt. 13:13.

or we can—

". . . hear instruction, and be wise, and refuse it not"—Prov. 8:33.

If we are in the latter class, we will learn that as Moses followed the pattern set for him, so we must follow the pattern set for us in the Scriptures. God is the Author of salvation, and if we expect to find favor before Him, we must conform to His requirements. If we say, "There is no harm in doing this or that," and go about to establish our own form of righteousness, we will find out to our own bitter sorrow that we have been offering "strange fire" that will bring the wrath of God upon us. Let us be wise and *follow the divine standards.*

Another very plain and important lesson that comes to us is the *freewill* basis upon which the materials were supplied. In fact, that was the only manner in which they would be accepted:

"Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take My offering"—Ex. 25:2.

Upon reflection, it will be noted that in God's dealings with the human race, *freewill has always been a dominant feature.* Although we live subject to the law of Christ, we are free to exercise our voluntary will. To be a faithful servant, there must be first, as Paul says, a *willing mind.* It would be of little use to us if we kept God's commandments because we were afraid of Him. The only effectual incentive to keep them is a faith that works by love, and "This is love," says John, "that we walk after his commandments."

An outstanding feature of the Tabernacle is the faithfulness with which the specifications were observed. Moses says "they had done the work as the Lord had commanded." And that is exactly what we are expected to do. Suppose some of them had said, "Why be so particular? Why make 50 loops in each curtain, when 40 will do?" Another might have said, "Why make the boards 10 cubits long, when they will be easier to handle if they are only 6 cubits long?" However, if they had not shown care and attention to detailed instructions, the result would have been an imperfect Tabernacle, and *such an edifice could not have served as a symbol of the Mosaic example, and shadow of heavenly things.*

The lesson is clear. In the erection of the Tabernacle, Moses was a wise master builder. Paul uses this term with respect to himself, when he says,

"According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon"—I Cor. 3:10.

We are builders, too. But how well do we build? Are we wise, or foolish builders? Do we build upon the sand, or upon the rock? And, finally, when shaping our materials that are to be used, do we follow the pattern shown to us in the Scriptures of Truth, or are we attempting to *set our own standards by altering the specifications*? No man can afford, nor has he any right, to trifle with divine precepts, for we are admonished (Heb. 2:2-3)—

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?"

It is a fact to be faced, that both individuals and communities rapidly decline in moral and spiritual qualities if the things written for our instruction, and guidance, are not maintained as the standard for our walk in the Truth. *The pattern is essentially high*, but the reward is transcendently great.

"Whoever is wise, let him understand these things; whoever is discerning, let him know them; for the ways of the Lord are right, and the upright walk in them, but transgressors stumble in them"—Hos. 14:9 (RSV).
—Editor.

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Apocalypse

By brother John Thomas

Apokalupsis is derived from a verb which signifies "to uncover, bring to light what was hidden." The noun, therefore, signifies a disclosure, a revelation. The subject of the disclosure may be ideas, persons, or events. In the sense of new ideas being put into the mind with enlightening effect, *apokalupsis* is used in Luke 2:32, where Simeon, speaking by the Holy Spirit of the future of the child Jesus he then held in his arms, styles him,

"A light for an **apocalypse** of nations, and a glory of Jehovah's people Israel."

Here it clearly signifies *illumination*. That is, that at some period of the history of the nations, Jesus would be, at one and the same time, a light and a glory to them and Israel. Moses says by the Spirit,

"Rejoice, ye nations, His people;"

—but Paul, quoting from the Septuagint, says "*with His people*." Either way answers to the truth; for when the nations are caused to rejoice, they will have previously become Jehovah's people (Zech. 2:11) and will also rejoice with Israel and the Saints.

Now, when this shall be the order of the day, the nations will have been *apocalypted* by him who will be "the glory of Israel." He will be a light in Zion in the midst of the nations, confounding the moon, and putting the sun of the former heavens to shame. He will be "a light for an apocalypse of nations." The nature of this apocalypse may be discerned from the testimonies of the prophets. Isaiah says:

"In Zion shall Jehovah of Armies make unto all people a feast. And in this mountain He will destroy the face of the covering cast over all people, & the veil spread over all nations. He will swallow up death in victory; and Jehovah Elohim will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for Jehovah hath spoken it" (25:6).

Now, that the Lord comes *while darkness reigns*, is manifest from the following testimony: Isaiah (59:20) informs us, that—

"The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob;"

—and that *then* she shall—

"Arise and shine; because her Light is come, and the glory of Jehovah is risen upon her" (Isa. 60:1).

He then tells us the reason why Jehovah, or the Anointed One, comes to shine upon her; because—

"Darkness shall cover the earth and gross darkness the people."

This is the mental, or intellectual and moral condition of Gentiles and Jews at the epoch when Christ comes as "A Light for their apocalypse." Such is, and such will continue to be, the spiritual condition of the world until then. But when they have been apocalypted (illuminated), the change will be glorious. Then:

"The earth shall be full of the knowledge of Jehovah as the waters cover the sea,"

—even as God had sworn—Nm. 14:21; Isa. 11:9; Hab. 2:15. Then:

"Many people shall go and say, Come ye, and let us go up to the mountain (or kingdom) of Jehovah, and to the house of Jacob: and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And He shall rule among the nations, and He shall punish many peoples, and . . ."

—in consequence of that rebuke—

". . . They shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Having spoken peace to the nations, and being established in his glory, the day of Jehovah's exaltation will have been apocalypted, or revealed—that day in which, it is testified,

"Jehovah alone shall be exalted" (Isa. 2:10, 11, 16, 17).

"At that time they shall call Jerusalem the throne of Jehovah: and all the nations shall be gathered unto it, to THE NAME OF JEHOVAH, to Jerusalem: neither shall they walk any more after the imagination of their evil heart" (Jer. 3:17).

This is a very plain testimony. *Jerusalem is to become the throne of a government which is to have universal dominion*; and that when it exists, the nations will have abandoned the strong delusion, or "imagination," by which they are now deceived.

The word *apokalupsis* is used 18 times in the N.T. The first place we have just been considering (Lk. 2:32); the last is Rv. 1:1:

"The Apocalypse of Jesus Christ which the Deity committed to him to show to his servants things which must come to pass speedily."

Here the apocalypse is an exhibition of things to be transacted subsequently to the communication of it; and when we look into it we find its signs, scenes, etc., all tending to, or terminating in, the *personal manifestation of Jesus Christ before the nations*, the overthrow of their dominions, and the victory of his Brethren, the Saints, over the grave, and over the Satanism in Church and State in whatever form they may be found.

Hence the Apocalypse exhibits what the testimonies already adduced predict (without a symbol) that God has determined shall come to pass in the Anointed Jesus shining as "a Light for an apocalypse of nations."

The apostle Paul uses the noun *apocalupsis* 13 times in his writings; and the verb *apocalupto* also 13. In Rom. 2:5 he uses it in relation to a manifestation of judgment,

"In a day of wrath and **apocalypse** of God's righteous judgment."

This is a day yet future; because in it, Paul says, the glory, honor, incorruptibility, and life of the Aion will be rendered to the righteous; and indignation and wrath to "those who obey not the Truth."

It is "a Day of *Wrath* and Apocalypse": as Daniel terms it; or "a day of affliction," in the words of Jeremiah. They may cry "*Peace and safety*," but there will be neither in the Day of Apocalypse; but rather (1 Thess. 5:3)—

". . . sudden destruction as travail upon a woman with child."

In Rom: 8:19 he uses the noun in reference to the disclosure of the Sons of God to the view of the nations, from which they are at present concealed. The Sons of God are to be apocalypted, and glory is to be apocalypted in them, as well as Jesus, their Elder Brother. Paul says:

"I reckon that the sufferings of the present time are not comparable with the future glory to be **apocalypted** in us. For the earnest hope of the creature is looking for the **Apocalypse of the Sons of God.**"

In the Auth. Vers. this is rendered by "the *manifestation* of the sons of God." The meaning is this: Mankind are divided by Scripture into Two Classes—the Serpent and his seed; and the Women and her seed (Gen. 3:15).

As early as the time before the Flood, the former were styled simply "men"; the latter "the Sons of God" (Gen. 6:12). By the Flood, "men" were swept from the earth which they had filled with violence; and their apostasy was extinguished with them:

"The EARTH was corrupt, for ALL FLESH had corrupted God's Way upon the earth" (Gen. 6:11-12).

They had set up a *corrupted way of worshipping God*, which constituted an apostasy, or departure from the Original Way instituted in Eden. This did not suit their evil nature; therefore they altered it to please; and under its inspiration filled the habitable with their abominations.

Only one small family protested against this apostasy; a family of 8 persons, all that were left on earth of the Sons of God among the living. These were saved by the earth's baptism; while the apostasy, in all its ecclesiastical, civil, and social relations, was torn up by the roots, and swept away.

Sons of God is a title conferred upon certain descendants of Adam, which places them in the same class of intelligence as the Angels. These (angels) are also styled "Sons of God" and "Stars of the Dawn," or "Morning Stars" (Job 38:7). They are incorruptible, immortal, glorious, powerful, wise, and of spirit-corporeality.

Men are invited to the same destiny. They are invited now to enter Jehovah's family, and to become His sons and daughters, with the promise of hereafter being promoted to a physical equality with the angels. Thus it is written in 2 Cor. 6:17,

"Come out from among them, and ye separate, saith Jehovah, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be My Sons and Daughters, saith Jehovah AIL-Shaddai."

But He not only gives men *invitation* to become His children, but He gives them POWER also. Thus the Jehovah-Spirit—

". . . came to His own but His own (the Jews) received Him not. Nevertheless, as many as received Him, **to them gave He power to become children of God**, to them believing into His Name, who are born not of bloods, nor of the will of the flesh, nor of the will of man, but of God" (John 1:11-13).

Here the fleshly principle is repudiated. "The flesh profits nothing." No man is a Son of God because he is descended from "Adam, Son of God" (Luke 3:38); but Adam's sons become Sons of God by *adoption through His Name*.

They must believe the promises covenanted; believe in Jesus, as the Jehovah-Spirit manifested in flesh, made a sin-offering, justified in spirit for the justification of believers; and be immersed into the Name, that they may be the subject of the repentance and the remission of sins which are offered in that Name; and communicable only to such in putting on the Name according to divine prescription.

The power of becoming a son of God consists in *obeying the form of teaching apostolically delivered*. In putting on Christ, THE Son of God by eminence, a man becomes a son of God. Addressing the sons of God in Galatia, Paul says (Gal. 3:26-29)—

"In Jesus Anointed ye are all sons of God through the Faith; for as many of you as were immersed into the Anointed have **put on** the Anointed; and if ye be the Anointed's, then ye are the seed of Abraham, and heirs according to the promise."

When a son of Adam is thus adopted into Abraham's family, he is a son of Abraham because he is in Jesus who was his descendant according to the flesh. He is in God the Father—and in the Son, by constitution; and *Christ dwells in him by faith that works by love, and purifies the heart*" (Eph. 3:17; 1 Thess. 1:1). This step being assured, what follows is of course:

"If children then heirs, **HEIRS OF GOD**, and joint heirs with Christ; if so be that we suffer with him, that we may also be **GLORIFIED TOGETHER**" (Rom. 8:17).

This contemporary glorification of Jesus and his brethren of the Abrahamic Family is the subject matter of their apocalypse; and points to their *development* as sons of God. This occurs "in the resurrection," an Aion-period in which the sons of God obtain their new nature.

Mentally, that is, as to mind, disposition, and character, or as we might say, *spiritually*, and constitutionally, they are sons of God; but as to the flesh, they are, on this side the resurrection, still the children of Adam.

They are flesh and blood, but they do not walk after, or according to, its impulses; living a life of self-denial, being led by the Spirit, in being led by the Truth understood, believed and affectionately obeyed, as it is written (Rom. 8:14)—

"As many as are led by the Spirit of God, **they** are sons of God."

But, to be sons of God in the full import of the title, they must put off the Old Adam, in respect to *body* as well as to conduct and intelligence. They must become sons of God bodily as well as spiritually. They are waiting for this, namely, "for the adoption, *the redemption of their body*." Jesus referred to this in his argument with the Sadducees;

"They who shall be accounted worthy to obtain that Aion, and the resurrection which is from among the dead, cannot die any more; for they are equal to angels, and are **sons of God**, being sons of the resurrection" (Luke 20:35-36).

Now hear what John says upon this subject (1 John 3:1-2)—

"Behold, what great love the Father hath bestowed upon us, that we should be styled sons of God! Because the world does not know Him, therefore it does not know us.

"Beloved, we are now sons of God, though it doth not yet appear what we shall be: nevertheless we know that when he shall appear, we shall be like him, for we shall see him as he is.

"And every one having this hope in him purifies himself as he is pure."

From this testimony, then, it is clear, that the sons of God are not yet *apocalypsed*, or manifested. Therefore, the world does not know them. Neither can it know them before their apocalypse. *No man is led by the Spirit of God who is not led by an intelligent belief of the Truth.*

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

OUR ATTITUDE TOWARD BRE. THOMAS AND ROBERTS

What is to be the future of our ecclesias? If Christ delay his coming, are they to make headway, or to lose ground? Our wish, of course, is for the former, but will our wish be realized?

This will depend largely upon our attitude towards the Scriptures, and towards the writings of Dr. Thomas and bro. Roberts. The success that has attended the efforts of the brethren in the past has undoubtedly been due, first, to the recognition of the fact that the Bible is divine — and that it is a duty to daily and prayerfully read it. And that it has a paramount claim upon our obedience.

And secondly, to the appreciation of the invaluable writings of the brethren mentioned — brethren who, in God's hands, were instrumental in unfolding to us the way of salvation; brethren who, to their dying days, were steadfast and exemplary.

Why do we refer to these matters? Because of the **GROWING TENDENCY TO UNDERESTIMATE THEIR IMPORTANCE**. Let us treat with scorn any suggestion to hide or shelve the works of Dr. Thomas and bro. Roberts.

Men cannot part company with the author of Eureka, or the author of Christendom Astray, without parting company with truth. Brethren who are unfriendly with either the one or the other of these friends of God are unquestionably on the down-grade.

If our ecclesias are to advance — if they are to abound in God's work and favor — we shall have to keep our eyes and ears open, and wish God-speed only to intelligent, right-minded lovers of the Sacred Oracles, and readers and appreciators of the writings to which reference has been made. —
Christadelphian, 1904.

THE QUEEN AND THE POPE

The Queen and the Pope are good friends, and all the religions of the world are a happy family in mutual toleration, compliment and indifference. A day is near when there will be a great change.

Christ is not indifferent to the abominations of Rome, though the Queen is. A storm of destroying judgment will shortly blow clear out into space the shifting atmosphere of compliments and compromise, in which sinners at present amuse each other.—Bro. Roberts, 1891.

Holiness Among the Brethren

By brother Robert Roberts

Jesus had to say to his disciples on one occasion,

"Ye know not what manner of spirit ye are of."

—that is, the manner of spirit appertaining to the family to which they belonged. It is to be feared the same remark is true of many in the Truth in our day—though under a different heading.

They are called to holiness (1 Thess. 4:7), but they do not seem to realize the fact. They live as if it were not so. They would not in *words* deny that holiness becomes—belongs to—characterizes—the house of God. They would admit that it is true that they are called to be holy: but they nullify their admission by the *restricted interpretation* they put upon it.

It would be hard to put into words their idea of holiness; but it is practically limited to our abstract relation in Christ—that is, the light in which God regards us in Christ. It is not in their treatment of the subject allowed to include *personal habit or condition*.

It requires but a small degree of familiarity with the Scriptures to see the narrowness—the dangerous deficiency—of such a conception of the subject. It is true that holiness in its Scriptural definition begins and has its foundation in what has been accomplished in Christ; and that we are *holy and without blame in the justification we have by faith in him*.

But that it goes *much farther* is the lesson of every epistle of Paul, and of every indication contained in that "form of the knowledge and of the truth" which God has given us in the Law. We are to be holy in ourselves as well as in Christ:

"Holy in all manner of conversation (behavior)"—1 Pet. 1:15; Eph. 1:7; 5:24; 2 Pet. 3:11.

"Holy both in body and spirit" — 1 Cor. 7:34.

"Clean from all filthiness of the flesh and spirit" — 1 Cor. 7:1.

It is the express command of Christ. The command is reiterated by the apostles, as shown, and in many other places. *What does it mean?* Does it only mean ceremonial separateness? Surely, no man of any breadth of acquaintance with the Holy Oracles would limit it thus! Such a limitation would

deprive the exhortation of all point. We are *already* ceremonially separated in the belief and obedience of the Gospel; there is no need to exhort to what is already done.

It is not in this sense that the Father is holy. He is holy in *Himself*. It is thus we are to be. It is personal holiness that is in danger of failure, *without which ceremonial holiness is a mockery*.

The Father, He is holy, clean, pure. This is the standard of saintship held up by Christ. It is to be realized by them in every thing (so Paul says, and reason enjoins), in thought, action, personal habit, body, spirit, as well as spiritual relation.

God has given us an elaborate illustration of the meaning of holiness in the Law He gave to Israel, which not only instituted ceremonial separateness, but enjoined personal cleanliness and holiness in all relations. Let anyone read chaps. 19, 20 & 21 of Leviticus, for example, in the light of the frequent interjection:

"Ye shall be holy unto Me, for I, the Lord, am holy."

It is true the Law of Moses has been set aside as means of justification, but this does not invalidate it as an *exhibition of the mind of God* in which the saints are to find guidance, nor does it remove it from the sphere of their enlightenment as to the *nature of holiness*. The Law is "holy, just and good," and the righteousness of the Law is fulfilled in believers—

"Who walk not after the flesh, but after the spirit" (Rom. 8:4).

Looking to that Law, we see what God is pleased with in the corruptible sons of men; *ardor of worship, mercifulness of disposition, justice of action, purity of thought, cleanliness of body, and separateness from the heathen*, which are all comprehended in the term "obedience," because they are all commanded.

Are they less commanded under Christ than under Moses? On the contrary, they are *more* commanded. Christ's very work is to—

". . . purify unto himself (make holy unto himself) a peculiar people, zealous of good works" (Tit. 2:14).

—and he commands us by the apostles—

"As He who hath called you is holy, so be ye holy in all manner of conversation" (I Pet. 1:15).

"Come out; be separate; touch not the unclean" (2 Cor. 6:17).

"Keep yourselves unspotted from the world" (James 1:27).

Now, are we to be clean in one thing and not in another? Clean in doctrine and not in practice? Clean in heart and not in body? Clean in view and not in habit? Are we not to be clean and holy in *all senses*? It is even so commanded; and though it may suit worldly convenience to cry down a zealous compliance with the divine standard as "strait-laced," such a cry will sound strangely in the ears of all in the presence of Christ.

None will be more frightened at it or ashamed of it in that day than those who now raise the cry. It is a cry to be disregarded by wise men. Men who make the Word of God the rule of their lives will not give the least place to it, but will say with David,

"I am a companion to all those that keep Thy precepts."

And, if necessary, they will add—

"Depart from me, ye evil doers, for I will keep the commandments of my God."

Men who reek with tobacco, who muddle their faculties in mere sensuous stimulations, whose persons and talk are a loathing, are NOT "*holy in all manner of conversation.*" On the contrary, in many cases, the Gentiles shame them by comparison with the ways they bring the holy doctrine of Christ into reproach.

The Lamentations of Jeremiah

PART FOUR

The expression, "*The daughter of my people*" in v. 48 also refers to the nation of Judah. The words "my people" apply to God's people. He had called Abraham and chosen him. Israel was constituted as His people, a royal priesthood, an holy nation, at Mt. Sinai. Being descendants of the people in whom God delighted they are rightly styled, "The daughter of my people." In Eze. 32 we read by contrast, "The daughter of the nations" and "The daughters of the famous nations." The other prophets of Israel use similar language, sometimes referring to Israel as "The daughter of Zion, and "The daughter of Judah."

One of the first expressions in relation to the daughters of God's people is recorded in Gen. 34:1. Here we find Dinah, the daughter of Jacob, going out to associate with the daughters of the world; a move in the wrong direction, which brought trouble and anguish of soul to that faithful patriarch. She thus became a type of backsliding Israel in later years of their history. She broke the type which her position as a daughter of God's people was intended to portray, that is, separation from the world's activities.

The cry of Jerusalem has ascended over the centuries from Jeremiah's time to the present. Tears have been poured out like rivers of water as Israel has been tormented and afflicted and become the offscouring of all nations. But tears which are not from a true heart seeking God's glory are in vain. Esau sought the blessing with tears—but to no avail. The instruction is to "rend your *hearts* and not your *garments*," to make an honest and contrite appeal to God, a lifting up of the heart as well as the hands to God in supplication.

The apex of pouring out of the soul for strength and salvation to God is illustrated in the Master himself. The inward struggle of Gethsemane, the sweating as it were great drops of blood, portray the anguish of soul which was endured that he might bring salvation to his brethren. It is expressed by Paul in Heb. 5:7,

". . . who, in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death—and was heard in that he feared."

Though Israel have cried aloud over the centuries, the waters of many nations have flowed over their heads. They have been submerged under the peoples of the world; they have been chased as a bird from one place to another. Today we find an earnest of the return of these people to their land. They assemble before the remnants of the wall of their city and wail for all their calamities. *But it is still the wail of unbelief.* They have gone back with confidence in an arm of flesh and not in humility before their Creator.

Israel states that their affliction is "without cause." If we look at the matter from the part of their captors and those who have tormented them through the centuries, certainly it has been "without cause." This is what has brought responsibility to so many nations. For God has declared,

"He that toucheth you toucheth the apple of Mine eye."

Israel has been chased heedlessly as a bird is hunted in sport. The action of persecution on the part of other nations has not been with any desire to serve the Creator, but in the lust of domination and pride. From the position of God Israel's punishment has been entirely different. That which God has done, and which He is still doing, is for a very definite cause, which will become manifest for all nations to see in the near future.

Ironically Israel's punishment has been an enlargement of the trials which they had brought upon Jeremiah himself; and which later they inflicted upon the Son of God, as saith Psa. 35:19,

"They hate me without a cause."

How applicable is the language,

"They have cut off my life in the dungeon, and cast a stone upon me."

Jeremiah's trial in the dungeon, from which he was rescued by the faith and trust of Ebed-Melech, the Ethiopian, was a type of Israel's political death and resurrection. They have been in the dungeon for 2,500 years, since the diadem and the crown have been removed. Their salvation will only come when the faithful man who trusted in God returns and removes the stone from the door of their sepulchre.

The causeless persecution of God's people still goes on in our day. The time known as "Jacob's trouble" fast draws near. Yet one more nation seeks their final extinction as a people, a sealing of their sepulchre with a large stone. But this, like all previous attempts, will prove the truth of the historian's words, "Israel has stood at the graveside of all his persecutors." Yet this final attempt will wring from their lips and hearts the humility and self-abasement that is the primary aim in God's operations with them.

"Thou drewest near in the day when I called upon Thee: Thou saidst, Fear not" (Lam. 3:57).

When the Northern confederacy plants its tabernacle between the seas in the glorious holy mountain, then shall the anger of God come up in His face and He shall fight for Israel as He did in the past. He shall see, *and Israel also shall see*, that their strength is gone. They shall cry out of their dungeon, with a great and bitter lamentation when, as Zechariah prophesies, "*Half the city shall go forth into captivity*" (Zech. 14:2).

"O Lord, Thou hast pleaded the causes of my soul; Thou hast redeemed my life" (Lam. 3:58).

Deliverance will come when Michael stands up for the children of His people, when Christ and the glorified saints stand upon the Mount of Olives and execute the judgments of God against the godless host which has been assembled before Jerusalem.

Once again the voice of wailing shall ascend from Israel's lips. Upon the realization that for centuries they have blindly refused the outstretched hand of a Deliverer (Zech. 12:10)—

"They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son; and shall be in bitterness, as one is in bitterness for his first born."

The final verses of Lamentations 3 appear to speak in a vengeful tone, and together with other similar passages of Scripture have been misapplied as the present frame of mind of the righteous toward their enemies. But this is not in harmony with v. 30,

"He giveth his cheek to him that smiteth him."

Such verses do not portray a vengeful mind and attitude on the part of the servants of God. *They indicate a prophetic foreknowledge of the purpose of God which is so clearly set out in all His Word.* From the beginning it has been shown that righteousness shall triumph over wickedness.

"Vengeance belongeth to God."

His is the prerogative of putting it into execution. These expressions from God's servants are a recognition on their part of the time, yet to come, when the workers of iniquity shall be removed, and all things that offend eradicated from the earth; when the glory of the Lord shall cover the land.

It is a prayer that the time will soon come when the kingdom shall be established. It is simply another way of expressing the thought, "*Thy kingdom come, Thy will be done on the earth,*" the time when Israel's mourning will be turned into joy.

"Daughter of Zion, awake from thy sadness!
Awake—for thy foes shall oppress thee no more!
Bright o'er thy hills dawns the daystar of gladness;
Arise for the night of thy sorrows is o'er.
Shout, for the foe is destroyed that enslaved thee—
THE OPPRESSOR IS VANQUISHED,
AND ZION IS FREE!"
* * *

"How is the gold become dim! How is the most fine gold changed."

The prophet here again (Lam. 4: 1) returns to a consideration of Israel's departure from the ways of the Lord; and in so doing draws attention to a feature of the Temple structure. His mind travels to the glorious adorning of Solomon's Temple, wherein everything was overlaid with pure gold—how the gates and walls thus covered were engraved with the likeness of cherubims.

These are features which are revealed to us as we travel through our daily readings year by year. When we realize the significance of the various appointments of the Temple, akin to the Mosaic Tabernacle in many respects, we understand the wisdom of God in recording these details for our learning.

We will thus be more inclined to pause and reflect upon them, rather than hurrying through what—at first glance—may appear unnecessary and unintelligible detail. We will remember that *no word of God is unnecessary*, and none will return unto Him void of its Divine purpose.

Gold is a symbol of faith in God on the part of the saints.

"When He hath tried me I shall come forth as gold" (Job 23:10).

Peter (1:1:7) tells us that the trial of our faith is "much more precious than gold that perisheth." The final injunction to the Laodicean ecclesia was that they should "buy gold tried in the fire" (Rev. 3:18). They had the mental outlook of confidence in their own possessions and accomplishments. They felt that they did not need the Creator's help.

Those who comprise the living Holy City of God, referred to in Rev. 21, will be the righteous who through faith in God shall have overcome the world. This city is spoken of as being "pure gold" (Rev. 21:18).

In the days of king David the aspect of faith in God was clearly manifest. *The kingdom and throne were constituted on the basis of faith and confidence in the heavenly King.* In all David's ways, both in affliction and in exaltation, he committed his actions to the will of God. He trusted in the

Father at all times. It was in this glorious age that the gold of the true Temple was gleaming in the Divine favor.

"Without faith it is impossible to please God" (Heb. 11:6).

David rejoiced in God's help and constantly declared His praise:

"The Lord is my shield and the horn of my salvation" (2 Sam. 23:2).

And as if to typify the age of faith in God, we find Solomon making *300 shields of beaten gold*, speaking of faith tried and refined through persecution and trial. Remember Gideon's 300 chosen warriors of faith.

Carrying the picture into New Testament exhortation, Paul said to the Ephesians and to all those of faith,

"Above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:16).

But the gold of Solomon's age soon became dim, even before the passage of forty years. The riches, which God had given to Solomon, became in themselves the object of trust rather than the Giver. As in most things, man has failed to grasp the import of Divine appointments, rather having placed confidence in the external things themselves. *The gold was used to purchase defensive leagues with other nations and to glorify the flesh.*

How striking then is the early reference in the days of Solomon's son, Rehoboam, to the coming of Shishak and his taking of the treasures of the house of the Lord, and the 300 shields of gold, which Solomon had made. It was a sad typification of the departure of trust in God from the hearts of Israel's kings. Rehoboam's act of replacing the shields with those of brass only served to accentuate the breach; for shields of brass can only symbolize confidence in the flesh.

Thereafter we only get brief flashes of golden character as we follow David's descendants to the days of Zedekiah. The golden faith in God had become dim; had been changed into faith in men and nations. How often do we read of the treasures of gold being stripped from the Temple to purchase foreign assistance! Need we wonder at the prophet's lament at the lack of faith evidenced in Judah in his days?

"The sanctuary stones are poured out in the top of every street."

The scriptural use of stone speaks to us of *a foundation, a pillar, a witness, and as an object of support or soundness*. We find that stone pillars were used as a remembrance of covenants or agreements. We call to mind the incident of the strife between Jacob and Laban, and the pillar of witness that they set up, giving it the name of *Mizpah*, meaning "The heap of witness."

Peter the apostle, was called *Cephas*, meaning a rock or stone. His record of faithful service gives force to his typical name. In the dark days toward the end of Christ's ministry when asked if he would leave his Master, he said,

"To whom shall we go? — thou hast the words of eternal life."

With these things in mind, Peter was later inspired to write,

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2:5).

And he continues, quoting from the Old Testament Scriptures,

"Behold I lay in Sion a chief corner-stone, elect, precious . . . Unto you therefore he is precious" (1 Pet. 2:6-7).

In the wilderness wanderings at Rephidim, Moses was commanded to smite the Rock to make provision for Israel's thirst for life-giving water. The spiritual thought of this incident is shown by the words of Paul and Peter.

"Our fathers did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ" (1 Cor. 10:1-4).

"This is the stone which was set at nought of you builders, which is become the head of the corner" (Acts 4:11).

The prophet Jeremiah would witness the desolations which had been brought upon the glorious Temple of Solomon by generation after generation of wickedness, plunder and neglect; finally culminated by the destruction under Nebuchadnezzar. Jeremiah records the details of the devastation both of Temple and city in the final chapter of his prophecy—chapter 52.

But to such a man of faith the literal Temple was but a temporary stepping stone to the spiritual Rock which was to come afterwards. *His mind was on the stones of faith*, those prophets and faithful men who had suffered and died to maintain alight the embers of the Spirit's teaching.

There are many illustrations which could be shown of the pouring out of the lively stones from God's Temple at the hands of wicked men, both in imprisonments and death. It was a long and bitter record Israel had inscribed against God's faithful ones:

"Wherefore behold, I send unto you prophets and wise men, and some of them ye shall kill and crucify . . . that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias" (Matt. 23:34-35).

It was shortly after this that Christ's disciples pointed out the Temple of Herod with its beautiful stones, to whom he replied,

"The days will come in which there shall not be left one stone upon another" (Matt. 24:2).

All the literal stones would be thrown down. Another day of darkness was fast approaching for Israel. It was brought about by the Roman legions under Titus in A.D. 70. The ruined state was to continue until the end of Gentile times. The Abomination that maketh desolate still stands on the glorious holy mountain.

Is it possible that Christ had a deeper meaning in his words when referring to these stones? Isn't it possible that the *real* stones are again the faithful servants who have been poured out in the top of every street, through the long night of Gentile times? Pagan and nominal "Christian" alike have lent their hands to the destructive work.

The destruction and scattering of the living stones is but for a period. The glorious return of the Chief Cornerstone and the resurrection to endless life of the faithful stones draw very near.

Amos, Ezekiel and Paul in the Spirit's words illustrate the "raising up of the tabernacle of David" which had fallen because of wickedness. They speak of a wonderful day for Israel when all nations shall flow to the glorious Temple in Jerusalem, realizing that their fathers have inherited lies, but that in the pure religion of that Age there is truth and salvation.

So also the lively stones, which have been ground and polished through much tribulation, shall be revealed as the beautiful spiritual Temple of the Creator, wherein He will dwell with men in the fullest sense.

"Behold the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. 21:3).

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

BIDDING GOD-SPEED

He that bids a denier of the Truth "God-speed" by receiving him in approving cooperation is "partaker of his evil deeds." This is John's doctrine (2 John 10-11), and John's doctrine is Christ's, and Christ's is God's (Luke 10:16; John 12:49).

It is very inconvenient for the present world, but the law of God was never given as a rule of convenience now. Its convenience and joy will be unutterable at the last.—Bro. Roberts, 1891.

"Be Ye Followers of Me"

In studying the epistles to the Thessalonians, one thing in particular took my attention—that mention is made in every chapter of the second coming of Christ, as in chap. 1:

"Ye turned to serve the living and true God, and to wait for His Son from heaven."

Many claim (see footnote in Auth. Ver. at end of both) that Paul wrote the Thessalonian epistles while he was in Athens, but Acts 18:1 records:

"Paul departed from Athens, and came to Corinth."

It is evident from 1 Thess. 3:1 that Paul had sent—

". . . Timothy our brother . . . to establish you and to comfort you concerning your faith."

Now, although Paul was at Athens when he *sent* Timothy back north to the Thessalonians (in Macedonia), Acts 18:5 tells us that "Silas and Timothy returned from Macedonia and found Paul" at *Corinth*—see v. 1. And Thess. 3:6 shows that the epistle was written *after* Timothy had returned to Paul, and obviously some time early in the 1½ years that Paul remained in Corinth.

Paul must have been very pleased with the good tidings of faith and love that Silas and Timothy had brought—he sends greetings of thankfulness:

"We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Jesus."

He lays stress on the "*works* of faith, *labor* of love, and *patience* of hope" in his prayer of thanksgiving. Can anything give more pleasure to one who is filled with zeal for the Truth, and whose faith and love for their fellow-laborers makes him an ardent and happy worker in God's vineyard? Paul refers to the Thessalonians, who had become followers of him—

"And ye became followers of us, and of our Lord, having received the Word in much affliction, with joy of the Holy Spirit."

In ch. 2 he writes of what he had endured for the Truth's sake—

"But even after that we had suffered before, and were shamefully entreated, as ye know, we were bold to speak unto you."

—and on the basis of his example he appeals to them to—

". . . walk worthy of God, Who hath called you to His Kingdom."

Although Paul makes reference to himself regarding his conduct and work, he did not do so for self-glorification: he had been appointed to carry on the work faithfully, and to strengthen the faith of the brethren and sisters. For the Lord had said unto Ananias concerning him:

"He is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel. And I will show him how great things he must suffer for my Name's sake."

Paul did not urge the believers to be followers of him *instead* of Christ, but because he (Paul) was himself an example of following Christ. He could say:

"Those things which ye have learned, and received, and heard, and SEEN IN ME, do" (Phil. 4:9).

"Be followers of me, and mark them which so walk as ye have us for an example" (Phil. 3:17).

Paul was very faithful in his walk in the Truth, or else he would have been no example. He declares:

"Ye became imitators of us."

And by being imitators of the apostle, whom they could see, they would be imitators of Christ, whom they could not see. For Paul sent Timothy to the Corinthians (1:4:17) to bring them—

". . . into remembrance of my ways which were in Christ."

There must be example as well as precept, else—with all our fine show of words—we are but "sounding brass." It is easy to make a good show in words and in writing.

Undoubtedly the *example* set by Paul had effect on the Thessalonians. They forsook their idols to faithfully serve the living and true God, in the face of much tribulation; and by their fidelity to the Truth the Word of God was effectual in them.

The commandments that Paul gave them from Christ are equally as binding on the present-day followers of Christ. What can be more dangerous to those who are striving diligently for the Kingdom than to give heed to the appeals for "toleration" by those whose ways are in darkness and ungodliness?

And it is those who are deepest in the mire of delusion and fables that call the loudest for toleration and sympathy for their apostasy and unfaithfulness. When those in the Truth are confronted with such things, let them remember the words of Paul:

"We beseech you and exhort you by the Lord Jesus that as ye have received of us how ye ought to walk and please God, so ye ABOUND MORE AND MORE."

Paul also gives some very specific commands, as—

"Be not weary in well-doing" (2:3:13);

"Comfort one another" (1:4:18);

"Stand fast in the Lord" (1:3:8);

"Abound in love one toward another" (1:3:12);
"Abstain from all appearance of evil" (1:5:22);
"Withdraw yourselves from every brother that walketh disorderly" (2:3:6).

That seems a high standard to be required to maintain, but should the believers express "discouragement" when such things are pointed out? *Discouragement should never be mentioned among those called to be sons of God.*

Does not the Lord fully understand the weakness and handicaps of human nature?—for he bore that nature himself. To those who *strive sincerely to live in harmony with the Divine will*, there is extended mercy and forgiveness.

In ch. 4 the apostle writes words that must have comforted the believers in Thessalonica in that day, and which have consoled the believers in every generation, even to our day—

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope."

If there were any question or doubt in the minds of the Thessalonians concerning the state of the dead and resurrection, Paul makes it clear at v. 14—

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

He is speaking of the resurrection in relation to the *redeemed*, and in another place he makes it quite clear that "being ever with the Lord" depends on the *obedience given to the commandments*. In writing to the Romans (14:10-12) he says—

"We shall all stand before the judgment-seat of Christ . . . So then everyone of us shall give account of himself to God."

If we feel a sense of having come short of all the requirements (and who does not?), we should not be discouraged: God has promised that He will overlook and forgive the sins of those who *confess and forsake them*.

We can have faith in the mercy of God, but such faith can only be warranted when we make *genuine efforts in all things to please God*. It is folly to think we can live after the ways of the flesh, and continue to hope for God's mercy: we cannot indulge in worldly matters and hope we will have plenty of time later on to form a good character. Paul gives warning to all (5:2)—

"But of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

And we also have the words of the Master (Matt. 24:44)—

"Therefore be ye ready, for in such an hour as ye think not the Son of man cometh."

In the 2 epistles to the Thessalonians, Paul refers to the "times and seasons," and mentions 2 signs in particular. The first is the "Peace-and-Safety" cry. He says (1:5:3)—

"When they shall say, Peace and safety, then sudden destruction cometh upon them."

Many think that this sign is still in the future. Some believe that "Peace and safety" will be the cry to the last—not indicating any specific occasion, but rather an indication of the worldly mind towards the wars and unrest leading up to Armageddon.

The history books record the sounding of this cry through all the wars that have torn the world. It has been the same story after every recent war. Consider the events of the past 50 years. After every peace conference came another and greater war.

There was the "League of Nations"—a miserable failure. In 1939 there was another dreadful conflict. Now there is the UN, and this battered and bruised world is trying to delude itself that it will get "Peace and safety."

Once again feeble and useless attempts are being made to stave off the "sudden destruction" which is to come upon them, from which "they shall not escape."

Brethren and sisters, the time is near for those who wait for Christ when they will hear the summons—

"The Master is come, and calleth for thee."

"Watch and pray lest ye fall into temptation." The time of our probation may soon be over, and all the trials and sorrows of this life will be forgotten—IF we so live now as to be counted worthy of life eternal.

May the Lord direct our hearts into the love of God, and into the patient waiting for Jesus Christ our Lord. —C. H. T.

"I Am Doing a Great Work"

Our daily readings in the Old Testament have once again taken us through the account of the restoration of Israel from the Babylonian Captivity, their re-establishment in their own land, and the restoration of their city Jerusalem and its Temple—a work in which Zerubbabel, Ezra, and Nehemiah are prominent.

Even those who look upon it merely as ancient history find it interesting reading, how much more those who recognize that—

"Whatsoever things were written aforetime, were written for our learning" (Rom. 15:4).

—and that (2 Tim. 3:16)—

"All Scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction, & instruction in righteousness."

With the object of gathering comfort, instruction, and, if need be, reproof, let us take a brief review of this work of restoration carried on under Ezra and Nehemiah; bearing in mind that Paul informs us that certain things to which he referred "happened unto Israel for ensamples" (1 Cor. 10:11). We can therefore reasonably regard other things that befell them in the same light.

The work in which they were engaged was a great work. More, it was a divine work, because of divine appointment, and therefore rightly described as "a good work" (Neh. 2:18). The city was God's chosen city. The temple was His temple, and therefore the work is described as "*the work of their Lord*" (Neh. 3:5). Nevertheless, it was a work carried out under great difficulty, and amidst much that was discouraging and disheartening.

To those engaged in the divine work of these "latter days," it will provide reflections of an exceedingly profitable character. The position we occupy is analogous to theirs. We are "*laborers*

together with God" (1 Cor. 3:9). We are engaged in a "good work" because it is GOD'S work, building up a spiritual temple (Eph. 2:21) of "living stones" (1 Pet. 2:5), and the "holy Jerusalem" that will ultimately be seen "having the glory of God" (Rev. 21:11), and "garnished with all manner of precious (living) stones" (21:19).

Are we disheartened at the difficulties that beset us? Then we may find here encouragement. Are we indolent and indifferent? Then we may get here "reproof."

It was nearly 80 years after the first company of restored captives had returned under Zerubbabel, that Ezra went up to Jerusalem. During the meantime the temple had been re-built and the worship of Jehovah re-instituted.

Ezra was a priest and a "ready scribe in the Law." He had secured the king's favor and his permission to go up to Jerusalem, and take with him any others who had the desire to go. He had evidently made request to the king for this, and attributed the favorable answer to God's controlling hand.

"The king granted him his request, according to the hand of the Lord his God upon him" (Ezra 7:6).

How often we meet this phrase in this book, and how it reflects the faith of Ezra!—a faith that not only gave him courage to make his request to the great despot, but courage also to take the dangerous journey to Jerusalem unguarded, *refusing to request of the king a band of soldiers to be a guard*, because he had declared to the king his conviction that—

"The hand of our God is upon all them for good that seek Him."

How careful he was that his *actions* should be in harmony with his *profession* of faith! Do we show the same consistency? If not, let us profit by the example. The object of Ezra's visit is very concisely expressed in 7:10—

"For Ezra had prepared his heart to seek the law of the Lord, and to DO it, and to teach in Israel statutes and judgments."

To *know*, to *do*, and to teach. There is something here worth noting, for those who would be teachers. First we must get well acquainted with the Word. Then we must put it into practice ourselves. Then and then only shall we be successful teachers like Ezra. Precept and example must go together.

When Ezra arrived at Jerusalem he found plenty of scope for the work for which he had prepared himself. Regardless (or in ignorance) of the Law of God, they had intermarried with the nations, and "the princes and rulers" had been "chief in this trespass" (9:2).

What a discouraging condition to find them in! Nevertheless, with tears he sought his God in prayer, and then set about the work of reformation. The result was, the evil was arrested, *the strange wives were put away*, and God's Law enforced and obeyed—for a time, at least.

It was about 13 years after this that Nehemiah, who held a high position in the king's palace at Shushan (being the king's cupbearer), received news from Jerusalem which grieved him. He learnt from his brother Hanani, who had just returned, that, although the Temple had been rebuilt, they had not restored the city walls, but had settled down at their ease, and the city was left exposed to their enemies. Now they were "in great affliction and reproach" (Neh. 1:3), and in great fear of their enemies.

Although it was a crime punishable with death for one in Nehemiah's position, it was with a sad countenance he stood before the king, after receiving such bad news. The king noticed and commented upon the fact, and Nehemiah says,

"Then was I VERY sore afraid" (Neh. 2:2).

But God is "a very present help in time of trouble." Nehemiah knew this, and the heart was quickly lifted in silent prayer. "I prayed to the God of heaven," he says.

"The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will" (Prov. 21:1).

So it proved, and Nehemiah's desire was granted, and he, like Ezra before him, was sent, with the king's favor, to Jerusalem.

There is *comfort* for us here. Are we in danger and difficulty? We have the opportunity that Nehemiah had, the privilege of prayer. *Our* God is the God of Nehemiah, a God who hears and answers prayer. Do we avail ourselves of it to the extent we might? If not, we shall do well to note Nehemiah's example.

He was not long in stirring up the people to work:

"Ye see the distress we are in, how Jerusalem lieth waste. Let us build up the wall!"

Stirred to action by his noble example, others roused themselves and joined in the cry, "*Let us rise up and build!*"

"So they strengthened their hands for this good work."

In Neh. 3 we get a list of the workers, and an account of how they did their work. Remembering the analogy in our case and theirs, let us try to gather profit from this *apparently* dry and monotonous chapter. We must remember this is *God's record* of those engaged in *His* work—He caused this to be written.

We notice that in this list some are mentioned with honor, others with disgrace. Some began well but grew "weary in well-doing" and fell away; others persevered, "enduring unto the end."

Our names also are "written in heaven." A record of *our* work and *how we do it* is being kept. As in the days of Malachi, "a book of remembrance" is kept (Mal. 3:16), and by-and-by "the books will be opened" (Rev. 20:12), and the record of our work read. Let us gather profit then from the record here given.

In the first place we notice that the work is allotted out and distributed that *all may take their share*. Goldsmiths, merchants, priests, and rulers, all take a part in building. This perhaps reminds us of Christ's words, that he has given to "*every man his work*" (Mark 13:34). Everyone of us, therefore, ought to have some work to do in the Truth.

"There's room enough for all—Work, brethren, work!"

If we have not 5 talents, we have one. *Are we using it?*

The first name mentioned among the workers is that of the High Priest. This is as it should be. But it is with deep regret we afterwards notice his alliance with Tobiah the Ammonite, the enemy to the work (13:5-4). We must not be surprised or discouraged therefore, if prominent brethren in our day

go over to the enemies of the Truth. It has always been so. We must remember it is "a good work," it is God's work, and, therefore, faint not.

Coming a little further down the list, we get a reference to some "nobles" *who were not noble*. Their names are associated with disgrace. One portion of the wall the Tekoites repaired (v. 5)—

"But their nobles put not their necks to the Lord's work."

What a disgrace! Would we like our names to appear in the eternal record with such a comment as this? Surely not! Then we must be up and doing.

In v. 12 we get an interesting point—*young women* at work "building the wall." And they were a *ruler's* daughters, too, but they did not consider that this hard and menial work was beneath them. They realized it was the *Lord's work*—the center of His interest at that time—the most noble and glorious activity on earth (though far from so appearing to the dim eyes of the flesh).

Sisters, without usurping the position assigned to the brethren, there is always an abundance of work for you to do in building up the protecting, separating wall of God's Holy City—strengthening, comforting, encouraging, ministering, and setting a faithful example of godly courage and calm rejoicing.

In verse 20 we are told that—

"Baruch EARNESTLY repaired the other piece."

We should all like *our* record to read like that! We can get it, but only by being earnest. Then (Eccl. 9:10)—

"Whatsoever thy hand findeth to do—do it WITH THY MIGHT!"

There were evidently others who "earnestly repaired," for some threw themselves so heartily into the work that they finished the part allotted them, and we find them at work on a second portion. *We find among these* (v. 27) *the Tekoites too*, "whose nobles put not their necks to the work." They were not discouraged by this. They were like some faithful brethren who do their *own* share of the work, then undertake that left undone by others less diligent.

Let the Tekoites be an example of diligence to us. They might have said, "We don't see why we should do more when our own nobles refuse to do any." We may be inclined to take that attitude, but remember him who said (Rev. 2:23)—

"I will give to every one of you according to his works."

But wherever there is a "good work" going on, *there are sure to be adversaries*. Nehemiah had adversaries, who did their utmost to hinder the work. The same methods in principle are adopted by the enemies of the Truth today, as were adopted by the adversaries of Nehemiah.

When the work was in its first stages, they ridiculed it:

"What do these feeble Jews? Will they revive the stones out of the heaps of rubbish?" (Neh. 4:2).

"A fox would break down their stone wall," was Tobiah's sneering remark. But the work went on. Observing this, they resorted to force and "conspired to fight against Jerusalem" (5:8). What was the workers' attitude at this? Did the work cease? Nay:

"We made our PRAYER unto God and set a WATCH" (v. 9).

This is the attitude Christ enjoins upon us,

"WATCH . . . and PRAY" (Matt. 26:41).

And so, with the sword in one hand and the trowel in the other, the work went on. Failing in their previous design, the enemies next tried enticement:

"Come let us meet together in one of the villages."

—was the message they sent to Nehemiah. "But," says he, "*they thought to do me mischief.*"

"I am doing a great work."

—was Nehemiah's reply. "I cannot leave it to come down to you."

Four times they sent the message, and four times he gave the same reply. It would save us from many snares if we could give the same reply when we are enticed, and stick to it no matter how strongly persuaded.

If we are well occupied in the work of the Truth, we shall be able to say to those who would entice us into danger, "I am doing a GREAT WORK, I cannot come." Enticement is perhaps more likely to bring about our downfall than persecution.

Enticement having failed, they tried intimidation and threats. An open letter was sent to Nehemiah, the substance of which was,

"It is reported that you intend to rebel and make yourself king, and that is why you are building the wall. This matter shall be reported to the king."

At this the Jews were afraid, but Nehemiah presents his brief but beautiful petition to the God of heaven,

"O God, strengthen my hands."

Enticement from without, and all their other devices having failed to overthrow Nehemiah in his "good work," *enticement from within the camp* was tried as a last resort. An unfaithful Jew was found, who under the pretence of seeking Nehemiah's safety tried to bring about his downfall. Under the pretence that Nehemiah's enemies were seeking to secretly murder him, Shemaiah tried to persuade him to take refuge in the Temple. But Nehemiah scorned to flee saying,

"Should such a man as I flee?"

He who had encouraged the workers to remain at their work, in the sight of armed opposition, was not the man to flee now.

"And who is there, that being as I am (i.e., not being a priest) would go into the Temple to save his life? I will not go in."

From this, says Nehemiah,

"I perceived that God had not sent him, but Sanballat had hired him, that I should be afraid and do so, and sin, and they might have matter for an evil report."

It was to Nehemiah a sure indication that God had not sent Shemaiah when he invited him to transgress God's law. We, like Nehemiah, get our enemies within the camp as well as without. We know it ought not to be, but the fact remains that it is so; and the influence is more subtle, and we feel it far more keenly when it is so. We have to be on our guard lest we should be induced to transgress God's law even by our brethren and sisters.

There were some, whom Paul spoke of with tears, inside the camp, who were "the enemies of the cross of Christ." Let us be as careful about observing God's laws as Nehemiah was, and we shall soon perceive if we are being induced to take the right or wrong course—to raise or lower the standard of our effort and conduct—and *IT WILL SOON DETERMINE WHETHER A PERSON IS A FRIEND OR FOE.*

Nehemiah had the satisfaction of being able to record that—

". . . the wall was finished, and our enemies perceived that the work was wrought of our God."

By-and-by this greater work in which we are engaged will also be finished, and the enemies of the Truth will then perceive that this also is the work of God. We recognize that it is so now. Let us not be discouraged, then, at the difficulties that beset us, nor yield to the enticements of those who would draw us away, but remember we are "doing a great work," a DIVINE work.

So, with the "sword of the Spirit" to "fight the good fight of faith," let us also "build one another up" in our "most holy faith," till the building be "fitly framed together," and becomes the "habitation of God through the Spirit," and the "Holy City" is completed, and illuminated with "the glory of God." Then shall we fully realize that "our labor has not been in vain in the Lord."

—H. F.

NOVEL - READING

Novel reading does not give you the knowledge of actual experience but merely the pictures and shadows that have flitted through a fellow-mortal's brain, and reproduced either for gain or entertainment.

If you want TRUE views of life, read the Bible and history. If you don't care about avoiding false ones, stick to the novels. A man whose ambition is a place in the Kingdom of God will beware of them.

—Bro. Roberts, 1891.

The Serpent and the Rod

PART THREE

Just previous to Aaron's death (Num. 20:14-21), Israel had sought permission to travel through Edom on their way to the promised land. Edom were the descendants of Esau—Jacob's brother—but Edom's attitude was far from brotherly, for they turned Israel back at the point of the sword.

Was not this a time for God to show Himself strong on behalf of His people? Apparently not. God's hand has often been withheld while His faithful people have been abused and humbled, and the ungodly have triumphed.

Even in Old Testament times, warfare was not the prerogative of man, but of God. It would have been as wrong for them to have warred against Edom on this occasion, as it would have been to have refused to war against Canaan.

Edom in Hebrew is the same basic word as *Adam*, and means "red." Edom, like Adam, stands for the flesh, and it adds great interest to the relations between Israel and Edom throughout their history when we see therein a symbolic portrayal of the lifelong conflict between the spirit and the flesh. Israel must submit, for this was the time of their testing and discipline. Edom dwelt in comfortable plenty, Israel must still labor through a wilderness.

Edom's refusal was another bitter test for Israel, and a great added hardship. As they stood at the edge of Edom's fruitful valleys and respectfully asked a favor of one from whom they had reason to expect kindness and sympathy, it seemed that escape from that "great and terrible wilderness," and the long, monotonous sameness of food, was finally at hand.

How bitter, then, their disappointment at being threateningly rebuffed and turned back and forced to make the long wilderness journey once again toward the Red Sea and around up the other side of Edom's territory!

"And they journeyed from Mt. Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way" (Num. 21:4).

Once again they were marching *away from* the Promised Land; instead of toward it. It is necessary to fully realize the severity of their trial to truly evaluate its significance and results, and to learn its lessons.

Our circumstances are far easier than Israel's, our blessings are far more abundant, our trials far less, and the strengthening knowledge revealed to us far greater. And God—Who was hidden in the terrible cloud and smoke and thunder of Sinai—has drawn personally near to us in the person of His Son.

As Paul points out (Heb. 12:18-24), we do not have to stand afar off at the base of the shaking, burning mountain that dare not be touched on the pain of instant death—but we have come nigh to God through Jesus the Mediator of the New and better Covenant. And yet *we* often murmur, and are cast down, and "discouraged because of the way!" *How DARE we be discouraged*, in the face of the glorious divine assurance and promises!

At this point, Israel in their despair committed one of their worst offences, and received one of their worst punishments. Not only did they again rail at Moses, and murmur, but *they spoke despisingly of the Manna*—the heavenly bread that God had lovingly provided.

"Our soul loatheth this light bread" (v. 5).

These were terrible words! We know the meaning of the Heavenly Bread. Moses had in anger smitten the Rock; now the people reject and despise the Bread.

The Manna was a constant miracle of divine care, not only in its regular provision, but in the fact that none appeared on the Sabbath, and then only would it keep 2 days. They were provided for but ONE DAY AT A TIME. If hoarded, it "bred worms and stank" before God. *Do we perceive the lesson?* Have we ever pondered on the deep significance of the prayer the Master taught?

"Give us THIS DAY our daily bread."

"Our souls loatheth this light bread" . . . "We want the spicy meats of the world—we are tired of this thin, unexciting spiritual food—we prefer the onions (and the slavery) of Egypt."

We would never say this in so many words, but it is so easy, by our actions, to say plainly to God: "*Our soul loatheth this light bread.*"

Israel were the subjects of the greatest opportunity and adventure that had ever befallen a nation. They had seen the great Egyptian Empire humbled (Egypt at that time was the fear and marvel of the world). They had seen the sea miraculously parted before them and closed upon their enemies. The perpetual pillar of fire and cloud led them, and to them was offered the glorious mission of being set apart from all nations to manifest God to mankind and pioneer the world to everlasting holiness and peace.

But they never rose to a conception of their divine mission. Though the divine hands lifted them up as a nation, and set before them marvellous visions of eternal things, still they remained earthly and untransformed. The glories and responsibilities of the divine selection could not drive from their minds the lust for the onions of Egypt.

Is that happening to us today? Are we unmoved at the touch of the divine fire, stumbling on our blind, earthly way, and taking the great vision of the unspeakable glory of the Sonship of God as simply the natural sequel of a natural life? The Sons of God are only those who live in the spiritual atmosphere of an all-consuming zeal for divine things.

As a nation, Israel had no interest in the wonderful imagery of the Tabernacle. They had no conception of the significance of the heavenly bread they despised. These things are not recorded that we may look down with pitying condescension on what we may regard as their incomprehensible blindness (in contrast to our assumption of perception). Rather they should teach us a deep, searching humility—a constant and trembling self-examination. *Perhaps WE are not as far from their example as we assume.*

Paul sadly said to the Corinthians (1:3:2)—

"I have fed you with milk, and not with meat, for ye are not able to bear it—for ye are carnal."

And to the Hebrews (5:11-14)—

"We have many things to say (about the great Melchizedek- Priest), and hard to be uttered, seeing ye are dull of hearing . . .

For when ye ought to be teachers, ye have need of milk, and not of strong meat: strong meat belongeth to them of full age."

What would he say of us? How do we stand in relation to this same "meat?" Are we growing acceptably and pleasingly "*in grace and in the knowledge of the glory of God*"? It is all too possible to unconsciously repeat the tragic error of blind Israel at the very time we are pitying that blindness.

God's action in this instance was swift and terrible:

"The Lord sent fiery serpents among them, and they bit the people, and many died" (v. 6).

When they were afflicted they repented, as was to be their unworthy custom with monotonous regularity all down their history, until finally the long-suffering of God was withdrawn.

God chastens His children in the process of their development, but when this process is repeated over and over with no permanent effect, it amounts to mocking God and despising His longsuffering. It is easy to get into the habit of assuming that repentance will always bring forgiveness, until life becomes a mechanical see-saw of commission and confession.

THERE MOST BE A PROGRESSIVE "OVERCOMING."

The promise is only "to him that overcometh." Note how this phrase is *seven times emphatically repeated*—at the summation of each of the seven messages to the ecclesias (Rev. 2 & 3).

At God's instruction Moses made a serpent of brass and put it upon a pole, and whosoever was bitten—and looked upon it— lived. Jesus said (John 3:15)—

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him should not perish."

How could a *brass serpent* be a type of Christ? A serpent of brass is a perfect symbol of the body of sin—sin's flesh—that was publicly and historically condemned in the crucifixion of Christ.

That crucifixion is the turning-point of human history. While—to outward appearances—it was apparent shameful victory of sin over Christ, it was actually the glorious victory of Christ over sin. How often are things in God's sight the very opposite of what they outwardly seem!

Cooperating in the great work of justifying God and creating a foundation for the extension of God's mercy while honoring His holiness, Jesus voluntarily submitted to this public condemnation and repudiation of the serpent-cursed body of sin—the body of which Paul said:

"In me (that is, in my flesh) dwelleth no good thing."

Those who know the Truth, and realize the value and REALITY of Christ's mortal warfare with the devil, and his complete victory over him, will have no difficulty in seeing in the brazen serpent, the devil—sin's flesh—defeated and condemned and crucified on the hill of Calvary—the *banner and ensign* of the greatest victory that any man has ever won.

In the original, "serpent of brass" is "*nechosh nechosheth*"— for the words for "brass" and "serpent" are from exactly the same Hebrew root. This adds great fitness to the use throughout Scripture of brass as a symbol of the flesh.

Moses was commanded to put the serpent of brass "upon a pole." The Hebrew word here translated "pole" should be "*standard, banner, or ensign*"—that which is a rallying-point for armies in battle—this word is almost invariably so translated elsewhere.

It is the same word (*nes*) as occurs in the expression "Jehovah-Nissi"—*The Lord Our Banner*—the name given to the altar built by Moses to commemorate the victory over the Amalek-sinpower by the lifting up of the Rod of God (Exo. 17:9, 15).

The uplifted serpent of brass was the saving ensign of serpent-bitten Israel, just as its great anti-type is the banner and ensign of all the sin-smitten race who look to him for life. Isaiah uses this same Hebrew word *nes* 10 times, in stirring imagery, as—

"At that day there shall be a Root of Jesse who shall stand for an ensign of the people: to him shall the Gentiles seek, and his rest shall be glorious!" (Isa. 11:10).

We note that the ensign has two parts—the Rod erect and triumphant, the Serpent conquered and impaled.

In later years, in the fulness of Israel's degeneracy, this brazen serpent became an object of ignorant superstition and worship (just as the cross of Christ has today) and Hezekiah, *the great typical Temple-cleanser*, "broke it in pieces, and called it Nechushtan—a piece of brass" (2 Kgs. 18:4).

* * *

Paul says all these things were "written for our admonition" and are "able to make us wise unto salvation." In the divinely-recorded history of Israel, we have the wonderful "patterns of things in the heavenlies."

How clearly we see the Messiah in the budded Rod, the water-giving Rock, the great Mosaic Lawgiver and Prophet—meekest of all men, the dying and yet continuing High Priest, the heaven-sent manna, the glorious saving ensign of the uplifted serpent— just as we see him in our day in the bread and the wine, *and the open Bible, for "His Name is called The Word of God"*—he was that Word made flesh. David prayed, with a yearning heart—

“Open Thou mine eyes, that I may behold wondrous things out of Thy Law.”

This mind *must be in us*, if we are to be among the few chosen from the earth's perishing millions. We *must* make ourselves one with the Word of God—steep ourselves in it—live constantly in its atmosphere—both the written Word and the living Word, for they are one. John says (1 John 2:5)—

"Whoso keepeth his Word, in him verily is the love of God perfected. Hereby KNOW we that we are in him!"

And then he adds—

"He that saith he abideth in him ought himself also so to walk, EVEN AS HE WALKED."

Do we walk "*even as Jesus walked*". We have the 4-fold story of his marvellous, heavenly life on earth, and this great Book of rich and entrancing symbol that all revolves around him.

Is he our pattern in all we do or say? Let us make it our daily endeavor—our *whole ambition in life*—to "be in him" and to "walk even as he walked."

Today the ecclesial world—as we have known it—is being torn to pieces. Ensigns that have long been faithfully upheld are being pulled down. Though it saddens us, it need not worry us. It is the last days—*these things must be*. Salvation is an individual matter, and in the end those who are trying to be faithful will be more and more alone.

Let us therefore let this one obsession possess each mind like a transforming, consuming fire, crowding out all doubt and fear—

"Hereby KNOW we that we are in him—IF the love of God is perfected in us . . . and we walk even as he walked." —G.V.G.

THE THEATRE

The theatre is an impossible place of resort for the friends of God. We are in the world, and the world is an evil world throughout — but there are some phases of it with which we can have NOTHING TO DO.

We are not to be "of the world" in the objects for which we live, nor the principles on which we act. Nor are we to expose ourselves to the corrupting influences of men who "know not God and obey not the Gospel of our Lord Jesus Christ." Therefore we cannot take part in their ways or their assemblies.

IT IS NOT NECESSARY TO "PROVE" THIS FOR EARNEST SERVANTS OF CHRIST. Reason establishes it, even if precept were not so plain —

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord" (Psa. 1:1).

"I have hated the congregation of evildoers, and will not sit with the wicked" (Psa. 26:5).

When we talk of theatres, we talk of institutions that have to do with every form of ungodliness and congregational sinnership. The man who requires to have this "proved" shows that he does not know what ungodliness is. It is only a godly man that knows ungodliness.

We are commanded to abstain from everything that tends to evil. The LOVE OF RIGHTEOUSNESS will be a sure guide.—Bro. Roberts, 1891.

Correspondence

Beloved brethren and sisters:

"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds" (2 John 10-11).

How often have we heard these words quoted! Yet, it would seem, many fail to realize their full import.

Let us notice first that teaching any doctrine contrary to apostolic precept is an evil deed. Yet how common it is for those who are guided by sentiment rather than divine principles to honor perverters of the Truth and seek to justify their "evil deeds."

Many also flatter themselves that so long as they feel that THEY are "sound in the faith," fellowship of false teachers need not affect them. **Never was there a greater delusion.** For in no other way could one more effectively bid God speed to a perverter of the Truth than to remain in fellowship with him, thereby condoning the doctrines which he teaches.

To remain on safe, scriptural ground we should view one who departs from any element of the One Faith in the light of apostolic teaching, not on the basis of our own sentiments or opinions. First of all, every effort should be made to redeem such a one from his "evil deed," not to condone or encourage him in his false reasoning.

"In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the Truth."

But having failed to turn the perverter of the truth from his "evil deeds," there is but one scriptural course to follow—disfellowship.

"A man that is an heretic, after the first and second admonition reject."

But faithful brethren who have sought to carry out such scriptural action against false teachers have always met with bitter opposition from the weak-fellowship elements in the body, who can always be relied upon to come to the defence of every teacher of error, especially if the teacher is personally popular.

And if it comes to separation, the supporters of the false teacher always blame the faithful brethren who have refused to condone the error, rather than him who is the sole cause of the division—the false teacher. We have actually heard the scriptural passage, "He that soweth discord among brethren," applied to the brethren who opposed the false teacher, when it should have been applied solely to him who sowed the discord by his unrelenting propaganda of a crotchet. However, a divine purpose is being served in what might appear to be a deplorable situation—

"For there must be also heresies among you, that they which are approved may be made manifest among you" (1 Cor. 11:19).

One's loyalty to truth can be judged by his attitude toward error.

No one loves the truth who condones error. In His own way God makes manifest who is faithful to His Truth and who is not—those who reject false teaching and those who are willing to condone it; those who honor and extol the false teacher and those who view him in the light of apostolic teaching, which is: "false brethren", "perverters of truth", "teachers of damnable heresies", who with "good words and fair speeches deceive the hearts of the simple."

While every apostolic precept directs us to use every effort to redeem the erring from his error, yet we find nothing in the apostolic teaching comparable to the honeyed words of those who seek to justify the incorrigible false teacher. Utter repudiation of the error is the only thing that can justify one who has taught—or fellowshiped false doctrine.—

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

In 2 John 7, the apostle calls false teachers who taught that Jesus Christ did not come in the flesh of human nature: "deceiver and an antichrist." They were **against** Christ (as the word "antichrist" means) in a special way. They denied that Jesus' nature was like our own. They denied his humanity, therefore they denied him. They denied what the Father had testified of the Son, therefore they denied both the Father and the Son.

This clean-flesh doctrine, in some form, has come down through the ages, and all the modern glorification and justification make it no better than it was in John's day; and the fellowshippers of it in its modern trappings are "partakers of the evil deed" of those who teach it, as much so as in the days of the Apostles.

The declaration of John that "He that biddeth him God speed is partaker of his evil deeds," is more far-reaching in its effects than might appear at first notice. Not only is the condemnation of Almighty God directed against all who condone the false teacher, but **the effect upon those who tolerate his teaching is appalling.**

There has been much agonizing about "honesty and sincerity," which we are told must always be attributed to those who have departed from some element of the Faith. But as a matter of fact, one of the very first things that happens to one who departs from any element of the One Faith is that he develops a form of insincerity and dishonesty. Though he may be scrupulously honest in things general, yet he is usually so enamored of his crotchet that he will stop at scarcely anything in order to indoctrinate others with it. He deliberately wrests Scriptures to prove his point. He quotes copiously from the writing of former faithful brethren, **whom he knows full well did not teach his doctrine**, but whose writings he twists and misinterprets to suit his crotchet.

So he "deceives the hearts of the simple" and those who glory "in some new thing." It is no wonder that the apostles referred to such men as "false brethren." And those who are "partakers of his evil deed" follow in his footsteps. In order to justify themselves in their fellowship of the false teacher, they, too, are forced to misrepresent. And what is perhaps the most serious result, those who desire to fellowship those who **teach or condone false teaching, must of necessity adopt loose ideas of fellowship.** Then there is an effort to tone down and belittle the error, as those who formerly advocated sound fellowship attempt to harmonize their position with previous utterances.

And it is not uncommon for those who were once sound in the faith, but who have permitted themselves to be drawn into a loose fellowship group, **to wind up teaching the very doctrines which they once condemned as false**—"partakers of their evil deeds" in the fullest extent.

Some years ago a brother, on hearing the remark that a certain brother was "sound in the Faith, but weak in fellowship," truly remarked: "**Any one who is weak in fellowship, is not, and cannot be sound in the faith.**"

It is far more dangerous to the spiritual life of an ecclesia to adopt a policy of weak fellowship than to have a heresy taught by one of its members. For, so long as an ecclesia is strong for scriptural fellowship the heresy will be dealt with "according to apostolic precept." But once the bars are let down to loose fellowship, any false doctrine can be propagated with impunity.

Weak fellowship ideas stem directly from the "evil deed" of false teaching. **They follow each other as cause and effect.** Loose fellowship is invoked that the false teacher may be retained in fellowship. It is impossible for anyone to escape contamination with the unhappy results of errors tolerated in his fellowship.

Men's deeds, good or bad, live after them. The evil deed of false teaching lives on long after the teacher has passed from the scene, and those who condone his error continue to be "partakers of his evil deeds."

Sincerely your brother, Oscar Beauchamp, Pomona. Calif.

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.

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

FLAXCOMBE, Sask., Canada

HAMILTON, Ont.—7 Willow Crescent.

HAWLEY, Pennsylvania.

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

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

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.

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.

Greetings in the Master's Name.

If our Lord be willing, we plan to have our SUNDAY SCHOOL ENTERTAINMENT on New Year's Day

We extend a hearty invitation to our brethren and sisters in our fellowship to be with us on that day to join with us in our little gathering. Please advise us if you will be with us.

Your brother in Israel's Hope,

D. W. Gwalchmai

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MASON, Texas

MELBOURNE, Australia

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

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.

WHANGAREI, New Zealand

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

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

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

WHAT IS THE "GLORY" OF ROMANS 8:30?

It is an item in the enumeration of a process, beginning with predestination and ending with glory. There is only one kind of glorification known to the Scriptures in such a connection. Peter illustrates it in the case of Jesus: "God hath glorified His Son Jesus" (Acts 3:13) referring to his change to the immortal state after resurrection.

The idea of restricting it to the possession of the Spirit in the days of the Apostles is clearly out of keeping with apostolic language in general, and it is out of harmony with the construction of the verse, which requires a separate time for each separate item:

1. Predestination — this is before a person is called.
2. Called — this is before he is justified.
3. Justified — this is before he is glorified.
4. Glorified — this is the finality.

The tense of the verb is the aorist, which is indefinite as to time. The time is not in question — it is the SEQUENCE of the process that is foremost. Glorification is last. Glorification is nowhere affirmed of man apart from immortality.—

Bro Roberts, 1891.

A Letter to Our Children

Dear children:

We hope to have a little corner in the magazine for our small people, to speak about things that remind us of our heavenly Father, and His Son.

A little while ago we went to the second largest city in this great big world which God made for us. A lot of things we saw reminded us of that wonderful building which will be built in the "Holy Land" (which we all know is Palestine).

Walking around this large city of New York, we look at the tall buildings man has made with the knowledge and ability God has given him, but he does not give God the glory. Remember how King Nebuchadnezzar said: "This is great Babylon that I have built"—and how God punished him because he was so proud and boastful?

While we are looking at these buildings, we think of the Kingdom to be set up in the Holy Land, to rule all the earth. Nothing in New York—or any place else in the world—will be as beautiful as this Kingdom which we will see, if we are good like Samuel was when he was a little boy.

Also in New York there is a famous street with many, many lights on it, so that it shines at night like daylight. If it were not for these lights, how dark it would be when the sun and moon do not shine!

But the great ruling City of God's Kingdom will be glorious in itself, and will not need the sun to keep it bright, we are told in the book of Revelation—the last book in the Bible. This is what is called a "symbol" (something very interesting and exciting which you will understand better as you grow older and study the wonderful things God has told us in the Bible) but it also gives us a picture of a great ruling capital filled with the glory of God, compared to which the splendor of men's cities as they are now will be as nothing.

Remember Moses—how his face shone after he talked with God? The people made him put a covering over his face so they could look at him after he talked with God—because his countenance was so shining.

How nice it is when we think about the wonderful things we will see when Jesus comes back on the earth to set up the Kingdom of his Father. My dear children, we all hope and pray that we will be found pleasing to God, so we may enjoy this great and wonderful Kingdom. To please God we must love Him, and if we love Him and keep thinking about Him it will make us kind and gentle and good.

Write to me about your Sunday School work, and tell me if you would like to read a little message for you in our magazine each month. Your friend,

Joseph Jackson, 77 Glenwood Crescent, Toronto 13, Canada.

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