

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

“I Know Thy Works”

Whatever was written in former days is "*for our instruction*," said Paul, and it requires little effort to confirm that statement. It is only necessary to glance at the teaching of Jesus to see how he used Moses and the prophets to instruct those who would listen. But the basis of instruction is not in the Old Testament alone, for we will find many things of paramount importance in the general messages of the Lord Jesus. This is particularly true with regard to his last message to the seven ecclesias flourishing near the end of the first century.

Of all the sayings of Jesus, there is none more poignant or penetrating than the words which prefix the message to each of the ecclesias, "*I KNOW THY WORKS*." Although these communications are addressed to specific ecclesias, it is generally agreed that they are also *representative* and, therefore, applicable to all, because of the first part of the termination of each message—

"He that hath an ear, let him hear what the Spirit saith unto the churches."

If, then, we are agreed that these directions apply to the believers of this age, as well as in the first century, we must of necessity believe that they are applicable to us. It would also appear that they are designed to show the *seven stages in which ecclesias could exist*. The more we read them, the more that conviction grows.

It is evident, from the words, "He that hath an ear," that all will not listen. As to whether we hear or not depends *where our heart is*. One of the piercing thoughts expressed by the Spirit in these messages drives this point home, when he says—

"All the churches shall know that I am he which searcheth the reins (mind) and hearts"—Rev. 2:23.

The searching of our minds and hearts is not a work after the pattern of our judicial courts where the judge has to depend upon the evidence submitted by witnesses, for no deponent is required,

"For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

"Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do"—Heb. 4:12-13.

We all know this in a *theoretical* sense: but what is required is to look at it from a *practical* viewpoint of Bible wisdom. If we do, one thing is certain. Many of us will have to change our courses and get back into that *newness of life* to which we were called by the Gospel.

Our hope is to be delivered from this present evil world, and our walk in it should distinguish us from those whose hope is in this life only. We are expected to deny ourselves ungodliness and worldly desires which all belong to that system of things that Christ is to destroy at his coming. Paul reminds us (Eph. 2:2-3)—

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature children of wrath, even as others."

Yes, by nature, we are children of wrath. In another place, it is written by Paul, "For I know that in me (that is, in my flesh) dwelleth *no good thing*." This is the disadvantage that we encounter as we enter the race for eternal life—this sin principle which renders achievement so difficult. However, no matter how hard it may be to walk in the Truth, it is *not impossible*; otherwise the Gospel message would never have been proclaimed to the human race. This fact is indicated by the second part of the termination of each message where a definite promise of elevated beauty, grandeur, majesty and sublimity is made "To him that overcometh." There is something to overcome, and overcoming can only be accomplished by our own efforts.

Let us not be deceived by the popular saying that there is nothing we can do now: we will have to wait until Jesus comes, and he will "right all wrongs." That is not the mission of Jesus. He is coming to *execute judgment* on all, and then it will be too late to change our way of living. There is something definite that we can do *now*, and it is indicated in the message to Sardis.

"Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent"—Rev. 3:2-3.

"*I know thy works*," said Jesus. If we stop and think carefully on that statement, there will arise in our minds one of two reactions. If we have labored in the Truth, and walked faithfully in that newness of life so essential to salvation, if we have not grown weary, if we have not denied the faith; and if we have done all in our power to keep ourselves away from the things that the world loves; then the statement of Jesus will be a comfort and an encouragement to us. We will have the courage to face the future, and live in confident expectation of the appearing of the Lord from heaven.

On the other hand, if our knowledge of the Truth is academic only, and has not *penetrated our very being*, if we have shut our eyes and failed to see the beauty of the Truth, if we have closed our ears and refused to hear the warnings of Jesus, and if we have *fallen in love with the things of this world*; then there can be one reaction only, and that can be described by no better word than terror.

Let us, then, be sensible and practical, and hear what the Spirit says. —Editor.

The Mystery of Godliness

By brother John Thomas

PART SEVEN

DEITY MANIFESTED IN SPIRIT (cont'd)

Jesus said to his contemporaries—

"Verily I say unto you, the Son can do nothing of himself—(or apart from "the Seven Spirits")—but what he seeth the Father do; for what things soever He doeth, these also doeth the Son likewise.

"For the Father loveth the Son, and showeth him all things that Himself doeth: and He will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will.

"For the Father judgeth no man, but hath committed all judgment to the Son; that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father Who hath sent him."

The "greater works" than those wrought by Jesus in the days of his flesh, which he said the Father would show him, are the works exhibited in the Apocalypse, which are to be executed at his second appearing. They are the works of the judgment hour, which are to bring all nations into obedience to his rule (Rev. 15:4): for—

"All authority to execute judgment is given to him, because he is Son of man" (John 5:27).

But the manifestation of Deity in spirit does not terminate in the perfecting of Jesus on the third day. He was the free-will offering of the Eternal Spirit made perfect for acceptance (Lev. 22:21; Heb. 9:14); but he was only *one* of (Acts 20:28)—

"The **flock** of the Deity which he purchased with his own blood."

There were other sheep—sheep of the fold of Israel, and others not of that fold; all of perfect character, to be "*made perfect in one*:" that there might be one fold and one shepherd.

All who have heard "the things concerning the Kingdom of the Deity and the Name of Jesus Anointed," who have believed them with true affection, and have been immersed, are addressed in the apostolic epistles as "THE PERFECT." Paul says—

"We speak wisdom among the perfect" (I Cor. 2:6).

"Let us, as many as be perfect, be thus minded" (Phil. 3:15).

But, as in the case of Jesus, this perfection was concomitant with imperfection. It was perfection of spirit, or conscience, resulting from faith and obedience. Paul says that the Law of Moses "could not make the worshippers perfect, so that they should have no more conscience of sins" (Heb. 10:1-2). Hence, a person whose sins are covered over, or pardoned, is perfect. His conscience is "the spirit of a just man who has been made perfect" (Heb. 12:23). Jesus tasted death for him, in which death he becomes interested by believing into him. Thus—

"By his one offering the Eternal Spirit hath perfected for a continuance them that are sanctified" (Heb. 10:14).

—or purged in conscience from dead works, to serve the living Deity. Being "in Christ," they are invested, or covered over, with him; and, *if the Truth have had its due effect*, they are "cleansed from all filthiness of flesh and spirit" and can truly respond to the apocalyptic ascription to him as their Prince, and say:

"Unto him that loved us and washed us from our sins in his blood, and made us kings and priests for the Deity even our Father: to him be the glory and the supremacy during the Aions of the Aions. Amen" (Rev. 1:5-6).

But, notwithstanding the saints are a community of "spirits of just ones made perfect;" they have, while in the flesh, continual experience of imperfection. The experience of Paul is theirs—

"Not as though I were already perfect."

He was perfect in conscience, but very imperfect *in nature*; as was also that great cloud of witnesses, of whom the world was not worthy, who all died in faith, not having received the promises; the Deity having provided some better thing for us, that they without us should not be *made perfect* (Heb. 11:13, 40).

That which is perfect, however, is not yet come (1 Cor. 13:10); but we wait for it. *Perfect in conscience and character*, we wait—in full assurance of hope—the transformation of our bodies at the Apocalypse of Jesus Anointed:

"For in heavens our commonwealth subsists; out of which also we await the deliverer, the Lord Jesus Anointed: who shall transform the **body of our humiliation** that it may become conformable to the **body of his glory**, according to the energy of his ability even to subdue all things to himself" (Phil. 3:20-21).

When this transformation shall have been effected, the prayer of Jesus will have been answered; and his brethren will have been "*made perfect* in one," as the Father is in him, and he in the Father, and they one in them both. Such a perfection as this is consubstantiality with the Deity Who, by His spirit, is manifested in them all, as the ELOHIM OF ISRAEL, and Sons of the Highest—the "Who" He said He would be, when He communed with Moses at the Bush.

The transformation of body is posterior to resurrection, as in the case of Jesus. The dead saints are first to be "*raised*," and afterwards "*quicken*ed."

"As the Father raiseth up the dead **and** quickeneth, even so the Son quickeneth whom he will" (John 5:21).

The Son will quicken those only of the raised up whose walk in the present state He approves. Many are "raised up" who are not "quickened." It is only those of the "raised up" who are pleasing to the Son that he quickens. Some of the "raised up" are awaked from the dust, as Daniel tells us—

"To the reproaches and contempt of the Olahm" (Dan. 12:2).

—or in the words of Jesus (John 5:29)—

"They come forth for a resurrection of judgment."

The Son wills not to quicken them, but to drive them from his presence with eternal reprobation. The word *quicken* in the original is *zooipoieo*, and signifies to *make alive*. From the fact that all the raised are not "quickened," and yet are living in post-resurrectional contempt, it follows that the quickening is an operation superadded to the formation of living bodies from the dust.

It is *the making alive of living saints with life eternal*. Hence, there is a certain predetermined order of development in the multitudinous Apocalypse of the Sons of the Deity (Rom. 8:19), as there was in the manifestation of Deity in spirit in the case of Jesus. And this order, as deduced from the premises before us, is apparently as follows:

1. Formation of **body** from the ashes of the dead;
2. Impartation of life, making it a **Body of Life**;
3. Appearance at the Tribunal of Christ (2 Cor. 5:10);
4. **Quickening** consequent upon approval; in other words, "ascending to the Father," so as to be consubstantial with Him (John 20:17).

Taken as a whole, these four elements constitute the *anastasis zoes*, or "RESURRECTION OF LIFE," in which the body is "raised in incorruption, in glory, in power, and spiritual" (1 Cor. 15:42-44), all of which is consequent upon the fourth element, or "the Son quickening whom he will." They are *made perfect* in one by "the spirit which *quickeneth*" (John 6:63); and when this Apocalypse is perfected, "the world will know that the Father did send Jesus, and hath loved them, as He had loved him" (John 17:23), which is manifested in their being "like him, and seeing him as he is" (1 John 3:2).

Here, then, is a *multitude consubstantial with the Father*—THE ELOHIM OF ISRAEL, and all of them the Sons of Deity, "kings and priests to Him;" "the kings of the earth," whose Imperial Prince is the Chief-Begotten; "kings from a Sun's risings;" the first fruits to the Deity and the Lamb, redeemed from the earth (Rev. 1:5-6; 16:12; 14:3-4).

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

LYDIA, A "WORSHIPPER OF GOD"

The reader will observe that—before the Lord "opened the heart" of Lydia—she was already a "worshipper of God" (Acts 16:14). This fact proves that a belief in, and sincere worship of, the true God is not sufficient for salvation. If it is, why did the Lord open the heart of His worshipper to receive Paul's teaching?

But it is not sufficient; for since the resurrection and ascension of Jesus, salvation is predicated on believing the things concerning the Kingdom of the Deity, and the Name of Jesus Anointed, and being baptized into that Name.—Bro. Thomas.

LAW

There must be law. There can be no good without it. Existence itself springs from and continues by conformity to law. Without law, there would be chaos, confusion, and every evil thing. The lawless critics who would get rid of God would be the first to bemoan their calamity if the sun took to rising at uncertain hours, and keeping away for uncertain days at a time. Stability of law, in the physical and in the moral, gives a basis for the peaceful development of rational well-being; and it operates to this result by the very pain which its infraction causes.—Bro. Roberts.

Only a Few Go Far Enough

BY BROTHER ROBERT ROBERTS

"*Whatsoever things were written aforetime, were written for our learning*"—Rom. 15:4.

There is an unexplored depth of reality in these words of the spirit. All consent to the saying as true, but *only a few go far enough* in the process of "learning" from what has been written. Even these will never get to the end of the process while in the flesh. They will always be discovering some new force in exhortations they have been familiar with from infancy.

Our progress in this respect, however, will depend entirely on our compliance with the Divine exhortation to seek wisdom as for hid treasure. In many respects, the wisdom of God that is communicated in His word is hidden. It is accessible *only to those who dig*, and this digging to be serviceable must be a *continuous process*. It must not be done in fits and starts. It must be constant, patient, and reverential, a daily feeding on the manna from heaven.

The systematic and painful efforts of mere *scholarship*—the spasmodic attempts of what is generally understood by the term 'study'—may be to the real work of upbuilding in the Word, what the chemist's analysis of flour is to the process of nutrition—clever, but *useless*. Such a mode of treating the Word of God will leave a man unacquainted with nearly all the riches it contains.

A daily, habitual, thankful, reverential, prayerful, and orderly converse with the Holy Oracles will uncover to the mind irresistible, almost inexpressible evidences of their truth, and a fund of significance that will remain utterly unknown to the careless, irregular, spasmodic, or merely scholarly reader.

But to accomplish and continue in this mode of intercourse, requires a species of motive to which the mere scholar is a stranger. A man must fear God and realize his own insignificance and dependence. *He must feel hungry before he will desire to feed on the Word in this unremitting manner*. He must be discontent with himself and things as they are. His affections must be operative on heavenly, and not on earthly, things. He must, in fact, have made considerable attainments in the kind of spiritual education which is implied in *sainthood*.

The Gospel, as seed to the soil, must have germinated and sprung before it can bring forth this excellent fruit of the spirit—this *continual delight* in the statutes, commandments and Word of the living God—the yearning thirst for communion expressed by David when he said,

"My soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God."

What does this mean but that a man must not only know that there is a God, but must love Him, and be filled with admiration of His infallible and eternal excellencies?—that he must not only know that he himself is a mortal, but must have such a living sense of the fact, as to be in *constant temper of modesty and extreme reverence towards* God, trembling at His Word?—that he must not only be aware that there has been a Christ in the world, but realize that there *is* a Christ *now*, and we, having yielded to his purchase, are no longer our own, but his who lived and died for us?

Only this rich indwelling of the Word of Christ will enable a man to perseveringly discern the excellence of the Word of God, and the *absolute insignificance of ALL present things*, though they be very importunate of our attention and striking in their impressions upon the senses. *Only such* will be found, day and night, giving the Word of God that place in the economy of life which it ought to have.

The reading of the Bible and the appreciation of it will re-act productively one upon the other. Read the Word and you will appreciate it; appreciate it and you will desire it, and seek the comfort that is to be found in reading it. And thus, as in every vital process, there will be a dual action which will preserve life.

But there is a view of the matter outside of the Word and outside of man, because there is a God outside the Word and outside of man. The Word is the only form in which the Name and honor of God have a visible place among men at the present time. His temple is in the dust, His nation scattered, His kingdom destroyed.

His Word remains, and He hath magnified it above all His Name. It is in the hands of the nations. It is the principal and most numerously multiplied book in the world. It is everywhere His

representative. The *Bible* in a man's life is *God* in a man's life. Where people place the Bible, they place God. The place it demands is the heart—the throne. *With nothing less will God be satisfied.*

Do you allow the affairs of house, or business, or friends to ride over it, to displace it from the first position, to put it in the corner, to keep it hidden, neglected, disregarded? Then is God cast behind your back, and great is your danger. A voice of thunder would not be too loud to rouse you from your folly.

You say you have no time to read. The plea is *absolutely inadmissible*. You take time to eat and drink, and this is the most important kind of eating and drinking. You will have to take time to be ill some of these days. Death will rap at the door, and he won't ask you if you have time to attend to him.

Christ will stand in the earth one of these days, and what about your family, your house, your business then? You will want to turn to wisdom in a hurry, but wisdom will fly far from you. You will want to seek God with your whole heart, but He will not be found of you. So has God arranged things, that He will cause every one to find the fruit of his ways.

"Wisdom crieth without; she uttereth her voice in the streets . . . How long, ye simple ones, will ye love simplicity, and scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof. Behold I will pour out my spirit upon you. I will make known my words unto you. . .

"Blessed are they that keep my ways, Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. Whoso findeth me findeth life, and shall obtain favor of the Lord.

"But he that sinneth against me, wrongeth his own soul. All they that hate me, love death."

But if you heed not her gentle entreaties—if you persist in putting her off, that you may attend to the lust of the flesh, the lust of the eye and the pride of life, hoping dimly and indefinitely that some day all will be well—*hear your own doom declared beforehand by the same gentle voice:*

"Because I have stretched out my hand and no man regarded. But ye have set at nought all my counsel, and would none of my reproof.

"I also will laugh at your calamity. I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind;

"Then shall they call upon me and I will not answer. They shall seek me early but shall not find me. For that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices."

God has declared—

"I am a great King" (Mal. 1:14).

He demands on this ground to be honored, and to have the *first place* in the heart, and the *best* of all we have to offer. All the ceremonial appointments of the Law were intended to teach this lesson. None was allowed to approach the Sanctuary except those appointed, and those only in the appointed way, on pain of death.

No offering was accepted with a blemish, or hurt, or imperfection. All uncleanness required purgation by sacrifice. Holiness and majesty were continually impressed on Israel as appertaining to Him in the highest degree. *The lesson in its individual application is unmistakable.* Jesus brings it home in the words—

"Thou shalt love the Lord thy God with **all** thy heart, and **all** thy strength, and **all** thy mind."

His own demand is—

"My son, give Me thine heart."

He demands the highest place in all our affairs, which is His reasonable place. Let us render the service He requires. His Word is in our houses. Don't let us insult Him by giving our feeblest moments to the reading of it. Don't let us wait until all our energies are worn out, and our faculties impaired in attending upon the affairs of the natural man. Don't let us sit down to the Bible when nature is exhausted, and sleep hovers on the eyelids.

Let us give the best time of the day. It is a matter of contrivance. There are difficulties, but difficulties can be overcome. Where there is a will, there is a way. Besides, who knows but our difficulties are God's tests. He may want to prove us—to see whether we will honor Him or not. It is no new thing for God to leave a man that He may see all that is in his heart. Therefore, our increasing business—our growing affairs—may be a part of the machinery by which our probation is accomplished.

If we resist the clamours of the flesh—if, notwithstanding the pressure of worldly affairs, we turn aside daily in reading, prayer, and meditation—we *overcome*. But if, on the contrary, we are carried before the stream, and leave God behind, *we are overcome*, and will awake sooner or later to a sense of our great folly.

If we do our duty in this matter, we shall be assisted. This is a promise. If we are attentive to God, He will be attentive to us—

"Draw nigh to God, and He will draw nigh to you."

The converse is true. Neglect God and He will allow you to fall. There have been many illustrations of this in history. One of them is mentioned in the chapter read this morning (Rom. 1:28),

"Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind."

All nations were related, in the first instance, to the fountain of Divine knowledge through Noah, but they slighted God, honoring themselves, each other, and their own affairs, like the multitudes of our own day, and God departed from them, and gave them over to the reprobateness of mind which is manifest in all the sculptures of antiquity and the state of man universally. The Jews were favored as no nation ever was. Jehovah says—

"As a girdle cleaveth to the loins of a man, so have I caused to cleave unto Me the whole house of Israel and the whole house of Judah, saith the Lord, that they might be unto Me for a people, and for a name, and for a praise, and for a glory, but they would not hear."

What was the consequence?—

"Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests and the prophets, and all the inhabitants of Jerusalem, with drunkenness (mental confusion—the result of the wine of His wrath).

"And I will dash one against another, even the father and the sons together, saith the Lord; I will not pity, nor spare, nor have mercy, but destroy them" (Jer. 13:14).

"Make the heart of this people fat and make their ears heavy and shut their eyes" (Isa. 6:10).

This was Israel's punishment for neglecting God. When Christ came, he *cloaked his wisdom in parables*, that they might remain in their ignorance, and become subject to the judgment of God.

Yet even then, his teaching was plain enough to be understood by those who gave close attention, and gave that respect to God which is His due. And He made them understand that the principle exemplified in the national blindness would operate in individual cases. He said (Mark 4:24)—

"To you that hear shall more be given, and he that hath not. from him shall be taken even that which he hath."

So that any one earnestly attending to what Christ taught, would be helped to understand. While those who stood contemptuously and self-sufficiently apart, doing dishonor to God, would be deprived of what wisdom they had, in being left to their evil ways. The lesson is, that those who neglect or hold loosely what they have are in danger of being deserted by God, and led into ways that shall be for hurt.

The principle was again exemplified in the first generation of Gospel believers. These were greatly privileged in having the teaching of the Spirit visibly in their midst; but like the Israelites who came out of Egypt under Moses, they grew accustomed to marvels, and conceived the idea that these things were in some way their right; that the apostles were only fellow-partakers of a common benefit, and had no more superiority among men than themselves.

Hence arose false apostles. Many false brethren crept in, to whom the others listened. Many followed their pernicious ways. *They dabbled in doctrines and disputed greatly about them*, but it was the "perverse disputing of men of corrupt minds." They received not the *love* of the Truth. What was the consequence? Jesus hinted at this in his message to the seven churches, that he would remove the candlestick out of its place. Paul declared:

"For this cause God shall send them strong delusion, that they should believe a lie."

As He had done with Israel, so He would do with the highly privileged communities founded by the apostles; because they departed from the reverential heedfulness that God demands, and began to honor and please themselves, He would fill them with drunkenness—that is, with the mental confusion resulting from imbibing the false principles that He caused to be diffused through the instrumentality of evil men and seducers.

And so it has come to pass, and the Christendom of today is the standing monument of the faithlessness of the first century, and the living illustration of the fact that if men disregard Him, He will leave them to ways of folly and death; even to ways that they may imagine right; for, as Solomon says,

"There is a way that seemeth right unto a man; but the end thereof are the ways of death."

Now we stand related to the same principle, for God is the same for evermore. Do not let us imagine that when the nations of antiquity, and the Jewish race, and the first generation of believers were given over to reprobation because they dishonored God by a *lukewarm and half-hearted attendance upon His Word*, that we shall fare any better if we offer Him a like insult.

God is great and we are small. God is eternal, and we are of yesterday. God upholdeth all things, and we uphold nothing, but are ourselves upholden by Him every moment. Most reasonable therefore it is that we choose His honor and His fear as the mainspring of our lives.

And most profitable shall we find it for ourselves. If we commit our way to Him, magnifying His Word as He has magnified it, giving it first place in the economy of our lives, He will guide our steps to a greater enlargement of spiritual attainments, strengthening us with all might in the inner man, and filling us with the knowledge of His will.

But if we hold the treasure of His wisdom with a loose hand, He will forsake us and leave us exposed to influences and circumstances that will be to our destruction.

We are not without illustration of this in our day. We have seen many who, though they knew the Truth, were not walking in the love of it, but in the love of themselves and the things connected with the present life—we have seen them swept from their moorings by a wind of doctrine which has been permitted to blow upon them to their destruction.

"Who is wise and he shall understand these things?—prudent, and he shall know them? For the ways of the Lord are right, the just shall walk in them, but transgressors shall fall therein."

OUTSIDE CHRIST

The glory of justification is seen in contemplation of the unjustified man's position. Do what he may, he is debarred from life and joy to come. Nothing he can do can put him in probation for the Kingdom. He may develop intellect to a high point; he may cultivate the moral faculties to a noble excellence; he may attain to great refinement of thought and manner; he may surround himself with the accessories of wealth; he may attain a world-wide reputation for talent, shrewdness and philanthropy; he may make pleasant company for cultivated fellow-sinners at elegant and refined assemblies.

So far as futurity goes, it is all vain. The skull and crossbones are his family crest. Into a coffin he must at last be nailed; to a mass of corruption he shall turn, from which his warmest friends would recoil in horror. The way of God, through Christ, alone can justify.—Bro. Roberts.

MANNA

In the historical type the manna appears in two forms—first, as susceptible of corruption; and secondly, as incorruptible. "If left until the morning it bred worms and stank." Ordinarily it would not keep from morning to morning; but in the manna gathered upon Friday this tendency was restrained, and it remained perfectly good, and "did not stink, neither was there any worm therein."

Now Jesus, being the Logos become flesh, was both evening-quail and morning-bread. He was "gathered" by the nation on Friday, or the sixth day, when they crucified him. They gathered him in the morning; they kept him laid up in the sepulchre on Saturday; nevertheless, he did not stink, neither was there any worm in his body. The Spirit "would not permit His Holy One to see corruption."—Bro. Thomas.

BOSTON FRATERNAL GATHERING

(If the Lord Will)

To be held Sunday, October 10. Write to bro. Edgar Sargent, 27 Jersey Avenue, Braintree 84, Mass., for information.

One Pot of Oil

"Bring me yet a vessel."

Our daily readings have impressed us with the degenerate condition which prevailed in Israel in the time of King Ahab. The faithful would feel that they were almost alone in a sea of wickedness. It is encouraging therefore when we read of a righteous family after a repetition of wickedness added to wickedness. Looking at the broad expanse of history, we see the same picture— God selecting the

few righteous from the stream of humanity. They stand out as lights or beacons. And their lives have been recorded that we might profit spiritually and be directed in a godly manner.

Such is the case in the reading before us this morning (2 Kings 4): a man, wife and two young sons, a righteous family which "feared the Lord." They revered God's actions with His people; they looked unto Him with assurance, even though the majority of Israel were sold to the popular worship of Baal. Here was a family of the sons of the prophets, those few who were children or disciples of the men whom God had selected to express His warnings to an apostate nation.

Their lives were not easy; they were not of the rich in this world's goods. It is possible that their refusal to espouse the common pagan religious rites may have worked against the success of their labors for daily bread. *Expression of conscientious scruples against any popular movement is always regarded as extreme or fanatic.* In the midst of the struggle for a meager existence and an endeavor to keep themselves free in Israel, this righteous man is taken from the land of the living. His service in the vineyard is ended. We would naturally believe that God would have provided a lengthening of his life to see that the wife and family were provided for. But looking at it from the Divine aspect, it is *God* who actually does the providing. The man is generally just the medium through whom the provision is obtained.

The purpose is that God should be glorified in whatever circumstances our lives are cast. We see then that the events of this family are a type of the righteous in whatever age of the probationary period we look.

The bridegroom has been taken from the faithful woman. It is a time of mourning. The man who feared God, even Jesus Christ, has gone away into the far country. The present dispensation calls for supreme faith in the assurance that God will not forsake those who are left who put their confidence in Him.

"Though He slay me, yet will I trust in Him" (Job 13:15).

The two sons of the widow are also representative of the faithful, who are *true* sons of Abraham. They have espoused the faith of that man of God, who against hope believed in hope, who was strong in faith, knowing that what God had promised He was willing and able to perform. As the two families of Israel, comprehended in Joseph and Benjamin, they represent the twelve tribes of Israel (Joseph, compounded of Ephraim and Manasseh, which were leaders of the ten-tribe kingdom of Israel, while Benjamin linked with Judah, speaks of the kingdom of Judah).

It was through these people that the hope of Abraham was expressed to the world, being Israelitish in basis and principle. In the Revelation 7 we are shown that the faithful are sealed out of these twelve tribes or out of those *principles of faith* which have gone forth into all the world from the Abrahamic beginnings. It tells us also that they are not all Israel who are of Israel, that the necessary ingredient is the *faith of Abraham*.

So it is that this small family in Israel stands out clearly as the real kernel of the nation, and those upon whom God's heart was set. He was dealing with them as *representatives of His true people* and has caused a brief mention to be made for our divine guidance. The father's death intensified their struggle far more. But they did not give in to the circumstances which God had brought upon them. The thing which loomed before them was bondservice, and such a bondservice as would not find release in the seventh year. Wickedness in Israel had submerged the Law of Moses with its glorious type of release in the Kingdom Age.

Bondage in this respect speaks of the bondage of sin and death which encompasses all the human race. It is something which the faithful are all their lifetime conscious of, and are struggling against in their efforts to prove acceptable for the blessing of eternal life.

"I see a law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. 7:23).

However,

"The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the Children of God."

To those who succumb to the power of sin, prevailing conditions in Israel illustrate their end. *There will be no release from the bondage of sin and death when the judgment of the seventh year arrives.* Theirs will only be weeping and gnashing of teeth, with eternal death in the end. We see the urgency then of doing all possible to remain free from sin. God will provide the way, as He has in the past, if we place our trust in Him. But we must have confidence in God above all else.

"For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14).

Circumstances had now come to such a state in the righteous family of three, that they only had *one pot of oil* left. All else had gone as they had endeavored to eke out a meager existence. Darkening their door was the shadow of the creditor, a constant concern in their lives. All other possessions could not save them in this their hour of trial—only one pot of oil. This is a very significant quantity. There can be only one source of salvation from sin and death, the *Word of God*. Man has substituted other measures of oil, drawn from other sources of supply; but they have not proven adequate for the purpose which God intends, that is of eternal life. "Thou art the way, by thee alone from sin and death we flee, and he who would the Father seek, must seek Him, Lord, by thee." Sooner or later the true servants of God will have to concede that all other things are useless and vanity, if they are to be pleasing to the Creator. We must be humbled and brought to the recognition that God and His word alone can save us.

Salvation is to be wrought according to the way in which the Father has arranged it. The creditor stands behind each one of us, and casts his shadow across our path. It is necessary for us to recognize this fact to place us mentally in a position to appreciate what is necessary. In Adam all die. From the one pot of oil we have to draw information to direct our course. We must be obedient to the Divine summons to search the Word and to respond to its requirements.

The widow woman was instructed to borrow vessels or containers from her neighbors, a large quantity. The idea of borrowing from the neighbors seems to have its counterpart in the exodus of the children of Israel from Egypt. There we see the Divine instruction to borrow jewels of silver and jewels of gold and raiment. The effect was the spoiling of the Egyptians—

"They borrowed of the Egyptians jewels of silver and jewels of gold and raiment. And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians."

On the face of it, it appears as theft. *It would be, without Divine injunction.* But when it becomes a Divine command, it is sin not to obey. The overall requirement is obedience. God has provided things throughout the universe for the use of His elect. Regardless under whose hand they come, when God requires their use for the saints we find they are readily surrendered. In the case of the Egyptians, Israel found favor in their eyes and they gave them such things as they required. Paul tells us (1 Cor. 3:21-23) that all things are for the sake of God's elect—

"For all things are yours . . . And ye are Christ's; and Christ is God's."

We are also instructed that when the time arrives the earth will help the woman and that deliverance will arise in its proper time and place.

The next command was to "shut the door" upon herself and her two sons. Certainly this is the call to *separation*. The associations between the believers and the Spirit are not to be mixed with the world in any way. They would be foolishness in the eyes of the worldly wise. These gems of Divine operation have been derided by the profane and discredited by the supposed leaders of church organizations. How wise then that the Spirit should direct us to separate from the world in its ways and reasoning! Our relation to this is manifest in our quiet assembly together around the table of the Lord each first day of the week. *In the finality the wisdom of faith and trust in God will reveal itself as the only sound wisdom.*

The wisdom of the course of separation manifested itself to Israel in Egypt. On the night of the Passover, Moses instructed:

"And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you" (Ex. 12:22).

Paul told the Corinthians in 2 Cor. 6:16-17—

"What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them,, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Having made sufficient provision to receive the life-giving oil, the woman is instructed to pour out the golden fluid into the containers. There are numerous instances of the provision of strength from a single source in the Scriptures. We see it in the case of Eliezer and Rebekah at the well in Haran. We see it again in the meeting of Jacob and Rachel, as he rolled away the stone from the mouth of the well. It is illustrated again in the flight of Moses to Midian when he watered the flock of Jethro, under the hands of Jethro's seven daughters.

These are illustrations of the principle of *pouring out of a life-giving fluid*. It is always associated with a righteous act of service. Zechariah portrays the righteous witnesses or anointed ones pouring the golden oil into the candlestick or lightstand (Zech. 4:12). So also Christ speaks of those who at present constitute the Kingdom of God as bringing forth from their treasury a supply of things new and old; a pouring out from a single source things, though new to many hearers, old in the sense of having always existed in the mind and purpose of God.

It is, then, the part of wisdom that we should constantly draw from the well-spring of life—God's eternal Word—those things necessary for spiritual health. We will have prepared ourselves to receive this strengthening force when we have emptied out all unnecessary things of the world and made room for those things eternal and everlasting.

A *single* drawing out is not sufficient. It is a *lifetime* process. The fact that the oil flowed until all the containers were filled illustrates that the source is enough for all; that the arm of God is not shortened in any generation, and that all who are ordained to life shall be saved. It then remains for us to pour out from the unending supply by daily reading of the Word and by profitable discussion based thereon, always approaching the subject in a prayerful attitude for Divine guidance.

"It is the glory of God to conceal a thing: but the honor of kings is to search out a matter" (Prov. 25:2).

Once having obtained the supply in ample quantity, the widow woman was instructed to go and sell what she had and pay the creditor. Though God made provision for the family, *it remained for the widow to perform her part*. We are not to sit idly by and expect all to be done for us. Solomon draws our attention to the industrious ant and advises us to take to heart the lesson. We are instructed to be diligent about the Master's business. Christ's instruction upon leaving his followers was, "Go ye into all the world and preach the gospel."

How does this suit the idea of selling? *Selling does not always involve the transfer of goods for money*. We often speak of "selling an idea" to others when we really mean we convince others of the soundness of a proposal. It is so in the spiritual realm. We are convinced that we have the Truth and consequently we want others to share with us the prospect of eternal life. We may feel that our possibilities of selling the Truth are limited. We knock at the doors of other hearts and receive no response or a rude rebuff for our efforts. We feel that we have failed. But the Creator registers the sale if we have made an honest effort. *The manner in which we comport ourselves day by day among our fellowmen can do more to convince them of our having been with Jesus than all the words we can speak in a life-time*. If we do not show by our actions that we believe in God wholeheartedly, our words will be sounding brass and a tinkling cymbal. Paul says:

"Whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

A clear trumpet sound should be the result of our every action. It should sound like this:

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

Also Rev. 22:17—

"And the Spirit and bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

It is God who hath done great things for us. It is unto Him that we should pay our debt. We are sinners by nature and stand in need of salvation.

"There is not a just man upon earth, that doeth good, and sinneth not" (Eccl. 7:20).

Yet while we were sinners, Christ died for us and has manifested not only his love for the Father and his brethren, but the exceeding love of God for mankind in the provision of a Lamb that taketh away the sin of the world. Therefore we shall always be indebted unto God; for the utmost of our service can never make us worthy of all that He hath done for us. In what way can we pay our debt? The apostle Paul told the Romans—

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:14-16).

He also said that a dispensation of the Gospel was committed to him. He had a responsibility to preach it to others and he did not shun the work. These things teach us where our responsibility lies. We must also carry on the work and be followers of him as he was of Christ.

"*And live thou and thy children of the rest*"—2 Kgs. 4:7.

The assimilation of the Word of God gives life in an eternal sense. Christ told his disciples after his discussion with the woman of Samaria—

"I have meat to eat that ye know not of" (John 4:32).

Again he told them upon another occasion—

"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

Also in verse 51—

"I am the living bread which came down from heaven: If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."

Oil was the main ingredient of Israelitish daily diet. It was used in their sacrifices, in their cleanliness and in provision of light in the lamps. It is therefore a type of spiritual activities. This spiritual aspect should pervade all that we do. We should seek to God's Word as a guide for our steps. The Scriptures thoroughly digested will anoint us or *set us apart* to God's service.

The true and faithful woman, the bride of Christ, who mourns her absent Lord, lives on this source of strength alone. In so doing during the days of weeping and waiting, she shall live forever in the glorious light of the power of God.

THE KEY OF DAVID (Rev. 3:7)

The key is styled "of David" because there is something connected with David to be opened and shut. This something is revealed in the prophets. There it is styled "the Key of the House of David"; that is, of his kingdom (Isa. 22:22). In this chapter, two states of the Kingdom of David are prefigured by the names of two of Hezekiah's officers—Shebna and Eliakim. The former, derived from shavah, "to lead captive," represents the Kingdom in a dispersed and ruined condition; and the latter, from Ail, "God," and yahkim, "shall set up," indicates the restoration of the Kingdom by Divine Power.— Bro. Thomas.

RIGHTEOUSNESS INDISPENSABLE

Nothing is more incontrovertible in our most holy Faith, than that righteousness of a high order is indispensable to secure approval at the hands of the Judge of the quick and the dead.

A continuance in sin in ANY FORM is fatal to our prospects in relation to that great day when every man will stand nakedly revealed in the presence of men and angels—Bro. Roberts.

"Ye Are Full"

At the time the Apostle labored, Corinth was a thriving metropolis of wealth, luxury, commerce and corruption. This is the background of the Corinthian ecclesia, and it is to some extent reflected in the epistle.

Paul gives indications that the ecclesia there was well-to-do, and in good standing with the world. "*Ye are full,*" he says, contrasting them with himself, "*Ye are rich, ye are honourable.*"

And as is almost inevitable in such circumstances, they gave too much thought to worldly wisdom, to imposing appearance, to polished eloquence, to the meaningless husks of worldly convention. Because of this they did not grow in the Truth, they remained vacant-minded babes when they should have been growing into men. They lost their hold on spiritual values, with sad results to their conduct and course of life.

Envy and contention sprang up; immorality was being tolerated; greediness and revelling disgraced their solemn assemblies; spiritual gifts were prostituted to a confused babble of vain glory and pride; elements of the Truth were in danger, and the Apostle who had begotten them in the faith was openly despised for his poverty, his rude speech and his unpretentious simplicity.

So it was with a heavy heart that Paul took up his pen to address them. "*Out of much affliction and anguish of heart I wrote unto you with many tears,*" he reveals to them later (2 Cor. 2:4). His thoughts would revert to that happier time when for 18 months he had fervently labored among them, gathering believers and establishing a lightstand in holy zeal and purity.

Now, for fear of mutual sorrow and embarrassment, he hesitates to visit them (2 Cor. 1:23). But still he writes with a nobility and grandeur that befits his position and relation to them. *They* may have forgotten the height of their calling, but *he* has not.

His salutation is remarkable. Many grievous rebukes and corrections are to follow, but of these it gives no hint. They are still the Church of God that is at Corinth, called to be saints, separated and sanctified in Christ Jesus, the temple of God, and custodians of the Holy Spirit—so far the lightstand is still there. And so he addresses them, in an effort to appeal to all that is good in them, and to impress them with the need of prompt corrective action.

He goes further. He thanks God for the grace and blessings they have received and by which they are enriched in all utterance and knowledge. He reminds them that in this respect, no ecclesia has been more highly favored. His inference is clear—"*Where much is given, much is required.*"

And then he looks forward in hope to that time when in the mercy of God he is confident that they will stand approved at the judgment seat of Christ. He does not condone or minimize their errors, but in his love he is sure they will heed his rebuke.

It is noteworthy that, in discussing the things he has heard of them, he frankly names the source of his information. "It hath been declared to me by them of the house of Chloe." No thought of concealment or subterfuge. No anonymous accusations. The mind of the spirit is open and straightforward at all times.

His reference to their being babes in knowledge, though true, would perhaps fall a little unwelcomely upon their ears, for obviously they considered themselves intelligent and wise and mature. It is to this angle that he applies himself in the remainder of the first 2 chapters, stressing a vital principle of divine truth.

His exposition of the relation between the mind of the Spirit and the mind of the flesh is lengthy, but he sums up thus:

"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (2:14).

"*They are SPIRITUALLY discerned.*" They are entirely out of the realm of the natural. The two cannot be reconciled, any more than two people can carry on a conversation who do not know each other's language. They have nothing in common. Between them there is a great gulf fixed.

The world, man in his natural state, *all* his wisdom, *all* his knowledge, *all* his science, *all* his learning, *all* his accomplishment—are NOTHING. That is Paul's basis. There is no arguing the point. There is no debate over the merits and claims of such things as evolution, or any other elaborate theory of man's invention. The whole thing is dismissed with one word—FOLLY.

Why? Because "*the world by wisdom KNEW NOT GOD*" (1 Cor. 1:21). And this is equally true today.

"The FEAR OF THE LORD is the **beginning**: of wisdom: and the knowledge of the holy is understanding" (Prov. 9:10).

The wisdom of the world is in many respects profound, but to all practical purposes it is useless, because it knows not God. *It does not come to grips with the basic realities of life.* The one important fact in the universe—the existence and revelation of God—it either denies or ignores.

On every other subject it has assembled vast multitudes of facts and even vaster multitudes of fancies. But to what end? What if one man could gather within his own mind all the world's wisdom, what good would it be to him when the time came to yield his breath? *But if he faithfully lays hold of the simple elements of GOD's wisdom, eternity is his.*

"The Jews," Paul says (1 Cor. 1:22), "require a sign; the Greeks seek after wisdom." They lay down their *own* conditions. *They* are the authorities. *Their* questions must be answered. And any revelation, to be considered by them, must conform to their conceptions. "Science"—that magic word!—"Science" says so and so. Nothing that contradicts it dare even be given serious attention.

This is why the teaching of these first two chapters is so important. With one sweep it strips "Science" of all its bluster and pretensions, and reveals it standing in naked shame as the pitiful little "mind of the flesh," blind to all eternal realities.

A discussion of science on its own merits is fatal, because it is endless. There is so much truth and so much error interwoven, so much fact and so much speculation inseparably entwined. But it all belongs to a passing order. "The fashion of this world passeth away" (1. Cor. 7:31). Where the mind of man and the mind of God conflict, we do not argue, we simply choose.

Saving truth, the knowledge that brings life, is in a different category altogether. Worldly knowledge is of no assistance in acquiring this, but rather the reverse. This is *spiritually* discerned—it is learned through the medium of a meek and humble and Godly lowliness of mind, and NO OTHER WAY.

The more a mind is cluttered and obsessed with self-gratifying worldly wisdom, the harder is its task of complying with the divine requirements.

"If any man seemeth to be wise in **this** world, let him become a fool, that he may be wise" (3:18).

God makes deliberate choice, Paul says, of those that are foolish and base and weak and despised, wherewith to accomplish His purpose, that no flesh should glory in His presence. We can understand why. All flesh is insignificant before His glorious and perfect majesty. "*In my flesh,*" Paul says (Rom. 7:18), "*dwelleth no good thing.*" Therefore pride is ignorance and self-approval is presumption.

To illustrate his reasoning, Paul cites his own conduct while among them. Now Paul was as well qualified as any to display worldly knowledge. But, he says, I determined—I *made a special point*—NOT to do so. He deliberately divested himself of any personal persuasiveness and appeal.

As is recorded of Christ (Phil. 2:7—original), he *emptied* himself—he made himself of no reputation—that he might be a suitable and faithful vessel for the use of God. He did not look upon worldly wisdom with benevolent tolerance. He did not regard it in any way as of value in the work of God. He knew that it was incompatible with this, and that *to use it would confuse an issue that must be kept clear.*

Men must be persuaded to forsake reliance on the natural workings of their own minds and the accumulated "wisdom" of their fellowmen, and seek humbly for *God's wisdom through the operation of the Spirit*. There is no other way to God's favor than humiliation and meek reliance. All this is contrary to the mind of the flesh, and the world's standards.

In the eyes of most people, Paul destroyed his effectiveness by this course. To the natural man, he had no appeal. He displayed none of the qualities that attract the worldly mind. But Paul's mission was not to persuade the world, but to *take out from them* a people for the Lord.

He did not *want* to appeal to the *majority*, because he knew they were not the material God wanted. He was seeking those, and those only, that had a sympathetic affinity with the mind of the Spirit. Any who might be attracted from any other motive only cumbered the ecclesia, and were sure to prove later a source of trouble and anxiety.

"*Wisdom is the principal thing*," declares Solomon (Prov. 4:7)—

"Get wisdom . . . Cry after knowledge, lift up thy voice for understanding, seek her as silver, search for her as for hid treasures" (Prov. 2:3-4).

"Blessed are they who **hunger** and **thirst** after righteousness, for **they** shall be filled" (Matt. 5:6).

If we do not learn to make this yearning for knowledge and wisdom and righteousness our MAIN CONCERN in life, then we can confidently assure ourselves that we, at least, are *not* numbered among that very, very few elect—that we are but worldlings, outside the scope of the Spirit's transforming power. Let us be among the wise!

The Lord gives wisdom, we are told, only to those that love Him. Only to those whose love is true and strong enough to control their conduct. If we love Him, He says, we shall do the things that please Him. That is the test. *And there is no other force on earth that can overcome the terrible and relentless power of the flesh—only a fervent love.*

Only a burning, personal love for God and His warm, irradiating goodness, engaging the whole heart, mind and strength, is strong enough to prevent us following the selfish, fatal course that ends in death. Love gives energy and enthusiasm and vitality. It makes the meanest task pleasant. Nothing is too much trouble for it. No labor too great. No vigil too long. Without it the path of duty is insufferable drudgery. Love gives life a purpose and an incentive, a radiant glow that nothing can dim.

This is the fire that Paul is trying desperately to rekindle in the hearts of those at Corinth. They had all the machinery, but the driving force was lacking. They weren't progressing—they were drifting downstream and bickering among themselves.

In his enthusiasm he is eager to discuss with them the deeper mysteries and glories of the Kingdom, but there is no intelligent response—only a vacant stare. They are carnally-minded, they are babes, they cannot comprehend, *AND HE DOES NOT EXCUSE THEM.*

They have consumed their precious time with foolish dissention:

"There is among you envying and strife and contention" (3:3).

Envy was at the bottom of it, as it often is. The Scriptures have much to say about envy. It is the inevitable weed that grows in ground barren of love. It feeds on self-pity. It is the most despicable and malicious of all the corruptions of the human mind:

"Wrath is cruel, and anger is outrageous: but who is able to stand before envy" (Prov. 27:4).

Elsewhere (Pr. 14) it is called cancerous rottenness of the bones.

Envy displays itself in many ways. It is the reaction of the wicked to the righteous, seizing upon small points of mean criticism. It was for envy, we are told, that the Jews hated the perfect man and delivered him to be crucified.

Are we so free from these things that we need not be concerned about them? James asks (4:5)—

"Do ye think that the Scripture saith in **vain**, The spirit that dwelleth in us lusteth to envy?"

This warning is meant for *all*. It is a warning against the *natural* reactions of the *natural* mind, which seem so good and right to the mind that conceives them. That mind, of course, does not recognize or admit these things as envy. But we are clearly warned that unless we humbly seek to be taught of God, we have no hope of even *knowing* what is right, much less performing it.

"*Love*," says Paul, "*envieth not*." Either we choose this course, or we don't. There is no use trying to reason with the mind of the flesh—it will justify everything, and confuse the issue where it cannot justify. It must be abandoned.

All that the world regards as fine—brilliant worldly intellect, strong passion, fierce animal courage, self-esteem, animal beauty, ambition, assertiveness, and envy in its many deceptive forms—all these must be seen in their true and ugly light, and resolutely repudiated. Christ, we are told, *emptied* himself. These were the natural desires and tendencies which he overcame and rooted out. Paul describes them as filthiness—natural filthiness of flesh & mind.

All this demands self-abasement, a bitter recognition of the uncleanness and corruptness of our animal natures and thoughts, a clear conception of the deceptiveness of the flesh.

To counteract the envy and strife with which they are destroying themselves, Paul urges them to a consideration of the holiness of their calling, of its gravity and solemnity:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (3:16).

"None of us," he reminds the Roman brethren (Rom. 14:7), "liveth to himself and no man dieth to himself." We have assumed obligations; we have made promises; we have entered a covenant. We walk on holy ground; we do well to remember it.

"*Ye are the temple of God*"—you have entered God's dwelling—take heed how you conduct yourself. Remember the sharp lesson of Uzzah; remember the careless sons of Aaron. It is little enough we can do—let us do that little earnestly and well.

"If any man defile the temple of God, **HIM SHALL GOD DESTROY**; for the temple of God is holy."

Is any lesson more strongly or repeatedly taught throughout Scripture? Is any more *necessary* to weak creatures of dust?

"I have laid the foundation," Paul says (3:10), "let every man take heed how he buildeth thereon." Then in *direct connection with this warning of defiling God's temple*, Paul returns to the theme of worldly wisdom:

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

The wisdom of the world is obnoxious to God—*it has no place in His temple*. Above all do not glory in men and their wisdom and accomplishments. Take a broader view. If you are worthy, all things are yours, and these men are but a means to that end, supplied and equipped by God for your benefit. Give God the glory, if any is due.

"*All things are yours*" he says—"the world, life, death, things present, things to come—*ALL ARE YOURS!*" How incongruous to fret and scheme for the temporary possession of an insignificant fraction of our inheritance when in due time, if we are worthy, all will be given us freely! The earth is ours eternally—surely we can withdraw from the mad worldly scramble for a few years and conduct ourselves in patience and faith and obedience!

All things are yours! Everything is subservient to your interests. All things are working together, for your good. The present international tensions and conflicts, the life-and-death struggles of mighty nations are just pre-arranged details of God's plan of the ages centering around His elect. If we could only get this conception permanently ingrained into our outlook, we should never be tempted or dismayed by any events. All is as sure and planned and necessary as the expert movements of the surgeon's knife.

As Paul turns from this grand conception, it is easy to understand his next words, "*With me it is a very small thing that I should be judged of you.*" The issues were too big to permit of anxiety over man's judgment. He knew that the time was coming for judgment. He knew that *man's* opinion mattered nothing.

He fervently hoped and prayed that they would rise to justify their early promising beginning when all was love and zeal, but if they did not, he had done his best. There were millions who would not heed the call. His principle concern was with those few who would. His foremost duty was to the true church of God. Christ has said that not one of such would be finally lost. Paul besought the Corinthians with tears that they should not receive the grace of God in vain, *but he knew that many would.*

And so he early decided to "know no man after the flesh" (2 Cor. 5:16). He knew some would come and go like ships in the night. Many brethren, too, he knew were walking as enemies of the cross of Christ (Phil. 3:18). Toward the end of his ministry, he had to write from prison with an aching heart that "*All they which are in Asia be turned away from me*" (2 Tim. 1:15). Demas, his fellow-laborer, his trusted companion, at the same time unbelievably chose the attractions of this present evil world to the glories of the Kingdom (2 Tim. 4:10).

But still he could say, "*None of these things move me.*" The purpose of God stood sure. Paul's duty lay clearly before him. In the end all the elect would be gathered: not one would be missing. All the rest would be swept away with the things they had loved best. "*It is a very small thing that I should be judged of man's judgment.*"

"Do I seek to please men? If I yet pleased men, I should not be the servant of Christ" (Gal. 1:10).

"So we speak, not as pleasing men, but God. Neither at any time used we flattering words, nor of men sought we glory."

Men are such insignificant things—*GOD* is the one to please and consider. Yet he says in this epistle we are considering:

"I please all men in all things" (10:33).

And to the Romans (15:2):

"Let every one please his neighbor for his good to edification."

Is there contradiction? We know there is not, though many things recorded by the mind of the *Spirit* seem contradictory to the mind of the *flesh*. Paul was "all things to all men" (1 Cor. 9:22). He pleased all whenever possible. In nothing would he cause offence if self-denial and self-abasement on his part could prevent it. In this sense he "pleased all men." *But he sought no man's favor*; he sacrificed no principles. Desertion did not move him; ingratitude did not embitter him; contempt did not trouble him. For he was confident, he said, that—

"The Lord, when he comes, will bring to light the hidden things of darkness, and make manifest the counsels of the heart: and **then** shall every man have his due praise of God" (4:5).

Until that time he was content to wait:

"He that is spiritual discerneth all things, yet he himself is discerned of no man" (2:15).

Then, chiding them for glorying, he says,

"Who maketh thee to differ from another? What hast thou that thou didst not receive? If thou didst receive it, why dost thou glory?" (4:7).

How much easier and more natural it is to take pride in our privileges and abilities than to faithfully realize and discharge the obligations they impose upon us! Paul reverses the world's judgment. Ability is not an asset—it is a *liability*. It has been given us. It is charged to our account, and it must be accounted for. Favor is never divorced from justice. If we seem highly favored, correspondingly more is required of us. God has no idle favorites.

"Men will praise thee, when thou doest well to thyself."

The natural man is so incredibly warped in his outlook. In the sight of God such a man is a common thief, abusing a sacred trust and using his Lord's goods to his own ends. The mind of the flesh is a treacherous guide.

There is little said about the personal circumstances of the Apostles in the New Testament records, but Paul here, because of the Corinthians' attitude, is moved to mention his own position briefly.

The Corinthians, we have observed, were apparently well-to-do. Vs. 8 & 10 of this 4th chapter support this observation. This led unconsciously to a false and superficial viewpoint regarding Paul. Of himself he says,

"We both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; we are reviled, persecuted, defamed, made as the filth of the world and the offscouring of all things" (4:11-15).

For Christ, he told the Philippians, he had suffered the loss of all things, even to the barest amenities of life, and the ordinary respect of his fellowman. In poverty, despised, and unattractive in appearance, he was everywhere the object of amused contempt; a common vagabond; the filth and offscouring of the world; a spectacle to angels and to men.

How many today, punctilious about the washing of cups and the dictates of fashion, would recognize the messenger of life and hope in such a disguise? Little wonder the prosperous and worldly-wise Corinthians had outgrown his crude and embarrassing plainness. God's ways truly are not man's. God chooses those things that are weak and base and despised.

"I write not these things to shame you," Paul assures them, "but as my beloved sons I warn you,"—*I warn you to judge carefully and wisely according to spirit and truth.* Give less thought to outward appearance and material possession. What consideration would the blind and empty-minded world give to this homeless and ill-clad outcast?

Our minds irresistibly turn to another such solitary figure, dwelling alone in the wilderness, in the humblest of circumstances. "But what went ye out into the wilderness to see?" Christ asked the perplexed multitude (Matt. 11:8). "Did you expect to find a man clothed in soft raiment—some imposing fashion plate?" Did John's rough appearance dismay you?

And someone else was recognized throughout all Israel for a similar disregard of worldly standards—even John's own prototype—"A hairy man and girt with a girdle of leather" (2 Kings 1:8).

And there is yet another homeless wayfarer, another unknown, lonely wanderer; rejected, unesteemed; no form or comeliness, no beauty that we should desire him; no attractive or imposing appearance; no visible dignity or grandeur—lowly, humble, reviled and despised—yet the Son of God and the light of the world, the way of life and the door of hope.

Him we meet to remember, though the world by wisdom knew him not. Judge not according to outward appearance, but judge with wisdom and discernment.

"He that is spiritual discerneth all things."

BOSTON FRATERNAL GATHERING

Sunday, October 10. See Boston "Ecclesial News—inside back cover.

Workers Together

It is the personal relationship of baptism that gives it all its meaning. It is not baptism into a moral code, or a set of laws, or a way of life, but *into God through Jesus Christ.*

"The gift of God is eternal life." But bare eternal existence alone would be a terrible destiny. The eternal existence is just the necessary background for the *real* gift—

"God will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. 21:3).

Again, being with someone is not so much being in their *presence* as being in their *thoughts and heart*, with the assurance that the relationship is *mutual and permanent.*

And still it does not stop there. Being with them is still not complete if it is static. It must have life and movement or it inevitably palls. Being with someone in its fullest sense involves a unity of effort and direction—*laboring together in joyful harmony* toward the accomplishment of a common purpose.

Paul expresses all this in that wonderful phrase,

"WORKERS TOGETHER WITH GOD."

There is no closer term of intimacy than that which he uses in his epistle to the Philippians, "*true yokefellow*"—

"I entreat thee also, TRUE YOKEFELLOW, help those women which labored with me in the Gospel, with Clement also, and other my **fellowlaborers**, whose names are in the book of life."

This is how he describes his closest friendships—"true yokefellow," "fellowlaborer," "Timotheus my work fellow," "Epaphras our beloved fellow servant," "These only are my fellowworkers unto the Kingdom of God, which have been a comfort unto me." Often laboring alone and far apart, but always together in every true and real sense of the word.

Jesus said, when he left his disciples (John 14:23)—

"If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

And again (Rev. 3:20)—

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in unto him, and will sup with him, and he with me."

We seek naturally for companionship. And wisdom and experience teach that the only companionship that fully satisfies our needs is that offered by God through His Son. This does not exclude the companionship of others, but it does set the *pattern and purpose of it*.

The companionship of God alone, the sense of nearness, oneness of mind and mutual affection, is sufficient. But any additions to it which are in full harmony with it are further blessings and intensifications of its pleasures, and strengthening of its bonds.

God alone is sufficient, but a consistent appreciation of His proximity and reality requires a high degree of spiritual perception, and this does not come easily to the natural man. Adverse conditions place heavy strains upon this desirable frame of mind—sometimes by sudden impact, sometimes by slow attrition.

Therefore, in the wisdom and mercy of God, He has recognized the need of manifesting Himself more concretely to us, that the natural senses may be permitted to buttress the eye of faith. John brings this necessity into sharp relief in his opening words—

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us) . . .

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you that your joy may be full."

We are impressed with the intensely *personal* character of the whole matter—fellowship, communion and intimate association with God and with all of like mind is the supreme joy offered.

John, of course, is speaking here of the manifestation of God through Christ. Christ is the visible and understandable link whereby we can know God and realize His personality and reality.

"No man knoweth the Father save he to whom the Son revealeth Him."

Christ brings us close to God in many different senses, and the one in mind at present is that he gives us a conception of God that we are able to comprehend and understand. In Christ, God

declares His own *real personal characteristics* of love, and joy, and kindness, and, most personal of all, His intense desire for a reciprocation of these attributes from us.

"There is more joy in heaven over one sinner that repenteth than ninety and nine just persons that need no repentance."

Why? God knows all. He has made all. He has no limits either of knowledge or power. *Why should He be moved or affected by ANYTHING that happens?* He has known from eternity that it would happen. He could arrange it otherwise if He chose. Are not joy and grief, when critically analyzed, but manifestations of weakness and dependence upon external circumstances? Does not perfection necessarily imply emotional imperturbability?

This is logical, but it is based upon a false, mechanical conception of God, and life. God is not mechanical, but supremely personal. And we cannot reduce life to logical conclusions and mechanical laws without robbing it of all its meaning.

It is His *personality* above all else that God manifests to us through His Son—the fact that He is Someone between Whom and ourselves there can be *mutual affection and companionship and pleasurable association*, satisfying all our longings and needs, and supplying a never-failing source of incentive and power.

When Jesus reduced the rules of life to their simplest form, it was this: "*Love God.*" Center all your life and hopes upon one Person, and make that Person the loveliest and most inspiring you can find. Let your mind dwell upon the infinite desirability of His personal companionship, so that an intense longing will be created within you to be with Him.

It is this personal relationship that transforms our life in the Truth from a highly-refined form of intelligent selfishness into a *genuine subjection of self to pure love of others*.

If a man just sets out to do good merely because he realizes it is to his own advantage, he is *wiser*, but not much *better*, than he who sets out to enrich himself in this life.

That is what Paul is telling us in 1 Cor. 13. "If," he says, "I give my body to be burned and all my goods to the poor, just as a *calculated stepping-stone to my own advantage and glory*, what virtue is there in that?"

"But if, by contemplating the love that lay behind the great example of self-sacrifice that God has given us in Christ, I find myself stirred to emulate it to show my appreciation of it and to make myself worthy of companionship with it, and am so carried away as to be wholly forgetful of personal advantage, *then I have begun to learn the one thing that is needful*, and the love of God has begun to be shed abroad in my heart."

What was the one needful thing that Mary chose? She wanted to be with Christ. She just *wanted to be with him*, to drink in every moment of his presence. To be with him is of necessity to become like him. It follows naturally and inevitably, if we are really *with* him.

"Draw near to God," counsels James. The first law of gravitation is this: The closer two objects are to each other, the stronger is the attraction between them. *If we can get close enough to God, we need never worry where the power is going to come from to develop the characteristics we desire to have.*

Our companionship inevitably molds our character. Therefore the great message of Scripture is, "*Draw near to God.*"

Baptism is the first step in response to this invitation. It is so much more than merely a new start within ourselves that this latter aspect must not be allowed to obscure its fuller significance. Truly it is a new start, a death to the old man of the flesh with all that is unlovely and unclean, but all this would lose its meaning without the personal relationship that underlies it all.

Baptism is a voluntary personal association of the most intimate kind, based upon perfect oneness of mind and desire. The closest parallel in the natural order is marriage, and the Scriptures often use this, in its ideal aspect, as a type,

More particularly speaking, baptism in water is the espousal—the preliminary union of mind and heart; baptism with spirit at the bridegroom's return is the marriage—by that they become one spirit, and no more twain.

All human relationships have their value just insofar as they contribute to this relationship with God. Paul said, "*Henceforth know we no man after the flesh.*" He would rather be alone entirely than sustain relationships that were not in harmony with his fellowship with God. But his whole life was dedicated to *widening that circle of joyful communion upon the right foundation*—this is not a matter of indifference, but of supreme importance. The whole plan depends upon the inter-relation of the multitude, and none can stand alone.

God saw the necessity of manifesting Himself to us through Jesus Christ. And He ministers to a further real necessity by providing others of like faith to walk with us. If we do not feel the need, it is not a sign of strength but of short-sightedness. He that taught us the necessity of the Head teaches us also the necessity of all the other parts that the Body may be complete and whole, and the desired purpose accomplished.

We are told, and divine wisdom shines through it, that God made each member of the body dependent upon the rest, and not sufficient to itself. This is an important lesson. It is God's will that the members should mutually help and be helped. It is His purpose to minister, not always directly, which would foster independence and pride, but to one member through another, to develop in the body a keen sense of interdependence and fellowship.

Whenever, in those who walk with us, we glimpse, even though it be but briefly, the spirit emerge as victor in a battle with the flesh, or faith put fear to flight, or patience triumph over tribulation—in that act God is manifesting Himself to us and bidding us hold fast.

When, at the end of his long and wearisome voyage to Rome, Paul saw the brethren who had come out to meet him, he "*thanked God and took courage.*" It was like an embassy sent direct from God to assure him that the things he had staked his life on still stood firm, and his labors and sufferings were not in vain. It gave his faith a comforting assurance of reality to find it rooted strongly as a controlling force in the lives of others too.

In like manner, when another comes out to meet us and takes up the journey with us, we thank God and take courage, and rejoice that one more has been called to contribute his part in the common glorious cause of the "*workers together with God.*"

THE BEAUTY OF DISCIPLINE

In a family where law is maintained, you have whipping and tears, but then you have also the sunshine after the rain—the beautiful spectacle of obedient, intelligent, cheerful children, whose society is not a nuisance. In families where there is no law, the children escape the rod, but they get something which is a thousand times worse—the misery of undeveloped minds and wilful, wicked dispositions which repel sympathy and lead at last into all sorrow. There is no finer spectacle on earth—it is the beauty of heaven itself—than complete and intelligent submission to law.

—Bro. Roberts.

Humor

"As the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity"—Eccl. 7:6.

It has been said that the one great and remarkable omission from the Bible as a portrayal of humanity is the complete absence of humor. *It has no place there.* This fact, and Paul's and other inspired writers' remarks on the subject, warrant serious thought.

In the first place, humor, however gentle, is *rarely without a barb.* The basis of every joke is the discomfiture of someone. Minor troubles and difficulties of others always appear humorous, and even major troubles have elements of humor to those who are not affected, often when the seriousness of the trouble makes them ashamed of the impulse. *Humor is basically malicious.*

Then again, humor is false. It is evanescent, *counterfeit* happiness. It creates briefly and shallowly the same sensations; it calls into play the same expressions of the face, although usually contorted and exaggerated.

But it creates no bond of friendship. It has no depth or permanence. It is not conducive to intimacy or confidence. In fact, it speaks sadly of a lack of depth, a shallow emptiness, an absence of consideration, a deficiency of experience and understanding.

Life is not funny. We realize this when we *face its realities*— when we consider its hospitals and asylums, its blind and crippled and homeless and bereaved. Life is grimly tragic, but still even amid its tragedy *it can be happy with the quiet happiness of the assurance of God.*

And then humor is often so cruelly misplaced. Who has not bitten their tongue after having stirred up a hidden sorrow by a thoughtless word of folly? Solomon says (Prov. 25:20),

"As he that taketh away a garment in cold weather, so is he that singeth songs to an heavy heart" (Pro. 25:20).

"Even in laughter the heart is sorrowful, and the end of that mirth is heaviness" (Prov. 14:13).

"I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure . . . And behold, this also is vanity: I said of laughter, It is mad; and of mirth, What doeth it?" (Ec. 2).

And he sums up (Eccl. 7:2-4)—

"It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men, and the living will lay it to his heart. For by the sadness of the countenance the heart is made better.

"The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth."

There was no humor in the life of our Great Example, and *his life was perfect in the sight of God.* He was a man of sorrows and well acquainted with grief. With the knowledge and discernment and depth of sympathy that he possessed it would be impossible to be otherwise than sorrowful in a world like this. Nothing would have been more out of place, or more destructive of the power of his influence for good, than shallow, jangling humor.

His mission was to those who had bitterly experienced the sorrow and tragedy of life. With them he had a fellow-feeling born of the same experiences. And to them he said (Luke 6:21-28)—

"Blessed are ye that weep now; for ye shall laugh . . . Woe unto you that laugh now; for ye shall mourn and weep!"

A mutual sorrow is a far stronger bond of affection than a mutual pleasure, and the consolation of the mutual communion that is born of sorrow is often adequate compensation for it.

"By the sadness of the countenance the heart is made better."

Dust and Ashes

There appear to be wholesome lessons in the recognition of the significance involved in the attitude and actions of the ancients in Scripture. They, at least it would seem, had not arrived at the commonly-received idea of human immortality, but comprehended aright their origin and relation to Deity.

The custom was common of placing *dust and ashes on the head, sometimes sitting therein*; and often associated with the rending of garments, and clothing with sackcloth. The following may suffice as references: Josh. 7:6; Job 2:12; 42:6; Est. 4:1; 1 Sam. 4:12; Isa. 58:5; Jonah 3:5-6.

Moses informs us that man was formed of the *dust*, and man himself was informed of his nature and destiny when, after his disobedience, he was addressed by God,

"Dust thou art, and unto dust shalt thou return" (Gen. 3:19).

That the ancients, both by tradition and record, should be mindful of this fundamental truth, and adopt such customs as expressed it, especially in times of deep personal distress and national calamity, in their approach to God, was but natural and appropriate.

The divine truths that:

"All the wicked will God destroy" (Psa. 145:20).

"God is of purer eyes than to behold evil" (Hab. 1:13).

—hence its decreed extirpation sooner or later—and:

"God is a consuming fire" (Heb. 12:29).

—that is, towards His enemies, were early taught to man by the institution of sacrifice, and the instructed and discerning—when offering their sacrifices—would see *themselves representatively slain and consumed*, and in the *ashes* the expression, as transgressors, of their own deserved and merited fate provisionally remitted.

It may be inferred then that in the practice of *sprinkling ashes* on the person and in *sitting therein*, there was the humble recognition and acknowledgment of the sentence due apart from God's forbearance and favor.

(The wicked are said to be *ashes* under the soles of the feet of the righteous—themselves having been the temporary "dwellers in the *dust*" from which they "awake and sing" in angelic nature—by Malachi in his prediction of latter-day judgments—4:3).

The believer of to-day, we apprehend, perceives the spiritual import of the *dust and ashes* estate, when beholding in Jesus Christ the great and acceptable sacrifice and righteous representative, he approaches to God through him, and *dies to sin in baptism*.

Sackcloth as raiment was neither "soft" nor resplendent, nor joyous to wearer or observer. It might truly be called "vile raiment," and comparable to "filthy garments," in which the man exercised by sorrow after a godly sort would make sad confession of his right to wear on account of sin, and his natural unworthiness to a better robe, or higher nature, so that it would be indicative of the "vile body" of sin and death, in which the new man groans and is burdened, and longs to exchange for the "garments of praise"—for the "fine linen pure and bright," garments of glory and beauty—for the time when they, like David of old and David in the future, with David's Son and Lord, and David's brethren all, will sing (Ps. 30:11)—

"Thou hast loosed my sackcloth and girded me with gladness."

By the one act of disobedience of Adam, the communion and fellowship with God were destroyed. A rupture or breach occurred, or, so to speak, it caused the *rent* by which the nakedness, or sin, was discovered. Hence the establishment, in God's wisdom and mercy, of the system of *religion*—"binding or healing"—to which all are required to comprehend and conform who would be the subjects of its consolations.

It was, perhaps, the acknowledgment of the *broken and rent state* in Adam that led to the rending of their garments, the custom of which, in the time of Joel, seems to have out-grown what should have been the indispensable and acceptable *inward* accompaniment—even a broken and contrite heart, leading to the exhortation,

"Rend your **hearts** and not your **garments**" (Joel 2:13).

All "Israelites indeed" are clothed with the faultless garment of righteousness, woven by him who, though his body was rent, developed a character and righteousness which, like the woven garment he wore—unrent—seamless—was perfect and complete.

"Let Thy priests, O Yahweh, be clothed with righteousness, and let Thy saints shout for joy" (Psa. 132:9).

—C.H.E.

WITNESSES FOR HOLINESS

We must adorn the Truth; we must be free from reproach. We are witnesses for God against the wickedness of men—NOT witness for doctrinal truth merely. There is a deep reason for our mortality, which we may overlook in our eagerness to demonstrate our mortality doctrinally.

The love of God, His righteousness, His greatness, His holiness, His authority, our dependence on Him, are essential principles of the Truth. While, then, we are witnesses against the impiety and unrighteousness of men, let us see to it that **we ourselves** are HOLY AND WITHOUT REBUKE, in the midst of a crooked and perverse generation.—Bro. Roberts.

Ecclesial News

BIRMINGHAM, England—174 Edmund Street-Memorial 11 a.m.; Lecture 6:30 p.m.; Bible Class Thursday 7:30 p.m.; Sunday School 11 a.m.

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BOSTON, Mass.—581 Boylston St.—Bible Study 10:30 a.m.; Memorial 11:45 a.m.

Once again, brethren and sisters, we meet on this page to share our joys and sorrows with one another.

First of all, we wish to say that we regret that none of the bre. & sis. from this ecclesia were able to be at the Texas Gathering. Nevertheless we have often thought of the spiritual upbuilding and brotherly association that we missed. We hope to obtain the tape recordings so we may hear the exhortations.

We have had the pleasure of a visit from bro. & sis. Lumley of Miami, Fla., who were with us at our Wednesday night Bible Class, but were unable to stay until Sunday.

We have also had bro. & sis. Beauchamp of California with us during the month of July. We enjoyed their company very much and appreciate bro. Beauchamp's tireless efforts in helping us to proclaim the Truth in this city. He gave two lectures. The first was entitled: "Human Government Soon to Be Abolished by Divine Rule"; this attracted six strangers. The second was: "Save Yourselves," and we had four strangers. We also had the pleasure of welcoming the Worcester ecclesia around the Table of the Lord on both occasions. We all enjoyed many pleasant hours with them.

On July 25 we had the pleasure of a visit by bro. & sis. Gibson of Toronto, Canada. Bro. Gibson gave us the word of exhortation, and also a lecture in the afternoon. His exhortation supplied us with many upbuilding thoughts. The lecture subject was: "The Sacrificial Work of Christ," which we also enjoyed very much. We certainly appreciated his efforts and the spiritual uplifting which we all received. Many bre. & sis. from the Worcester ecclesia were with us on this occasion also, to share with us the only comfort and consolation we have in this life. It is such associations and contacts with one another as these which we have been enjoying which encourage and strengthen us as we run together in this race for Eternal Life.

FRATERNAL GATHERING

We are planning, if it is our Heavenly Father's will, to have a Fraternal Gathering in Boston on Sunday, Oct. 10, and hope that as many bre. & sis. as are able will be with us at this time. We would appreciate if all who plan to come would notify us, so we can arrange accommodations.

Meanwhile we send our fraternal love and greetings to all the bre. & sis. in our most holy Faith, and pray that our Heavenly Father will bless each and everyone with physical and spiritual strength, so that we may be enabled to walk in the path of righteousness, and thereby obtain mercy and favor at last, and an entrance into the Kingdom. —bro. Edgar A. Sargent.

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**BUFFALO, N. Y.—O. F. Temple, Kenmore & Myron Aves.—Memorial 10:15 a.m., Sun. Sch. 11:45; Bible Class Wed. 8 p.m.; Public Lecture 3rd Sunday of month 11:45 a.m., Oct. thru May.
CROYDON, Eng.—Ruskin House, Wellesley Road.—Memorial 11 a.m.**

**DENVER, Colo.—432 South Emerson St.—Memorial 11 a.m.; Sun. Sch. 10 a.m.
DETROIT, Mich.—15586 Normandy—Memorial 10 a.m.; Sunday School 11:30.**

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GLENDALE, Avoca, Penn.—Memorial 9:30 a.m.; Bible Class Wed. 7:30 p.m.

The company of the bre. & sis. of the Hawley ecclesia, and of bro. Mammone of Jersey City, has encouraged us. Bre. H. A. Sommerville and N. Mammone ministered the word of exhortation.

Other visitors have been: bro. & sis. C. Frisbie, bro. & sis. K. Frisbie, sis. Ella Smith and sis. H. A. Sommerville, all of the Hawley ecclesia.

With fraternal love to all our fellow-pilgrims throughout the world. —bro. David Sommerville

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**HAMILTON, Ont., Canada—YMCA Building, 79 James Street South, Hamilton.
HAWLEY, Pennsylvania.**

HOUSTON, Texas—8008 Junius St.—Sunday School 10 a.m.; Breaking of Bread 11; Public Lecture every first Sun. 7:30 p.m.; Wed. Eureka Class 8 p.m.

LAMPASAS, Tex.—Christadelphian Hall, Avenue I East—Bible Study 10 a.m.; Memorial 11 a.m.

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

LONDON, Ont.—Orange Hall, 388 Clarence St.—Sun. Sch. 10:15 a.m.; Memorial 11:30; Lecture 7 p.m.; Bible Class Wed. 8 p.m. at WCTU Hall on Clarence St., ½-block north of Dundas St.

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

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

NEWPORT, Eng.—Clarence Hall, Rodney Rd. (opp. Tech. Col.)—Memorial 11 a.m.; Lecture 6:30 p.m.; Suppl. Breaking Bread 3rd Sun. of month after lect.

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

PAPAKURA, New Zealand.

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

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WHANGAREI, New Zealand—YWCA Hall—Memorial 10:30 a.m.; Lecture 7 p.m.; Bible Class Wednesday 6:45 p.m.

We are pleased to report a visit from bro. & sis. Starr of Papakura during April. Bro. Starr gave the word of exhortation which was very helpful and upbuilding. It is pleasing to have as a visitor one well versed in the Truth. Such visits are helpful to all concerned.

During the few days of their visit there was ample opportunity for discussions on the things most surely believed among us, and on the Signs of the Times which are of intense interest at the present time, confirming all we have learned from the Word of God with the helps received from those noble characters of the past, notably bre. Thomas and Roberts—all of which strengthens us in the assurance that we are on the right track.

Bro. Starr is engaged in farming which allows him only certain periods of the year when he can leave the farm for a few days. Such visits illustrate to us "How good a thing it is for brethren and sisters in unity to dwell."

All here are well pleased with the Berean editorials and other upbuilding articles. With fraternal love to the Brotherhood, —bro. K. R. Macdonald.

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WORCESTER, Mass.—Grandview Hall, 21 Grandview—S. S. 10 a.m.; Mem. 11.

If the Lord will, we will unite with the Boston ecclesia in holding a Fraternal Gathering on Sunday, Oct. 10, at 581 Boylston St., Boston. We hope as many as possible will be with us on that date.

No meetings of the Worcester ecclesia will be held on Oct. 10, as we all hope to be in Boston assisting at the Gathering. —bro. R. A. Waid

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