

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

Few Are Chosen

As we begin to write this message for the month of January, 1956, we have a great longing to be able to speak to our readers personally, and tell them how gratefully thankful we are for the generous support they have given us since we assumed the post of editor. To those especially who have written messages of encouragement, we want you to know that we have been stimulated and strengthened by your thoughtfulness. If time permitted, it would be a positive pleasure to privately answer each letter, but when one sets his hand to walk in the Truth, 24 hours in each day are not sufficient in which to accomplish all the things we would like to do. We hope, therefore, you will accept this as a personal response to your inspiring words.

The responsibility of editorship is a tremendous one and, as the months have receded into the past, we have felt it keenly. However, we have resolutely maintained the policy to which we have set our hands, for we believe we have in the Berean fellowship a basically sound scriptural foundation. Perfection is not claimed, but we are convinced that the vigorous principles to which we are directing our efforts, and the definite course we are determined to follow, are a priceless heritage that has come to us through the labors of our pioneer brethren.

Today, as we face the future—a future so certain from the divine viewpoint; but so uncertain from the human powers of perception—it is our responsible duty to strengthen the bonds of unity and fellowship throughout the body. We must build and not demolish. We must strengthen and fortify the old principles, and not attempt to construct new ones. Nor should we lower the high ideals of fellowship by careless toleration of error, or exalt to first place things without practical value and unproductive of fruitfulness to God.

When a man or woman puts on the Name of the Anointed Jesus, he obligates himself to tremendous responsibilities. He does not become a member of an ecclesia in the same manner as one joins a social club. The act is more specific and elevated, for he is then a component part of the body of Christ.

"The body is not one member, but many . . . and whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it" (1 Cor. 12: 14, 26).

He now realizes that he has *something to do*—that he has to *work out his salvation* by walking in newness of life and, in doing this, he must be sober, grave, sincere, temperate, watchful and vigilant, and many other things that go to make up life in Christ. This is the position in which we stand today.

It is the mark of wisdom, on our part, to always keep in mind what has happened to those in the past who have thoughtlessly relaxed their reverence and vigilance in God's service. When we reflect and ponder upon the life of Jesus, and how he despised the shame and endured the cross, dare we tread him under foot by disregarding his agonized sufferings for the cause of holiness and purity by living out of harmony with his precepts after taking on his Name?

During the past three years there has been a continuous bombardment, by the spoken and written word, in which a mental impression has been created to the effect that God's Name will be glorified by bringing all those bearing the name Christadelphian into one united body who will welcome the Lord Jesus in the day of his manifestation. The picture has many beautiful aspects; but it is not in harmony with the Word of God, because *salvation is not predicated upon sentiment, but upon obedience*. Under the Law, the requirements were repeatedly stated by Moses in the following manner—

"Ye shall diligently keep the commandments of the Lord your God, and His testimonies, and His statutes, which He hath commanded thee"—Deut. 6:17.

While the Mosaic system was in force, God spoke to the fathers by the prophets. During this time, the Law was a schoolmaster, or *pedagogue*, to lead the nation unto Christ. Therefore, it was an introduction to a better hope established by Jesus, who is the mediator of a better covenant, which was established upon better promises. Although the New Covenant superseded the Old, *the stringency of obedience was not decreased or become less in strength*, and so we hear Jesus saying,

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that **doeth the will of my Father** Who is in heaven"—Matt. 7:21.

Is it any wonder then that the disciples should ask, "Who then can be saved?" No doubt they had remembered a former statement of Jesus that only a few find the way that leads to life. One cannot read the New Testament Scriptures without becoming aware of the fact that, relatively speaking, only a handful, out of the millions who have walked the earth, will finally come through the judgment seat of Christ and stand approved before God. For said Jesus—

"Many are called, but few are chosen"—Matt. 22:14.

That handful, during their probation, will have developed highly exceptional characters. They will be those few among men who have *actually lived up to their profession of faith*, and have denied themselves "*all ungodliness and worldly lusts.*" All the rest will discover that in their careless self-service they have mocked God's holiness, and brought upon themselves shame and age-lasting disgrace which will terminate in the second death.

Oh, may we now be wise, while still there's joy in future stored,
And live acceptably to Him Who is our Judge and Lord.

—Editor.

The Diabolos

By brother John Thomas

PART TWO

Our proposition at this point is that *the Devil of the clergy is not the Diabolos of Scripture*. This is easy to be seen by taking *their* representation of the devil as the definition of the word, and trying to expound the scriptures in which "devil" is mentioned thereby. Take, for instance, Heb. 2:14, where it is written—

"Therefore forasmuch as the children (given of the Deity to the Son for brethren) partook of flesh and blood, he also himself in like manner shared in the same, that through the death (he accomplished) he might destroy that **having the power of death**, that is, THE DIABOLOS."

Now, Paul elsewhere informs us that—

"Jesus was crucified THROUGH WEAKNESS" (2 Cor. 13:4).

—and the clergy teach that their diabolos, or devil, is second only to their Trinity in *power*—almost, if not quite, omnipotent. At all events, powerful enough to hold in eternal captivity and torture the vast majority of the human beings that *God* has made.

He either holds them *with* God's consent, or *against* it. If he hold them *with* it, God and the Devil are made co-partners, and God is made by their traditions to have created an enormous multitude of men, women and children for no other destiny than eternal torments—which gives the lie to the Scriptures, which teach "God is love." If the Devil hold the "damned" *against* God's consent, then the Devil is more powerful than God!

But the clergy are unwilling to accept the consequences of their own theories. They would not like to admit either the *co-partnership*, or the *superior strength* of their Devil; though upon their premises one or the other is unavoidable. They will admit however that their Devil is vastly powerful. This is admission enough to show the incompatibility of their traditions with Scripture; thus:

How comes it that the Spirit laid hold upon death-stricken and corruptible flesh and blood (which is so weak and frail), called "the seed of Abraham," that through its death he might destroy so mighty and powerful a Devil?

Would it not have been more accordant with the requirements of the case for him to have combated with him unencumbered with flesh, or in the spirit-nature of angels? He became weak and dead to destroy the mighty and the living, when the Creator of the Devil could with a word annihilate him!

The Spirit clothed himself with weakness and corruption—in other words, "Sin's flesh's identity"—that he might destroy the *Diabolos*. It is manifest from this that the *diabolos* must be of the same nature as that which the Spirit assumed; for the supposition that he assumed human nature to destroy a being of angelic nature, or of some other more powerful, is palpably absurd. *The Diabolos is something, then, pertaining to flesh and blood*; and the Spirit, or *Logos*, became flesh and blood to destroy it.

Now, whatever flesh-and-blood thing it may be, Paul says that "it hath the power of death"—that is, it is the power which causes mankind to die. If, then, we can ascertain from Paul what is the power or cause of death, we discover what the thing is he terms the *Diabolos*, for he tells us that the *Diabolos* has the power of death. Well, then, referring to Hos. 13:15, where the Spirit saith—

"I will ransom them from the **power** of the grave,
—Paul exclaims, in view of this deliverance—

"O Death, where is thy **sting**? O Grave, where is thy victory?"

The power of a venomous serpent to produce death lies in its "sting"; therefore Paul uses "sting" as equivalent to "power." Hence, his enquiry is, "O Death, where is thy *power*?" This question he answers by saying—

"The sting (or power) of death is SIN."

That the power of death is sin he illustrates in his argument contained in his letter to the saints in Rome. In Rom. 5:12 he says, "*Death BY SIN.*" He does not say, "By the *Devil* sin entered into the world." If he had, this would have given the "Devil" existence before sin. But he says—

"By one **man**, or Adam, sin entered into the world."

This agrees with Moses, who tells us that there was a time after the creation was finished when there was nothing in the world but what was "very good"—

"And Elohim saw **all** that He (the Spirit) had made, and behold, it was very good" (Gen. 1:31).

Man is, therefore, older than Sin, and consequently older than the Diabolos. *Man* introduced it (sin) into the world; and not an immortal devil, nor God. Neither God, then, nor such a devil, was the author of sin; but the authorship was constituted of the sophistry of the serpent *believed and experimented by the Man, male and female*. Man, then, having introduced sin—

"Death entered into the world **by sin**; and so death passed upon all men . . . to condemnation; for by one man's disobedience the many were constituted sinners, and the wages of sin is death to those who obey it" (Rom. 5:12,18,19; 6:23,16).

But though constituted sinners in Adam, if no law had been given after his transgression, his posterity would not have known when they did right or wrong, for Paul says—

"I had not known sin, but by the law."

The law is, therefore, "the strength of Sin." Sin reigns by "the holy, just and good law" "through the weakness of the flesh" (Rom. 7:7, 12; 8:3). Where there is no law there is no sin, for "Sin is the transgression of law;" so that "without the law sin is dead" (Rom. 7:8; 1 John 3:4).

This shows how inherently bad flesh is in its thoughts and actions, that a good thing should stir it up to wickedness. Its lusts and affections are impatient of control. Paul therefore said—

"In me, that is, **in my flesh**, dwells no good thing."

When this, which is utterly destitute of any good thing, is placed under a good law, scope is afforded it to display itself in all its natural deformity; and to prove that "the law of its nature" is not the law of God, but "the law of sin and death."

Thus, the introduction of a good law, demanding obedience of that which has nothing good in it, is the occasion of sin abounding (Rom. 5:20), and thereby evinces its enormity, and shows that—

"**SIN is an exceedingly great Sinner**" (Rom. 7:13).

In this expression Paul personifies Sin, and says it deceived him, slew him, and worked death in him. "SIN" is a word in Paul's argument which stands for "human nature" with its affections and desires. Hence to "become sin" or for one to be "*made sin*" for others (2 Cor. 5:21) is to *become flesh and blood*. This is called "*sin*" or "*Sin's flesh*," because it is what it is in consequence of sin, or transgression.

When the dust of the ground was formed into a body of life, or "living soul," or, as Paul terms it, a "*psychical* (or natural body," it was very good *animal* creation. It was not a *pneumatic*, or spirit, body, for it would then have been immortal and incorruptible, and could neither have sinned, nor have become subject to death. But—for an animal or natural body—it was "very good" and capable of an existence free from evil, as long as its probationary *aion*, or period, might continue.

But man transgressed. He listened to the *sophistry of the flesh, reasoning under the inspiration of its own instincts*. He gave heed to this, "the thinking of the flesh," or carnal mind, which is "enmity against God, is not subject to His law, neither indeed can be." The desire of the flesh, the desire of the eyes, and the pride of life, which pertain essentially to all living human, or ground, souls, were stirred up by what he saw and heard.

His lust having conceived, it brought forth sin in *intention*; and this being perfected in *action*, caused death to ensue (James 1:13). Every man, says the apostle, is tempted in this way. It is not God, nor the clerical devil, that tempts man; but "his own lust," excited by what from without addresses itself to his five senses, which always respond approvingly to what is agreeable to them.

By this time, I apprehend, the reader will be able to answer scripturally the question, "What is that which has the power of death?" And he will doubtless agree that it is "the exceedingly great sinner, Sin," in the sense of "the Law of Sin and Death" within all the posterity of Adam, without exception. This, then, is Paul's *Diabolos*, which he says "has the power of death;" which "power" he also saith is "Sin, the sting of death."

But why doth Paul style Sin *diabolos*? The answer to this question will be found in the definition of the word. *Diabolos* is derived from *diaballo*, which is compounded of *dia*, a preposition which signifies "across, over," and of *ballo*, "to throw, cast," and intransitively, "to fall, tumble."

Hence *diaballo* is "to throw over or across," and intransitively, "to pass over, to cross, to pass." This being the signification of the parent verb, the noun *diabolos* is the name of that which crosses, or causes to cross over, or falls over.

DIABOLOS is therefore a very fit and proper word by which to designate the law of sin and death, or Sin's flesh. The Eternal Spirit drew a line before Adam, and said, "Thou shalt not cross, or pass over, that line upon pain of evil and death." That line was the Eden law; on the east of that line was the answer of a good conscience, friendship with God, and life without end; but on the west was fear, shame, misery, and death. To obey was to maintain the position in which he was originally placed; to disobey was to *cross over the line* forbidden.

But *diaballo* has secondary and ternary significations. It signifies "to traduce, to attack character, to slander, to libel," and thirdly, "to deceive, mislead, impose upon." Hence *diabolos* will also signify a traducer, slanderer, deceiver, impostor. In this sense Judas is styled a *diabolos* in John 6:70. So also the pious scribes and Pharisees, priests and rulers, who—though as priests, officially holy—were as Jesus said (John 8:44)—

". . . of father the Diabolos, and the lusts of their father (the flesh) they would do. The same was a man-killer from the beginning, and stood not in the truth, because truth is not in him. When he speaks a lie, he speaks of his own things, for he is a liar, and the father of it"

(John 8:44).

And—

"He that committeth sin is of the diabolos, for the diabolos sinneth from the beginning"
(1 John 3:8).

All this is perfectly intelligible when understood of Sin's flesh, in which dwells no good thing, and which *of itself* can neither do right nor think aright. *Man's ability to do either is derived from a higher source—from the Truth indoctrinated into him.* When this is declared and reasoned into him, and he comes to understand, to believe it, and to *love it*, a power is set up within him called "the law of the Spirit of life" which is counteractive of the "law of sin and death," and brings the man to "the obedience of faith," by which he is manifested to the skilful in the Word as a *son of God*. The disobedient are all of "father Diabolos," and his spirit—which is the spirit of the flesh—works in them.

But *Diabolos* is discoursed of in Scripture in its *imperial*, as well as *racial*, manifestations. John says—

"For this purpose the Son of God was manifested, that he might destroy the works of the Diabolos" (1 John 3:8).

When the Diabolos and his works are destroyed, "every curse will have ceased" (Rev. 22:3). The works of the Diabolos are *the works of Sin*. Look into the world, ecclesiastical and civil, and the reader will see Sin's works on every side. The thrones, dominions, principalities, and powers, the Greek, Latin, Mohammedan, Pagan, Protestant, Sectarian, and "Infidel" superstitions of all "Names and Denominations" are all the works of Sin, which festers and ferments in all "the children of disobedience."

They are all based upon the transgression of the Divine law, and are all officered and sustained by the children of the Diabolos. The Messiah's mission is to *destroy them all*. John the Baptizer proclaimed this in pointing to Jesus, and saying—

"Behold the Lamb of God who takes away the sin of the world!"
—which, by Paul and John the apostle, is interpreted as the Son of God that destroys *the Diabolos and his works*—the flesh and all its institutions: for the time comes at the end of the 1000 years when flesh and blood nature will be abolished from the earth; and, by consequence, all evil and death ("the last enemy") which are its wages in all the earth.

The 4th beast of Daniel is the symbol of the Diabolos in Imperial manifestation. It represents "the Kingdom of Men" upon "the whole habitable," which, in the days of John, in regard to the 4th Beast, extended from the Tigris to the Atlantic; and from the Rhine, the Danube and the Black Sea, to the Atlas Mountains and Upper Egypt—the Mediterranean lying in the midst.

Since the apostle's time, the territory of this dominion has been greatly extended by the addition of Germania and "All the Russias." Upon this platform "the Kingdom of Men" mainly rests. It is the Kingdom of Sin, or the Empire of the Diabolos, which has passed through various constitutional phases, but always in harmony with its diabolism.

This, in apostolic times, was of that species of heathenism, according to which the flesh worshipped Jupiter and all the Olympian deities, through the works of men's hands. The magistrates of this pagan power were not only individual *diaboli*, but the officials through whom the Imperial 4th Beast Diabolos oppressed, tempted, persecuted, and destroyed the Saints. *All the prisons of the Habitable belonged to the Diabolos*, whose spies and informers:

"Walked about, as a roaring lion, seeking whom they might devour."

This power is entitled in Rev. 12:9—

"The great red Dragon, that Old Serpent, surnamed the Diabolos and the Satan, which deceives the whole Habitable."

The "Dragon" is the serpent-symbol of the power which sought to seduce the faithful from their allegiance to Christ—to cause them to transgress—to *cross the line* of the law of Christ. It was, therefore, truly "surnamed the Diabolos" by the Spirit.

It was also "the Adversary" to everything not pagan; and, therefore, rightly "surnamed the Satan." It was adversary to Jesus, and crucified him; it was adversary to all the apostles whom it slew and persecuted; and to the Saints for 280 years, when it was "cast out of the heaven."

Remembrance

By brother Robert Roberts

The words just read (1 John 1) were addressed to certain who had a standing in the Truth in the days of John. They are, therefore, suitable to be read and considered upon an occasion like this, when brethren and sisters come together, to consider the position in which they stand. They are indeed, in a sense, as much an address to ourselves or any ecclesia, at any time existing, as to those who were the immediate recipients.

The things said apply equally to all who occupy the position, no matter where or when. Let us look at some of these things. John rehearses certain leading features of the Truth with the purpose thus expressed: "*That your joy may be full.*" Now, if the contemplation of the Truth was calculated to fill believers with joy in the *first* century, it need not be less powerful in our own day.

It is *much* calculated to impart joy. It is indeed "glad tidings of *great joy.*" It is a delight, a solace, a glory. Yet, like everything else, it must be realized to have effect. It must be kept before the mind. We must remember it. *One reason why joy does not always reign where the Truth dwells, is that memory is treacherous.* Our minds are weak and often want refreshing.

Things lose their vividness in our recollection. That is the reason many of the apostolic letters were written, and a reason why we should read them constantly. Thus, Peter says:

"I will not be negligent to put you always in remembrance of these things, **THOUGH YE KNOW THEM.** Yea, I think it meet, so long as I am in this tabernacle to stir you up, **BY PUTTING YOU IN REMEMBRANCE**" (2 Pet. 1:12-13).

He also says:

"This second epistle I now write unto you, in both which I stir up your pure minds **BY WAY OF REMEMBRANCE**, that ye may be mindful of the words, etc."

The very object of this weekly assembly, instituted by Christ, is to *bring to our remembrance* the things concerning himself, and that we may be refreshed again by the Truth, which is always refreshing, but which, being forgotten, loses its power. The Truth relates to great things—things greater and more precious than matters of ordinary acquaintance, or than the majority of mankind can appreciate.

There is much in present aspiration we can never realize. We are in an abnormal state. We are, as it were, fallen from the standard of our being. The image in which we were created is but faintly represented in our weak and disfigured organizations, and the state in which we live is entirely unnatural, when considered in the light of what we were designed. We are, as it were, cut off from the source of our being, having no visible connection with God—no actual intercourse with Him, except that one-sided sort of communion that is to be found in prayer—and we are surrounded with a state of society in which this causes no grief. The world lieth in wickedness. It is in the hands of those who have no fear or love of God before their eyes—

"The wicked, through the pride of his countenance, will not seek after God; God is not in all his thoughts" (Psa. 10:4).

"The wicked live, become old, yea are mighty in power. Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them . . . They send forth their little ones like a flock, and their children dance.

"They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore, they say unto God, Depart from us, for we desire not the knowledge of Thy ways. What is the Almighty that we should serve Him, and what profit should we have if we pray unto Him?" (Job 21:7-15).

This is the desolating state of society that prevails on the face of the globe at the present time. Rich and poor alike are far away from God. The world is a wilderness in which brambles tear the feet of the pilgrim, but this is not always to be so. God never intended that the fine sensibilities which appertain to the creature formed after the type of the Elohim, should forever be violated.

It is no plan of His that hearts shall always be torn and souls always withered by the hot breath of the desert. It was never intended that the meek of the earth, seeking after God, should always go thirsting for comfort never to be found.

The very spectacle of man everywhere *seeking, seeking, seeking*, and never finding, is a proof of something out of joint. With the Scriptures in our hands, we see what it is; with the Scriptures out of our hands we cannot account for it; for, away from the source of information, there is no explanation of the mystery that the principal work of Nature should be the greatest failure.

The Scriptures explain everything. The Almighty ever-living One, Who always has been, and Whose wisdom, and power, and goodness, and justice are above the reach of our intellects (though not beyond the flight of our faith), is working out, on this little part of His unlimited dominion, a scheme or purpose marked with great wisdom, and pregnant with great goodness, and joy, and glory, to all connected with that purpose in its ultimate form. We see Adam placed in the Garden of Eden, under the law of obedience; we see him disobedient; we see and feel the consequence.

God exiled man from His society and friendship. He drove him out to do for himself, and the race is now in that driven-off state. We are not under the Divine guardianship Adam enjoyed. We are outside of the state represented by the literal Garden of Eden. We are not living under His shadow.

Human society is not constituted in harmony with His deep, eternal, and perfect laws. We are on the dark mountains of peril and death; we are left to wander every man after his own way. Hence, the uprise of the governments of the world, in which the few rule the many to the detriment of all. These governments are fitly represented by *beasts* in the symbolical visions. Merciless beasts they are, wherever existing. The best of them are brutes, only a little less furious than their neighbours.

Take our own country, where probably we have the best government practicable under the human regime. Take the workings of society, and you get at the real qualities of the much-vaunted British Lion. Snobbery instead of mercy; price instead of compassion; grasping monopoly instead of justice. These are the sort of influences that, even in our country, cause the poor to groan and grind their weary lives into the grave.

Political arrangements are just what they are made by the chances of selfish intrigue. The "respectability" of the country is thoroughly selfish—the philanthropic hue and cry to the contrary notwithstanding. The philanthropy is *skin-deep, showy and conventional*. The British Lion is a beast, though he has a king's crown on his head. He cracks the bones of millions, and fills his hole with ravine, and his den with prey.

He is a trifle more magnanimous than the hyenas of the Continent, but a wise, and true, and fatherly ruler he is *not*. O, wretched state of things! Is it a wonder that we echo the words of the hymn we have sung?—Hymn 52. We know there is such a thing as the love of God; we painfully know that now it is hidden; but thanks be to His Name, we look forward to the not far distant time when that "hidden love of God" will break through the clouds of darkness, and fill the earth with glory. "Inly we sigh" for the "repose" we shall feel when resting under the shadow of God, and walking in the glorious light. "We see from far" in "its beauteous light" reflected from the past, in the time when God was the Shepherd of Israel; and, from the future, when the Great Shepherd of the sheep shall—

"Gather the lambs in his bosom, and gently lead those that are with young."

We sigh in our inmost souls for that time of love, and comfort, and joy. True, we are not like the world in our sighing. It is not all vanity and vexation of spirit. We walk not in total darkness. We have light. This Bible is the little lantern by which we pick our way—a lamp to our feet and light unto our path. Yet, who knows not that the flickering of a lamp on a dark night is a poor substitute for the glory of the sun, and that toilsome clambering on the dark hillsides by a lantern light, a very different thing from the delightful ramble over hill and dale, through pastures and woods, in the full blaze of the noon? Just so great a difference is there between the position we occupy in our struggles after eternal life now, and that in store for the faithful when the day of Christ shall dawn.

Meanwhile, we have to determine our position and shape our course by the instructions left us by the apostles. Some part of these we have in this chapter. We are to walk in the light—

"This is the message which we have heard of him, and declare unto you, that God is light, and in Him, is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not speak the truth" (John 1:5-6).

This is a very important item of knowledge. We know that God is light, in a visible sense, for He dwelleth in light no man can approach: but He is light in the sense opposed to the moral and intellectual darkness from which Jesus sent Paul to turn the Gentiles (Acts 26:18).

Besides having knowledge, He is holy, just, and truthful, and merciful, gracious, long-suffering, and wise. This aspect of the light has come—"the true light now shineth." John says that light has come by Jesus. It shines, as it were, in his face (2 Cor. 4:6). In him is light, and the light is the life of men. What we have to do is to look at that light, and walk in it, that we may be children of the light (John 12:36).

If we walk in darkness, we are not in the light, whatever knowledge of the Truth we may have as a theory.

"If we say we have fellowship with Him and walk in darkness, we lie and do not the truth"
(1 John 1:6).

This is a test of comparatively easy application. *Walking in darkness is living in opposition to the Divine character.* This may be done in various ways, ever remembering that *disobedience in one line is as fatal as in all.*

A man who loves not, and is destitute of deeds of kindness, walks in darkness, though he may know all things; for God is love, and kind to the unthankful and the evil. *A selfish man walks in darkness;* so does the vindictive man, the quarrelsome man, the proud man, the dishonourable man, and whoever else behaves in opposition to the mind of Christ.

Such have no fellowship with the Father, however much they may know of the Father's affairs. They walk not in the way He has made known for men to walk in, and are, therefore, none of His. He wants "obedient children." *He has no use for such as are not "conformed to the image of His Son."*

How lamentable it would be if it were otherwise! What an ugly state of things it would be for the Kingdom to be filled with ungodly theorists: *men of "doctrinal" skill, but of selfish hearts*. The ugliness of such a spectacle you can see anywhere now. On fine estates, well laid out, with houses supplied with all that wealth can contrive to make life agreeable, you find people who know all the affairs of society, are well-up in politics, perhaps, and even science, but who walk after the course of this world, the prince of the power of the air, the spirit that now works in the children of disobedience.

The very splendour of the surroundings is a mockery. The folly of sinners would be better set in the circumstances of poverty. The change that is coming by Christ, is the putting of clever diabolism down from high places, and the raising of his own children of light from the dust. The beauty of the Kingdom of God will be its aspect as a state of society, founded in the love and fear of God, in which all wealth and power will be administered in righteousness, benevolence, truth, and holiness, and *these things must be cultivated by us now, if that Kingdom is ever to be attained by us*.

Without them, we shall have no part in that glorious state of things. To develop them in a certain class of believers is the end and aim of the present form of divine operations. Jesus has established a missionary enterprise in the world, which is still continued in a feeble form, and the object of that enterprise is to purify unto himself a peculiar people, zealous of good works. We must never overlook this. *Men "in Christ," uncharacterized by righteous and holy works, are none of his*.

Christ will not accept mere knowledge of his affairs in the absence of the principles upon which he is developing his household, any more than we should in the little affair of choosing our society. He is at least as particular as we. What should we think of a person whose only claim to association was that he understood our family history, and was aware of the position of our business, what we were doing, and what we intended to do?

We should of course, prefer for associates those who knew something about us; but supposing a person knowing all these particulars, were dishonourable, vulgar, and low, should we accept his acquaintance with our affairs as a sufficient qualification for our society? Should we not rather that he knew nothing at all about us?

Depend upon it, it will be not less so with Christ. *Our very knowledge of his affairs will be an offence to him, if we are unpurified and unzealous of good works*. Let us therefore, give the more earnest heed to the things we have heard, that our knowledge of the Truth turn not to our condemnation instead of our salvation.

At the same time, let us not forget another apostolic exhortation:

"Strengthen the feeble knees and lift up the hands that hang down, and make straight paths for your feet, lest that which is lame be turned out of the way" (Heb. 12:13).

That is, if anybody is halting, let them boldly attempt to "try again." Forget the things which are behind, and reach forward unto those that are before. Let them not be overwhelmed by past failure, and say, "It is of no use for me to try any more." *Better die trying than live after giving up*. Take courage, and try again: the best have to act on this principle. John says,

"If any say he has no sin, he deceiveth himself, and the truth is not in him."

If absolute sinlessness had been possible for mere man, there would have been no need of Christ. We must not *continue* in sin; but no man, having any adequate apprehension of the greatness and holiness of God, and the weakness and imperfection of human nature, will imagine that every act and thought of his can be clean in the sight of the Holy One. Such an one—broken and contrite in heart—will feel that, even if ignorantly to himself, there must be much in his "walk and conversation"

that is not well-pleasing in God's sight, and for this he must come with a continual sacrifice, as it were, in the Name of the Lamb who was slain. There is consolation in the fact that—

"If any man sin, we have an advocate with the Father, Jesus Christ, the Righteous"
(1 John 2:2).

We are under a priesthood; and this fact indicates the existence of sin among those toward whom the priesthood is exercised, namely, the household of Christ; for Christ is "priest over his *own house*," and not "over the outside world." Jesus teaches this in teaching his disciples to pray—

"Forgive us **our trespasses**, as we forgive them that trespass against us."

The fact, however, does not interfere with the other apostolic principle, that *the unrighteous shall not inherit the Kingdom of God*; nor with the declaration of John that—

"He that is born of God sinneth not."

As regards the libertinism which John writes to condemn, or the libertinism which taught that believers being justified were under no need to "crucify the flesh," it is true that *those truly born of God sin not, and cannot sin*. They are dead to sin and alive to righteousness. They have turned from dead works and follow after holiness. If they stumble, it is not to fall, but to rise again, even seven times (Prov. 24:16), running with patience the race set before them in the Gospel.

There is no apostolic teaching that comes into collision with any other. There is a place for all; and the more we discern this, the more shall we be able to be instructed, and walk in the light, in the hope that when the unveiled light of God shall be manifested in Christ, and fill all the earth with its glory, we may enter and rejoice in that light for evermore.

"IS NOT THIS THE CARPENTER?"

He learned his father's trade while "subject to his parents at Nazareth." We all know this, but how feebly the fact impresses us except when we happen to get a glimpse of it in its right connection.

It is best seen from the point of view of Christ's exaltation. An unexciting, lowly life of private manual labor was chosen by God as the right school for the training of His beloved Son for the "heirship of all things." How comforting this must be to Christ's lowly brethren of the poor of all ages who have to earn their bread by the labor of horny hands!

Rightly viewed, it will reconcile them to their present lot as the **BEST ADAPTED TO DEVELOP TRUE HUMAN CHARACTER AT ITS BEST** when other conditions are favourable, and as the best preparation for the exaltation to which all men are invited who accept His Son.

To think of the coming King of all the earth having been a working man! What curious thoughts it suggests! Working men are looked down upon by the children of plenty; and lo, a working man is destined to divest them of their wealth and send them empty away.

The life of a working man means the full development of manhood's strength, a strong frame, a firm and kindly muscular hand, a simple and independent character, **COMBINED WITH HUMILITY OF DEPARTMENT**.

If, to these, we add the clearness of Divine intellect, the fire of a godly zeal, and the tenderness of true kindness and compassion, we get an approximation to the carpenter of Nazareth, **in whom God was working out the arch-type to which His family will be conformed**.—Bro. Roberts.

"The Letter Killeth"

"A minister of the New Covenant: not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life"—2 Corinthians 3:6.

There is a great lesson in this but it is often sadly misapplied to the detriment of holiness and encouragement of looseness. In the first place, we should note very particularly that the Scriptures never speak of the *commands of Christ* as the "letter that killeth." Rather Jesus says—

"The words that I speak unto you, they are **spirit**, and they are life" (John 6:63).

The "letter that killeth" was the *Mosaic Law*—the "law of carnal commandments"—designed specifically to expose and manifest man's sinful, rebellious nature, and to humble him before his Almighty and Holy Maker. And even then we must be very careful how we look upon the letter of *this* Law, for the Law was "*holy, just and good*" (Rom. 7:12). Jesus said (Matt. 23:23)—

"This (the spirit of "the Law) ought ye to have done, **and not to leave the other (the letter) undone.**"

He condemned them—not for obeying the letter—but for glorifying the letter *to the exclusion and neglect of the spirit* which the letter was intended to develop and teach. To the Ephesian ecclesia, the Spirit says (Rev. 2:2-5)—

"I know thy works, and thy labor, and thy patience . . . **But**— thou hast left thy first love . . . Repent or I will come and remove thy candlestick."

There is the letter without the spirit. If love is not the motive force, then works, labor, and patience are not only useless, but are *obnoxious* to God, for they just glorify the flesh. Therefore God cannot acknowledge a candlestick—no matter how bright—that is shining by its own self-glorifying efforts, and not truly and consciously by the power of the Spirit of God.

Whatever we are doing, the moment we let slip the consciousness that God gives all the increase, and that all power, both to will and to do, is of God—then we cease to serve God or to be of any value to Him because we cease to glorify Him, and begin to glorify ourselves.

* * *

We must have a viewpoint regarding the "letter that killeth" that does not do dishonour to God's holy Law given through Moses, nor to God's own eternal goodness and kindness as manifested in all His works, including that Law.

Killing, or death, is always by and through *SIN*. Therefore the killing part of the letter must be due to man, the sinner. Paul explains clearly how the letter kills (Rom. 7:9-13)—

"For I was alive without the Law once . . ."
—that is before he reached the age of knowledge and responsibility—before the Law and all its lessons and implications broke upon his consciousness—

". . . but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto **death**.

"For *SIN*, taking occasion by the commandment, deceived me, and by it slew me.

"The Law is holy, just and good. Was then that which is Good made death unto me? God forbid. But *SIN*, that it might appear sin, **WORKING DEATH IN ME by that which is good.**"

That is how "the letter killeth." When we look into it and get the true picture of what it means, we find *no justification at all* for the very popular orthodox interpretation of this passage—that carefulness to observe the letter of God's law kills, and we can quite safely ignore the "letter of the law" if we fulfil what *we think* is the "spirit of the law."

This is a very common, but very unsound and dangerous interpretation, very pleasing to the self-will of the flesh. It is particularly dangerous because this thought is so deeply ingrained into this passage in the world's eyes that we are apt quite unconsciously to adopt the world's view.

But the true meaning does not convey this thought at all—by the letter of God's Holy Law man was and is condemned—that is the whole purpose of the Law, as Paul explains in writing to the Romans; then by God's grace man is redeemed from condemnation, and given the power, by the Spirit, to fulfil the required righteousness of the Law by Jesus Christ.

The Law of Moses, says Paul (2 Cor. 3:7), was a "ministration of death." Why? Because—

"Israel could not look **to the end**" (v. 13).

Moses' face shone with the glory of God, and Israel was afraid to look at him, and he had to cover his face—he had to *conceal the glory that was the end of the Law*—the "end" of the Law in two senses that are really one: for that glory manifested both the Law's *termination* and the Law's whole *object and purpose*.

The Law itself was "ordained to life," as we have seen from Paul's remarks in Rom. 7. In what way was a "ministration of *death*" ordained to *life*?

It *brought death* that it might *lead to life*. It brought humility that it might lead to exaltation. Paul says it was a *schoolmaster*. What were the lessons that it taught?

First of all, it taught God's infinite majesty and holiness; then it taught sin's sinfulness and ugliness, and man's helplessness because of the power of sin; and then it taught God's abounding love and mercy in the providing of the way to life through sacrifice and forgiveness. This is what Paul is endeavoring to show to the Roman brethren—the beautiful and essential place of the Law in the all-wise Divine pattern of salvation in Christ Jesus.

But they "could not look to the end." Because of the veil of the flesh they could not see the glory of the Spirit. They could not see Christ, who was the end and purpose and whole living meaning of every type and ordinance of the Law.

The holy, and just, and good Law awakened in them no recognition of their weakness and helplessness and need—their need for the Saviour, the God-provided Lamb, the great High Priest, the Mercyseat (or "Place of Mercy"), the Laver of Purification, the Altar of Sacrifice and the Altar of Prayer. They felt no need—and so the beautiful Law that God had given them failed—through the self-satisfied blindness of the flesh. But it did not really fail.

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"The letter killeth, but the Spirit giveth life."

The *law* of Christ must be applied in the *Spirit* of Christ. This holy, flesh-mortifying law, applied in any other way than the loving, humble spirit of Christ, is a terrible, destroying thing.

But still the law *must be applied*. It must be honored and upheld. We are doing Christ no service when we slur over his law in a mistaken application of what we consider love and mercy on the plea that the "letter killeth." *There is nothing killing about the letter of Christ's law*, properly understood and applied. Rather we die without it.

It *should* never be necessary for an ecclesia to enforce Christ's law. It *should* never be necessary to apply the command—

"If thy brother trespass, rebuke him."

It *should* never be necessary to apply—

"Put away from yourselves that wicked person."

The law of Christ was never meant to be applied in this way. It was meant rather to be received in every minute detail *eagerly and lovingly and anxiously* by every one who takes upon himself the great and holy Name of Jesus.

Why is it that the transforming glories of this holy and Divine law are so often received so reluctantly among us? The answer lies in the deceitfulness of the flesh and the earthy, downward pull of the natural, animal mind.

James calls this law the "perfect law of liberty" (Jas. 1:25). A deeper and more accurate description could not be devised. Here are three interwoven and inseparable principles—*perfection, law, and liberty*. How—we may ask in our natural ignorance—how can there be *liberty* as long as there is *law*? Is not an imposed law *restriction*, and is not liberty *freedom from restriction*?

But the mind of the Spirit reveals to us that *there can never be true liberty without perfect obedience to perfect law*. Jesus said—

"Come unto me; learn to be free by submitting to my yoke" (John 8:32; Matt. 11:29).

Those that heard him answered in their darkness, "We want no yoke. We ARE free. We have never been in bondage" (John 8:33). But Jesus said to them (v. 34)—

"Whosoever committeth sin is the **slave of sin**."

All men are miserable, helpless slaves until Christ's law and power sets them free from the power of sin within themselves. What is *sin*? "Sin," says John, "is transgression of Divine law" (1 John 1:3-4)—anything out of harmony with the Divine will and way. And sin is slavery unto death.

So there is no perfect freedom outside of perfect obedience to God's perfect law. Any deviation from that line means—to just that extent—slavery and loss of true liberty. Whenever we yield to the desires of the flesh, we are not (as we proudly fancy) enjoying our freedom—we are rather publicly confessing our miserable slavery to an evil, dominating, gloating master, who finally mocks us with the wages of death for our craven service to him. Just looking ahead a few verses in this 3rd ch. of 2nd Cor., we see that Paul says (v. 17)—

"Where the Spirit of the Lord is, **there** is liberty."

Liberty from law? No. We cannot have liberty without law. We cannot be free without knowing and fulfilling the law, although the more freely we accept the law and the more we absorb it within us and adjust our lives to its wisdom and light, the less it becomes law. Law, we are told (1 Tim. 1:9)—

"Is not for the righteous, but for the lawless and disobedient."

Is this a contradiction to what we have seen about the "perfect law of liberty?" No. We are *all* "lawless" to begin with—law is to *create* the righteous man. But to those who hunger and thirst after righteousness, it is not law, but wisdom; it has no penalties, but only blessings.

The ministration of condemnation was glorious (v. 9). Where was its glory? In the face of Moses, the *mediator* of that law (v. 7). But it was a fading glory; there was nothing permanent about it; it was a surface, super-imposed glory—a temporary manifestation of God's glory—a shadowy type of the eternal "*glory of God in the face of Jesus Christ*" (2 Cor. 4:6).

Why was it in Moses' face? Because he had appeared before God to plead on their behalf (Ex. 32:11), and through Moses God forgave them and accepted them and entered into a covenant of life with them (Ex. 34:9-10).

They had, by transgression, forfeited God's blessing, and had made themselves subject to His righteous and necessary judgment on sin. God was about to destroy them, but the fervent, effectual prayer of a righteous man saved them.

Someone was found for whose sake God could righteously forgive them, and allow mercy to triumph over justice without destroying or violating justice. So their glory was in the face of Moses their saviour, who brought them a law from God that could lead them back to life.

But they *could not see where the glory of the Law lay*. They could not see to the end of the Law (vs. 13-14).

"For Christ is the end of the Law for everyone that hath faith."

That is, the discerning eye of faith. They lacked it, and therefore they failed. Whether they fought against the Law or whether they set themselves to obey every jot and tittle, still they failed.

The letter killed them, either one way or the other, because they worshipped and glorified the letter as an *end in itself*. The law was given to teach them the great wisdom of humility—to lead them to recognize their helplessness and need. They used it to feed their pride and gratify their self-sufficiency.

They forgot the great and culminating yearly sacrifice for sin . . . burned "without the camp."

Are we ever so foolish as to measure ourselves against the perfect law of holiness with even a passing flash of self satisfaction? Let us *look to the end*, and not fail like blind Israel. The end and purpose of the law is still the same—to teach us our natural helplessness and to lead us to the power of God in Christ, as Paul so beautifully describes in the last verse—

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as BY THE SPIRIT OF THE LORD."

The law of Christ is given so that weak, ugly, animal man may be led to a gradual transformation by the power of the Spirit into the image of Christ.

It is only while, by constant effort, we are keeping our minds and thoughts directly focused on the Divine glory in the face of Jesus that essential process of spiritual transformation occurs. As soon as we look away, it stops.

Unhappily, it is only too possible to be in an ecclesia for years and years in a stagnant, preoccupied, self-satisfied state, and never make *any* progress in spiritual transformation. How much closer are we to this Divine image than we were a year ago? How much have we grown in godliness? How much better do we comprehend—and manifest before men—the mind of Christ? It is relatively easy to "talk the Truth" to others, but how much of its true and gentle and holy spirit do we *show* to them in our lives? That is "*preaching the Truth*" in its fulness.

What we call "doctrine" (although actually it is an artificial distinction, for all teaching and commands are doctrine)—what we call "doctrine" is truly important, yea, it is essential, but dead "doctrine" without the living spirit of holiness and love is but an ugly repulsive, rattling skeleton.

What about those of us who have supposedly been going through this glorious, spiritual transforming process for 10, 20, 30, 40, or 50 or more years? What results have we to show? For in the end the sole test of the value and success of our lives will be—*Has this process really occurred within us?*

Paul says (v. 4, next ch.) speaking of some—

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."

Belief is a matter of *action* and *way of life*, not of words and profession, as James so searchingly points out. Is it possible that we are among those unfortunates whom the god of this world (the veil of the flesh) has blinded, so that we are missing in our lives the Divine, transforming glories of Christ?—

"If our Gospel be hid (**veiled**—it is the same word), it is hid to them that are lost" (v. 3).

It is *so* easy to have the Gospel, but to be veiled from its power. Israel is our great lesson to teach humility and carefulness. Though exposed to the direct glories of the Law for *hundreds and hundreds of years*—though memorizing and contending about every jot and tittle—they never reached the goal to which the Law was intended to lead them, because they had a "veil upon their heart."

The veil, of course, is the flesh—the motions of the flesh— blocking off the vision of, and entrance into, the Most Holy Place. Christ alone was able to seize this veil in strong, Divinely-guided hands, and tear it from top to bottom—*from top to bottom*—the power was from above.

It was death for any but the High Priest to enter the Holy of Holies. It was death to even look with open face upon the Ark, as 50,000 men of Bethshemesh proved at the cost of their lives (1 Sam. 6:19). But Paul says (Heb. 10:19)—

"Having therefore boldness to enter into the Holiest, by the blood of Jesus."

Boldness to enter into the Holiest! Boldness—not presumption or brazenness, but loving, intimate confidence and assurance—to look with open face upon the glory of God in the face of Jesus Christ, the living Ark! Paul says (v. 12)—

"Seeing then we have such hope, we use great plainness (marg: boldness) of speech."

Great boldness of speech—in two ways: first, speaking confidently and intimately of holy things that Israel hardly dared to mention, and second, speaking with great plainness and seriousness about the tremendous responsibilities involved.

Do we realize the great and fearful holiness of our calling? Do we forget the elaborate carefulness and sanctification in all details that was required of the High Priest when he entered the Most Holy, "that he die not?" And not only at that time, but at all times. Every thing had to be *exactly as God specified*—not because there was any intrinsic importance in the ritual itself, but because of the great importance of carefulness and obedience in the realities of character that these shadows typified.

What *do* these things typify? What is the essential reality they teach? Can we "see to the end?" Or shall we, too, fail? God said, as the smoke of His anger still arose from the burnt bodies of Nadab and Abihu (Lev. 10:3)—

"I **will** be sanctified in them that come nigh Me, and before all the people I **will** be glorified."

God has not changed. We have assembled ourselves into ecclesias solely for the purpose of sanctifying and glorifying God, and drawing nigh unto Him in the sight of all the people.

We claim to be a genuine epistle of Christ written to men by the Spirit of God. This is the figure Paul uses in the early verses of this chapter. As such, we *must* cleanse ourselves from all filthiness of flesh and spirit—all unclean and worldly habits and ways of thought.

If our claim to be a genuine epistle written by the power of the Spirit is justified by the actual *facts*, there is no more glorious and beautiful thing than such an assembly, all knit together in love, all seeking God's glory and each other's welfare, all submitting to each other and *striving earnestly to avoid doing anything that would war the mutual holiness, or distress one another.*

Let us dwell upon this last thought—the sincere and Christlike desire to avoid grieving or offending our brethren. There are many powerful arguments against worldly things, habits, and activities, but none more powerful than Paul's beautiful declaration:

"While the world standeth, I will not do anything that will offend or distress my brother."

Truly such a body of people is an "epistle of Christ written by the Spirit of the living God"—a peculiar people, a holy nation, a royal priesthood, created and ordained of God for the purpose of good works to the honor and glory of His Name.

Nothing is sadder than when—with all the *external* necessities prepared and supplied—all the "doctrine"—all the ecclesial framework and organization—this divine ideal fails to materialize in its spiritual beauty because the veil of the flesh interposes, and there is coldness and darkness and pettiness and smallness where the marvellous light of God's glory should be flooding and permeating all.

* * *

"We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us" (I Cor. 4:7).

The vessel exists solely to contain and display the treasure. The vessel has no value or glory or purpose in itself. *The vessel is intentionally made valueless and weak.* It was essential that Paul should be weak and poor and despised and buffeted, as was his Master before him. This was necessary to his value to God, and his fellowship with Christ, and so he "gloried in his infirmities," perceiving the Divine wisdom behind them.

No one was swayed by Paul's oratory; no one was attracted by his wealth; no one was awed by his position or worldly ability. To the natural man he carried not a spark of influence or authority. He was, as he said (1 Cor. 4:13)—

"As the filth of the world, and the offscouring of all things."

Purposely, in the wisdom of God, he possessed nothing to attract the natural man. But to those few among men who discerned real and spiritual values, this insignificant wanderer on the Roman highways brought a treasure of eternal and inestimable worth. These were the ones into whose hearts God had shined (v. 6)—

"God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

No one should ever be the same again, once God has shined into their hearts the light of His glory. All bitterness and selfishness should be melted away. All smallness and pettiness and interest in present things should disappear.

For what else can be compared with the shining of God's own glory into a man's heart, relating him to a splendid and eternal order of things, and starting forces in motion within him that will lead him upward and upward until he stands in immortal and resplendent glory, clothed with the Divine nature?

Paul grasped the overwhelming reality of these things, and lived every moment of his life completely saturated with this spiritual atmosphere. Little wonder, then, that he could say, quite simply and unaffectedly, even amid a life of almost unparalleled suffering and tribulation (v. 17):

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

"Though our outward man perish," he says (v. 16), "yet the inward man is renewed day by day."

The outlook of Paul is always refreshingly exalted and spiritual. The great majority are so much more concerned about the welfare, comfort and appearance of the perishing outward man; but Paul had clearer vision, and he calls to all down through the ages into whose hearts the all-sufficient glory of God has shined (v. 18)—

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

Let us endeavor to live wholly in this wholesome, spiritual atmosphere with Paul, viewing all things from the eternal viewpoint and keeping the cleansing glory of God shining into our hearts. There *are* eternal things—things that the natural eye sees not—glorious, endless things that are offered to us freely. Paul says in v. 15—

"All things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

"All things are for your sakes . . . All things are yours . . . the world, or life, or death, or things present, or things to come—**all are yours, and ye are Christ's, and Christ is God's.**"

Why, then, with this priceless glory of God streaming freely into our hearts, should we sit down among the ashes and seek after empty, earthly things? —G. V. G.

The Tabernacle in the Wilderness

PART TEN

The ground of the interdict which excluded both Moses and Aaron from the realization of the hopes and anticipations which they had cherished for so many long and weary years, being that of speaking *unadvisedly* (Psa. 106:32-33), it not only concerns the two faithful men of God in question, but also every servant of the living and true God, both before and since the days of Moses and, therefore, is a matter worthy of our most careful attention.

In comparing the reference to this incident in the Psalms with the Mosaic narrative (Num. 20:12), we see that speaking *unadvisedly*—whether in anger or howsoever—especially in matters in which the sanctity of God is involved, is the language of *unbelief*.

Here, then, we have before us an *object-lesson* of the first importance, which should engage the special attention of all occupying positions as teachers of others, examples of the believers, faithful, good soldiers of Jesus, workmen that need not to be ashamed.

The record of God's mind in this matter, and the exhibition of the consequences attaching to unadvised speech, is one of the innumerable self-contained proofs of the divinity of the record, and is therefore unspeakably valuable in enabling us to discern the effect of this particular form of speech upon the mind of the "great and dreadful God" to Whom belongeth holiness and righteousness.

This particular sin is not only of frequent occurrence in connection with the ordinary affairs of life in moments of anger and ebullition of feeling, but even *in the exercise of defending what we believe to be the Truth* against those who differ from us. How unlike is this to our great exemplar, Jesus Christ—

". . . who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to Him that judgeth righteously" (1 Pet. 2:23).

An unbridled tongue, says James—

". . . is a fire, a world of iniquity . . . it defileth the whole body, and setteth on fire the course of nature . . . it is an unruly evil, full of deadly poison.

"Therewith bless we God, even the Father; and therewith curse we men which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing . . .

"My brethren, **these things ought not so to be**" (James 3).

If, therefore, we would please God, we should make it our *most urgent business* to look after "the little member," that we may belong to the class referred to by James—

"If any man offend not in word, the same is a **perfect man**, and able also to bridle the whole body" (James 3:2).

—and also described by Paul as those whose warfare consists in—

". . . casting down imaginations and every high thing that exalteth itself against the knowledge of God, and **bringing into captivity every thought to the obedience of Christ**" (2 Cor. 10).

It is folly to say the standard is "too high," and cannot be reached. Rather let us say that—*God helping us*—as His children we will try and try again, if by any means we may attain to that relative perfection which must surely follow such a course.

And if, in the strenuous effort so made, the consciousness of shortcomings should cause sorrow of heart, let us avail ourselves of the refuge provided in Christ, and the solace and comfort of the merciful provision in him for the forgiveness whereby our post-baptismal sins are prevented from being fatal (1 John 1:7-9; 2:1).

The frailty of human nature, as represented by Moses and Aaron, was also the experience of David, whose attitude in relation to it is given to us to copy. He says (Psa. 39:1-4)—

"I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle."

The importance of the matter before us is emphasized by the very numerous allusions in the Scriptures to the tongue as an instrument for good or evil. Solomon says (Prov. 15:2-4)—

"The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness. A wholesome tongue is a tree of life, but perverseness therein is a breach in the spirit."

If we remember the sobering words of Jesus, that—

"Every idle word that men shall speak, they shall give account thereof in the day of judgment. For **by thy words** thou shalt be justified, and **by thy words** thou shalt be condemned."

—and the frequent exhortations of the apostles in this direction, they will be a help to us in our endeavor to curb and keep in check the active little member which, after all, is but the *medium of communication of the thoughts and intents of the heart*, and becomes at once the messenger of the new or of the old man.

Hence the irregularity and incongruity of the messages that emanate from it, complained of by James. We must not, however, dwell too long upon this, but before we pass on we ask the reader to consult the following texts, and to endeavor to carry into practice the lessons they teach—Eph. 4:29; 5:4; Col. 4:6; 1 Thess. 5:11; Tit. 2:8; 1 Pet. 3:10; Prov. 4:24; 10:19.

Under the distressing circumstances of the evil moment of forgetfulness, which deprived Moses and Aaron of their long-looked-for pleasure of being the honored instruments in the hands of God of leading Israel into the Land of Promise, and seeing them safely ensconced therein as the Kingdom of God in its preliminary stage of existence among the surrounding nations—we can sympathize with our fellow-pilgrims in the disappointment they suffered.

But we are also comforted with them in the assurance that, although subjected for the time being to the righteous chastisement of the great God on account of their indiscretion on the occasion before us, they will occupy an exalted position with Abraham, Isaac, and Jacob, and all the prophets in the Kingdom (over which—in its initial stage—they presided in the kingly and priestly offices) when it shall have reached the stage in which Christ shall be the glory-bearer and shall sit and rule as King and Priest on his throne—of whom they were typical representatives.

In this connection we have only to turn our eyes upon the vision of glory on the occasion of the transfiguration of Christ, and there behold Moses enswathed in glory as one of the associates in the eternal Kingdom with him of whom he wrote and prophesied in the day of his pilgrimage of tears—and to listen with our ears to the "*song of Moses, the servant of God, and the song of the Lamb*," in the apocalyptic visions of glory.

* * *

Before leaving Kadesh, Moses despatched messengers to the king of Edom soliciting permission for Israel to pass through his country, as the more direct and convenient way to the land of their promised inheritance, giving him the necessary assurance that neither injury nor loss in any shape should be sustained by him or his people by reason of his compliance with the request, and recounting before him the Divine protection and guidance under which Israel had proceeded from Egypt.

Pharaoh-like, however, the king of Edom absolutely refused to listen to any such proposal, and prepared at once to oppose by force any attempt in that direction, and actually came out against them. They, therefore, abandoned the passage through Edom and, leaving Kadesh, came to Mt. Hor, by the coast of the land of Edom:

"And the Lord spake unto Moses and Aaron in Mt. Hor, saying, Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, **because ye rebelled against My word at the water of Meribah.**

"Take Aaron and Eleazar his son, and bring them up unto Mt. Hor: and strip Aaron of his garments, and put them upon Eleazar his son; and Aaron shall be gathered unto his people, and shall die there" (Num. 20:23-26).

Only four months previously Moses had laid his sister Miriam in her desert grave at Kadesh, and now he has to part company with his brother Aaron, who had accompanied and shared with him the vicissitudes of a long, dreary, wilderness life.

So we behold the 2 aged brothers repairing to the Tabernacle together for the last time in order that the High Priest might array himself in his garments of "glory" and "beauty" before they were assumed by his son and successor in the priestly office. Thus clad, we see the venerable representative of the "great High Priest that is passed into the heavens" in company with Eleazar his son, and Moses, leaving the Tabernacle and wending their way through the midst of the camp to his final resting place appointed by God.

As the solemn procession passes along beside the tents of the encampment the scene becomes most affecting—all faces suffused with tears, and embedded in hands uplifted in sorrow. Amid the sobbings and wailings of a crowd of weeping onlookers, his heart must have been well-nigh breaking.

Still onward moves the procession, until it reaches the elevated area of the mount which had been appointed as the resting-place of Aaron, God's faithful high priest, who is about to surrender his life in willing obedience to Him Who gave it; and, doubtless, in "full assurance of faith" and "hope" that, "*at the time appointed,*" he will come forth unto the "resurrection of life" to bask forever in eternal glory in the presence of his august Lord and Savior, the shedding of whose blood for sin was typified in that of the slain lambs which he had so profusely offered before the Most High on his own behalf and for the people whom he represented.

The affecting scene still lingers for a few moments, and then Moses is seen in the act of stripping Aaron of his priestly garments, and putting them upon Eleazar, Aaron's son, that there might be no gap in the high priestly office. Eleazar, thus clothed, stands in the presence of his father as the representative of the people.

There now only remains the few solemn moments devoted to prayer which, as sweet incense, ascends from the loving and confiding hearts of these men of God as they commit to His care and keeping the life of their spiritual chieftain, who calmly sinks into that peaceful and undisturbed repose, from which he will not awake until the blast of the "trump of God" shall call him forth to the possession of the honor and glory reserved in heaven for him, along with the faithful of all ages, and which has been preparing from that time down to our own. At that time we may reasonably hope to see our dear brother, and converse with him upon the wonderful things which typically converged upon his personality and surroundings, as they will then be seen and realized in him of whom he was but the shadow.

But we may ask—is this solemn event, the death of God's high priest, without *typical* significance? Has it no bearing upon the things of the New Covenant in relation to the everlasting occupation of the Promised Land by Israel, under the "righteous branch raised unto David"?

The typical cities of refuge will furnish us with a clue to the answer. These places of safety from the avenger of blood were divinely appointed for the rescue from *death* of all who fled there under the provisions which conferred the right to deliverance. In these life-saving retreats (representing Christ) the refugees were to *abide until the death of the high priest* officiating at and during the time of refuge, when they would be free to return in safety to their own several cities from which they had fled.

Here, then, we see illustrated the Divine principle of *death freeing from death*. We are considering this principle, of course, from a *typical* point of view; and from this illustration we may discern that the freedom from death which the refugees enjoyed on the death of the high priest was equivalent to their *resurrection*.

And we may add, to make the more perfect agreement between the type and antitype appear, that the clothing of the successor of the deceased high priest with the typical garments of his predecessor was also the equivalent of the resurrection of the deceased high priest himself, as the type of Christ.

Applying this principle, then, to the case of the death of Aaron, we may discern—in the clothing of his son, Eleazar, with the official insignia of the high-priesthood—the typical resurrection of Aaron (the Christ representative), and we perceive in this enigma the *necessity of the death of Aaron*, from the typical point of view, as the confirmation of the covenant, *before* entrance into the Promised Land could be gained, and as was required of the antitypical High Priest under the New Covenant.

With this before us, we may *anticipate* likewise the application of this same principle to *Moses* also, for the simple reason that the two offices respectively held by Moses and Aaron concenter in Christ who is both *King* and *High Priest*. Therefore, from the *typical* point of view, Moses' predecease was also a necessity, and his resurrection was enigmatically represented by the appointment of his successor, Joshua, to lead Israel into the Promised Rest.

What confidence in the *real and substantial* fulfilment of all God's precious promises do these Divine, shadowy forecasts generate in the minds of those who grasp them! How is it possible that the shadow and the substance—so widely separated from each other—should present such perfect agreement, if this is not evidence of the Divinity of their origin, and consequently the infallible exhibition of the mind of Him Who alone can prophesy?

While, however, the children of Israel were not attacked by the *Edomites* who had forbidden them a passage through their territory and had guarded all the approaches unto it, *a tribe of Canaanites*, under command of their king Arad, who dwelt in the south of Canaan, fell on them and took some of them prisoners—

"And Israel vowed a vow unto the Lord, and said. If Thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah" (Num. 21:1-3).

The partial success of this king proved unto him a snare, for the time had arrived of which God had spoken to Abraham, saying—

"The **iniquity of the Amorites** is not yet full" (Gen. 15:16).

It had then 470 years to run—430 from the typical confirmation of the covenant to the Exodus, and 40 years in the wilderness after leaving Egypt. The full measure of their iniquity having been reached, the threatened judgments upon the Canaanitish nations were initially inaugurated in the destruction of this fierce tribe and their cities. God's command to Israel was to *destroy the nations in possession of His land*, for their wickedness.

We have all heard the familiar objection that *such a command* could never have emanated from a good and beneficent God. Surely, if it is inconsistent on the part of a good God, in His Providence, to *command* the extermination of peoples, it must be equally inconsistent on His part to *permit* such extermination, for He had the power to prevent it, and all things come within the realm of His control (Isa. 50:2).

We can understand such an objection being raised by an unbeliever in God's existence or in the moral government of the world by a righteous Governor; but when such objections are raised by those professing to be *Christians*, and consequently *believers in the Scriptures*, we doubt whether they have any real belief in the true God at all.

For if He be the *Lawgiver* (which He proclaims Himself to be), and if *His* law has (what *all* laws must have) rewards and penalties, then what else can be expected than that where a people have been surpassingly guilty, as were the Canaanites (see Exo. 34:10-16; Lv. 18:3, 21, 24-29), that people should be judicially visited?

"My Spirit shall not always strive with man, for that he also is flesh" (Gen. 6:3).

"Man, whose breath is in his nostrils . . . wherein is he to be accounted of?" (Isa. 2:22).

"They are but flesh, a wind that passeth away and cometh not again" (Psa. 38:39).

"All flesh is as grass, and all the glory of man as the flower of grass" (1 Pet. 1:24).

Shall *such an one* reason with *God* as to what is right and wrong for Him to do! Listen, ye unbelievers, and tremble at His word! —

"See now that I, even I, am He, and there is no God with Me. I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of My hand.

"For I lift up My hand to heaven and say, **I live forever.**

"If I whet My glittering sword, and Mine hand take hold on **judgment**, I will render vengeance to Mine enemies, and will reward them that hate Me. I will make Mine arrows drunk with blood, and My sword shall devour **flesh**" (Deut. 32:39:42).

Again (Isa. 40:17)—

"All nations before Him are as nothing, and they are counted to Him less than nothing, and vanity."

Remember the wholesome rebuke of the apostle Paul—

"Nay, but, O man, **who art thou** that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another to dishonor?" (Rom. 9:20-23).

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

JUSTIN MARTYR, THE PHILOSOPHER

One would suppose that, having satisfied himself that human philosophy was false, he would thenceforth have abandoned it altogether. But this he did not do. **He continued to dress in the garb of a philosopher**, and to persevere in the profession of it; "hoping" (as Milner thinks) "to conciliate the affections of philosophers, and allure them to Christianity. To draw gentlemen and persons of liberal education to pay attention to Christianity appears to have been his chief employment."

A right view of things would have convinced Justin of the futility of his expedients. It is "the poor in this world," and the simple hearted, not "gentlemen" and "philosophers," that God hath chosen to be heirs of His Kingdom. In this policy Justin shows a departure from the true apostolic mind so prominent in Paul's writings. —Bro. Thomas.

The Word of Exhortation

The practice of allowing a place for the word of exhortation in connection with the Breaking of Bread on Sunday morning is one of long standing among Christadelphians—going back even to the days of the apostles. One brother after another, who has been appointed by the ecclesia for the purpose, stands before the meeting, before the emblems are passed around, and speaks to the brethren and sisters what we call "the word of exhortation."

It is good that we do this; for it is necessary to our life before God in the way of His truth. By this means our minds are renewed and stirred up toward greater and higher attainments toward a purer and better life in the Truth.

"Let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is but **exhorting one another**: and so much the more, as ye see the day approaching" (Heb. 10:24-25).

The word "exhortation" is a translation of the Greek word "*paraklesis*," meaning "to call near, or call for." This word is used 29 times in the New Testament and is translated by four English words: "*comfort*," 6 times; "*consolation*" 14 times; "*entreaty*," one time, and "*exhortation*," 8 times.

The exhortation, then, is a "call" for us to come "near," in heart and mind, to the Divine principles of our faith that have brought us together around the table of the Lord. As we listen to the words of comfort, consolation and entreaty on Sunday mornings—the words of life, light and hope—we are brought nearer to God and the Word of His grace, and farther away from the temporal and passing things of the world about us.

"I beseech you, brethren, suffer the word of exhortation."

These are the words of Paul at the close of his letter to the Hebrews. The apostle would have us to bear the word of exhortation: let the words fall on attentive ears that the mind may be directed into those channels of thought pointed to by the speaker. This may be somewhat of a burden, as we are pulled away from our own thoughts, but it is for our good to edification if we are to be brought "near" to the purpose of the meeting.

To be effective, and in order to accomplish the purpose for which they are given, exhortations must fall on hearing ears and minds that hunger and thirst after righteousness. No matter how capable the speaker is, or how well he prepares his talk, the words when they are spoken can only reach out to help and encourage those who are *ready and anxious* to receive of the water of life freely, that it may be in them as a well of water springing up unto eternal life.

Exhortations are not designed to instruct the brothers and sisters in the principles of the Truth. We do not come to the table of the Lord to study the things concerning the Kingdom of God and the Name of Jesus Christ. Those things are important, and cannot be left undone if we are to be a strong ecclesia with the light of the Truth shining from our midst; but that part of our work and our needs belongs to other occasions and other activities of the ecclesia—such as our daily readings, the Bible classes and the meetings for the proclamation of the Truth.

What we endeavor to do by way of exhortation is to *call near* or refresh our minds concerning those things we have learned in the past. We bring to bear on this memorial occasion *all the background of our knowledge of the Scriptures* that we might fully discern in the emblems on the table the great and holy things to which they are related.

In this connection we recall the words of Peter—

"Wherefore I will not be negligent to put you always in remembrance of these things, though you know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to **stir you up by putting you in remembrance**" (2 Pet. 1:12-13).

But there is a limiting factor to the amount of good any of us can get from an exhortation, regardless of how good it is, and how carefully we listen to it. Peter speaks of "stirring up the pure minds of the brethren by way of remembrance." This can only be done *to the extent that the knowledge of God is in the mind to be stirred up*. Where the mind is void of the wisdom that is from above, no

amount of effort can stir it to interest and activity in the higher and purer things of the Spirit. Jesus said:

“Every scribe which is instructed unto the Kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.”

It is on the occasions when we come together as partakers of the altar and the sacrifice by which our redemption has been wrought out, that we need to bring forth from our treasures of wisdom and knowledge those things new and old that will throw light on the purpose of the meeting.

There is, then, a *background of preparation* necessary in the life of the servant of God, a brother or sister of Christ, before he is ready to render acceptable service and worship, in truth and holiness, to the great God of heaven. Without this *preparation of the heart by the indwelling of the Word*, we shall all go away from the table on Sunday morning, untouched, unmoved and without comfort and consolation. The exhortation would not be able to strike a responsive and inspiring chord within us.

But in a state of the mind wherein dwells richly the truth of God, the word of exhortation, as it goes out from the platform each Sunday morning, falls on good ground—on hearts that are eager and attentive. And so there is a stirring up and calling to remembrance of things new and old, things pertaining to our hope—a “girding up of the loins of our minds,” a renewing and strengthening of our faith and consolation in those things that are most assuredly believed among us.

But how barren and unfruitful is the case where there is leanness of soul and poverty of spiritual life!—nothing there to be stirred up—nothing to call to remembrance—no pure minds and hearts instructed unto the Kingdom of God to bring forth treasures new and old—nothing to bring before God in the way of spiritual sacrifices acceptable to Him through Jesus Christ. Here the dove of the Spirit could find no rest for the sole of its feet and so would find it necessary to return from whence it came.

We notice that the Jews in the time of Christ had one day that they called “preparation day,” so that they might get ready to observe the Sabbath in the way God had commanded them. Thus we read in Mark 15:42,

“And now when even was come, because it was the PREPARATION, that is, the day before the Sabbath . . .”

This was Friday, in which they made all the preparation that was necessary in the way of cleansing themselves from ceremonial defilement, and getting ready the food for the following day, so that when the day came they could devote themselves wholly to its requirements—not doing their own will, nor finding their own pleasure, but turning their minds to God, delighting in His law and talking one to another of His wonderful works.

Now we read in Romans 8:3-4—

“For what the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: **that the righteousness of the Law might be fulfilled in us**, who walk not after the flesh, but after the Spirit.”

If it took special preparation for the Jews under the shadowy institutions of the Law for their acceptable observance of God's requirements; how much more would the need be in our case since we must fulfil the meaning or righteousness of the Law in our lives! Where they brought the firstfruits of their crops, their grain and their fruit, as an offering to the Lord; we must give *the best of our lives, in service, in substance, in love to God*.

As we look back on our lives during the past week, do we find that each day was filled with rich and fruitful application of our minds to the development of those virtues and graces—those fruits of the Spirit—that make for health and strength of faith and hope toward God?

If so, then we come to this hour of worship with open hearts and hearing ears to receive comfort, consolation and strength, as we with one mind and one consent sing praises to God, and offer our prayers and supplications to Him. We are ready to be "called near" by the word of exhortation, so that as we realize our favored position as the people of God, we may be renewed in the spirit of our minds, and go away comforted and strengthened for the work before us. We can then take to ourselves the comfort that David expresses in the 23rd Psalm:

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in paths of righteousness for His Name's sake.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

The word "rod" in this passage comes from the Hebrew word "*shebet*" which means a "scepter," is a symbol of royalty, majesty and power—of rulership—and it may be used either to destroy or to protect, subject to the will of the power behind it. It is said that Christ will—

". . . rule the nations with a **rod of iron**, and as the vessels of a potter shall they be broken to shivers."

—but to those who submit to his rule and walk in his ways, this same scepter will be a rod of deliverance and protection.

And such it was to David. He was comforted by the knowledge that God was in control, that He ruled with justice and firmness over the affairs of His people. We recall David's words to the prophet Gad on the occasion when David was told to choose between three years famine, three months while the sword of the enemy overtook him or three days in which the sword of the Lord and pestilence would destroy:

"And David said unto Gad, I am in a great strait: let me fall now into the hand of the Lord: for very great are His mercies: but let me not fall into the hand of man" (1 Chn. 21:13).

As the rod represented God's royal majesty and power of control over all living things; so the staff was a symbol of the support and guidance, over places rough and narrow, and on days dark and cloudy, that God gives to His people. The knowledge of this, that God's rod was over him, and that His staff (support and guidance) was always near, gave confidence and assurance, comparable to the feel of a staff in the hand when the way of man is dark and uncertain. With this comfort, though he walked through the valley of the shadow of death, he would fear no evil: "*for Thou art with me.*"

We can take comfort in this rod and staff of God, that David spoke of—this guiding and overruling care—that God has promised to those who delight in His ways and give their lives in loving service and obedience to His word—

"The steps of a good man are ordered by the Lord: and He delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with His hand."

It is comforting to know that we are in the hands of the living God, and that *no man can touch us for harm or evil except as God permits; and that what He does permit in our case is for our ultimate good.* It is written:

"We know that **ALL things work together for good** to them that love God, who are the called according to His purpose."

The apostle Paul gives comfort to us in the last verse of 1 Thes. 4—

"Wherefore comfort one another with these words."

The words he refers to are those contained in the preceding 2 vs.:

"For the Lord himself shall descend from heaven with a shout with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

Maybe we do not feel *worthy* of comforting ourselves with these words because of our failures in the past, in that we have allowed other things to enter in and choke the Word and thus hinder the development of any fruitful service to God in our case. Should we be discouraged with the thought that our bones are dry and our hope is gone? That would be foolish. Opportunity is yet in our favor, if we leave this meeting with a strong determination that *henceforth God will be our portion each day of our lives*, and that we will give our thoughts, our hearts and our love to Him in constant daily meditation, prayer and study of His Word.

Why should we be exercised over such little, trivial and passing things such as we see in the world about us, when such great and eternal things are within our grasp? We need to listen and take heed to the words of the prophet Ezekiel to Israel in the time of their lowest declension from God:

"Cast away from you all your transgressions whereby ye have transgressed; and make ye a new heart and a new spirit: for **why will ye die**, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourself, and live ye"

(Ezek. 18:31-32).

Just before he died, Moses called the tribes of Israel before him and blessed them. After he had finished with the several tribes, he spoke a blessing to the Israel of God of the future:

"The eternal God is thy refuge, and underneath are the everlasting arms: and He shall thrust out the enemy before thee: and shall say, Destroy them.

"Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also the heavens shall drop down dew" (Deut. 33:27-28).

Such is the comfort and consolation we can all get as we are brought near to God in our periods of worship around the table of the Lord by the word of exhortation, if we come with that *background of preparation* that will furnish rich material from which the word may draw forth a hearty and intelligent response from our minds in keeping with the occasion. —E.W.B.

THE FAITH AND PATIENCE OF THE SAINTS

In hundreds of matters, we see the wrong done with presumptuous fearlessness on the part of the wrongdoers, and without the least indication that God sees or regards. Time passes, and the wrongdoer not only seems none the worse but **all the better** for his wrongdoing.

In this our faith is sorely tried. But if we are wise we will endure the trial. We will not be deceived by appearances. We will behold without dismay the success of evil-doing, in the knowledge of a final and effectual remedy. We will hearken to the voice that addresses us by Solomon—

"If thou seest the oppression of the poor, and violent perverting of justice and judgment in a province, marvel not at the matter, for **He that is higher than the highest regardeth.**"

We will remember that though God suffers long, there is an end to His patience with iniquity. This end is an appointed end and a revealed end. God's elect, crying night and day unto Him, will at last be thoroughly avenged, as Jesus tells us (Luke 18:7-8).

"God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14).

Here, saith the Spirit, is the faith and patience of the saints—**Bro. Roberts.**

Ecclesial News

BIRMINGHAM, Eng.—174 Edmund St.—Memorial 11 a.m.; Evening Meeting 6:30.

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

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.

CANTON, Ohio—1322 Fourth St. N.E.—Memorial 10 a.m.

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.—12954 St. Marys—Memorial 10 a.m.; Sunday School 11:30.

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

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

To the brethren scattered throughout the land: Greetings in the Name of Jesus Anointed. We are happy to announce the marriage of our sis. Marilyn Sparham to bro. Joseph Jackson of the Toronto Ecclesia. Our young brother and sister have taken up residence in Toronto and will be meeting with the Toronto Ecclesia. It is our earnest prayer that God's blessing will be upon them in their new relationship, and they will eventually enter the Kingdom.

As a result of the visits of several brethren and sisters, we have been comforted and strengthened in our faith. Bro. V. C. Gilbert of Buffalo, bro. G. V. Growcott and sis. Mae Styles of Detroit, bro. & sis. W. D. Gwalchmai of London and bro. & sis. Joseph Jackson of Toronto were our visitors. The brethren administered the word of exhortation. The relationship of those of like precious faith is a great blessing and comfort as we strive to walk in the Truth.

With absorbing interest, we watch the movements of the nations as they exhibit their mutual distrust. Truly it is the iron and clay period foretold by Daniel. We, who have the truth, think of Christ's words and take courage. "When these things begin to come to pass, then look up and lift your heads, for your redemption draweth nigh." —bro. John Fotheringham.

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HAWLEY, Pennsylvania—Memorial Service 10:30 a.m., house-to-house. Bible Class, Thursday, 8 p.m., house-to-house.

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.

It is with great pleasure we report the obedience to the faith of SHIRLEY ANN WOLFE, daughter of bro. & sis. Lee Wolfe, of this ecclesia. After having given a good confession of the Faith once delivered to the saints, she was immersed on Fri., Oct. 28. The ecclesia extended to her the right hand of fellowship the following Sunday, Oct. 30. May her labor in the Truth, and her devotion to the precepts of the Master, be accomplished with that loving zeal and untiring effort that characterized the faithful ones of old, that in the end she might obtain a crown of life that fadeth not away.

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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.

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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.

It is a pleasure to report that MARY McCONNELL, daughter of bro. & sis. Joseph McConnell, put on the saving Name of Jesus Christ by baptism on Nov. 6, 1955. Our earnest hope is that she will run the race she has entered, and thereby gain the great prize of Eternal Life. It is gratifying to note the baptisms recently reported among those of our fellowship. God is still operating through the power of the Gospel to "take out of the Gentiles a people for His Name."

Our Sunday School outing was held in Springbank Park on June 26, and was enjoyed by old and young alike. If the Lord will, we plan to hold our Sunday School Gathering on Jan. 2, 1956.

At a special meeting of the ecclesia held recently, it was decided to hold our Fraternal Gathering, if the Lord will, on Friday, March 30, 1956. It was also decided that, if possible, it should be an annual gathering subject to the coming of the Lord. Further information will be given later.

We have had the pleasure of the company and fellowship of sis. Clara Sparham and sis. Marilyn Sparham (now sis. Jackson) of Hamilton; bro. & sis. F. Higham, bre. A. Fabris and G. Growcott, and sis. Mae Styles (Detroit); bre. & sisters G. A. Gibson and D. S. Crone, and bro. J. J. Jackson (Toronto); bro. & sis. M. Russell (Boston); bro. & sis. V. C. Gilbert (Buffalo), and bro. E. F. Lloyd of Celina, Texas. We are deeply appreciative of the word of exhortation and comfort, based upon the word of God, as administered by bre. Growcott, Higham, Gibson and Gilbert.

—bro. W. D. Gwalchmai

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MASON, Texas—Christadelphian Hall, Highway 386.

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 am.

NEWPORT, England—Clarence Hall, Rodney Road (opposite Technical College)—Memorial 6 p.m., Lecture following.

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

PAPAKURA, New Zealand.

POMONA, Cal.—742 East Sixth Street.

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

In these days of unrest and turmoil, kept in motion by the shuffling of the nations, it is both refreshing and comforting to be able to come away by ourselves into a solitary place, and rest a while. There, through the mercy of our heavenly Father, we are permitted to meditate upon the glorious Gospel of the Kingdom as we watch and wait for the fulfilment of the great and precious promises that Christ came to confirm. There is no delay, but at the end the vision shall speak for God is not slack concerning His promise. If it seem slow, it is our wisdom to wait for it; it will surely come.

We have been comforted and strengthened by the return of two to our fellowship. Bro. Edward Williams and his wife, sis. Elizabeth Williams, met with us on Dec. 4, and are now members of our ecclesia. Peace and brotherly love are beautiful wherever found; but when coupled with a determination to walk in the Truth by those who are of one mind, it rises above mundane things and brings a joy based upon divine standards.

Recent visitors have been bro. & sis. Harry Gwalchmai, bro. & sis. James Carlidge and sis. Louise Martin of London, and sis. Clara Sparham of Hamilton. Bro. Gwalchmai administered the word of exhortation by which we were reminded of our sacred responsibilities under which we have been placed by our belief and obedience to the gospel of salvation.

On Oct. 7, 1955, our bro. Jackson and sis. Marilyn Sparham of Hamilton were united in marriage. May they, in this new relationship, walk together in the bonds of love and truth.

Once again, to the believers scattered abroad, we send greetings of brotherly love. It is our earnest prayer that we may all be found waiting and watching for the coming of the Lord.

—bro. G. A. Gibson

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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.

WORCESTER, Mass.—Grandview Hall, 21 Grandview—S. S. 10 a.m.; Mem. 11.; Lecture 7 p.m. twice a month:

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