

The Berean Christadelphian

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

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

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CHRIST IS COMING AND WILL REIGN ON EARTH

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EDITORIAL

The Two Worlds

"The things which are seen are temporal, but the things which are not seen are eternal"—2 Cor. 4:18.

The world we live in is a world of facts. It is constituted of nations, governments, business, pleasures, crime and many other things. We come into it through the accident of birth, and grow up under diversified circumstances. Where education is available, those who have the opportunity and will to do so take advantage of it, and train themselves for the unknown future. Eventually, the student emerges from his selected educational institution, and faces the realities of life. Such is the world of man.

As we look at this world, we observe it to be custom-laden, turbulent, war-convulsed, hero-worshipping and godless. In many ways, it has a form of godliness, but upon investigation we discover it to be a *form only*, even among those who profess Christianity. Extremely few men care to discuss religion, and God's Name is heard more in blasphemy than in any other way.

It is essential in business and social life that men deal with men. As we listen to their conversations, we note that the subject of business and sports predominate. In sports especially, during the past two years, the subject has become tremendously augmented through the influence of television. Recently, we tried to bring up a discussion regarding the Bible, at the lunch table. A few comments were made, but this was soon followed by complete silence.

The following day, we attempted to renew the subject by a form of apology for being so enthusiastic about the Bible. The response we received was both candid and impressive. The speaker said, *"The reason we stopped talking was because we did not know what to say."* How sad to hear a professed Christian speak thus! But it is typical of the average person who seems to be content with what he sees and hears. But Paul reminds us that—

"The things which are seen are temporal; but the things which are not seen are eternal"

—2 Cor. 4:18.

The things that are not seen—to which Paul refers—constitute an entirely different world, and could well be named the "*world of God*." It is a world of the past, present and future. In part of the past, the Bible takes us back to the record of creation, in the first chapter of Genesis. That it is a *record of creation*, is beyond all doubt. If we reject it as such, and accept the "six-day vision" doctrine, we come face to face with scripture testimony that would also have to be rejected, in order to maintain our theory. The first is—

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made"—Gen. 2:1-2.

This does not stand alone, for Paul quotes from this passage in Heb. 4:4, saying, "God did rest the seventh day from all His works." But the most powerful, and overwhelming support is to be found on the day when God manifested Himself on Sinai. During the giving of the ten commandments, in this enthralling dramatic event, the fourth commandment peeled forth—

"Remember the sabbath day, to keep it holy"—Ex. 20:8.

It was not just merely stated; but the *reason* for its observance by Israel was specific—

"The seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work . . . For **in six days the Lord made heaven and earth**, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it"—Ex. 20:10-11.

No comment of ours could strengthen the Bible doctrine of six-day creation as given in this passage. If we accept the Bible record, we do so because we believe with Paul that the Scriptures are wholly God-inspired. If, however, we elevate geological theories above the Word of God, then we despise what—

"God has magnified above all His name"—Ps. 138:2.

The world of God goes back again into the past and gives us in profound detail the colossal work God performed in the exodus of Israel from Egypt. It is, of course, a record of the invisible past; but it is also a part of that which was written for our instruction in righteousness, that we might develop a faith "that worketh by love." It is not merely faith in everything and anything; but a *faith in what God has revealed in His Word*. Paul defines this, when he says—

"Faith is a confident anticipation of things hoped for, a full persuasion of things not seen" —
Heb. 11:1 (John Thomas translation).

It also sets before us the sublime and thrilling messages of the prophets in which is comprehended God's commandments to the people of Israel, and the gracious promises of good things to come. These divine communications are still powerful to move men and women as they did in the days of old.

But the Bible world of the past proceeds in its masterly movements until we enter the precincts of the New Testament, where we meet the most conspicuous figure that has appeared among men. The sayings of the Anointed Jesus, and the incomparable works he did, reveal him as the one he proclaimed himself to be—the *Son of God*.

Historically, the work of Jesus and the apostles is of the past. But the obedient believer of the Gospel, who listens to the things of God as he comes in contact with them in his daily Bible reading, becomes deeply interested in the divine plans in which the future is revealed regarding the great work that Christ will do when he comes to the earth again to establish the Kingdom of God.

The daily feasting on the spiritual food, provided in the Word of God, fills the mind with His eternal principles of truth by which the things of the world of man are put to flight, and the things of God become the world of the past, present and future, and Christ becomes his daily companion.

"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory"—1 Pet. 1:8.

The citizens of the world of God soon discover that their ways are so completely different from those who live in the world of man, that *they cannot indulge in their habits, and pleasures; but must remain apart* as directed in the precept—

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty"—2 Cor. 6:17-18.

Therefore the sons of God will obey the commandment, and do all in their power to "*walk worthy of God,*" for they know—

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

"FILLED WITH THE KNOWLEDGE OF HIS WILL"

If we are earnestly in sympathy with Paul's prayers and desires concerning the brethren we shall give ourselves to that daily study of the written Word which will—

"Fill us with the knowledge of the Lord's will in all wisdom and spiritual understanding."

It is impossible in our day that we can otherwise attain to this excellent condition. The knowledge of God's will is stored in a written form. It is latent in these divinely-inscribed documents. How to transfer it from these documents to the tablets of the heart—**this is the problem**. It is a vital one. Upon our solution depends our whole future.

Theoretically, the way to succeed in it is obvious enough, **read what is written**. But to understand a theory and to work it out are two different things. To **work out** this theory, we must read **ponderingly**—read **regularly**—read with **earnest desire**—read with **prayer**.

And; as all wise men avoid whatever acts hinderingly to the result of any difficult or delicate process they may be conducting, the man who aims to have the will of God—as Biblically embodied—inscribed vitally and enduringly on his mind will avoid **all books and occupations and habits and friendships and companions** that tend to erase the Divine writing, or to interfere with the power of the heart to receive it.

This may seem a hard saying to some; but **NONE CAN DISPUTE ITS WISDOM**, and none will regret acting in harmony with it when he comes into the actual presence of life's issues at the judgment seat.

By what other process can we attain to this most precious and most difficult knowledge— the knowledge of HIS WILL, which is divulged here a little, and there a little, in shades of varying depth throughout the entire course of the Scriptures? The natural mind is inveterately prone to its own notions, prejudices, views, and feelings which are all as far below Divine ideas as the earth is below the sun.

It is only by **daily contact with Divine ideas** that human ideas are displaced, and the mind so tintured with Divine thought as to become "spiritually minded." This is true of the mere "knowledge of His will," but how much more so of the richness of mental harmony with God expressed in the further words—

"In all wisdom and spiritual understanding."

—Bro. Roberts

The New Name

By **BROTHER JOHN THOMAS**

"I will make him a pillar in the Temple of my Deity ... I will write upon him the NAME of my Deity, and the Name of the City of my Deity, the New Jerusalem, which descendeth out of the heaven from my Deity— even my New Name."

In this, the Temple, Name and City are all affirmed of "My Deity." The reason for this is because of the principle laid down in the words—

"There is One Deity the Father **out of Whom are all things**, and we for Him."

Does, then, the Deity desire a Temple, a Name, or a City upon the earth? Doth He desire all these things? Then out of *Himself* they must all proceed; for He is "the Father," or fountain and origin of all existences. When, therefore, He speaks of a Temple, Name and City elaborated out of His spirit, He styles them emanations "*of My Deity*"; as if He were to say, the Temple, Name, and City are emanations from, and manifestations of, My divine power and glory—

"I, the Father, desire to dwell among men; but I will not dwell in a temple or house built by men; I will dwell in a habitation every stone and pillar of which shall be Deity in immortal flesh."

Such is Paul's teaching in 2 Cor. 6:16, saying—

"Ye are a Temple of a living Deity, as the Deity hath said, I will dwell in them and will walk, and will be of them Deity."

—and this temple of Deity in all its parts shall be "swallowed up of life"—a Temple of ever living Stones. But the manifestation of the Deity is not merely for *habitation* purposes, but for *glory and dominion*. This is indicated by "the Name," and "the Name of the City," or "New Name." Thus it is written—

"Help us, O Elohim of our salvation, in the matter of **the Glory of Thy Name**, and deliver us: and cover over our sins for **the purpose of Thy Name**" (Psa. 79: 9).

Moses styles it "the glorious and fearful Name, *Yahweh Elohekhah*"—Deut. 28:58—concerning which David says—

"Blessed be YAHWEH ELOHIM, the Elohim of Israel . . .and blessed be the **Name of His Glory for Olahm**; yea, all the earth shall be filled with His glory" (Psa. 72:19).

The glory of the Deity is intellectual, moral, and physical, all of which is covered by His *Name*, which expresses what He really is. Thus "His Name is Jealous"; that is, "*He* is jealous"; "His Name is holy"; that is, "*He* is holy"; "His Name is Yahweh Tzavaoth*"; that is, He Who spoke to Jeremiah is, "*He Who shall be of Armies*," which is the meaning of the Name.

* Tzavaoth or Sabaoth—armies, hosts, see James 5: 4.

Thus, "the Name of the Deity" in Scripture signifies everything that He is as revealed therein. When Moses said,

"I beseech thee, show me Thy glory."

—it was replied—

"I will make all **My goodness** pass before thee, and I will proclaim Yahweh before thee **by Name.**"

When we read the proclamation, we therefore read the Name, or *character*, or the Deity—

"The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers on the children, and on the children's children, unto the third and to the fourth generation" (Ex. 34)

He knows all things, and there is nothing too hard for Him to do. *This is what He is abstractly and essentially.* As He is, so He has always been from everlasting, and will be without end.

But will He be *thus* abstract forever? This is the question, and one which can only be answered from the Scriptures. This answer is in the negative, and finds a very pointed illustration in Jer. 13:11, in the parable of the girdle buried by Euphrates—

"For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto Me the whole house of Israel and the whole house of Judah, saith Yahweh; that they might be unto Me for a people, and FOR A NAME, and for a praise, and for a glory; but they would not hear."

Now the argument contained in this testimony is, that if Israel and Judah had hearkened to Yahweh, they would have been to Him "*for a Name.*" But they would not hear; so they became like the girdle when dug up—a name good for nothing. In consequence of this national worthlessness, Isaiah predicted:

"Adonai Yahweh shall slay them, and for His servants proclaim ANOTHER NAME; that he who blesseth himself in the earth shall bless himself in Elohim of truth; and he that sweareth in the earth shall swear by Elohim of truth; because the former troubles are forgotten, and because they are hid from Mine eyes" (Isa. 65:15).

Here we have the idea presented of the whole Hebrew nation being a *Name of the Deity*. But through the iniquity and falsehood of the tribes the idea was not perfected. The development of the idea was placed in abeyance. He had brought them out of Egypt under Moses "to make for Himself a *Name of Olahm*" (Isa. 63:12); He led them as a horse in the wilderness "to make Himself a *Name of Honor*" (v. 14); and to no other people was the Name proclaimed. But, although they were called gods, and all of them Sons of the Most High (Psa. 82:6), yet they were not "Elohim of truth"; therefore the Spirit in David said (v. 7)—

"Surely as Adam ye shall die; as one of the princes ye shall fall."

But to His faithful and truth-loving servants He saith—

"Arise, O Elohim, judge the earth; for thou shalt inherit among all the nations" (v. 8).

But though Israel and Judah under the Law judged themselves unworthy of having the Name of the Deity written upon them, Yahweh did not abandon His purpose—

"Behold," (saith He) "I will bring Jerusalem health and cure, and I will cure them, and will reveal unto them abundance of peace and truth. And I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first" (Jer. 33: 6).

In performing this work He also says (Jer. 31:33)—

"I will put My law in their inward parts, and write it in their hearts; and I will be to them for Elohim, and they will be to Me for a people . . . And they shall all know Me from the least of them to the greatest of them, saith Yahweh; for I will forgive their iniquity and remember their sin no more."

When this is accomplished, they will be a truthful and righteous nation, and filled with the spirit as the apostles were of old. Thus anointed, they will be intelligent and wise, and the mightiest of the nations of the earth. The Hebrew nation has never attained to so high a position as this yet; nevertheless it is the destiny that awaits their repentance, and acknowledgment of Jesus Anointed, as their Lord and King.

But "*another Name*" was to be proclaimed to Israel and Judah than any they were acquainted with in the days of Isaiah and Jeremiah. These both prophesied concerning it. The former says of the Child born and Son given—

"He shall call his **Name** Wonderful, Counsellor, the Mighty Power, Father of Futurity, Prince of Peace . . . upon the throne of David" (Isa. 9:6).

And the latter says of him (Jer. 32:18)—

"The Great, the Mighty Power, Yahweh of armies, his Name."

And in 23:5 Jeremiah says furthermore concerning it—

"Behold, the days come, saith Yahweh, that I will cause to rise up unto David a righteous branch, and a King shall reign and prosper, and he shall execute judgment and justice in the earth.

"In his days Judah shall be saved and Israel shall dwell safely; and this his Name which he shall call him, YAHWEH-TZIDKAINU—**He shall be our righteousness.**"

This is certainly a name of glory, honor, power, dominion, wisdom, and holiness. It is the Name for the Olahm emanating from Deity. *Who shall bear it?* Shall it be born wholly and solely by Jesus; or shall a multitude share it with him? We, who have confessed that he is Lord to the glory of the Divine Father, rejoice that he hath already received it in part, which is an earnest of the whole. The Name of the Deity hath been written upon him; for he hath received a Name which is above every name, that at the Name of Jesus every knee should bow: the Name of the New Jerusalem, which is his new Name, has also been inscribed upon him; for he is the glory, the light, the wall, and the temple thereof.

The Gospel of the Kingdom was preached to Israel and the nations, that by faith in it a people might be separated from them for this Name. All who accept it are baptized into this Name and for it. All such are *in this Name*, and anxiously looking forward to the time when the "New Name of the Deity" will be written on them by the resurrection-power of the Father.

What Jesus now is they will become; for they are joint-heirs with him of all he inherits. He is Deity manifested in flesh; and so when those who are now in the Name shall rise from among the dead, and put on incorruption, they also will be the Deity manifested in immortal flesh—the "New Name" of glory, honor, incorruptibility, life, and power, will be written or engraved into their new nature—incarnate focalizations of spirit-emanation from the substance of the Eternal Father.

"I, Yahweh, will be to Israel and Judah **for Elohim.**"

The resurrected saints are these Elohim, who arise to judge the earth; and to rule Israel when they become a righteous and truth-loving people. They are the "Elohim of Truth"—*elohai-amen*—in whom Israelites will bless themselves in the earth (Isa. 65:16); to whom—that is to Israel and their Elohim—the name of Israel, under the Law and to this present, comparable to Jeremiah's marred girdle, will be a by-word and curse (v. 15).

To write the Name of the *City* of the Deity upon one already inscribed with the Name of the Deity, is indicative of all such constituting a Body Politic—a *Divine Municipality*. It is called "New Jerusalem" in contradistinction to the Old Jerusalem under the Mosaic constitution, "in bondage with her children."

The latter was the mother of those whose name was good for nothing, but the former is the mother of all who believe the promises concerning the glorious things spoken of her approaching future (v. 26). At present she is barren and desolate, having no children, nevertheless, this same shall break forth and cry, and become the higher Jerusalem, "the free city," which is the mother city, or metropolis, of the kingdom and dominion of the Millennial Aion.

Jerusalem under Solomon the Second will be "higher," or more exalted, than Jerusalem under Solomon the First, because the Municipality—The Incorporate Deity—will be her glory. In the time of Solomon her state and municipal corporations were mortal men, and the glory of the Deity was confined to the Temple between the cherubim; but in the coming reign, the administration from the King to the least in the Kingdom, will be immortal and greater than all that are born of women, and of such excellency in the estimation of Deity as to be compared to "gold and precious stones."

But in Rev. 21, the New Jerusalem is said to "descend out of the heaven from the Deity." The reason for this is, *because he in whom the fulness dwells is there, and the city will not be manifested until he descends*. The Holy City consisting of the saints is at present trodden under foot of the Gentiles, and will so continue to be until the end of the forty and two months of day-years—1260 years. Its fortunes are parallel with those of the city under the Turks, and the tribes scattered abroad.

The Holy City lies in the dust, with only here and there a stone monumental of its ruin. But when power descends from the heaven with Jesus, he will by that power refashion the ruins, and bring them forth for a Name and City of his Deity—composed of the Sons and Daughters of Omnipotence.

Thus the city is "*out of the Deity*," for it can have no existence apart from His wisdom and power. The ashes of its dead would never be refashioned spontaneously. If this were possible, the city might be said to "ascend from the dust"; but this is not possible, therefore the city is represented apocalyptically, as "*descending out of the heaven from the Deity*," to indicate the *direction from which the formative energy is derived*, and to connect the operation with the appearing of Jesus Christ.

Whom I Love in the Truth

"*For the Truth's sake that dwelleth in us, and shall be with us forever*"—2 John 2.

BY BROTHER ROBERT ROBERTS

John's second epistle brings out a few things about "love," which it is important to recognize. "Love," in the world, is one thing; "love" according to the ideal of the sects, another; and the "love" of apostolic discourse, yet another. The two former we may dismiss. The world's "love" is an ephemeral affair, having its foundation in the instincts, dying with use and age, and passing away in death. Orthodox "love" is a sickly distortion, lacking the elements that give strength and comeliness to the "love" of the Scriptures. It works spiritual mischief now, and is destined hereafter to vanish like smoke.

The "love" of John's epistles has foundations, without which it cannot exist. This partly comes out in the very first sentence of this second epistle:

"The elder unto the elect lady and her children, whom I love **in the Truth.**"

Outside the Truth, a brother's love is not operative. He loves not the world, nor the things in the world, remembering that—

"If any man love the world, the love of the Father is not in him."

His friendships are bounded by the Truth, as regards both men and things. In Christ, he is a "new creature" (2 Cor. 17). After the flesh he knows no man. The friendship of the world is enmity with God (James 4:4). Therefore he cultivates no friendship with those who know not God, and obey not the Gospel of our Lord Jesus. *His love is bounded by the Truth.*

Does he, therefore, shut up his bowels of compassion against those who are without God? By no means. He recognizes the obligation put upon him by the same law, to salute not his brethren only, but to *do good unto all men*, as he has opportunity, *even to his enemies*. But there is a difference between *doing good* to unbelievers and *cultivating friendship* with them; and the saint is careful to observe this difference, lest he come under the rebuke that greeted the ears of Jehoshaphat, on his return from friendly co-operation with Ahab:

"Shouldest thou help the ungodly, and love them who hate the Lord? Therefore is wrath upon thee from before the Lord."

We can have our conversation towards the world in all courtesy and benevolence, without going on to their ground, and joining affinity in the schemes of pleasure, profit, or friendship.

The "love" that belongs to the Household of Faith is—

"For the Truth's sake that dwelleth in us, and shall be with us for ever" (2 John 2).

This is John's definition of its source and scope. Everyone that is truly of the Household responds instinctively to it. To the carnal mind it appears very "narrow," but this is an illusion of ignorance. It is the true breadth, for it relates to that which shall be for ever, while the world which would have us unequally yoked, passeth away. The Truth connects us with "the shoreless ocean of eternity," while the friendship of the world is confined to "a narrow neck of land"—the brief existence of this animal probation.

The at present "narrow" operation of apostolic "love" is also founded in wisdom; for unrestricted friendship with the world is full of danger: it draws away from the fear of God, the hope of the calling, and the holiness of the Master's house,

"Whose house are we, if we hold fast the beginning of our confidence steadfast unto the end."

It is, therefore, a snare; pleasant and advantageous meantime, but having the suction of the maelstrom with it, drawing us to death; for when the Lord of Light stands on earth, to set in order destiny, according to the Father's purpose, the world will have from His presence "fled away."

John rejoiced concerning those to whom he wrote that he had found them "walking in the Truth." *Saints walk not otherwise*. Their actions, plans of life, friendships, aims, enterprises, hopes—*everything* connected with them, in some way or other comes from, originates in, and is conformed to the Truth. The Truth is their inspiration—the controlling energy.

"If any man be in Christ, he is a new creature." (2 Cor. 5:17).

Not that all answer to this. There are professors who serve not the Lord Jesus, but themselves; but such are not children of God. None but the sons will be gathered in the day of the 144,000. They are few now, as they have always been, and the world "knoweth" them not in many senses; but *they know what they are about.*

They are not dreaming; they are not fanatics. They are the children of wisdom; and wisdom is justified of them all, though the world understands them not. *They* understand the world too well to be entrapped into its fellowship. They are known of God, and will be publicly revealed in due time, in glory, honor and immortality. Meanwhile, they "walk in the Truth." On this ground they are to be met and understood. Approached on any other ground, they will seem not what they are. They are not to be comprehended "after the flesh."

"This is love, that we walk after His commandments."

No man loves after the Spirit's fashion who disobeys. Apostolic "love" is that *state of enlightenment and appreciation in relation to the things of God that impels a man to be a "doer of the Word."* John gives this an application that was special to his day; and yet is at all times appropriate wherever the same need and the same danger manifest themselves. He says—

"This is the commandment that as ye have heard from the beginning, ye should walk in it."
(2 John 6).

We wonder what he means, then presently the light dawns—

"For many deceivers are entered into the world who confess not that Jesus is come in the flesh" (v. 7).

He means that they should *hold fast to the doctrine of Christ as originally delivered*; because many were drawing the disciples away therefrom. The obedience of the commandment is the evidence of New Testament "love," and it is also necessary for our acceptable standing before the presence of the Lord's glory at his coming. This is John's view, as evident from the words immediately following:

"Look to yourselves, that we lose not those things which we have wrought; but that we receive a full reward" (v. 8).

There would have been no need for these words if the things that had been "wrought" were not imperilled by the doctrine of the deceivers of which he is speaking. He indicates, in strong language, the consequences to the individual thus ensnared—

"Whosoever transgresseth and abideth not in the doctrine of Christ **hath not God**" (v. 9).

This may seem a strange saying in view of the fact that the "deceivers" referred to *believed in one God*, the Creator of heaven and earth; and also in Christ, after their own fashion. But the apparent strangeness disappears when we look closely at the matter John is writing about. To "have" God in the sense of John's words, is to *stand in His favor, now and hereafter.*

All things are "in" His goodness. As David says, "Thy goodness is over all Thy works": but the goodness of God in the common benefits that come upon all alike, is a different thing from that personal "*favor*" which guides, attends, and prospers (even if by chastisement), with a view to a perpetual sonship in the spirit-nature. The enjoyment of this favor is a thing of conditions. One of those conditions is a *recognition of the channel in which He offers it.*

Out of Christ, sinners cannot come near. They have the goodness of God as creatures, like the sparrows, not one of which can fall to the earth without the Father's knowledge; but they are not in the

privilege of children. They have not the Father's favor and purpose concerning the ages to come. This is only to be enjoyed in Christ; but even here, it must be the Christ of God's appointing. Any other than this is presumption and a mockery of His wisdom: and *they who teach otherwise than the truth concerning Christ, preach another Christ, though it be intended to refer to the Christ of Nazareth.*

This is evident from the case of those to whom John is referring. They believed that the person known as Jesus of Nazareth was the Christ; but in their reasonings upon him, they *reasoned away the truth about him*, and consequently believed and preached another Jesus than the Son of the Father.

There were different sorts of the class, but all their heresies had a common origin in an attempt to bring the mystery of godliness within the rules of human reason, instead of accepting the testimony with humble and childlike simplicity.

One set argued that such a character as Jesus was a moral impossibility in flesh and blood, and that, therefore, his whole life was a mere accommodation on the part of a spiritual being to the senses of mortals. Another believing him to be flesh and blood philosophized in a contrary direction, concluding that as such, he must, from the nature of things, have been a "mere man," and that the idea of his being God in flesh-manifestation, was preposterous. The Papacy blended the two and taught that though flesh, his flesh was not the corrupt and mortal flesh of men, but a superior, clean, "immaculate" sort.

In our own day, as recent painful experience has made us aware, a class of believers are treading the same dangerous ground, in *teaching that the flesh of Jesus was destitute of that which, in the flesh of his brethren, constitutes the cause or source of mortality.* In relation to all of them, John's declaration reveals the mind of the Spirit:

"Whosoever transgresseth and abideth not in the doctrine of Christ, **hath not God.** He that abideth in the doctrine of Christ, he hath both the Father and the Son" (v. 9).

The "doctrine of Christ" is that he is God made and manifested in the mortal flesh of Abraham's race for the deliverance thereof—on His own principles—from "that having the power of death." Those who hold fast to this have both the Father and the Son; for in Jesus they have the Son, and the Father manifest in Him. As to those who "bring not this doctrine," John's commandment is (v. 10):

"Receive him not into your house, neither bid him God speed!"

This command we can no more evade than any other commandment delivered unto us. The obedience of it may cost us something. It is crucifying to the flesh to refuse friends—some of them excellent people as human nature goes—who in one way or other have been seduced from their allegiance to the doctrine of Christ; but there is no alternative. *Friends are but for a moment; the Truth is for ever;* and if we sacrifice our duty to the latter from regard to the former, the latter will sacrifice us in the day of its glory, and hand us over to the destiny of the flesh, which, as the grass, will pass away.

"He that biddeth him God speed is partaker of his evil deeds."

This applies to all without distinction, and erects a barrier to fellowship with even some who hold the Truth; for though they may hold the doctrine of Christ themselves, yet, if they keep up a "God-speed" connection with those who do not, by John's rule, *they make themselves partakers with them,* and, therefore, cut themselves off from those who stand for the doctrine of Christ.

The epistle, as a whole, is singularly applicable to the situation in which we find ourselves this morning. We have been obliged to stand aside for the doctrine of Christ from some we love. The Epistle of John justifies us in our course, both as regards those who have departed from the doctrine of Christ, and those, who, while holding on to it themselves, see not their way to break connection with those who have departed.

It is a painful situation, but we must not falter, nor need we fear or be discouraged. God is with us in the course of obedience, and we shall see His blessing in the increase in our midst of zeal and holiness, and love and preparedness for the great day of the Lord, which is at hand.

"That in me first Jesus Christ might shew forth all long suffering for a pattern to them which should hereafter believe on him to life everlasting" (1 Tim. 1:11).

Paul had forty years of no ordinary conflict. In labors more abundant than the rest of the apostles, he had a greater share of the privations in those times incident to the preaching of the Word. In travels more extended and perilous, he was in prisons more frequent, in stripes oft, in social degradation more complete.

He was counted a low character—a pestilent fellow with both Jew and Gentile—the offscourings of all things, having lost reputation, social standing and wealth.

The recital may read picturesquely. It may please the fancy to contemplate so heroic a sacrifice, but **the experience itself was bitter to Paul.**

He did not endure his troubles so easily as we read about them, or as the fancy may paint. He was a perishing mortal like ourselves, and his weak nature often sank under the rigour of his course. He speaks of being—

"Pressed out of measure, above strength, insomuch that he despaired even of life"
(2 Cor. 1:8).

"In weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in cold and nakedness."

Such expressions show the stern reality of the experience through which he had to struggle in his pilgrimage to life eternal. They show that those words of his, already quoted, are no vain words, wherein he says that in him, by Christ, was set for a pattern of long-suffering for the benefit of subsequent believers.

His warfare was arduous, his sufferings keen; his endurance great; his patience wonderful. These features of his case are commended to our consideration. They are intended by Christ for our profit; and profitable they are, if we let our mind rest on them. —**Bro. Roberts.**

Christ Our Passover

PART TWO

Our salvation depends upon *belief*—upon *having faith*—

"Without faith it is impossible to please Him: for he that cometh to God must believe that He is and that He is a rewarder of them that **diligently** seek Him"—Heb. 11:6.

In Rom. 4, Paul has much to say about the faith of Abraham. It was not an ordinary faith but a triumphant, or victorious faith. It is worthy of special note to hear Paul define it—

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. And being fully persuaded that, what He had promised, He was able also to perform"—vs. 20-21.

In the next verse, Paul says that because of Abraham's implicit faith in God's promises, it was imputed to him for righteousness. That is, it was reckoned, or attributed to him. Then he goes on to say—

"Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification"—vs. 23-25.

Jesus was delivered for our offences. That is, he was given over to the powers that be, was crucified. And he was raised again for our *justification*.

Ordinarily, when we hear the word "justification," we think of vindication. But believers of the Gospel have no actions to vindicate, or defend; for even after we have done all the things which are commanded, we are still unprofitable servants. This is in harmony with the words of the Psalmist—

"In Thy sight, shall no man living be justified"—Psa. 143.2.

The word used by Paul literally means "a setting right." We, as Abraham did, have believed the promises, and if we be Christ's, then are we Abraham's seed, and heirs according to the promise.

"Therefore" (says Paul) "being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God"—Rom. 5:1-2.

This peace that Paul talks about means unity and concord, and is mentioned many times in his letters. Mankind was separated from God because of sin; but when a person believes the Gospel with all his heart, and sets himself to *walk in a newness of life*, by which he walks worthy of God, he is justified by faith, and finds peace with God, as Paul says in Phil. 4:6-7—

"Be not anxious about anything; but in everything let your petitions be made known to God, by prayer and supplication with thanksgiving;
"And that peace of God which surpasses all conception, shall guard your hearts and your minds by Christ Jesus."

For the time now present, this has become possible through the resurrection of Christ; but when he comes the second time without sin (that is, without the body of sin's flesh) unto salvation, he will complete his great work, and death will be swallowed up in victory.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away"—Rev. 21:4.

This is the ultimate; but in the meantime there is much to be done. Of Abraham, Paul says, he was "justified by faith," and James says that "he was justified by works." Actually, it was a combination of faith and works, as James writes—

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?
"And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.
"You see then how that by works a man is justified, and not by faith only."

This shows us plainly that when we believe the Gospel, and are baptized into Christ, our past sins are forgiven, and we are justified by faith. If, after this, we continue patiently in well-doing—a condition that must be generated by the transforming power of godliness, and are knit together in love,

and watch daily at the gates of wisdom—in general, *walking worthy of God*—we will be justified by works, and will be invited to—

"Eat of the tree of life, in the midst of the paradise of God."

From the Scriptures, we learn that salvation is a process in which many divine features are involved, and one of them is expressed by Peter in the following manner—

"Elect according to the foreknowledge of God the Father, through **sanctification of the Spirit**, unto obedience and sprinkling of the blood of Jesus Christ"—1 Pet. 1:2.

As Jesus is the anti-type of all things under the Law, it is necessary that we go back again to examine the related subject. First, we look again at the institution of the Passover in Exo. 12. After the lamb had been killed, God said—

"They shall take of the blood, and strike it (meaning to touch or come upon) on the two side posts, and on the upper door post of the houses"—v. 7.

These instructions are repeated and enlarged in v. 22—

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

Paul, commenting on this says of Moses (Heb. 11:28)—

"Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them."

Before going into the sacrificial phase of this subject, let us look briefly at one of the parables of Jesus. In John 10:1-6, we have the beautiful parable of the Good Shepherd. In vs. 7-18 Jesus explains it. Keeping in mind the Passover, let us read v. 9:

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

When the people of Israel entered their houses through the blood-sprinkled *door*, they were not to go out until the morning. By obeying these instructions, the Lord would *pass over* the door, and would not smite them.

In the parable, we are informed that if any enter in at the door, which is Jesus, he shall be saved. But like as in the type, those who enter in must remain until the morning, for—

"He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain"—2 Sam. 23:4.

Or as we read in Ps. 30:5—

"Weeping may endure for a night, but joy cometh in the morning."

The life of Jesus was a night of sorrow; but joy came very early in the morning at the rising of the sun. If we are looking for similar joy, it will not come to us unless we *abide in him*.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in me."

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full"—John 15.

What a lofty and transcendent thought, "*that your joy might be full!*" By turning aside to look briefly at the parable of the Good Shepherd, we have not digressed from our subject: we have merely stopped for a moment to consider something that we might overlook when speaking of the blood of sprinkling.

Picking up our theme again with Paul, who spoke of Moses keeping the Passover, and the sprinkling of blood, we remark that the word sprinkling means "a pouring on or over." Let us keep that thought in mind.

The Passover was instituted before Israel was established as a nation; and before the Tabernacle was constructed. In fact, the Passover was the means by which the people of Israel were saved from bondage through the shedding of the blood of the lamb. From that time, they were to keep the Passover each year in celebration of their deliverance. But there was something greater involved in the ritual—it was a typical foreshadowing of the deliverance to be effected in Christ.

During all the years of the Mosaic age, there had been many celebrations of the Passover, but the greatest of them all was the night that Jesus assembled with his disciples to eat the last Passover under the Law. The time had come for the types to be withdrawn. The Aaronic priesthood had served its purpose. They were only qualified to officiate in the animal sacrifices. The whole system was to be folded up like a vesture, and a new and better covenant established upon better promises. After the Passover, Jesus took bread from the table, and said—

"This is my body which is given for you."

The next day this was fulfilled when Jesus surrendered himself to the power of Rome; after which he was publicly put to death on the cross. This excruciating and agonizing tragedy was the means by which sin was condemned in the body of Jesus; for, says Paul—

"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 (or, as we read in the margin, by a sacrifice for sin) condemned sin in the flesh"—Rom. 8:3.

But what are we to understand by the phrase, "*condemned sin in the flesh*"? Here is how bro. Roberts puts it—

"God's work was to establish salvation by forgiveness, but forgiveness **on conditions**, and these conditions involved the declaration of the Father's righteousness in the public condemnation of sin **in its own flesh** in the person of a guiltless possessor of that flesh."

This is confirmed by Paul in the following manner—

"Being justified freely by His favor (grace), through that redemption which is by Christ Jesus; whom God has set forth to be a Mercy-seat, by his own blood, through the Faith; for an exhibition of His righteousness in passing by the sins formerly committed, during the forbearance of God; and for an exhibition of His righteousness at the present time, in order that He may be righteous while justifying him who is of the faith of Jesus"

—Rom. 3:24-26 (Diag.).

This was all comprehended in the words—

"This is my body given for you."

Then Jesus took the cup of wine, saying—

"Drink all of you of it, for this is my blood of the New Testament (or Covenant) which is shed for many for the remission of sins"—Matt. 26:27-28.

Here is the same glorious lesson; again we listen to Bro. Roberts:

"There is no difference between the shedding of the blood of Christ, and the condemnation of sin in the flesh, for this blood-shedding, was what is otherwise expressed as 'the pouring out of his soul unto death.'

"And what is death but the condemnation of sin? Christ did no sin, but he inherited his nature from a daughter of Adam, the Condemned: and he was considered as having the sins of his people laid upon him, in so far as the sins of his people were to be forgiven for the sake of what should be done in him." —Law of Moses, p. 161.

But why should Jesus take the cup of wine and say—

"This is the New Covenant in my blood?"

To answer that, we have to go back to the types, where we read:

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

The pouring out of his blood was the pouring out of his life. We see that in the types, because to pour out the blood of a sacrificial animal was to cause its death. Let us, then, refresh our minds regarding the disposition of the blood. In every case, the major part of the blood was poured out at the bottom of the altar. Some of it was sprinkled on the altar, the mercy seat, before the vail, on Aaron and his garments, and some placed on the horns of the altar. *Everything had to be atoned for*, as we read in Lev. 16:33—

"Ye shall make an atonement for the holy sanctuary, for the tabernacle, the altar, the priests, and for all the people."

This reminds us of Paul's remark (Heb. 9:22) that—

"Almost all things by the Law are purged with blood."

As we behold the Lamb of God suspended on the cross, we observe his sprinkled blood dripping from his thorn-pierced brow, his hands and his feet. Then a Roman soldier pierces his side with a spear, and the most of his blood was poured out at the bottom of the cross. As Jesus was the anti-typical altar, we see the fulfilment of the type under the Law. Therefore, Jesus was purged by the anti-typical blood of his own sacrifice.

You will recall that when Jesus expired on the cross,

"The vail of the Temple was rent in twain from the top to the bottom."

This vail, when hung in the Tabernacle, divided between the Holy Place, and the Most Holy. But why should the vail be rent when Jesus died? Let Paul answer our question—

"Having therefore, brethren, confidence to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh"—Heb. 10:20.

The vail therefore represents the *mortal nature of Jesus before his death*. As flesh and blood cannot enter the Kingdom of God, the vail had to be torn asunder to provide a way for the new nature in which Jesus lives, and in which he will administer the laws of the Kingdom. The secret chamber of the Sanctuary was hidden by the vail,

"The Holy Spirit this signifying that the way into the Holiest of all was not yet made manifest, while the first Tabernacle was yet standing"—Heb. 9:8.

The vail did not represent the flesh of Jesus alone, for all the elements in it foreshadowed Christ. The symbols had their complete fulfilment in Christ, who has opened up this new and living way by being put to death in the flesh, but quickened by the Spirit, and exalted to the right hand of God.

Through this vail, the High Priest entered the Most Holy Place once each year to make an atonement for the people of Israel for all their sins. This included himself.

"And Aaron shall offer his bullock of the sin offering, **which is for himself**, and make an atonement for himself, and for his house"—Lev. 16:6.

This was followed by slaying the goat of the sin offering for the people. Commenting on this, Paul says (Heb. 13:11-13)—

"For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin are burned without the camp.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."

Thus the death of Jesus fulfilled the law of the sin offerings, both for himself, and for the people.

In Hebrews 7, Paul is showing the great difference between the Aaronic priesthood, and the order of Melchisedec—

"For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: **for this he did once, when he offered up himself**"—vs. 26-27.

Now under the Law, as we have shown, only a High Priest could enter the Most Holy Place. That this type was fulfilled in Jesus is further supported by Paul, when he says,

"That we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail; whither the Forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec"—Heb. 6:18-20.

And not only so; but he comes back again, saying—

"But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but **by his own blood** he entered in once into the holy place, having obtained eternal redemption.

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who

through the eternal Spirit offered himself without spot (or fault) to God, purge your conscience from dead works to serve the living God"—Heb. 9:11-14.

Nor does Paul stop there, but continues to press his argument—

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world.

"But now once in the end of the world (age) hath he appeared to put away sin by the sacrifice of himself.

"And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them **that look for him** shall he appear the second time without sin unto salvation" —Heb. 9: 24-28.

Just before Jesus breathed his last, he said, "*It is finished.*" The great work God gave him was completed in perfection.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God"—Heb. 12:1-2.

"*He endured the cross.*" Only four words, but, oh, what tragedy and suffering they convey! If we ever feel that it is a great trial to walk in the Truth—to keep ourselves separate from the things of the world—to be holy in all manner of conversation—then *think of Jesus*. Yes—

"BEHOLD THE LAMB OF GOD
that taketh away the sin of the world."

Behold him as he stands before the High Priest (the official representative of the Law) and watch him as he is blindfolded and then struck in the face. Look at him too as they bind him like a criminal, and lead him before Pilate. Listen to Pilate as he tries to release Jesus; but his voice is lost in the cries of "CRUCIFY HIM!"—"CRUCIFY HIM!"

Behold him as he is forced to kneel with his hands tied to a post. Yes, his back is bared, and a scourge comes down with force—tearing the flesh, and drawing blood at every stroke.

The scourging is over, and he is made to stand, and a crown of thorns is forced down upon his head. Then he is led away to the scene of crucifixion. The cross is laid on the ground, and Jesus is placed upon it. With heavy hammers, the crude nails are driven through his hands and his feet. Then the cross, with its precious burden, is planted in a hole dug in the ground.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life"—John 3:14-15.

Jesus hung in helpless agony: not for ten minutes—not for half an hour—but for *six long hours* filled with throbbing, excruciating pain. But listen, he speaks—

"Father, forgive them, for they know not what they do."

Finally it was all over, and Jesus hung lifeless. What a price! Oh, what a price! The next time we read the words, "*Ye are bought with a price,*" may we have the wisdom to reflect upon the suffering of Jesus—

"Forasmuch as ye know that you were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish or spot."

When we think of the great work Jesus has done for us, surely we will not dare to tread him under foot, or despise his agonized sufferings for the cause of purity and holiness by living in any way out of harmony with his precepts. Being a Christadelphian—a *Brother of Christ*—is not just membership in an ecclesia—

"For Jesus gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works"—Titus 2:14.

Let that saying sink down into our hearts. Don't let it just stay in our heads where it will be crowded out by other things.

"*Zealous of good works.*" What does that mean but to be giving the Truth first place in our lives—starting with the daily feast of the Word of God—being eager to be about our Father's business—preferring the company of our brethren and sisters above all others—making the ecclesial activities the center of all our planning—and daily rejoicing in the things of God.

May the consideration of these things stir up within us a divine fire of enthusiasm for the Truth that will be in our hearts as a burning fire shut up in our bones. —G. A. G.

NOVEL READING

Novel reading—from the standpoint of the man or woman in earnest about spiritual growth—what of it? An altogether unsuitable diet. It cannot be justified on any ground. The view of life set forth is a distorted one. God is absent; and holiness, and faithfulness, and simplicity are openly derided and scorned.

Christadelphians certainly should not keep company with people guilty of these things. Then **why read their writings?**

It is urged that we ought to read them for their "portrayal of human nature." To the individual who really knows himself, or herself, in all his (or her) weakness, it is superfluous, as the task has been infinitely better done in the inspired records of the lives of good men and women of days past, in which their sad lapses are seen in true repentance and forgiveness, and their victories as triumphs of holiness.

Of such writings, Paul said to Timothy, "Give attendance to reading" (I Tim. 4:13). But of the trashy, sentimental, and suggestive novel of the day, we can only speak in terms of disgust and condemnation. Shun the novel!—**Christadelphian Treasury.**

GOSSIPS AND BACKBITERS

There are few who seek to hide the faults of others. The universal propensity is to make them the subject of conversation. It is a mischief-working propensity: We are all faulty enough to make getting-on a matter of delicate management, but the difficulty is immensely exaggerated by the tale-bearer.

He (or she) acts upon your imagination and makes you see evil where there is none. Your manner is unconsciously chilled towards the victim of the gossip, and the chill reacts upon the gossip, and from the gossip to you, and those otherwise friends are separated.

The only plan is to refuse to listen, and in your practice be silent concerning faults, remembering that all are more or less faulty, and that the only way to get at the little good there is in an evil state is by exercising the charity that covers a multitude of sins. —**Bro. Roberts.**

RULES FOR BIBLE STUDIES

First: In any doctrine taught by types or shadows, the anti-type must always correspond with the type, and the shadow with the substance.

Second: In studying the Scriptures, consider that the New Testament is a commentary on the Old.

Third: Never be afraid of results to which you may be driven by your investigations, as this will inevitably bias your mind and disqualify you to arrive at ultimate truth.

Fourth: Investigate everything you believe: if it is the truth it cannot be injured thereby; if error, the sooner it is corrected the better.

Fifth: Pursue this course with as much independence as if you were the only one concerned.

Sixth: Rely on no authority less than divine in so momentous an undertaking.

Prove all things: Hold fast that which is good. —**Bro. Thomas.**

"No Time"! But you have all there is. It is only a question of how you will fill it up. If you have no time to attend to Christ's business it will not surprise you when, at the last, Christ has no time for interest in you. —**Bro. Roberts.**

The Tabernacle in the Wilderness

PART FOURTEEN

"The dumb ass speaking with man's voice forbade the madness of the prophet"—2 Pet. 2:16.

Whilst thus engaged in meditation Balaam's eyes were opened, and he found himself confronted by his former Angelic Visitor, whose invisible presence was unsuspected during the secret audience with the princes, but is now made manifest, to the confusion of the magician, who was thus again prevented from entering upon his mysterious method of imposture to know what the Lord would say unto him.

We are not permitted to know all the details involved in this visit; but we can realize the effect it would have upon Balaam, who, like others under similar conditions, would prostrate himself in fear before him, and on being bidden to rise would tremblingly listen to the words addressed to him. Whatever else the angel may have said to Balaam, how pleasantly would the words spoken by the angel fall upon his ears, and how eagerly would he grasp them,

"If the men come to call thee, rise up, and **go with them**, but yet the word I shall say to thee, that shalt thou do."

This trying ordeal over, Balaam realized that it was no dream or delusion which withheld him from pursuing his evil designs against Israel on the former occasion; but now that the barrier of restraint is so far removed, he rejoices in the possibility of being able to successfully proceed upon the errand upon which his heart was set, now that he has received the Divine sanction and permission to go with the princes, though subject, absolutely, to the angelic use of his tongue, whatever might be the

desires of his heart in the matter. Balaam appears, however, to have overlooked the *contingency* of the permission to go with the princes, the neglect of which furnished an opportunity for the display of the Divine anger and displeasure.

So eager was this vile man to enter upon this treacherous business that he did not wait for the men to call upon him, but rose up, and went to call them. He was now filled with hope that the former prohibition to curse might be divinely revoked, and permission given to him to execute in reality that which he fully knew was otherwise impossible, and only a mere pretence, so far as he was concerned.

And thus panoplied he proceeded with the saddling of his ass, "and went with the princes of Moab." His experience had not as yet taught him that he was still in the presence and power of his Divine visitor; neither did he suspect the breach of the conditions of the journey had still to be reckoned with.

His progress is, therefore, miraculously impeded at a convenient point on the way; for "God's anger was kindled because he went" without observing the conditions of His permission.

"Now, as he was riding upon his ass, and his two servants with him, the angel of the Lord stood in the way for an adversary (Heb.: a satan) against him.

"And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field; and Balaam smote the ass to turn her into the way.

"But ('Then,' margin of R.V.) the angel of the Lord stood in the path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself to the wall: and he smote her again.

"And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

"And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee that thou hast smitten me these three times?

"And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now I would kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? Was I ever wont to do so? And he said, Nay.

"Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed his head, and fell on his face.

"And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me; and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

"And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now, therefore, if it displease thee, I will get me back.

"And the angel of the Lord said unto Balaam, Go with the men; but only the word which I shall speak unto thee, that thou shalt speak" (Num. 22:21-35).

What an instructive object-lesson is now before us! The Lord had opened the eyes of Balaam, and on two occasions permitted him to see His messenger, and receive from his lips knowledge of His purpose to bless His people Israel, and instructions as to how he should act in the matter of the Moabites and Midianites, against whom God had neither quarrel nor intention to dispossess them; yet "the madness of the prophet" after worldly gain led him to seek, by deception, to outwit, or frustrate, the Divine restraint under which he had been placed, by cunningly concealing from Balak the all-important element of his instructions, and yet again openly violating the command under which he had received permission to go with Balak's princes.

The position of Balaam, by reason of these Divine interviews and instructions, was now in fact that of a prophet of God, from whom obedience to the Divine commands was required; hence the adoption of the mode of instruction in the matter to which he was subjected—a mode which we might say is almost without parallel in the history of God's dealings with man.

True, the reasoning serpent of Eden was an extraordinary phenomenon, replete with spiritual instruction; but in the case before us we have a Divinely-devised parabolic enactment which brings home to every heart the human and Divine sides, exhibiting the wickedness and waywardness of the one, and its deserts; and uplifting the graciousness and mercy of the other.

By this parabolic transaction even this hardened sinner is made conscious of his sinfulness in a manner which he could never forget. The moral of it all is clear; that if Balaam could be righteously angry with his beast, and would have slain it for its disobedience, *how much more did Balaam deserve to be slain* in his wicked pursuit after the rewards which he hoped to receive at the hands of Balak under and by means of the conditional permission he had received to go with the princes; and while yet being in the service of God!

In this instructive way is the anger of God at disobedience made manifest, yet, at the same time, tempered with mercy and kindness; and thus was Balaam—

" . . . rebuked for his iniquity; the dumb ass speaking with man's voice forbade the madness of the prophet."

The objections that have been raised by some writers as to the *literality* of the angelic appearance to Balaam, and the extraordinary phenomenon of an ass speaking "with man's voice," are not worthy of more than a passing reference to the fact of their existence, as we feel sure that the fallacy of any theory which would reduce so important a reality to a mere vision will be abundantly apparent from the narrative itself.

The literality of the facts narrated is sufficiently evidenced by the explicitness of the language employed in the description of them, to wit, the changes in the angel's position, and the cause of the ass' refusal to proceed at three different points on the way before Balaam was made aware of the cause. The narrator tells us of what Balaam actually saw and what he did not see. It would indeed be a very difficult matter to understand how Balaam, in a vision, could dream he did not see the angel.

As we have already seen, the perverseness of Balaam's way brought the angel of the Lord into the position of an adversary (Satan) to him; and that on his being severely rebuked he confessed his sin of ignorance, and offered to return if his proceeding with the men was displeasing to the angel. This, however, was not the cause for which he suffered rebuke at the angel's hand, and he was permitted to go,

"Only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak."

On being apprised of the approach of Balaam, Balak went forth to meet him; and after rebuking him for delaying to come at the king's request, and being anxious to procure the services of this pseudo-prophet, Balak appealed to his power to promote him to honor, and conducted his illustrious guest to Kirjath-huzoth, which signifies "a city of streets," a place on the furthest borders of his kingdom, and possibly of sacred or oracular reputation, where it appears that he feasted both his prophet, and princes, as well as his gods. Balaam however, was concerned about the restraint under which he had been angelically placed, but to which he made the barest reference to Balak in the words,

"Have I now any power at all to say anything? The word that God putteth into my mouth, that shall I speak."

—words which were calculated to increase rather than diminish Balak's confidence in his ability to accomplish the object for which he had sent for him. And thus he subtly withheld from his patron the

knowledge of the facts which prompted him to utter those disconnected and consequently equivocal words.

In this connection we may also remark, that even Balaam himself had not the remotest idea of the object for which he had been divinely laid hold of. This, however, will become apparent as we listen to the things he was impelled to utter.

Balaam's heart was desirous to be a trumpet of cursing to Israel, that he might secure the promised wealth and promotion to honor; but, as we shall see, he is made the vehicle of benedictions infinitely greater than he was capable of conceiving, and a reluctant contributor to the cause which he wickedly set himself, if possible, to arrest and destroy. There is no mouth into which God cannot put words; and how oft doth He choose the weak and unwise to confound the learned and mighty!

On the next day Balak conducted Balaam to the high places of Baal that rose above the encampment of Israel, whence he might obtain a view of the utmost part of the people which he desired him to curse. Balak by this time was, doubtless, accustomed to the strange spectacle of the Israelitish encampment, with the Tabernacle in its midst, upon which rested the pillar of Jehovah's glory; but what an awe-inspiring sight must this have appeared to Balaam when he beheld it for the first time. He might have heard of it previously; but hearing and seeing are different things: we venture to think that he would be awestricken as he beheld the signal of the Divine presence.

Notwithstanding this, the miserable prophet requests that seven altars should be erected, and seven oxen and seven rams prepared for sacrifice to Baal, and on each altar they offered together a bullock and a ram; and while Balak and his princes stood by his burnt offering Balaam went forth to a high place—

"Peradventure the Lord will come to meet me; and whatsoever He showeth me I will tell thee"
(Num. 23:3).

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

Let us rise to a wide range of vision. Let us reject the impressions which a too close confinement in the lines and channels of our petty life is apt to make on our minds. Let us not make the mistake of judging the ages by our few and evil days. —**Bro. Roberts.**

Now Is the Time of Salvation

We have met once again in obedience to Divine command to remember our absent Lord, and to worship God in holiness and truth. As this period is for the purpose of self-examination as well as comfort, let us look deeply into our innermost hearts this morning to see how thankful and how grateful we *really are* for the words that separate us and make us a peculiar treasure unto God. We hear again the life-giving words:

"And he took the cup and gave thanks and said, Take this and divide it among yourselves;
"For I say unto you I will not drink of the fruit of the vine, until the Kingdom of God shall come.
"And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.
"Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you."

How often have we heard these words? But, are they truly our reason for being here this morning? Or have we come merely because our brothers and sisters expect it of us?

This is our profession—our life's work. Are we laying down on the job? How much effort have we put into it this past week? Do we feel we have redeemed the time? It is *our own* salvation we

have to work out, *our own* time we have to redeem, so it can't be done by thinking how nice it would be if the *other* brothers and sisters would get busy and improve the conditions in the ecclesia. We have to remember the *power of example* as exhibited in our elder brother, and to the very best of our ability try to walk in such a manner that others will see and *want* to glorify their Father which is in heaven.

We are well aware of how *complete* and how *entire* our burnt offering has to be. Deep in our hearts, each one of us knows that he must give nothing less than *all*. But how do we measure up? We know that there must be a steady plodding—yet what have we actually accomplished in the last 168 hours since our last memorial meeting? The recent deaths in the brotherhood makes us realize more than ever that "*Today* is the day of salvation." Tomorrow may be too late.

We want this exhortation to "stir up your pure minds by way of remembrance." The race is set before us. It will take every particle of knowledge, forethought, long-suffering, and endurance we can muster. We have to get into the battle and fight. We know we wouldn't be in this race if it were not possible for us—*through the power of the Spirit*—to overcome. This is one race—the race for eternal life—where every one of us has an opportunity to *win*.

It is a frightening thing to think how disobedient we have often been with the Lord's time—it is a sobering thought to think of how much time and effort we actually waste—*throw away* on the temporal vanities that will perish with the using. How precious these wasted hours will appear from the judgment seat! How longingly we will look upon them, wishing we *had* filled them up with eternal treasures—if only we *had* redeemed those precious hours!

But then it will be too late. We will have gone into the race with too little. *Too little and too late*. What a sad prospect. It *is sad*, for if we lose but one hour of the time that might have been spent in service to God—it is an hour that is lost forever. We can never make it up—we can never get it back. What happened yesterday is history, already down on the books, and the mistakes cannot be erased. *NOW is the time of salvation*. *NOW* is pregnant with our destiny.

How about yesterday? How much of it was given to God? Which one of us can say *ALL* of it? Or even 80% of it? Or half of it? *Now* is too late to change what we did *yesterday*, but if we start looking *forward*—if, from the moment of exhortation, we put every effort we have into the struggle—*ALL* in God's Name and to His glory—whether we eat, or whether we drink, or whatsoever things we do—then we shall receive the prize if we faint not. God will indeed bless the work of our hands and increase it. We are "*Workers together with God*."

Brothers and sisters, we feel deeply that we are in the last stretch, and what we give of ourselves in these last few yards will be the decisive factor in our race for eternal life. Whether it will be *victory* and we reign with him gloriously as kings and priests forever, or whether it will be *failure* and we are forcibly put out of his presence, depends largely upon what we do with these last few hours. Let us call up all the reserve we can muster before it is too late. Thus Paul encourages Timothy:

"Thou, therefore, my son, be strong in the grace that is in Christ Jesus. And the things which thou hast heard of me the same commit thou to faithful men, who shall be able to teach others also. Thou therefore, **endure hardness** as a good soldier of Jesus Christ.

"No man that warreth entangleth himself with the affairs of this life. . ." (2 Tim. 2:14).

And it is *so easy* to become entangled with the affairs of this life. We must be strong and constant in the application of prayer—repeatedly being strengthened—repeatedly being forgiven. We must discipline ourselves to *refuse* all concourse with this life, knowing that it will only *soften* and *unfit* ourselves for stewardship. We must determine to—

"Endure hardness as a good soldier of Jesus Christ."

This "enduring" is *remaining steadfast*—separate— a peculiar people who know well that any friendship with the world is enmity towards God. As bro. Roberts says:

"How absurd it is to imagine that men who are revelling in all the **luxuries, conveniences and comforts of life**, — enjoying the friendship of the world,—can at the same time be that "cloud of witnesses" of whom, Paul says, "the world was not worthy."

Let us not overlook our responsibility of *commanding our household* in this respect. How can we allow for a single instance any of those under our jurisdiction, to continue to seek alien friendship which is so corrupting to the influences of the Faith? In doing this we allow the world to *destroy* that which is our obligation to *build* for God. The principle of separateness is not "extreme," but a *vital necessity* to all who choose to suffer with him, that they may reign with him.

Paul further admonishes Timothy:

"If a man also strive for mastery, yet is he not crowned except he strive **lawfully**" (2 Tim. 2:5).

God has given us the rules of the race, and for the most part we are familiar with them. But *lack of use* will dull our perception. And we have to *make use of what we know* before we are enlightened further. It is so easy to sink into self-justifying reasonings of the flesh. We soon begin to say: "I don't see any harm in so and so." Those who wish to "please him who has called them to be a soldier" will examine temptation and know to refuse it in the light of—

"ALL that is **not of the faith** is sin."

A true servant, or soldier, will not be ignorant of the rules; rather he will avail himself of every opportunity to be "*taught of God*," so that his striving for mastery *will* be under Divine supervision. It is written:

"The husbandman that laboreth must be first partaker of the fruits."

We are husbandmen laboring in the vineyard, and if we develop fruits, we must *first allow what we have learned to become active principles in our OWN lives*. An observer should be able to see the gladness and joy of service to God. He should be able to see the peace of mind—the contentment of a true believer. It shouldn't take long for him to see that we are not interested in anything the world has to offer—that our inheritance is one for which we would, *without hesitation*, give up our lives rather than denounce.

Having been buried with Christ by baptism into his death, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. That which was natural and animal will become spiritual and incorruptible through mortifying the flesh. The promise is:

"If ye, through the Spirit, **do mortify the deeds of the flesh**, ye shall live."

On this principle God honors and rewards His servants. This proving is an indispensable ordeal, to which each is subjected before he is finally made "meet for the Master's use."

God's work demands that we cultivate our faculties through the Word, which is able to build us up and give us an inheritance among all them that are sanctified. Our spiritual health is dependent upon how much we have cultivated an appetite for spiritual food. His *Word* will heal our infirmities, succor us in temptation, supply all our needs, chasten us for our errors, and strengthen us in the way. He Himself has magnified His Word above all His Name. If we neglect it, we neglect Him. How can we neglect so great a salvation? It is written:

"Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. Let every one that nameth the name of Christ depart from iniquity."

"But in a great house there are not only vessels of gold and of silver, but also of wood and earth; and some to honor, and some to dishonor. If a man therefore purge himself from these he shall be a vessel unto honor—sanctified, meet for the Master's use, **prepared** unto every good work."

Peter says that the persecutions to which his brethren were subjected were trials of their faith, and Paul says that it is through *much* tribulation we enter the Kingdom. And it is well to remember that the trials do not necessarily have to come from the *outside*. Rather, we are tried by and through and with our brethren and our families. The whole issue is how we meet these trials—whether we trust in the *Word* and depend upon *God* to deliver us, or whether we minimize the importance of the hurdle and depend on *ourselves* to devise a means of escape.

We all know that the probationary period is a refining process—one that *must* purge out all the dross and imprint the image of Christ into our character. It will strengthen us to remember how Christ met these same temptations. *There was no compromise in his answers—*

"Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God.

"Thou shalt not tempt the Lord thy God."

"Thou shalt worship the Lord thy God, and Him ONLY shalt thou serve."

Always prefixing his answers by "It is written" shows his *dependence upon the Word*, and by memory of its practical instructions he was able to call it to use in his hour of need.

While we examine our past six days in the light of the Truth, we realize that no action can be recalled, no deed can be altered. Last week is on the books. But the six days to come, God willing, are ours, in a certain sense, *if* we are wise enough to *redeem* the time. Let us *use* these precious hours before the dawn of the New Day in laying aside *every weight*, and *preparing* to meet our God.

Christ has called us to a rigid and exacting obedience because his purpose is to *purify* unto himself a peculiar people, zealous of good works. Let us *eagerly* submit unto the discipline that is to perfect us, remembering always that—

"The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

—C.B.

Ecclesial News

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

Our Annual Sunday School Gathering (43rd) was held in the Orange Hall on New Year's Day. Bro. Philip, one of our Sunday School teachers, spoke, and the usual prizes for work during the year were distributed to the scholars.

Our Fraternal Gathering (through the love and mercy of our Father) was held Mar. 30 in the Orange Hall. The attendance was helped by many brethren and sisters who travelled long distances to be with us—from Pomona, Cal., Houston and San Saba, Tex., Boston, Jersey City, Hawley, Buffalo, Detroit, Montreal, Hamilton and Toronto.

The subject for the afternoon meeting was "Jerusalem—in Bondage, Freedom and Glory."

Bro. Sargent of Boston spoke of "JERUSALEM IN BONDAGE," showing the historical facts concerning the city—beautiful for situation—Jerusalem meaning "procession or abode of peace." Prophetic in its meaning for there has been no peace up to the present—a period of 3500 years.

1 Kgs. 11:36, "I have chosen Jerusalem that My Name might be there."

Jerusalem is also personified, and means more than a collection of buildings, just as Mystical Babylon, that great city—the Mother of harlots and abominations of the earth—represents **a class of people** in opposition to divine truth. The two classes are illustrated by comparing the Cain and Abel characters. Seth was given as another seed when Abel was slain by Cain. Hagar, the bondwoman, gave birth to Ishmael in a **natural** way— Isaac born in an **unnatural** way, born after the Spirit. Sarah said, "Cast out the bondwoman and her son."

Bro. Sargent then called attention to the call of Israel out of Egypt, having seen the wonderful deliverance at the Red Sea, and yet when they came under trial in the wilderness they were ready to stone Moses. Later at Sinai they received the commandments from God, and then declared, "All that the Lord hath said we will do."

The impatience of Israel was soon manifest while Moses was in the Mount. The golden calf was made. They forgot the command, "Thou shalt have no other gods beside Me." Moses broke the table of stone.

This Sinaitic covenant and Law of Moses form the basis of the Kingdom of God, but only as a temporary inheritance. Paul says, "The Law was added because of transgression." The covenant at Sinai gendered to bondage. Israel was rebellious—"Evil will befall you in the latter days." Jeroboam later leads the ten tribes astray, and Judah "walked not after the commandments of the Lord."

Eze. 21 records the termination of the Kingdom until Christ comes (although a partial restoration under Zerubbabel, Ezra and Nehemiah took place)—yet Jesus says in Luke 21: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Another deliverance is promised (Isa. 11:12)—

"He shall set up an ensign for the nations, and assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

We are now approaching that time. Bro. Sargent concluded with the warning lesson that Jerusalem in Bondage was an outstanding example of walking after the flesh.

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Bro N. Mammone of Jersey City then spoke of "JERUSALEM IN FREEDOM." He stated that Jerusalem represented a class which is of Sarah, delivered by faith and hope from the bondage of sin—free because of righteousness. We, brethren, are born of Jerusalem from above—children in Isaac—we recognize that by the spirit of truth. As children of promise we now "by faith come to Mount Zion."

They are not all Israel who are of Israel. **Free** Jerusalem are they who have been "made free." He who commits sin is a slave of sin. The Law of Moses taught the exceeding sinfulness of sin, resulting in bondage to those that came under it. Once we are free, we must never forget what we were freed from. Free from consequences of sin, we have been set **at liberty**, as opposed to bondage. We are freemen—citizens of Zion.

Bro. Mammone then quoted from Gal. 5:1, "Stand fast therefore in the **liberty** wherewith Christ hath made us free, and be not entangled with the yoke of bondage." V. 13, "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but **by love serve one another.**" The highest freedom is loving service.

1 Pet. 2:15-16, "For so is the will of God that with well-doing ye may put to silence the ignorance of foolish men—as free, and not using your liberty for a cloke of maliciousness, but as the servants of God."

This freedom is characterized by **service to God**—service to love—"Faith without works is dead, being alone." We are free Jerusalem by bringing the fruits of the Spirit with love, faith and hope.

Rom. 6:16, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of Sin unto death, or of Obedience unto righteousness?"

Bro. Mammone called our attention to the fact that we have changed masters. We must love to do and render service to the Truth.

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Bro. W. D. Gwalchmai of London was then called upon to speak of "JERUSALEM IN GLORY." It is impossible for us to grasp in full the wonderful provision that God has made for those that love Him. Paul says in 1 Cor. 2:9, repeating the words of Isa. 64:4—

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

He adds, v. 10, "God hath revealed them unto us by His Spirit."

Gal. 4:26, "Jerusalem which is from above is the Mother of us all."

This Jerusalem (faithful sons and daughters of God) is to be manifested in glory upon this planet.

We are carried forward beyond today by the Spirit of Truth to evaluate for us the glorious redemption to be wrought by him who said, "I am the resurrection and the life." We understand this resurrection to comprehend a **rebuilding**, which we all require, to be "fashioned like unto his glorious body."

John 6:37-40 & 10:27-9 give us much food for thought. In these testimonies we see that the whole number of the redeemed is a gift bestowed upon the Lord Jesus Christ, whom he must bring, and upon whom he is to bestow eternal life.

Hence the whole number is a collection of persons taken out of mankind from the time of Abel to the end of the 1000 year reign of Christ. These are given to the Son for brethren by the Father Who bestows upon them the earth in a fitting and paradisaic perfection as their inheritance and abode forever. We live in momentous days, when "having part in the first resurrection" will take place.

Mal. 3:16-17, "Then they that feared the Lord spake often one to another. And the Lord hearkened and heard, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His Name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My Jewels."

Jerusalem in Glory—attention was called to Rev. 3:12, addressed to the ecclesia at Philadelphia,

"Him that overcometh will I make a pillar in the Temple of my God and he shall go no more out, and I will write upon him the Name of my God, and the Name of the City of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new Name."

God is the Fountain and Author of all things; therefore Jerusalem in glory is that great company of redeemed, clothed upon with their house from heaven. They receive all things from the Father which have been given to the Son to give to his Bride—the Lamb's Wife.

The manifestation of God is not merely for **habitation** purposes, but for glory and dominion—Psa. 72:19, "And blessed be His glorious Name for ever; and let the whole earth be filled with his glory." The glory of the Deity is intellectual, moral and physical—all this is covered by His Name.

To have written upon us the New Name is to raised up by the resurrection-power of the Father and invested with immortality. To write the Name of the City of Deity upon one already inscribed with the Name of Deity, is indicative of all such constituting a body politic—a Divine Municipality—called NEW Jerusalem in contradistinction to the old Jerusalem.

The Holy City consists of the Saints, at the present time in the mortal state—"trodden under the foot of the Gentiles"—having no continuing city, but seeking one to come.

Rev. 21:2-10—Here we see John carried forward in time by the Spirit and shown that Great City, the holy Jerusalem, descending out of heaven from God "as a bride adorned for her husband." This holy Jerusalem is a spiritual body corporate—a community of people made spirit, deathless bodies, clean, pure, holy and divine (see Eur. 111:688).

What a boundless field of grateful contemplation is opened to the mind of weary saints! Read hymn 166—"Most glorious things are spoken, Jerusalem, of thee!"

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Bro. Gibson of Toronto then spoke at the evening meeting on the subject, "CHRIST OUR PASSOVER." He looked upon it as a deep and inspiring subject.

Isa. 55:1 "Ho, everyone that thirsteth, come ye to the waters."

Prov. 2:4, "And searches for her (wisdom) as for hid treasures."

Prov. 4:5, "Get wisdom, get understanding."

We must be sure we understand the first principles of the Truth. This theme is a burning question. Many brethren and sisters were alarmed at the adverse teachings on the Nature and Sacrifice of Christ; this was the reason the Berean fellowship came into being in 1923—to maintain and defend the Truth.

In many, the fire and enthusiasm has faded, as evidenced by the general trend to minimize differences and unite various divergent elements. New theories are being advanced to "modernize" the Creation record—Gen. 1 denied as a historic record, interpreted as a "vision" given to Moses— Adam now said to be, not the first man, but just the first "real" man capable of seeking God.

Fellowship has for many lost its deep and reverent meaning—a true oneness and communion in the purity of the Truth. Serious matters that have necessitated separation in the past now discounted as "misunderstandings."

The works and teachings of bre. Thomas and Roberts are being tampered with, undermined and replaced—their knowledge and ability to expound the Truth deprecated.

But let us turn, bro. Gibson said, to the Word of God, and to the Truth as expounded by our pioneer brethren. Having established ourselves upon a Rock, let us set ourselves to "Go on to perfection!" and with all godly sincerity, "Behold the Lamb of God!"

The first specific record of offering a lamb is Abraham's offering on Mt. Moriah—"God will provide Himself a Lamb." The blood of the lamb sprinkled on the doorposts and lintels protected Israel from the Passover Angel—had there been no display of faith by Israel they would, like the Egyptians, have been destroyed.

Bro. Gibson then stated that shadows to a beginner are faint, but as we now grow in understanding they develop into stronger and clearer forms. In the Revelation Jesus is referred to as the Lamb 28 times.

He then called our attention to the offerings under the Law. Exo. 29 in type—the purification and consecration of the priesthood of Israel—gives us much food for thought regarding the antitype. No other animal than the lamb could so beautifully foreshadow Christ.

Heb. 7:26-27, "For such an high priest became us, who is holy, harmless, undefiled, and separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."

The lamb must be perfect, free from blemish. Heb. 9:14—

"He offered himself without spot to God."

This could only refer to **character**—his **flesh**—was identical with ours—

Heb. 2:14, "He also himself likewise took part of the same."

1 Cor. 15:39, "There is one kind of flesh of men" (not two).

Heb. 4:15, "But was in ALL points tempted (tried) like as we are, yet without sin."

Jesus said, "I have overcome the world"—contemplate the magnitude of the victory!—the ultimate in the plan and purpose of God. Bro. Gibson referred to the Melchizedec order of priesthood. Jesus fulfilled the real and living antitype of all the long historic chain of shadowy high priests when he offered up himself.

Bro. Gibson concluded by reminding us of the necessary ENTHUSIASM that must exist among us—fully realizing that we have the Truth!

* * *

On Saturday evening we met together in the Optimist Hall.

Bro. Fred Higham of Detroit spoke on the subject of "THE ARAB AND THE JEW." He showed us a map of Palestine outlining the portion now occupied by the Jews. The evidence of God's hand among the nations today was brought to our attention—the eyes of the world are centered on the land of Isaac and the opponent Ishmael. Isaac the seed of promise—Ishmael the seed of the bondwoman; the flesh against the spirit—the spirit against the flesh. "Cast out the son of the bondwoman: he shall not be heir with my son!"

Ishmael was a wild man, Esau a cunning hunter—"By his sword shall he live"—the pattern has been set through the centuries. Bro. Thomas in Elpis Israel 100 years ago outlined the return of Israel to the land. The time in God's purpose had come for a change; the Jews are going back; 1½ million so far returned.

The Arab is opposed to this; thus the land is torn apart. God has decreed that Ishmael should "dwell afar"—there is not room for both in the land. The spirit of Ishmael, the spirit of the flesh, must be eradicated from us—there is no room for wickedness and righteousness to dwell together.

The Arab will not succeed. The hand of God is clearly visible. He will use the western democracies to protect Israel and the land, leading up the crisis of the time of the end.

This address was then followed by a film on Palestine entitled "A New Morning," showing the advancement and progress that has been made in a few years. A light lunch was then served, and a few hymns were sung.

* * *

On Sunday morning the memorial service was held in the Orange Hall, and we had the pleasure of the company and fellowship of our visiting brethren and sisters. Bro. H. Sommerville gave us the Word of exhortation.

He called our attention to the offerings of freewill, showing the necessity of working and rendering obedience willingly to the Truth. He spoke of sins of ignorance and presumptuous sin under the Law of Moses; of the forgiveness of our sins at baptism through the offering of the body of Jesus once for all—

"Draw nigh unto God and He will draw nigh unto you."

He spoke of the glorious fact that the tomb was empty—"Why seek ye the living amongst the dead?" A significant period of three days is brought before our attention—the resurrection period—from death to life—from the natural to the spiritual.

"After two days He will revive us: in the third day he will raise us up, and we shall live in His sight" (Hos. 6:2).

We are living in the third day when Israel is to be the subject of a national resurrection. Our attention was directed to the necessity of true, scriptural Faith—a living, active Faith—the kind of Faith manifested by Abraham, the Father of the Faithful. We must, to please God, exhibit the same life-filling kind of Faith.

* * *

On Sunday evening we met in the Orange Hall for the lecture. Many of our visiting brethren and sisters stopped over to support our effort and to listen to bro. Beauchamp lecture to a well-filled hall, with eleven new attendants to the lecture as a response to our special advertising in the newspaper and circulars mailed.

Bro. Beauchamp's subject was: "WHAT SHALL BE THE END OF THESE THINGS?"—Dan. 12:8. He called attention to the quickened interest in the last century of the signs of the times. The Jews rejected the signs concerning John the Baptist, thus were **unprepared to accept Christ**.

People are dismayed at the signs of the coming storm, and yet belittle the signs heralding the return of Christ. Luke 21—we are living in the end of the Gentile times, and the time to favor Zion has come.

Bro. Beauchamp emphasized the significance of the phrase "and ALL the trees" in Jesus' prophecy concerning the budding of the fig tree showing the great force of the **combination of many signs converging** upon our present day.

After the lecture a light lunch was served and some of those who were attending our lectures for the first time stayed and partook and gave us the opportunity to further discuss the Truth with them. The chairs were quickly rearranged around the sides of the hall and the occasion worked out very pleasantly and, we believe, profitably. We realize that we can but do our best in sowing, and it is God Who gives the increase as He sees fit.

On Wednesday evening bro. Beauchamp again spoke to us on the last portion of the daily readings—Gal. 5 & 6.

He showed how the apostle Paul outlines God's plan of salvation in opposition to Judaism. In teaching Judaism—teaching another gospel—they were no longer teaching the Gospel which had the power of salvation. The word "pervert" means to use for some other purpose. Adulteration—like taking a healing medicine, and then mixing something into it that robs it of its healing and makes it injurious. Some desire to tone down the Gospel—to adjust it to the desires of the flesh, but rather it must be eagerly accepted in its full, life-transforming power, and all things must be conformed to it.

The "grace" of God—the Greek work here (charis) means "favor"—but it means far more than "favor" as commonly used in English. The grace of God is unmerited goodness and loving kindness—God gives so much for so little. But still the free gift is only bestowed on the fulfilment by us of certain conditions, and only those who search out and learn the conditions and fulfil them will receive it.

* * *

Bre. Higham and Growcott (Detroit) on other occasions have given us the Word of exhortation. The efforts of the various visiting brethren are greatly appreciated.

We have had the pleasure of the company and fellowship around the table of the Lord of the following: bro. & sis. F. Higham, bre. Growcott & Fabris (Detroit); bre. and sisters Gibson, D. Crone, J. Jackson & T. Williams, sis. Luff (Toronto); sis. Clara Sparham (Hamilton); bro. & sis. Beauchamp (Pomona); sis. Hatcher (San Saba, Tex.); bro. & sis. H. Sommerville (Hawley, Pa.); bro. & sis. Sargent, bro. E. Sargent Jr., sis. Hilda Davey (Boston); bro. N. Mammone (Jersey City); bro. & sis. V. Gilbert, sis. Lucy Anderson (Buffalo); bro. Baines, sisters Irene Baines and Ginn (Montreal).

Several of the brethren made tape recordings of the meetings. —bro. W. D. Gwalchmai

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

As we write these words, we do so with mingled feeling because our ecclesia has just experienced deep sorrow and thankful joy within a period of four days. On Thursday, April 19th, our bro. Donald S. Crone was killed instantly in a tragic accident during the performance of his duties at his place of employment. This leaves sis. Crone, with two small children, to whom we extend fervent sympathy and brotherly love. He was laid to rest on April 21 in the Mount Albert cemetery, there to await the day of resurrection.

The presence of many brethren and sisters—some from long distances—was a moving reminder of the close and comforting fellowship the Truth provides; and the many messages of love and sympathy that sis. Crone has received are a great source of help and strength that she needs so much during her severe trial. We feel certain that the wisdom of God is somewhere in it, although we cannot discern it at present.

Our thankful joy is the comfort and strength we have received by the return of two more to our association and fellowship. Bro. Keith Abel, and his sister wife Elizabeth, met with us on April 29, and are now members of our ecclesia. The rejoicing is not based upon numbers; but that they are of one mind with us in our confidence that it **does** matter what we believe.

Recent visitors have been bro. & sis. Roy Sutherland, and sis. Louise Martin of London; sis. Clara Sparham of Hamilton; bro. & sis. Oscar Beauchamp of Pomona, Calif.; bro. & sis. Fred Higham, and bro. Growcott of Detroit. During these visits, the word of exhortation was given by bre. Sutherland, Beauchamp and Growcott, and has been a strong influence among us, and genuinely appreciated. Exhortations of a pious platitudinous character would lull us to sleep; but the type given

by these brethren was thought-provoking; and heart-searching. This is what is required. We must be stirred up to recognize the obligations that are placed upon us by our belief and obedience of the gospel, so that we will do all in our power to walk in harmony with our profession of faith.

—bro. G. A. Gibson

Texas Fraternal Gathering

(If the Lord will)

At Hye, Texas, from Monday, July 30 to Sunday, August 5

The 78th annual Texas Fraternal Gathering of the Berean Christadelphians will be held, God willing, at Hye, Texas, again this year. The Gathering begins at 11:00 A.M. Monday, July 30, and closes with the 11:00 A.M. Breaking of Bread Service on Sunday, August 5.

A total of sixteen lectures and exhortations are planned, besides a daily period of reading and discussing the Bible lesson for the day. It is expected that children's classes will also be held daily, as in previous years.

Arrangements have been made for serving meals to all present. A kitchen and dining room have been built on the grounds large enough to accommodate all who may attend. This will give the brothers and sisters the opportunity of devoting their time fully to the associations and comforts of the Truth.

Speaking brothers from several states and Canada are expected to be present so that, during the six days of the Gathering, we may hear a comprehensive presentation of those principles of our faith, and their application to our daily living, that will build us up and give us strength and courage to press on with zeal to the end. Those who love God's Truth in all its beauty and holiness, will find the utmost delight in this season of refreshing, as the family of God come together to rejoice in His mercy and love, and to speak one to another of His wonderful works.

God willing, programs will be mailed out to all brothers and sisters, listing speakers, subjects, etc., about June 1. We would be glad to know as far in advance as possible of any from out of Texas who plan to attend. Rooms or cabins can be arranged for in advance if you want them. Please write to E. W. Banta, 7012 Sherman Street, Houston 11, Texas.

Proposed Fraternal Gathering

(If the Lord will)

To be held in Toronto, Ont., on October 6 & 7, 1956.

SMOKING

Although smoking, in itself, is hardly a reason for which an ecclesia could withhold fellowship, yet such would have to be done if the smoking brother openly, and in the ecclesia, advocated such a habit, for, as one of the Truth's stalwarts has rightly said—

"It is a practice offensive to natural health and cleanliness. It is a practice of proved deleterious effects to the mind and nerves of those who practise it. It is a thing we can never imagine the Lord Jesus doing.

"For these, and other reasons, which might be set out at great length, though not forbidden by an express 'shall not,' it is a practice to be eschewed by saints, as part of the 'ungodliness and worldly lusts,' which they are called upon to 'deny,' in preparation for the exalted station in which we may be quite sure there will be no provision for the favorite weed." —**Christadelphian Treasury.**

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