

# The Berean Christadelphian

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

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

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

---

## CONTENTS

ECCLESIAL DIRECTORY .....	Inside Front Page
EDITORIAL: They Hear His Voice.....	161
THE CARNAL MIND (Bro. Thomas).....	163
BIBLE QUESTIONS ANSWERED: Jesus Christ, And Him Crucified; Has Christ Abandoned His Claim?; When Did Jesus Become Christ?; In My Flesh Dwelleth No Good Thing (Bro. Roberts).....	169
OUT OF EGYPT HAVE I CALLED MY SON (Part 12).....	173
"HO, YE THAT THIRST" (Teaching the Truth) Part 2 .....	178
"EVERY MAN PERFECT IN CHRIST JESUS" (Part 4). .....	183
SIGNS OF THE TIMES: "All flesh had corrupted His Way" .....	188
ECCLESIAL NEWS: Boston, Honesdale, Houston, Lampasas, London (Ont.), New Pork Richey (Fla), Papakura (N.Z.).....	190
<u>1957 TEXAS FRATERNAL GATHERING PROGRAM.....</u>	<u>Back Cover</u>

**CHRIST IS COMING AND WILL REIGN ON EARTH**

# *The Berean Christadelphian*

Please send all communications and manuscripts to the Editor—

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

---

Vol. 45, No. 6

June, 1957

---

## **AUSTRALIA**

EAST MAITLAND (New South Wales)—D. T. James, 114 Victoria Street.  
ESPERANCE (West Australia)—K. H. Hodges.  
HARVEY (West Australia)—R. W. Hodges, St. James Avenue.  
INGLEWOOD (Victoria)—E. W. Appleby, Sullivan Street.  
MELBOURNE S 4 (Victoria)—E. Carter, 11 Point Nepean Road, Elsternwick.  
YANAC (Victoria)—H. R. Brown, Box 6.

## **CANADA**

HAMILTON (Ontario)—Clifford Cope, 33 Forest Avenue.  
LETHBRIDGE (Alberta)—William Blacker, 1225 Sixth Avenue South.  
LONDON (Ontario)—W. D. Gwalchmai, 173 Devonshire Avenue.  
MONTREAL (Quebec)—J. D. Baines, 1426 Clemenceau, Verdun 19, P. Q.  
MOUNT ALBERT (Ontario)—Howard Toole.  
TORONTO (Ontario)—George A. Gibson, 294 Glebeholme Blvd., Toronto 6.

## **GREAT BRITAIN**

BIRMINGHAM—T. Phipps, "Cantreff," Toll End Rd., Ocker Hill, Tipton, Staffs.  
CROYDON—A. A. Jeacock, 10 Garden Close, Wellington, Surrey.  
HITCHIN—M. J. West, 153 Bedford Road.  
KIDDERMINSTER—H. W. Piggot, "Eureka," Bridgenorth Road, Franche.  
NEWPORT (Mon.)—David K. Williams, 3 Constance Street, Caerleon Road.  
NEW TREDEGAR (Mon.)—Ivor Morgan, Pentwyn House, Cwmsyfiog.

## **NEW ZEALAND**

PAPAKURA—A. Starr, Ardmore R. D., via Auckland.  
PUTARURU—B. E. Brandt, Sweet Waters, Overton, R. D.  
WHANGAREI—K. R. Macdonald, Lillian St., Kamo (Write: Box 55, Whangarei).

## **UNITED STATES**

BALTIMORE (Maryland)—Russell C. Frisbie, 4037 Edgewood Road.  
BOSTON (Massachusetts)—Edgar A. Sargent, 27 Jersey Ave., Braintree 84, Mass.  
BUFFALO (New York)—George A. Kling, 386 N. Ellicott Creek Rd., Tonawanda, N. Y.  
CANTON (Ohio)—Kenneth Passwaters, 3210 Fifth St., S.E., Canton 7.  
DENVER (Colorado)—John Osborne, 432 South Emerson Street.  
DETROIT (Michigan)—G. V. Growcott, 12954 St. Marys, Detroit 27.  
GLENDALE (Penna.)—David Sommerville, Glendale, Avoca, Penna.  
HONESDALE (Pa., formerly Hawley)—Harry A. Sommerville, Lake Ariel, Pa.  
HOPATCONG (New Jersey)—Nicholas Mammone, Box 465.  
HOUSTON (Texas)—Charles W. Banta, 10606 Wiggins, Houston 15.  
LAMPASAS (Texas)—Wayne O. Wolfe, Route 3, Lampasas.

MASON (Texas)—William Edwards, Ranch Route, Harper, Texas.  
MIAMI (Florida)—Thomas S. Lumley, 3428 S. W. 65th Avenue.  
NEW PORT RICHEY (Florida)—C. Bird, 710 Pennsylvania Ave.  
POMONA (California)—Oscar Beauchamp, 742 East Sixth Street.  
PORTLAND (Oregon)—Rbt. Roberts, Apt. 8, 10263 S. W. Riverside Dr, Portland 1.  
SAN DIEGO (California)—I. Louis Beauchamp, 3826 Gayle St., San Diego 15.  
SOAP LAKE (Washington)—H. Milonas, Box 872.  
WARREN (Ohio)—Thomas Tullock, 1041 North Park Avenue.  
WORCESTER (Massachusetts)—R. A. Waid, 5 Pomona Road, Worcester 2.

## WEST AFRICA

ACCRA (Gold Coast)—James Neal, Box 136.

---

SUBSCRIPTIONS: U.S. & Canada \$2.50; Sterling area 12/-. Send direct to bro. G. Growcott, 12954 St. Marys, Detroit 27, Mich., USA. Failing this, to bro. Gibson, or bro. A. Jeacock, 10 Garden Close, Wellington, Surrey, England.

Please write bro. Growcott if you miss an issue or receive imperfect copies.

---

## EDITORIAL

### They Hear His Voice

*"I am the Good Shepherd, and know my sheep, and am known of mine . . . I lay down my life for the sheep"*—John 10:14-15.

There is no literature in all the world where metaphor is used with such unmatched beauty, and deep significance, as in the Scripture of Truth. Jesus used it to a perceptible extent in his parables, but we doubt if there is any better example, or effectively expressive to be found than in his parable of The Good Shepherd. Herein, Jesus describes himself as a shepherd, and those who obey the Gospel as sheep.

Those of us who have been reared in any of the great cities will only be able to form a vague idea of a shepherd and his work. But to others, who have some knowledge of sheep-raising, especially in eastern countries, a picture of rustic beauty develops at once. The shepherd is with his flock night and day. His care of the sheep is constant and tender, as we read in Isaiah:

"He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isa. 40:11).

Because of the peculiar nature of sheep, it is essential that a shepherd be in attendance. They possess little power to defend themselves, and are in constant danger of destruction by wolves and dogs, and if unprotected are apt to wander from the fold. Matthew well expresses Jesus' tenderness and sympathy—

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd"—Matt. 9:36.

Jesus was a man of sorrows and acquainted with grief, and he knew what was in man. Therefore his compassion was based upon a knowledge and understanding of the human race, and carried with it a depth of unmistakable meaning. Some, said Jesus, followed him because they ate of the loaves, and were filled; but that was temporary and fleeting. The only effective and advantageous way to follow Jesus is to *love him and keep his commandments*. There is a marked and vital difference between the two classes.

In the parable of the Good Shepherd, there are four engrossing features to be observed:

- |                              |                      |
|------------------------------|----------------------|
| 1. Jesus is the shepherd.    | 3. He knows them and |
| 2. His sheep hear his voice. | 4. They follow him.  |

They hear his voice and follow him, said Jesus. That is, they sit at his feet, and give attention to what he says for they know that "the entrance of his words giveth light." This confidence is based upon his assurance. For, said Jesus (John 6:63)—

"The words I speak unto you, they are spirit, and they are life."

The Shepherd's voice is what Jesus has spoken for our guidance, and in his words, we discover much more than what is revealed in the New Testament only. He directs our minds to Moses and the prophets, saying—

"If ye believe not Moses' writings, how shall you believe my words?"—John 5:47.

The voice of the Shepherd can be heard from Genesis to Revelation, because it is *the voice of the Spirit*. This is particularly prominent in the seven apocalyptic messages to the ecclesias, for each one concludes with these words—

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

They hear his voice, for they know that "God has magnified His Word above all His Name"—Ps. 138:2. Therefore, one of the most honorable things we can do is to believe that Word, and give it first place in our lives as Abraham did. They hear his voice and give attendance to reading, for they know that if they are to meet with his approval, when he comes, they must submit to his Word, and obey his commandments (John 14:21):

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

In the teaching of Jesus, we learn that there are *four classes* who hear his voice. This comes to light in the parable of the sower. Those who hear him, and follow him, are represented by the seed sown in good ground, and bring forth fruit to the honor and glory of God. But the others who hear are like seed sown by the wayside, on stony ground, and among thorns.

Those *by the wayside* hear his voice, but it does not register with them because of their love of the world. Those *on stony ground* do not become rooted and grounded in love, and established in the Faith. Therefore, they do not have the strength to withstand affliction, or persecution and, when such arises, they become offended and leave the body. Those *among thorns* hear his voice and begin to follow him, but they do not succeed. Jesus gives the reasons for this, any one of which will choke the Word, and cause the hearer to become unfruitful.

Let us observe carefully what Jesus has to say about this, because our eternal welfare depends upon a patient continuance in well-doing. The three ever-impending dangers that face us are "*the cares of this age*," "*the deceitfulness of riches*" and "*the strong desires for other things*." These perils are real—not imaginary, and we must face them and meet the challenge they present. Let us not attempt to brush them aside as being of no real importance, for we all know that (Titus 2:11-14)—

"The grace of God that bringeth salvation to all men, hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself **a peculiar people, zealous of good works.**"

Let us awake to the seriousness of the situation as it exists in the brotherhood today, and cross-examine ourselves in the light of God's Word, that we may be able to determine what class we are in, and having made a just and equitable decision; that we take whatever action our case requires.

Those who are truly Christ's sheep; that hear his voice, and follow him, are assured by Peter that—

"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away"—1 Pet. 5:4. —Editor

---

## The Carnal Mind

*"The thinking of the flesh is enmity against God."*

**BY BRO. JOHN THOMAS**

When the Lord bestowed the faculty of speech upon the Serpent, He enabled it to give utterance to its thoughts. The possession of this power did not, however, confer upon it moral accountability. This depends on a different constitution of "the flesh." Where no "moral sentiments" exist as a part of "the flesh," or brain, there is no ability in the creature to render an account for its aberrations from the requirements of moral, or spiritual institutions. Speech only enabled it to utter the thinkings of its unsentimentalized intellect. It spoke like Balaam's ass, under the impulse of the sensations excited by what it had seen and heard.

The thinkings of its flesh could not ascend to faith, being destitute of the organic ability to believe; therefore its speech could express only fleshly thoughts. Faith was too high an attainment for it. The light of God's law could not shine into it. Like all the inferior animals, it was a creature of mere sensation; and could utter only sentences formed of combinations resulting from the impressions of sensible objects transmitted to its sensorium by the five senses; it transcended them, however, in being more observant and reasoning than they.

What it *had done*, and not what it *intended to do*, was made the ground of the Serpent's condemnation—

"Because thou hast done this, (said the Lord God) thou art cursed above all cattle, etc."

It was incapable of moral intention. It did not *intend* to deceive; but it *did* deceive; therefore it was a deceiver. It did not intend to lie; but it did lie; therefore, it was a liar, and the father of a lie. It did not intend to cause the woman's death; but still it brought her under sentence of death; therefore, it was a murderer: and became the spiritual father of all intentional liars, deceivers, unbelievers, and man-killers, who are styled "the Serpent's seed."

The Serpent had propensities and intellect, and so had the woman; but her mental constitution differed from his, in having "moral sentiments" super added to her propensities and intellect. By the *sentiments* she was made a morally accountable being; capable of believing, and able to control and direct her other faculties in their application.

The *propensities* enable a creature to propagate its species, take care of its young, defend itself against enemies, collect food, and so forth. *Intellect* enables it to do these things for the gratification of its sensations. But when, in addition to these, a being is endowed with the sentiments of conscientiousness, hope, veneration, benevolence, wonder, etc., it possesses a spiritual, or sentimental, organization, which makes it capable of reflecting, as from a mirror, the likeness and glory of God.

The appropriate sphere of the propensities is on things sensual and fleshly; while that of spiritual, or sentimentalized, intellect, is on "the things of the Spirit of God." In the mental constitution of man, God designed that the sentiments, *enlightened by His Truth*, should have the ascendancy, and

preside over, and govern his actions. Under such an arrangement, the thoughts of the man would have resulted from spiritual thinking as opposed to the thought of the inferior creatures, which are purely the thinking of the flesh.

Where the Truth has possession of the sentiments, setting them to work and so forming the thoughts, it becomes the *law of God* to them; which the apostle styles "the law of his mind"; and because it is written there through the hearing of "the law and the testimony," which came to the prophets and apostles through the Spirit, he terms it, "*the law of the Spirit*" (Rom. 7:23, 8:2) inscribed "on fleshly tables of the heart" (2 Cor. 3:3); and "*the law of the Spirit of life*," because, while obeyed, it confers a right to eternal life.

But in the absence of this law and testimony, the "moral sentiments" are as incapable of directing a man aright, as though he were all intellect, or all propensities. By a right direction, I mean, *according to the mind of God*. The sentiments are as blind as the propensities when intellect is unenlightened by divine revelation. The truth of this is illustrated by the excesses into which mankind has plunged in the name of religion. Mohammedanism, Romanism, Paganism, and the infinite varieties of Protestantism, are all the result of the co-working of the intellect, and sentiments, under the impulse of the propensities. They are all the thinkings of the flesh, predicated on ignorance, or misconception, of the Truth. Hence, they are either altogether false; or, like the dialogisms of the shrewd Serpent, a clumsy mixture of truth and error.

The "*Carnal Mind*" is an expression used by Paul; or rather, it is the translation of words used by him, in his epistle to the Romans. It is not so explicit as the original. The words he wrote are, literally, "*the thinking of the flesh*." In this phrase, he intimates to us that the flesh is the thinking substance, that is, the brain; which, in another place, he terms, "the fleshly tablet of the heart." The *kind* of thinking, therefore, depends upon the conformation of this organ. Hence, the more elaborate its mechanism, the more precise and comprehensive the thought.

It is upon this principle such a diversity of mental manifestation is observable among men and other animals; but after all, how diverse soever they may be, they are all referable to one and the same thing—*the thinking of the flesh, whose elaborations are excited by the propensities, and the sensible phenomena of the world*.

Now, the Law of God is given, that the thinking of the flesh, instead of being excited by the propensities within, and the world without, may be conducted according to its direction. So long as Adam and Eve yielded to its guidance, they were happy and contented. Their thoughts were the result of right thinking, and obedience was the consequence. But when they adopted the Serpent's reasonings as their own, these—being at variance with the Truth—caused an "enmity" against it in their thinkings, which is equivalent to "enmity against God."

When their sin was perfected, the propensities, or lust, having been inflamed, became "*a law in their members*"; and because it was implanted in their flesh by transgression, it is styled, "*the law of sin*"; and death being the wages of sin, it is termed, "*the law of sin and death*"; but by philosophy, "the law of nature."

The thinking of the flesh, uninfluenced by the ameliorating agency of divine truth, is so degenerating in its effects, that it reduces man to savagery. There is nothing elevating or ennobling in fleshly thoughts; on the contrary they tend to physical deterioration and death, for—

"To be carnally-minded is death; but to be spiritually-minded is life and peace" (Rom. 8:6).

If ferocious creatures become tame, or civilised, it is the result of what may be termed spiritual influences; which, operating from without the animal, call into exercise its highest powers by which the more turbulent are subdued, or kept in check. The unilluminated thinking of the flesh gives birth to the "works of the flesh," which are—

"Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, dissensions, sects, envyings, murders, drunkenness, revellings and such like" (Gal. 5:19).

Unchecked by the Truth and judgments of God, the world would have been composed solely of such characters. Indeed, notwithstanding all His interference to save it from the ruinous consequences of its vicious enmity against His law, it seems to have attained a state of immorality in the apostolic age well nigh to reprobation. The Apostle says (Rom. 1:20-31)—

"They are without excuse: because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

"Professing themselves to be wise (or philosophers) they became fools, and changed the glory of the Incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

"Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, Who is blessed for ever.

"For this cause, God gave them up unto vile affections; working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient; being filled with all unrighteousness."

Such is the "carnal mind," or *thinking of the flesh*, as illustrated by the works of the flesh: a hideous deformity, whose conception is referable to the infidelity and disobedience of our first parents; by whom "sin entered into the world, and death by sin" (Rom. 5:12). It is the *serpent mind*; because it was through his untruthful reasonings believed, that a like mode of thinking to his was generated in the heart of Eve and her husband. The seed sown there by the Serpent was corruptible seed. Hence the carnal mind, or thinking of the flesh, unenlightened by the Truth, is the serpent in the flesh.

It was for this reason that Jesus styled his enemies "serpents, and a generation of vipers" (Matt. 23:33). Their actions all emanated from the serpent-thinking of the flesh, which displayed a "wisdom not from above," which was at once "earthly, sensual, devilish"; as opposed to that "from above," which is—

"First pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:15-17).

The carnal mind, or serpent in the flesh, is the subject of a two-fold manifestation—namely, *individually* and *collectively*. An individual manifestation is more or less observable in persons who "mind the things of the flesh," or "earthly things" (Rom. 8:5; Phil. 3:18-19; Col. 3:2; 1 John 2:15). To do this is to be "after the flesh," and "in the flesh"; of whom it is testified, "they cannot please God."

By a figure, *sin* is put for the *serpent*, the effect for the cause; seeing that he was the suggester of unbelief and disobedience to man, by whom it entered into the world. Hence, the idea of the serpent in the flesh is expressed by "sin in the flesh": which was "condemned in the flesh" when Jesus was crucified for, or on account of, sin, "in the likeness of sinful flesh." *In the animal man there dwelleth no good thing*. The apostle affirms this of himself, considered as an unenlightened son of the flesh (Rom. 7:18)—

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

Hence, whatever good was in him did not originate from the thinking of the flesh excited by the propensities, and the traditions of Gamaliel; but from—

"The law of the Spirit of life in Christ Jesus." —that is, from the influence of "the testimony of God" concerning "*the things of the Kingdom and Name of Jesus Christ*," upon "the fleshly tablet of his heart," most assuredly believed. Submission to this "made me free," says he, "from the Law of sin and death." This attests the truth of the Lord's saying, that "if the *Truth* made a man free, he should be *free indeed*." Sin, though still in the flesh, should no more *reign* in his mortal body, nor have dominion over him.

If it were not for the Law, or Truth, of God, we should not know what sin is; for, says the apostle,

"I had not known sin, but by the Law . . . for without the Law, sin is dead" (Rom. 7:7).

*Wrong* consists not in any particular act of which we are capable; but in that act being contrary to the letter and spirit of the divine testimony. In other words, *right* is the *doing of the will of God*. Men have lost sight of this truth. They know not, or seem not to know, that the only true standard of right and wrong, truth and error, is the divine law. Hence, they inflict upon themselves and one another all sorts of pains and penalties, making their lives miserable, because of nonconformity to standards of faith and morals, which know no other paternity than the serpent-thinking of sinful flesh.

The Serpent in the flesh shows itself in individuals in all the colors of its skin. It manifests itself in all the deceptions men practise upon themselves and one another. Its most insidious and dangerous manifestations emanate from the pulpit, and ecclesiastical thrones. In these, the Serpent presents himself to mankind, presumptuously entertaining them with things he does not understand. From thence he delights them with the assurance of wisdom on principles in harmony with their nature.

"*God doth not mean*," saith he, "*exactly what He says. Trouble not your consciences about the letter of His Word. He knows, that the circumstances in which you are placed prevent a rigid construction of it. Besides, the times are changed, and the world is better than it used to be. He takes the will for the deed. The spirit is everything; the letter is nothing; for the letter killeth, but the spirit giveth life.*"

But the serpent in the flesh manifests itself in *all* the high places of the earth. It obtrudes itself upon all occasions, and through all the channels of human life. Popes, cardinals, and priests; bishops, ministers, and deacons; emperors, kings, and presidents; with all who sustain them, and execute their behests, are but the *fleshly media through which the thinking of the flesh finds expression*. They are "the high things that exalt themselves against the knowledge of God," which are to be cast down (2 Cor. 10:5). They are faithless of this knowledge, which they make of none effect by their traditions; and "whatsoever is not of faith is sin."

Sin is personified by Paul as "pre-eminently a sinner"; and by another apostle, as "the Wicked One" (1 John 3:12). John says:

"Cain was of that Wicked One, and slew his brother."

Now, they who do the works of the flesh are the *children of the Wicked One*, or of *sin in the flesh*; on the like principle that those Jews only were the children of Abraham who did the works of Abraham. But they did not the deeds of Abraham, but evil deeds. They were liars, hypocrites and murderers: therefore, said Jesus (John 8:39-44)—

"Ye are of your father the devil, and the lusts of your father ye are willing to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him."

We have seen in what sense this is affirmed of the Serpent, the unaccountable and irresponsible author of sin. *Every son of Adam is "conceived in sin and shapen in iniquity"* (Psa. 51:5), and therefore "sinful flesh;" on the principle that "what is born of the flesh is flesh." If he obey the impulses of his flesh, he is like Cain, "of the Wicked One;" but if he believe the "exceeding great and precious promises of God," obey the law of faith, and *put to death* unlawful obedience to his own propensities, he becomes a son of the living God, and a brother and a joint-heir with Jesus of the glory to be revealed in the last time.

But serpent-sin, being a constituent of human nature, is treated of in the Scripture in the aggregate, as well as in its individual manifestations. The "lust of the flesh, the lust of the eyes, and the pride of life," generated in our nature by sin, and displayed in all the children of sin, taken in the aggregate constitute "*the World,*" which stands opposed to God. Serpent-sin is the god of the world, who possesses the glory of it. Hence, to overcome the world is to overcome the Wicked One; because sin finds its expression in the things of the world. These things are the civil and ecclesiastical polities, and social institutions of the nations, which are all based upon "wisdom that descendeth not from above"—the serpent wisdom of the flesh. If this be admitted, it is easy to appreciate the full force of the saying—

"The friendship of the world is enmity against God. Whosoever therefore will be a friend of the world is the enemy of God" (James 4:14).

Let no one, then who would have God's favor, seek the honor and glory of the world; for promotion in the world can only be attained by sacrificing the principles of God's truth upon the altar of popular favor, or of princely patronage. Let no man envy men in place and power. It is their misfortune, and will be their ruin; though many of them profess to be very pious, and to have great zeal for religion; yea, zeal as flaming as the scribes and pharisees of old. They are in *friendship with the world*, which in return heaps upon them its riches, and honor, and therefore they are the *enemies of God*.

---

## **Bible Questions Answered**

**BY BROTHER ROBERT ROBERTS**

*"I determined not to know anything among you save Jesus Christ, and him crucified"*—1 Cor. 2:2.

The death and resurrection of Christ constitute the foundation of the whole scheme of salvation. But the form and frequency with which the doctrine may be presented is a question of circumstances. Paul had a good reason for giving the cross a prominent place among the Corinthians. They were surrounded by a system of philosophy which made a future life an affair of "virtue."

The Platonists taught the immortality of the soul, and a happy disembodiment to those who lived righteously, according to philosophic conceptions. Paul taught the *mortality* of man under the divine law, and *Christ, crucified and raised*, as the only possible means of future immortality.

Paul and "the wisdom of this world," as exemplified in the doctrine of the Grecians, were at direct issue on the point that brought the death of Christ into prominence. In the circumstances of the Corinthians, it was the most natural declaration of his attitude to say that among them he would know nothing but (1) "Jesus Christ and (2) him crucified;" that is, he would know nothing but "the things concerning the Kingdom of God (symbolized by the name Jesus Christ), and the things concerning his Name," as a means of salvation.

He refused to recognize "philosophy and vain deceit" that imported "virtue" into the question, as determining a man's future destiny. He adhered rigidly to the truth of God, which had for its center and foundation, the fact that Christ had died, and risen again.

But he did not exclude the fact that Christ, who had thus died, was the *King of Israel, and future Ruler of the world*. Orthodox religion does this. It excludes the Kingdom of God, and sets the Bible against itself. It makes Paul, in his letters, teach that what he preached in his evangelistic journeyings was unnecessary (Acts 20:25; 28:32).

When the Truth is understood in its entirety, *all* its elements have a Scriptural place—the Kingdom not eclipsing the Cross, and the Cross not overshadowing the Kingdom.

\* \* \*

### *Has Christ Abandoned His Claim?*

A worthy correspondent, who is in doubt about David's relation to the Israelitish throne, thinks that possibly Christ may have abandoned his claim to the throne on account of the opposition of "his own," who "received him not." He thinks that, as Christ was rejected in his claim, possibly Christ retired from them for a new and better arrangement as to the whole world.

It is true that Christ was rejected in his claims as king of Israel; but it is very far from being true that he "laid aside his title" in consequence of that rejection. The very *opposite* of that is indicated in the language of Psa. 2—

"He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. **Yet have I set My King on My holy hill of Zion.**"

When God (by Jesus) has spoken in wrath, and vexed in His displeasure the adversaries of Jesus (which He has not done yet in the way predicted—Isa. 63:3-6; Zeph. 3:8; Joel 3:2; Zech. 14:16; Rev. 14:15), Jesus will be installed, in the throne of David, as king of Israel, and ruler of the whole earth (Isa. 24:23; Jer. 23:25; Mic. 4:2-8; 5:2-4; Zech. 14:9).

At the same time, it is perfectly true that "God's salvation," by Christ's rejection, "has received a wider circle (than Israel), namely, the whole earth." Yet this was no accident; it was *part of the plan fore-ordained and made known to the prophets*, that Christ should become the salvation of Jehovah to the ends of the earth. In fact, this was the *principal feature* of the promise, that in Abraham's seed *all families of earth would be blessed*.

But are we to say that because Christ's operations are to bear upon the *whole earth*, therefore they are not to have their center in the Holy Land?—that because the *Gentiles* are admitted to the privilege of Israel's commonwealth, therefore *Israel's* commonwealth is abolished? By no means. No one truth destroys another. We must find a place for every feature.

Our friend thinks Christ is now "King of the Church." He will give up this idea when he knows the whole of the evidence. Jesus is not king of "the church." Christ's brethren are his *associates*, not his subjects; his particular *friends*, not his servile attendants. There is no confusion between Israel and "the church." The nation subject to Messiah's rule, when established at his return, is contemporary Israel after the flesh, spiritually renovated. "The Church" is the total of those who shall be counted worthy of immortalization and association with him, in the government of the whole world. The two are as distinct as the nation of Israel of old and the tribe of Levi, to whom pertained the priesthood.

\* \* \*

### *When Did Jesus Become Christ?*

Jesus was Christ when born in Bethlehem, as saith the angel to the shepherds—

"Unto you is born this day, in the city of David, a Savior, which IS Christ the Lord"  
(Luke 2:11).

Hence, his birth is termed "the birth of Jesus Christ" (Matt. 1:18). He was Christ in a fuller effusion of the Christing power (which begat him) at his baptism on the banks of the Jordan, when the Spirit visibly descended and abode upon him. Hence, John the Baptizer said—

"I am not the Christ, but I am sent before him. He (the Christ) must increase, I must decrease. He that cometh from above is above all. God giveth not the Spirit by measure unto him"  
(John 3:28-34).

For the same reason, we find Andrew saying to Peter:

"We have found the Messiah, which is, being interpreted, the Christ" (John 1:41).

In harmony with which is Christ's answer to the Samaritan woman at Jacob's well:

"I that speak unto thee am he (the Christ)"—John 4:26.

And the declaration of the Samaritans (v. 42)—

"This is indeed the Christ, the Savior of the world."

To the same effect is the question of Christ and Peter's answer—

"Whom say ye that I am?" . . . "Thou art the Christ; the Son of the living God" (Matt. 16:16).

*Wherein then lies the force of Peter's declaration?—*

"Let all the house of Israel know assuredly that God HATH MADE that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36).

It lies here, that by the resurrection of Christ, God had *confirmed* the assertion of Jesus that he was the Christ (an assertion which had been denied by the Jews); and at the same time had *perfected his Christship* in exalting him to spirit nature.

There were degrees in the development: first, the Son of God, as the flesh-offspring of the Holy Spirit by Mary, the Word made flesh: second, when he was thirty years of age, the fulness of the indwelling Father by the Spirit shed from above; and, third, his glorification after resurrection. This process is briefly defined by Paul as—

"God manifest in the flesh (which comprehends the whole period of his natural life); justified in the Spirit."

The manifestation was not complete till the last stage was reached. The Christship, so to speak, was not fully developed till Jesus was glorified. Peter, therefore, with this completion in view, could appropriately speak as if it were a thing just accomplished:

"God hath made Jesus, whom ye crucified, both Lord and Christ."

But Peter did not mean to say that Jesus had not been the Christ before the crucifixion. This would have been a stultification both of his own previous testimony and of the facts of the case. The Christing was the Holy Spirit, and with this, Jesus was "full" (Luke 4:1) in the days of his flesh; yea, even as a child (Luke 2:40); as in the case of even John the Baptist (Luke 1:15). How otherwise could the first stage have been realized: "*God manifest in the flesh*"?

As to the *time* when Jesus was glorified, the Holy Spirit was shed forth by Jesus upon the apostles on the day of Pentecost; but his *own* glorification was a previous necessity. There is no evidence that Jesus shed forth the power immediately after he received it himself.

He poured out the Spirit at the *right time*, and that time was the day of Pentecost; but the power may have been in his hands before the arrival of that day. He intimates that "all power" was in his hands before he left the earth (Matt. 28:18).

It is probable that in all senses, he was "perfected the third day" (Luke 13:32). *The question "when" matters little.* It is the *fact*, and not the *date*, of the Lord's glorification that is the important matter. If the date had been important, we should have been precisely informed. The date has not been given. Consequently, we cannot know for certain, however ingeniously we may speculate.

\* \* \*

*"In My Flesh Dwelleth No Good Thing"*

Repulsive lies are innocuous: it is those that come with good words and fair speeches that expose us to mortal peril. It is flattering to be told we are wise; and that even the "good old Book" (as modern pagans patronisingly phrase it) is a long way in our rear.

The falsehood is double. It is **not** true that we have wisdom in us; and it is **not** true that the Bible has lost an atom of its transcendent value to poor perishing man. Folly, and not wisdom, is the native evolution of our minds. Knowledge of all sorts has to be **put in**, and we have to keep putting it in for it to stay. Paul was more accurate as a matter of mental philosophy, in saying—

"in me (that is in my flesh) dwelleth NO GOOD THING."  
than the stilted writers of our day, who, in a cloud of picturesque talk, glorify humanity as a good and noble thing. Their dissertations are mostly beautiful falsehood. **Novels are the order of the day in more senses than one.** Truth is too plain and too stern for an emasculated generation of pleasure hunters.

But truth is beautiful for all that, and a tree of life and a spring of everlasting pleasure, as her faithful friends will realize when he who is The Truth will come and gird himself and make them sit down to meat and serve them.

The Bible is our light and our life as much to-day as when fresh from the hands of its Author. If possible it is **more** so, for those who received "the lively Oracles" were under the power of what they had "seen and heard" in the course of the delivery of them, while we are wholly indebted to what we **read** in them.

As we value our life let us stand with indomitable resolution against all doctrines that would either flatter our spiritual dignity or detract from the authority or importance of the Scriptures in the least particle. The day will come when that which is written will be manifest to all men, namely,

"He that despiseth the Word shall be destroyed."

"Their root shall be as rottenness and their blossom shall go up as dust, who cast away the law of the Lord of Hosts and despise the word of the Holy One of Israel."

---

## Out of Egypt Have I Called My Son

"*The Egyptians are men, and not God; and their horses are flesh, and not spirit*"—Isaiah 31:3

### PART TWELVE

Before leaving Etham, the angel of the Lord into whose care and keeping Jehovah had committed His people, communicated to Moses the intention of the Lord to harden Pharaoh's heart that he should follow after them; so that God might be honored upon Pharaoh, and upon all his host.

Only a few days had passed since the visitation of the tenth plague upon the Egyptians, in which they had been humbled in the dust. But Pharaoh and his people, on hearing which course the children of Israel were pursuing in their escape from Egypt, realized an opportunity had presented itself. The obstruction of the sea (they thought) could now cut off their escape, permitting the Israelites' recapture, and subsequent return to a state of slavery.

The recent terrible lessons from the divine manifestations were now forgotten by Pharaoh. The new-found liberty of God's chosen people was a consternation to this inhuman monster. All the former enmity against God and His people arose within Pharaoh. The thought of easy success with complete subjugation of the Israelites became a strong temptation to him and his people, and they said—

"Why have we done this, that we have let Israel go?"

And (Exo. 14:7-9)—

"He took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them . . . and he pursued after the children of Israel, (even) all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baal-zephon" (Exo. 14:11-12).

—which signifies *lord, or master, of the watch*: probably an idolatrous temple, for the sea coast contained many such places for the convenience of mariners. Here Israel had scarcely encamped when, lifting up their eyes, they saw the Egyptians marching after them: and they were sore afraid, and cried out unto the Lord.

"And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?"

"Is not this the word that we did tell thee in Egypt, saying, Let us alone that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness" (Exo. 14:11-12).

Thus the fears with which they were impressed before leaving Egypt revived, and the manifestations of the power that was leading them were of no avail in the presence of the powerful hosts of their old master. What was now to save them? There was apparently nothing before them but surrender or death, and *they were afraid to trust themselves unto God*.

But the lesson inculcated by the prophets of Israel in subsequent times to the same people was now about to be verified a second time before their eyes—

"The Egyptians are men and not God; and their horses flesh, and not spirit" (Isa. 31:3).

They had been taught it in a very special manner by the infliction of the tenth plague upon the people of whom they were now afraid; but they were about to witness, if possible a more emphatic declaration of that great truth, which the deluge 807 years previously had been designed to impress upon its few survivors and their descendants forever.

It has, however, been lost sight of by all the world, and the much-needed lesson will require to be repeated upon a scale commensurate with the enormous populations which now occupy the earth; and will, in fact, be enforced in those judgments which shall consume the wicked—

"That they may not be, and let them know that God ruleth in Jacob unto the ends of the earth"  
(Psa. 59:13).

The entanglement in the land, hemmed in by the rocks on one side, and by the sea on the other, did not shake the faith of Moses. With the angel of God at his side, and being inspired with confidence in the ability of God to do what He had promised, he staggered not through unbelief, but was strong in faith, giving glory to God; and in this confidence he exclaimed in the hearing of the faithless generation whom he was leading the appointed way (Exo. 14:13-14)—

"Fear ye not, stand still, and see the salvation of the Lord, which He will show you to-day: for the Egyptians whom ye have seen to-day, ye shall see them no more for ever. The Lord shall fight for you, and ye shall hold your peace."

Lured on in the hope of a brilliant success, Pharaoh and his army drew near the encampment. And the angel of the Lord, who had gone before them hitherto, now removed behind the camp of Israel; and the pillar of the cloud went from before their face, and stood behind them.

This extraordinary phenomenon would no doubt dampen the ardor of Pharaoh and his men; but the power which had hardened his heart in the pursuit of the prey upon which he had set his mind would not permit any misgivings, which the divine operations would naturally produce, to thwart the purpose in view of the destruction of this vast host. The truth of the statement of God to Noah—

"My spirit shall not always strive with man, for that he also is flesh."  
—was now upon the point of verification in the case of the Egyptians, with whom He had pleaded so long in vain.

The angel had instructed Moses to uplift the Rod which he had carried with him from Egypt, and by which he had performed so many wonders there, and stretch out his hand over the sea and divide it. The moment for this operation of the Spirit of God had now arrived. The cloud that came between the two camps prevented the approach of Pharaoh within striking distance, and he and his vast army halted in the hope of the clearing away of the cloud, and resuming offensive operations. Meanwhile—

"Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all night, and made the sea dry land, and the waters were divided.

"And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left" (Exo. 14:21-22).

The infuriated Egyptians, perceiving that the Israelites were removing from their encampment—a fact, perhaps, communicated to Pharaoh by his watchmen—broke up their camp—

"Pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

"And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians" (Exo. 14:23-25).

Alas, the fatal step had been taken. The waters of the sea had not been separated on behalf of the Egyptians, but as a way of escape from them for Israel.

Egypt had not calculated on this; neither had it entered into their hearts that their chariot wheels could be removed without hands, and their progress thus impeded until Israel were safely landed on the opposite shore. But when once there, the power that caused the waters to divide was present to bring them together again. And the same uplifted hand that severed them for Israel's deliverance caused the return of the waters to their natural state whilst the Egyptians were struggling to get away from their threatened doom.

"And the Lord overthrew the Egyptians in the midst of the sea . . . and there remained not so much as one of them.

"Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

"And Israel saw the great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and His servant Moses" (Exo. 14:23-31).

This glorious victory of Israel over their foes is made the subject of a song of divine sublimity, the Spirit of God being the author. Their mouths were filled with laughter and their tongues with singing—the Lord having done excellent things.

It is not merely a song of rejoicing over complete victory, but the *celebration of their nation's birth*. Only a few days previously they were a colony of slaves, groaning under the afflictions of a despotism from which there seemed to be no hope of deliverance, but they are now free, with prospects before them which no other people upon the face of the earth ever even dreamed of.

Once a degraded people, they have now become an independent nation, *with Jehovah for their King and Savior*, in Whose deliverance they rejoice, having left Egypt with its grinding tyranny for ever behind them, with all the bitter recollections of their sufferings there.

By their passage through the waters of the Red Sea, we learn from apostolic testimony that they were (1 Cor. 10:2)—

"All baptized unto Moses in the cloud and in the sea."

Thus were they a nation "born of water," and thence related to that eternal condition of things which shall ultimately obtain upon earth, and defined as—

"The everlasting Kingdom of our Lord and Savior Jesus Christ."

They had now reached the first stage of their existence as the Kingdom of God. This fact is expressed in the words "baptized unto Moses," that is, *the system of things relating to the Mosaic economy*.

The next phase of their national existence will be that which will obtain when they will be brought into the bond of the New Covenant under their God-appointed King, the Lord Jesus.

And thirdly, and finally, will be their perfection and glory of the incorruptible nature, when death shall have been abolished for ever from the face of the earth, and the everlasting Kingdom of God permanently established thereupon.

Such is the noble destiny of the people whose adoption as God's Kingdom is celebrated in this song. *Ponder well this Spirit-indited, and far-reaching effusion of evangelic truth, and it will be found to contain the Gospel of the Kingdom.*

How like it is to those lofty strains which breathe throughout the Psalms of David! Anyone at all acquainted with those writings cannot fail to discern their real authorship in the light of this song.

What a marvellous book the Bible is when read intelligently, that is, when allowed to convey the divine ideas expressed in the words made use of for that purpose! It is without compeer in the vast range of literature with which the world is filled.

Again, what an *ancient* song this is—one of the oldest and most sublime pieces of poetry in the world! Like the songs of David, it is *prophetic*. It matters not how highly any man may be gifted in the direction of poetic utterances, there is no power in man capable of delineating the future. We can only glance for a moment at some of its utterances.

"Yahweh is my strength and song, and He is become my salvation: He is my God, and I will prepare Him an habitation: my father's God, and I will exalt Him. Yahweh is a man of war: Yahweh is His Name" (Exo. 15:2-3).

What a solemn adjuration, and yet not more solemn than the situation demands. They have become the adopted nation of the Deity upon the earth—a nation which has yet to fulfil these solemn vows of allegiance in purity and truth. Looking forward to the conquest and occupation of the land promised to their fathers, this divine composition put into their mouths words which God only could authorize them to use truthfully—

"The people shall hear, and be afraid: sorrow shall take hold of the inhabitants of Palestina. Then the Dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; and all the inhabitants of Canaan shall melt away.

"Fear and dread shall fall upon them; by the greatness of Thine arm they shall be as still as a stone, till Thy people pass over, O Lord, till the people pass over, which Thou hast purchased.

"Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which Thy hands have established. The Lord shall reign for ever and ever" (Exo. 15:14-18).

No comment upon these words can make them clearer in their meaning than that which is conveyed in the beautiful simplicity of expression adopted in this unique piece of poetry. *Well may this song of Moses be joined with that of the Lamb*, for it equally relates to the victory which awaits the same nation under the Lion of the tribe of Judah in the day when it shall under his leadership, celebrate the conquest of all nations; when they shall come and worship before him in the day that his judgments are made manifest (Rev. 15:2-4). Then will it be seen and universally acknowledged that—

"Yahweh (He who shall be) is a MAN OF WAR."

If the victory of His people over their Egyptian foes entitle Him to be so described, how much more in that "great and terrible day," which is now close at hand, when He will—

"Overthrow the throne of kingdoms, and destroy the strength of the kingdoms of the heathen (Gentiles), and overthrow the chariots and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother" (Hag. 2:22).

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zech. 4:6).

In the contemplation of this vast work of destruction, the Spirit of God, in the prophet, enquires—

"Who art thou, O great mountain? Before (the antitypical) Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it" (Zech. 4:6-7).

The enlightened reader will discern in the "great mountain" that combination of human power in the latter days, with which the "Little Stone" (Headstone) comes in contact when the political fabric represented by the different metals of the image which Nebuchadnezzar saw in his dream—styled "the kingdom of men," in contradistinction to "The Kingdom of God" (Israel)—shall be—

“Broken to pieces together, and become like the chaff of the summer threshing floor: and the wind shall carry them away that no place be found for them:

"And the Stone that smote the image shall become a great mountain, and fill the whole earth"  
(see Dan. 2:31-35).

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

---

## "Ho, Ye That Thirst"

*“They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever”*—Dan. 12:3.

### PART TWO

Let us take the *Truth concerning God to begin with*. To prove there is but one God, special attention might be drawn to the fact (and endeavor to make it understood) that God spoke through the prophets to Jews and not to Gentiles, so that whatever the prophets said we may take as being quite reliable. *It is nowhere to be found that God told Israel there were three Gods, or three in one*. In dealing with the different items, it is essential to take those Scriptures which bear directly upon the point. We find in Deut. 6:4—

"Hear, O Israel, the Lord your God is ONE LORD."

It should be a little astonishing to our orthodox friends to find Jesus, who is said to be one of the three Gods, quoting this very Scripture in Mark 12:29, to prove there is but *one* God in answer to the scribe's question, and which was endorsed by the scribe who said (v. 32)—

"Well, Master, thou hast said the truth, for there is one God, and there is none else but He."  
Take Isa. 43:10—

"Ye are My witnesses, saith the Lord, and My servant whom I have chosen, that ye may know and believe Me, and understand that I am He. Before Me there was no God formed, neither shall there be after Me."

Point out that the New Testament speaks of the same thing—

"For there is one God AND one mediator between God and men, the man Christ Jesus"  
(1 Tim. 2:5).

—and that Jesus himself says—

"My Father is greater than I."

*"I and my father are one"* . . . *"I came down from heaven,"* and certain other similar statements must be carefully and thoroughly cleared up. In order to do this, it will be necessary to go to the *root* of the matter. Generally, the foundation of all Bible principles will be found in the *early part of the Bible*—a very natural thing to expect. In Deut. 18:18, God says—

"I will raise them up a prophet from among their brethren like unto thee (Moses) and will **put My words in his mouth**, and he shall speak unto them all that I shall command him."  
Now Jesus, in John 14:24, says—

"The word which ye hear is NOT MINE, but the Father's which sent me."

In his prayer to the Father he says (John 17:8, 14)—

"I have given them the words which Thou gavest me . . . I have given them THY WORD."  
Paul says (2 Cor. 5:19)—

"God was in Christ."

So does Jesus himself say (John 14:10-11)—

"Believest thou not that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself, but **the Father that dwelleth in me** He doeth the works. Believe me that I am in the Father and the Father in me."

To show *how* God was in Christ, John 3:34 may be adduced—

"He whom God hath sent speaketh the words of God for God GIVETH NOT THE SPIRIT BY MEASURE UNTO HIM."

Jesus was *filled* with the Spirit of God. It was not *measured to him* as it was to the prophets and apostles. He said—

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

It is clear then that *God was in Christ by His Spirit* and that *it was the Spirit that spake through him*, fulfilling Deut. 18:18:

"I will put My words in his mouth and he shall speak all that I shall command him."

Upon this principle of *God speaking through Christ*, and *ONLY upon this principle*, do we get a correct idea of much that Christ said and an explanation of those difficult passages, particularly in John. That this principle is the correct one is proved beyond doubt in John 2:18-19- The Jews asked Jesus—

"What sign shewest thou unto us seeing that thou doest these things? Jesus answered, Destroy this temple and in three days I will raise it up (the temple of his body)."

It will be remembered that in the Acts we get many instances where it speaks of the *Spirit of God* raising Christ from the dead. It must have been *the Spirit speaking through Jesus* when he uttered the words—

"I will raise it up."

"Christ died," and a dead man cannot raise himself. Jesus said:

"My FATHER doeth the works."

To put it in our own language, it is simply this: when the Jews asked for a sign, the Spirit said,

"Destroy this Jesus and in three days I will raise him up."

The case of Jesus is by no means an isolated one through whom the Spirit spake. We read in Matt. 10:19-20—

"But when they deliver you up, take no thought how or what ye shall speak for it shall be given you in that same hour what ye shall speak; for it is NOT YE that speak but **the Spirit of your Father which speaketh in you.**"

The Old Testament abounds with Scriptures of the same kind. Take the general declaration in 2 Peter 1:21—

"Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit."

The Bible is not the word of man, but the Word of God. We read in Jer. 1:9 that God said to him—

"Behold I have put My words in thy mouth."

And to Isaiah (51:16), He said—

"I have put My words in thy mouth."

And Isa. 59:21—

"My spirit that is upon thee, and My words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

In Eze. 2:2, we read—

"And the Spirit entered into me when He spake unto me . . . thus saith the Lord God."

Again in 2 Sam. 23:2—

"The Spirit of the Lord spake by me, and His word was in my tongue."

John 1:1 is brought forward to prove the personal pre-existence of Christ—

"In the beginning was the Word, and the Word was with God, and the Word was God . . . All things were made by him (or "it," as it can just as well be rendered)."

"Word" here is clearly used in the same sense as in Psa. 33:6—

"By the **Word** of the Lord were the heavens made, and all the host of them by the breath (**ruach**, spirit) of His mouth."

Job testifies (26:13)—

"By His **Spirit** He hath garnished the heavens."

"Word," then, speaks of God's will, purpose, power, or Spirit—His eternal purpose as fulfilled by His omnipotent power—

"The **Spirit** of God moved upon the face of the waters. And God said . . . and it was so."

(Gen. 1).

The sense can be illustrated by reading "Spirit" for "Word"—

"In the beginning was the Spirit, and the Spirit was with God, and the Spirit was God."

It would be just as reasonable to say wisdom is a person as it would be to say Spirit is a separate person. In Prov. 8:22-31, wisdom is represented as saying—

"The Lord possessed ME in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water.

"Before the mountains were settled, before the hills was I brought forth, while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world.

"When He prepared the heavens I was there; when He set a compass upon the face of the depth; when He established the clouds above; when He strengthened the fountains of the deep; when He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth, then I was by Him, as one brought up with Him, and I was daily His delight, rejoicing always before Him, rejoicing in the habitable part of His earth, and my delights were with the sons of men."

Another striking passage, which is looked upon as beyond our power to explain is Isa. 9:6. Christ is spoken of as the "Everlasting Father." The Father in the case refers to Christ as being the Father of the "New Creation"—the "spiritual seed"—"the Begotten of Christ."

The first Adam was the father of the whole race of mankind. Christ, who is spoken of as the "second Adam," is Father of the "New Creation," or spiritual man, and will certainly be the Everlasting Father of all those who were His workmanship, created in Christ Jesus unto good works (Eph. 2:10).

If we next take the Comforter (which orthodoxy says is one of the three persons in the one God) and call it Holy Spirit, there will be but little need of further explanation. It will be seen that it is not a *person* but a *power*.

"He" in many cases is simply an unfair translation, owing to the translators believing in the orthodox trinity. In each case the Comforter, or Holy Spirit, in the original is not masculine gender but neuter. "He" should be "it." In those passages where it occurs, it is self-evident what is meant (John 14:16-26)—

"I will pray the Father and He shall give you another Comforter, that he may abide with you for ever—even the Spirit of truth.

"But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance.

"When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

We see the true meaning in "*Spirit of truth*" and especially so in light of the *fulfilment* of this promise, as recorded in Acts 2.

The subject of the next item will be found in Psa. 51:10-12—

"Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy holy spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit."

According to one way of reading these three verses, it might be made to appear that there are three spirits; first, the will or desire in man; second, the free spirit; third, the Spirit of God. But Paul says in Eph. 4:4—

"There is ONE Spirit."

This One Spirit assumes many forms. Paul says (1 Cor. 12:4, 11):

"Now there are diversities of gifts, but the same Spirit . . . All these worketh that one and the self same Spirit."

When the Spirit is *set apart* and used for a special purpose, it is then termed "Holy Spirit." Miracles, signs and wonders were wrought by the *Holy Spirit*. "Free or *universal spirit*" is so spoken of when it applies to sustaining all life and all things.

The question may arise here why miracles are not wrought in the present day? It may be briefly stated that there is now no prophet in the earth; therefore no word spoken from the Lord; and no working of miracles in confirmation. In fact, the Holy Spirit is withdrawn; and has been for nearly 1800 years.

Ours is not the only period in the world's history when there has been no prophet, no voice of God. There have been many—one remarkable period being between the Old and New Testaments, a period of more than 400 years. This suspension of divine manifestation was foretold. We find in Amos 8:11-12—

"Behold the days come, saith the Lord, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

And again in Micah 3:6-7—

"Night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine, and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed and the diviners confounded: yea, they shall all cover their lips, for there is no answer of God."

\* \* \*

After going over First Principles, it will be necessary to ask your friend to read carefully some historical items relative to the work of Moses, to be found in the first thirty chapters of Exodus, also Leviticus, 8 to 10 and 25 to 27, first 27 chapters of Numbers, the whole of Judges and Kings, down to the division of the Twelve Tribes and the Captivities.

When all these have been carefully studied (which now will be interesting to him), ask some competent brother to give him a preliminary examination before applying for immersion. This will be beneficial in many respects, and will prevent failure at the final one.

We must be prepared to exercise much patience with some people, and not be too much disappointed if, after all, they turn away and all is failure. Let us remember, our business is to plant and water; it is God who gives the increase. He knows the hearts of all; we do not. It is ours simply to know His commandments and do them, whatever the results may be. *The real result will be manifest at the judgment seat of Christ.*

There is a duty of another kind we owe to those who are "our work in the Lord." They should have our especial care, oversight, and prayers *afterwards*. The first year's experience in the Truth may be regarded as a dangerous time, especially for young people. Therefore let us not forget the zeal which Paul manifested for his children in the Faith, whom he spoke of as being his joy and crown.

Dear brethren and sisters, while this work of laying the Gospel foundation is going on, there should be *another work* running simultaneously with it; it should begin at the first interview and continue right up to the end.

*The preparation of the heart is the more important of the two after all.* Mere knowledge without the true love of God must be abomination to Him. These interviews afford splendid opportunities for this higher work.

*One needs to be in possession of the real thing himself before it can be felt by another;* then it is marvellous the amount of good influence imparted. It is recorded (Dan. 11:33)—

"They that understand among the people shall instruct many."

Those brethren and sisters who take this work of instruction should take Paul's advice in 2 Tim. 2:25—

"In **meekness** instruct those who oppose themselves."

Keep *self* entirely out of sight. Aim only to do the Lord's will and to save your friend. Your work will shine the brighter. It will be more likely not to be in vain. There is a grand promise:

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

*The Lord work with you.*

—T. S.

## Every Man Perfect in Christ Jesus

### PART FOUR—COLOSSIANS 2:5 to 3:5

*"I am with you in spirit, joying and beholding your order—your mutual godly discipline and harmony—and the steadfastness of your faith"—Colossians 2: 5.*

"Order" is a very beautiful thing, provided it is not just stiff and mechanical, but is based on a free and essential harmony and oneness of mind and purpose. *All God's works, from smallest to greatest, manifest the beauty and wisdom of order.* Disorder and confusion are incompatible with godliness.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him" (v. 6).

If ye have taken on Christ—recognized him as the only way of life—then *take care to continue to walk within him.* There is a certain area of conduct that is described as "*in Christ*"—a certain frame of mind—a certain course of action—a certain range of thought and interest. Other than this is *out of Christ.* Christ is the covering, so any activity outside this narrow path that is in him is described as "walking naked and in shame." *That is how God regards it.*

"Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, and not after Christ" (v. 8).

It is almost inevitable that we shall be influenced by the thinking of the world. The world puts on such an imposing show of knowledge and learning in its science and education.

Much, of course, of what it teaches is true. This is where the great difficulty arises, for *theory and presumption and the thinking of the flesh are so inseparably mixed with fact in all the world's educational system.*

"Philosophy and vain deceit"—subtle reasoning and plausible arguments. He bids us beware of the thinking of the natural mind. *The human mind unaided has not the capacity for sound reason.* Apart from direct divine guidance and revelation there is no restraint to the foolishness the most respectable intellect will accept.

The Scriptures are very strong in their warnings against the deceptions of the world's wisdom, teaching us that the only safety is measuring everything by the rule of Christ (v. 9)—

"In him dwelleth all the fullness of the Godhead bodily."

This term "*Godhead*" does not carry a very clear meaning. It is used by the churches of the world for the Trinity, and therefore many thoughtlessly take this to teach the Trinity, but the word really means *that which is related to God.* All that is godly—all that God is—*dwells in Christ.* God is manifested in him in perfection.

It is God's purpose and desire to be *manifested in perfection in a multitude.* This is the essence of His eternal plan.

Christ is the Head of that multitude—the Forerunner and perfect Example—the great Pattern for all to follow.

"And ye are complete in him" (v. 10).

Literally this is: "Ye are *filled full*"—the whole thought is:

"In him is the **full** manifestation of God, and ye are **filled full in him.**"

He is the reservoir and medium of transmission. He is the golden bowl of the Zechariah lampstand, containing and transmitting the golden Spirit oil to the 7-fold ecclesial lamp.

"Buried **with him** in baptism, wherein ye are also risen **with him**" (v. 12).

How beautiful a symbol baptism is of the complete change effected by the union with Christ—of the death to all the old, and a birth to newness of life *completely and safely in him*:

"You being **dead** in your sins and the uncircumcision of your flesh, hath He quickened together **with him**" (v. 13).

In our natural state we are *dead*—dead in sins, and dead in our Gentile separation from the Abrahamic covenant which is the keystone of the world's destiny.

As we look out upon the sea of humanity—all are dead in God's sight—*a vast multitude of dead.*

We *must* get the scriptural viewpoint; we *must* see them in this light; we must be constantly aware of the complete separation of our position as *made alive* in Christ—not in pride but in the deepest humility of constant self-examination; not in indifference, but in deepest sympathy and benevolent desire.

"Having forgiven you **all** trespasses" (v. 13).

In Christ, *all* is washed away. How infinite is the graciousness of God! How free and unrestrained the operation of His mercy—nothing measured or meted out, but boundless forgiveness! We must be the same. We dare not be small and calculating like the petty little hoarders of the world.

"Having forgiven you ALL trespasses."

—having swept them all away with one glorious motion of transcendent love. Can we give less than everything in return? Can we give *limited* service in return for such *unlimited* grace?

"Blotting out the handwriting of ordinances that was against us" (v. 14).

The handwriting of ordinances was the Law of Moses—not just the Law of Moses as such, but that Law as it stood for all "Thou shalt" and "Thou shalt not" ordinances.

The Colossians were in danger of slipping back into a religion of ordinances, living under the rule of "*Thou shalt not.*" They forgot that the purpose of the Law was to bring all flesh under condemnation—to show all men that it is impossible for them to *earn* life on their own merits by obedience to a law—because of the weakness of the flesh. The better the Law, the more impossible the obedience.

Law is a schoolmaster—a "pedagog"—a "child-leader"—to *bring us to Christ*—to lead the Jewish nation, to lead mankind, to lead every individual—up to Christ.

How vividly this principle is manifested in the growth of children! When we have completed the slow, painful, but glorious transition from the *rule of Law* to the *rule of Love*, then we have finally reached maturity and manhood—the full stature of the perfect man in Christ Jesus.

That is the great lesson Paul is teaching here. "*Thou shalt*" must give place to "*If ye love me.*" All the "*Thou shalt's*" were nailed to the cross—all the hopelessness of man's weakness and failure. V. 15—

"Having spoiled—the word means 'stripped,' 'laid bare'— principalities and powers (governments and authorities)."

Having laid bare—exposed—the powerlessness of the rule of law to lead man to life—having shown it to be but a ministration of death to teach men humility—he triumphed over it *in Him*—in God: not Jesus alone as a man, but *God in Christ reconciling the world unto Himself*.

"Let no man therefore judge you in meat, drink, holy day, new moon, sabbaths—which are a shadow of things to come, but the body is of Christ" (v. 16).

Paul, of course, is speaking of the Law of Moses, but the lesson is just as vital for us. We cannot find life by a rule of external regulations—the flesh hasn't the power to do it, and if it could it still would not change the *character*. It must be "If ye love me" or nothing. Nothing else has the power of spiritual transformation.

"If ye do *not* love me (Christ)" there is no point in trying to be good just because you love *yourself*. We can only attain to life *through* Christ, *by* love.

"Let no man beguile you of your reward in a voluntary humility and worshipping of angels" (v. 18).

Inventing forms and objects and methods of worship has always been a great religious danger. "Voluntary humility" includes everything we self-pleasingly impose upon ourselves and others that is not part of the *basic simplicity in Christ*.

Our one great duty in Christ is the overcoming and complete transforming of our character, but our natural tendency is to seek an easy satisfaction in self-imposed tasks which cater to the pride of humility but do not touch the basic problems of real character.

"And **not holding the Head** from which all the body by joints and bands having nourishment ministered, and knit together, **increaseth with the increase of God**" (v. 19).

*All the Body, from the Head, increaseth with the increase of God!* What a beautiful treasury of truth is contained in that verse! How fitting is this divine symbol of the people of God as One Body all harmoniously knit together in One Perfect Man—all parts interdependent, with the unifying power of life and health freely coursing through the whole, all acting in perfect conformity with the will and guidance of the Head!

How wonderfully this teaches us of our dependence upon one another, and above all, upon Christ!—

"—the **Head, from, which** all the body increaseth with the increase of God."

Modern versions have rendered this in all sorts of ways in an attempt to bring out the meaning better, but none seem to express it as well as the common version.

Are *we*, brethren and sisters, parts of this glorious body—inseparably bound up with Christ in all our thoughts and actions—constantly *increasing with the increase of God*? V. 20—

"Wherefore, if ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances, as: 'Touch not, taste not, handle not?'"

Why do you act like *ordinary* people—why do you depend on the *old*, useless methods of self-discipline when you have—by union with Christ—completely *died* to all such things, and taken on a completely *new way of righteousness as part of him*.

"Which are to perish with the using" (v. 22).

That is, they are not matters of eternal value; they do not affect the basic issues of godliness and holiness. The ordinances of the Law were *shadows* of the true—the cleanlinesses of the Law were *types* of the true cleanliness of the heart—the sacrifices of the Law were *symbols* of the true living sacrifice that the love of Christ requires.

Of themselves they all accomplished nothing but the teaching of lessons and pointing to what must be done to the character and life. *External* regulations and ordinances do not go *deep* enough—they do not transform the *heart*.

"Which things indeed have a **show** of wisdom in will worship and humility and neglecting of the body" (v. 23).

We think of Paul's words—

"Though I give all my goods to feed the poor, and though I give my body to be burned, and have not **love**, I am **nothing**."

How *easy* to be *self-deceived*! How easy to create in *man's* sight an impression of godliness and self-sacrifice when actually in *God's* sight it is all a self-gratifying form of fleshly pride. Truly the heart of man is "deceitful above all things, and desperately wicked!" (Jer. 17:9).

How great the need for constant self-examination, constant searching of the Word, constant prayer for deliverance from the deceptiveness of our own hearts!

"Not in any honor (but) to the satisfying of the flesh." (v.23).

A comma after "honor" would make the sense clearer, or the insertion of "but," as indicated. All these self-pleasing labors and devotions have no divine honor or virtue, but are simply to the satisfying of the pride of the flesh.

Instead of *mortifying* the flesh and really *improving* the character, they are actually *pleasing* the flesh, as when men—in violation of God's law—seek worldly wisdom and worldly wealth on the plea of desiring to "use it in God's service."

"If then ye be risen with Christ, seek those things which are above . . . for ye are dead, and your life is hid with Christ in God" (Ch. 3, v. 1).

All the affections of the True Bride of Christ are fixed on the things of God, on her glorious Bridegroom, and on their future, eternal joys together.

Present things hold no interest for her, except as they are related to the divine purpose. No true brother of Christ can have his heart in any *present* things—they are all but passing shadows of the night. V. 5—

"Mortify therefore your members which are upon earth"

—mortify—*put to death*—all that is earthy in you. We notice that among other earthy things, he mentions one that is universal in the flesh—*covetousness*—greed—the desire to have—the universal urge to possess desirable things.

What is wrong with that? Just this: any attachment to *earthy* things is to that extent a hindrance to affection for *heavenly* things. Covetousness is, therefore, one of the greatest and commonest stumblingblocks to godliness. Covetousness—the desire to have and enjoy the nice things of the world—pulls the heart down and shackles it to the earth, dimming and obscuring the joy and glory and keen desire for the future. It is, in its very essence, the very opposite of self-denying godliness.

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

## Signs of The Times

*"God looked upon the earth, and behold it was corrupt;  
for all flesh had corrupted His way upon the earth."*

As this article is being written, comparative calm has settled over the Mideast area. But in view of the fact that there has been no satisfactory settlement of the issues involved, it appears to be occasioned primarily by the presence of UN military forces, and is most likely just a calm before another storm.

However, political squabbling and attempts to overthrow the governments of Jordan and Lebanon serve to keep the nations aware of the instability of all the Arab nations, whose crowns lie uneasily and precariously upon the heads of the rulers. Opposition to existing governments from within, and pressure from rival powers from without, makes rulership in any of the Arab countries an uncertain and dangerous occupation. The descendants of Ishmael and Esau still exhibit that wild and untameable characteristic of their forefathers. Though on a reduced scale, border raids into Israeli territory continue, regardless of the presence of UN troops.

The UN forces are inactive, merely marking time till they see what happens in the confused and complicated situation centering in the problems concerning Gaza, Suez, Aquaba and the turbulent affairs of the Arab nations. They know that the seeds of another war lie fermenting in the troubled soil of the Mideast, seeds which could spring forth, not only into a local conflict, but into another and more dreadful World war.

With all the negotiating and the complaining, Egypt still holds (but not in disputed) possession of the Suez Canal. A permanent settlement of the canal problems appears to be as far away as ever. Most of the former users of the Canal are now using the waterway under protest against Egypt's full control, with serious doubts as to Nasser's reliability in fulfilling his promises or his ability to efficiently operate the Canal.

It is generally conceded that little Israel, as she does in many other ways, holds the key to the Suez situation. If Israel refrains from any attempt to use the Canal or the Gulf of Aquaba, Egypt's operation of the waterway may continue indefinitely. But if Israel attempts to send a ship through the Canal, or fulfils her determination to use the Gulf of Aquaba as a shipping point, the whole aspect would be changed. Nasser would have to back down, or else the UN would be compelled to support one side or the other or admit complete failure and risk another war between Israel and Egypt, the consequences of which would be unpredictable. There seems to be no place for any compromise between Israel and Egypt. Israel says that if she is forbidden use of the Canal it will be considered "an act of war." Nasser says in the event Israel attempts to use the Canal, he will invoke "Egypt's right of defence," which indicates that he will, if necessary, offer armed resistance to Israel's use of the waterway.

### Shaky Powers

Numerous trouble spots throughout the world give evidence of the general unrest and instability of present governments, and the restlessness of the peoples. Political tensions are by no means confined to the Mideast, Eastern Asia and Central Europe. The far-flung island empire of Indonesia is in a state of political chaos, and in Latin America, Cuba and Haiti revolutionary elements are seeking means for over-throwing existing governments, which in most instances are absolute dictatorships which hold sway by force and not by the will of the people as some suppose. In Latin America the following countries are listed as in a state of ferment, if not actual revolt: Nicaragua, Honduras, Colombia, Chile and Argentina. "The powers of the heaven" are shaking.

The riots on Formosa were presumably instigated by the acquittal of a U. S. soldier who killed a Chinese civilian, but there is a growing conviction that this rioting was merely the expression of resentment against too-long occupation by American troops. This poses the question as to how long the people of certain countries are going to submit to occupation, and what is going to happen when occupation ends. The possibilities are ominous.

News reports reveal that Britain is building huge air and naval bases in Kenya province on the East coast of Africa. It should be noted that this is in easy striking distance of the Mideast. It is evident that Britain has no idea of surrendering her interests in that area.

### **Fear and Anxiety Multiplies**

It is reported that Russia has built an H-bomb so big that they are afraid to test it. They fear, it is said, that its explosion would melt the Arctic ice cap, raise the water level in the oceans 70 feet and inundate most of the coast cities of the world. Of course little credence is given to this fantastic story, but nothing in this mad world is being entirely discarded as impossible. Fearful souls remember that the atomic and hydrogen bombs appeared just as fantastic not so many years ago, and so even fabulous stories like the one recently coming out of Russia adds something to the numerous fears which are causing men's hearts to fail because of the terrors which may yet come.

In this connection we note that 2000 scientists have signed an appeal for an international agreement to stop the testing of nuclear bombs. Their statement says:

"Each added amount of radiation causes damage to the health of human beings all over the world."

They claim that this damage to human beings now living will be passed on to future generations. About half of these scientists are specialists in sciences dealing directly with the effects of radiation and other poisonous elements on human beings and all animal and plant life. There are a few scientists who express their disagreement with the "alarmist" groups, but acknowledge that not enough is known on the subject to come to any definite conclusion one way or another. Especially significant is the opinion of this latter group of scientists. They say that, even though a certain amount of damage to health might result from the testing of nuclear bombs, it would be inviting a far greater disaster to cease making and testing the missiles. They say that "the risk to human freedoms of abandoning what appears at present to be its main defence in a world where international agreements are continually violated," would be the greater danger.

What an awful situation! Puny man, caught in a whirlpool of hate, vengeance, fear and suspicion, a vortex of his own making, from which he cannot extricate himself. The nations are angry. Evil goes forth from nation to nation. Each one fears and distrusts the other. Surely "the nations are mad"!

As these signs multiply let us fear lest we, engrossed with "the things of this life," say in our hearts, "My Lord delayeth his coming," and that day overtake us as a thief, as it most assuredly will overtake the world and all who are unprepared for his coming. —O.B.

---

### **Ecclesial News**

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

As we look over the past year we are grateful that our Heavenly Father has made it possible for some of us to attend two fraternal gatherings, one in Toronto last October and once again in London in April of this year. These gatherings have supplied that uplift so essential in these last days of perilous times. We have been built up and strengthened by the exhorting brethren and the

association together with brethren and sisters of like precious Faith from different parts of the country. It makes us think of the great assembly of the saints when the Son of Man has gathered his elect from the four corners of the earth. We hope and pray that through the forgiveness of our shortcomings we may be numbered among them.

With these thoughts in mind we are glad to report that the Boston and Worcester ecclesias are planning a joint Fraternal Gathering, if it is our Heavenly Father's will, to be held in Boston, Oct. 12-13, 1957. We hope that as many as possible will come and join us on this occasion.

We have had the pleasure of several visitors since last writing: bro. & sis. H. Gwalchmai, bro. & sis. J. Cartledge, and sis. Louise Martin, of the London ecclesia; also several of the Worcester brethren and sisters have visited us on many occasions, the brethren giving us the word of exhortation.

We regret that up to the present so few of the brethren and sisters that left our fellowship have returned. We are saddened that so many who were once deeply concerned about soundness of fellowship have allowed themselves to slip into a condition where these matters arouse far less attention and concern. We earnestly urge them to make a prayerful comparison of their past and present views on fellowship. Will not the Master consider it a wilful sin to remain knowingly in an unscriptural position? Let us reconsider the seriousness of the obligations of the covenant we made with our Heavenly Father when we came through the waters of baptism. The night is far spent and the Day Star is about to rise. May we all be prepared to meet him. —bro. E. A. Sargent

\* \* \*

**HONESDALE, Penna.—O. F. Hall, Main St.—Bible Class and Sun. Sch., 10:30 a.m.; Exhortation and Memorial Service, 11:30 a.m.**

The following have encouraged us with visits at the Lord's Table: bro. and sis. Russell Frisbie (Baltimore), and sis Carrie Fischer (Buffalo).

Fulfilment of the prophecies of Jesus in Matt. 24 and Luke 21 are evident throughout the world. Floods, tornadoes, earthquakes, and many "signs from Heaven," together with the confused conditions of fellowship announce the end of Gentile times.

May we all take warning and see that our lamps are brightly burning when the cry comes—"Behold, the Bridegroom cometh! Go ye out to meet him." —bro. H. A. Sommerville

\* \* \*

**HOUSTON, Texas—8008 Junius St.—S.S. 10 a.m.; Breaking of Bread 11; Public Lecture every 3rd Sunday 7:30 p.m.; Eureka Class Wed. 7:30 p.m.**

Sis. Hallie Smith has been confined to the hospital for three weeks as the result of a severe heart attack. While she has shown some gradual improvement, it is expected that several more weeks will be required for her recovery. Her address is 7012 Sherman, Houston 11.

Our Wednesday evening Eureka Class, which has been in continuous progress now for upward of six years, becomes more and more interesting and helpful. As each individual comes to class regularly, having diligently applied the mind to searching out and mastering the material in the week's lesson, there is constructive progress toward the development of a well-grounded and deep-rooted knowledge of the living Word.

As the brothers and sisters grow from day to day in grace and knowledge, just to that extent the ecclesia as a whole is made strong and impregnable to the attacks of weakening and corrupting influences.

We believe that the spiritual condition of an ecclesia in faith and zeal for the high principles of the Truth and their **application to daily life** will be found to parallel the degree of study and interest and love that is devoted to the deep things which are brought out in such books as Eureka and which go to make up the whole counsel of God. As Paul says, let us advance from the first principles and "Go on to perfection."

\* \* \*

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

We are glad to report that bro. L. W. Solone was received into the Berean fellowship on April 21. He was immersed in 1923, and has been in isolation most of the time since. Our prayer to God is that he will run the race set before us, so that in the Great Day the Lord will say to him, "Well done, good and faithful servant, enter thou into the joy of thy Lord." The address of bro. Solone is: Carbon, Texas. —bro. Wayne O. Wolfe

\* \* \*

**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.**

We held our Gathering in the Orange Hall on Friday, Apr. 19. The topic for the addresses in the afternoon was; "Watchman, What of the Night?"

Bro. F. Higham of Detroit spoke on: "The Present State of the World a Fulfilment of Christ's Prophecy (Luke 21)." His key remarks were centered around Isa. 21, on the words, "Go, set a Watchman." Who are the watchmen?—the brethren and sisters of Christ. He called attention to Luke 21 as a remarkable chapter for our times; and 2 Tim. 3—"This know also that in the last days perilous times shall come. We see Israel today as the budding fig-tree. Bro. Higham traced the divine purpose through history to our present days, and exhorted us to "Lift up our heads for our redemption draweth night." Let us keep our vision clear.

Bro. Growcott of Detroit was the next speaker on: "The Increase of Unbelief, and Its Effect upon Unfaithful Servants" (Matt. 24:42-51). The latter days are to be marked as days of unbelief and glorification of man, but "It is not in man to direct his steps." He warned us that it is easy to be influenced by the world's thinking—"God has chosen the foolish things of this world to confound the wise." We must distinguish between spiritual wisdom and the "wisdom" of the world—"The fear of the Lord is the **beginning** of wisdom."

"Because iniquity shall abound the love of the many shall wax cold"—iniquity is "lawlessness"—anything outside God's law. We have not found the Truth in its fulness unless God's Word changes our whole life and character, filling us with peace, contentment and joy. John says "God is all light, no darkness"—the natural flesh is all darkness. Perfection is the only scriptural standard— anything short of that must cause sorrow and remorse. "Let a man examine himself"—often our supposed "good" is simply a pleasing of the flesh.

Three last days signs in the Household: My Lord delayeth his coming; Smiting the fellow servants, Eating and drinking with the drunken—confusion, intoxication, the fading of the recognition of the seriousness of fellowship and separateness. "Let us watch and be sober."

Bro Gibson of Toronto was the third speaker. His portion was: "The Morning Cometh; Blessed He That Watcheth" (Rev. 16:15). "Morning" speaks of the end of darkness. The time has almost elapsed. The morning cometh. He called attention to the Creation the earth void, darkness covering the face of the deep; God formed Light, and the evening and morning were the first day.

Isa. 60:2, "Darkness shall cover the earth, and gross darkness the people"—a darkness deep and widespread. Matt. 4:16, "They that sat in darkness saw a great Light—the coming of the "Light of the world." Simeon speaks of "A Light to lighten the Gentiles."

He referred to another night—the Passover in Egypt—a literal institution, but it represented much more—figurative of supreme events in "Christ our Passover sacrificed for us." Israel's day was a short one—the Jews scattered to all nations. In the meantime the purpose is to "Take out a People for His Name" (Acts 14:15). That is why we are here today—once strangers and foreigners.

We are surrounded by darkness. "Be ye also ready, for in such an hour **as ye think not** the Son of Man cometh." The morning has not yet appeared, but the night is far spent. We must be watching—not just the signs of the times but everything—our speech, our conduct, our character, how we spend our time, the company we keep. "Blessed are those servants!"

This concluded our afternoon meeting. After dinner was served we continued with the evening meeting.

Bro. H. Sommerville of Hawley was the speaker, on "The Resurrection." He based his remarks on 1 Cor. 15:23, "Christ the first fruits; afterwards they that are Christ's at his coming." The positiveness and sureness of the resurrection—"Thy dead men shall live"—a literal bodily resurrection; an awakening out of the sleep of death. Job's faith in the resurrection (Job 14:14). Bro. Sommerville traced through Paul's exposition of the Resurrection in 1 Cor. 15—"Blessed and holy is he that hath part in the first resurrection" (Rev. 20:6).

Christ's death, burial and resurrection our glorious, unshakable hope—every reason to believe that hope will soon be realized—signs of the times show that time is near. "Cast not away therefore your confidence, which hath great recompense of reward . . . Ye have need of patience" (Heb. 10:35).

On Saturday afternoon and evening the Sunday School scholars and the brethren and sisters met in the Optimist Hall. The Sunday School gave us a very fine program of scriptural recitations and songs. An address by bro. D. E. Gwalchmai, a teacher, pointed out the need of the Sunday School, and how essential it is that the parents give full cooperation, encouragement and example.

On Sunday morning during the Sunday School period bro. Joseph Jackson of Toronto spoke to the scholars, basing his remarks on the characteristics of the bear as a symbol of Russia.

At 11:30 a.m. the brethren and sisters assembled together to praise our Heavenly Father, to read His Word, and be exhorted thereby, and to remember our Elder Brother and the one great offering. Bro. N. Mammone of Hopatcong, N.J., gave the word of exhortation before partaking of the memorials, calling our attention to the love of Christ. He spoke of Peter's denial of Christ, and of the love between the Father and the Son.

On Sunday evening at 7 p.m. we met together for the purpose of the proclamation of the Truth. Bro. V. Gilbert of Buffalo lecturing on the subject "Why Do We Look to the East in the Time of the End?" Bro. Gilbert very effectively used several maps of the Middle East and Israel's position, and called attention to the maps showing the land covenanted to Abraham, yet to be freed from the Arab, when the Messiah shall return and restore all things; when Abraham, Isaac and Jacob and all the faithful now sleeping will be raised to receive their everlasting inheritance. The lecture was well attended.

We have had the pleasure of the company and fellowship of bro. & sis. Packer (Houston); sis. Irene Baines (Montreal); bro. & sis. H. Sommerville (Hawley); Bro. N. Mammone (Hopatcong, N.J.); bro. & sis. Sargent, bro. Sargent Jr., and Sis. H. Davey (Boston); bro. & sis. V. Gilbert (Buffalo); bro. & sis. Gibson, sis. Crone, sis. Beasley, bro. & sis. Jos. Jackson (Toronto); bro. Clifford Cope, Sis. Cope, Sr. (Hamilton); bro. & sis. F. Higham, bre. Ellis Higham, G. Growcott, and A. Fabris (Detroit).

We welcome all those of like precious Faith. Several other brethren and sisters came to the gathering but were unable to stay over Sunday. —bro. W. D. Gwalchmai

\* \* \*

### **NEW PORT RICHEY, Florida**

It is with sorrow that we report that our sister F. R. Fenn, mother of sis. Bird, fell asleep on the morning of May 31, after a long and painful illness which was patiently borne in the faith and hope of a glorious resurrection to newness of life, free from all sorrow, weakness and pain.

We pray for the quick return of the Great Physician to bring an end to this dispensation of darkness and evil, yet we are taught patience in the realization that in the love and wisdom of God, "All things work together for good to those who love Him," and that the sorrows of the present are necessary to the development of His purpose.

Our sister was laid to rest on June 2 in Brooksville, Florida, to await the call to come forth to meet the Lord.

\* \* \*

### **PAPAKURA, New Zealand—Ardmore R. D., via Auckland**

My sister wife joins with me in sending loving greetings to all of like precious Faith throughout the Brotherhood.

Firstly, we desire to express our appreciation of the work and labor of love of all the brethren concerned in producing the Berean and contributing articles. It is indeed a source of comfort and upbuilding in our wilderness journey toward the promised land.

We have been also greatly cheered by visits from bro. Macdonald, bro. and sis. Griffin, bro. and sis. Marsich, and bro. Calvert, from the Whangarei ecclesia. Such visits create in us a fellow-feeling, expressed by the apostle Paul in Acts 28:15—

"Whom, when Paul saw, he thanked God and took courage."

We do indeed appreciate and enjoy the company of those of like Faith, for we cannot have or enjoy the company of any who are not of the Abrahamic Faith, without transgressing the Word and will of God, for we all know the strict separateness enjoined upon us, and the necessity and wisdom of such.

We also appreciate the exhortations of the brethren which have that stirring effect upon us expressed in 2 Pet. 1:12-13, and to a renewed and greater realization and appreciation of our favored position of being "called to be saints" (1 Cor. 1:2).

We are certainly living in momentous times; the position and condition of the nations of the world indicate the nearness of the return of our Lord Jesus Christ. One outstanding feature is the change of attitude between Britain and Israel, which during the past 10 years has been anything but friendly, but force of circumstances is bringing about that necessary change.

We have had a very sobering reminder of the frailty and uncertainty of this present life in that my sister-wife experienced a very serious operation, but we are indeed thankful to our heavenly Father that she has made quite a good recovery, and is at present fairly well. We do indeed yearn for the return of the great Physician who, if only we are found worthy—

". . . shall change our vile body, that it may be fashioned like unto his glorious body"

(Phil. 3:21).

Oh, that we all "might walk worthy of the Lord, unto all pleasing" (Col. 1:10). We cannot express our feelings more fully than in the words of the apostle Peter recorded in 2 Pet. 1:2—

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."  
—Your brother in Christ, A. J. Starr

---

## 1957 Texas Fraternal Gathering

God willing, the 79th annual Texas Fraternal Gathering will be held at Hye, Texas, on the Christadelphian Camp Grounds, beginning 9 a.m. Mon., July 29, and closing at noon Sun., Aug. 4.

<b>Monday</b>	<b>Bro.</b>	<b>SUBJECT</b>
9 a.m.		BUSINESS MEETING
11 a.m.	G. A. Gibson	Isaiah's Vision of the Glory of the Lord
3 p.m.	H. Sommerville	The Course of This World
8 p.m.	O. Beauchamp	Sin: Its Origin, Reign and Destruction
<b>Tuesday</b>		
11 a.m.	G. V. Growcott	Joshua, the Servant of the Lord (I)
3 p.m.	N. Mammone	Look Unto Abraham and Sarah
8 p.m.	Fred Higham	Nebuchadnezzar's Vision of 4 World Empires
<b>Wednesday</b>		
11 a.m.	H. Sommerville	Kings and Priests Unto God
3 p.m.	O. Beauchamp	Salvation
8 p.m.	G. A. Gibson	A Divine Remedy for a Troubled World
<b>Thursday</b>		
11 a.m.	Fred Higham	Let Not Your Hands Be Weak
3 p.m.	G. V. Growcott	Joshua, the Servant of the Lord (II)
8 p.m.	N. Mammone	Not One Stone Left Upon Another
<b>Friday</b>		
11 a.m.	E. W. Banta	Hebrews 13
3 p.m.	G. A. Gibson	Ho! Every One That Thirsteth
8 p.m.	O. Beauchamp	The War of the Great Day of God Almighty
<b>Saturday</b>		
9 a.m.		BUSINESS MEETING
11 a.m.	N. Mammone	Salvation is of the Jews
3 p.m.	J. F. Packer	Children's Program
8 p.m.	Fred Higham	These Are Last Days; End of Man's Rule Near.
<b>Sunday</b>		
11 a.m.	G. V. Growcott	The First Epistle of Peter (I)

Classes for children of all ages find a place on the daily routine, and a special course of study is given in the case of the older ones who are preparing to enter upon the duties and responsibilities of membership in the Household of Faith.

Three meals each day are provided in the dining-room located on the grounds, and cabins or rooms may be obtained nearby for those who do not establish camps on the site.

All arrangements are directed to one important end, and that is to exalt and magnify the Word of God and give it the controlling and purifying place in all our lives that will add strength and well-being to our position as His servants.

The Truth has called us to a close relationship in Christ, and as we come for a week together with the Word of His grace as the binding force between us, we are afforded scope for the display and development of that submission one to another in love that is so important and necessary to the attainment of godliness.

The need for such gatherings of the Household was never more pressing than it is today, as we see the day of salvation dawning, and as we realize how much is yet to be done in the way of preparation.

Those from out of the state who plan to attend will please write us in advance so that the committee on arrangements will know what to expect. Please write to:

Bro. E. W. Banta, 7009 Sherman St., Houston 11, Texas.

---

PRINTED IN U. S. A.

---