

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 NEWS: Honesdale, Portland.....	Inside Front Cover
EDITORIAL: As Workers Together	321
AN OPEN TEA MEETING (Bro. Thomas)	323
Articles for the Berean	324
THE DIVINE SONSHIP OF CHRIST (Bro. Roberts) Part 7	325
MEASUREMENT	328
REVEREND IS HIS NAME	329
THOU THAT DWELLEST CARELESSLY	331
HIS WIFE HATH MADE HERSELF READY	333
1965 Subscriptions	334
CHRISTADELPHIAN BAPTISMAL INTERVIEW	335
WHAT MUST I DO TO BE SAVED? (Part 2).....	339
THE SAVOR OF LIFE AND OF DEATH	346
REMEMBRANCE	347
The Bible on Records	351
A HOLY PEOPLE	352
THE ADMINISTRATION OF BAPTISM	Back Cover

We are anxious to send the Berean FREE to any desiring it that way. Please do not hesitate to request it. If you know of any who might like it, please send us their names.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

HONESDALE, Pa. — 859 Main St. — Sunday School and Bible Class 10:45 a.m.; Memorial Service 11:45 a.m.

SINCE our last report, we have had several lectures for the proclamation of the Truth, which have occasioned the visits and association, in the Master's service, of several of like precious faith. However, only one stranger came to one lecture.

On June 7, bro. Growcott of Detroit lectured on "Fulfilled Prophecy, Positive Proof of the Bible's Truth and Divinity."

On July 5, bro. Mammone of our ecclesia, lectured on "An Exploding World —What is God's Remedy?"

On Sept. 13, bro. Thomson of Boston lectured on "The Promises Made to the Fathers."

Several other brethren have visited and exhorted us from time to time and some accompanied the lecturing brethren.

We are pleased to report the following visitors: bro. and sis. George Falkinburg, bro. and sis. Russell Frisbie, sis. Patricia Frisbie, bro. Wesley Frisbie (Baltimore); bro. C. H. Thomson (Boston); sis. Lucy Anderson (Buffalo); bro. and sis. Wm. Phillips (Canton); Bro. G. Growcott (Detroit); bro. David Clubb, sisters Grace Cartlidge, Mary Gwalchmai, Ethel Ross (London, Ont); brethren Edgar Davey, R. Hanna, R. Waid (Worcester).

Brethren Clubb, Davey, Phillips and Waid refreshed us with words of exhortation.

Since many signs indicate the coming of the Lord is near, it behoves us, in these last days, to put forth extra effort to make our calling and election sure. —bro. D. Sommerville

* * *

PORTLAND, Ore.—Memorial Service 11 a.m.; Lecture, Central YWCA Hall 7 p.m.; Bible Class in homes, Wednesday 8 p.m.

God willing, we will be holding our New Year's Gathering Jan. 1-3. On Friday, the 1st, will be our fraternal meeting. The 2nd is to be kept open for an informal get-together so that all may take part in whatever mutually enjoyable subjects on the Truth may be considered. On Sunday, the 3rd, there will be the memorial meeting; and a Bible lecture in the evening will conclude the week-end.

The theme for this Spiritual repast on New Year's Day will be; "Your Redemption Draweth Nigh." From this theme, we have obtained three subjects;

1. The Lamb of God.
2. The Lion of the Tribe of Judah.
3. Now Is the Accepted Time.

We would dearly love to have visiting brethren and sisters with us on this particular occasion, and we would thoroughly enjoy having brethren other than the three in our ecclesia speak on these subjects, and the exhortation and lecture also.

Any brother or sister who can come will receive a warm-hearted welcome. Any brother willing to serve please write us, and we will try to make speaking arrangements to suit your convenience.

In the last two months, we have enjoyed the company of the following visitors: Bro. and sis. Wm. Blacker (Lethbridge); bro. Ralph Hobkirk (Vancouver); and bro. John Randell (Los Angeles). Bro. Blacker exhorted and lectured; bro. Hobkirk took one of the subjects at our summer Fraternal, and bro. Randell gave an address at our Bible Class. We are grateful for their assistance.

—bro. A. R. Tilling

EDITORIAL

As Workers Together

"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

OUR Bible is the Word of God. It is the Spirit's revelation to man to show him the way to salvation. We should therefore value the Bible in as great a measure as though Jesus was here in person to reveal to us the purpose of God, and His plan of salvation, for David has declared that God—

"Has magnified His Word above all His Name."

If we understand the Truth which has been revealed by the Spirit through the prophets and apostles, and if we love it and give attention to the Spirit's instructions, we will become acute in our discernment. Our minds will be filled with the knowledge of the Lord, and we will be in possession of a power and wisdom such as is unknown in the world. But only in proportion to our understanding and knowledge of the Truth will be our power and wisdom.

If our minds are filled with the knowledge of the Lord, we will be able to speak and walk with confidence. To walk in such a manner, we must accept obediently the truth of the Gospel, and our acceptance must be threefold—

1. *It must be characterized by humbleness, for there is no place for human pride in the plan of God.*
2. *It must be distinguished by faithfulness.*
3. *And its foundation must be simplicity of heart and mind—*

"I thank Thee, Father, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

This is our corner-stone, and upon it we must build with knowledge and understanding. Our materials will be found in our daily Bible readings, and in our established ecclesial meetings. From these sources, we will obtain the material by which we can be rooted and built up in the One Faith of the Gospel—

"For it is the power of God unto salvation to every one that believeth"—Rom. 1:16.

Let us therefore rejoice in the Truth, and in this great power of God, comforting one another in this present evil world!

The memorial meeting on each first day of the week is a wonderful source of comfort and edification, and lectures also if we have the honor and privilege of holding them. But there are also our Sunday School and Study classes which are designed to that end, and if we put our hearts into the work, will cause us to be "knit together in love."

But it has been said by some,

"I do not get anything out of these classes. I can get more help by staying at home and reading the book which is being used in the Study Class."

But isn't that a selfish way to look at the matter? It reminds us of the parable of the talents, and the one who hid his talents in the earth, to whom the Lord said—

"Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest"—Matt. 25:27.

If we only attend meetings for what we can "get out of them," then we are missing something of importance. Another way to look at such meetings is to ask ourselves the significant question, what can I PUT INTO THEM? Some one may be there who will have the opportunity of getting something that we have put into it.

It seems to us that this thought is comprehended in the teaching of Jesus on the night in which he was betrayed, when "he took a towel and washed the disciples' feet." For he said—

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

"For I have given you an example, that ye should do as I have done to you"

— John 13:14-15.

It will be well for us to look to our standing in the Household, for it is out of the called that Jesus will make his choice when we stand before him at his coming. He left us many things to think about, but there is one that should ring in our ears day and night.—

"MANY are called, but FEW are chosen."

Because of this, said Peter—

"Give diligence to make your calling and election sure."

We must remember that the ecclesia is not like a social organization where, if the meetings are not conducted the way we think they should be, we can refrain from attending them and stay at home with a clear conscience. If we have believed the Gospel, and have obeyed it in the prescribed manner, then we are members of "the ecclesia of the Living God," and are "NOT OUR OWN for we are bought with a price."

Let us not forget that God is now laying the foundation for a great work in the earth, and we are fully convinced it will be in the near future. To accomplish this, He arranged to manifest Himself in a Name that would embrace all His attributes. This Name is a multitudinous one.

Therefore, if we aim only toward our own personal salvation, we will become wrapped up in ourselves, and fail to realize that we must work TOGETHER.

Working together will cause us to cultivate love and sympathy one for the other as Paul has so beautifully set forth in 1 Cor. 12. By using the human body, he illustrates our position in the Body of Christ. None of us knows what part of the Body we represent. We may be an arm, a hand or a foot, but **we cannot act independently.**

It is essential therefore that we serve one another in true humility, even as Jesus has shown us by taking a child up in his arms. Our position in the ecclesia is not of our own appointment, for Paul says—

"But now hath GOD set the members every one of them in the body, as it hath pleased HIM"
(v. 18).

Note especially the words, "as it hath pleased HIM." It was done that way, and we cannot alter it. It was not done to please us; therefore every unit must do its part to the glory of God, and not to the glory of man.

The Truth should draw us close together so that there will be no bickering or disagreement in the operation of our ecclesia. If we carry out rule 5 of our Constitution, most of our problems will be easily solved. This rule reads—

"That we mutually engage to submit to the order and arrangements preferred by the majority of the whole ecclesia."

Our association together in the bonds of the Truth must be of the quality illustrated by the human body. There is no other way to produce a healthy ecclesia.

Anything that disrupts the Body of Christ gives aid to the enemy, and provides them with material by which much unfavourable criticism is heaped upon Christ's brethren.

Does that not teach us that a grave responsibility rests upon each one of us to fulfil our obligations brought upon us by our acceptance and obedience of the Gospel? If we do, it will bring about that remarkable condition expressed by Paul in Eph. 4:15-16—

“But speaking the Truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love.” —Editor

An Open Tea Meeting

"When they heard, they were pricked in their hearts, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" —Acts 2:37

By BROTHER JOHN THOMAS

I HAD been expounding and testifying the Kingdom of God, both out of the Law and the Prophets, by the light of the New Testament, to audiences (in New York) in which there were evidently several deeply interested in the Word preached. They came and went, but no decision was manifested.

In order, therefore, to afford them an opportunity of declaring themselves, our congregation determined to have a soiree on the last Sunday evening of the year, to which they would invite all who were disposed to come.

Invitation was accordingly given to every one that thirsted for the water of life, to take tea with the brethren in their hall; that they might with freedom, sociality, and friendship, state what difficulties disturbed their minds, and ask for any information they desired, which would be cheerfully given, as far as our ability supplied.

The evening party convened at 6 p.m. and continued till about twenty minutes to 11. The singing of a hymn by the brethren, and thanksgiving by the chairman, opened the meeting; and after tea was disposed of, general conversation gave place to the consideration of an important subject mooted by a brother. This was on the necessity of faith and obedience to salvation in the Kingdom of God.

The remarks which accompanied this were quite suggestive. In the course of what I said, I submitted that to determine the act of obedience in connection with water, it was quite unnecessary to have recourse to Hebrew, Greek, or Latin, as the terms used in connection with baptism were quite sufficient to indicate it.

These were a being "born of water," "buried," "planted," "body washed," etc., which would not admit of the ideas expressed by sprinkling, and pouring at all. To be born of earth, flesh or water, is for the subject to emerge from a previous concealment therein. To be buried or planted is to be put out of sight, or covered up, in whatever medium may be employed; and to wash the body is to bathe it, as is evident from the Law, wash and bathe being there interchangeably used.

After this several difficulties were presented and considered and satisfactory explanations elicited, at least to some. Some stated their convictions, and determination to be baptized, upon an intelligent and hearty belief of the Gospel of the Kingdom and Name of Jesus.

Of these some had been immersed among the Baptists; others, not at all; while others concurred in the truth of the Gospel as they had heard it taught in our meetings, but did not yet see it necessary to repeat immersion, though they admitted that before their baptism they knew nothing of

the Kingdom of God. How, then, could they have believed the Gospel, seeing that the glad tidings are about that Kingdom?

If the Kingdom be not doctrinally in a man's heart, the Gospel preached by Christ and his apostles is not there. And this being absent, he is destitute of—

"The substance of things hoped for and the conviction of thing unseen."

In other words, he is without the faith that is necessary to be possessed for justification in passing through the water—

"Into the Name of the Father, and the Son, and the Holy Spirit."

The meeting progressed and concluded with so much good feeling and gratification at the interesting matter brought out from the Word by the questions asked, that our worthy chairman was pleased to say that such meetings were "better than half a dozen lectures."

And this I have no doubt is true; and were it not for the trouble and expense inseparable from such meetings, I doubt not but a weekly soiree in New York city, conducted as this was, would conduce to a greater progress of the Truth in a shorter time than in the ordinary course of things. Not having the gift of discerning spirits, a teacher of the Word cannot now say—

Why say ye in your hearts?"

If he could, he might sneak his words so seasonably as to result in the conviction of many whose scepticism is never reached.

In social meetings, however, the restraint felt at public meetings is removed; and out of the fullness of the heart the mouth feels at liberty to speak. Thus the teacher gets at the workings of the inner man; and oftentimes with few words converts the difficulties of months into the fading shadows of dissolving views.

ARTICLES FOR THE BEREAN

WE would like to have a much greater range of representation in the articles in the Berean. We therefore request all Berean speaking brethren to send in articles. They can be of any nature—exhortations, lectures or addresses on particular subjects. Those who are not speaking brethren could, help by "forwarding copies of addresses by others in their ecclesias which particularly strike them as desirable for publication. Double-spaced typing is preferred, but not essential.

The Divine Sonship of Christ

By **BROTHER ROBERT ROBERTS**

A Consideration of Objections

PART SEVEN

Objection 1—"Luke says the angel appeared to Mary, and says nothing of an appearance to Joseph; Matthew says he appeared to Joseph, and says nothing of an appearance to Mary. This is evidence of conflicting traditions."

ANSWER: The improbability of the miraculous conception was sufficient reason why angelic confirmation of Mary's word to Joseph was necessary. It was morally impossible Joseph could otherwise have believed it.

Objection 2—"If Joseph was a 'just' man, how could he put Mary away 'privily' (secretly), rather than carry out the requirements of the Law of Moses in such cases?"

ANSWER: Joseph's intention to put Mary away 'privily' on discovering her to be with child, is in keeping with his character as 'just,' because it evinced a desire to spare Mary the disgrace of open exposure. He wished to save her unnecessary shame. Loving mercy and peace, he contemplated the quiet performance of a painful duty.

The term 'just' (**dikaiois**) as applied to Joseph comprehends the idea of kindness and uprightness. His uprightness was not compromised by his purpose to have a private separation. Had his kindness taken the form of an intended continuance of the conjugal relation, in the face of her apparent criminality, there might have been some reflection on his justice.

Objection 3—"Angels do not appear 'in dreams' (Matt. 1:20) and miracles do not appear 'in dreams.' The record is not in keeping with the general scriptural picture."

ANSWER: Dreams have not been uncommon in the history of divine communication—

"If there be a prophet among you, I, the Lord, will speak to him **in a dream**" (Num. 12:6).
"Your young men shall see visions; your old men shall **dream dreams**" (Joel 2:28).

Suspicion of "miracles in dreams" is a little obscure. If the appearance of angels in a dream is a miracle, and if this is to be made a ground for rejecting Matt. 1:11, then we must reject Daniel, for it is recorded (Dan. 7:1)—

"Daniel **had a dream** . . ."

—and in the dream, the miracle of revelation was performed in its highest form, for in his dream Daniel had communicated to him by angels (vs. 10 & 16) a complete disclosure of the world's future history.

So also with Nebuchadnezzar's secret (Dan. 2:19)—

"The secret was revealed to Daniel in a **night vision**."

Paul is an example of the same thing. Information in dreams was frequent in his experience—

"A vision appeared to Paul in the night. There stood a man of Macedonia, etc." (Acts 16:9).

"Then spake the Lord to Paul **in the night by a vision**, Be not afraid, but speak, etc."

(Acts 18:9).

"The night following, the Lord stood by him and said, Be of good cheer, Paul, etc."

(Acts 23:11)

"There stood by me this night the angel of God, etc." (Acts 27:23).

The case of Joseph is therefore no exception.

Objection 4—"It was said (Isa. 7:14), 'And shall call his name Immanuel.' But Matthew records (1:21), 'Thou shalt call his name Jesus.' How can this be reconciled of the same person?"

ANSWER: "Jesus" and "Immanuel" are coincident terms. Jesus means "God shall be the Saviour," and Immanuel means "God with us."

To be the Saviour, He had to be "with us," in the manifestation of Himself in a son of man. Therefore, being Jesus, he was necessarily Immanuel.

Objection 5—"The appearance of the wise men is fanciful and meaningless. It has no scriptural precedent or parallel. It stamps the record as unauthentic. Who were they? Where did they come from?"

ANSWER: The appearance of the wise men, or magi, on the scene was no doubt a little wonderful, but it does not follow that it did not take place.

Our ignorance of the nature and reason of their advent from the East is not to be allowed any weight against the recorded fact that they did journey to the birthplace of the Messiah. It was rather fitting than not that the birth of so great a personage should, in the providence of God, be signalized by the homage of the wise men divinely guided to his cradle.

Who these wise men were we are not informed. It is not necessary to speculate. They had heard of the Jews and their Messiah. They were possibly themselves of Jewish descent. Whoever they were, God—Who went before the Tabernacle in the wilderness in a pillar of cloud by day and of fire by night—evidently guided their path by meteoric sign to the locality of the great wonder predicted by Isaiah (9:4).

This can only be denied by those who do not believe. Dogmatic expletives prove nothing.

Objection 6—"*Jesus is always called, 'Jesus of Nazareth.' How could this be so if he was born at Bethlehem, and it was so recorded? Men were named for their birthplace.*"

ANSWER: Jesus, though born in Bethlehem, is called "Jesus of Nazareth" because he was brought up and lived at Nazareth. This is natural. If there is anything as against Matthew's narrative (of his birth at Bethlehem) in the fact that he is invariably styled "Jesus of Nazareth," you are bound to discredit Micah, who predicted his birth at Bethlehem (5:2).

Objection 7—"*The birth of Jesus does not fit in with the date of the death of Herod. There is no historical record of any 'taxing' or 'enrolment' at this time.*"

ANSWER: Chronological difficulties (especially such as involve a discrepancy of only a year or two) can have no weight against facts, considering that chronology itself is so obscure (for various reasons) that nothing definite to a year can be predicated on it.

The knowledge of parties living at the time that the disputed chapters were written (even granting for a moment that they are interpolations) is infinitely more valuable than the most carefully worked out deduction of a present-day critic; and surely the writer of Matthew is at least as much to be trusted as the profane writers of the same period.

The Augustine enrolment which took Joseph and Mary to Bethlehem, and fulfilled a prophecy, was naturally an important event from the evangelist's point of view, while to the ordinary historian it might be a matter of executive routine calling for no special record.

It has to be remembered at the same time that only the merest fragment of Roman writings have come down to our time, and that if any considerable portion had been preserved, we might have had confirmatory testimony to the occurrence of the taxing.

Objection 8—"*Hosea 11:1 is clearly a HISTORICAL reference to natural Israel coming out of Egypt under Moses (see context). Yet the writer of Matt 1 mistakenly applies it as a PROPHECY of Christ. This is clearly unsound and strained.*"

ANSWER: Hos. 11:1 doubtless referred to the exodus of Israel, but there is such a thing in prophecy as a double (or twice repeated) application of the same words.

When Jesus came from Egypt at the death of Herod, the words "Out of Egypt have I called My Son" were certainly fulfilled, and it is not for us to say that this application did not come within the intended scope of the words when delivered.

Objection 9—*“The slaughter of the babies of Bethlehem is nowhere mentioned in history, either Jewish or Gentile, not even by Josephus. How could such an event in Herod's reign be passed over, if it really occurred?”*

ANSWER: The slaughter of the babyhood of Bethlehem doubtless occurred, notwithstanding the omission of all mention of it from the writings of contemporary historians. Many things have happened of which history has preserved no record. In every history, things are mentioned which are omitted in other histories, but their credibility is not necessarily invalidated.

The historian Matthew mentions this incident because it had an intimate relation to the central theme of his narrative, in which other writers had no interest. This is sufficient to account for his recording it where others are silent.

Objection 10 — *“Matt. 2:23 says, 'He came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.' There is no such statement in any of the prophets.”*

ANSWER: The fact that none of the prophetic writings extant contain the prediction "He shall be called a Nazarene" does not exclude the possibility of its having been contained in some of those which have not come down to our time.

The occurrence of a mythical citation would be inconsistent with the Josephite view of Matt. 1 & 2, for had the writer of these chapters been a forger, he would have taken care to avoid such a direct evidence of the fraud.

Objection 11—*“Luke's record of the birth of Jesus is entirely different from Matthew's. How can this be so if they are both true records of the same event?”*

ANSWER: The difference of Luke's narrative from that of Matthew, in the particulars of the birth of Christ, is certainly no argument to be used by one who rejects Luke. The difference is actually an argument in FAVOR of both.

Luke's narrative was written long after Matthew's. It was prompted by the inferior attempts of "many" to "set forth in order" the things believed by the Christians. Coming after them, it would necessarily be more complete than the other. The details of Matthew he omits, as a gospel already well-known and long-established, and supplies other details ascertained by himself by enquiry.

If both had been the work of the forger, they would have been marked by those features and resemblances, the absence of which this objection uses against them. Or if one had been true and the other false, the false narrative would have been run in the mould cast by the genuine, for the sake of credibility.

If both are false, it is singular they are dissimilar, and strange the forgers did not finish their work by accomplishing a similar work with Mark and John.

But the truthfulness of both is confirmed by the circumstances that dissimilarity of incident is united with substantial identity of narrative—a peculiarity that always characterizes two truthful accounts of the same thing.

After all that can be said in a kind of controversy so elastic and interminable, it remains to be repeated what has already been said—

That the divine sonship of Jesus rests on grounds too broad and deep to be overturned by even a successful attack on the records of the miraculous conception in Matthew and Luke.

But every discerning reader must feel in view of the evidence that no such an attack can be maintained.

* * *

Measurement

"They, measuring themselves by themselves, and comparing themselves among themselves, are not wise"—2 Cor. 10

EXPRESSED clearly in this way, the folly of this course is obvious. For measurement to have any meaning at all it must be according to a recognized and unchanging standard. There is no point in measuring two things against each other when the measurements of both are in question.

Therefore we can never measure one brother against another, or one ecclesia against another. Just because one exceeds the other will be no proof that either is acceptable or begins to measure up to the true standard.

There is only one rule of measurement, and that is the standard God has laid down. It is a humiliating standard for the flesh. Many complain that it is very "discouraging" to measure things by this standard; but still it is the only safe and scriptural course.

"So speak ye, and so do, as they that shall be judged by the perfect law of liberty."
—the law of perfection that will bring liberty to those that love it.

Let us never be afraid of facing the true measurement, but rather SEEK it eagerly and apply it continually, ever striving—in the power of God—to attain to the full stature of the perfect man in Christ Jesus.

God will give us no reward we have not honestly laboured toward. He will not force perfection upon us if we do not strive after it NOW.

Reverend Is His Name

"Be ye not called Rabbi, for one is your Master, even Christ, and ye are all brethren"—Matt 23:8

THE title "Reverend" ought not to be assumed by brethren nor conceded by them to others:

1. *BECAUSE it is written—*

"Holy and Reverend is HIS (Jehovah's) Name" (Psalm 111:9).

This title is never applied to men in Scripture.

2. *BECAUSE the command of Christ is—*

"Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren.

"And call no man your father upon the earth; for One is your Father, which is in heaven.

"Neither be ye called masters; for One is your Master, even Christ" (Matt. 23:8-10; Mark 9:34-35; John 13:14-16).

Jesus forbade his disciples to seek such titles of distinction. The reason he gave was, that he was himself their Master and Teacher. They were on a level, because they were brethren; and they should neither covet nor receive a title which either implied an elevation of one above another, or which appeared to infringe on the absolute right of the Saviour to be their only Teacher and Master, and God their only spiritual Father.

The command here is an express command to the disciples NOT to receive such a title of distinction. This title (Rabbi) corresponds with the title "Doctor of Divinity," as applied to the clergy and sectarian parsons; and the Saviour's command is violated by the reception of such a title, as it would have been by their being called Rabbi.

It tends to engender pride, and a sense of superiority in those who obtain it; and envy and a sense of inferiority in those who do not. The whole spirit and tendency of it is contrary to the simplicity that is in Christ.

3. *BECAUSE it is purely of man's invention.*

The term came to us from Popery, which ignores the scriptural teaching that ALL are consecrated priests (1 Pet. 2:5-9; Rev. 1:6; 20-6; Heb. 13:15; Isa. 61:6).

4. *BECAUSE the apostles and their fellow-labourers never assumed this or any other title.*

If these took not this honor upon themselves, ill does it become any professing Christ in the present day. See 2 Peter 3:15; Gal. 2:9; 1 Cor. 3:21-22; 4:6; 1 Thess. 2:5-6; Phil. 3:17.

5. *BECAUSE it is directly opposed to the spirit of apostolic teaching.*

See Rom. 12:10; 1 Pet. 5:5; 1 Cor. 3:5; Acts 20:35; Phil. 2:3; Jam. 2:1.

6. *BECAUSE it tends to produce a spirit like that of Diotrephes (3 John 9).*

This leads to the exercise of lordship in the ecclesia (Matt. 20:25-28; Acts 20:29-30; 1 Pet. 5:5).

7. *BECAUSE if this title be admitted, as scriptural, no valid objection can be made to a number of others.*

—such as "Very Reverend," "Right Reverend Father in God," "The Lord Bishop," "His Grace the Archbishop," "His Eminence the Cardinal," "His Holiness the Pope," etc., etc.

8. *BECAUSE the distinction between "Clergy" and "Laity" which such a title supposes, has no foundation in Scripture.*

The word "Clergy," is derived from a Greek word, meaning God's inheritance (1 Pet. 5:3), and is applied to all brethren and sisters in Christ only, and without distinction among them.

"Laity" is a word invented by corrupted Christianity, and no word of similar import is found in the writings of the apostles. See Rom. 1:7; Gal. 3:28; Col. 3:11; 1 Cor. 10:17.

9. *BECAUSE the title implies human ordination to preach.*

This is an unscriptural dogma (Acts 8:4; 18:25; 2 Cor. 4:13; Phil. 1:18).

10. *BECAUSE it leads to the supposition that all the gifts are centered in an ordained class.*

This is contrary to the plain teaching of Scripture upon this point (Rom. 12:1; 1 Cor. 12 & 14; Eph. 4:16, 1 Pet. 4:10-11).

The brethren of Christ in our day are denied the exercise of that liberty of ministry which was enjoyed in the apostolic age (see Mat. 13:54-55; Luke 4:16; John 18:20; Acts 13:15; 17:2).

11. *BECAUSE, where God is manifestly at work, sending forth labourers into the Vineyard, who lack both clerical title and caste distinction—*

—the clergy-class are forced, either to accept what is evidently of God (although contrary to them), or—by attempting to close the mouth which God hath opened—to set themselves (as the priests of old) in direct opposition to the Holy Spirit of God (1 Thess. 5:19-20).

12. *BECAUSE it is itself the sign and result of practical departure from the Truth.*

The brethren of Christ are one Body united—in its several members through the indwelling of the Holy Spirit—to its risen Head in the heavenlies; in which Body the many members have each their line of service, not all the same use or office, but all dependent upon, and derived from, the one Head.

Some members were apostles, some evangelists, some pastors and teachers. But whether the ministry, that is, service (diakonia) in which they were engaged, was in the Word, to serve tables, or to make coats and garments, they were all varied "ministries," and were of the operation of the one and selfsame Spirit, dividing to every one severally as he would, without establishing caste distinction between those who laboured in the Word, and those who served tables.

Yea, it was the **abolishing** of caste distinction, at no less a cost than the sacrifice of Christ. So that to return to it is to return to that which he died to abolish; to resuscitate what was buried in his grave; to deny that the commandment going before (the Law of Moses) is disannulled (Heb. 7:18); to go back into a form of Judaism, which never contemplated the idea of a Body—"compacted together by that which EVERY joint supplieth."

It is to go back, and not forward; it is a persevering in, and a wilful countenance of, Popish apostasy, regardless of consequences. It makes those who accept the title, with all it involves, afraid to meet the priest of Rome in argument on the subject of their "orders," and is, by consequence, a playing into, and strengthening of, the hands of the formalist. It gives occasion to the enemies of the Lord to denounce the Gospel of the Kingdom as priestcraft, and the brethren of Christ as hirelings.

—Christadelphian, 1882.

Thou That Dwellest Carelessly

"Work out your own salvation with fear and trembling. Let him that thinketh he standeth take heed lest he fall"—Phil 2:12; 1 Cor. 10:12

IN the second chapter of Hebrews Paul says, in view of the things of which he has previously spoken—

"Therefore we ought to give the MORE EARNEST HEED to the things which we have heard, lest at any time we should let them slip.

"For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great a salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard them?" (Heb. 2:1-3).

Paul, in writing as directed by the Holy Spirit, gives a powerful argument to prove the greatness of the salvation offered freely in Jesus Christ.
God—

"At sundry times and in diverse manners spake in time past unto the fathers by the prophets."
—we are told, but—

". . . in these last days he has spoken to us by His Son Jesus."

God had spoken in time past by the prophets, but now a greater than the prophets has appeared, even the Son of God—Immanuel—meaning "God with us." We have heard his voice speaking to us in the apostles' writings and the way of life has been opened. Through his death the veil has been rent and the way into the Holiest made manifest.

We have been issued an invitation to the marriage supper of the Lamb. We have been called to be kings and priests, and reign with Christ a thousand years. We have been promised life eternal in the Kingdom of God.

Can any deny the "greatness of the salvation?" Truly we are aware that it is a "great salvation?" But do we neglect it?

We readily understand the result of neglect when applied to the things that pertain to the natural.

If a man neglects to eat or drink, he dies. If he neglects to go to work, he loses his job. If he neglects to take care of his property, it falls into disrepair.

It is easy to understand these things, but **do we understand that neglect of spiritual things has the same results?** If we fail to cleanse our minds and hearts through study and prayer we become carnally-minded.

But even study, prayer, and attendance at the meetings will be of little or no value, if our hearts are not really in the doing of these things. We must not give just "lip service." This was what Israel did (Isa. 29:13)—

"This people draw near Me with their mouth, and with their lips do honor Me, but they have removed their heart far from Me" (Isa. 29:13).

We must not neglect that greatest of all commandments—

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

Do the full force of these words penetrate? ALL our hearts, soul, mind and strength is required in order to serve God acceptably. Paul exhorts us to—

"Seek those things which are ABOVE, where Christ sitteth on the right hand of God" (Col. 3:1).

And again (v. 2) to—

"Set our affections on things above and **not on things on the earth.**"

Where ARE our affections centered? On things above, or on earthy things? How important and needful it is to constantly examine ourselves to see just how we stand in relation to the Truth—earnestly seeking to know God's will, then striving to please Him in all we do!

The natural man is self-centered, and desires only those things that will satisfy himself—he is carnal-minded, caring nothing for God's ways. This carnal mind is the enemy that is always ready to take over when we neglect to develop the spiritual mind.

Developing spiritual-mindedness is not something we just do in our spare time, not a hobby that can be worked at just when it strikes our fancy to do so, not a week-end project. It must be something we strive to be daily, hourly, constantly, consistently.

Neglect can be so far-reaching in its effects! Look at the history of Israel. Because they neglected to keep God's commandments, the whole nation eventually become apostate, and God in His wrath overturned His Kingdom, and scattered His people.

Today the Jew is still scattered, still persecuted. The terrible trouble and sorrow that has befallen Israel all down through her sad history could have been avoided **if only they had hearkened to the voice of God, pleading with them—**

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit:

"For WHY WILL YE DIE, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God:

"Wherefore turn yourselves, and ye will live."

How could they fail to heed such a plea? But they did!

Brothers and sisters, let us not be among those foolish ones that will not hearken to the voice of God. If we hearken not, our hearts will be hardened and our conscience deadened, as was Israel's, because they would not hear. Therefore let us give the more earnest heed to these things that we have heard, lest at any time we should let them slip—

"Today if ye will hear His voice, and harden not your hearts . . .

"Seek ye the Lord WHILE HE MAY BE FOUND, call ye upon Him while He is near." —J.P.

His Wife Hath Made Herself Ready

"These things I write unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the Living God, the pillar and ground of the Truth."

THE word "church" in the above passage (1 Tim. 3:14-15) is a translation of the Greek word **ekklesia**, which means "an assembly of called-out ones."

From this we get our word "ecclesia," which is rightly applied to an assembly of those who have been called out by the Truth of God contained in the Gospel message, from the associations and relationships that are current in the world of our time.

Paul here calls such an assembly "the House of God, the Ecclesia of the living God, the pillar and ground of the Truth."

God dwells in and with the Ecclesia in the sense that He is manifested in them through the indwelling of the Spirit-Word in their hearts and minds; and by His all-pervading presence the Majesty of the Heavens is ever watchful over the affairs of His called-out ones for their good as they strive to maintain and uphold the divine purpose connected with their holy calling.

Now the work or purpose of the Ecclesia, the reason for its existence in the out-working of God's purpose in the earth, is said to be "the pillar and ground of the Truth." That is, the Ecclesia is to be the pillar or support of the Truth of God in its generation, and also to furnish ground or scope for the effective action of the Word both as a lightstand before the world and to the growth and development of its members.

Bro. Roberts, under the head, "Objects of Ecclesial Work," has this to say about the purpose and meaning of their activities—

"The objects of ecclesial operation are two-fold—

"1. The edification (or refreshment, encouragement, strengthening, upbuilding) of its individual constituents in the Faith—'The edifying of itself in love' (Eph. 4:16), and

"2. The exhibition of the light of the Truth to those that are without.

"In this two-fold capacity, the Ecclesia is 'the Pillar (that which upholds) and Ground (that which gives standing room) of the Truth' (1 Tim. 3:15)."

Thus we are able to see and understand the direct connection the Ecclesia has with the ultimate purpose of God to develop a people for His Name who shall be to His praise and glory in the eternal ages when the immortal saints will dwell in the splendour of immortality on the earth for ever.

Paul wanted Timothy to know how he ought "to behave himself in the House¹ of God." This is a lesson we all must learn, if God's purpose in calling us into His House is to be fulfilled. Paul says:

"Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?
"If any man defile the Temple of God, him shall God destroy; for the Temple of God is holy, which Temple ye are" (1 Cor. 3:16-17).

We need to observe carefully the words that Paul was telling Timothy about his behaviour in God's house —

"Be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

"Till I come, give attendance to reading, to exhortation, to doctrine.

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

"Take heed to thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:12-16).

Notice the pointed words used here to express the way of life—the behaviour—of one as he comes within the House of God: "word" (speech), "conversation" (actions), "charity" (love), "spirit" (state of mind), "faith" (confidence and assurance in God and His Word), "purity" (cleanliness, innocence, freedom of guilt).

All these controlled, directed and motivated by the counsel of the Spirit-Word.

The Ecclesia of God is an institution set up and ordered by the divine hand for the preparation and development of a class of people, separated from the world, for the purpose, the pleasure, and the Name of God. They are drawn unto Him to be schooled and disciplined in holiness and righteousness that they might be conformed to the image of His Son—a holy people unto the Lord—

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the Household of God;

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

"In whom all the building fitly framed together groweth unto an holy Temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22).

The ecclesia is the bride of Christ, being now adorned with that meek and quiet spirit which in the sight of God is of great price. May it be said of us:—

"His wife hath made herself READY, and to her was granted that she should be arrayed in fine linen, clean and white."

— E. W. B.

1965 Subscriptions

Canada and U.S. \$2.00 per year

Sterling Countries 10/-

PLEASE SEND TO ONE OF THE FOLLOWING—

G. V. Growcott, 12954 St. Marys, Detroit, Mich. 48227 U.S.A.
G. A. Gibson, 294 Glebehoime Blvd., Toronto 6, Ontario, Canada

PLEASE NOTE: It is simpler for us if sent direct to bro. Growcott.

British subscribers: Ordinary domestic British Cheques or money orders are quite acceptable. Just make out to: "G. V. Growcott."

ALL subscribers: Please do NOT make checks to "Berean Christadelphian." We have no such account, and cashing is difficult.

If you are getting the Berean free, or if it is being sent to you without your request, **PLEASE IGNORE THIS NOTICE.** This notice is intended only for those who desire to pay.

Christadelphian Baptismal Interview

INTRODUCTORY

1. Do you believe that the Christadelphians hold the true teachings of the Bible?
2. Do you know of any other religious body than the Christadelphians who teach the true Gospel?
3. What is the basis of all your beliefs in this matter?
4. What is the Bible?
5. Does the Bible give sufficient guidance to obtain eternal life?
6. Can we get such guidance from any other source?
7. Do you believe that the entire Bible is the infallible and inspired Word of God in all its parts?
8. Why do you desire to be baptized?
9. What is baptism? What does the original word mean?
10. Is sprinkling an acceptable substitute in the sight of God?
11. What two things will baptism do for you?
12. Will it do this without knowledge and belief on your part?
13. Can you have eternal life without being united with Christ?
14. Can you be united to Christ without baptism?
15. Is there any actual value in the act itself, or does its value lie in the fact that it is an act of intelligent obedience to divine command?

THINGS OF THE KINGDOM

16. What is it necessary to believe to make baptism scriptural and effective?
17. What is the Gospel?
18. Would it be true to say you believe the Gospel if you do not believe the truth concerning the kingdom?
19. Could you obtain eternal life without believing the Gospel?
20. Could you believe the Gospel without first knowing it?
21. Is this kingdom something present or future?
22. Where is it to be?
23. What will be its extent?
24. What is it to be?
25. When is it to be established?
26. Has this kingdom any relation to anything in the past?
27. To what?
28. With whom does the history of this kingdom begin?
29. How did it begin with him?
30. Who was he?
31. What were the religious beliefs of the people among whom he lived?
32. What happened to Abraham to begin the history of the kingdom of God?
33. What promises were made to him?
34. Were they fulfilled to him?
35. Did the apostles think they had been fulfilled?
36. Will they be fulfilled?
37. When will they be fulfilled?
38. To whom were these promises repeated?
39. What was Jacob's name changed to?
40. How many sons did he have?
41. Tell their history briefly up to their assembly under Moses at Sinai.
42. What happened at Sinai?
43. Then this was the formation of the Kingdom of God over Israel?
44. Was this the fulfilment of the promises?
45. Why not?
46. Was the covenant through Moses conditional or unconditional? (Could its blessings be terminated?)
47. Did the covenant through Moses do away with the covenant to Abraham?
48. Was the covenant to Abraham conditional or unconditional? (Could its blessings ever be terminated, or were they everlasting, once they were inherited?)
49. When did the covenant made with Israel through Moses come to an end?

50. By whom does Paul say the covenant to Abraham and the promises to the fathers were ratified and confirmed and brought into force?
51. Did the Israelites immediately enter Palestine when they left Sinai?
52. Why not?
53. How long did they wander in the wilderness?
54. How many of the adults who left Egypt entered the land?
55. What happened to the rest?
56. Did they remain obedient to God, as they had promised?
57. How did God punish them?
58. How did He deliver them when they repented?
59. This went on for several hundred years—then what did they ask for?
60. Who was really their king all the time?
61. Were they satisfied to be different from the rest of the world and have God as their king?
62. Who was the last judge in whose time this happened?
63. Did God grant them their request? 64. Did He say it would be good for them, or bring them trouble?
65. Who was the first king? Was he a good king?
66. Who was the next king? Was he a good king?
67. What further step in the revelation of God's plan occurred during David's reign?
68. Did this refer to David's immediate son, Solomon?
69. Did David think it did?
70. Did the writers of the New Testament think it did?
71. To whom did they apply it?
72. How long was this son of David to reign?
73. What does this necessarily imply as regards his nature?
74. Has this promise to David been fulfilled?
75. What was the Hebrew nation waiting for throughout its entire history?
76. Did David realize that the promise made to him referred to this Messiah?
77. Following the reign of David's son, Solomon, what happened to the kingdom?
78. What finally happened to these two kingdoms?
79. Which one was the true continuation of the original kingdom established by God?
80. Did the succession of kings of Judah remain all through in the line of David?
81. Who was the last king of this line?
82. What was told him at the time of the destruction of the kingdom?
83. To whom did this refer?
84. What did the angel tell Mary in this connection when he announced the birth of Christ to her?
85. Was Mary of the direct line of David?
86. Did Mary connect this event with the promise made to Abraham?
87. Did the father of John the Baptist connect the birth of Christ with the promises to Abraham and David?
88. What was the superscription over the cross?
89. When Pilate asked Jesus if he were the king of the Jews, what did Jesus say?
90. Has Abraham yet inherited the world, as Paul says he was promised?
91. Have all nations been blessed?
92. Has Christ sat on David's throne, ruling the house of Jacob for ever?
93. Will these things ever happen?
94. Are any signs given us to indicate when the time of their fulfilment is approaching?
95. What are some of these signs?
96. What is the reward promised to those who accept the Truth and are faithful to it?
97. What must happen to them before the Kingdom can be established?
98. What must happen to the Jews?
99. What position will the mortal nation of the Jews hold in this Kingdom?
- 99a. What will be the governing center of the Kingdom?
100. What will be the general conditions in this Kingdom?
101. What is the purpose of this Kingdom, in its first stage?
102. How long is this first stage?
103. What will be the events at the end of this stage?
104. What will be the final consummation?

THINGS OF THE NAME

These are things which concern the nature and position of man, and the purpose of God in Christ as affecting man.

- I. What was the purpose of Christ's first advent? (Take away sin)
2. What is sin?
3. How did sin begin?
4. What did God say would happen if Adam disobeyed?
5. What was the result of sin in relation to man's nature?
6. What was the result of sin in relation to man's position before God?
7. What is death?
8. Does any part of man live on after death?
9. Of what was man created? In whose image?
10. What caused the body of dust to live?
11. What was the result called?—(What did man become?)
12. Is the term soul applied to other creatures than man?
- 12a. Is there an "immortal" soul?
13. Do other creatures have the breath or spirit of life?
14. Is there any consciousness in death?
15. Apart from a direct act of recreation by God, then, man would at death forever cease to exist, exactly as an animal?
16. Is there any physical difference between men and animals?
17. Does the Bible teach anything about men going to heaven or to a place of torment at death?
18. Does the Bible teach that men ever go to heaven?
19. What is the hell of the Bible? Who goes to hell?
20. What was the difference in Adam's nature before and after the fall?
21. Who is the devil of the Bible?
22. When did sin in the flesh begin?
23. What was the mission of Christ in relation to the devil?
24. How did Christ destroy the devil?
25. Is the destruction of the devil completed?
27. In what 2 ways do we suffer the consequences of Adam's transgression?
28. Apart from our inheritance of a condemned nature, what other claim has death on us?
29. How do we escape from death? (By whom?)
30. Who was Christ?
31. What was the manner of his birth?
32. Was Joseph his father?
33. Did he exist as a person before his birth?
34. What was it that DID exist that was made flesh in the person of Christ?
35. How many Gods are there?
36. What is the Holy Spirit?
37. Is it a separate person?
38. Was Christ a man?
39. Was his nature any different from ours?
40. Did he ever sin?
41. Could he have sinned?
42. Was he born of the same sinful flesh as we are?
43. Could he have destroyed the devil in his death if he had not been of our nature?
44. Could he justly have suffered the condemnation due to human nature, if he had not been himself of human nature under condemnation?
45. Therefore, you see the necessity of understanding and believing that Christ—though personally sinless—was a man possessing the same sinful flesh that we inherit from Adam?
46. And you see that Christ did not suffer as a substitute FOR us, but as a representative OF us?

It is very important to understand that the death of Christ was not to appease God's wrath, or to pay some debt instead of us, it was—

1. To demonstrate the penalty that was justly due to the whole race,
2. To provide a basis for reconciliation in which the requirements of God's righteousness were fully recognized and brought into prominence
3. To provide the greatest possible demonstration of God's love in giving His own Son, that we might be drawn to love Him in return, and
4. To illustrate what a hateful and deadly thing sin is in the sight of God, that such a terrible price was necessary to atone for it.

47. Did Christ himself benefit from his own death?
48. In what way?
49. What happened to him after he died?
50. What is his nature now?
51. Where is he?
52. What does he do in heaven?
53. Does he mediate for the whole world?
54. For whom does he mediate?
55. Who are his people?
56. What is the purpose of his mediation?
57. What must we do to get him to mediate for us?
58. Besides confession and asking forgiveness, what other things form the subject of prayer?
59. Would it be possible to get eternal life without continual recourse to prayer?
60. Would it be possible to get eternal life without regular study and meditation upon God's Word?
61. Will all be saved who believe and are baptized?
62. What else is necessary?
63. When will the separation between the accepted and the rejected occur? (Return of Christ.)
64. How will the two classes be dealt with?
65. What must happen to the dead before the judgment can take place?
66. Will the righteous be immortal when they come out of the grave?
67. Why couldn't they be?
68. Will all the dead who have ever lived stand before Christ for judgment?
69. Who will?
70. What makes a person responsible?
71. Will the wicked be tormented forever?
72. What happens to those who die without becoming responsible to God?
73. When and how will the world be converted to righteousness?
74. Do the Scriptures give us any reason to expect that any large numbers will accept the Truth at the present?
75. When you take on the Name of Christ in baptism, what responsibilities devolve on you as to your time and efforts and attentions?
76. After baptism, does your life belong to you?
77. What percentage of your life does God require?
78. Besides baptism, what other ordinance are we commanded to keep?
79. On what day, and how often, was it the apostles' custom to keep this ordinance?
80. What originally happened on that day of the week to make it the most appropriate time for the ordinance?
81. What is our duty in relation to any among us who deny first principles of the Truth, or who persist in conduct contrary to the commands of Christ?
82. What is our duty as to association with the world?
83. You realize, then, that Christ's brethren and sisters are entirely separate from the world and must keep this position clear at all times as their first duty?
84. Have you fully considered all the present disadvantages—from a natural point of view—that the Truth will bring upon you?
83. You realize that it is not just a religion as the world considers religions, but an entirely different way of life in all things?
84. And you are convinced that what is to be gained far outweighs anything that may have to be suffered or foregone at the present time?
85. And you are prepared to the best of your ability to follow the course that faithfulness may require, whatever the present consequences may be?

MISCELLANEOUS

1. What is the scriptural position in relation to clubs, lodges, secret societies, etc.?
2. Unions? (activity — membership).
3. What do the Scriptures say concerning whom we may marry?
4. Is divorce permissible?
5. If one breaks God's law and gets a divorce, can he remarry?
6. What teachings of Scripture bear on the use of tobacco?
 - Worldly
 - Unclean—offensive

Bondage—habit
 Drug—impairs the mind
 Poison—injures the body
 Waste—unfaithful stewardship.
 Appearance of evil

7. What teachings of Scripture bear on going to theatres, dance halls, sport exhibitions, baseball games, etc.?
8. Is it scriptural to go to law against another?
9. What is the position of the wife in relation to her husband?
10. What is the position of sisters in meetings?
11. What is she required to do as a sign of subjection?
12. What is the scriptural teaching concerning dress, personal adornment, cosmetics, painted nails and faces?
13. What is our position concerning seeking the citizenship of any worldly country?
14. Is the "Evolution" Theory in harmony with Scripture Truth?
15. Is baby sprinkling scriptural?
16. Who are the angels, and what is their purpose?
17. What is their nature?
18. Does anyone possess the power of the Holy Spirit today?
19. What is the teaching of Scripture concerning oaths? (Matt. 5:34- 37, James 5:12).
20. What will happen to the Jews when Christ returns?
21. What position will the mortal Jewish nation hold during the Millennium?
22. Once you have put on the Name of Christ, is it possible after that to lose salvation and be rejected?
23. What is necessary to make our "calling and election sure"?

CHECK LIST

Adam	Evolution	Law of Moses	David—seed
Sentence	Fellowship	Purpose	Mary—thrn frv
Angels	Force, Use of	End	Readings
Nature	Gentiles	Laws of Man	Re-marriage
Purpose	God	Lodges	Representative
Baptism	Gospel—K & N	Man—nature	Sin—penalty
Wash Sins	Heaven	Marriage—in Lord	Love of God
Adam—Christ	Hell	Alien courtship	Rights of God
Necessity	Holy Spirit	Meats	Repentance
Sprinkling?	Immortality	Millennium	Responsibility
Knowledge?	Jerusalem	Length life	Resurrection
Water value?	Jesus—Name	Sickness	Reward—Et Life
Guarantee	Birth	Curse earth	Sacrifice
Bible	Purpose	Justice, etc.	Saints
wholly inspired	Death	Knowledge	Salvation Cond
sufficient	Resurrection	Sin	Satan
Breaking Bread	In Heaven	Mortality	Separation World
purpose	Present Work	Non-com Service	Signs of Times
Day; how often?	Return	Oaths	Sin
Citizenship	Jews—return	Obedience	Sin in the Flesh
Conduct	Place in Kingdom	Only one way	Sinners
Constitution	Judgment	Politics	Smoking
Covenants	Kingdom—past	Police	Soul—man, animal
Abraham (now)	Beginning—Sinai	Prayer	Spirit—man, animal
Moses (past)	King—God	Request	Stewardship
Dancing, Cards	Land—Palestine	Thanks	Theatres, Ball games
Death State	People—Jews	Worship	Trinity
Destiny Wicked	Obedient?	Forgv-Confsn	Unions
Devil	Consequence?	Pre-existence	Violence
Divorce	2 parts—join	Promise	Voting
Dress	Literal earth	Eve	Women—position
Earth—destiny	Worldwide	Abraham, I, J	Covering
Place of reward	Knowledge necessary	Seed bless	2 reasons
Evil	Law, Going to	Possess land	War.....

What Must I Do to Be Saved?

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. Neither can he know them, because they are spiritually discerned" —1 Cor. 2:14

PART TWO

JESUS said, in clear, plain words—no obscurity—not at all difficult to understand—

"Love your enemies, bless them that curse you, do good to them that hate you" (Matt. 5:44).

Here is a good, plain, simple command to start with, to see whether we are Christ's. Do we make a practice—do we make a special effort—as we are commanded—to actively do good to those that do us harm?

That sounds very foolish to the mind of the flesh, but really it is very deep and wise and spiritual. The Scripture saith—

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. Neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

Strong feelings are aroused when someone injures us. We know something is wrong and have an urge to do something to balance the account. Christ's way is to cleanse and purify the heart of all ill-feeling by doing something good and kind in return.

This goes beyond merely accepting wrong, which at best is a negative virtue. This is deeper and wiser. It is the divine way. It is constructive. It builds good out of evil, and gain out of loss.

The Spirit through Paul says similarly in Rom. 12: 19—

"Dearly beloved, avenge not yourselves . . . If thine enemy hunger, feed him."

There is nothing obscure about that—nothing difficult to understand. But who does it? Where, in the so-called "Christian" world, do we find anyone obeying it?

Now there is a reason for all these commands. They are to bring out into the light the vicious, evil, earthy, lawless tendencies of our flesh, to develop spiritual character, to teach us self-control, to teach us a better more powerful way of life, and to manifest and strengthen our faith in the One Who gave the commands. Faith is made strong by USE—

"Patience WORKETH steadfastness" (Rom. 5:3-4).
In Matt. 5:39-40 Jesus said—

"Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also."

This is a professedly "Christian" country, but where will you find any who obey this command?

Yet the command is plainly there—clearly dividing between those who are Christ's, and those who are not.

There is no room for any argument about what it means. We either accept it or reject it. The example that he gives in connection with it shows that he means exactly what he says—

"If any man will sue thee at the law, and take away thy coat, let him have thy cloak also"
(v. 40).

Here is a clear, practical, everyday illustration of what he means. To what extent is that followed in this nominally "Christian" country? The law courts are very busy with cases of pious

"Christian" against pious "Christian" — fiercely fought, and fiercely counter-fought, with every stratagem of devious legal manoeuvre. Truly Jesus said (Matt. 7:14)—

"Strait is the gate, and narrow is the way, which leadeth unto life, and FEW THERE BE that find it."

* * *

IN Paul's 1st letter to Timothy there is a command that completely turns upside-down the world's basic standards and values, but a very important one if we are to be of any usefulness in God's service (1 Tim. 6:8-10) —

"Having food and raiment, be therewith content, for the love of money is the root of all evil."

Jesus unequivocally commands (Matt. 6:19)—

"Lay NOT up for yourselves treasures on earth."

The wisdom of this world is to accumulate, to make "wise" provision for the future, to "lay up treasure" in one way or another. The inspired Psalmist said, 3000 years ago—

"Men will praise thee when thou doest well for thyself."

But the disciples of Jesus are commanded to take care NOT to do so, and Jesus gives the deep spiritual reason—

"For where your treasure is, there will your heart be also."

How do we stand in the light of this clear command to be content with food and raiment? ARE we content, happy and satisfied with the bare necessities of life—anxious to turn our attention to MORE IMPORTANT, ETERNAL THINGS?

The teaching of Scripture is that, beyond providing for our ordinary necessities, ALL our substance and time must be WHOLLY used in the service of God, to Whom we belong.

We say "must," but if we truly are Christ's we shall not be happy following any other way. To spend money on ourselves, beyond covering our simple, basic needs, is represented in the Scriptures as unfaithful stewardship of God's goods, for which an accounting will be demanded. Jesus has some very plain words on this subject (Luke 16:9-12)—

"Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations"
—that is, as he goes on to explain, so use it now that it will gain you eternal life and not condemnation, for—he continues—

"If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

"And if ye have not been faithful in THAT WHICH IS ANOTHER'S (for all we have is God's), who shall give you that which is your own?"

It is added, very significantly v. 14)—

"The Pharisees, who were covetous, heard these things, and derided him."

If we do not handle God's goods faithfully today as commanded (and that includes ALL we possess), how can we expect Him to trust us with the far more valuable eternal things?

What would we think of a trusted servant neglecting his employer's work and spending his employer's money on himself?

GOD has much work to be done in the earth, Jesus said —

"The harvest truly is plenteous, but the labourers are few.

"Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest."

There is nothing in the Scriptures about Christendom's way of leaving the work of God to a class of hired clergy. The command to ALL is to work for God to the limit of power and opportunity.

The way of Christ is the way of full-time effort and dedication to the service of God. Paul exhorted the Corinthian believers (1 Cor 15:58)—

"Be ye always abounding in the work of the Lord."

"ALWAYS abounding"—that is perfectly plain. Any child could understand it. We shall not be able to say to Christ, "I did not know what you meant." It means laboring earnestly at God's work at every available moment.

We see this is a plain COMMAND—and we know we are Christ's only if we obey his commands. Could we stand before Christ on the day of judgment and say, "Yes, I always abounded in the work of the Lord"?

Or shall we have to say, "I always abounded in things that were for my own pleasure, welfare and advantage?"

Paul speaks very seriously and plainly on this very point (2 Tim. 2:4-5)—

"No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.

"And if a man strive for mastery, yet is he not crowned except he strive lawfully."

—according to the rules—in the way prescribed.

How can we expect the prize if we do not obey the rules?

The things of our own passing life are not nearly so important as we think they are—our homes, our gardens, our polished furniture, our well-kept lawns—all these things are selfish, self-pleasing things. How can we waste time on present, passing things while the eternal work of God is crying to be done in the earth? In Col 3:2 we are commanded—

"Set your affections on things above, NOT on things on the earth."

Natural man's affections are on earthly things. His interests and pleasures may take a multitude of forms, of varying degrees of respectability and so called "culture"—sports, entertainment, hobbies, politics, music, learning, science, travel, hunting, his home, his garden, his possessions—but they are one and all EARTHLY, EMPTY, PASSING things.

Christ's way of life puts these things all away, like outgrown baby toys, and sets ALL the interest on HEAVENLY things—things to do with eternity, with God, His purpose and His people, with help and care and concern for others. Here comes in the robust exhortation of the apostle—

"Brethren, in understanding, be MEN!"

Put away your toys: there's REAL work to be done!

"When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things."

We may attend religious services every week, but—**where do our real heart's interests lie**—where do our minds naturally turn without effort? To the things of God, or things of the world? Are we among the little handful in each generation who are Christ's friends, or are we part of the vast multitude who are the world's friends? WE CANNOT BE BOTH.

* * *

IF Christ's people are not to have any interest in worldly things, then clearly they will have little in common with the majority of the people of the world. They will not be comfortable with them, if they are truly Christ's friends.

This would be obvious without specific command to keep separate, but we are not left to induce this. The instruction regarding separation is crystal-clear. The Spirit says through James (4:4), speaking to unfaithful believers who were mixing with the world—

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?

"Whosoever, therefore, will be a friend of the world is the enemy of God."

That puts the issue very plainly, in starkly frank language. We may not choose to accept it, but it is certain that we cannot legitimately misunderstand it.

The "world" means natural man and his activities and interests—politics, wars, sports, clubs, theatres, fashions, societies, literature and amusements.

The world is the enemy of God and His Truth. It is one huge, organized, hypocritical embodiment of sin and ungodliness. This includes all forms and beliefs of religion invented by it and catering to its fleshly desires and sentiments.

True religion, as defined by God Himself, could never be popular, for it is a denunciation of all that the world stands for and loves, and a command to be completely separate from it all.

John's testimony on this point is just as plain and decisive (1 John 2:15-17)—

"Love not the world, neither the things that are in the world. If any man love the world, **the love of the Father is not in him.**

"For ALL that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

The world is alien from God, quite unconcerned about His desires, and not at all interested in finding out and obeying what He has commanded. They have a fleshly urge to worship something, as a means of self-satisfaction, **but they do not want any restriction or obligation**—a form of godliness, but denying the power thereof.

This command to keep separate from the world in all its affairs is basic. All holiness is built upon it.

Its vital importance is emphasized by its being defined as one of the two things that make up pure religion in the sight of God. James says (1:27)—

"Pure religion and undefiled before God and the Father is this,

"To visit the fatherless and widows in their affliction, and to **KEEP UNSPOTTED FROM THE WORLD.**"

That, and that alone, is true religion—Service, and Separation. If we are interested in the things of the world, we are not Christ's.

* * *

IN Rom. 12:16 we are commanded:

"Mind not high things, but condescend to men of low estate."

Here is another command that is the direct opposite of the world's way. The man of the world wants to get on in the world. He wants to go up in the social scale—have a better employment position, live in a better neighbourhood, have a better house, drive a better car, mix with more "important" people. It is considered a laudable accomplishment to raise oneself in the social scale.

But the way of Christ is just the opposite. Christ emphasized the fact, as an evidence that he was the true Messiah, that the Gospel was preached to the poor (Luke 7:22). The apostles' only injunction to Paul was that in his preaching of the Gospel to the Gentiles he "remember the poor" (Gal. 2:10), which, he said, he himself was "forward to do."

The higher we go in the social scale, the less suitable material we find for the Kingdom of God. Paul points this out to the Corinthian brethren —

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.

"But God hath chosen the foolish things of the world . . . God hath chosen the weak things . . . and base things . . . and things which are despised . . .

"That no flesh should glory in His presence."

* * *

DESCRIBING the supreme excellence of love—divine, spiritual love—Paul says (1 Cor. 13:5)—

"Love seeketh not her own."

To "seek our own" is to be concerned about our own welfare and advantage. In 1 Cor. 10:24 Paul says—

"Let no man seek his own, but every man another's wealth."

Here, perhaps, is the most searching command of all—the acid test by which we stand or fall.

How many are prepared to put away all thoughts of their own comfort and well-being, and dedicate themselves to the wellbeing of others?

Is it necessary? Do we HAVE to, to be accepted by Christ?

How else can we read this command? We can only go by what it says. How important is eternal life to us? The Scripture plainly says (1 Cor. 13:13) we are nothing without love and it plainly says that love "seeketh not her own." What else could Christ mean when he said (Matt. 16:24)—

"If any man will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

Let him deny HIMSELF—forget all about himself—drop all his own personal desires—seek not his own—and follow Christ's life—dedicate himself to something vastly more noble and worthwhile and satisfying than his own selfish pleasures and advantage. What did Jesus himself do?

"The disciple is not above his Lord."

* * *

WHEN Jesus was asked what was the greatest command, he said (Mark 12:30)—

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

The "all" is the key to the whole command—complete, entire devotion and dedication. With ALL the heart, soul, mind and strength continually loving and serving God, every day from morning to evening, what time, desire, interest or opportunity would there be for anything earthly? What time for selfishness or indulging the flesh? What time or desire for harshness or unkindness if we are always loving? Small wonder that Jesus said this command embodied all commands!

And the 2nd greatest, he said, is similar (v. 31)—

"Thou shalt love thy neighbor as thyself."

"As thyself" here is like the "all" in the first—it is the heart and power of the command, without which it is meaningless. This establishes its degree, extent, or measure.

To love our neighbor as ourself is to seek not our own, but every one another's good. Here again, there is nothing indefinite. It is something we can easily check ourselves on.

It is worse than useless to consider ourselves Christ's friends if we do not obey these commands.

* * *

THERE are many commands concerning our speech—how we should talk, what we should say, and what we should **not** say—commands about harshness, coarseness and foolishness of speech, speaking evil, gossiping, tale-bearing, flattering, talking too much, boasting, angry speech, speech that has any element of deception or guile, contentiousness, bitterness, answering unkindly when attacked or provoked.

On the other hand, there is much about graciousness, gentleness, meekness, kindness, and pureness of speech; about speaking sparingly and reverently—not our own valueless natural human opinions—but "as the Oracles of God," strictly according to the wisdom of the Spirit. James sums it up when he says (1:26)—

"If any man **seemeth** to be religious, and bridleth not his tongue, that man's religion is VAIN.

* * *

THERE are many other commands—all part of the same consistent picture of a life of holiness, service, meekness, self-denial and gentleness.

Christ's friends are commanded never to complain, regardless of circumstances, for this is a reproach against the love and wisdom of God. Rather they are commanded in all circumstances to rejoice, even in affliction and tribulation, knowing that "ALL things work together for good to them that love God" (Rom. 8:28), and all their sufferings have a glorious purpose. Peter says (1 Pet. 4:13)—

"Rejoice inasmuch as ye are partakers of Christ's suffering."

Paul, giving himself as an example, says he (Rom. 5:3)—

"Rejoiced in tribulation, knowing that tribulation worketh patience."

* * *

CHRIST'S friends are commanded to be extremely careful to avoid anything that would offend or grieve or worry others, or cause them to stumble, even though they see no harm in it themselves, remembering that "no man liveth to himself" and we have a very great responsibility for the effect of our conduct on others, which we shall have to answer for on the day of judgment. Everything we do, or fail to do, has an influence upon others, for good or ill, in the last day.

Paul says that unconcern for others' feelings is SIN (1 Cor. 8:12-13) . . . He is speaking about selfishly doing things that in themselves are not necessarily wrong, but offend others—

"When ye sin so against the brethren and wound their weak conscience, ye sin against Christ.

"Wherefore, if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend."

That is the mind of Christ, and any other attitude will mean rejection at the judgment seat.

To take the selfish, human course is to take sides with Cain, the vicious murderer —

"Am I my brother's keeper?"

* * *

IN 1 John 3:17 the apostle says—

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

"My little children, let us not love in word, neither in tongue, but in deed and in truth."

There is always a brother in need.

Jesus shows that "brother," in its widest sense as applied to our responsibility toward others, is universal in its application. He showed this in answer to the small-minded quibble of: "Who is my neighbor?" (Luke 10:29).

Let each one face the implications of this command for himself. It will be a terrible thing to stand at the judgment seat and be asked why we withheld what another needed. Is it fear that we must hoard because God cannot take care of us when our need comes?

"O, ye of little faith!"

WE hope we have shown that to be accepted as a friend of Christ, to be in his love, to find the lonely, narrow way of life which (Jesus said) very few would find—is something very different, something far deeper, than what is commonly regarded by the world as being a "Christian."

It is a completely dedicated and transformed way of life, involving actions and principles that are the very opposite of the natural way of mankind—that are utterly foolish to the natural mind.

* * *

Truly we cannot EARN life by obedience. After we have done our very best, we are still nothing, and what little we CAN do is only with the help and by the power of God.

Salvation truly is wholly of the mercy of God, but the Scriptures are very clear that **God's mercy is only for those who strain every effort to know and obey His commands** (Psa. 103: 17-18)—

"The mercy of the Lord is from everlasting to everlasting UPON THEM THAT FEAR HIM.

"To such as KEEP HIS COVENANT and to those that remember His commandments TO DO THEM."

* * *

WE do not want to leave the impression that Christ's way is a sad, or burdensome, or unhappy way of life. Rather it is infinitely the happiest and most satisfying way of life possible. Yea, it is the ONLY happy and satisfying way of life. Any other way is not even "life" at all, in any true sense. It is death.

Christ's way makes all natural, human, earthly ways seem cheap, and small, and pitiful, and ugly in comparison, and it has great and eternal recompense of reward.

"Narrow is the way that leadeth to life, and few there be that find it" (Matt. 7:14).

"He that saith, I know Him, and keepeth not His commandments, is a liar, and the Truth is not in him" (1 John 2:4).

The whole picture is summed up in Paul's words—

"If any man have not the spirit of Christ, he is none of his" (Rom. 8:9).

The "spirit of Christ" is the spirit that lies behind all these commandments, the spirit that they are designed to develop—the spirit of holiness, gentleness, love, kindness, service, meekness, cheerfulness, rejoicing, patience, truth, and exclusive devotion to heavenly things.

"IF ANY MAN HAVE NOT THE SPIRIT OF CHRIST, HE IS NONE OF HIS." —G. V. G.

The Savour of Life and of Death

"He that rejecteth me and receiveth not my words hath one that judgeth him: the Word that I have spoken, the same shall judge him in the last day"—John 12:48

REJECTING the Word of God has the opposite effect upon the individual as belief in and obedience to that same Word. Once the Word of God has been revealed to anyone, he no longer has any choice; he must either fully accept and obey that Word or face the penalty for its rejection.

To the one who accepts and obeys—salvation; to the one who rejects—condemnation.

"The Word of God is quick and powerful, and sharper than any two-edged sword."

It is a source of power unto salvation to all who heed it, but an agent of death to all who, having had the privilege of hearing it, scorn or reject it. Paul makes this clear when he says (2 Cor. 2:15-16)—

"For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.
"To the one we are the savour of death unto death; and to the other the savour of life unto life."

In declaring the whole counsel of God, it is just as necessary to warn the rejector as to encourage the believer.

"He that believeth not shall be condemned," is given in contrast to "He that believeth shall be saved."

It is a common weakness to desire to hear only the pleasant things, but he who listens only to words of salvation, stopping his ears to any mention of condemnation, is in need of the exhortation of the apostle Paul—

"Let him that thinketh he standeth take heed lest he fall."

Let us also remember that God's Word can be rejected in more ways than one. Any habitual disobedience of that Word is a rejection of the same. The Word that God has spoken concerning our duty unto Him will save us or condemn us according to the way we treat that Word. —O.B.

Remembrance

"Beware lest thou forget"—Deut. 6:12

HOW many times have we been asked, and have answered, that question—"Do you remember?" It usually happens when we are discussing some of our experiences which happened in years gone by. At the time they may have been of little consequence, and were not committed to memory, having made little impression, yet had been dormant in the mind until the question was asked—"Do you remember?"

Although we may give little heed to the subject of memory, it is indeed an important matter that we do so.

Memory is one of the wonderful faculties with which we have been endowed by God. A weakening of it becomes increasingly noticeable as the toll of advancing years impairs all the human faculties. But our memories are the one faculty above all others that keep us related to our eternal destiny.

We remember that this service for which we are assembled was appointed by Jesus, at the greatest crisis in the world's history. Our thoughts race backward through the maze of centuries to Eden, and again in seconds we look forward to eternity. Yet in these fleeting seconds of time the words of Jesus stand out clearly—

"Do this in remembrance of me."

Simple words, but should we ever even briefly forget them?

* * *

WHAT is memory? How does it work? We cannot discern the process, but we can observe the effects. As believers of the Spirit-Word, it is to us a confirmation of the marvellous creative power of God.

Memory, as we know it, is the mental faculty which makes record of the knowledge we acquire, also our experiences, and these impressions are retained for future use. Unless things are recorded on the mind and impressed on the memory they will be of little value.

We cannot escape the fact that the natural inclination—the things we NATURALLY remember—are always in the wrong direction.

Unless these things are controlled which pervert the mind, then we are in that conflict which the Scriptures define as the "mind of the Spirit" and the "mind of the flesh."

To realize and appreciate the importance which the Word of God attaches to the proper feeding of the mind; we must recognize that all our words and actions spring from our thoughts, either spontaneously, or taken from the memory storehouse.

So we can understand how necessary it is to store the mind with **impressions that will make remembrance profitable**; to exercise our free will WISELY; to seek after that which is good and put away evil. That is the teaching of all Scripture. We have an example in Prov. 22:17-21—

"Bow down thine ear and hear the words of the wise, and apply thine heart unto my knowledge, for it is a pleasant thing if thou keep them within thee; that thy trust may be in the Lord . . .

"Have not I written to thee excellent things in counsel and knowledge?—that I might make thee know the certainty of the words of Truth."

All through Scripture we find such examples. And let us not forget that God has testified of Himself in the matter of remembrance; and His sublime condescension fills us with awe. In Gen. 9:15, God declared to Noah—

"I will remember My covenant which is between Me and you, and every living creature of all flesh."

And when God heard the groanings of Israel in Egypt—

"He remembered His covenant with Abraham, with Isaac, and with Jacob."

And we have the words of the Psalmist in 103:13—

"Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame, He remembereth that we are dust."

* * *

HOW has mankind in general reacted to the Divine example of patience and remembrance? There are many who know nothing of God, and care less about a Creator. On the other hand there are many scriptural examples of those who remembered faithfully; but sad to say there have been lapses of memory, and these can serve as warnings to the children who thankfully submit to the spiritual influence of the divine records.

Going back to the beginning, when Eve was tempted of the serpent, we learn from the record Eve remembered the command given them by God, that disobedience would have a vital consequence—she remembered, but she failed to give heed to the evidence of God's work all around her; and the lust of the eye and the pride of life overcame the conviction that God would do just as He had said. Eve did not have the many lessons from history that we have, and that leaves us with little or no excuse.

Cain, the first born of Eve, would have known about the covering provided for his parents by God; but he too failed to take the lesson; his offering was rejected by God; and in place of finding an acceptable offering, he slew Abel his brother in envy and wrath.

Abraham in his faith would have obeyed God and sacrificed his son, because he remembered the promises God had made to him; and in the exercise of his free will he proved his faith. And in Gen. 18:19 we have the words of the Lord—

"For I know him that he will command his children and his household after him, and they shall keep the ways of the Lord."

And the brethren of Joseph, when questioned in Pharaoh's house, remembered what they would have liked to forget. They remembered their cruel treatment of Joseph, and they said to one another (Gen. 42:21)—

"Verily we are guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we would not hear; therefore is this distress come upon us."

And in Deut. 34:4 we find Moses wending his way from the plains of Moab up Mount Nebo on his last sad journey, for there he was to die. What a flood of "remembrance" must have poured through his mind! And what could have been his most insistent "remembrance?"

Surely his moment of weakness at Meribah—the memory of not being allowed to finish his task.

But there is no record of bitterness as he stood on the mountain and saw the Promised Land spread before him far and near. What could have been his thoughts as he heard the words of the Lord fall on his ears: —

"This is the land which I promised unto Abraham, Isaac, and Jacob; saying, I will give unto thy seed this land.

"I have caused thee to see it with thine eyes, but thou shalt not go over thither."

Moses knew the divine law; he knew that in due time the promised Seed would be revealed in power and great glory, and he would have a part therein. Moses would have no self-pity; he knew that God would lead Israel out, and bring them in; so the congregation be not "as sheep without a shepherd."

* * *

WE learn from Scripture that Israel, after they entered the land, sometimes "remembered" the Lord; but their history shows that they more often turned to evil than to good. Their memories were short, and they forgot the goodness of God. But when they were scattered they "remembered" what they had lost and they lamented. As we read in Psalm 137:1—

"By the rivers of Babylon there we sat down, yea we wept, when we remembered Zion.

"We hanged our harps upon the willows in the midst thereof, for they that carried us away captive required of us a song. But how shall we sing the Lord's song in a strange land?"

After 70 years a few of the many who had left the land returned. And those who remembered the glories of the Temple wept in sorrow. But their repentance was short lived; and we have the words of Amos in his terrible prophecy—

"Behold the days come saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the Word of the Lord."

But down through the centuries in the barren wilderness of human forgetfulness, there have been the few who cherished the assurance of the last prophet of Israel—

"Then they that feared the Lord spake often one to another; and the Lord harkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name" (Mal. 3:16).

* * *

THEN we come to the time when the Messiah was born, in the time and place foretold. But there were few who "remembered."

Those few, by "remembrance" of Moses' words, and those of the prophets, received him joyfully, for they recognized the fulfilment of what must come to pass.

And in our generation, almost 2000 years later, there are still a few of the Simeons and the Annas who are patiently waiting the Messiah's return.

* * *

THE fallibility of human memory is shown to us in Peter. In his misplaced zeal he said—

"Lord, I am ready to go with thee, both to prison and to death."

But a short time later he denied saying—

"Woman, I know him not."

Again—

"Man I am not one of them!"

Again—

"Man, I know not what thou sayest."

"And immediately the cock crew. And Jesus turned and looked upon Peter."

Then Peter "remembered." What turmoil must have been in Peter's mind, for it took the crowing of the cock and the look of the Master to make Peter remember what he had done!

"And he went out and wept bitterly."

But Peter would a1 so have remembered with comfort the words of Jesus—

"But I have prayed for thee that thy faith fail not; and when thou art converted strengthen thy brethren."

And not many days later Peter was assured his repentance was accepted. And before Jesus ascended to heaven he said to Peter—

"Feed my lambs . . . Feed my sheep" (John 21: 15-17).

And by his faithful example Peter has shown us that we, as co-workers with God, must bestir ourselves. And his epistles were written to—

"Stir up our minds by way of remembrance" (2 Pet. 1:12, 13, 15; 3:1).

And he continued—

"I will not be negligent to put you ever in remembrance of these things; moreover I will endeavour that ye may be able after my decease, to have these things always in remembrance."

And 1900 years later we have his words to keep US in "remembrance." And his stimulating words can be comforting to us, and add to our faith—

"We have not followed cunningly devised fables when we made known unto you the power and the coming of our Lord Jesus Christ."

Peter's words portray the times in which we live—the "last days" in which "scoffers" shall prevail. May they prompt us to an earnest desire to prove worthy of our calling!

* * *

AND as with Peter, so Paul remembered many things with regret done in his misplaced zeal. But he had not been forewarned as was Peter; he had not "forgotten." because he had not known until he was blinded "with a great light of dazzling glory" and he heard the voice of Jesus say—

"Saul, Saul, why persecutest thou me?"

Paul was very insistent upon a right understanding of, and attitude towards, the Truth. To Timothy he says—

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing the Word of Truth**" (2 Tim. 2:15).

And to the believers at Philippi he says—

"Whatsoever things are TRUE, just, pure, lovely, of good report—think on these things."

They must first be TRUE— otherwise they could not be just, pure, lovely, or of good report.

We have learned the Truth, we know its obligations and responsibilities. Although our spiritual growth may be at very different stages, we must keep in mind—

"From him to whom much is given, much shall be required."

So we must retain in memory—and act upon in our daily lives—those things which can so easily escape our minds.

* * *

THEREFORE before partaking of these emblems on the table one time more (and therefore one time less), let us bring the matter home where it belongs—not to ask **another**, Do you remember him?—but to ask ourselves, Do I remember him who said—

"Do this in remembrance of me."

Do we remember the purpose of our being? Do we remember that but for his love and his mercy, we would have no understanding of how we could fulfil that purpose?

We are creatures of a sinful, death-stricken nature. Do we remember from what we have been delivered, and to what we have been called? Do we remember that having been called, our obedience is the principal way to eternal life promised to those who endure unto the end?

Do we remember that Jesus, though without sin, suffered torment and death that we might be reconciled to God? Do we remember the reality of his sufferings that forced the agonizing cry—

"My God, My God, why hast Thou forsaken me?"

Do we remember his warning—

"Strait is the gate, and narrow is the way that leadeth to eternal life."

Do we remember his words—

"IF ye keep my commandments ye shall abide in my love."

Do we remember that Jesus is coming again to judge us according to our works? Do we remember he is our advocate at the throne of grace; that we can pray day or night to him for forgiveness; and for comfort and guidance in all our ways? Do we remember the words of Paul—

"But let a man examine himself, and so let him eat of that bread, and drink of that cup."

We have read about it many times, but do we remember Jesus in the Garden of Gethsemane, where in his agony of soul and mind he knelt in humility three times? Do we remember his petition—

"O my Father, if it be possible let this cup pass from me! Nevertheless, not my will but Thine be done."

May we ever remember the Lord Jesus who said in his last message to his servant John, and to all who would follow him—

"REMEMBER therefore how thou hast received, and hold fast, and repent.

"If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee" (Rev. 3:3).

May we be ever watchful and be ready, and be found worthy to abide with him for ever!

— C. H. T.

The Bible on Records

The complete Bible on records is now available from the American Bible Society, 450 Park Ave., New York, N.Y. 10022.

Old Testament: 52 records @ 65c, total \$33.80. New Testament: 15 records @ 65c, total \$9.75. Complete Bible \$43.55. Specify 16 $\frac{2}{3}$ rpm, as they also have 33 $\frac{1}{3}$ rpm at a much higher price.

Shipping costs are included. Send them money with order.

All records are available separately @ 65c. They will send a catalogue of records and printed Bibles on request.

A Holy People

"Be ye holy in all manner of living . . . Without holiness no man shall see the Lord"

—1 Pet. 1:15; Heb. 12:14

JESUS had to say to his disciples on one occasion—

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

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

They are called to HOLINESS (1 Thess. 4:7); but they do not seem to realize the fact. They live as if it were not so.

They would not in words deny that holiness becomes—belongs to—characterizes the House of God. They would admit that it is true that they are called to be holy: but they nullify their admission by the **restricted interpretation they put upon it.**

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

It requires but a small degree of familiarity with the Scriptures to see the narrowness—the dangerous deficiency—of such a conception of the subject.

It is true that holiness in its Scriptural definition begins, and has its foundation in what has been accomplished in Christ; and that we are holy and without blame in the justification we have by faith in him: but that it goes MUCH FURTHER is the lesson of every epistle of Paul, and of every indication contained in that "form of the knowledge and of the truth" which God has given us in the Law.

We are to be holy **in ourselves**, as well as in Christ:—

"Holy in all manner of conversation" (behaviour)—1 Pet. 1:15; Eph. 1:4; 5:27; 2 Pet. 3:11.

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

"Clean from all filthiness of the flesh and spirit"—2 Cor. 7:1.

It is the express command of Christ. The command is reiterated by the apostles, as above, and in many other places.

What does it mean? Does it only mean **ceremonial** separateness? Surely, no man of any breath of acquaintance with the holy oracles would limit it thus!

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

It is not in this sense that the Father is holy. He is holy IN HIMSELF. It is thus we are to be.

It is personal holiness that is in danger of failure, without which ceremonial holiness is a mockery.

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

God has given us an elaborate illustration of the meaning of holiness in the Law He gave to Israel, which not only instituted ceremonial separateness, but enjoined personal cleanliness and holiness in all relations.

Let anyone read chapters 19 to 21 of Leviticus, for example, in the light of the frequent interjection—

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

It is true the Law of Moses has been set aside as a means of justification, but this does not invalidate it as an exhibition of the mind of God in which the saints are to find guidance, nor does it remove it from the sphere of their enlightenment as to the nature of holiness. The Law is "holy, just, and good," and (Rom. 8:4)—

"The righteousness of the Law is fulfilled in believers, who walk not after the flesh, but after the Spirit."

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

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

"Purify unto himself—(MAKE HOLY unto himself)—a peculiar people, zealous of good works" (Tit. 2:14).

And he commands us by the apostles—

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

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

"Keep yourselves UNSPOTTED FROM THE WORLD" (James 1:27).

Now are we to be clean in one thing and not in another? Clean in doctrine and not in practice? Clean in heart and not in body? Clean in view and not in habit? Are we not to be clean and holy in ALL senses?

It is even commanded; and though it may suit worldly convenience to cry down a zealous compliance with the divine standard as "straight-laced," such a cry will sound strangely in the ears of all in the presence of Christ.

None will be more frightened at it or ashamed of it than those who now raise the cry.

It is a cry to be disregarded by wise men. Men who make the Word of God the rule of their lives will not give place to it in the least. They will say with David—

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

And, if necessary, they will add (Psa. 119:115)—

"Depart from me, ye evil doers."

Men who reek with tobacco and beer, who muddle their faculties in mere sensuous stimulations, whose persons and talk are a loathing, are NOT—

"Holy in all manner of conversation."

On the contrary, in many cases, the Gentiles shame them by comparison with the unholy ways by which they bring the holy doctrine of Christ into reproach.

It has been necessary to fight for the Truth in its theoretical accuracy. It may be necessary to fight the cause of holiness—the cause of the commandments of Christ—without submission to which, theoretical assent to the Truth is worse than no profit.

We love peace and hate war; but if we must fight or give in to those who would undermine faithfulness or holiness in the House of Christ, by apologizing for worldliness, using the liberty of the Gospel as a plea for serving and advocating the service of the flesh, we can only say that men who desire to be faithful can accept but one alternative, at the risk of all consequences.

—Bro. Roberts, 1883.

The Administration of Baptism

THOSE WHO think the efficacy of baptism depends upon the administrator, have been troubled by the question "Who has authority to baptise?" There is no real ground for doubt on this point. Believers in this century have just the same "authority" in the matter of baptism as believers in the first. The lapse of time has not invalidated the appointment of Christ for the salvation of men.

Baptism as an act of obedience performed in an apostle's presence had no more acceptability before God than the same act performed miles and years away. The act is to God, and not to men. It matters little by whose actual hands assistance is rendered in the act of baptism.

"Jesus made and baptised more disciples than John" (John 4:1), yet he did not himself perform the baptism. A parenthesis is added to state this: "Jesus himself baptised not, but his disciples." Jesus baptising, then, literally meant his disciples doing it at his command.

So with the apostles. Paul made light of the personal participation by an apostle in the act of baptism. He says: "Christ sent me not to baptise, but to preach the gospel" (I Cor. 1: 17). He also says: "I thank God that I baptised none of you but Crispus and Gaius." In the house of Cornelius, Peter "commanded them to be baptised in the name of the Lord"; but this is no evidence that Peter officiated. If it was done at his command, that was enough.

Anyone can bury a dead man; but only the constituted authority can give the order. A Scriptural baptism is the burial of the dead (Rom. 6: 4), such as have become so to sin by the power of the Truth, and such as recognise their death-state in Adam. It has been commanded, centuries ago, by Christ and the apostles, that all such should be buried in baptism.

It does not matter who performs the mechanical part. If it is done in obedience to the apostolic command, it is an apostolic act. The "authority" arises more from the state of the baptised than the state of the baptiser.

The notion that a personal "authority" is necessary to give validity to it, is a relic of the apostasy. Philip, not an apostle, baptised the eunuch (Acts 8: 38). The three thousand who were baptised on the day of Pentecost, could not have been baptised by the apostles, who must have had numerous assistants. The apostles have assistants in this century as well as in the first. The lapse of time does not affect the principle. —**Ecclesial Guide**

WE BELIEVE that anything flavouring in any degree of the worldly spirit of "copyright," restriction or proprietorship in relation to written matter in exposition of the Word of God is contrary to Scripture and the spirit of Christ.

PRINTED IN U.S.A.
