

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.

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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

BOSTON, Mass.—Hastings Hall, 320 Huntingdon Ave.—Sun. Sch. 10:30 a.m.; Breaking of Bread: 11:45 a.m.; Public Lecture 2 p.m. 2nd & 4th Sundays; Eureka Class 7:30 pm. Wed. at 95 W. Cedar, Boston.

WE are pleased to report to the Brotherhood that brother Mark and sister Helen Russell have been reinstated in fellowship, and have returned to the Boston ecclesia as of Mar. 21. Heretofore they have been breaking bread in their Beverly home. —bro. Kenneth MacKellar

* * *

LONDON, Ont.—Wells Academy, 306 King St., just east of Wellington St.—Sunday School 10:15 a.m.; Breaking of Bread 11:30 a.m.; Lecture 7 p.m.; Thursday Class 8 p.m.

WE are pleased to report that one more has been called forth from Adam's race to serve the living God. Mrs. RUTH CONNELL, daughter of bro. and sis. Joseph McConnell, was immersed on April 19, 1964. We hope and trust that through the love and mercy of our Heavenly Father, she will be guided and strengthened in her probation to run the race successfully.

We have had the pleasure and company of many brethren and sisters from various ecclesias and we thank the serving brethren for their labours of love in delivering the exhortations and lectures at this ecclesia.

We are sorry to report the death of our senior sister, Alice Daniel on Jan. 28, 1965 at the age of 82. Sister Daniel had been in the Truth fifty-two years and was always a faithful and attentive sister.

She will be missed by all the brethren and sisters. She now sleeps and awaits the call to resurrection when our Lord and Master returns.

We regret to report that bro. Arthur Pridham has departed from fellowship.

The signs of the days certainly point forward to the return of our Lord and Saviour. May he come in 1965.

With much love to all in the Household of Faith. —bro. Dan E. Gwalchmai

* * *

NEWPORT, Mon., Gt. Britain—3 Constance St.—Memorial 11 a.m.

LOVING Greetings to all of like precious Faith.

We have little to report from this part of the Vineyard, but we were able, in the mercy of our Heavenly Father, to travel to Kidderminster on Sept. 13, 1964 and meet with brother and sisters Pigott for the memorial meeting in the afternoon.

Our bro. Hodge spoke the words of exhortation whereby we were instructed in the way of righteousness, and whilst the spiritual mind was fed the needs of the natural man were catered for. We returned home having enjoyed our short stay, and encouraged by the company of our fellow-labourers.

We were also pleased to make a slightly longer journey to visit the members of the ecclesia at Birmingham on Oct. 25, 1964, for the morning memorial meeting. We were welcomed and entertained likewise by the brethren and sisters of Birmingham. We felt our visit was all too short, and the time to depart came much too soon.

We hope, God willing, to make these journeys again very soon, that we may be more closely knit together whilst our Master remains away.

Let us all strive to keep the unity of the Spirit within the bond of peace, with the assurance that our Salvation is nearer than when we believed,

Your brother in Christ Jesus, —Ken Williams

EDITORIAL

A Severe Introspection

"Examine yourselves, to see whether you are holding to your faith. Test yourselves. Do you not realize Jesus Christ is in you?—unless indeed you fail to meet the test!"

WHY does Paul suggest that we examine ourselves, to see whether we are holding to our faith? There are many reasons, and sound ones too. A look at the history of Israel will give us an authoritative answer. Here was a people who, for at least 40 years, lived virtually by sight. An impressive example of this is given by Nehemiah in 9:19—

"Yet Thou in Thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go."

Think of it! Yes, think of it contemplatively! Do we realize and understand it clearly that an Israelite coming out of his tent during the day would observe this pillar of cloud resting upon the Tabernacle, and at night he would see the pillar of fire in the same position? Were they impressed? Did it make them hold to their faith? Listen to the Word of God in Psalm 95:10-11—

"Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known My ways:

"Unto whom I swear in My wrath that they should not enter into My Rest."

In the letter to the Hebrews, Paul uses some grave words relating to this statement in the Psalms, and makes an earnest appeal in 3:12-14—

"Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God.

"But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.

"For we are made partakers of Christ, IF we hold the beginning of our confidence stedfast unto the end."

There are three highlights in this quotation. The first is—

"Take heed, beware, see to it—lest there be in any of you an evil heart of unbelief."

Do you think that is possible? Well, we may think it might be of some one, but not ourselves. But that is where we are wrong. It can be any of us, and Paul shows us plainly just where the danger lies, for he says in Rom. 7:18-20—

"For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

"For the good that I would I do not: but the evil which I would not, that I do.

"Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

This shows us that when we come to a knowledge of the Truth, and strive to walk in newness of life, we discover that a conflict has developed between the mind of the flesh and the mind of the Spirit.

Before we knew the Truth, we had no problem of this kind, for we served the law of the flesh, being under the influence of an evil heart of unbelief. Therefore, we all possess such a heart by nature,

but now in Christ we are expected to overcome this condition, and henceforth serve him. It is essential that we be on the alert constantly, for Paul warns us in 1 Cor. 10:12—

"Wherefore let him that thinketh he standeth take heed lest he fall."

* * *

The next highlight is found in the words—

"Lest any of you be hardened through the deceitfulness of sin."

That, too, is possible for any one of us, for we are warned in Jer. 17:9 that—

"The heart is deceitful above all things, and desperately wicked."

And this is confirmed by Jesus in Mark 7:21-22, where he says that deceit proceeds from the heart. In Prov. 28-26, it is stated plainly that—

"He that trusteth in his own heart is a fool."

The deceitfulness of sin, and the heart of unbelief are, therefore, closely related. It was through deception that sin entered into the world. In 2 Cor. 11:3, Paul reminds us of this fact, and issues a solemn warning, saying—

"But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ."

Paul has much to say on this subject of deceit—a danger that lurks in the path of every brother and sister. In Col. 2:8, he further warns us, saying—

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

The word rendered "philosophy" signifies "fond of wise things," but in Strong's Concordance it is stated that in this place it had special reference to Jewish sophistry. Our dictionary defines "sophistry" as "subtle, tricky, beguiling, but generally fallacious, method of reasoning." This is a grave danger we face today because of the writings of some highly educated brethren of the university group who are endeavouring to reconcile their education and their religion. They have apparently overlooked the words of Paul in 1 Cor. 1:20—

"Hath not God made foolish the wisdom of this world?"

* * *

Our third highlight in our quotation from Heb. 3:14 is,

"We are made partakers of Christ, IF we hold the beginning of our confidence stedfast unto the end."

What is our confidence? Is it not our first love that thrills us when we come to a knowledge of the Truth and, like the Ethiopian eunuch, we went on our way rejoicing? The first love must be held stedfast unto the end, or we will not be made a partaker of Christ. This is the second time in that chapter that Paul emphasizes this immutable principle, for he says in v. 6—

"But Christ as a son over his own house; whose house are we, IF we hold fast the confidence and the rejoicing of the hope firm unto the end."

An application of this vital principle comes before us in Christ's last message to the ecclesia in Ephesus. They had laboured with patience; they could not bear them which are evil; they had laboured for his Name's sake, and had not fainted. These were primal elements of faithful ecclesial organization,

but the corner-stone was missing. This is extremely important, for Christ requires "a patient continuance in well doing."

Here, in Ephesus, they had failed to hold fast the beginning of their confidence, even though there was plenty of labor and activity and they had been faithful in so many other things that were important and essential to salvation. In Rev. 2:4-5, Christ tells them plainly—

“Nevertheless I have somewhat against thee, because thou hast LEFT THY FIRST LOVE.
"Remember therefore from whence thou are fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

This is severely plain talk on the part of Jesus, for he threatened to break up the ecclesia if they did not repent and return to their first love. The reformation he called for was not put into effect. The result was that the apostasy foretold by Paul got the upper hand and they—

"Turned away their ears from the Truth, and turned unto fables"—2 Tim. 4:4.

Paul's appeal to examine ourselves, to see whether we are holding to our faith, is not only sound advice, but it is essential to our salvation. Let us face the facts, as we examine ourselves, and do all we possibly can to "avenge not ourselves," "abstain from every form of evil," "keep ourselves unspotted from the world," and "walk worthy of the vocation wherewith we are called."

Let us strengthen and encourage one another—in the few days that remain—to manifest the beauty of that divine community, the holy and separated Bride of Christ, awaiting her Lord in purity and patience in a world given over to pleasure and sin. —Editor

Fraternal Gatherings

(If the Lord Will)

PORTLAND, Oregon: May 22 and 23

Bro. A. Tilling, 2212 N.E. Prescott, Portland, Ore. Ph. 503-287-3064

RICHARD, Saskatchewan: July 3, 4 and 5

Bro. F. G. Jones, Rte. 1, Richard, Sask., Can., Phone Richard 615

HYE, Texas: July 26 to August 1

Bro. C. Banta, 815 Boston, Deer Park, Tex. 77536, Ph. 713-479-2568

Please notify bro. Banta, preferably before May 1, of desired motel accommodation.

WORCESTER, Massachusetts: October 9 and 10

Write: Bro. Will Davey, Strawberry Hill St., Dover, Mass. 02030

* * *

Please notify us as SOON AS POSSIBLE of all proposed Fraternal gatherings. Many have to select their vacation periods early.

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.

The Name of Blasphemy

"The 7 heads are 7 mountains on which the woman sitteth . . . and the woman is that great city which reigneth over the kings of the earth"—Rev. 17:9, 18

By **BROTHER JOHN THOMAS**

When the fiftieth day after the crucifixion had fully come, the apostles were all with one accord in one place, not in Rome, but in Jerusalem. In obedience to the Lord's command, they were

tarrying in this city until they should be endued with power from on high to execute the mission entrusted to them.

Nor had they long to wait; for about nine in the morning of that day, they were all visibly and audibly filled with the Holy Spirit, and proceeded to speak as they were moved by the Spirit.

This extraordinary inflation of the apostles with spirit when noised abroad, caused a multitude of people to assemble to behold this marvellous exhibition of the supernatural. Among these were "Strangers of Rome, Jews and proselytes," who had come from the Capital of the empire to celebrate the Passover, the Wave Offering of the Sheaf, and the Feast of First Fruits, according to the Mosaic Law. Being devout Jews and proselytes, they were zealous for the Law, and earnestly intent upon all the sacrificial observances it prescribed.

They were acquainted with Jesus of Nazareth; and the miracles, and wonders, and signs, with which the Deity had attested his claims to the Messiahship; and had witnessed also his ignominious execution by the wicked hands of his enemies.

For aught they knew, he was still in death, and securely confined within its gates; so that, whatever they might have thought of him while living, they had doubtless settled it in their minds that, though a man of excellent deportment, and of gracious and benevolent disposition, he was self-deceived.

Was he not dead? And could a dead man be the Christ of God for the redemption of His people?

With these convictions, these devout Roman strangers stood before Peter and the rest of the apostles. They saw upon their heads spirit, blazing in cloven-tongues of flame, the symbol of the many languages in which they were declaring the wonderful works of the Deity.

Astonished at the sublime eloquence outflowing from these illiterate Galilean fishermen, they said one to another, "What meaneth this?" They had seen nothing like it in Rome, nor yet in Jerusalem before; and there were none that could expound it, save the Eternal Spirit before whom they stood.

Moved by this Divine Power, Peter standing up with the Eleven, replied to their inquiry, by saying—

"Hearken ye to my words."

* * *

WHY did not James, or John, "the beloved disciple" or some other apostle, rather than Peter (who, they afterwards learned, had thrice denied his Lord), stand up and invite them to hearken to his words?

This enquiry would certainly be mooted before their return to Rome. They perceived that Peter was, on this Pentecostian occasion, the Mouth of the Apostolic Body; nor was he a Babylonian Mouth, nor a Roman Mouth, but the Mouth of Deity, in the sense of the Deity speaking by him.

Why was this? .a this question it would be replied, that the Spirit had given the Keys of the Kingdom of the Heavens to Peter according to a previous promise through Jesus Christ, who had said—

"I will give to thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind upon the earth, shall be bound in the heavens; and whatsoever thou shalt loose upon the earth, shall be loosed in the heavens." (Matt. 16:19).

What they saw and heard was in fulfilment of this promise, and of what had been spoken by the prophet Joel. Their attention being gained by this, they were furthermore informed by Peter, the Holder of the Keys, that all that had recently been transacted in Jerusalem connected with the crucifixion, was—

"By the determinate counsel and foreknowledge of the Deity."

He charged them directly with the murder of Jesus, saying—

"Him ye have taken, and by wicked hands have crucified and slain."

They had demanded his life, and imprecated the curse of his blood upon them and their children. But, continued Peter, the Deity hath delivered him from death, and placed him at the right hand of power in the heaven, there to remain until the time shall come for Deity to give him the throne of his father David: in proof of which, he shed forth the spirit which they saw upon the heads of the apostles, and heard in all the languages of the empire.

* * *

THE result of this discourse of the Spirit by the mouth of Peter, was the conviction that the same Jesus they had crucified was alive again, and by the Deity made both Lord and Christ. These devout Jews and proselytes of Rome were pricked in their heart, and said to Peter and the rest of the apostles—

"Men and brethren, what shall we do?"

They perceived that they were involved in the greatest of crimes from which they knew not how they could be loosed.

The import of their question was therefore, What must we do to be loosed from the consequences of our iniquity? Again, it was Peter who took up the question put to all of the apostles; for—

"Peter said unto them, Repent, and be immersed every one of you for the Name of Jesus Christ unto remission of sins."

This command of the Spirit was new doctrine indeed to these Roman strangers from the Capital; but their conviction of its truth, "caused them to cease sacrificing and offering" (Dan. 9:27) according to the Law; and gladly receiving Peter's word, to be immersed for the Name.

They were now immersed believers of the things concerning the Kingdom of the Deity and the Name of Jesus Christ (Acts 2:38; 8:12). Peter by the use of his Key had opened the door of the prison in which they were bound, and gave them liberty in loosing them from their sins: and what he had done upon earth was ratified in the heavens, according to the words of Jesus.

Having thus become Christadelphians, or Brethren of the Christ they had crucified and slain, they had placed themselves in such a position that, on their arrival in Rome, they would be regarded as apostates from Judaism, and no longer worthy of fellowship in the Synagogue of the Jews.

* * *

IT can easily be conceived what an excitement would be created in the Jewish community of Rome. They would, of course, tell the story of what they had seen, heard, and done. From the temper of the Jews in those days, we may know that, if they had no other evidence than their own assertion, they would be accused of falsehood and blasphemy, and accounted as worthy of a like fate of the Nazarene.

But the Spirit in Jerusalem had provided for such an eventuality in Rome and elsewhere. He knew that "the Jews, devout men, from every nation under heaven," after the feasts were over, would have to return to their several countries and friends; and He knew also that such extraordinary facts and doctrines as He had prepared for mankind required no less than the attestation of Deity in His co-operation with His witnesses.

Hence, He not only moved Peter to specify the condition upon which believers of the Gospel of the Kingdom might be loosed from all past sins, but He moved him also to promise the baptized "the gift of the Holy Spirit." Filled sufficiently with this, they would be prepared for any emergency that might arise.

What, then, was necessary to equip these new converts for the work of introducing the Gospel of Jesus Christ among the Jews of Rome? It was necessary that all things they had heard from the

apostles should be brought to their remembrance; and that they should be guided into all the truth (John 14:8-14). This was as needful for them in Rome as for the apostles in Jerusalem.

But more was required than this. It was necessary that what they affirmed as the Truth of Deity issuing from their mouth, should be acknowledged by Him as such; that their hearers might believe for the work's sake. In this case, their faith would—

"Stand, not in the wisdom of men, but in the power of the Deity."

In short, it was necessary, that they should have all "the diversities of gifts" constituting "the Manifestation of the Spirit;" such as the word of wisdom, the word of knowledge, faith as it were to remove mountains, gifts of healing, the working of miracles, prophecy, discerning of spirits, diverse kinds of tongues, and the interpretation of tongues (1 Cor. 12:4-10).

Now, these gifts they would no doubt receive by the imposition of the hands of Peter, after the manner recorded of him, when the apostles sent him and John down to Samaria for a like purpose; who, when they arrived—

"Prayed for them that they might receive holy spirit: then laid they hands upon them and they received holy spirit " (Acts 8:15-17).

In this way the gifts were imparted when apostolically and evangelistically bestowed.

* * *

THUS equipped, these "strangers of Rome, Jews and proselytes," would be transformed into a company of "prophets, evangelists, pastors, and teachers;" or saints perfected for the work of the ministry, for the formation in Rome of the Body of Christ, and its edification; until it should attain to perfect manhood in the unity of the Faith and of the knowledge of the Son of the Deity—

"To the measure of the stature of the fulness of Christ: that thenceforth it be no more composed of babes, tossed to-and-fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive."

All among these circumcised strangers from Rome having the moral qualifications specified by Paul in his letters to Timothy and Titus, would be, doubtless, thus spiritually equipped through the instrumentality of Peter, who, with the rest of the apostles, would request them, as Brethren of Christ, to devote themselves with all earnestness to "speaking the truth in love" to the Brethren in Moses; not in Rome only, but in all Italy, as opportunity might serve: **not forgetting, of course, this necessary principle of action, that they be faithful to the original elements of the doctrine delivered to them;** and that they so build upon the foundation, that the converts they might make might—

"Grow up into him in all things who is the Head."

—and therefore both Eyes and Mouth of the Body; or, as Peter styles him—

"The Chief Shepherd and Bishop of their souls."

"From whom the whole Body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working of the Spirit in the measure of every part (whether a prophet, evangelist, pastor or teacher), maketh increase of the Body unto the edifying of itself in love" (Eph. 4:9-16).

These instructions would be endorsed by all the apostles, among whom John would tell them that he and the rest had declared unto them what they had seen and heard, that they might have fellowship with them, and, saith he—

"Truly our fellowship is with the Father and with His Son Jesus Christ, in whom is no darkness at all."

So that, if they walked in the light, they would have—

"Fellowship with one another, and the blood of Jesus Christ would cleanse them from all sin"
(I John 1:3-7).

* * *

ON their arrival in Rome, they would be, whether many or few would matter not, the Body of Christ in that city—the Holy Apostolic Ecclesia on the Seven Heads.

They were a company of Christadelphians, or Brethren of Christ, who believed into him through the word of Peter and the Eleven (John 17:20).

This was the day of small things, which they did not despise. They had no temple, cathedral, or synagogue in which they could meet on their return, 33 AD. Even 17 years after, they met in the house of Priscilla and Aquila, two Jews, who made tents for a living (Acts 18:2; Rom. 16:5).

In the place, Paul mentions 26 by name, and alludes to others connected with them. Some of them, doubtless, were the original "strangers of Rome, Jews and proselytes;" but there is nothing extant to distinguish them from the rest.

Whatever their names may have been matters not now; they are no doubt on record in the heavens. They were apostolically "in the Lord," and were prepared to state "the Truth as it is in Jesus," and to illustrate it, and to prove it, infallibly, or without making mistakes.

This infallibility resided not in a Pope or a single Bishop. There was no Bishop or Pope of Rome at that early day besides Tiberius Caesar, who was the Pontifex Maximus of the whole empire.

There were bishops of the ecclesia in Rome; for these "prophets, evangelists, pastors, and teachers," newly arrived from Jerusalem, were the presbyters, or elders, and "overseers" (**episcopoi**) of their wonderful, though little, community, whose mission it was, first, to separate a people for the Name of Christ; and secondly to subvert the superstition of the capital.

These saints, as the Star-Angel of the Ecclesia in Rome (Rev. 1:20), were infallible teachers and rulers, whose infallibility was not of themselves, but of holy spirit ministered to them by Peter and the Eleven. This guided them into all the Truth, and brought all things to their remembrance; so that thus they acquired a mouth and wisdom from Christ, which all their adversaries were not able to gainsay nor successfully to resist (Luke 21:15).

* * *

AT this early date, AD 33, ALL that were in Rome called saints, were "the beloved of the Deity." It was not then necessary to go to Rome to be canonized by a pope.

They had been made saints at Jerusalem by the Word, which called them to that holiness "without which no man can see the Lord" (John 17:17; Rom. 1:7; Heb. 12:14).

These spiritually-endowed saints were the Mouth of the Deity; first, to the Jews; and some years afterwards, to the Gentiles, of Rome. For a few years, they preached the Gospel to none but Jews; so that for that space, the ecclesia in that city was composed solely of the circumcised.

It is not surprising, therefore, that the pagans should make no distinction between the Ecclesia and the Synagogue. They regarded them all as Jews; so that, when Claudius commanded all Jews to depart from Rome, Aquila and Priscilla, though Christians, had to leave.

But, before the publication of this edict, Peter had opened the door of faith to Gentiles, as recorded in Acts 10 and 11. The news of this soon reached Rome, and the Mouth of Deity was opened there to the same effect. Pagans were invited to "the obedience of faith for His Name," that they might

become "the Tabernacle of the Deity, and dwellers in the heaven," together with the saints already separated from the Synagogue.

But for this extension of the Ecclesia, the edict of Claudius would have left none of the saints in Rome. It expelled all natural Jews, without regard to their belief; so that, in this crisis, the Ecclesia there would become in appearance entirely Gentile. But, when the edict became obsolete, the Jewish members would many of them return; nevertheless, the Jewish influence in the Ecclesia would predominate no more.

* * *

FROM this sketch of the origin of things in Rome, the reader will easily perceive how Peter, the apostle of the Circumcision and the Two Keys, came in after times to occupy so prominent a position in the capital. When the strangers of Rome returned from Jerusalem, they would unquestionably speak more about Peter than the rest, because he was chief speaker.

From this fact, he would acquire the title "Prince of the Apostles" and Holder of the Keys: and though there is no reliable evidence that he ever was in Rome (and, if he ever had been there, the account of it would hardly have been omitted from the Acts), the part he enacted was so conspicuous, that his relation to Rome in the introduction of the Gospel there would seem almost like his personal presence.

In process of time, this would be affirmed, like many other imaginary things, to be a fact. And then, when popes came into fashion, they would seek to sanctify the imposition by styling Peter "the first Pope"!

My Days and My Ways

BY BROTHER ROBERT ROBERTS

"I am a companion to all them that fear Thee, and of them that keep Thy precepts"—Psalm 119:63

PART FIVE

ALMOST immediately after I had made the comfortable arrangement referred to at the close of the last chapter, there was a rough jolt in the hitherto smooth and pleasant course of events. In fact, the train went off the line, and landed me in the blackness of night for a short time.

I received a sudden discharge from my place on the staff of the Caledonian Mercury.

The reason was this. I had made a mistake in copying a legal document, from which the editor had to quote in the course of a leading article, on some controversy that was going on.

The editor quoted from my copy, and happened to quote from the part in which I had blundered. The parties on the other side came up next day and pointed out the mistake. The editor felt thoroughly vexed, and at once wrote me my discharge.

The serious aspect of the affair for me lay here, that my employment on the Caledonian Mercury was somewhat in the nature of a trial trip, and here it had ended in failure. How could I hope to get another situation after being discharged for incompetency?

It was my first real calamity. My chief distress was the fear that it might end the sweet and (as it was considered) rash arrangement I had established with a true daughter of Sarah. The idea of having to return to Aberdeen and resume the compounding of pills behind a mahogany counter was depressing indeed. I wrote a despairing appeal to my employer for another trial, but without effect.

In the midst of my gloom, the light suddenly broke—as suddenly as the darkness had come. Before my notice had half expired, a gentleman walked into the reporters' room where I was sitting, and asked me cheerily if I would like to go to Yorkshire? I had never seen him before that I knew of. He was the sub-editor of one of the Edinburgh papers, and said he had heard I was leaving and understood something of the insufficiency of the cause, and he had just received a letter from an old employer of his at Huddersfield, in Yorkshire, asking him to recommend a Scotch reporter, and if I was willing to go, he was willing to recommend me. I said I was willing to go anywhere. He told me something of the terms, which were far superior to those of my Edinburgh appointment, and then took his departure, leaving me in a state of indescribable relief and elevation.

I was not long communicating the good news where I knew it would be most appreciated. We got a map and looked out Huddersfield together, and rejoiced at the prospect of going to England. It seemed like a prospect of emancipation and enlargement—much more so than the event proved, as is the common lot of human prospects.

England, in our ignorance, seemed synonymous with everything that was genial and intellectual and superior. Alas! It has much to redeem it from the barbarism that prevails in nine-tenths of the habitable globe, but in the light of the ideal we had formed from reading, Yorkshire and the Midland counties, where we have spent 30 years of our life, are as the desert through which the panting and almost despairing traveller has to trudge his way to a hoped-for city beyond.

We did not know this at the time, which was well. We drew all the consolation from the prospect that our ignorance allowed, and we agreed that if all went well, I should return in twelve months to fetch my companion to the fair land of promise.

* * *

I LEFT Edinburgh on August 8, 1858, and arrived next day at Huddersfield, which I found to be a small but clean and beautiful Yorkshire town, picturesquely situated in a hill-surrounded valley which reached almost to Manchester.

The aspect of the town was in agreeable contrast to the dismal smoky manufacturing districts through which I had to pass on the way. The railway station was a palatial structure, standing in a spacious square, and the buildings in the principal street seemed equal to anything I had seen in Edinburgh. But on a closer acquaintance I found the town petty by comparison with the large ways of the Scotch metropolis. The population at that time was a little over 20,000, who were governed by a Board of Improvement Commissioners.

There were two newspapers, the Chronicle and the Examiner, both weekly; the former the organ of the local Tory party, and the latter of the Liberals. It was by the latter I had been engaged, the editor of which I found to be a bland, agreeable, handsome English gentleman, with a lady quite suited to him in all respects. Both received me very cordially, but were a little taken aback at my extreme youth. They afterwards told me that they thought at first I would not be equal to the duties of the post, but that they changed their mind in a few days. They had just received a foreman in the case department from Scotland, a Mr. Watson, who, being a stranger and a Scotchman, took kindly to me, and proposed I should lodge at his house, which was very suitable under the circumstances.

I quickly settled into the routine of my work, and then began to look round and consider my circumstances with regard to the Truth. There was no meeting in Huddersfield, nor a single soul that had any interest in the Truth, or knowledge of it.

I had learned before leaving Edinburgh that there was a small company of brethren at Halifax, about seven miles from Huddersfield. To this place I accordingly paid my first visit on the Sunday following my arrival from Scotland. There was a railway, but I preferred the road which I understood was through a pleasant country. I found this to be the case. The morning was fine, and allowed of my seeing it to the best advantage. The road skirted the side of a wooded ridge for the first 2 miles,

gradually ascending till it emerged on a hilltop over the splendid valley of Elland, of which I had not heard, and which burst upon my view with very impressive effect.

Descending gradually to the valley, the road passes through Elland, crosses a river, and then goes along by the side of a wood, and through one or two lovely bits of valley, till it ascends the elevated hill on which Halifax stands.

I found Halifax to be a town of the same general type as Huddersfield, except that it stood on the side of an abrupt hill, and was more thickly clustered together.

It was not the town, however, that I was interested in. There is nothing particularly interesting in monotonous rows of small houses, interspersed with giant factories and towering chimneys. I came to see the brethren. I had an address which took me to the house of an old man who answered to the name I asked for, but when I told my business, he said, with a languid, disgusted smile, that it was his son I wanted—indicating that he had no sympathy with his vagaries.

To him I was referred, and found him a diminutive cripple. I was not disappointed at this, as it was the Truth that was my attraction, and this attraction found its full affinity in the feeble, but scripturally-enlightened, young man in whose company I was soon at home (from whom, in after years, I have to regret separation, through disagreement in important principles). I accompanied him to the meeting, which was held in a schoolroom rented at a few shillings a week.

The meeting was a very limited affair. The schoolroom was large enough to have held perhaps 200, but there were only about a dozen persons present when all were mustered. They gathered around a narrow table at one end, to which two benches were drawn up. The proceedings, however, were deeply interesting to me.

* * *

THIS meeting was the beginning of a connection with Halifax which lasted some time. I walked to Halifax every Sunday morning, and back late in the evening, and sometimes on Monday morning.

I found the society of the brethren very agreeable and profitable, more so than perhaps any community at any subsequent time. This would probably be due to my own youth and the freshness of the circumstances. The brethren, a feeble company in all natural senses, were in simple, hearty love with the Truth on its own merits, which was a bond, and an attraction, and a benefit.

Among them was brother F. R. Shuttleworth, who has ever since filled a foremost place in the work.

I think I owe something to this feeble company for getting so quickly into harness myself. They enthusiastically responded to my suggestions about the duty of doing the best we could in the way of a public testimony for the Truth, and entered most readily into practical co-operation in measures having this object. We got out a bill inviting the public to our Sunday evening meeting to hear lectures on the Kingdom of God and the nature of man, which to our raw spiritualities seemed the essence and sum-total of the Truth. It was not a regular lecture bill, such as afterwards came to be issued, but a general sweeping proclamation that the popular creeds were wrong, and that the Scriptures of "Moses, the Prophets, Jesus, and the Apostles," when properly understood, were capable of putting them right.

I do not remember the wording of the bill, but when a copy of it went to Edinburgh, the criticism came back that there was too much about immortality in it, and that, in fact, it was not quite an apostolic performance, as the apostles did not put out bills. This criticism was symptomatic of the spiritual divergence that afterwards led to rupture with what was called "Dowieism" for want of a better name.

Very little came of our effort. A few came to the meetings at first but gradually fell off, leaving us, I think, but one as the result. We, however, continued the meetings with benefit to ourselves. I began to feel a decided improvement in the ability to lecture, and the conversational

controversies that were generated by our activity increased our familiarity with the Scriptures, and our knowledge of the Truth.

WE availed ourselves of whatever promising opportunities in other directions presented themselves. There was open-air speaking at a bridge in the center of the town, and once or twice, when our meeting was over, we repaired to this spot and made an attempt to harangue the people. To do this, on one occasion I got on the top of a big barrel, but the rowdies commenced to push it about, and I had to descend.

Our proceedings must have appeared very ridiculous, and our communications utterly unintelligible, as well as conceited. It was the only thing that weakness could do in chaos.

One Sunday, one of the brethren got in tow with a Unitarian preacher on the street. After conversation the preacher was walking off. The brethren suggested a debate would be a good thing for the Truth, and recommended that I should go after him and challenge him. Most ludicrous, but I did it. The gentleman, good-naturedly turning on the stripling not yet twenty, quickly extinguished him by remarking that when he debated it would have to be with somebody of his own calibre.

Another time there was a public lecture by an anti-infidel lecturing doctor, who invited questions or remarks. He was to prove the immortality of the soul from nature. The brethren thought it was too good an opportunity to lose. They put me forward to say as much as I could on behalf of the Truth in the short space of time allowed.

I did so, evidently with no other effect than of evoking the commiseration of the lecturer and his chairman. It was foolish of me to come forward at an invitation only intended for infidels. But things are not seen in their relations and proportions by zealous inexperience.

CONTINUED NEXT MONTH IF THE LORD WILL

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

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The Berean Fellowship

A Re-statement of Position in Relation to Current Problems.

(Reprinted from July, 1960 Berean)

As the trends in the Reunion movement become clearer, and many who have joined in that movement are now seriously reconsidering their position, a restatement of the Berean position on various problems that have confronted the Brotherhood, has become desirable.

This article has been many months in preparation. It has been submitted to all Berean ecclesias and brethren and sisters, and has received their approval. Two drafts were submitted, the 3rd (this present form) incorporating as far as possible all suggestions received as a result of the circulation of the first two.

While it is *not to be taken as a formal, official, all-inclusive document*, NOR IN ANY WAY AS AN ADDITION TO THE STATEMENT OF FAITH, it does represent the considered, united viewpoint of the Berean fellowship in regard to the principal issues that have arisen. It is not necessarily meant to be final and exhaustive—other problems can be considered later as circumstances require.

At the outset, let it be clearly understood that there is no desire to criticize others. Our purpose is simply to present our own position, with particular relation to the present circumstances. Reference to others will be kept to the minimum required to make our position and its reasons clear.

OUR IDENTITY and OUR NAME

First and foremost, we have been increasingly impressed during the past seven years with the *great value and importance of a clear distinction and identity in fellowship*. The Berean fellowship has maintained a clear, separated position for 37 years, since it was first necessary to stand aside from loose fellowship and toleration of error.

We desire to continue the benefit and advantage of this 37-year identity and stability. We firmly believe that the stand taken in 1923 was right and necessary for the preservation of the Truth. We freely recognize and confess mistakes in methods and attitudes due to the inherent weakness of the flesh and the natural limited perception of the human mind, but the general foundation and course of our fellowship from the first, we believe, in God's mercy and guidance, to have been sound.

In our approach to the problems and opportunities arising from the present developments, *this determination to maintain the value of our clear, separate position will be, God willing, our guiding principle*.

We earnestly desire, yea, *need*, the strength and support of all earnest brethren and sisters. We know that all who are at one with us in heart will agree with the reasonableness of our request that they seek our fellowship on the basis of a recognition of the soundness and correctness of the long established stand of the Berean fellowship. In this way they will contribute to the strength of the continuity of our position, and share its advantages with us. All who are truly of one mind with us will readily agree to restrict their fellowship to those who are identified with the Berean position.

To consent to a union of fellowship on any other basis would be to sacrifice the strength and stability that our consistent stand for 37 years has built up.

Some have objected to the name "Berean" on the ground that it implies a claim to certain characteristics and denies them to others. We would like to point out that it does not imply presumption any more than the name "Christadelphian"—Christ's Brother—can be said to. It is not meant to imply any claim or presumption but rather a dedication and allegiance and aim toward certain scriptural characteristics.

But is not the name "Christadelphian" sufficient? Sadly, we believe all must agree upon consideration that it is not. A name is simply to identify and distinguish. Therefore when any name is used by more than one separate group, some further identification is necessary.

Our determination to decline to consider merging with other groups and adopting any other name is not that we consider there is any special virtue or importance in the name itself, but because *it represents a continuous position and outlook established over many years*. We derive comfort and strength and stability from this consistent, continuous identity, especially in view of the many changes in principles, fellowship and outlook throughout the Christadelphian world in recent years.

* * *

The second major point we desire to make clear is that **WE HAVE NO INTENTION OF IMPOSING ANY NEW, OFFICIAL, BASIC REQUIREMENT OF FELLOWSHIP.**

If some, in reading this article, find that certain matters they would like defined are not treated of, or to their mind are insufficiently treated of, we would ask that they receive the following as the explanation.

Our purpose is consolidation, not innovation. We desire to remove any occasion for the charge that we are setting up new requirements. Furthermore, we have been more and more impressed with the conviction that the real solution to many problems lies *not so much in specific restrictive*

legislation but in laboring to build and develop a higher and more spiritual plane of thought and action throughout the Brotherhood by the transforming power of the love of Christ.

This is our great aim and fervent desire, and we frankly say that IT IS TO SUCH AS ARE WHOLEHEARTEDLY IN HARMONY WITH THIS AIM THAT WE APPEAL. Those who are satisfied with anything less than striving toward the beauty of the perfection of the holiness and goodness and godliness manifested in Christ will not find the Berean fellowship to be what they desire.

Where this desire exists and flourishes in united zeal, worldly and fleshly things will be cast away freely without the need of legislation, and many problems of conduct that have saddened and divided the brotherhood will be undreamed of. We believe, too, that God will protect and deliver such a body from many of the problems that have been allowed to trouble the disobedient and worldly.

We are equally anxious and determined, on the other hand, upon a firm defense and preservation of the original truths and principles upon which the Berean fellowship has always stood.

The following are the principal issues upon which we believe it wise at this time to reiterate our position.

* * *

I. THE NATURE AND SACRIFICE OF CHRIST

It was the determined agreement of the former Bereans who took part in the Jersey City Conference to insist upon an acceptance of the Ten Point Statement on the Nature and Sacrifice of Christ as a minimum safeguard against the erroneous theories long current in the Central group. Under pressure, this determination was not maintained.

We firmly believe that any who do not desire to *willingly and readily* express their approval of the Ten Point Statement designed to defend Truth and guard against error, are not of one mind with us, and consequently a union in fellowship with such would not be mutually beneficial.

The Ten Point Statement is as follows:

4 ERRORS TO BE REJECTED

1. That the nature of Christ was not exactly like ours.
2. That the offering of Christ was not for himself, and that Christ never made any offering for himself.
3. That Christ's offering was for personal sins or moral impurity only. That our sins laid on Christ made him unclean and accursed of God, and that it was from this curse and this uncleanness that Christ needed cleansing.
4. That Christ died as a substitute; that is, that he was punished for the transgressions of others and that he became a bearer of sin by suffering the punishment due for sins.

6 TRUTHS TO BE ACCEPTED

1. That death came into the world extraneously to the nature bestowed upon Adam in Eden, and was not inherent in him before sentence.
2. That the sentence defiled him (Adam) and became a physical law of his being, and was transmitted to all his posterity.
3. That the word "sin" is used in two principal acceptations in the Scriptures. It signifies in the first place "the transgression of law," and in the next it represents that physical principle of the animal nature which is the cause of all its diseases, death, and resolution to dust.
4. That Jesus possessed our nature, which was a defiled, condemned nature.
5. That it was therefore necessary that Jesus should offer for himself for the purging of his own nature, first, from the uncleanness of death that, having by his own blood obtained eternal

redemption for himself, he might be able afterward to save to the uttermost those that come unto God by him.

6. That the doctrine of substitution (that is, that a righteous man can, by suffering the penalty due to the sinner, free the sinner from the penalty of his sins) is foreign to Scripture and is a dogma of heathen mythology.

We earnestly desire fellowship on the basis of a wholehearted oneness of mind, but we believe recent events have shown the fallacy of attempting to build fellowship on any basis involving compromise or insufficient investigation. We believe the principle of uniting first and "straightening things out" later is neither scripturally sound nor practically workable.

There must be a willingness to face the facts of the past that have brought about the problems of the present. Essential truths have been assailed. Friends of the Truth will gladly make clear their position, yea, will be anxious to make it clear.

* * *

II. RESURRECTIONAL RESPONSIBILITY

On this question, we stand firmly and wholeheartedly upon Article 24 of the Statement of Faith that has been accepted among us since the days of bro. Roberts—

"That **at the appearing of Christ** prior to the establishment of the Kingdom, the responsible (namely, **those who know the revealed will of God**, and have been called upon to submit to it), dead and living—obedient and disobedient—will be summoned before his judgment seat "to be judged according to their works"; and "receive in body according to what they have done, whether it be good or bad" (2 Cor. 5:10; 2 Tim. 4:1; Rom. 2:5, 6, 16; 14:10-12; 1 Cor. 4:5; Rev. 11:18).

This truth is expressed equally clearly in the Instructor by which we have taught our children the way of the Lord for the same length of time—

132 Q.—What will Christ do first when he returns?

A.—He will assemble all those who are responsible to judgment, living or dead.

133 Q.—Who are responsible to judgment?

A.—All who know the truth, whether they submit to it or refuse.

Bro. Thomas defined the same basic principle in his "system of divine truth" entitled "The Revealed Mystery," Article 46—

"Those who have come to an understanding of the gospel, but have rejected it . . . come forth from the grave again to encounter the burning indignation of Christ, the Judge of the living and the dead, at his appearing and kingdom."

We believe that *light* is the ground of resurrectional responsibility (John 3:19; James 4:17), and the clear scriptural picture is that the responsible—just and unjust—will be called forth together for judgment at the last day—"at his appearing and his kingdom" (John 12:48; 2 Tim. 4:1).

This issue was fought through in the past by the pioneers of the Truth. Faithful brethren found that compromise on this basic principle is unsound and impractical. We believe our only faithful course is to maintain a clear and uncompromising position on this as to fellowship, so that we may be of one mind and may be free to teach our children in a clear trumpet sound without having other brethren whom we support in fellowship undermining our efforts and teaching them otherwise. The Truth cannot prosper under such confused conditions.

This is a serious issue, and goes far deeper than many realize. The prevalent incorrect and hazy conceptions about resurrectional responsibility undermine the one great solemn fact of all

existence—the eternal majesty and authority of God over all His creation. We see it very clearly illustrated in the very beginning—authority, command, responsibility, and a calling to account. Adam was not asked if he desired to make a covenant.

This error engenders an entirely false and unwholesome conception of man's position before his Creator.

The issues of life and death depend upon the reality and vividness with which we keep these basic principles before our minds. We believe, therefore, that it would be a disastrous casting away of all the value of the past struggle if we were to unite with any who do not robustly discern, believe and actively support this basic truth.

There are various shades of error on this question, mutually tolerated within other groups. To open our arms to such on a compromise basis would be to insert the thin end of the wedge.

* * *

III. EVOLUTION

We have been increasingly impressed with the necessity of a strong stand upon the original Christadelphian beliefs regarding Creation.

The attempts to reinterpret the early chapters of Genesis to bring them into harmony with current speculations regarding "geological ages" and "evolutionary development" is a clear repetition in these last days of the fatal trend in the early centuries when the "learned" and the philosophers took over the church and remolded its doctrines to the then current worldly conceptions of "science" and "knowledge."

We reject as unscriptural all theories of this evolutionary nature, such as that Adam was not necessarily the first man, but just the first "real" man—meaning the first "man" whom God chose to endue with capacity for worship, which is interpreted as "creating" man.

The Berean fellowship stands strongly on the original Christadelphian belief that *the first chapter of Genesis is a true, literal record of creation*, and not just a "vision" that Moses saw, representing long ages of evolution.

We believe the simple truth as testified in Exo. 20:9-11—

"Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God . . .

"For **in six days the Lord made heaven and earth, the sea, and all that in them is**, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

Referring to this passage, bro. Thomas said—

"The 6 days of Genesis were unquestionably 6 diurnal revolutions of the earth upon its axis. This is clear from, the tenor of the Sabbath law . . . Would any Israelite or Gentile, **unspoiled by vain philosophy**, come to the conclusion of the geologists by reading the Sabbath Law? Six days of ordinary length were ample time for Omnipotence."

We are well aware that the wisdom of the world considers this "foolishness," but we are convinced that if we are to be among the accepted, we must decide on which side we stand.

This divine truth is a providentially provided anchor of our faith. As long as we hold it fast in godly simplicity, we are protected against the drift toward evolutionary speculation.

As to modern speculations and theories about the antiquity and development of the present condition of things on the earth, we feel no need to apologize for, or reinterpret, the simple scriptural record. In the divine purpose, "science" doubtless has been guided in these last days to discover many

wonderful facts and truths in order to bring about the desired conditions on the earth, but when they presume to speculate about the past and attempt to fix ages and periods and relationships and supposed evolutionary developments by methods based on their limited current observations of natural phenomena, they are leaving out of account the one great central fact of the universe that makes all their speculations meaningless—the *continuous, universal, ever-present direct power and control of God in the working of His will*. Of such, Jesus said (Matt. 22):

"Ye do err, not knowing the Scriptures, **nor the power of God.**"

Apart from divine revelation, man is utterly incompetent to speculate about the remote past. We have no difficulty in dismissing all these idle theories with the words of Paul in the first chapter of First Corinthians, particularly vs. 20 and 27:

"Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?"

"God hath chosen the foolish things of the world to confound the wise . . . that no flesh should glory in His presence."

This is why He confounds their wisdom, and why we know that their supposed "wisdom" in anything to do with His creation and purpose is foolishness.

* * *

IV. CONFERENCES

Our convictions over many years, greatly strengthened by recent events, are that there is great wisdom in the words of bro. Roberts to be found in the Ecclesial Guide, Article 44—

FRATERNAL GATHERINGS FROM VARIOUS PLACES

These are beneficial **when restricted to purely spiritual objects** (i.e., let the brethren assemble anywhere from anywhere, and exhort, or worship, or have social intercourse together); but **they become sources of evil if allowed to acquire a legislative character in the LEAST DEGREE.**

Ecclesial independence should be guarded with great jealousy (with the qualification indicated in the foregoing sections). To form "unions" or "societies" of ecclesias, **in which delegates should frame laws for the individual ecclesias**, would be to lay the foundation of a collective despotism which would interfere with the free growth and the true objects of ecclesial life.

Such collective machineries create fictitious importances, which tend to suffocate the Truth. All ecclesiastical history illustrates this.

It is clear from ecclesiastical history that the practice of sending "representatives" to "conferences" was one of the major stepping stones to the Great Apostasy. We have a great fear of the consequences of any delegation of authority or power of "representation," especially when such "representation" is exercised at a distant place. This inevitably leads to centralization and a shriveling of the individual determination in regard to ecclesial affairs.

We believe that, in the providence of God, the Truth was well established by our pioneer brethren. We believe that system of Truth has had continuous existence among us, and is held by the Berean fellowship today. We therefore see no need for potentially dangerous "conferences" with other groups. It is the essential nature of conferences to lead to compromise, and these compromises are often worked out by a few who are not truly representative of the body, under the pressure of eloquence, emotion, and limited time.

In addition to the general dangers of conferences, there are various specific unsound aspects upon which we believe it is necessary in the circumstances to make our position clear. The following we believe to be misguided and unsound:

1. Any agreement to limit the investigation and consideration of any aspect of an issue which has affected fellowship in the past.

(It is very difficult to maintain soundness of fellowship even when every possible care and precaution is employed. It is impossible when there is an agreement to ignore the facts of the past which have created the conditions of the present.)

2. Any agreement to rule out discussion of any other issues than the "original cause" of the separation.

(When one group has had to separate from another because of toleration of error, all reason, Scripture and experience teach that, especially after a prolonged separation, great care and thorough detailed investigation of all doubtful points would be required to discover if there is any true basis for considering re-association.)

3. Putting any such proceedings under the control of any who are not of our fellowship.

V. SUING AT LAW

We believe, and have always believed, that the Scriptures forbid going to law against another for any cause whatsoever.

The command is plain. The addition of the phrase, "for any cause whatsoever," does not add anything to the command. It means the same without it. But it is added to indicate that we accept the command in its fulness, and to guard against a merely nominal acceptance which nullifies it by "exceptions."

This command regarding going to law against another is part of the *basic framework of the principles of the Law of Christ*, which forbids violence, coercion, resistance and retaliation for evil. We are not to use the law, or the powers of the law, against anyone in any way. To do so in *any* way is to violate the *whole* spirit.

This command is not simply a technicality which can scripturally be circumvented by subterfuge, threats, and the creating of false impressions of intentions to use the law. A threat to use the law, whether stated or merely implied with a view to intimidating, or coercing, not only violates the command, but adds to it the evil of deception.

This command is an *integral and essential part of the beautiful way of life in Christ*, and a clear perception of this way, and a clear distinguishing of it from the evil, deceptive, self-assertive way of the flesh, will enlarge our hearts and free us from the misconception that compliance with the *letter* of the law is sufficient and a *technical* obedience is all that God requires. The basic issue is our own character under trial and development in the inner battle with the evil of the flesh.

The undermining of this principle of non-retaliation and non-resistance was one of the principal causes of the Berean stand of separation in 1923. This principle was blurred and assailed during the first World War and in the "Constabulary" issue that followed.

We wish to keep this principle clearly distinct from what is termed the "Divorce" question. The issue of suing at law is far deeper and broader than just that. A clear stand on this issue is one of the necessary bulwarks of the true spirit of the Truth in these days.

* * *

VI. DIVORCE

In relation to the brethren and sisters of Christ

We believe divorce is contrary to the commands of Christ.

We believe that remarriage after divorce is contrary to the commands of Christ.

"And unto the married I command, yet not I, but the Lord. Let not the wife depart from (**korizo**—put asunder—Matt. 19:6) her husband.

"But and if she depart, let her remain unmarried, or be reconciled to her husband. And let not the husband put away his wife" (1 Cor. 7:10-11).

We believe further that these 2 evils are not only contrary to divine command but are in *direct violation of the deep principles of the mind of Christ*. They will be eschewed as unthinkable by all true brethren and sisters of Christ.

VII. WORLDLINESS

There are many who have thought the Berean fellowship too "narrow" and "extreme" on the issues of holiness and separation from the world. *We are thankful that we have such a reputation and we shall increasingly do our best to justify it*. The sad events in the brotherhood during the past few years have greatly strengthened our conviction that *looseness and worldliness have been the major source of all ecclesial problems* and of the purging trials that have been brought upon us, and that the only solution is an ever greater striving toward holiness and godliness.

We intend, God willing, to press increasingly for a closer walk, greater holiness, less worldliness. We are very strongly set against worldly habits, customs, fashions, amusements, entertainments, associations and affiliations. We cannot too often or too strongly remind ourselves and one another of the solemn words of John, James and Paul—

"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, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15-16).

"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" (James 4.4).

"What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? . . . For ye are the Temple of the Living God . . . Wherefore come out from among them and BE YE SEPARATE, saith the Lord, and I will receive you" (2 Cor. 6:14-17).

Let us make these spirit-words our banner and our ensign. Let us, in these closing, evil, Gentile days, show forth the divine glory of the beauty of holiness.

We recognize the existence among us of things and ways that belong to the world. We are greatly troubled by them. We believe that it was a preponderance of worldliness that led to the collapse of a large part of the Berean fellowship in 1953. We desire to build more soundly upon the lessons of the past.

Recent events have taught us many things. Those of us that remain have been drawn much closer together in the bonds of love and of the unity of the Spirit.

Reflection and experience has, we believe, taught us the cause of many of the weaknesses and failures of the past. *To be in harmony with God, the underlying spirit of any fellowship must be joyfulness, patience, gentleness and love*. These divine attributes are essential parts of the doctrine of Christ. They must permeate and dominate the whole body. Otherwise the whole fabric will gradually

wither and die spiritually, however it may prosper and grow externally. *None are his brethren who do not wholeheartedly subscribe to these principles and actually APPLY them as the basis of their life in the Truth.*

We have been impressed more and more with the conviction that there can be no communion between looseness and holiness, no fellowship between worldliness and godliness, no oneness of mind and walking together between the mind of the flesh and the mind of the Spirit. True divine fellowship can only exist between those who are mutually and heartily and joyously dedicated to the principle of pressing on toward perfection.

We are not in sympathy with the over-hastiness that has at times been manifested to apply the processes of withdrawal of fellowship. We believe the gentle and loving Law of Christ provides and requires a course of humble, patient endeavor toward reconciliation and unity of mind.

Still, the true Body of Christ is a closely-knit unit—by command and by choice—and the spiritual health and welfare of one affects all. Infractions of the divine law that are defended or persisted in cannot be overlooked or ignored or brushed aside as just some one's "private life" that is none of our responsibility or concern. Such an attitude completely fails to comprehend the glorious, joyful oneness, inter-dependence and communion of the true Body of Christ.

The following we mention as an example and because this particular matter has played a part in the "reunion" problem of one ecclesia. It is part of our agreed basis of *fellowship* that the brethren of Christ cannot take part in politics (Article 35, Doctrines to Be Rejected). When brethren persist in violation of this principle and vote in the world's elections, it becomes our duty, in accord with the principles of Matt. 18, to carry out the commands relating to withdrawal, for the preservation of the unity and spirit of the Truth among us. Otherwise our "Basis of Fellowship" ceases to be a basis of *fellowship* at all.

The great tragedy of compromise and looseness is that it is progressive, and its trend is ever downward. There is no standing still. We are either, by constant effort, drawing toward greater godliness, or we are drifting downward into the ways of the flesh. Paul "ceased not to warn night and day with tears," knowing the flesh and its inevitable tendencies.

We believe that all that has happened has had the divine purpose of forcing this realization and conviction upon us. We must repeatedly be put through the purging and purifying process of divine love. The way of life and godliness is a far greater and more revolutionary thing than most realize—

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new!"

* * *

VIII. MILITARY SERVICE

As we consider current problems arising in the Household, we notice that there is a definite trend away from the original position upheld by the brethren of some years ago in respect to military service. There is a present tendency to accept non-combatant service, and service in the Merchant Marines. Work under the supervision of the Military and in munitions factories is also making it difficult for the brethren to secure exemption as religious conscientious objectors.

Our position in this respect should be clearly understood and consistently maintained, not only as a doctrinal principle of our Faith, but also as a *way of life* to be upheld and exemplified by the purity and holiness of our walk before God, and by our strict adherence to the precept that calls for separateness from all the institutions of the world.

In our endeavor to render acceptable obedience to God, we find it necessary to ask for exemption from both combatant and non-combatant service in any branch of the armed forces. And in order that our lives may be found consistent with our convictions in this respect, we should refrain

from taking employment in any capacity under the supervision of the Military or where the principal line of work is the manufacture or supply of arms, munitions or military equipment to the armed forces.

This is so because it is our sincere conviction that the laws of God, which transcend all human laws, definitely and unmistakably forbid His children having any connection with the martial organizations of the country in which they live.

* * *

IX. THE FORMULA FOR FELLOWSHIP

There is at present a movement for a realignment and a new form of reunion on the basis of an acceptance of the "BASF without reservation, enforced in fellowship." This is all very well *as far as it goes*, but we believe that recent events in the brotherhood have clearly shown that just a bare affirmation to this effect is not a sufficient basis for a lasting unity.

Reason, Scripture and experience teach that in each case there must be sufficient investigation to give assurance of oneness of mind. More care will be required in some cases than others, and no simple password can be set down as the only requirement. Certainly mass amalgamation on a majority vote basis is utterly inadequate to preserve the Truth, for the dissenting minority that comes along with the majority may bring every form of error. A majority vote is, as clause 5 of the Constitution specifies, the brotherly way to determine "order and arrangement," but *fellowship* is an *individual* matter.

The only generalization that can be made is that in any consideration of a unity in fellowship, *sufficient mutual investigation must be made in each individual case to maintain the Truth among us to the best of our ability.*

To avoid any appearance of harshness, or of the erection of any unnecessary barriers, we would like to make it clear that we desire it to be as easy and pleasant as possible, in faithfulness to the Truth, for any to join or to return to us who have come to a full unity of mind with us on the problems confronting the Brotherhood.

We recognize that it would be the prerogative of each ecclesia to determine the amount of personal interviewing necessary in any particular case. We believe it is a basic principle that the Truth is an *individual matter*. Each individual must be considered as an individual, but we are anxious that it be done as gently and unofficiously and briefly as is consistent with the Truth. We have no thought of interrogation just for interrogation's sake, but rather speedy and joyful reception as soon as unity of mind is established.

However, it is the mind of the Berean fellowship—particularly in the light of the insufficiently-considered mass movements in fellowship of the past few years—that this scriptural aspect of *individual consideration* should be mutually accepted in any discussion of resumption of fellowship, and should be honored in principle, though truly applied in humbleness, kindness and wisdom.

The events of the past few years have deeply impressed us with the wisdom and truth of the words of bro. Roberts in 1896, speaking concerning fellowship problems near the end of a life of conflict and struggle for the Truth—

"Our circulation would have been a large one, after 32 years' publication, if we had chosen to broaden out to the diluted forms of truth that are current in sundry quarters . . .

"We would rather walk with an afflicted few in the scriptural purity of the hope of Israel (with all that that involves), than run with a prosperous multitude in the loose and polluted ways of the natural man. The looseness may be convenient for the time being, but there hastens a time when it will be highly inconvenient.

"When God speaks again by Christ returned, the inconvenience of this adhesion to His holy, narrow ways will turn to felicitation, joy and gladness . . .

"Experience over a wide and constantly fermenting field shows that unless there is a resolute adherence to the position of divine wisdom, recovered with much difficulty during the last two generations, there is danger of easily losing it all: NOT ALL AT ONCE, BUT POINT BY POINT—ONE POINT AT A TIME UNTIL ALL IS GONE . . ."

* * *

In conclusion, we cannot too often or too strongly emphasize our deep conviction that there can be no true, sound, strong, spiritual fellowship on any basis other than eager, mutual yearning toward the divine beauty of holiness. There is no other power that can truly unite us spiritually, and mark us out from the rest of the perishing world.

There can be but one True Bride of Christ, and she will be marked by an all-consuming love for her Lord, manifested in a constant striving toward the beautiful ideal of spiritual perfection described in the words of the Spirit through Paul—

"A glorious ecclesia, not having spot, or wrinkle, or any such thing, but holy and without blemish" (Eph. 5:27).

Without the eager, mutual acceptance of dedication to this divine ideal, all else is meaningless and dead. This must be the heart and power of any true fellowship. The Berean fellowship is deeply conscious of its many human weaknesses and imperfections, but it is lovingly united in a realization of, and strong desire toward, the great beauty of this pattern of the chosen Bride of Christ.

We earnestly appeal for the support and fellowship of all who will enthusiastically stand with us upon the foregoing truths and principles.

Let us strengthen and encourage one another—in the few days that remain as the war-clouds gather ominously around Armageddon—to manifest the beauty of that divine community, the holy and separated Bride of Christ, awaiting her Lord in purity and patience in a world given over to pleasure and sin.

Such As Keep His Covenant

"The meek will He guide in judgment, the meek will He teach His way. All the paths of the Lord are mercy and Truth to such as keep His covenant"—Psa. 25: 9

In the beginning of their national history, on their way out of Egypt, as they to Mt. Sinai or Horeb, God made a formal Covenant with Israel, Moses being the mediator between the two parties.

In Exo. 24 we read of this Covenant—the "old" or "Mosaic" covenant. God first told Moses the divine laws and precepts that would form the basis of the Covenant, and Moses wrote them in v. 7 we read—

"And Moses took the Book of the Covenant, and read in the audience of the people: and they said,

"All that the Lord hath said will we do, and be obedient."

After the people had agreed to the terms of the Covenant, it was then ratified or confirmed with blood—

"And Moses took the blood, and sprinkled it on the people and said,

"Behold the blood of the Covenant, which the Lord hath made with you concerning all these words" (v. 8).

The Covenant between God and Israel was then operative; it was in force, and binding upon both parties. What a great honour and privilege this was! What an opportunity had thus been extended to Israel! God had told them—

“Now therefore, if ye will obey My voice indeed, and keep My Covenant, then ye shall be a peculiar people unto Me above all people: for all the earth is Mine:

“And ye shall be unto Me a kingdom of priests, and an holy nation (Exo. 19: 5-6).

The Covenant of Sinai was broken, and finally taken out of the way when the Mediator of the New (Abrahamic) Covenant poured out his blood unto death on the cross.

* * *

But it was Israel that had broken the Covenant, because of their continual disobedience to its terms.

Though God was patient and merciful with them during the long period from Moses to Christ, by sending them prophets, and finally His Own Son to turn them away from their disobedience; yet the time came, soon after they rejected their own Messiah, that their iniquity was full.

Thus the Covenant that Israel subscribed to with so much affirmation and confidence at the first was broken, and the land, which formed the basis of their inheritance under the Mosaic Covenant, was no longer able to hold them. They were driven out among the Gentiles.

God was faithful to His part of the Covenant. He protected them from all their enemies and blessed them with temporal prosperity while they were obedient to His laws. Moses had told Israel (Deut. 7: 7-9)—

“Know therefore that the Lord thy God, He is God, the FAITHFUL GOD, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations;

“And repayeth them that hate Him to their face, to destroy them.

“He will not be slack to him that hateth Him, He will repay him to his face.”

When we consider the many centuries of punishment that Israel has suffered and are still suffering, because they broke their Covenant with God, we are constrained to consider soberly our own position before God. The Covenant we have made with the Great Majesty of the heavens is a better Covenant than the one made with Israel, for it is based on better promises; it has a higher and more lasting priesthood, and was dedicated, not with the blood of animals, but with the precious blood of the Lamb of God—His Own Son.

But in proportion as the New Covenant is better and greater than the Old in so many respects, so is our responsibility increased as we assume the position of sons (not servants) in the House of God.

Paul speaks of a greater or "sorer" punishment to come upon all those who—having once been sanctified by the blood of the Everlasting Covenant—do not thereafter uphold in their way of life the purity and holiness of their relationship to God under the New Covenant—

“Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the spirit of grace?

“For we know Him that hath said, Vengeance belongeth unto Me; I will recompense, saith the Lord. And again, The Lord shall judge His people” (Heb. 10: 29-30).

Let us never for a moment take lightly the position we are in before God. We must remember that God will keep His part of the Covenant we have made with Him. Our part is to give our lives in ceaseless and untiring efforts to the great task of rising to the responsibility that falls upon us now as we have been drawn into the circle of God’s eternal purpose with the earth.

If Israel suffered for 2,250 years because they broke the Old Covenant, how much more terrible will be our just due if we are found to be covenant breakers in the day of account.

Jesus says there will be weeping and gnashing of teeth in that day; for many will be there who have not offered to God a whole burnt offering—who have held back a part of the price—some who have not presented their bodies a living sacrifice, wholly acceptable to God, which is only a reasonable service. —E.W.B.

The Amen

"He who blesseth himself in the earth shall bless himself in the Elohim of Amen"—Isaiah 65:16

IN Daniel 2 we are shown a word picture of a great image, the substance of a dream by the king of Babylon. This was a representation of four world empires to take their places in the earth's history before the establishment of God's Kingdom.

The destruction of the elements of this great world man-image is envisioned by Christ (as a stone) striking the image on the feet.

It is next recorded (ch. 3) that Nebuchadnezzar erected a literal image, commanding all men to worship it. Three faithful servants of God—Shadrach, Meshech and Abednego—maintained their integrity and suffered the fiery vengeance of a world monarch, only to stand vindicated before the king and all the world, by the power of God on their behalf.

Their high station in the empire did not immunize them from the trial of their faith. It rather exposed them, yet giving opportunity for outward display of confidence in God which redounded to the glory of the Creator. Said Nebuchadnezzar (Dan. 3:29)—

"There is no other God that can deliver after this sort!"

* * *

WE cannot worship the world's images in any respect, whether they be literal or worldly kingdoms or theories, unless we lose faith in the Creator of heaven and earth.

The 6000-year struggle of the Spirit against the flesh is developing another image of a man. This has been pictorialized throughout the Bible in various ways. This image is comprehended in the expression "THE AMEN." Let us look at this a little closer.

In Rev. 1 the apostle John is shown "One like the Son of Man." The description of this man is given by John, even as Nebuchadnezzar described his image.

John said the image spake "as the voice of many waters."

Verse 15 indicates that the representation stood for a great multitude of people. This symbolism is explained in Rev. 17:

"The waters are peoples, multitudes, nations, tongues."

* * *

"He was clothed with a garment down to the feet" (v. 13).

Here is a covering over of nakedness, that necessary garment portrayed from the Garden of Eden by shedding of blood.

In Zechariah, Joshua the high priest (typical of Christ) is shown as having filthy garments changed with a change of raiment, indicative of clothing with glorious spirit-nature, while in Psa. 132:9 we read—

"Let Thy priests be clothed with righteousness."

* * *

This symbolic Man of Rev. 1 is the Multitudinous Son of Man.
—Christ and the saints together, all linked in the descriptive expression "The Amen"—the Faithful Man, the Man of Truth, or as we read in Rev. 3:14—

"These things saith the Amen, the faithful and true witness."

But this image can only be created through suffering and trial, by enduring as did our head, even Jesus Christ—

"Till we all come in the unity of the faith, unto the perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

We must 'grow up'—not remain as babes, but (Eph. 4:15):

"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."

* * *

This Spirit-Man was girded with a breast-band of gold (Rev. 1:13).

After the type of the Aaronic dress it was worn under the arms. But where Aaron's girdle was composed of gold, blue, purple, scarlet, and fine twined linen—characteristics antitypically portrayed in Jesus' flesh, and those whom he represented—the girdle of the Spirit-man was of gold and linen alone; the elements of mortal flesh and the principles of suffering to the end of endurance of faith were swallowed up of life everlasting. Job said (23:10)—

"When God hath tried me, I shall come forth as gold."

* * *

"His head and his hairs white like wool, as white as snow" (Rev. 1:14).

Isaiah gives us the key to this descriptive form by telling Israel that though their sins were as scarlet they should be as wool (Isa. 1:16-18). The Head of the image is Christ. As the Head has been cleansed as snow, so the Body partakes by association the like characteristics—

"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow"
(Psa. 51:7).

* * *

And further aspects of the image speak of the work which is to be accomplished by those who are symbolized—

The eyes as a flame of fire, a double-edged sword coming out of his mouth, his appearance as the sun shineth in his strength.

—all tell of the hostility against the Man-image in the last days.

All this is graphically portrayed in other parts of Scripture. The cherubic forms of the prophet Ezekiel, the four in the furnace unharmed by the fire of Nebuchadnezzar, the Appearance of a Man of Daniel's visions, the 4 Living Creatures and the Rainbowed Angel of the Apocalypse—all these tell the same message: the glorification of a group of individuals, developed by trial and chastisement, to be associated in the judgment of God against a wicked world and in bringing in the era of peace and righteousness over all the earth.

This is what is known as "The Amen," that which is "Faithful and True." It is no coincidence that this word appears so repeatedly throughout the Scriptures. The direct transfer of the Hebrew word to our language (as well as to the Greek) untouched, carries the aspect of the origin of our faith as that of Abraham, father of the Hebrew race. We recall Paul's words—

"They which be of faith are blessed with faithful Abraham."

They are comprehended in the seed, and as such are heirs according to the promise. All through the Scriptures this group have been shown as crying for deliverance. —F.H.

We are anxious to send the Berean FREE to any desiring it. Do not hesitate to request it. If you know of any who would like it, please send their names.

Sin

"Whatsoever is not of Faith is sin"—Rom. 14:23

SIN is a little word. Yet there is not a word in any language denoting anything which has affected the mortal existence of humanity as does the little word sin.

From it none are exempt; from it there is no escape; from it there is no release until the supreme penalty—death—is paid. And from its consequences there is no escape except through resurrection from the dead unto eternal life.

A number of Hebrew and Greek words are translated "sin" in the English versions of the Scriptures, but all have the same general meaning—something contrary to God's law or divine principles of righteousness; or it refers to the causes and effects of transgression against the law of God, or failure to observe or live in accordance with divine instruction.

EVERYTHING out of harmony with divine precepts and principles is some form of sin. Whether it be overt acts of transgression, failure to do what God has commanded, or the natural bent of perverse human nature,—it is SIN, from which one must gain release before he can enter into eternal life and receive an inheritance in the everlasting Kingdom of God.

Sin is presented in the Scriptures as first, the transgression or overstepping of divine law, as we read in 1 John 3:4 —

"Sin is transgression of law."

It is an act of disobedience to the revealed will of God, which may lead to lawlessness or spiritual anarchy.

In the second sense sin is presented as a principle of evil existing in—and a natural quality of—human nature, implanted there through the transgression of our first parents, Adam and Eve.

* * *

IT is common to limit sin to the extremely wicked and depraved actions of mankind. It is also common to exclude from the category of sin the desires of the flesh which are pleasing to man, not accounting that—

"That which is highly esteemed among men is abomination in the sight of God" (Luke 16:15).

God's Word is the sole authority as to what is, and what is not, sin.

Sin manifested in human flesh may be summarized into seven distinct classifications:

1. **Transgression.** The overt act of violation or disobedience to divine law.
(1 John 3:4; Jam. 2:11).
2. **Iniquity.** An act or manner of life contrary to that which is good; anything evil or wicked.
(Matt. 24:12).
3. **Wickedness.** Usually associated with vicious and extremely iniquitous actions, but sometimes refers to disobedience in general (Gen. 6:5).

4. **Missing the Mark.** Sins of omission, or failure to comply with divine standards of righteousness; which may include sins of ignorance (Eph. 2:1-3).
 5. **Unbelief.** Denying the Word of God and His Son Jesus Christ (John 8:24).
 6. **Error.** Belief in that which is contrary to God's Truth, and acts based upon misunderstanding of right and wrong (2 Pet. 3:17).
 7. **Sin-in-the-flesh.** Inherited sin-nature; that principle in human flesh which is the cause of the natural tendency to go contrary to divine principles: a "law of sin and death" at work in our members, inherited from Adam because of his transgression against the law of God
(Rom. 8:3; 7:15-25).
- In general, everything contrary to divine principles is sin (John 5:17)—

"All unrighteousness is sin."

"Whatsoever is not of faith is sin" (Rom. 14:23).

—O.B.

Written for Our Learning

"Hear the Word of the Lord, all the families of the house of Israel."

"Hear, O Israel, the statutes and judgments I speak in your ears."

"Hear this, all ye people; give ear, all ye inhabitants of the world."

WE find many phrases similar to these throughout the Scriptures. With words such as these God desires to arrest the attention of His listeners, in order that they may hear some important announcement which He is about to make.

Sometimes the words He speaks are laws. Sometimes they are the tender, compassionate words of love addressed to His obedient children. Again His words are words of rebuke, and reproof. Oftentimes it warns of impending judgement about to be visited upon the disobedient and rebellious.

Were these words, spoken by God, written just for those who were alive at the time they were spoken? We must surely give the answer that Paul gave on another occasion (1 Cor. 9:10)—

"For our sakes no doubt this is written."

And again (Rom. 15:4)—

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

Did not Jesus himself say:—

"What I say unto you, I say unto all" (Mark 13:37).

If the Scriptures were written for our learning, then we might ask the question—how much and how well have we learned what we must know?

Those of us who call ourselves brethren of Christ have heard the Word of the Lord, and have at least been obedient to the commandment to—

"Repent and be baptized."

We were wise in hearkening unto the word of this commandment, but how well have we listened to the voice of God speaking to us from the pages of the Bible **since** we were immersed? Baptism is only the first step toward the Kingdom of God. Baptism alone is not enough to insure us a place therein.

The nation of Israel, after hearing God's laws said—

"All that the Lord has said, we will do."

Thus they made a covenant with God, promising to obey Him. How quickly they forgot their vows; how readily they went astray. They forsook God, and began to worship idols—

"They served their idols: which were a snare unto them.

"They were defiled with their own works, and went a whoring after their own inventions."

These things were written for our learning, for we too have made a covenant with God at our baptism that we will serve Him and obey ALL that He has commanded.

We may start the race for eternal life with zeal and determination to do the will of God, but like Israel, forget. This is easy, because there is so much that tends to draw our minds away from God. We are surrounded by the gross darkness that covers the earth and its people.

How important it is then, that we walk in the light of the revealed Word of God, hearkening unto the voice of the Spirit, that it may be a lamp unto our feet and a light unto our path!

We must realize that hearing consists of something more than just listening to the sound of words being read. God desires us to **understand** what we hear and read, and He wants it to **make an impression** on our minds and hearts. This was what Moses endeavoured to teach the children of Israel as they were about to enter into the land promised them—

"Behold I have taught you statutes and judgements even as the Lord my God commanded me that you should do in the land whither ye go to possess it.

"Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say,

"Surely this great nation is a wise and understanding people."

It behoves us to keep our minds and hearts in a state of readiness to receive the Word of God, and not only that, but to do it. What profit is there in doing the daily reading or in listening to an exhortation if we forget what we have heard and do as we please? James says—

"Be ye doers of the Word and not hearers only, deceiving your own selves. For if any be a hearer of the Word and not a doer, he is like unto a man beholding his natural face in a glass, for he beholdeth himself and goeth his way and straightway forgetteth what manner of man he was.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the Word, this man shall be blessed in his deed."

Let us take heed and forget not the things which we have learned, for God has given us words to live by. Now is the day of salvation, and we know not how many more we will have wherein there is opportunity to serve our God. If our warfare against the flesh is to be successful we must—

"Let the Word of God dwell in us RICHLY."

These words of Paul are sound advice, and a vitally important command.

The rich indwelling of the Word will be a constant antidote against the foolish thoughts and words of man. It will enable us to overcome in the good fight of faith against sin and folly—

"Wherefore be ye not unwise, but understanding what the will of the Lord is." —J.F.P.

Will all recording brethren, and all in isolation, please send

1. Ecclesial address and phone.
2. Meeting times,
3. Recording brother's name, address and phone.

The Pride of Life

"A man's pride shall bring him low"—Proverbs 29:23

AMONG the evil things which "come from within . . . out of the heart" and which "defile the man" is human pride. (Mark 7:21-23). God has left no room for us to question whether pride is something good or something evil—pride is plainly and undeniably condemned as evil in numerous places in the Bible.

Some may say that pride is good in at least a limited way, as when pride moves us to do a good job in our ecclesial work. But even in this case honest examination in the light of God's Word shows that pride is evil, for pride is glorying in ourselves and in the things we do, as though we did them without help from God.

We must remember that even the very minds and bodies with which we serve God were formed **by** God—

"What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (1 Cor. 4:7)

We are called upon not to exalt ourselves but to humble ourselves; not to work to glorify ourselves or to feed our human pride, but rather to deny ourselves and—

"Do ALL to the **glory of God**" (1 Cor. 10:31).

Pride is something we can and must fight to destroy. But before we will be willing or able to fight against pride, we must first recognize its dangerous nature; we must recognize that if we allow human pride to go unchecked we are walking the path to destruction. Consider the following:

"These 6 things doth the Lord **hate**; yea, 7 are an **abomination** unto Him: a proud look . . ." (Prov. 6:16-17).

"Wisdom" tells us—

"The fear of the Lord is to hate evil; **pride**, and arrogancy, and the evil way, and the froward mouth, do I hate" (Prov. 8:13).

"When pride cometh, then cometh shame" (Prov. 11:2).

"In the mouth of the foolish is a rod of pride" (Prov. 14:3).

"Everyone that is proud in heart is an abomination to the Lord. Though hand join in hand, he shall not be unpunished" (Prov. 16:5).

"Pride goeth before destruction" (Prov. 16:18).

* * *

NOT only must we recognize the evil nature of pride, but we must also learn to recognize pride itself. We cannot fight against it if we do not know what it is and how it manifests itself.

One of the chief manifestations of pride is contention—

"Only by pride cometh contention" (Prov. 13:10).

"He that is of a proud heart stirreth up strife" (Prov. 28:25).

There is much contention, strife, quarrelling, accusing, fighting, etc., going on in the world around us, and the reason is found in the fact that pride (and related characteristics such as jealousy and greed) is very much a part of human nature. People will fight about the smallest things and refuse to be reconciled to one another because of their pride, even though it makes them bitter and miserable.

And it all seems so silly to us when we look out upon the world from our position as servants of God.

But how often we find our selves entering into their contention, or even striving with our own brethren and sisters— just because of that silly, but so natural, quality of pride?

Just because we call ourselves the brethren and sisters of the Lord Jesus Christ does not mean that we are immune to the sinful ways of the flesh. We are human; pride is part of our nature; and pride must be overcome if we would please God and receive His gift of life as the true brethren and sisters of Christ.

Pride is deadly, and yet nothing seems to lend itself more readily to disguise. The deceitful heart of mortal man has devised many coverings for pride which tend to conceal both pride itself and its deadly nature. Pride can be disguised as duty, as piety, as zeal, and even as humility. Pride can take the form of exaggerated self-confidence, of foolish vanity, or self-righteous complacency.

Pride is found practically everywhere—even the so-called "inferiority complex" has its roots in pride. Pride is so insidious that it becomes doubly dangerous—dangerous because it is an evil condemned by God, and because without prayerful watching we will not even recognize it when it exists in some of its various forms.

* * *

WHEN we consider the fourth chapter of Genesis we cannot help but see pride at work in the mind of Cain. Pride led Cain to murder his brother and caused him to be cursed by God. Cain no doubt felt that he had done a good job raising his "fruit of the ground," and when this was not accepted by God as an offering—

"Cain was very wrath, and his countenance fell."

When Cain discovered that Abel's offering was accepted by God, he apparently blamed his own lack of success on his brother. In reality, of course, it was not Abel's fault that Cain's offering was unacceptable. As God said to Cain—

"If thou doest well, shalt thou not be accepted?"

The fact that Cain's offering was not accepted was his own fault—God has laid down His requirements for a suitable offering, and Cain did not submit to those requirements. Too proud to admit his own error and change his ways, he sought to solve his problem by killing his brother.

When we are confronted with the fact that we are wrong and someone else is right, the natural reaction is to try to turn things around, to make it appear that we are right and the other is wrong. Like Cain we may try to console ourselves by blaming the other persons, when what we really need to do is to consider our **own** ways.

What makes us afraid to admit and change our own wicked ways?—PRIDE, wicked pride.

We may not resort to murder to try to ease the pain, as Cain did, but by allowing ourselves to be blinded by pride we commit sin without murdering anyone. Refusal to admit and correct error is a sign of spiritual sickness deep within ourselves. As Christ taught, pride comes "out of the heart" and defiles us.

* * *

WE are exhorted, "Confess your faults one to another" (Jam. 5:16). The more we force ourselves to outwardly admit to others when we are wrong, even on matters which may seem relatively unimportant to us, the more we will be crushing pride by refusing to let it take over our hearts and minds.

As we come closer to home—to our relationship with members of our own ecclesia and members of our own family—this admission of wrong seems to come with greater difficulty. It is very often most painful to have to acknowledge error to those we know most intimately.

This is all the more reason for us to practise swallowing our pride, in our own ecclesia and our own home where powerful habits for good or evil can be formed.

* * *

OF primary importance is the fact that we must thirst for, seek out, and learn to accept **the correction of God's Word**, whether it comes to us from a member of our own ecclesia or family, from anyone in the Household of God, or from our own private study and meditation.

We are not in competition with one another, but rather we are struggling against our own flesh. Why should it hurt us (and if it does hurt, pride is the reason) to accept correction from someone else who has a better understanding of a particular situation?

If we pray for guidance to see the right way and humble ourselves to accept the instruction when it comes, then we can be thankful that God is guiding us and has given us brethren and sisters who can help us along the road to life. But if we are proud and cannot bear to admit error and accept instruction then we are condemning ourselves.

"Pride goeth before destruction" (Prov. 16:18).

"He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."
—D.B.

THE MODE AND TERM OF APPOINTING SERVING BRETHREN

THE MODE and periodicity of appointment are of great importance. If serving brethren are appointed too frequently, and in too open a manner, there will be a recurrence of electioneering agitation, which will prove hurtful to the whole body. The body exists for spiritual objects: the growth of love and holiness. The appointment of serving brethren is for the promotion of these results, and their appointment ought not to be conducted in a manner that will interfere with them. The process ought to be quiet, and with as little general disturbance as possible.

The first point (quietness) is secured by having all nominations in writing, by having the ballot papers taken home and gathered afterwards. Nomination in writing has also the advantage of excluding frivolous proposals. There ought to be no proposing in open meeting, and no discussion of the qualifications of candidates, and no canvassing. The whole operation should be in quietness, and in secret, and in love.

Freedom from too frequent disturbance is secured in one of two ways: either all the appointments ought to be for a period of years (say four); or if the yearly process is preferred, it ought not to affect all serving brethren each year, but only a proportion at a time. Let a fourth of the whole retire each year (by alphabetical rotation in the case of those at first appointed, and afterward in the order of their election).

In this way, the agitation connected with appointments would be reduced to a minimum, while the principle of ecclesial control would be retained. Practically, each brother appointed would be appointed for four years. A safeguard against the possibility of a very unsuitable person being appointed for the length of time would be found in the power of the ecclesia at any time to remove any brother from any office, by the vote of a majority, on cause being shown.—**Ecclesial Guide**.

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