

# 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

**This is a partial list, containing the information we have a record of having been given. Please notify us of any errors. Ecclesias and brethren and sisters in isolation not listed, please give us information.**

### AUSTRALIA

**ESPERANCE**, W. Australia—2 Emily St.—Mem. 11 a.m.; Class Thur. 7:30 p.m. Bro Ray Hodges (same address).

It is with great joy that, with the enthusiastic concurrence of the Whangarei ecclesia, we welcome bro. and sis. Ray Hodges, of Esperance, West Australia, who will now meet with our sister Ethel Hodges, bro. Hodges' mother. Bro. Hodges has had considerable correspondence with the Whangarei brethren, and has expressed full agreement with the Berean position in all respects.

—Editor.

### CANADA

**HAMILTON**, Ont.—Sherwood Rm., Wentworth Arms Hotel, Main St.—Mem. 11 a.m.  
**JAFFRAY**, B. C.—Bro. Fred Glazier.

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**LETHBRIDGE**, Alta.—633 Seventh St. S.—Mem. 11 a.m; S.S. 12:30 p.m; Lec. 7:30 p.m; Class Wed. 8 p.m. Bro. W. Blacker, 1225 6th Av. S.; (403) 327-5663.

LOVING Greetings to the brethren and sisters scattered abroad.

We are surely living in the closing days spoken of by our Master when he said—

"Nation shall rise against nation, and kingdom against kingdom.

"When ye shall see Jerusalem compassed with armies then know that the desolation thereof is nigh."

It is with great pleasure we report the immersion of one of the senior class members of our Sunday school, DELMA JEAN BENNETT, the daughter of our bro. & sis. Arthur Bennett, and granddaughter of our bro. Michael Bennett, on Apr. 25. We wish her Godspeed toward the Kingdom of God.

We have also been blessed with the company of bro. & sis. David Blacker of Stony Plain, Alta., and bro. Edward Truelove of the Richard ecclesia.

We are, God willing, holding our Sunday School Gathering on June 26, and we welcome any that may be travelling this way around that time. —bro. Wm. Blacker

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**LONDON**, Ont.—Wells Academy, 306 King (just E. of Wellington); Ph. (510) 432-3481—S.S. 10:15 a.m; Mem. 11:30 am; Lec. 7 p.m; Class Thurs. 8 pm. Bro. Dan E. Gwalchmai, 29 Devonshire; Ph. (519) 438-7730.

**MONTREAL, P.Q.**—Massey Rm., Central YMCA, 1441 Drummond—Mem. 11 a.m. Bro. E. Kercher, P.O., New Glasgow, P.Q.; Ph. (541) 438-2635. Phones near hall: bro. A. H. Johnson (514) 845-0359; sis Irene Baines (514) 768-5306.

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**RICHARD**, Sask.—Mem. 10 a.m; S.S. 12 noon; Lec. last Sun 8 pm; Class Fri. 8 p.m. Bro. Fred G. Jones, Rte. 1; Ph. Richard 6r15.

IT gives us pleasure to announce the obedience of EDWARD TRUELOVE, on March 27, in the waters of baptism, after having given a good confession of his belief in the fundamental principles of the Gospel, and his desire to put on the only Name given among men whereby we can be saved.

We pray that our young brother, having made the right start in life, may pursue it unto the end, and stand in his lot at the end of the days.

He is the son of bro. & sis. Frank Truelove of our ecclesia.

We send greetings to all of like Faith. Peace be to the brethren, and love with faith through our Lord Jesus Christ. —bro. Fred G. Jones

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**STONY PLAIN**, Alta. (near Edmonton)—Bro & sis. David Blacker, Box 606.

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**TORONTO 17**, Ont.—Leaside Gdns., 1073 Millwood Rd.; Ph. (416) 421-4944—S.S. 10 a.m; Mem. 11 a.m; Lec. bi-weekly 7 p.m; Class other Sun. eves in homes. Bro. G. A. Gibson, 294 Glebeholme Blvd., Toronto 6; Ph. (416) 466-9980.

WHEN checking our ecclesial records, we were greatly surprised and even chagrined when we discovered that our last ecclesial news appeared in the June 1964 Berean. This is a matter of contrite regret, for one of the highlights of our magazine is the reports of the activities of our brethren and sisters in various parts of the world which come to us through the medium of our ecclesial news. We hope therefore that our readers will forgive us for our unintentional neglect.

Our lectures are now being held biweekly, and we are highly encouraged with the results. The attendance has been good, and recently we have had some interested strangers who remained after the meeting for discussion.

Visiting speakers have been bro. Fred Higham of Oakville, bro. Victor C. Gilbert of Buffalo, and bro. Roy Sutherland of London. Their labor of love among us is genuinely appreciated.

Visitors have been numerous, and we are happy to report them. From Honesdale, Pa., sis. Catherine Sommerville; from Buffalo, bro. Victor Gilbert and sis. Ruth Gilbert; from Detroit, bre. August Fabris, G. V. Growcott and Fred Higham Jr.; from Oakville, bro. Fred Higham and sisters Jean and Beth Higham; from Montreal, sisters Irene Baines and Dorothy Tinker; and from London, bre. David Gwalchmai and Roy Sutherland, and sisters Helen Boyce, Grace Cartlidge, Jean Gwalchmai, Mary Gwalchmai, Olive Gwalchmai, Edith Hunter and Clara Sparham.

Our Fraternal Gathering was held Oct. 10-11, 1964. From the United States, we had visitors from Baltimore, Boston, Buffalo, Canton, Detroit, Denver, Honesdale, Houston, Lampasas, Miami and Worcester. From Canada, there were visitors from Hamilton, London and Montreal.

The theme for the day was, "When the Son of Man Cometh, Shall He Find (the) Faith on the Earth?" The first address was given by bro. Dan Gwalchmai of London—his subject being "The Bible—the Foundation of our Faith." The second was given by brother Nicholas Mammone of Jersey City—his subject being "The Gospel: Our Faith Defined." Saturday evening, bro. Fred Higham of Oakville gave the concluding address for the day—his subject being "Walking in the Truth—Our Faith Made Perfect." All three brethren covered their subjects in a thorough manner, and we deeply appreciated their labor of love.

On Sunday morning, at the Memorial meeting, bro. Thomas S. Lumley of Miami gave the word of exhortation. His subject was, "What Manner of Persons Ought We to Be?" and the question was suggested because of what we had heard the day before.

In the afternoon, bro. Victor C. Gilbert of Buffalo lectured for us—his subject being "The Churches' Departure from Bible Truth." The meeting was well attended, and the subject-matter keenly interesting and instructive.

Presiding brethren on Saturday were bro. Gibson in the afternoon, and bro. Philip in the evening. On Sunday, bro. Growcott in the morning, and bro. MacIvor in the afternoon.

The attendance for the two days was somewhat beyond our expectation, and all felt that a wonderful spirit was displayed throughout the entire Gathering. The speakers all followed their subjects in the manner we had anticipated, so that the result was one of general satisfaction on the part of our brethren.

We had been brought together for the purpose of giving ourselves to the exercise of our hearts and minds in those all-important matters pertaining to the way of salvation. For two days we had been taken out of the world of turmoil, and transplanted into an environment that was pervaded with a spiritual and moral force than can only be experienced when people are gathered together to serve the Lord in the beauty of holiness. —bro. G. A. Gibson

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**VANCOUVER** 14, B.C.—at home of sis. (Mrs.) P. S. Randell, 8091 Selkirk; Ph. (604) 261-2664—Mem. 11 am. Bro. Ralph Hobkirk, 949 Belvedere, N. Vancouver; Ph. (604) 988-5941.

### NEW ZEALAND

**PAPAKURA**—Bro. A. Starr, Ardmore R. D., via Auckland.

**WHANGAREI**—YWCA Hall, Rust Ave.—Mem. 10:30 am; Lec. 7 pm. Bro. M. T. Griffin, PO Box 55, Whangarei.

### GREAT BRITAIN

**BIRMINGHAM** 34—46 Falmouth Rd.—Mem. 11 a.m.—Bro. Leslie Allock.

**KIDDERMINSTER**—"Eureka," Bridgnorth Rd., Franche—Mem. 3 p.m. Bro. H. W. Pigott.

**NEWPORT**, Mon. — 3 Constance St.—Mem. 10:30 a.m.—Bro. Ken Williams.

**PENGAM**, Mon.—"Ashleigh House," Commercial St.—Bro. T. Lambert.

**WALLINGTON**, Surrey—Sis. (Mrs.) A. A. Jeacock, 10 Garden Close; Ph. Wallington 7485.

### UNITED STATES

**BALTIMORE**, Md. 21207—3617 Forest Hill Rd.; Ph. (301) 944-3870—Mem. 10:30 am (home to home). Bro. Russell C. Frisbie (same address).

**BOSTON**, Mass. 02115—Hastings Hall, 320 Huntington; Ph. (617) 536-7800— S.S. 10:30 am; Mem. 11:45 am; Lec. 2 pm 2nd & 4th Suns; Class Wed. 7:30 pm at 95 W. Cedar St., Boston. Bro. Kenneth MacKellar, 86 Walnut, Reading, Mass. 01867; Ph. (617) 944-9094.

**BUFFALO**, N.Y.—100F Hall, Kenmore at Myron, Kenmore N.Y. 14217; Ph. (716) 877-9363—Mem. 10:15 am; S.S. 11:45 am; Class Wed. 8 pm. Bro. Geo. Kling, 386 N. Ellicott Crk. Rd., Tonawanda, N.Y. 14151; Ph. (716) 693-6796.

**CANTON**, Ohio 44704—1322 Fourth St. NE; Ph. (216) 456-2393—S.S. 10 am; Mem. 11 am. Bro. Kenneth Passwaters, 1922 Genoa SE, Massillon, Ohio 44646; Ph. (216) 477-1324.

**DEERFIELD BEACH**, Fla. 33441—Bro. & sis. Fred. Gulbe, 363 34th Terrace W.

**DENVER**, Colo. 80209—432 S. Emerson; Ph. (303) 777-9575—S.S. 10 am; Mem. 11 am; Class Tue. 7:30 pm. Bro. John Osborne (use above address); Ph. (303) 429-3023.

**DETROIT**, Mich. 48227—12954 St. Marys; Ph. (313) 273-7498—Mem. 10 am; S.S. 11:30 am. Bro. G. Growcott (same address).

**HONESDALE**, Pa. 18431—859 Main—S.S. 10:45 am; Mem. 11:45 am. Bro. David Sommerville, 224 Conklingtown Rd., Wanaque, N.J. 07465; Ph. (201) 835-4751. Near hall: sis. G. Frisbie (717) 253-2534; bro. K. Frisbie (717) 226-3507.

**HOUSTON**, Tex. 77012—8008 Junius—S.S. 10 am; Mem. 11 am; Lec. 3rd Sun. 7:30 pm; Class other Suns. 6 pm; Wed. Class 7 pm. Bro. Chas. Banta, 815 Boston, Deer Park, Tex. 77536; Ph. (713) 479-2568.

**LAMPASAS**, Tex. 76550—Christadelphian Hall, Ave. I East—S.S. 10 am; Mem. 11 am. Bro. Wayne Wolfe, Star Route, Lampasas, Tex. 76550.

**MASON**, Tex. 76856—Christadelphian Hall, Hwy. 386—Mem. 11 a.m.; Class 2 pm. Bro. W. Edwards, Ranch Rte., Harper, Tex. 78631; Ph. (512) 864-3064.

**MIAMI**, Fla. 33155—3428 SW 64th Ave.; Ph. (305) 667-7828—Mem. 10:30 am; S.S. 11:30 am; Class Wed. 7:30 pm. Bro. Thomas S. Lumley (same address).

**NEW PORT RICHEY**, Fla.—Bro. & sis. Chris Bird, 710 Pennsylvania Ave.

**ORANGE CITY**, Fla. 32763—Sis (Mrs.) Lois Boulterice, PO Box 305, S. Lancaster Ave.; Ph. (305) 775-2821.

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**PAINT ROCK**, Tex. 76866—Route 1 (about halfway between Eden & Eola)— S.S. 11 am; Mem. 12 noon. Bro. Melvin Edwards (same address).

IT was a great pleasure on Nov. 22 to have bro. & sis. C. Banta Sr. and sis. Eva Banta of Houston, and sis. Jessie Hatcher of San Saba, to meet with us in the home of bro. Aris Edwards around the table of the Lord.

Bro. Banta gave a very encouraging exhortation, which we appreciated so much.

Then, Apr. 11, we greatly enjoyed having bro. & sis. Bill Edwards of the Mason ecclesia, and bro. Wayne Jr. Wolfe, bro. Bob Wolfe, sis. Lula Wolfe and sis. Lois Hurst of the Lampasas ecclesia to meet with us around the table at the home of bro. Melvin Edwards.

It was very upbuilding to us to hear the exhortations by bro. Wayne Jr. Wolfe at 11 a.m., and by bro. Bill Edwards at 2 p.m. We are indeed encouraged by the efforts put forth to assist us to press on to the mark of our high calling.

We should always remember to meditate upon the words of our Lord continually, and so much the more as we see the day approaching, and keep our minds filled with His Word, and constantly strive to obey Him.

We must not let worldly pleasures lead us away, or take up our time from serving God. We must remember to study God's Word every day, and by meditating upon it, keep our minds refreshed.

If we do not, we are likely to be led away with the world and soon forget to serve our Lord, and be cast out at the Judgement.

So we must keep our lamps trimmed and burning, and be ready to meet our Master when he comes, and not be a slothful servant in his absence. If we are living as God commands us to, then we are letting our lights shine.

We should also give praise and honor to our Lord in heaven in ALL our words and deeds.

—Bro. Melvin Edwards

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**PORTLAND**, Ore. 97211—2212 NE Prescott; Ph. (503) 287-3064—Mem. 11 am; Lec. at Central YWCA 7 pm; Wed. Class in homes 8 pm. Bro. Arthur A. Tilling (same address).

**SO. CALIF.**—693 N. Palomares cor. Pearl, Pomona, Cal. 91767; Ph. (714) 622-9021—S.S. 10:30 am; Mem 11:30 am; Lec. first Sun. 3 pm; Thurs. Class 8 pm in homes. Bro. Wm. Sharp, 140 Princeton, Claremont, Calif. 91712; Ph. (714) 626-0490.

**TYLER**, Tex. 75706—Sis. Carolyn (Mrs. K.B.) Thompson, 3131 Rosemary; Ph. (214) 592-0881.

**WARREN**, Ohio 44483—Bro. Thomas Tulloch, 1043 N. Park Ave.

**WORCESTER**, Mass. 01607—IOGT Hall, 1 Ekman; Ph. (617) 753-4492—S.S. 10 am; Mem. 11; Lec. 2nd & 4th Suns. 2:30 pm; Class Tues. twice month 8 pm. Bro. W. Davey, Strawberry Hill, Dover, Mass. 02030; Ph (617) 785-0881.

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We are very happy to send the Berean free to any who desire it that way. Please do not hesitate to ask. We desire the circulation to be as wide as possible, and all to have it who would like it.

Whether or not it is paid for is a secondary consideration. All may be assured that expenses are taken care of without burden on any.

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With the June issue paid for, we have about \$150 on hand. This will take care of July. We have no present prospect of income until the beginning of next year, apart from the help of those that desire to help. This is not an appeal: simply information. There is no urgency or foreseeable danger of the magazine not being published. If any desire information on this aspect more frequently than appears in these occasional notes, we shall always be happy to give a current reporting upon direct enquiry.

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## **EDITORIAL**

### **Our Purchase Price**

*"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the ecclesia of God, which he hath purchased with his own blood"—Acts 20:28*

THE garden of Gethsemane was a beautiful spot. It was located east of Jerusalem, a little beyond the brook Kedron, and near the foot of the Mount of Olives. It was a favourite place with the Lord Jesus, who often met there with his disciples. The last time he met with them, they would never forget. The time had come when he was about to suffer, and he wanted to be alone in prayer with the Father, so he left them near the entrance, with the exception of Peter, James and John that they might be near him during his mental struggle.

The three disciples could see he was extremely distressed as he turned to them and said:

"My heart is ready to break with grief: stop here, and stay awake."

Then he went forward and threw himself on the ground, and prayed—

"My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt"—Matt. 26:39.

This prayer was repeated three times, and Luke says on the third time that—

"Being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down upon the ground."

Dear reader, this is a time to stop and think and, as you think, close your eyes, and let this scene take shape in your mind. From an historical viewpoint, it happened almost two thousand years ago, but as it relates to the matter of our salvation, it is happening this very moment, and there is more to follow.

In the meantime, his unfaithful disciple was at work, and was approaching the garden followed by a group of soldiers with various kinds of weapons. Carrying out the signal he had arranged, Judas went up to Jesus, and said, "Hail, Master!" and kissed him. What cruel and meditated treachery! Here was one of his disciples who had been with him for over three years, preaching the Gospel, and healing the sick, and now he was sunk in the depths of wickedness, and words fail us when we attempt to describe the scene. As we listen carefully, it almost seems that we hear Jesus speaking, when he looked at Judas, and said—

"Judas, would you betray the Son of man with a kiss?"

After a brief interlude the soldiers seized Jesus, and bound him, and led him away. This was too much for the disciples, and they all forsook him and fled. What a bitter situation this was for Jesus! Here he was deserted by his intimate friends, and left alone in deep sorrow. Apparently, the courage of Peter and John revived to some extent, for they turned back, and followed at a distance.

Arriving in Jerusalem, the band stopped first at the home of Annas, who briefly questioned Jesus, but received no satisfaction. It was here that the first personal attack was made, when one of the officers struck Jesus on his mouth. After that, Annas sent him bound to Caiaphas the high priest, who had been busy assembling the Sanhedrin in the late night hours.

For some time, they had desired to put Jesus to death, but had no just cause to do so. At this time, they sought false witness against him, and many charges were made, but Jesus stood silent.

Apparently the high priest became exasperated, for he stood up and said to Jesus, "Have you no answer to make?" Jesus still remained silent.

Having gained nothing up to this point, the high priest attempted to put Jesus on oath by saying, "I adjure you by the living God, tell us if you are the Christ, the Son of God."

Jesus answered, "I am."

This was too much for Caiaphas, who tore his mantle, and cried out, "He has uttered blasphemy; what further need have we of witnesses? What is your judgment?"

Quickly came the answer, "He deserves death." While waiting for daylight to come, the men who held Jesus mocked him. Some spit in his face, and beat him, while others blindfolded him, and struck him. Let us stop again, and close our eyes while this scene takes shape in our minds.

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It was during these proceedings that Peter had gained an entrance into the hall outside the Council Chamber. Three times he was accused of being a friend of Jesus, and three times he denied even knowing the man. Finally, he emphasized his denial by cursing and swearing, and while he was speaking the cock crowed, and Jesus turned and looked at Peter.

One look was enough for Peter, who remembered what Jesus had said about his denial. This broke his heart, and he went out and wept bitterly. If we should be inclined to find fault with Peter because of his frantic failure, let us beware for it is possible for us to deny him through unfaithful walk in the Truth.

When Judas realized that Jesus was condemned to death, he brought back the 30 pieces of silver. He was now filled with remorseful despair, and throwing down the money in the temple, he went and hanged himself.

Being subject to the power of the Romans, the Jews had no authority to put Jesus to death, so he was led away and brought before Pilate, the Roman governor. We will not go into the details of the mock trial through which Jesus passed. Before long, Pilate realized they had no case against Jesus, and tried to release him, but because of the repeated demand that he be crucified, Pilate gave sentence that it should be as they required. Then he took Jesus inside and had him scourged.

When we read that, do we stop and ask what it means to be scourged? It was a severe punishment or torture by lashing. Jesus would be made to kneel, and have his hands tied to a short post. His back would be bared, and he would be lashed with a whip made of leather thongs to which had been attached pieces of lead or brass. It was usual to strike the victim 39 times, and each time it would draw blood. The body was frightfully lacerated. It was not unusual for a victim to die during the process.

After the scourging, a crown of thorns was pressed upon Jesus' head, causing the blood to trickle down his face, onto his body. His clothing was put back on, and once more he was taken before Pilate. And once more he tried to release Jesus, but the priests and leaders of the people demanded his crucifixion, therefore Pilate gave final consent, and the soldiers led Jesus away to be put to death. He was brought to the place of further torture where the cross, or torture stake, was laid on the ground. Jesus would be laid on his torn back, and crude nails driven through his hands and feet. Then he was lifted up and the cross dropped into the hole in the ground.

Oh, what torture! As Jesus hung on the cross in the heat of the day, the blood streaming from his wounds, he became thirsty. A sponge was soaked in vinegar and placed to his lips. In this terrible condition, he hung there until he died. Think of it, not ten minutes, not one hour, but for several hours our beloved Lord suffered the agonizing torture of death by crucifixion.

At last, he said, "It is finished." His head fell forward; his body hung without movement; his pulse had stopped, and Jesus was now dead. The cup did not pass from him; he drank it to the full. How was it possible for him to endure so much? Paul tells us that—

"For the joy that was set before him he endured the cross, despised the shame, and is set down at the right hand of the throne of God."

What was the joy set before him? Was it something entirely for himself, or did he have others in mind? The answer is—others, for because of his perfect sacrifice, a way was opened by which men and women could come unto God through Jesus, and be made nigh by his shed blood. He looked forward to that great event known as the "marriage of the Lamb," when the redeemed will hear the song of the angels in Rev. 5:12—

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

The terrible sufferings through which Jesus passed, we have briefly reviewed. It was the price of our redemption. Do we fully appreciate the magnitude of what he has done for us, or are we too busy with our petty troubles? If we are, then let us "go forth unto him without the camp" and look up at Jesus, as he hangs on the cross, and looks down upon us with piercing eyes. Wait, he speaks! We hear his words as he says, "Lovest thou me?" This brings our thoughts to the words of Paul in Eph. 3:16-19—

"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man;

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

"May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

It must be evident to all of us that the only power of life is love—love of God, love of Jesus Anointed, love of the Truth, and love of our brethren and sisters. If we cannot develop that in ourselves, then all our labours have been wasted as we have built upon the sand. —Editor

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## Turned Unto Fables

*"The blasphemy of them who say they are Jews, and are not, but the synagogue of Satan"—Rev. 2:9*

By **BROTHER JOHN THOMAS**

IN the earliest years of the ecclesia in Rome, its faith was spoken of throughout all the empire. Its members presented their bodies a living sacrifice, and were not conformed to the world; but were transformed by the renewing of their mind; which was characterized by unanimity, a disregard of high things, and association with men of low estate.

The Star-Angel that ruled them was neither "Bishop of Rome," "Universal Bishop," nor "Pope;" but a presbytery, or eldership, of inspired men of low degree in society, whose only ambition it was to be "glorified together with Jesus Christ."

They would have rejected with indignation and contempt the idea of being united with the State, or any state, as "the Church by law established." Their mission was to convert sinners from the error of their way, not to form alliances with them; for they well knew that "the friend of the world is the enemy of God" (James 4:4; 1 John 2:15).

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BUT this state of ecclesiastical affairs, so highly commendable, did not continue very long undisturbed by "unlearned questions and strifes of words," which do not edify.

Peter's use of the Second Key (entrusted to him, and to him only, to the exclusion of all successors in Caesarea and elsewhere) aroused all the latent prejudices of the Jewish mind, whether identified with the Synagogue or the Ecclesia.

The Jewish element of the Body of Christ soon found themselves in the minority; and that the uncircumcised were rejoicing in things which Peter said nothing about when, by the use of the First Key, he opened the door of faith to them.

Some of them were Judaistically disposed, while others who had been added from the Synagogue were but partially enlightened, and developed themselves as "false brethren unawares brought in, who came in privily (or with secret purpose) to spy out the liberty which the Gentile party had in Christ Jesus, that they might bring it into bondage."

These false brethren stood up in all the ecclesias of Christ, and became the occasion of much trouble and anxiety to Paul, who was "preacher, apostle and teacher of the Gentiles" (2 Tim. 1:11).

Thus, Paul being especially the apostle of the uncircumcision, and Peter the apostle of the circumcision, in Corinth the Judaizers said they were of Cephas, or Peter; while their opponents who advocated liberty from Mosaic bondage, said they were of Paul.

The same condition of things manifested itself in Rome. The false brethren there were zealous for Peter, in whom they boasted as the Prince of the Apostles and Holder of the Keys. Their dogma was that —

"It was needful to circumcise the Gentile converts to Christ, and to command them to keep the Law of Moses, or they would not be saved" (Acts 15:5).

And, although this was contradicted by all the apostles as well as Paul, they continued to teach it; and with so much success, that the leaders of the faction and their disciples throughout Asia Minor all turned away from Paul (2 Tim. 1:15); whom they did not hesitate to speak of evilly and with disrespect.

The false brethren in Rome were not behind their brethren in the provinces in zeal for the propagation of their traditions. By their fruits they were proved to be —

"Grievous wolves, not sparing the flock; and speaking perverse things to draw away disciples after them."

Their party was in secret alliance with the Synagogue; and their purpose seems to have been to Judaize Christianity, and then to use it in this corrupt form, to turn the idolaters from Jupiter to Moses, and subordinately, to Christ. In this way they would draw disciples after them, and thus acquire importance and influence in the world, which they clearly perceived were not to be obtained by devotion to the unadulterated Word.

The interests of Christ's flock they measured by their own selfishness, which was promoted by the assumption of clerical lordship over the multitude of them that believed.

Paul alludes to these "grievous wolves," overlaid with wool, styled by Christ Jesus —

"False prophets who come in sheep's clothing, but inwardly are ravening wolves."  
—in his letter to the saints in Rome, ch. 16:17, saying —

"I beseech you, brethren, mark them who cause divisions and offences contrary to the doctrine you have learned; and avoid them.

"For they that are such serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

They cause divisions and offences, which, when viewed in the light of the apostolic teaching, and that of the Star-Angel which presided over them, were clearly seen to be such.

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NOW, it was from this Judaizing Faction in the Ecclesia at Rome all those evils sprung, which afterwards attained maturity as "The Church of Rome." The false brethren of this anti-apostolic faction were the outward expression of that "Mystery of Iniquity" which Paul said "doth already work."

**In the beginning, it worked cautiously until it gained sufficient hold to make it careless of appearances.**

It aimed at the establishment of a Hierarchy, or Sacred Order of Rulers, whose authority should be supreme over all. This Order is styled by Paul "the Man of Sin, the Son of Perdition."

So long as primitive apostolic equality was maintained among the presbyters, or overseers, of the ecclesia, there was no scope for the exhibition of such a tendency.

The apostles were not lords over the faith of their brethren in Christ, but helpers of their joy. All the ecclesias were classed into rulers and ruled; but the rulers were no less governed by the authority of Christ in all their administrations, than the ruled were in all their religious practices. They were subject one to another, and clothed with humility.

But when a zeal for the doctrines and commandments of men and a striving for power and dominion over one another took the place of the simplicity which is in Christ, the mystery of iniquity began to crop out, first in the separation of the elders into a distinct order; and afterwards, in one particular presbytery usurping supremacy over the rest.

Originally the distinction of clergy and laity did not exist. The professors of Christianity were all brethren in Christ; and their several ecclesias, the clergies, (**kleroi**) or heritages, of the Deity. The elders, or the episcopal presbyters, were exhorted by Peter to—

"Feed the flock of the Deity, episcopizing it willingly; but not as lording over the heritages."

The ecclesial heritages, or clergies, composed the flock, which the elders were to episcopize, or oversee, not for their own sordid interests, but for the benefit of the flock itself.

But soon after the breaking up of the Mosaic Commonwealth by the Romans, A.D. 70, the Judaizers changed the relations of things. They argued that now the Levitical Order was removed, the Elderships of the ecclesias should take its place; and as the tribe of Levi was Jehovah's clergy, lot, or heritage under the law, so the Elderships should now be regarded as His clergy under the Gospel; not forgetting to put in a claim for Levi's tithes and other prerequisites.

Whatever might have been thought of the claim, and the argument to enforce it, matters not; the Judaizing Presbyters and Deacons became the "Priests and Levites" of the growing apostasy; and soon after ripened into a Hierarchy, or "Holy Order," called the "Clergy," in contradistinction to the multitude, whom they styled the "Laity," or common people.

\* \* \*

HAVING successfully usurped the birthright of Christ's brethren, and imposed themselves upon the Deity as His charge, or lot, (an element of "the blasphemy of them who say they are Jews, and are not, but the synagogue of the Satan"—Rev. 2:9), they were prepared to push onwards for the Satan's throne.

About the middle of the second century, a very important change occurred promotive of this unhallowed ambition. The innovation then taking place was a marked distinction between the Bishop and the Elder; in consequence of which a third kind of office was created; so that, instead of episcopal

elders (or bishops) and deacons, we come to read in ecclesiastical authors of bishops, presbyters and deacons.

In a collection of epistles attributed to Ignatius, this novel and unscriptural distinction frequently and officially obtrudes upon the reader. This novelty soon came to be generally admitted, and paved the way for pernicious results.

The adoption of the idea laid the foundation for the dominion of a Clerical King, or Pontiff, with clerical officials; a kingdom which, having originated in the Mystery of Iniquity, could not possibly ultimate in any other manifestation than that which has filled the habitable with hypocrisy and crime for sixteen hundred years.

The passage alluded to in Ignatius is in a letter from him to Polycarp:

"Attend to the Bishop, that God may attend to you. I pledge my soul for theirs who are subject to the Bishop, presbyters and deacons. Let my part in God be with them."

**No man guided by the Spirit into all the truth could write in such a style as this.**

\* \* \*

THE writers in the interest of the Latin Name of Blasphemy have fabricated a list of what they style "Bishops of Rome." The first 56 they have named "Saints," in their sense of the word, which signifies one decreed to be holy by an official act of the Pope!

This sounds infinitely ridiculous in the ears of an enlightened believer, who knows that all true Christians, without distinction of class or order, are made saints by "the obedience of faith," independently of the acts and decrees of popes, bishops, presbyters, or councils.

The memory of the faithful and humble presbyters who ruled the Ecclesia in Rome, is insulted and blasphemed by papal canonization. Though men of low degree, and despised by the wise and prudent of their day, they were men of whom Rome, the common sewer of nations, has never been worthy; but of all blasphemies ever uttered to their disparagement, that of being declared "saints," in the Romish sense of the word, is the greatest of all.

Of the said 56, the catholic bishop Sylvester, who flourished in apostasy in the reign of Constantine, is reckoned the thirty-fourth "saint" from the apostle Peter, to whom they lyingly assign a reign of 24 years in Rome, as the first pope!

The only "reign" of Peter in Rome was after the manner of his reign in America or Britain at this day, where his doctrine may be believed and obeyed. Where this reigns, Peter reigns; nay, more, Christ and the Father reign for, said the Lord Jesus to his apostles—

"He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me" (Luke 10:16).

This saying constitutes the Father, Christ, and the Apostles, as one authority; and the only authority to which obedience should be rendered in spiritual affairs. Where this authority rules, everything works to the self-edification of the body in love. Had its members continued faithful to this supremacy, there would have been no scope for sovereign bishops and popes.

But the divine authority fell into disuse. It was no longer, "What saith the Scripture?" but, "What saith the Bishop?" And in later times, "What saith the Bishop of Rome, or the Pope?"

An incredible number of volumes have been written to propagate and defend the old wife's fable of Peter's popeship, with Mark, Barnabas, and all others, as his subordinate clergy. Having planted him upon the Seven Heads, with these for his college of Cardinal Princes, they have, as a

consequence, claimed Rome as the throne of spiritual dominion, and the Bishop there as the only true undoubted Christian Pontiff!

And thus, by such a lying conceit, Peter, Mark, Barnabas, and their company, are, in effect, made the inception of the Name of Blasphemy upon the Seven Hills!

\* \* \*

ECCLESIASTICAL writers refer to the third century as the time when the doctrine, order, and worship, instituted by the apostles, underwent a memorable and manifest change. The theology of the Judaizers had, to a great extent, drawn off the attention of professors from "the simplicity that is in Christ Jesus," and fixed it on a Hierarchy, particularly in Rome, Antioch, Alexandria, and Carthage, which, by this time, had become numerous, and ranked among the adherents many wealthy citizens.

Professors of Christianity were now very numerous, and therefore, of no little consequence in the estimation of the government, which favoured or repressed them as reasons of state dictated.

In this century, a system of ecclesiastical management was introduced, aptly styled by some, the Episcopal System of Church Law. It got rid of the trouble of consulting the laity, or common people, on the affairs of their respective ecclesias; it introduced sacerdotal or priestly authority; it set up as many principalities as there were bishoprics; it acknowledged the Bishop in Rome as the first in order, but nothing more. And to consummate the whole, it eventually deprived the so-called "laity" of all right to be consulted about their own affairs.

This state of things, when compared with that exhibited in the Acts of the Apostles, indicates a notable falling away; of which the following quotation from Mosheim will give the reader some idea:

**From Mosheim's Ecclesiastical History, Book 1, Third Century**

"The most respectable writers of that age have put it out of the power of an historian to spread a veil over the enormities of ecclesiastical rulers. For, though several yet continued to exhibit to the world illustrious examples of primitive piety and Christian virtue—

(These were the few names even in Sardis which had not defiled their garments," and the "little strength" of Philadelphia that had "kept the Word, and had not denied the Name of Christ"—J.T.)  
—yet many were sunk in luxury and voluptuousness; puffed up with vanity, arrogance, and ambition; possessed with a spirit of contention and discord, and addicted to many other vices that cast an undeserved reproach upon the holy religion of which they were the unworthy professors and ministers.

"In many places the bishops assumed a princely authority, particularly those who had the greatest number of churches under their inspection, and who presided over the most opulent assemblies. They appropriated to their evangelical functions the splendid ensigns of temporal majesty.

"A throne, surrounded with ministers, exalted above his equals the servant of the meek and lowly Jesus; and sumptuous garments dazzled the eyes and minds of the multitude into an ignorant veneration for their arrogated authority.

"Presbyters followed their example, neglected their duties, and abandoned themselves to the indolence and delicacy of an effeminate and luxurious life. Deacons imitated their superiors, and the effects of a corrupt ambition were spread through every rank of the Sacred Order."

In treating of the progress of episcopal authority, Gibbon remarks—

"The prelates of the third century imperceptibly changed the language of exhortation into that of command, scattered the seeds of future usurpations, and supplied, by Scripture allegories and declamatory rhetoric, their deficiency of force and of reason. They exalted the unity and power of the church, as it was represented in the episcopal office, of which every bishop enjoyed an equal and undivided portion.

"Princes and magistrates, it was often repeated, might boast an earthly claim to a transitory dominion; it was the episcopal authority alone which was derived from the Deity, and extended itself over this and over another world.

"The Bishops (it was said) were the vicegerents of Christ, the successors of the apostles, and the mystic substitutes of the High Priest of the Mosaic law. Their exclusive privilege of conferring the sacerdotal character, invaded the freedom both of clerical and popular elections; and if, in the administration of the church, they still consulted the judgement of the presbyters (or elders), or the inclination of the people, they most carefully inculcated the merit of such a voluntary condescension.

"The bishops acknowledged the supreme authority which resided in the assembly of their brethren (of the episcopal order): but in the government of his peculiar diocese, each of them exacted from his flock the same implicit obedience as if that favourite metaphor had been literally just, and as if the shepherd had been of a more exalted nature than that of his sheep.

"This obedience, however, was not imposed without some efforts on one side, and some resistance on the other.

The democratic part of the constitution was, in many places, very warmly supported by the zealous or interested opposition of the inferior clergy.

"But their patriotism received the ignominious epithets of faction and schism; and the episcopal cause was indebted for its rapid progress to the labours of many active prelates who, like Cyprian of Carthage, could reconcile the arts of the most ambitious statesman with the Christian virtues which seem adapted to the character of a saint and martyr.

"The same causes which at first had destroyed the equality of the presbyters, introduced among the bishops a pre-eminence of rank, and from thence a superiority of jurisdiction. As often as in the spring and autumn they met in provincial synod, the difference of personal merit and reputation was very sensibly felt among the members of the assembly, and the multitude was governed by the wisdom and eloquence of the few.

"But the order of public proceedings required a more regular and less invidious distinction; the office of perpetual presidents in the Councils of each province was conferred on the bishops of the principal city, and these aspiring prelates, who soon acquired the lofty titles of "Metropolitans" and "Primates," secretly prepared themselves to usurp over their episcopal brethren the same authority which the bishops had so lately assumed above the college of presbyters.

"Nor was it long before an emulation of pre-eminence and power prevailed among the metropolitans themselves, each of them affecting to display, in the most pompous terms, the temporal honours and advantages of the city over which he presided: the numbers and opulence of the Christians who were subject to their pastoral care; saints and martyrs who had arisen among them, and the purity with which they had preserved the tradition of the faith, as it had been transmitted through a series of orthodox bishops from the apostle, or the apostolic disciple, to whom the foundation of their church was ascribed.

**"From every cause, either of a civil or of an ecclesiastical nature, it was easy to foresee that Rome must enjoy the respect, and would soon claim the obedience, of the provinces.**

"The society of the faithful bore a just proportion to the capital of the empire; and the Roman church was the greatest, the most numerous and, in regard to the West, the most ancient of all the Christian establishments, many of which had received their religion from, the pious labours of her missionaries.

"Instead of one apostolic founder, the utmost boast of Antioch, of Ephesus, or of Corinth, the banks of the Tiber were supposed to have been honoured with the preaching and martyrdom of the **two** most eminent among the apostles; (Peter and Paul); and the bishops of Rome very prudently claimed the inheritance of whatever prerogatives were attributed, either to the person, or to the office, of St. Peter.

"The bishops of Italy and of the provinces were disposed to allow them a primacy of order and association (such was their very accurate expression) in the Christian aristocracy. But (in the third century) the power of a monarch was rejected with abhorrence, and the aspiring genius of Rome experienced, from the nations of Asia and Africa, a more vigorous resistance to her spiritual, than she had formerly done to her temporal, dominion.

"The patriotic Cyprian who ruled with the most absolute sway the Church of Carthage and the provincial synods, opposed with resolution and success the ambition of the Roman Pontiff.

—Gibbon: *Decline and Fall of Roman Empire*, ch. 15.

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## Who Shall Separate Us From Love of Christ?

*"Your iniquities have separated between you and your God."*

THERE is one thing, and one thing only that can separate us from his love. It is specified in these words of Isaiah to Israel.

God will have no regard for those who forget Him or neglect His commandments. Those who sink into a state of self-service, who live exclusively for their own comfort and well-being, who let God slip from their practical recognition; His Word from their studies; His honor from their concern; His commandments from their lives, will awake to find that where life and death, and men, and angels, and heaven and earth, were powerless to interpose an obstacle between them and the friendly regard of the Almighty, their own folly has done it without further remedy.

*God is love. But our God is also a consuming fire. He will not be mocked: He will not be put off with the fag-ends of our service.*

He demands the whole heart and the whole life; and he is not his own friend who refuses the call: for there will come a time when the man who has served himself will find he has served a master who can only pay him at last with tribulation, and anguish, and death. —R.R.

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We thank God that His truth has been freely given. May He bless every effort to spread the knowledge of His Word.

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## My Days and My Ways

BY BROTHER ROBERT ROBERTS

*"Preach the Word! Be instant, in season and out of season!"—2 Timothy 4:2*

### PART SIX

I OUGHT to have mentioned that before leaving Edinburgh, I tried to bring about a visit of Dr. Thomas to Britain, in conjunction with three others who felt as I did in the matter. He had not been in the country for eight years, and the work of which he laid the foundations in 1848-9 seemed to require a fostering hand.

Our endeavour was a failure, through the apathy of those of whom it seemed natural to us to expect the same interest that we took in the matter. It was not, however, altogether without result. We had collected a small sum of money which we decided to send to the Doctor to strengthen his hand. It was left to me to do this.

I brought the money with me to Huddersfield and forwarded it to Dr. Thomas along with the following letter, which the Doctor published in the Herald at the time—

Dear brother Thomas:

We send you 15 pounds, 5 shillings to help you in the good work in which you are engaged. Would God it were 1,500 pounds! You should be heartily welcome to it, for we consider it an honor to spend and be spent in God's service in this degenerate age of Gentile domination.

But, unfortunately (?) we are all poor—compelled to toil and sweat for "the meat which perisheth," and we can only manage by a stretch to "provide things honest in the sight of all men," so we have little to give to "him that needeth."

Moreover, the late commercial distress of the country has materially reduced the means of many in whose hearts it is to give willingly; therefore our Thank Offering is small, but comprises many widow's mites. We give it heartily and of a willing mind: and hope it will be blessed to the strengthening of your arm in your noble strife for God and Truth.

The sum is the aggregate ability of the willing-hearted in Britain, who, though "poor in this world," are "rich in faith," giving glory to God.

A few months ago, it occurred to one or two of the brethren in Edinburgh, Scotland, that something more than we were doing should be done for the promulgation of the Word of Life: and while giving due attention to personal effort, we thought it not amiss to "consecrate our gain also to the Lord."

As the best way of doing this, it was proposed to write for the purpose of bringing you to this country to lecture. But numerous objections were started to this, and the idea was ultimately abandoned, chiefly because it was found that a sufficiency of funds could not be raised.

As the best alternative, it was next recommended that we should collect what we could, and forward it to you, as our share, in one form of the general duty of "holding forth the Word of Life;" besides being an expression of our sympathy with you in the struggle in which you have spent the best part of your life.

With this view, four brethren formed themselves into a committee, and set to work. They commenced in their own circle: but, failing to meet the amount of encouragement which they had a right to expect, they extended their efforts to the churches throughout England and Scotland, most of whom responded warmly, and undertook by a certain time to have somewhat in readiness.

The promise was kept. By the middle of August, each forwarded what they could, accompanied with the sincerest regrets that it was not more. The sum is only small, but will doubtless be acceptable in these days of ignorance and unbelief. And we would hope that another season may find us better able to assist you yet further, or to bring you here, where we feel sure you would do much good.

\* \* \*

THE truth meets with small success here as elsewhere. The people's ears are dull of hearing, and possibly the voice of the teacher is low. The churches do not seem to possess that fervency and zeal which they ought; while error rears its head at every corner.

The voice of wisdom to the simple ones is, alas feeble and ineffectual; and much more so than it might be; for if the brethren would cease to hide their light under a bushel, men might be attracted by the glimmering, and drawn to the blessed light of life. As it is, they sit with folded arms in complacent quietude; and instead of "sounding forth the Word of the Lord" like the brethren of old, they are content to enjoy the Truth in silence; while multitudes—the good and honest-hearted too—are perishing for lack of knowledge!

Would you be so kind, dear brother, as to let us have the advantage of your enlarged scriptural knowledge on this matter. What is the duty of brethren in relation to the proclamation of the Truth?

Those with whom the writer is now connected have no doubt on the matter. We hold most unanimously and sincerely, that all who have heard the Word of Life should, in some shape or form, say "Come!" to the ignorant, and unlearned; and, because of this our conviction, we have issued the following handbill to the people of Halifax. It runs thus—

#### **TO THE PEOPLE OF HALIFAX**

**The teaching of the Bible is opposed to the popular doctrine of the "Immortality of the Soul" and its concomitant notions of sky-kingdom rewards and hell-fire punishment at death.**

**The Bible sets forth God's purpose to set up a visible Kingdom on earth, and bestow corporeal incorruptibility (therefore immortality) on those who now conform to certain Divine requisitions, which purpose—being "GLAD TIDINGS"—constitute the "Gospel" which Jesus preached.**

**The clergy do not preach this Gospel, but teach what is opposed both to common sense and revelation.**

**The people of Halifax are requested to attend the large schoolroom adjoining the Temperance Hall, Great Albion Street, on Sabbath nights, at half-past six o'clock, to hear discourses in proof of the above propositions, when open discussion is invited at the end of each discourse.**

**N.B.—No collections—the object being to set the truth before the people!!**

But many enlightened brethren, overlooking the duty, question the usefulness of public discussion, and discountenance, or at least, refrain from all effort in that, or in any other direction. We, therefore, request a word from your lucid pen on this subject.

\* \* \*

THE brethren, generally, are anxiously awaiting the appearance of your Exposition of the Apocalypse, and hope it will not be much more delayed. To those unacquainted with the sure prophetic Word, the Revelation is a book of impenetrable mystery: and even to those not altogether unskilled in the Word of righteousness, it presents many difficulties.

The former look upon it as the great authority for the unfathomable abyss with its hideous company of spirits and "goblins damned"; and the latter sometimes are found fabricating theories there-from strangely at variance with the written Word. In these circumstances, your "exposition" will be looked for with eagerness, as judging from your own writings, it is likely to be, at least, coherent and logical.

\* \* \*

WE have to thank you for much benefit derived from your writings. Some well-meaning brethren are afraid to confess their obligations in this respect from motives which can hardly be divined.

But what is the use of mincing the matter? There is the fact; we have been shown the way of life through your straightforward and self-denying labours for the Truth; and why be ashamed to own it? Why afraid to esteem the man by whose manly independence they have been redeemed from a worse than Egyptian slavery?

Something is to be heard now and then of "hard," "uncharitable writings," and we all think your writings would give less umbrage were they more free of irony and personalities; but still, we also think that objections on this score savour of Gentilism. Why be so fastidious about mere style?

Who could be more harsh and ironical than Jesus or Paul? And who more fierce in their denunciations than the prophets?

It may be objected, that they had an unction which does not pertain to the generality of mortals. Granted; but if we most surely believe the things of the Kingdom of God, would it not be inconsistency to use other than boldness of speech?

Why pander to the vitiated tastes of modern infidelity by conforming to its smooth and uncertain phraseology—that oily and deceitful way of beating about the bush, instead of honestly declaring the Truth, whatever sectarian sanctity may say.

Better far have the "harsh," "uncharitable" truthfulness of Dr. Thomas, than the deceitful embellishments of pulpit oratory. Brethren judge wrongly when they charge us with "hero worship," for esteeming a man highly for the Truth's sake. It is one of the exhortations of Paul; and it is a simple necessity so long as our mental constitutions remain as they are.

\* \* \*

BEFORE concluding, it is but becoming to notice the death of a brother who was much respected and beloved by all, and one whom you have looked in the face. John Forman, of Edinburgh, was one of the committee in the matter which forms the occasion of this letter, but fell asleep before he saw the completion of what he took so much interest in. He was a man such as one does not meet with every day.

His character was a model of zeal and personal purity. His soul was absorbed in the things of the coming age, of which he spoke in public and private continually. He was instant in season and out of season, teaching the ignorant the way of righteousness, and exhorting his brethren to steadfastness and holiness at all times and all places, and could not tolerate the frivolous indifference of many.

He was sometimes thought too stern and devoted; but he would reply—

**"Do brethren expect to get the Kingdom if they do nothing, and live like men?"**

He was esteemed and revered by all, and looked up to as a guide and father. And now he is gone, slain by the cursed law of sin and death, when noble and upright manliness is thus rudely torn from our embrace, and consigned to that cold grave wherein is nought but darkness and silence.

Alas! alas! Many noble hearts have ceased to beat. Abraham, Isaac and Jacob, the good Kings of Judah; Jeremiah, Daniel, and the prophets who suffered so nobly for the Truth's sake; and those brave and manly apostles, who feared not the wrath and violence of man—these are all sleeping in the dust of the earth, while defiant Gentilism proudly holds its head in the world, despising righteousness, and contemning the God of Israel.

Awake, why sleepest Thou, O Jehovah? Arise, cast us not off for ever! Wherefore hidest Thou Thy face? Arise for our help, and redeem us for Thy mercies' sake.

"We see not our signs; there is no more any prophet, neither is there among us any that knoweth how long."

Thanks be to God! His watchful eye slumbers not. He will yet lift up His holy arm in the eyes of all nations, and teach the world righteousness by His judgments. He will yet avenge the blood of His servants, and bring them again from the hand of death and will punish the arrogance of the mighty.

He will yet rule the world in righteousness by that Man whom He hath appointed, whereof He hath given all men assurance in that He hath raised him from the dead. God speed the day! Even so! Come, Lord Jesus.

In behalf of the brethren who join me in the most fervent prayers for your continued health and usefulness, I remain,

Yours affectionately in Israel's Hope

Robert Roberts Huddersfield, England, Sept. 1, 1858

The Doctor responded in some characteristic remarks, published in the Herald of the Kingdom, from which the following extract will be interesting—

**"A WORD OF GRATEFUL ACCEPTANCE"**

The contribution forwarded with the above is truly gratifying to us, and not to us only, but to all, doubtless, interested in the work in which we are engaged—in that, namely, of opening the eyes of our contemporaries, turning them from darkness to light, and from the power of Satan to God. It is gratifying because it is purely spontaneous—the result of a conviction that we are so engaged, and of an affectionate appreciation of our labours.

Though the amount may be small, it is none the less acceptable on that account, seeing that it is the aggregate ability of the brethren of the Poor and Needy Man, who, though rich, became poor for our sakes. It reminds one of the Macedonian ecclesias:

"How that in a great trial of affliction, the abundance of their joy and of their deep poverty abounded unto the riches of their liberality, by which also they proved the sincerity of their love."

The amount is nothing; it is the willingness of mind to spend and be spent in the service of the Truth: for it is accepted of God according to that a man hath, and not according to that he hath not.

**If a poor man give a mite of his extreme poverty, it is more than a hundred pounds out of the abundance of riches.**

\* \* \*

As to the duty of the brethren in relation to the proclamation of the Truth . . . though much may not be effected yet, as we do not know how much and when, it is our common duty to "contend earnestly for the Faith once delivered to the Saints," and with as much energy as though we were going to hurl all of the ecclesiastical potentates of Gentiledom from their crumbling and tottering thrones.

We do not believe in any of Christ's brethren purchasing exemption from this laborious duty. If they be rich or flush of means, it is their privilege to give AS WELL as to do; if they be poor, to do and to receive, which is less blessed than to give, that an equality may obtain.

Brethren, whether rich or poor, should all remember that when they are redeemed from the sins of the past, in putting on the Christ-robe of righteousness, through the obedience of faith, they are "a purchased people"; and that when so purchased, **the Purchaser bought all they possess**; so that they are no longer their own, but the property of another.

Now, when a man purchases a servant, he does not buy him to sit all his days with a bushel on his head in complacent quietude. A slave owns nothing, neither himself, nor anything belonging to self before he became a slave. Such is the relation of brethren to Christ, their Lord and Master.

**A COMPLACENTLY QUIESCENT CHRISTIAN IS ONE WHO WILL NEVER INHERIT THE KINGDOM, THOUGH HIS FAITH BE EVER SO ORTHODOX, OR HIS BAPTISM EVER SO VALID.**

He is an unprofitable concealer of his Master's property in a napkin. He is the napkin, and the property the Truth he has received and concealed within himself. Woe be to the Christian brother who presents himself at the tribunal of Christ, with nothing else to offer than a hidden Truth! Ill-starred will he be who can only say—

"I received the Truth, and was immersed and henceforth enjoyed myself in silence!"

Quietude and silence are not the prerogatives of the Saints in this present evil world. Their duty is to—

"Cry aloud and spare not; to lift up their voice like a trumpet and show the people their transgression, and the house of Jacob their sins."

**They have nothing to do with results and consequences—let them make the Truth known, and leave the rest to Him Who gives the increase.**

Every one can do something for the extension of the Truth; if it be only trying to extend it among his acquaintance, and—as an element of "the Bride" through whom the Spirit operates—"say, Come."

The Bride is the community of the Saints, a community anointed with, and the pillar and support of, the Truth. "The Spirit and the Bride say, Come!" Is this done without means? Is it done by complacent quietude and silence? By each individual of the community exhausting his energies upon the secular affairs of life?

**Surely, if there is one thing more than another we have to guard against in this age, it is against being docketed as slothful, unprofitable, parsimonious do-nothings—lavish of time, labor and riches in the service of the flesh; but covetous of all in the extension of the Truth.**

It is the duty of the Bride to sustain the Truth by the press and oral proclamation, individually and collectively. Let her voice be heard in reverberating echoes amid the hills and mountains of the world till the isles break forth in song, and forests clap their hands! True this consummation will not occur till the Grand Master be apocalypted; nevertheless, when he comes, let him find us so doing.

\* \* \*

IN our experience of men and things, we have found, for the most part, that they make the most outcry about "hard" and "uncharitable" writings who have the most sympathy with error, or are least enlightened in the Truth. Their faith and comprehension of the Truth are so faint and feeble that they cannot discern the broad distinctive line of demarcation, or great gulf, rather, that divides Immanuel's ground from Satan's. When error is wounded they wince, and become hysterical at the sight of blood.

We have not found such equally sensitive at the throes and agonisings of the Truth; and as far as their efforts are concerned, it might be consumed of its own anguish so that their quietude and silence were not disturbed.

But what do such outcries effect in this world? What mark do they leave upon their generation for good?

**Compare the results of our "hard, uncharitable" course, with their soft and oily display. "By the fruit the tree is known."**

Many are now rejoicing in the Truth by our means; but who ever hears of them or theirs? They are too soft and unctuous to hew the men of this perverse and wicked generation into a living image of the Truth.

The "style" of popular religious writing is too insipid—the little salt in it has too completely lost its savour—to be received without disgust. We write with "the spirit of faith," which endures no compromise with error in matter or style.

"I believed," says David, "and therefore have I spoken."

"We also believe," says Paul, "and therefore speak."

To which, "Amen" is heartily acclaimed by this Editor.

—Bro. John Thomas

**CONTINUED NEXT MONTH IF THE LORD WILL**

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## **Fraternal Gatherings**

(If the Lord Will)

**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

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## **An Evil Heart of Unbelief**

*"We do not well: this day is a day of good tidings, and we hold our peace. If we tarry till the morning light, some mischief will come upon us"—2 Kings 7:9*

IN our public proclamation of Truth, we stress the necessity of BELIEF. We show Abraham, as exhibited by the Scriptures, a man who **believed** God, thus becoming the father of the faithful.

But do we do as good a job of teaching **ourselves** this vital lesson? Let us ponder Paul's words to the Hebrews (3:12-13):

"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."

We would like to especially emphasize those words, "Exhort one another **daily**"—not just once in seven days. An incident in the second book of Kings seems to fit very well into our thoughts here (2 Kings 6:24-25)—

"And it came to pass after this, that Ben-hadad King of Syria gathered all his host, and went up, and besieged Samaria.

"And there was a great famine in Samaria. And, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver" (or about \$52).

Then 2 Kings 7:1-2—

"Then Elisha said, Hear ye the word of the Lord. Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

"Then a lord on whose hand the King leaned answered the man of God and said, Behold, if the Lord would make windows in heaven might this thing be?

"And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

And in v. 20 is recorded how this apparently very unlikely prophecy was fulfilled in a remarkable way—

"And it fell out unto him; for the people trode upon him in the gate, and he died."

What a lesson is exhibited here! When God speaks it is well for us to listen! And when He shows His mercy in revealing precious things concerning His Truth and His plan of Redemption, we **must** listen—or die. Let us read from Malachi:

"But unto you that fear My Name shall the Sun of Righteousness arise with healing in his wings,

"And YE shall go forth, and grow up as calves of the stall, and ye shall tread down the wicked; for THEY shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts" (Mal. 4:2-3).

*Here before us is life and death—righteousness and wickedness. Which shall be our portion?—to be with the glorious Sun of Righteousness in that wonderful day, or to be among the rejected and down-trodden wicked? How can we choose anything but the course that leads to God's way?*

\* \* \*

BUT let us return to 2 Kings 7—

"And there were four leprous men at the entering in of the gate" (v. 3).

Leprous men—what does this bring to our minds? It reminds us that all Adam's children are stricken with death.

And the leprous men are beginning to reason among themselves. One said to another—

"Why sit we here until we die?

"If we say, We will enter into the city, then the famine is in the city, and we shall die there:

"And if we sit still here, we die also.

"Now therefore come, and let us fall unto the host of the Syrians. If they save us alive, we shall live; and if they kill us, we shall but die."

Their reasoning is, when pondered, found to be sound. All Adam's children know that death is our lot. But when we receive a knowledge of the Truth and take firm hold of God's promises, there is a safe deliverance. But if we just "sit here," death will surely overtake us.

So the leprous men rose up to go unto the Syrian camp —

"And when they were come to the uttermost part of the camp of Syria, behold, there was no man there.

"For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host:

"And they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

"Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.

"And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it.

"Then they said one to another, WE DO NOT WELL."

And when we think upon these words they are the words of wisdom. They are words we all need to learn so very much. They are simple words but what a lesson they contain!

*As sons of Adam, this is the thing that is so ingrained in us: everything is for ourselves! Heaping together silver and gold—this is SECURITY!*

This is the all-important thing in this life. If we can't eat it, go and bury it—we just might need it someday! But let's not think of giving it to someone whom we know needs it now!

No. The lepers said—

"We do not well. This day is a day of good tidings, and we hold our peace."

How about ourselves, brethren and sisters? When we read God's Word, is it just for ourselves?—

"If we tarry till morning light, some mischief will come upon us.

"Now therefore come that we may go and tell the king's household."

How we should lay hold of these words! We must be concerned with our brethren and sisters and those who have ears to hear the Gospel. We must be about our Father's business. We must "tell the king's household." Do not Jesus' words ring in our ears?—

"For whosoever will save his life shall lose it. But whosoever will lose his life for my sake, the same shall save it" (Luke 9:24).

Well, the lepers went and warned the king's household, and as a result all Israelites fed on the abundance in Samaria as the Lord had said, **except the unbeliever who was trodden upon in the gate and he died.**

But what about the lepers? If we turn to Psa. 103, I believe we get David's comment as applying to these men (vs. 3-6):

"Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with loving-kindness and tender mercies;

"Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's."

And verse 13—

*"Like as a father pitieth his children, so the Lord pitieth them that fear Him."*

\* \* \*

WE have other examples which teach us very important lessons. In 1 Sm. 2:1-3 we read:

"And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies, because I rejoice in Thy salvation.

"There is none holy as the Lord for there is none beside Thee; neither is there any rock like our God.

**"Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by Him actions are weighed."**

These words are a fitting prelude to what follows, as we read from this same chapter (vs. 22-25) and get a picture of Eli's sons. This time the lesson is a little different, but also one we should always remember.

Our reading from Paul's first letter to the Corinthians (ch. 13) speaks of love—the one great attribute which we must have. Eli truly had love, but it was in the wrong direction. He therefore stands out as a bad example, for we read that a man of God came to Eli with evil tidings because Eli honoured his sons above God (1 Sam. 2:27).

And from ch. 4 we learn the end of Eli and his sons, and it is a very pathetic story because Eli could have prevented at least his own calamity if he had chosen to obey God. God had clearly laid the issue before him (1 Sam. 2:30)—

"Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before Me for ever.

"But now the Lord saith, Be it far from Me; for them that honor Me I will honor, and they that despise Me shall be lightly esteemed."

And Peter has words to the same point in his first letter—

"Honor all men. Love the Brotherhood. Fear God. Honor the King."

And we should especially honor the Great King Eternal, and King Jesus who will rule the earth in righteousness.

*And "love the Brotherhood." When we are baptized into Christ, we should lose our identity as individuals, and become part of Christ. We are no longer Jews or Greeks, male or female: we are all one in Christ.*

Again we turn to the words of Peter's first letter (3:10-18):

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

"Let him eschew evil, and do good; let him seek peace, and ensue it.

"For the eyes of the Lord are over the righteous, and His ears are open unto their prayers; but the face of the Lord is against them that do evil.

"And who is he that will harm you, if ye be followers of that which is good?

"But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be ye troubled, but sanctify the Lord God in your hearts.

"And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.

"Having a good conscience that, whereas they speak evil of you as evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

"For it is better, if the will of God be so, that ye suffer for well-doing, than for evil doing.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

And 1 Pet. 4:1-2—

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind. For he that hath suffered in the flesh hath ceased from sin—

*"That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."*

NOW for just a moment we would like to think of Paul's words in 1 Cor. 13. We all know these words by heart, do we not? We have heard so many good exhortations on them—

"Though I speak with tongues of men and of angels and have not love I am become as sounding brass or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge."

—and perhaps we could know our Bible so as to be able to quote it forwards and backwards, so to speak—yet if we have not love we are nothing. We recall Christ's question—

"Who are my brethren?"

We know, do we not—**those who do the Father's will.**

But can we not understand a little better from Paul's letter to the Romans, chapter 16? He shows us where his heart was when, in speaking of those who assisted him (both brethren and sisters), he calls them "my sister," "my kinsmen," "my fellowhelpers," "my brethren." Coming down to Rufus he says:

"Salute Rufus, chosen in the Lord, and his mother—and mine."

*Why does Paul call her his mother? We know that too. She undoubtedly was a mother in Israel to the people of God.*

Brethren and sisters, let us fear God; love the brotherhood, honor the King. Let us get out of our little fleshly selves. Let us develop a spirituality, a mind to serve God and the brotherhood. Let us get on with God's work. —B.R.

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### The Joy of the Lord

*"Though the figtree not blossom, neither be fruit in the vines, the labor of the olive fail, the fields yield no meat, the flock cut off from the fold, no herd in the stalls—YET will I rejoice in the Lord, I will joy in the God of my salvation"—Hab. 3*

ONCE again we are assembled as one Body with one purpose in mind: to remember Christ through bread and wine—

"Do this in remembrance of me until I come."

This must be done through love of Christ and not through force of habit. The true saints of Christ though having not seen him can say they love him. Paul says, "The love of Christ constraineth me."

There is nothing in the world that can bind the hearts of men together as the love of Christ. But on the other hand there is nothing in the world that can divide the sentiments of man as differences with regard to Christ. It is in this which we see the importance of us coming together with one mind, with one feeling, with one love, with one motive, as one living Body in harmony with the thoughts of Christ.

When we say we love Christ we are not speaking empty words as the world does, but it has a meaning, it is a true reality. He is coming soon and we must be ready when he does.

Indeed we have every reason to say we love Christ. He is beautiful in every aspect because he comes from God. By any other class than the saints his beauty can not be fully appreciated. He is not as the world would have him—a moral, artistic, or religious person, but he is holy, forgiving, just, and kind. Not only this, but he is the impartial judge of every man according as his work shall be. He is more than man, he is God manifest—the Lamb which "taketh away the sins of the world."

A right acquaintance with him will allow us to embrace ALL of the features of his beauty—to build our character after his own. Many try to imitate him in general principles, but leave out his **righteousness and zeal for the Father.**

*We must develop ourselves in our daily lives to the point where we think only of God and what He has commanded us to do.*

We must ask ourselves, Will he be pleased with what we are doing? Do we say to ourselves, "Perhaps it will not matter if we do it just this once, then we can ask for forgiveness"? Once having come to a knowledge of the Truth, if we continue to disobey there is no more place for forgiveness of sins.

\* \* \*

LET us keep before our minds all the elements of his perfect character. They constitute the Lord Jesus as the only personage of his kind past, present, or future. No name in the world today comes near to him.

Even in the present evil world of today no one has such fame or renown as Christ. He is the object of universal homage, though it is done with ignorance and insincerity, and not from the heart. Christ has shed a great light upon the earth in that he abolished paganism.

*But the light of his past is as a candle to the sun, as compared with his future.*

This present animal, fleshly-motivated order of things on earth will be abolished and he shall be all in all. The importance of today will vanish as the stars of a great dawn. The important political personages of the world will be brought low, every knee will bow to him and pay homage to the King of the earth, the ruler and judge of mankind.

Christ will build foundations that cannot be moved, his Kingdom will have no end, the earth will be filled with his glory, and nothing will be important but his people and his affairs.

Well will we have chosen our portion and inheritance if we put our trust in him. The present is all we have of our own, which is as a nightmare of trouble and toil, but the future which belongs to him is a reign of everlasting glory.

Yes, it is well that we choose to serve him, for apart from him we have nothing, there is nothing left. What does mortal man have other than Christ? What is life without light? If we live in darkness all our lives what have we to look forward to except the grave, everlasting death and darkness?

*Yet it is within our power to have everlasting life and joy with him in the Kingdom which God has prepared for those that love Him and keep His sayings.*

All that does not come from God is vanity, without meaning, and void of feeling and love.

\* \* \*

SOME have said that their life on earth is all they want, they will be content to live and die. This is the talk of darkness, and a lack of understanding is apparent. To have nothing better or higher to hope for we are like a pig wallowing in the mire which knows nothing else but to eat and sleep.

To have any idea of the glory which lies in store for the righteous and not try to attain unto it is foolishness and ignorance. We should all drink freely of the pure water of righteousness for it is able to soothe the parched throat and heal the weary mind.

When Christ does come we will see how much it has been to our advantage to keep the ways of his commandments, and to have waited on the memorial of his Name.

This is why it is so important to keep this memorial, to remember the love of Christ, to keep before us the purpose which we are to fulfil.

*It is not good that we should, let anything keep us from partaking in this exercise, for it brings to our minds the hour of his humiliation, and the day of his glory.*

It was designed for a great purpose, for Jesus knew what was in the heart of man and he knew that we needed a continual reminder to lead us in the right way.

It also shows us how completely dependent we are on him for our hope of all future ages. This memorial helps us to realize that we are servants, and to stir up our minds from day to day that we might diligently seek to make our calling and election sure. It is at this table of the Lord we can find hope and comfort and rest, to continue our weary journey through this evil world.

\* \* \*

WE must take heed though, for it could be possible, as at Corinth, to come together, "not for the better, but for the worse." We must guard against the conditions which would lead to this, we must have a wanting for unity of the mind and spirit. We must have faith that God will perform the things which He has spoken, without which, it is impossible to please God.

The unity of the Spirit will keep us in the bond of peace. Disagreement of the spirit will lead to the condition where it will be impossible to maintain peace in the ecclesia. The ecclesia should, when coming together speak only on the things and principles of the Truth.

We are told to turn away from the perverse disputings of men and the corrupt mind, for the first characteristic of a true saint is zeal for God and His Word. We cannot be as the fleshly mind which tends to base friendship with the Father merely on fleshly instinct.

*We must stand with oneness of mind in Christ, we must walk in the principles that God has set forth, for they are the rule of life. They are the standards of his friendship, which we must measure up to, and the foundations of all His doings.*

Oneness of the Spirit will help us to grow together in love and hope, striving together for the faith of the Gospel, abounding in the whole work of the Lord with thanksgiving.

It would be well for us all to take heed to the words of Paul when he said to abstain from strifes of words, foolish questions and contentions, which he says are unprofitable and vain—

"Charge them before the Lord that they strive not about words to no profit, but to the subversion of the hearers; shun profane and vain babblings."

Paul warns the believers to maintain good works, which are to their profit, and to be diligent in every good work, against the impending day of account, relieving the afflicted, comforting the saints in their tribulations, and leading sinners into the way of justification and eternal life.

These good works will wither however in the midst of contention, strife, back-biting, and vainglory.

LET us take heed, and show ourselves men of God, whose seed remaineth in them, who cannot be moved away from the path of duty or the hope of the Gospel by the wildest storms that may come. We must be able to stand firm in the face of trials and hardships—

"Although the fig tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet will I rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:17-18).

Those of us who are wise will keep the principles of the Truth before our minds, honouring the Lord and sowing bountifully, that we may reap bountifully, and in that day which is about to dawn, we might be approved of, and given the prize even eternal life.

Let us not be careless with the things which have been given to us in this life. They are few, but, if put to use, they will return unto us an hundred-fold. Let us hold fast the profession of our faith without wavering, and let us consider one another to provoke unto love and to good works. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.

We are instructed in Hebrews to follow peace with all men, and holiness without which no man shall see the Lord.

We should keep our minds pure at all times, reading the Word continually with constant prayer to God. We should associate only with those whose mind is in harmony with the mind of Christ.

*We will always speak like the company we keep. If we seek the company of those of the flesh, we cannot expect to be free from their customs and language. If we read the literature of the world, our minds will never rise above the godless state of those which have written it.*

But give us the atmosphere of the Spirit and we are altogether in a different state—

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

"But his delight is in the law of the Lord, and in His Law doth he meditate day and night."

Jesus says (Luke 16:13)—

"No servant can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

And again—

"If ye love me, ye will keep my commandments.

"Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

\* \* \*

ANOTHER point which we should weigh is the cares of the flesh which we entertain every day as we go through life—the things that worry us and burden our minds daily. We are instructed to lay aside every weight and sin which doth so easily beset us, and run with patience the race set before us.

We are people on a journey. When we literally take a journey we do not carry anything which will cause discomfort to us or burden us, or slow us down.

*The principle is the same. In the race for life eternal, there are many things of this life which we think we cannot get along without, but if viewed and weighed in relation to the object to be attained, they are highly expendable, and to be laid aside as Paul advises.*

It is safe and wise, and gives us cause for joy, to dispense with every habit or pleasure, or occupation, or friend that hinders our progress in the narrow way. This is but another way of saying what Christ said—

"If thy right eye offend thee, pluck it out. It is better for thee to enter into life with one eye, than having two eyes to be cast into the fire."

It is better to make our calling and election sure at the expense of worldly friends and engagements than to secure all these, in this present time, and find, at last, that we have cherished them at the expense of the love of Christ, and have to pay for them with the loss of the Kingdom of God.

\* \* \*

OUR minds may in this life be pre-occupied, causing us to take the warning of God's words lightly. But in that day which is certain to come—and **soon**—these warnings will be felt by us with a force and a grief that will cause "Weeping and gnashing of teeth."

It is better to listen to wisdom now in the day of her call. She stands at the door and knocks, saying—

"Receive my instruction and not silver, and knowledge rather than choice gold; for wisdom is better than rubies, and all the things that may be desired are not to be compared to it."

The Spirit tells us to hear; and the reason is beautiful—

"Length of days is in her right hand, and in her left hand, riches and honor.  
"Her ways are ways of pleasantness, and all her paths are peace.  
"She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her."

But if we turn away from her voice, a terrible retribution waits—

"Because I have called and ye refused, I have stretched out my hand, and no man regarded.  
"But ye have set at nought all my counsel, and would none of my reproof.  
"I will also laugh at your calamity. I will mock when your fear cometh: when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.  
*"Then shall they call upon me, but I will not answer. They shall seek me early, but they shall not find me, for that they hated knowledge, and did not choose the fear of the Lord."*

\* \* \*

THERE is another lesson which we should dwell upon, which was manifested perfectly by Jesus. That is to—

"Give praise to God continually, that is, the fruit of our lips giving thanks to His Name."

We know that this is far from the minds of the flesh, for their laws are not subject to the thoughts of the Spirit. The thoughts of the world have no trace of God. They say, Who is Lord over us?

If there is one lesson that we must learn more than another, it is that it belongs to our calling in Christ to offer the sacrifice of praise to God CONTINUALLY. God declares of Himself—

"I will be exalted in the earth."  
"My glory will I not give another."  
"He that offereth praise glorifieth Me."

He has revealed that all things are formed for His glory, and for His pleasure were they created. All intelligence is out of Him, and must bow to Him, as the Scripture says—

"Holy, holy, is the Lord God Almighty, heaven and earth are full of His glory.  
"Thou art worthy, O Lord, to receive glory and honor, and power, for Thou hast created all things, and for Thy pleasure they are and were created."

\* \* \*

MEANWHILE in giving praise to God and His Son, and obeying the commands which are given, we are to wait for his coming with patience. This involves self-denial on all parts.

*It makes those who accept it the poor, the sorrowful, the meek, the weeping, the weary, the hungry, and the thirsty; and, in times past, the killed.*

But the future of this class is so glorious that Jesus tells them to rejoice and be exceeding glad in the midst of their tribulations. Theirs is the turning of weeping into laughter, theirs is the great joy of being, in the great day at hand, the manifested children of God with glory, honor, and immortality.

Who would not, in view of such a coming reversal of position, choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season? Peter says—

"Brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall."

\* \* \*

WHAT will our joy be like if we are found faithful? It is beyond our mortal minds to comprehend what God has in store for those who love Him. But we get a glimpse of its beauty in the last chapters of the Bible (Rev. 21 and 22)—

"There shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him."

"And they shall see his face, and they need no candle, neither light of the sun, for the Lord God giveth them light: and they shall reign for ever and ever."

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

It will be a wonderful day, a glorious day, when Christ will rule the earth in righteousness and goodness, and even a greater day when the rulership will be given to God.

There is no way possible to express the full extent of the glory of that day. But we do have some idea, and this is what we are striving for, when our vile bodies shall be made like unto the Son's glorious body.

*Let us build upon a sound foundation which will stand in the coming day of trouble and wrath. Let us ever stay in the straight and narrow way, the path of glory and grace in the sight of God. And perhaps, God willing, Christ will at last say unto us—*

"Well done, thou good and faithful servant, enter thou into the joy of thy Lord!" —R. J.

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## Go on to Perfection

*"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus"—2 Tim. 3:15*

One of the common excuses by many for not understanding the Scriptures is that they are so nearly incomprehensible that one gets discouraged and gives up trying to understand. Many things are complete mysteries to the little child which to the adult, through knowledge and experience, have become clear and understandable. If the small child stopped asking questions and searching for the answers, he would remain, mentally, a little child.

*It is deplorable and tragic that many who learned enough of the first principles of the Truth to render obedience in baptism fail to "go on to perfection" in knowledge and spirituality.*

They remain weak members of the Household, not because the deeper things are unknowable, even to the person of ordinary intelligence, but because there is a lack of fervent desire to seek after divine wisdom as silver or hid treasure (Prov. 21:4-5); for it is only then that one can—

"Understand the fear of the Lord, and find the knowledge of God." —O.B.

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## The Good Hand of My God upon Me

*"The work is great and large, and we are separated upon the wall, one far from another"  
—Nehemiah 4:19*

HOW beautiful, strengthening and comforting, in our daily Bible reading, to be brought in contact from time to time with these faithful worthies of old, true and faithful servants of Deity, spiritual pillars of great strength, strong in the Word, having a sure and solid foundation, men of God, always abounding in the work of the Lord, in the labor of love, in the vineyard of the Almighty.

As we arrive at these different characters in our readings, we picture them vividly in our minds, each in his various traits: some poetically inclined, some fishermen, tent-makers, shepherds, others great warriors—all by divine appointment, as God will not have it otherwise.

And then we see those with much patience, as Job, or various other special characteristic aspects of godliness: Abraham, faith; Moses, meekness; John, love; Daniel, courage—and many others. Also the sad, mournful, lamenting prophets.

No matter what their particular virtues or circumstances were, all strove with that one same end in view—to do those things which please the Father, even as our beloved Saviour did.

Thus, as we receive that great joy, the greatest gift God has given to man, to meet our great Redeemer face to face, may it be our lot to be found acceptable—to have our mortal, sinful, corruptible bodies changed and fashioned like unto his incorruptible glorious body. Then, by the will of God, we shall be privileged to meet and talk with these faithful worthies of old, in connection with the wonderful spiritual wisdom they have left on record for us.

Let us think upon these things, brethren and sisters. What a day of rejoicing this will be, to enter into his glorious Rest! There is nothing to compare unto it. Is it not revealed in 1 Cor. 2:9—

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

The present mortal mind of man is too weak to comprehend, to visualize, the things the beloved Deity shall provide for those who love Him and keep His commandments, waiting and looking for the appearing of His Son from the heavens.

*How do we stand? That is the vital question: the most important that could be asked: How do we stand before God?*

\* \* \*

SPEAKING of sad, mournful prophets, brings us to the book of Nehemiah. The meaning of the word Nehemiah is, "Jehovah has comforted," and Jehovah will surely comfort such faithful servants who are of the stamp and calibre that Nehemiah was. It is not for us to say, but there is surely little doubt that he will be one of those who shall receive a place in God's glorious Kingdom.

Not only will Jehovah comfort Nehemiah, but Nehemiah was a great comfort to Jehovah. It can also be the same with us. If we are a great comfort to Jehovah, He will provide us with a much greater comfort, when He sends His Beloved Son to make up His jewels.

Throughout all Scripture, it is recorded of many who were a great comfort to God, and many more who were not. We read of so many of the kings of Israel, who walked not uprightly in the sight of the Lord, but did evil. Saul was the first of such, and Ahaz was another—

"Twenty years old was Ahaz when he began to reign, and reigned 16 years in Jerusalem, and did not that which was right in the sight of the Lord his God, like David his father."

And on the other hand are those who did walk uprightly, righteously, before the God of Israel among whom was David first again. Also, Hezekiah, (2 Kings 18:5-6)—

"He trusted in the Lord God of Israel: so that after him was none like him among all the kings of Judah, nor any that were before him.

"For he clave to the Lord, and departed not from following Him, but kept His commandments which the Lord commanded Moses."

However, Hezekiah did falter toward the end of his life.

\* \* \*

NEHEMIAH was not a king, but he did belong in the same class as David, striving to walk uprightly before his Heavenly Father. In the opening chapter of his book (vs. 2-3) he learns that those

of his brethren who remained in the land were in great distress and affliction, and Jerusalem was broken down, the wall thereof destroyed, the gates burned with fire.

Jerusalem has become a desolation and ruinous heap throughout many generations, but it shall soon become a great metropolis—the future city of the whole earth, the city which God has chosen to place His Name there when Zion's King shall reign victorious; with all the world at his command.

Upon receiving this information, Nehemiah sat down and wept and mourned certain days. It was sad for him to see conditions such as this, the city of his forefathers.

This brings to our minds his likeness to Jeremiah, the mournful prophet. Blessed are they who do weep and mourn now, for they shall be comforted, they shall rejoice later.

Jeremiah prophesied of the downfall of Jerusalem and the great waywardness and stiff-neckedness of Israel, in turning aside from Yahweh. At this he was very bitter and mournful. Nehemiah was of the same frame of mind.

Do not we sometimes have the same moments come upon us, moments of bitterness, mourning, depression, great despair, when we attempt to point out and explain unto our next of kin—perhaps mother, father, sister, brother, husband or wife—God's most precious Word and Way of Salvation, but all our words only fall on deaf ears: there is no response, no interest.

However, Nehemiah never lost sight of the fact, nor must we, that God is in complete command, all things are according to His will and purpose, His desire and His alone. He makes no mistakes. Whatever He arranges is for the best.

Unless a man recognizes this, and humbles himself before his great Creator, and in childlike faith leaves all to God, he will never find favor in His sight.

With this thought in mind, Nehemiah (v. 4) fasted and prayed before the God of Heaven. James says (5:16)—

"The effectual fervent prayer of a righteous man availeth much."

There shall be great recompense of reward, but not so with the unrighteous, the ungodly. And further in Nehemiah (1:5):

"And said, I beseech Thee—appeal unto Thee—O Lord God of heaven, the great and terrible God, that keepeth covenant— word, promise —and mercy—love—for them that love Him and observe—do or keep—His commandments."

In vs. 6-10 he appeals unto God in prayer for the great corruption of Israel in forsaking their Heavenly Father. He beseeches the Lord in prayer, to strengthen him, to stand behind him, when he should approach this man Artaxerxes, for he was the king's cupbearer (2:2) —

"Wherefore the king said unto me, Why is thy countenance sad, seeing thou are not sick? This is nothing else but sorrow of heart."

He thereupon makes known to the king the reason for his sadness and sorrow, and requests that he be given leave to build again the walls of Jerusalem. It will be noticed (Neh. 2:6) that God softened and moved the heart of the king to grant Nehemiah his request.

How often have we been in the same circumstance desiring leave from our occupation to attend the Lord's business. The merciful ever-loving hand of Deity is always with us, although sometimes we do not realize it.

The king not only granted him leave of absence but gave him credentials to present to the governors and rulers of the land. God always provided for His faithful servants, and Nehemiah was always ready to acknowledge this (v. 8)—

"And the king granted me, according to the good hand of my God upon me."

*With Nehemiah it was always God FIRST. Is it so with us?*

\* \* \*

BUT we find as he set out to go about his task all was not easy, smooth and peaceful, but rather very much otherwise. He had much opposition—many who were exceedingly opposed to his plans for Israel's welfare. He had many enemies. The adversary was always before him.

Has it not been the same situation throughout all Scripture—the prophets, the apostles, the Lord Jesus Christ himself and even so with us in this present evil generation? Jesus tells us it must be so (John 15:18)—

"If the world hate you, ye know that it hated me before it hated you."

Nehemiah continues (2:13)—

"And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem."

This "dragon well" and "dung port" appear to be in the same locality or vicinity as the Valley of Hinnom, or, as in the Greek, Gehenna. All of these places were on the southwest side of Jerusalem.

The churches of the world would have us believe in "Gehenna" as "hell" or eternal torment, but there are no grounds or evidence for this false teaching. Gehenna or the Valley of Hinnom was a refuse dump, (the word "dung port" implies this) outside Jerusalem, where fires were kept burning and the bodies of criminals were often thrown.

Nehemiah explained his mission and purpose to the rulers (v. 18), and they said—

"Let us rise up and build."

Are we doing this? We must continue building in this "Spiritual House" from day to day; the work cannot be neglected. Paul speaks of this building (Eph. 2:19-22)—

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

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

"In whom all the building fitly framed together groweth unto an holy temple in the Lord:

"In whom ye also are builded together for an habitation of God through the Spirit."

\* \* \*

RETURNING to Nehemiah (2:18)—

"So they strengthened their hands for this good work.

"But Sanballat, Tobiah and Geshem laughed us to scorn and despised us and said, What is this thing that ye do?"

You will recall there was another "man of God" much previous to this time, who was also treated in like manner. He also was laughed to scorn, practically the same words were spoken unto him, "What is this thing that ye do?" We speak of Noah, while he was preparing and building the ark.

And again much later there was another man, the greatest man that ever trod this earth. They also laughed him to scorn and also despised him, because he preached unto them concerning this "greater ark of safety," his Father's Glorious Kingdom.

*"What is this that ye do?"*

*"Who gave you this authority?"*

*"Is not this the carpenter's son?"*

Poor blind Scribes, Pharisees, Sadducees, hypocrites—the wise and learned religious and political and intellectual leaders of the people, even as it is today. Notice in particular the reply of Nehemiah (2:20)—

"Ye have no portion, nor right, nor memorial in Jerusalem."

Neither hath any foreign Gentile nation in the past, nor in the future. The latter-day Assyrian, Gog or Russia, has every intention of planting his feet in the land and settling there permanently.

But there is a God in Heaven Who has declared, "Ye have no portion, nor right in the land," for it is God's land, the Holy Land, the future habitation and dwelling place of His Beloved Son in whom He was well pleased. What He has declared, He will surely perform, and there is no man able to alter or change His plan.

\* \* \*

CHAPTER 3 reveals those who assisted Nehemiah in the re-building of the wall. He was faced with much opposition. (4:7-8)—

"But it came to pass that when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth.

"And conspired all of them together to come and to fight against Jerusalem and to hinder it."

Sennacherib also, in the days of faithful Hezekiah, had great plans and intentions of seizing and capturing Jerusalem. We are all familiar with the result.

The Ammonites and Arabians have always been enemies of Israel. What do we see of today? Are not these same people, together with that other old enemy, Egypt, doing everything in their power to "hinder the work" of the Jew in restoring Israel from its former desolation? It has always been the same and will continue to be so, until the Lord Jesus Christ returns to take the Kingdom.

Once more we should like to stop and dwell upon these words, "hinder the work." Gentile nations, peoples, throughout many generations past, have "hindered the work" of the Gospel, and continue to the present day to do so. False teachers, "reverend" divines, bishops, doctors of divinity, the clergy, teaching lies—another doctrine, another Jesus.

*But what of the Household of Faith? Let it never be said of us that we "hinder the work." If we hold back and do not put forth every effort, every minute of our time in the Lord's Vineyard, we are "hindering the work," and jeopardizing our position before God.*

There were those with Nehemiah who "put not their necks to the work of their Lord" (3:5). Little did they realize that this would be recorded publicly for all succeeding time and for all to read! Everything we do, or fail to do, is similarly recorded in the great Book of Remembrance.

"Love not the world neither the things that are in the world."  
—for all these things are the enemy of God. All the affairs of this world are evil, wickedness and great corruption, growing worse day by day. Let us turn our back completely on this ungodliness which surrounds us on every side.

The time is very short. The night is far spent, the day is at hand. Let us make our calling and election sure. Nehemiah continues (4:9)—

"Nevertheless we made our prayer unto our God, and set a watch against them day and night."

It was a very trying ordeal that he and his little band of followers endured in this great work (v. 18)—

"For the builders everyone had his sword girded by his side, and so builded."

None put off their clothes day or night (v. 23). Again there is a clear lesson and type. We must carry that spiritual sword—God's most precious Word, those commandments which He has commanded us to obey—by our side, continually, night and day. We must not sleep as do others, for in the end they shall sleep a perpetual sleep.

As in Nehemiah's time, we too are "separated upon the wall, one far from another" (4:19). Like them, we must make provision to keep in close contact, so that we may encourage and strengthen one another in the face of danger. Unitedly we can repulse the enemy; separated and out of touch with one another, he may overwhelm us.

As Nehemiah and his faithful followers "set a watch" and were continually on guard and alert against the adversary, it remains our duty to do likewise. This spiritual sword, the Word of Deity which we carry, is more powerful than any two-edged sword, or any device or implement of destruction invented by man.

\* \* \*

WHILE considering the words of Nehemiah (4:18)—

"Everyone had his sword girded by his side."

—the question arises (as contained in our pamphlet, "The Path of Duty")—

*"How would you explain the words of Neh. 4:13-18, counselling the Jews (when building the walls of Jerusalem) to:—*

*"Fight for your brethren, your sons, daughters, wives, and your houses"?*

The answer is that this question relates to events recorded in the Old Testament and occurring under the Mosaic dispensation (when there was a Kingdom of God to defend, as there will be again in the future—John 18:36).

Christ introduced a new dispensation because he closed, or ended, the Mosaic Age during which the Mosaic Law (given at Mt. Sinai about 1500 years before) was in force as a national code, or law, for the nation. This is clear from the words of Paul (Rom. 10:4)—

"Christ is the end of the Law for righteousness to everyone that believeth."

We must remember too, that many times in the Old Testament God commanded to kill and make war. It was a great sin, even unto death to disobey Him, or do otherwise. We remember the case of Saul, the first king of Israel, who lost his Kingdom because he failed to fully exterminate the wicked and ungodly enemies of Israel when commanded to do so (1 Sam. 15:3, 9, 23).

But under the commandments Christ gave unto his disciples, which affect all his true followers—both Jew and Gentile—the word we take heed to is (Rom. 12:17-19)—

"Recompense to no man evil for evil.

"Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written,

"Vengeance is Mine: I will repay, saith the Lord."

\* \* \*

AND so (Neh. 6:15) with the directing hand of the Almighty behind this great work, the wall was finished on the 25th day of the month Elul, in 52 days.

The work of Nehemiah is now finished, he at present sleeps in the dust of the earth, awaiting the Master's return at the resurrection morn to arise to a newness of life.

When he stands before Jerusalem again he will greatly rejoice to see that Great Wall finished on which the faithful servants of God have been laboring for 6000 years. His people Israel will then be restored to their own land in righteousness and peace, and God's glorious Kingdom established.

Then shall be built another great wall, over a mile square—that wall of God's glorious Temple which was described in detail in vision to Ezekiel, wherein all nations and peoples shall assemble to give praise honor and glory unto His Most Holy Name (Rev. 15:4)—

"Who shall not fear Thee, O Lord, and glorify Thy Name? For Thou only art holy.

"All nations shall come and worship before Thee: for Thy judgments are made manifest."

And in Isaiah 26:9—

"When Thy judgments are in the earth, the inhabitants of the world will learn righteousness."

Not until such time as this new and glorious order is established, will man be found thus, simply because man is too self-centered, proud and haughty, selfish and inclined to lean upon his own understanding and wisdom and knowledge, which is worthless and counted as nothing with God.

The question most concerning us is: Shall we be privileged to stand beside Nehemiah in triumph and glory when the great Redeemer shall appear? This is the question that should be first and foremost in our minds, before all other things.

*What have we done—what are we DOING—to justify the hope that we shall be picked from the perishing millions of the earth for this incalculable joy and honor?*

It is reserved for those few who overcome the flesh and the world, and "always abound in the work of the Lord."

We shall find ourselves in this glorious position, in that great and wonderful day—"the acceptable year of the Lord"—on the condition that we hold fast the Faith, firm, solid and steadfast, and ever laboring, without wavering, unto the end.

Therefore what is said unto one, is said unto all—

*"Let us rise up and build!"*

—F. P.

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### *Answers to Bible Questions*

## **"Gentiles Who Have Not the Law"**

**By BROTHER ROBERT ROBERTS**

QUESTION: "*Who are the 'Gentiles who have not the Law' to whom Paul refers in Rom. 2:14?*"

ANSWER: The question refers to Paul's words—

"When the Gentiles which have not the Law, do, by nature, the things contained in the Law, these having not the Law, are a law unto themselves."

The Gentiles referred to in Paul's words are not the Gentiles in general who have not the Law; for these do NOT—

"By nature, the things contained in the Law."

By nature, they do the very reverse, as the history of all mankind, especially in barbarous countries, abundantly testifies.

But there was a class of Gentiles, in Paul's day, who did "by nature"—that is, by the NEW nature implanted by the Truth—the things proscribed by the Law, though they were not under the Law. On this point, Paul says—

"The whole Law is fulfilled in one word, even in this:

"Thou shalt love thy neighbor as thyself" (Gal. 5:14).

Concerning those who lived under this rule, he said that—

"The righteousness of the Law is fulfilled in them who walked not after the flesh but after the spirit" (Rom. 8:4).

These he also described in the very place where the question arises, as "doers of the Law," in contrast to the disobedient Jews as mere "hearers of the Law," and he says it is the doers that "shall be justified" (Rom. 2:13).

Consequently, it is justified persons he is speaking of when he speaks of "the Gentiles which have not the Law"—justified Gentiles in the ecclesia, who obtained their justification by the faith of the Gospel "without the deeds of the Law," though in themselves working out the righteousness of the Law.

They were not barbarian Gentiles or Gentiles in general—not the children of darkness, but the children of light—

"Who show the work of the Law written in their hearts."

—which benighted Gentiles do not.

The enlightened state of those of whom Paul is speaking is shown by his recognition of their conscience as a standard by which they accused or excused one another. This is not the attitude or habit of "heathen" Gentiles.

The only Gentiles to whom it could apply are those whom Paul had before his mind when contrasting their obedience with the disobedience of the Jews against whom he was writing.

—Bro. Roberts, 1889

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