

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

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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).

CANADA

HAMILTON, Ont.—Sherwood Rm., Wentworth Arms Hotel, Main St.—Mem. 11 am.

JAFFRAY, B. C.—Bro. Fred Glazier.

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

TO the brethren and sisters of like precious Faith, Greetings in the Name of Jesus Christ.

We have been blessed again with visitors from other parts of the vineyard. From the Richard, Sask. ecclesia: bro. & sis. Frank Truelove, bro. Edward F. Truelove, sis. Arthur Jones, and sis. Cora Rafuse; bro. & sis. David Blacker who have moved from Stony Plain into Edmonton, Alberta, and sis. Oliver Bowley, from Carberry, Manitoba, who is in isolation there. Oh, what joy we had in meeting all these brethren and sisters again!

Bro. Frank Truelove gave us the word of exhortation.

We are very pleased to announce the marriage of our sis. Delma Jean Bennett to bro. Edward F. Truelove of the Richard ecclesia. The service was performed by the writer. We wish them Godspeed as helpmates in their journey towards the Kingdom of God. We commend our sister to the Richard ecclesia.

Sis. Eva Banta of Houston, returned with bro. and sis. Pickford, and we welcomed her at the table of the Lord.

May we all hold fast and let no man take our crown.

— bro. Wm. Blacker

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LONDON, Ont.—Wells Academy, 306 King (just E. of Wellington); Ph. (519) 432-3481—S.S. 10:15 am; Mem. 11:30 am; Lec. 7 pm; 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 am. 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.

ON July 4 it was our pleasure to have as visitors, bro. Victor C. Gilbert and sis. Ruth Gilbert of the Buffalo ecclesia, and bro. Robert Philip and sis. Rose Philip of the Toronto ecclesia.

Bro. Gilbert gave the word of exhortation basing his remarks on Isaiah 60, by which he explained the future glory of Israel. This is the glory in which all true believers hope to share.

— bro. E. Kercher

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

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

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

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

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. Wellington 7485.

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.

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, Massilon, 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.

Greetings in the Hope of Israel. In the afternoon bro. Pickford

June 13 was a very memorable and eventful day for the Denver ecclesia. It was with great joy and heartfelt thanks we welcomed around the table of the Lord the largest congregation that we have had for many years.

We had in our association: bro. & sis. W. Pickford (Lethbridge); bro. & sis. E. F. Higham and sis. Beth Higham (Oakville, Ont.); sis. Eva Banta (Houston); bro. & sis. Ellis Higham (Pomona); bro. & sis. Eddie Truelove (Richard); bro. F. J. Higham (Detroit).

Bro. E. F. Higham gave us enlightening words of exhortation.

In the afternoon bro. Pickford served at the marriage ceremony of bro. E. J. Higham, son of bro. & sis. E. F. Higham, and sis. Ruth Hoage, daughter of sis. Ethel Hoage of Denver.

We offer our thanks to the One True God that these two young people of the Truth have followed Christ's commandments on marrying in the One Faith. It is our prayer that they pattern their lives after the words of wisdom spoken by bro. Pickford, and grow in the Bonds of the Truth.

We welcome all of like precious Faith around the table of the Lord,

Your brother in Christ,

— John Osborne

* * *

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 Conklintown 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.

LENEXA, Kansas 66051—Bro. James Ross, 9122 Noland Road

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.

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

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.

IT is our sad duty to report the death on July 13 of our sister Margaret Biggar, wife of bro. Wm. Biggar. She was laid to rest at Inglewood Park Cemetery on July 15.

Her pilgrimage in this vale of tears was one of 88 years, having been born in 1877. She was baptized in 1895 at Jersey City, so was 70 years in the Truth.

She and bro. Biggar were married in 1904; they were partners for 61 years in the race for life. Through many trials and much suffering, her faith in the Covenants of Promise failed not. We pray that her sleep may be short and that the trumpet will soon sound to awaken her to a participation in the wondrous blessedness of the Promises fulfilled, for which we all pray.

The loss from our midst of our sister will be felt most heavily by her partner of so many years. His address is:

W. M. Biggar, 5458 Village Green, Los Angeles, Calif. 90016.

In contrast to our sad report we had the pleasant company and fellowship of our sis. Carolyn Thompson of Tyler, Texas, on Sunday, July 11.

Difficult indeed are the days in which we live, the last days of Gentile times, and many burdens press heavily upon us, but we must hold fast to our confidence that we shall be sustained. "Cast thy burden on the Lord; He WILL sustain thee" as we so often sing.

Current world conditions of evil and violence portend the thief-like second advent of the Son of God to bring about the "restitution of all things" when "the earth shall be filled with the knowledge of the glory of God as the waters cover the sea."

In our week-night class studies of Elpis Israel we have been considering the "three unclean spirits like frogs" under the 6th vial. Before influence of these spirits has culminated in Armageddon, we are warned—

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

May each of us heed the admonition of James to those who would be religious to "keep unspotted from the world."

Since the latter part of April our ecclesia has greatly missed the services of bro. Randell, who has been touring the Western States and Canada in the interests of the Truth. — bro. Wm. Sharp

* * *

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

WE have been pleased to welcome around the table of the Lord: sis. Dale Gwalchmai of the London ecclesia; bro. & sis. Wm. Stevens, sis. Jean Stone, sis. Esther Lancour, bro. & sis. J. Garvey Jr., all of the Boston ecclesia. Bro. Garvey refreshed us with the word of exhortation.

On June 6 we held our regular annual ecclesial outing after our Memorial Service. We were joined by the greater part of the Boston ecclesia. The weather was perfect and we all had a very enjoyable time, which was enhanced by a very interesting talk by bro. H. Ricketson of Boston.

God willing, we plan to hold our regular Sunday School outing Aug. 8 at the home of bro. & sis. Warren Rankin, Stafford St., Charlton. —bro. Will Davey

EDITORIAL

The Name We Bear

“And it came to pass that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch”—Acts 11:26

SHORTLY after the time of Paul's conversion, the disciples of the Lord Jesus were thus denominated at Antioch. It appears to have been a term of contempt applied by their enemies. Up to this time they were known as the disciples of Jesus, and among themselves as brethren or believers. That is, they all believed what Jesus and the apostles taught concerning the Gospel, and being united in the One Faith, they were considered the family of God, and, therefore were called brethren of Christ.

But this united condition was not to remain for long, for when Paul was in Miletus, he called for the elders of the church at Ephesus, and warned them of the dangers that lay ahead. Of this, we read in Acts 20:29-31—

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

“Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

"Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."

There were two classes of brethren they were to watch for; those who would come to them from without, and those who would arise in their own group who would distort, misinterpret or corrupt the way of Truth. That this prophecy of Paul's came to pass is evident from the words of Jesus in his message to the church at Ephesus in Rev. 2:2—

"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars."

The grievous wolves mentioned by Paul had entered, and from among their own members there arose some who distorted and corrupted the way of Truth, but the faithful in defending themselves, "left their first love." Paul had become a prisoner in Rome, and was no longer able to visit

the various ecclesias, and strengthen the brethren. The appeal of the Spirit to "repent and do the first works," was unheeded, and they went on from bad to worse until "all that were in Asia turned away" from Paul and finally the ecclesia in Ephesus faded out of sight.

But Ephesus was not alone in this downward trend. In Smyrna, a group arose who claimed to be Christians, and its clergy as being successors of the apostles, but the Spirit termed them the "synagogue of satan." A similar condition existed in Pergamos, and it was described as being the "place of satan's seat." In addition to that, there were some who held the doctrine of Balaam, and others who held the doctrine of the Nicolaitanes, which the Spirit hated.

In Thyatira, the situation was somewhat different. It was described by the Spirit, saying—

"Thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants."

The believers in Sardis had a **reputation** of being a live ecclesia, but there must have been a general downward trend and departure from the first principles of the Truth, for the Spirit pronounced it to be dead, but there were still a few who held fast.

The situation in Philadelphia was a little different, although the synagogue of satan had a strong foothold there. However, they were in a very weakened condition—described by the Spirit as having "a little strength."

The downward course reached its climax in the Laodicean community. They boasted of being rich and having need of nothing, but the Spirit said they were actually "wretched, and miserable, and poor, and blind, and naked." And because of their deplorable state, He said,

"I will spue thee out of my mouth."

* * *

FROM this brief summary, we are able to see how the ecclesias in Asia degenerated in the short period of about forty years. The call to repent was unheeded, and the downward trend continued until the apostasy was completed in the formation of the Catholic system.

But there were a few here and there who continued to walk after the Spirit, and refused to have any fellowship with the unfruitful works of darkness. They came out from among the unfaithful fellow-servants, and devoted their energies to the making of their calling and election sure.

But the overwhelming majority, finding little pressure from without the body, soon ceased to be hot, for their zeal for the Truth cooled off and they became lukewarm. They believed they were the elect, and the successors of the apostles. Although all manner of crotchets had entered in among them, and they no longer proclaimed the Truth as it is in Jesus, yet they continued to call themselves Christians, and do so unto this day. But a community pretending to be Christian, yet not believing the things concerning the Kingdom of God and the Name of Jesus, have no right to the title, and are, therefore dishonest in their claims.

* * *

THE scene changes, and we look back to 1865, just one hundred years ago. Through the indefatigable labor of bro. John Thomas, the Truth that had been adulterated by unfaithful Christians, and then lay buried for centuries, was brought to light, and presented to his readers in *Elpis Israel* and *Eureka*. These monumental and fascinating works have changed the course of a great many men and women, and introduced them to the true Hope of the Gospel—a Hope that enlightens the intelligent and satisfies the heart. Concerning this comprehensive work, bro. Roberts said—

"I have said with sincerity—and will say, perhaps, many times over again, because they are the words of sober truth—that God has revived the Truth in our age by Dr. Thomas, and that the best work a man can put his hand to in this age is to defend that work against all assaults, whether the

open antagonism of those who call the Truth "blasphemy," or the insidious attacks involved in theories that make the Word of God of none effect."

At the time mentioned, the American Civil War was in progress, and no name had been adopted by the believers who had become subject to the draft. Here are Dr. Thomas' own words concerning the name we bear—

"I did not know a better denomination that could be given to such a class of believers than 'Brethren of Christ.' This declares their true status. And, as officials prefer words to phrases, the same fact is expressed in another form by the word 'Christadelphians,' or 'Christ's Brethren'."

Therefore the name Christadelphian was given to a body of men and women who believed the things concerning the Kingdom of God and the Name of Jesus Christ as set forth in Elpis Israel and Eureka.

Since that time, the name has stood for the One Faith established by Jesus and the apostles, and for separation from the world in its religious, social and political aspects.

The name we bear represents a high and noble calling—a calling that has no equal in all the world. Therefore let us cherish it, and protect it from any influence that would stain it or bring dishonour upon it. —Editor

The Hidden Manna

BY BROTHER JOHN THOMAS

"To the victor, to him will I give to eat from the Manna which has been concealed"—Revelation 2:17

"THE Manna which hath been concealed" is a form of speech to be understood by comprehending the signification, first, of "the Manna"; and secondly, of its concealment; the latter of which will be found intimately connected with the gift of it to him that overcomes.

When the Twelve Tribes had arrived in the Wilderness of Sin they murmured against Yahweh, because they apprehended that they would perish there from hunger; as if, had that been His intention, He would not have left them to die in Egypt.

But, the Spirit had heard their murmurings, which showed their want of confidence in His promises; for He had promised to plant them in the land of Canaan, a land flowing with milk and honey; but they let go this hope in saying to Moses and Aaron —

"Would to God we had died by the hand of Yahweh in the land of Egypt when we sat by the flesh-pots and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

These murmurings being heard, Yahweh said to them through Moses —

"Behold, I will rain bread from heaven for you."

Having made this promise, before it was fulfilled, "the Glory of Yahweh appeared in a cloud," as they looked toward the wilderness; and the whole congregation saw it. And the Spirit said —

"At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I, Yahweh, am your Elohim."

And it was so.

But when the morning came they at first saw only "the dew," sparkling in the light of day.
But—

"When the dew that lay was gone up, behold, upon the face of the wilderness a small round thing small as the hoar frost upon the ground."

The people had seen nothing of the kind before deposited by the evaporation of the dew. Therefore they inquired of one another, "MAHN HU —What it?" For they knew not what it was. And Moses said to them—

"This is the bread which Yahweh hath given you to eat."

At this point of the narrative it may be worthy of note and emphasis:

1. *That Israel saw of the glory of the Eternal before they received either flesh or bread.*
2. *That they received flesh first, that is, "at even."*
3. *That they received bread the succeeding morning; so that there was an intervening night.*
4. *That they beheld the glory, and received the food in the wilderness, and forty years before they received the Promised Land.*

* * *

NOW, as we are taught in the New Testament, the signification of the things that happened to Israel in the wilderness was not confined to that generation. Their baptism into Moses, their eating of the Manna, their drinking of the Rock, their overthrow in the wilderness, the apostle Paul says "were TYPES of us."

Read what he says in 1 Cor. 10:1-10. After this enumeration, he adds in v. 11—

"Now ALL these things happened unto them for types; and they are written for OUR admonition upon whom the ends of the Aions (the Mosaic Aions) are come."

The Flesh and the Manna, then, according to Paul, were "spiritual meat." In regard to the manna it is styled in Psa. 78:24, "the corn of the heavens" —"the bread of mighty ones"— "man did eat the bread of mighty ones."

This and the flesh, by which the life of Israel was sustained, was "spiritual meat." It was, nevertheless, material and corruptible flesh and bread; for under certain conditions, it stank and bred worms.

But it was "spiritual" in the sense of representing something that was afterwards to descend from the heavens, and to become the life-sustaining principle of all that should receive it. What was that something?

This question has been answered by Jesus in John 6. The Jews had said—

"Our fathers did eat manna in the desert; as it is written, He gave them bread out of the heaven to eat."

But in reply to this Jesus said:

"Moses gave you not the bread out of the heaven; but my Father giveth to you the true bread out of heaven.

"For the bread of the Deity is he who descendeth out of heaven and giveth life to the world (**kosmos**)."

This was as much as to say that the manna was representative of a life imparting agent from heaven; even the Logos speaking by Jesus.

"In him" (the Logos) "was life," says John; "and the life was the light of men."

The Logos, or Spirit of Deity, was the Manna, or true Bread. It was this Logos Who said —

"I am the Way, and the Truth, and the Resurrection, and the Life;"

"I am the Bread of Life," or the Manna;

"I came down from heaven;"

"This is the bread which descendeth from heaven, that a man may eat thereof, and not die.

"If any man eat of this bread **he shall live in the Aion**; and the bread that I (the Logos) will give is my flesh, which I will give for the life of the world (Kosmos)."

Thus spake the Logos, Who was in the beginning the Deity. He promised to give "His Flesh" for the sustenance of the **kosmos**. This flesh was the Son of Mary and David, named Jesus; and the Logos appointed that Jesus should be eaten, and his blood drunk, in the even, by all who would become the subjects of resurrection to the life of the Aion —

"Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."

This saying is fatal to the heathen dogma of an immortal soul in Sin's flesh; for they only eat the flesh and drink the blood of Jesus who "discern the Son and believe into him;" and this can be affirmed only of an almost Noahic few in this evil generation.

He that believes the written testimony of the Logos concerning Jesus, set forth in the prophets and apostles, and becomes the subject of repentance and remission of sins in his Name, eats his flesh and drinks his blood, and "hath aion-life" in the sense of Rev. 22:14—

"Blessed are they that do his commandments, that they may have right to the tree of life."

"And I will raise him up at the last day" (John 6:54.)

Thus (John 6:57)—

"He that eateth me even he shall live by me"—and none else.

The Christ, then, or the Logos become flesh, is the "spiritual meat" represented by the flesh and manna in the wilderness. Hence the apocalyptic Manna is representative of the last Adam, whom Paul styles (1 Cor. 15:45)—

"A life-imparting spirit."

To eat from this manna is to be the subject of incorruptibility of body and life, which together constitute "immortality," in the thousand years' Aion; which deathlessness is imparted by the Spirit which raised up Jesus from among the dead.

* * *

WE may here recall the attention of the reader to the four points already before him. These were typical conditions, the antitypes of which may be thus stated in corresponding order—

1. *It was typically necessary that Israel see the Glory of Yahweh before they eat heaven's flesh at even, and eat from the Manna in the morning.*
2. *That they eat the flesh first.*
3. *That they eat the bread afterwards.*
4. *That they eat BOTH before they obtain Aion-possession of the land promised to Abraham and his Seed.*

Under the first head I remark Jesus Anointed was the Glory of Yahweh. This is proved by John's testimony (1:4-17) that:

"The Logos became flesh, and dwelt among us (Israelites), and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

"And of his fulness have all we received, and grace for grace.

"For the Law was given through Moses, the grace and truth (represented by that Law) came through Jesus Anointed."

This Glory of the Father was seen by "Judah and his companions" **in the evening** of the Mosaic Aion; and he was seen in the wilderness, as Isaiah had predicted (40:3-5)—

"The Voice of him that proclaimeth in the wilderness,
"Prepare ye the way of Yahweh, make straight in the desert a highway for our Elohim.
"And the Glory of Yahweh shall be revealed, and all flesh shall see together."

This was partially fulfilled in the evening of the Mosaic Aion, as related in regard to John the Baptizer. He was that Voice; the Spirit descending in the form of a Dove was Yahweh, or the Logos; and Jesus was the Eloah of Israel, who, when anointed, became as the voice of John proclaimed, "our Elohim"—or the Logos, the Eloah from heaven, become flesh in Jesus, the other Eloah of the house of David.

These two Elohim dwelt among the Jews, as "the Only Begotten of the Father"—Son of Power and Son of Man—who hath declared the Invisible Deity to men.

* * *

BUT "all flesh" have not yet "seen together." Judah and his companions have seen; but Israel and his companion-tribes have not. Multitudes of the former have eaten the flesh, and drunk the blood, of the Son of Man; and are now sleeping out the intervening night, that in the morning they may come forth as dew, and when it hath gone up, they may be as manna upon the ground.

But the Ten Tribes did not see the Glory of Yahweh in the days of John. It is, however, typically necessary that they do see it in the wilderness before the morning, that they also may eat the flesh and drink the blood of the Logos, before they eat of the manna hidden in the dew, preparatory to their admission into the covenanted land.

The whole congregation of Israel must see the glory together; and, as Jeremiah said—

"Thy words were found, and I did eat them."
—so Israel has to come to the knowledge of—

"The Truth as it is in Jesus."
—inwardly to digest it, and to feed upon it in the wilderness-probation that awaits them in the matter of their restoration.

In the morning, they who have seen the glory, and eaten the flesh "at even," or believed the Gospel of the Kingdom and Name of Jesus Anointed, will behold "the Dew" before "it is gone up." The bread to be eaten was concealed in the dew, and did not appear until the fluid matter in which it was suspended was evaporated by the action of the sun.

Now, the manna in dewy suspension is apocalyptically styled "the manna that hath been concealed." The manna concealed in dew is a type of the resurrection of the first-fruits of the Spirit. When they that now dwell in the dust awake and sing, they are at their awaking the Spirit's Dew; which the prophet saith is as "the Dew of herbs" (Isa. 26:19). They remain in this Dew-state until the Sun of Righteousness acts upon them, and transforms them into Manna; that is, makes them corporeally like himself—transforms the body that comes out of the grave into a like form to that with which he descends from heaven (Phil. 3:20).

To be the subject of this transformation by the Spirit is to—

"Eat of the manna which has been concealed."

But the concealment of the manna has also especial reference to Jesus who is himself the type of his companions.

In the historical type, the manna appears in two forms: first, as susceptible of corruption; and secondly, as incorruptible—

"If left until the morning it bred worms and stank."

Ordinarily it would not keep from morning to morning; but in the manna gathered upon Friday this tendency was restrained, and it remained perfectly good; and—

"Did not stink, neither was there any worm therein."

Now Jesus, as we have seen, being the Logos becomes flesh, was both evening quail and morning bread. He was gathered by the nation on Friday, or the sixth day, when they crucified him. They gathered him in the morning, but they did not leave him on the cross till the following morning; still, they kept him laid up in the sepulchre on Saturday; nevertheless, he did not stink, neither was there any worm in his body. The Spirit—

"Would not permit His Holy One to see corruption."
—for the tendency natural to the flesh was restrained.

Israel gathered a double portion on Friday; so that when they went out on Saturday to look for it—

"They did not find it in the field."
—as Moses said. So when they gathered the Bread of heaven, and laid him in the tomb of Joseph of Arimathea, those who might go out to look, could find the Son of Man no longer sowing the words of eternal life in the field.

* * *

BUT some of the manna was incorruptible for a longer period than the sixth and seventh days. It was made to last for generations. Moses was commanded to put an omer of manna into a pot, and to lay it up before the Testimony, to be kept. Every day this was preserved (and it was kept for centuries) evinced the presence of the Spirit in the Most Holy; for ordinarily it would not keep.

It was deposited in the chest, called the Ark of the Testimony, which was overlaid with gold; whose lid was termed the **Caphoreth**, or "Mercy Seat;" and upon which the Cherubim were based.

This Ark of the Covenant contained the Tables of the Law, the Pot of Manna, and Aaron's Rod which budded—things all representative of the Logos in His incarnate manifestation.

Now as Aaron laid up an omer full in a pot, and concealed it from view within the Ark of the Testimony there to remain for centuries; so the Eternal Spirit concealed in Jesus, the antitypical Ark of his testimony, that deposit of Manna, from which it shall be given to those who overcome to eat.

We feed upon this manna from day to day in feeding upon the Truth. But what we eat today will not suffice for the morrow.

We must keep it in memory. But though we thus feed, and rejoice in "the right to life," yet it is life-manna concealed, for (Col. 3:3-4)—

"We are dead, and our life is hid with Christ in God.

"When Christ our life shall appear, then shall we also appear with him in glory" (Col. 3:3-4).

The night, then, of the Life-manna's concealment in the Spirit's Ark, is far spent; and the morning of its manifestation at hand. Jesus Anointed, who is the Glory of the Eternal, has been "hid in God"—concealed from human ken "at the right hand of Power"—for many generations and centuries.

Though once like the daily manna, corruptible, during that long period he has been, and will ever continue to be, like the Manna in the Ark, incorruptible.

We look for his appearing, that we who are dead, who are corruptible and mortal, and also by nature "dead in sins," but pardoned, and therefore dead to the world, and buried with Christ in baptism, and risen with him out of its waters in hope of being planted in the likeness of his

resurrection—we wait for his coming, that the Spirit may be in us as in him; and that being made like him, we may eat of the Manna that hath been so long concealed.

My Days and My Ways

BY BROTHER ROBERT ROBERTS

"Therefore, beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord" —1 Cor. 15:58

PART EIGHT

WE proposed much ideal occupation for ourselves, as all newly-married people do. While the main and substantial ideal has been realized—the service of God and conjugal felicity—the ornamental parts were quickly taken out of our hands.

On quiet evenings, we were going to read our love letters over again. The quiet evenings never came: there was always something on hand to be done: and the love letters remain in their tied bundles unopened to the present day, and will doubtless, in due time, disappear in the last devouring abyss that finally receives the last shreds and remnants of all human ways, generation after generation.

We shall very likely give them a helping toss with our own hands one of these days: for what is the use of these raw privacies of a mere fledgling life, which often mistakes the elementary motions of common instinct for the stirrings of a sublime originality?

"Forgetting the things that are behind," is an excellent maxim in many things. People burden themselves with old letters and old memories that are dead—to no profit and worse; such things obstruct the present. **We need all our energy for the earnest purpose of every day.**

Let the dead past bury its dead. Make short shrift of the trivial mementos. Some people live in the past. Their life is a dream. They seem to carry around a collection of stuffed favourites—mangy, musty, and melancholy.

We want the apparatus of real life! Clear out the lumber: turn your face to the rising sun! "PRESS FORWARD!"

* * *

WE enjoyed our Sunday morning walks to the breaking of bread with the brethren at Halifax, seven miles distant. The meeting was at half-past ten, so we had to start early and walk briskly through the bracing morning air—up hill and down dale, through a picturesque hilly and wooded country.

The road went through Elland, a manufacturing village, which has since grown to considerable importance. It was generally about half-past nine when we passed along its central thoroughfare. We did not dawdle on the way, and the loitering roughs seemed to think our pace phenomenal, and made way for us with mock deference, and remarks not respectful, which we put up with easily enough, regarding the place as a sort of barbarian village.

Since that time the Truth, which took us through Elland streets every Sunday, has taken root in the place, and there must be over a hundred persons making some sort of profession of it. How many will be found suitable for Divine use in the summing up of things, only the Judge of the living and dead can decide.

There are general principles by which each man can diagnose his own case. They are such as must lead every earnest man to make a strong effort at conformity, judging himself rather than his neighbor; recollecting that in the final issue, God's view of matters will decide, not man's at all; and knowing, on Christ's authority, that "many" in that day will expect his recognition, on the score of human wonders performed, who are destined to find themselves sadly out of the calculations.

* * *

THE threatening dishealth which had brought on our marriage sooner than it would otherwise have taken place, began, after a while, to show aggravated symptoms. I had been living on rice and bread for eighteen months, under the mistaken ideas that abstemious habits would help intellectual development. I abstained from tea, butcher's meat, and other ordinary comforts of human life—

"Which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim. 4:3).

The consequence was, my condition ran down. I began to have difficulty of breathing, and a breaking out all over head and face from impoverishment of blood. By and by, erysipelas began to show itself, and finally I was confined to bed.

My poor distressed companion began to fear the worst. One or two round about us thought my end was at hand. I could not myself quite feel like that. Still, I thought it might be so, and we talked and arranged accordingly, mingling our tears with our counsels.

The worst night coincided with the terrible storm in October that wrecked the "Royal Charter" on the coast of Wales, and laid the little garden-plot in front of our cot a bleached desolation in one night. The howling of the wind was terrible; the situation was a desolate one for us.

It made a deep impression which was not without its after effects. It did not change the current of my life, for that had been strongly running for years previously in a spiritual direction. But it greatly strengthened that current.

I was made to feel what I had only intellectually recognized—that human life is but a flower: that heaven and earth have no permanence for man unless he is permanent in God; that, consequently, our relation to God is the really important concern of human life, and His purposed goodness—as declared in the Gospels—the only substantial interest for man upon earth.

I saw all this with a clearness and intensity that made me resolve more than ever to give my life to the Truth, if I should recover.

One idea stood out with starlike brilliancy in connection with this resolution—and that is, that work in the Truth could not be successful. I was fervently persuaded that the coming of Christ was near, and Christ's words rang in my ears:

"As it was in the days of Noah, so shall it be when the Son of Man cometh: they were eating and drinking, building and planting, and marrying and giving in marriage, and knew not till the flood came and took them all away."

The conclusion to my mind was this: only a few can be saved out of this generation, and as it only lacked some eight years, or so, to the running out of the appointed period of Papal Supremacy, there did not seem time for anything beyond what Dr. Thomas had accomplished in the calling of a saving attention to the Truth. The idea, therefore, that anything really important could be done in the way of spreading the Truth seemed out of the question.

This might have acted as a deterrent of all attempts. It did not act on my mind in this way at all. I realized that Noah's efforts, as a preacher of righteousness, though unsuccessful as regards others, were continuous and faithful to the end, and secured for him, as Paul says—

"This testimony, that he pleased God."

Along with that certainty of failure, therefore, came the resolution to undertake the effort, as a matter of duty to God, with out any reference to consequences at all.

At the end of six weeks, I was sufficiently recovered to resume my reporting duties, which were very distasteful to me, but to which I cheerfully devoted myself—

"As to the Lord and not unto men."
—as Paul recommends servants in all positions to do.

My illness effected a decided change in my habits. During its progress, and just after the turning point, I experienced a craving for animal food. The medical man in attendance gave orders that my desires in the matter should be complied with. Tea, also, twice a day, came in for use.

From that day to this, I have had nothing to do with ultra-dietetic theories. The idea of meat-eating being inconsistent with intellectual vigor, or tea-drinking with physical health, I have found to be contrary to fact in my case.

Of course, no man's experience can be an exact guide for another in such matters. But human beings are like one another in the main points; and my experience of vegetarianism is that it is a fad—a very respectable fad, for it shows some aspiration after high and noble things—but a fad that may be carried to a hurtful point.

Where a man has nothing else to do than to take care of himself, it may be made to work out interesting and agreeable results. But where there is stress of much and earnest work to be done, the machinery must have the fuel of life supplied in an easily combustible and readily available form—in these northern latitudes at all events.

And as for tea, taken in moderation and of the right sort, it is a pure God's blessing: not only inflicting no physical harm, but conferring an actual help and benefit on mortal life, which, at the best, has to say—

"In this we groan."

But, of course, if another man finds another way better, he would be a fool that would despise him or his ways. God's methods are infinitely varied, and the more a man knows, the less disposed he becomes to flout anything out of the beaten track.

There is such a thing as evil and wickedness. This fine tolerant breadth can have no reference to these.

"Abhor that which is evil."
—is one of the watchwords of righteous action.

* * *

IN execution of the purpose above referred to, we began to consider whether it was possible to do anything in Huddersfield. It was very pleasant to come and go between Huddersfield and Halifax on Sundays—sometimes by train, but more often via Elland on foot; but the exercise did not seem to fill the full measure of the desire to be witnesses for the Truth in our own neighbourhood. Slowly our ideas took shape.

There was a meeting of the Campbellites in Huddersfield—a sort of far-off spiritual cousinship, which might ripen more readily to the relation of brotherhood than the quite uncircumcised frequenters of church and chapel. So we paid a visit to their meeting one Sunday, and I think once or twice afterwards. But nothing came of it.

The members were at first attentive to us—particularly one Caleb Wallis, a leading man among them and a tradesman in a good position in the town, who invited us to his house and made much of us. But there was a wonderful cooling off when our sympathy with Truth (which they called Thomasism) became known.

We soon found there was no hearing to be had for the Truth among them. Indeed, there did not seem to be any great affection for Scriptural things, according to even their own understanding of them.

There was a strong flavour of mere partisanship among them, rather than a grave and earnest humble faith towards God. They were expert in harping on one or two strings, but had no **general** knowledge of the Scriptures, such as necessarily characterises a true disciple.

They were most anxious to proselytize us, but their zeal had a cold, self-magnifying whiff about it, which we have found to characterise the body everywhere since. There was none of the rich warmth of the spirit of the Scriptures.

There was an oppressive sense of the present in all their ways. Man was much with them—God little: the present a clearly-defined landscape with substantial interests: the future, a haze of uncertainty. The recognition of them as a sect, all-important; but the holding of any particular principles, immaterial. We came to the conclusion if anything was to be done in Huddersfield, it would have to be done on virgin ground.

CONTINUED NEXT MONTH IF THE LORD WILL

Great Understanding

"He that is slow to wrath is of great understanding, but he that is hasty of spirit exalteth folly"
—Prov. 14:29

THIS is a truth we must learn in heart and mind, a learning developing out of obedience to the commandment of God day by day. And this learning, which is an education, is more—far more—than committing commandments to mind by rote (though we must memorize a commandment before we can obey it).

But, rather, this learning is to know the **import** of all the precepts of God given for the guidance of our daily living. We must come to realize the **spirit and intent** of their teaching, that these may, by personal experience in each one of us, cause us to gradually discontinue our natural ways—the ways and thoughts of man; and being exercised by righteousness, our characters may be moulded and designed in accordance with the ways and thoughts of God.

This is the wonderful transformation of character that must take place within us if we are to be the Children of God through Christ our Redeemer.

This verse (Pro 14:29) is put in another rendering thus—

"A forbearing man shows much intelligence:
"A quick-tempered man shows great folly."

Here we are presented with two quite different men, that we may meditate upon them, seeing here the transformation that must take place within us.

The first man is "slow to wrath." This is due to the fact that he is forbearing. The meaning of this is, that such a man is one who "holds himself back" or who "controls himself." But WHY is it he can hold himself back, and control himself? Because he is able to do so—capable of doing so—is equipped to do so, by deriving great understanding inwardly in the keeping of God's Word.

It is not an ability in which the flesh may glory. Indeed, it is the reverse of glory to the flesh, since it is faithful and loving obedience to God's Word that is the means of overcoming self and looking upon others with greater and greater understanding as the weeks and months and years go by.

The second man is quick-tempered or hasty of spirit. This is due to the fact that he does not hold himself back. He is quick of temper, letting self go immediately, not holding back the works of the flesh enumerated in Gal. 5, works that spring from the opposite of self-control.

A quick-tempered man is dominated and enslaved by the fleshly mind and the works of the flesh, so that while he seeks early opportunities for conflict and conquest, he himself is defeated and dominated by sin!

Jesus says (John 8:34)—

"Verily, verily, I say unto you, "whosoever committeth sin is the servant (slave) of sin."

As also the inspired words of 2 Peter 2:19 teach—

"Of whom a man is overcome, of the same is he brought in bondage."

The first man—fornicator—shows or exhibits great understanding. The second man—hasty of spirit—puts on display, and thereby exalts, great folly. Great understanding in contrast to great folly.

These two men represent two classes of people, and we must ask ourselves, "In which class do we belong?" Or, we may perhaps more appropriately phrase this question, "In which class do we wish to belong?"

Of course we all think we want to be in the forbearing class who show great understanding. But do we realize what this entails?

Are we willing and determined and zealous to seek and strive for this great understanding in the only way acceptable to God, and in the only way by which it can be attained—the sacrifice of self?

If so, then we must learn from a daily obedience to the Word of God. We must come to fully realize that this learning will not come to us instantly or in a short period of time nor even in a few years of intensive study. It requires a lifetime.

Besides, it is not THAT kind of learning, dealing only in facts and figures and dates, etc. It is our ATTITUDE that must learn and be educated by training into the meekness and gentleness of Christ to understand fleshly humankind. It is our frame of mind that must be developed spiritually by training and discipline. As we are told—

"Be renewed in the spirit of your mind" (Eph. 4:23).

To change our frame of mind is, in essence, to have a new or different mind, changing from the natural mind to the spiritual mind. With fleshly-mindedness there is an exhibition of great folly, but with spiritual-mindedness there is a manifestation of great understanding. So the difference between the two minds is great.

* * *

TO which class or mind do we desire to belong? Of course we all wish to belong to the forbearing, spiritually-minded class, yet we find ourselves with weaknesses and failings uncovered and revealed by trial. We all have failings stemming from two basic reasons. One is the weakness of the flesh because of our sin-prone nature, as declared by Paul in Rom. 7:20—

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

Sin possessed him physically but with the mind—spiritual-mindedness—he served God.

The second reason is that we are all still in the development stage, especially those who are babes in Christ, who are exhorted by Peter to "desire the sincere milk of the Word that they may grow

thereby." (There are times, however, when a babe in Christ has shown more restraint over the flesh than those who should be well on their way towards full-growth in Christ).

In connection with babes in Christ, there are those whose growth has been hindered or delayed after birth from the Word believed followed by immersion into Christ. A delayed development is spoken of by Paul in writing to the Galatians (4:19)—

"My little children, for whom I travail in birth again until Christ be formed in you."

And in Heb. 5:11-12, Paul had to write the same way—

"Ye are dull of hearing, for when for the time ye ought to be teachers, ye have need that one teach you again the first principles."

Many in this group may be among those in the Parable of the Sower who make a big show of bringing forth fruit from the Sown Seed, but they do not bring forth fruit to perfection. They do not become forbearing and of great understanding.

* * *

EVEN as we make some progress in spiritual things, increasing in understanding the fleshly nature, and gaining control over its inordinate lusts in our dealings with both the stranger and our brethren in Christ, we still find ourselves far from perfect. This is what James reminds us of (3:2)—

"For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Again, let us refer to another rendering, because another wording may help to give us a little better look into the meaning of this scripture—

"For we all make many mistakes. Anyone who never makes a mistake in what he says has a character that is fully developed and is able to control his whole body as well."

This is the result we are all striving for: that perfection or full development with which comes control over the whole body (though the fleshly propensities are still with us—we must continually exert forbearance, keeping our bodies under).

But we ALL offend—we ALL make mistakes. Therefore, we will offend and also be offended. We must add a still further "therefore." We must be ever so careful not to offend others, and we must be ever so careful how we react to offence. And so all of us—each to the other— must lovingly endeavour to react with forbearance and great understanding as a fundamental characteristic of the New Man in Christ.

With some in Christ, there may be delayed growth in maturing spiritual qualities, demanding understanding from all of us and calling for help from those who can give it. With still others in Christ there may be very slow growth, requiring long patience in themselves as well as in the attitude of others towards them.

How can we possibly justify impatience when God is so long suffering towards those who are slowly, yet surely, bringing forth fruits meet for their repentance?

Certainly this all-important aspect of our relationship demands our closest attention. And we should be ready to exhort one another towards a fuller understanding of our weaknesses and "mistakes." We should learn to be zealous in inciting one another to love and good works and patience.

How great is this "great understanding" we are striving to attain! And, in the grace and mercy of God it CAN be ours. We look to the Deity, and behold He is forbearing and merciful towards puny man. It is recorded in Ps 103:14—

"He knoweth our frame; He remembereth that we are dust."

God "knows" and "remembers" in the fullest sense our limited, fleeting, selfish nature. We do not know fully, and what little we do know is often forgotten. Many things we have learned from God's Word are known and remembered by us as basic truths, but we continue, year after year, to learn more of the full depth of these basic truths.

And it all focuses on the greatness of God in contrast to the insignificance of man, and man's need of a Saviour and Mediator. This last is vital to bringing man to God.

* * *

WE see great understanding in the Son of God. Just as God knows our frame (Ps. 103:14) and our vain thoughts (Ps. 94:11), in a similar fashion it is said of Christ—

"He needed not that any should testify of man; for he knew what was in man."

And, in connection with knowing what is in man, we are reminded that Christ can be touched with the feeling of our infirmities. How came he to have this characteristic? It was by his personal experience, as Heb. 4:15 testifies—

"For our high priest is not one who is incapable of sympathy with our weaknesses, but he has been tempted in every way just as we have, without committing any sin."

This is the same line of reasoning used in a previous part (2:17-18) of the Epistle to the Hebrews —

"And so he had to be made like his brothers in every respect, so that he might prove a compassionate high priest as well as one faithful in his service to God, in order to forgive the people's sins.

"For because he has himself been tempted in what he has suffered he is able to help others who are in trial."

Can we, or should we, apply this teaching to ourselves? **Certainly**. WE MUST! Since Christ is our Saviour and Exemplar, we must look within ourselves to determine if we are being touched with the feeling of others' infirmities.

This is part of the "great understanding" we seek to have and to manifest. It is an understanding of our sin-prone, weak constitution, and recognizing that others, like ourselves, are wrestling with the flesh and may, at times, be very weak in their fighting the good fight of faith.

Can we be "touched"?—that is have a fellow-feeling for our brethren and sisters in trial? The more we keep in mind our common, corruptible frame from the dust of the earth, the more humble-minded we will be, and therefore the more forbearing we will be, and the more we will show an increasing understanding of men and those of like precious faith.

Let us not deceive ourselves into thinking it is sentimental sympathy that is meant by being "touched with the feeling" of others' infirmities. It is not merely to be sympathetic without taking action to help. Christ is moved to HELP those in trial, and this is the key. To be "touched with the feeling" of others' infirmities is to be moved—motivated—to helping them. Are we helping others who, like ourselves, are in trial? Or are we idly standing by—or even being a hindrance?

Forbearance and great understanding must go hand in hand if we expect to help one another in trial, for often the trial may be one of personal offence or false teaching or a violation of the commandments of God. Forbearance and great understanding is far superior to anything we can aspire to, for it is the Christ-like, Godly, Spiritual Man that is manifested thereby.

It is NOT philosophical patience and self-control we are talking about. Such is only "skin deep." Such is only occasional restraint, having its "exceptions to the rule" when the venting of one's anger is permissible.

The lesson of the greatness of forbearance should strike us with immense force from many verses of Scripture, such as Prov. 16:32, that we may come to know that forbearance must truly become a fixed feature of our character—

"He that is slow to anger is better than the mighty;
"And he that ruleth his spirit than he that taketh a city."

Repeating this in another wording, it reads—

"A forbearing man is better than a warrior:
"He who rules his temper (is better) than he who takes a city."

Do we see the stark contrast between the two in each of the above lines? In line one, the forbearing man is the peaceful man; while the mighty are the warriors who do battle to gain victories and rulership. In line two, the one who rules his own spirit is again the peaceful man who has conquered and rules self; while the warrior who has captured a city and forced his rule upon it, is still unable to control his own hasty spirit.

It is unnecessary to refer to a history of world conquerors to prove how quick-tempered and unruly their spirit and emotions were, whether a Pharaoh or a Caesar or a King. Power corrupts even the best of men; then how much more would power corrupt those who lust after it in the first place?

Fleshly man displays foolishness in boasting he has the means and knowledge and ability to rule the whole world of mankind in peace and prosperity and happiness (today's population is about 3 billion!), when he cannot rule his own individual self!

Man cannot have the forbearance and great understanding necessary for rulership, because he does not know of "sinful flesh" and all its attendant evils. And to confess to our physical natures as "sinful flesh" is to declare the greatness of God.

* * *

BUT as brethren and sisters in Christ we must be completely and deeply concerned with conquering and ruling self, establishing principles of truth in the inward parts. The result will be, in us, mercy will rejoice against judgment, and we will be disposed to judge righteous judgment. This is our war and aim of conquest—SELF—to rule over our own spirit, keeping fleshly self in check (who is ever with us, as we can confess with Paul).

This victory is a victory of faith gained through Christ with God's guiding help, by **forgetting** self in large measure and with dedicated resolve deeply involving ourselves with the **good and welfare of others**, especially of members in the ecclesia, for we are to "each esteem the other better than himself to be."

Above it has been said we must forget self in large measure, implying we can rightly think of self sometimes. This is true in the following way. We can and must think of self, but only in the sense of heeding admonition given to us in the Scriptures, as for example in 2 Cor. 13:5 —

"Examine yourselves, whether ye be in the faith; prove your own selves.
"Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

As we think on this great understanding reflected in the words and actions and manners of the forbearing man, who has learned full well the frailties and weaknesses of a condemned nature because of sin, let us think of these thoughts of Paul to the Corinthians; that our first responsibility to examine and scrutinize by the light of God's Truth is OURSELVES.

Let us test and prove OUR OWN SELVES whether we be in the faith, whether we be in Christ. No need to wait till we find ourselves failing or going astray before we examine ourselves. The question to be answered is: Are we standing up under the trial of our faith, or failing? (To be a reprobate is to fail when tested).

We are failing if we are exhibiting the vain, foolish things of the flesh (and the world, which is a manifestation of the flesh). If so, then we have not lost self in the service of God and His Truth towards our brethren and sisters and our "fellow man."

If our abiding concern is for our brethren and sisters, we will cultivate the same loving disposition for them as Paul showed for the brethren at Corinth. For while he admonishes them to look within themselves with an examining eye, he urges them to stand the test though he himself might fail—

"It is **yourselves** you must test, to see whether you are holding to the faith.

"It is **yourselves** you must examine. Do you not know that Jesus is within you, unless you fail to stand the test?

"I hope you will see that I do not fail to stand it. But I pray to God that you may not do wrong—not to prove me equal to the test, but that you should do right **even if I fail to stand it.**"

May our lives reflect this great understanding of our brethren and sisters and of humankind, even that we are weak, failing creatures because of a sin-stricken mortal nature, the enemy of God and man.

May our probation in Christ reflect this great understanding, which has been with the All-Wise Creator from the very beginning, and which has been instilled in His Only Begotten Son, who has experienced the flesh personally in suffering trial unto a sacrificial death.

May we reflect this great understanding which was manifested in Paul's steadfast following in Christ's steps. — N.M.

Idle Words

"Every idle word that men shall speak, they shall give account of in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

THIS teaching of Christ, in Matt. 12:36-37, focuses our attention on that little but powerful member, the tongue. The thought of v. 37 is put to us in different words in Prov. 18:21—

"Death and life are in the power of the tongue."

Can there be any doubt about the importance of giving diligent attention to the way the tongue is used? It is not a question of good manners or social grace but a question of **obedience** to God, and therefore a question of life or death.

Christ made special mention of "idle" words. Just what did he mean? The following is offered as one attempt to answer this question.

The word "idle" is an accurate translation of the original Greek, which means "inactive" or "unemployed." The same word is used in the parable of Matt. 20:1-16 where we read of "labourers . . . standing idle"; their energies were being wasted rather than being employed in the vineyard.

Idle words are like idle people; they are unemployed—that is, unemployed in the things of the Spirit; words with no place in the work of the Lord's Vineyard; words which are not spoken for the purpose of serving God.

HOW do we stand on the matter of idle words? Honest answers to questions such as those following should help us to know. Do we find it **easier or more pleasant** to serve the creature rather than the Creator and talk about the things of the flesh rather than the things of the Spirit?—

“They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit” (Rom. 8:5).

Do we ever find ourselves wandering into idle talk simply because we talk **too much**?

"Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth; therefore let thy words be few.

"A fool's voice is known by multitude of words" (Eccl. 5:2-3).

Are we ever guilty of trying to justify some form of "foolish talking" on the plea that we need moments of "fun" in order to be well-balanced? Paul wrote concerning "foolish talking"—

"Let it not be ONCE named among you" (Eph. 5:3-4).

Do we ever engage in idle talk just because **everyone else** is so engaged? Do we fear that others may take exception to our words if we speak according to the Spirit?

Are we afraid of being "different" or of being called "extreme" if we refuse to join the group in its fleshly conversation?

Let us remember that fitting in with the group will not save us in the day of judgment, for:

"Many he called, but few chosen" (Matt. 20:16.)

* * *

WORDS which will have a place in the Lord's vineyard require continual, diligent, prayerful thought and preparation. Without this we will go on in our natural, careless ways to destruction.

But let us not deceive ourselves—the thought and preparation must be based upon the things of the Spirit, not the things of the flesh.

We may do some very thoughtful conversing, but if it is the mind of the flesh which is doing the thinking, the spiritual mind is idle. The fleshly mind may be active and careful to see that all that is said is very nice and proper and pleasing, but the words which are uttered will nevertheless be idle and evil in the sight of God, having no place in the vineyard.

Words of the flesh may sound very good on the surface, but underneath they are full of corruption (such as "flattery" or "smooth things"). Therefore, fleshly thought is not what is required, but rather spiritual thought.

Each individual must honestly search his own heart and mind—without rationalizing. In examining what we say, let us honestly answer some more questions:

Is this talk a product of the thinking of the spiritual mind? Does it have some legitimate purpose in God's work? Is it giving honor and glory to God? Can we conscientiously ask God's blessing upon our activity as we speak these words? Would we want Christ to walk in behind us and stand listening?

Or is this instead just idle talk—a product of the mind of the flesh?

None of us would claim that he or she does not at times give utterance to idle words—but we should, we must, be striving diligently to overcome.

We might be inclined to say that there are so many things to talk about that our words surely cannot **always** be expected to have a spiritual purpose. But that is the reasoning of the flesh.

We have made a covenant with God to give Him our ALL —to love and serve Him with our **whole** hearts and minds and lives. And this includes every thought and every word. Paul wrote of—

“Bringing into captivity **every** thought to the obedience of Christ" (2 Cor. 10:5).

And surely there is no valid exception to this rule in any aspect of our lives. There are things which are **not directly** concerned with spiritual subjects which nevertheless require that words be spoken (for example: fulfilling the daily obligations of employment under an earthly master), but **even in such cases our motive, purpose, and manner of speaking should be spiritual**—to serve God. If such is not the case, then our words are idle. And how much time do we spend talking about non-spiritual subject matter when it is **not** necessary?

* * *

HERE is another problem which arises. Sometimes we are confronted with difficult, unexpected situations which call upon us to speak quickly, and if some of the words we utter under such circumstances turn out to be improper or spiritually useless, we may excuse ourselves by saying that we just "didn't have time to think." The teaching of Christ leaves no room for excuses—

"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

"Out of the abundance of the heart the mouth speaketh" (Matt. 12:34-35).

If our hearts are truly full of the things of the Spirit we will speak according to the Spirit with a motive, purpose, and manner of speaking dedicated always to serving God. We ought to take very seriously the responsibility which is ours to endeavour to speak "as the oracles of God" as Peter admonishes (I Pet. 4:11).

There may be times when because of unpreparedness the wise course will be to remain silent rather than take the chance of speaking words of harm or untruth. (Remaining silent, however, will be a meaningless crutch unless we take our unpreparedness as a lesson and make every effort to do what is necessary to have ourselves prepared for the future.)

This is not an attempt to discourage speaking, but it is rather an attempt to encourage continual preparation of the heart and mind so that what is spoken will not be idle. If the water which issues from our tongues is bitter and lacking in the things of the Spirit, then the fountain—the heart—must also be bitter and lacking in spiritual preparation.

Knowing what to say and when to say it is a very critical matter, for "Death and life are in the power of the tongue." It is a matter which requires continual, diligent, prayerful preparation, for "Out of the abundance of the heart the mouth speaketh."

And when in this process of preparation we consider Christ's teaching concerning "idle" words it may be very helpful to keep in mind a mental picture of labourers standing idle in the marketplace, their energies being wasted rather than being employed in the Lord's vineyard. —D.B.

Go Forth to Him without the Camp

“Let us go forth therefore unto him without the camp, bearing his reproach. For here we have no continuing city, but we seek one to come”—Hebrews 13:13-14

THE epistle to the Hebrews is a call to Jewish believers to leave the Law completely. The time had come for a final break. The Law given by Moses had served its purpose. The intervening period of transition between the death of Christ and the destruction of the Temple was nearly over.

God did not just give Israel a bare command to leave the Law. Rather He gave, in this epistle, a beautiful, satisfying, reasoned explanation and revelation of the infinitely better way in Christ. This is the message of Hebrews — how Christ so beautifully fulfils every type, answers every question, supplies every need.

It was a time of tremendous transition for the Jewish believer. Moses and the Law had been ingrained into every fibre of their national being for so long. Now the Old Covenant had waxed old and was ready to vanish away. The glorious New Covenant—the Abrahamic—was in force, established by the blood of Christ.

Those who were blindly wedded to the ritual of the old were lost and dismayed. But those who saw the purpose and meaning and deep typical significance of the glorious Law God had given Israel through Moses, were ready and eager for the change. Chapter 13, the final chapter, consists of personal exhortation and the great call to go forth in faith unto Christ, without the camp, bearing his reproach.

* * *

V. 1—"*Let brotherly love continue.*"

Brotherly love is the key to everything. Without it, nothing can succeed; with it, nothing can fail. It was especially important at this great crisis of doctrinal transition during which the apostles wrote. It is equally important in the problems of today. We talk so much of love, but we so easily forget it, when issues are raised and emotions are aroused. Let us ever remember James' searching words:

"Let every man be swift to hear, slow to speak, slow to wrath, for the wrath of man worketh not the righteousness of God."

In our ignorant self importance, we so often think our anger can advance God's glory.

* * *

V. 2—"*Be not forgetful to entertain strangers.*"

Notice the word "strangers." This is a command of God just as much as baptism is a command. Do we do it? Do we entertain strangers? When did we do it last?

There are two kinds of people in the world. One group is very large, one is very, very tiny—the small-minded and the big; the fleshly and the spiritual, the self-centered and the self-sacrificing. The Scriptures call them: goats and sheep, tares and wheat, unfaithful and faithful stewards of God's goods. It is quite easy to tell which group we belong to: "If we would judge ourselves, we would not be judged." Be not forgetful to entertain strangers. The thought is broader than simply entertainment or hospitality. Literally it is, "of the love of strangers be not neglectful."

As the apostle says elsewhere (Gal. 6:10)—

"Do good unto all men, especially unto them who are of the household of faith."

Not just as an incidental, self-pleasing, meaningless hobby, but a fulltime, wholehearted, dedicated way of life.

* * *

V. 3—"*Remember them that are in bonds, as bound with them; and them which suffer adversity as being yourselves also in the body.*"

This is the second greatest command —

"Love your neighbor as yourself."

Not just love your neighbor, that's quite common and meaningless in various self-satisfying degrees, but —

"Love your neighbor AS YOURSELF."

There is a world of difference.

Thank God there are some like this today! And their life is a glorious fulfilment of what life was meant to be. But how few they are! But they alone are Christ's true brethren and sisters, the only ones he will recognize when he comes. He makes this so abundantly clear in Matthew 25 —

"When saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison?"

How blind we can be if we do not want to see!

* * *

V. 4—"*Marriage is honourable in all.*"

Rather, more correctly, as in the Revised Version and the Diaglott, "Let marriage be honourable among all." It is an exhortation, a command. Let everything to do with this major aspect of natural life be pure and beautiful and spiritual and in harmony with the glorious ideal that God established at its beginning.

The world has made such a sad travesty and corruption and degradation and failure of what could be life's most beautiful and comforting and helpful natural aspect. How man always cheapens and degrades everything he touches! How childishly, how pitifully, they deck out and adorn their poor corrupting bodies, but how naked are their souls! God will judge all who corrupt His pure and holy ways.

* * *

V. 5—"*Let your conversation be without covetousness.*"

"Conversation" here means "custom, way of life, frame of mind, character, outlook." Covetousness is simply wanting something we do not need; and our needs are very, very few. This is the mainspring of the whole world's activities, but the brethren of Christ are called to a higher, more satisfying way of life. They are called to free themselves from the shackles of selfishness and desire, to fill their minds with the infinitely more satisfying joy of service to God and to man.

* * *

V. 5—"*Be content with such things as ye have.*"

Contentment is a wonderful blessing. It is one of God's greatest gifts to His children. It is the essential foundation of happiness and peace. Paul said to the Philippians, writing in bonds and from prison —

"I have learned, in whatsoever state I am, therewith to be content."

Surely one of the Spirit's greatest and most essential lessons! Until we learn this, we are children, wanting, wishing, desiring, seeking a mocking illusionary joy in getting and possessing—accumulating and hoarding, ever fearful of the morrow.

When we have learned this, we are men. We are ready for God's work; we have cleared the decks, we have girded our loins. We are ready to be useful in the divine purpose. We have become spiritual adults. We have found true peace and satisfaction and happiness and security.

* * *

V. 5—"*For He hath said, I will never leave thee, nor forsake thee.*"

This was said to Jacob, when he left home in fear of his brother and started out alone into the unknown.

It was said to Joshua, when he lost Moses, and found himself alone with the whole burden of Israel.

It was said to the humble young Solomon as he was about to take on the rulership of the nation after David.

Have we a right to appropriate the promise to ourselves?—

"I WILL NEVER LEAVE THEE NOR FORSAKE THEE."

Clearly, from Paul's words here, we have, though it was never spoken generally, but to specific individuals at specific times. There is a comforting lesson here. God is no respecter of persons.

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

Do we **believe** this promise that He will not forsake us? Are we willing to trust ourselves to it in faith? Are we willing to do, to our fullest means and abilities and resources, what comes to hand TODAY and leave provision for the MORROW to God? We are told earlier in this epistle that—

"He that cometh to God MUST BELIEVE— must have faith."

—and faith, says James, calls for deeds, not words. Why are we reminded (in Heb. 11) of all these wonderful things that ordinary weak, fearful men and women like ourselves have risen to through the power of living Faith? Is it not to teach us the solemn, vital truth that we, too, must, in perfect faith, follow the same path if we would reap the same reward?

* * *

V. 7—"Remember them which have the rule over you."

Again, it is better in the R.V.—"them which had the rule over you, which spoke unto you the Word of God." It is a calling to remembrance. He is clearly reminding them of former leaders, and their faithfulness to the end of their lives:

"considering the **end** of their conversation (way of life)."

James (who was put to death by Herod) is the only one of the apostles whom we know would be in this category, but doubtless by this time, just before the destruction of Jerusalem, others had sealed their testimony with their blood. The last days of terrible vengeance were about to come on the guilty nation as Jesus had foretold. Patriotism would soon be a fever-pitch and all who did not enter into the defence of the Mosaic institutions would be branded as traitors and cowards. This was the "time of trouble" of which Jesus had warned.

* * *

V. 8—"Jesus Christ, the same yesterday, today and forever."

The emphasis is on the contrast between that which is eternal and unchanging, and that which is temporal and passing. The Law was a temporary arrangement. Christ is an eternal, living reality. Paul's reference clearly is back to the quotation from the Psalms given in chapter one, which he applied there to Christ—

"Thou art the same, and thy years shall not fail."

Tremendous changes were impending for the Jewish race—God's ancient people—terrible, convulsive, destructive changes. They were to be cast out and scattered, the temple burnt, the city destroyed, the land plundered and desolated.

In the process, the whole Mosaic framework would of necessity collapse and come to an end. How urgent, then, that they be anchored to that which would never, could never, change.

"Jesus Christ, the same yesterday, today and forever."

The one fixed point in all Creation; the Nail fastened in a sure place, the Cornerstone of the eternal Temple, the Priest forever after the order of Melchizedek, made—

"Not after the law of a carnal commandment, but after the power of an endless life."

For us too, the message is the same. The changing background is different but the eternal alternative to which we are called is the same.

"The things that are seen are temporal"—for the Gentile just as for the Jew. We live as Israel did then, at a time of tremendous and revolutionary change. Change in everything in the world around us, its standards, morals, way of life, the patterns of world power and control and influence—all are in violent flux. There are no fixed points of reference any more. The sea and the waves are roaring.

Nations throughout the earth who have slept in backward obscurity while the white man has ruled and seized and plundered, and oppressed, are now rising in long pent-up and held-back blind fury. Warfare—domination of his fellow man—always man's chief occupation and delight, is daily opening up broader avenues of cruelty, horror and mass murder on a hitherto undreamed of scale. This is twentieth century civilization.

And in what was once the Christadelphian body, vast and destructive changes are well advanced with their pernicious work, and gathering momentum.

Surely, as in the last terrible days of Israel's Commonwealth, we need to be reminded, "Jesus Christ, the same yesterday, today and forever." Here alone is reality, stability, continuity, eternity.

* * *

PAUL, in the next few verses, leads up to the great climax of the whole epistle—the trumpet call (v. 13)—

"Let us go forth therefore unto him, without the camp, bearing his reproach.

"For here we have no continuing city, but seek one to come."

It was a call to Israel to leave every aspect of Judaism. It is a call to us to leave behind every aspect of Gentilism—the way of the world—the mind of the flesh. Soon in our readings we shall read again John's words—

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

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

In leading up to the climax of his appeal, Paul calls attention to a strange and wonderful aspect of the Law—a hidden mystery woven right into the fabric of the Law—in fact, placed at the very heart and apex of the whole Mosaic system.

The great day in Israel was the Day of Atonement, the tenth day of the seventh month—still kept in mechanical, ritualistic ignorance, but as a wonderful witness, 3 thousand years after its establishment, by blind, wandering Israel—Yom Kippur.

All the ceremonies and sacrifices of the Mosaic dispensation focussed toward this one solemn, yearly event when the High Priest, in a completely deserted and empty Tabernacle, went into the Most Holy Place to make atonement with the sacrificial blood.

This supreme sacrifice—the sacrifice whose blood entered the Most Holy—must be burned without the camp.

It was not to be consumed upon the Altar, and no man in the whole Mosaic system might partake of its flesh.

The one great central sacrifice, to which all the year's repeated sacrifices pointed, must be burned entirely outside the whole Mosaic organization, Here, in its crowning event, the Law portrayed its own inadequacy and pointed to the one great sacrifice for sin who would establish righteousness and open a way over, above, beyond, and outside of the Law of fleshly ordinances given to Israel through Moses.

Let us go forth therefore unto him without the camp, bearing his reproach. We have here no continuing city, no ties to the present, no interest in earthly things.

Paul concludes with a beautiful prayer that God may lead them to a practical application of these things to themselves, without which all is meaningless; that He may in His love, and by His marvellous power, make them perfect in purity and holiness without which no man shall see God.

"Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the Everlasting Covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen" (Heb. 13:20-21). —G.V.G

Christ WILL come, though all the world has sunk into indifference. It is not with the hope of effecting any change in the wretched state of things now existing in the world and the church so-called, that these things are written; but merely in discharge of a duty that belongs to the believer in every age—in the nineteenth as well as the first century.

There is no hope of a public vindication of Truth, and the unmasking of the successful impostures of all sorts that cover the world in their deadly shadow, until means akin to the Carmel incident are employed.

The reappearance of Christ will be marked in this way. The spiritual slavery of mankind will be abolished by weapons more potent than argument and moral suasion.

The Truth will be manifested in a way that the people can see with their eyes; and their misleaders, in the pulpit and platform, are not likely to meet a fate vastly different from that of the prophets of Baal at the hands of Elijah. The prophetic word is un mistakeable on this point. The deliverance of the world could not be accomplished without the removal of all obstacles. —R. R.

The Grace of God in Vain

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain"—2 Cor. 6:1

THE word "grace" in the New Testament is translated from the Greek word **charis** and refers to the unmerited favor which God has extended to the sinner, whereby he may receive forgiveness of sins on the basis of belief and faith in God's Word, and not according to works.

If salvation were on the basis of works no one could be saved, except Jesus Christ only, for he alone was without transgression. Therefore our salvation depends upon this divine favor, but, while grace is a free gift, **it is not without conditions.**

If we fail to abide by these conditions, we have "received the grace of God in vain."

The word "vain," in the sense in which Paul uses it, means "empty," engaging in an undertaking and failing to accomplish that which one sets out to do; receiving the favor of God and the opportunity to inherit eternal life, but failing to properly appreciate the favor or take full advantage of the opportunity.

One of the commonest things in the world is people who have been favoured and given opportunity to accomplish things greatly desired but who fail to appreciate the favor sufficiently to succeed in the undertaking.

* * *

THERE is nothing lacking in God's grace. Success or failure depends altogether on the recipient. Paul says (Rom. 5:20)—

"Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Then the apostle seems to anticipate the thought that since grace is boundless, one might depend on grace alone to save him. Therefore he asks—

"Shall we continue in sin that grace may abound?"

"God forbid!" he exclaims. Rather, more correctly translated, "Let it not be!"

Perish the thought that we should think that we can keep on sinning and depend on grace abounding still more to cover our sins no matter how great. If such a thought should come into any one's mind, he stands in grave danger of receiving the grace of God in vain.

"Jesus did it all" may be a consoling thought to the spiritual sluggard, but it is a dangerous, a fatal, attitude, for Jesus left MUCH for us to do, even to —

"Fill up that which is behind of the afflictions of Christ."

In Eph. 2:1-10 the apostle shows us what grace has done for us—what God has done for us. Dare we fail to appreciate this blessed and glorious gift? God, even when we were—

"Dead in sins, hath quickened us together with Christ, and made us to sit together in heavenly places in Christ Jesus."

But, it is possible, even easy, to receive this priceless gift in vain if we do not appreciate the favor God has given us.

Let us continually take stock of ourselves and see to what extent we have shown appreciation of God's favor. Are we "workers together" with Christ to bring about our final redemption through grace? Let us think of the countless billions of people who have lived on earth who have not been blessed with God's gift of grace! What a favor it is that we are of the few who have received this blessed privilege; for, except for the grace of God, we would be like them—

"Without hope and without God in the world."

What growth and what improvements have we made since receiving God's grace?

Are we so deeply absorbed in our temporal affairs that we have little or no time for works of faith, not even time to tell others of God's saving grace, or to help others who are struggling to make their calling and election sure?

Do we find time and opportunity to enjoy worldly amusements and entertainment, but give little support to Bible classes or other meetings in the work of the Truth?

CAN WE SIT TWO HOURS AND MORE, REVELING IN WORLDLY ENTERTAINMENT WITHOUT WEARINESS, BUT CANNOT LISTEN TO A DISCOURSE OF ONE HOUR ON THE TRUTH WITHOUT COMPLAINING THAT IT IS TOO LONG?

Do we spend our money freely to gratify the desires of the flesh, but dole out a mere pittance to furthering the glorious Gospel of salvation or other worthy efforts in the work of the Truth?

If, after taking stock of ourselves, we find that we are not doing those—

"Good works, which God hath before ordained that we should walk in them" (Eph. 2:10).
—then we have need to fear that we have until now, received the grace of God in vain! —O.B.

No Peace to the Wicked

"The work of righteousness shall be peace"—Isaiah 32:17

SOME day soon there will be "peace on earth," according to the angelic prophecy at Jesus' birth.

But can there be peace on earth while people are willing to surrender sound principles, and excuse their conduct as justifiable or expedient? Can there be peace while the voice of things spiritual is drowned out by the clamour of worldly things?

Nowadays we live in a world of moral decadence; and the voices of the prophets and apostles have been almost silenced. The so-called wise and prudent prophets of today put forth the advantages of compromising with evil and error—thinking of the flesh

But Jesus Christ to the end was our great example of patience, love, and forgiveness. The life of Jesus is claimed to be widely known. But the fact that his principles are so little practised is sufficient proof that any real knowledge is completely lacking. His principles are not used to form a firm foundation for individual or national relationships.

Nations CANNOT manifest these principles until individuals have learned their true meaning and manifest them in their daily lives.

People speak of peace as the great and necessary objective, but they cannot gain that objective until they KNOW, and are willing to live by, the only principles that can possibly give peace.

These principles are given by Peter in his first epistle as—

"Faith, knowledge, temperance, patience, godliness, brotherly kindness and love."

And even when they KNOW, there must of necessity be a willingness to DO. The Spirit of Christ must rule in the heart and mind.

Every thought must be brought into subjection. Only the Truth possessed in this way can overcome the vicious principles that dominate the world today.

Peace will never come to a wicked world through the efforts of any politician.

Peace can never come without righteousness coming first.

The establishment of the Kingdom of God in the earth, and the ushering in of a perfect peace is to be the work of the Lord Jesus Christ.

This is the peace for which believers pray. It can come only when the Son of Man shall come with all his holy angels—

"Then will the law go forth of Zion and the Word of the Lord from Jerusalem." —C.H.T.

I Have Given Them Thy Word

"Sanctify them through Thy Truth: Thy Word is Truth" —John 17:17

WHAT a great blessing it is that, in our homes and everywhere we go, we all have the Holy Scriptures! We can, at any time, reach out and open the Book and read the wonderful, thrilling Message that God has revealed to man concerning Himself, His purpose in the creation of man, and what He would have us to do that we might realize to the utmost the greatest good possible for man, even joyful life forevermore!

Now the value of any book is measured by the position and importance of its author and what it brings to the reader that may be of interest, pleasure or material well-being to himself. Looking at the Bible according to these standards, where could any other book be found that could even faintly be compared to it?

Yes, we say; it is the greatest book in the world. A most marvellous thing—a direct message from the Creator of the universe!

But do we ACT as if this were so? It lies in many homes, as just another book, to be picked up and read, just like another book, when we can find the time away from other things that we feel "must" be done.

It is true that among Christadelphians the daily reading of the Scriptures according to the Companion is almost universal; but there is a danger that we do not give it the place it should occupy in our everyday lives.

This is the most important thing we do each day, and ample provision should be made in the ordering of our affairs so that we can approach our reading period with the best of our efforts of mind.

Let it not be done as a matter of duty or habit, to be gotten over with as soon as possible, so that we can be free to pursue other things more pleasant to the flesh.

Reading will become a pleasure to us and bring growth and strength in the wisdom and knowledge of God, in proportion as we understand what we read and apply it to ourselves.

It is a dishonour to God to read His Word without the most careful and reverent attention to the thought conveyed by the Spirit.

Do we not take care to catch every shade of thought and meaning as we read a letter from a loved one? Not a word or a sentence is passed till the meaning of the writer is understood. How we examine every phrase for the sweet message of affection it may contain! Is it possible that we treat God's Word with less respect than that of our friends!

Bro. Roberts writes in the preface of The Bible Companion:

"Salvation depends upon the assimilation of the mind to divine ideas, principles, and affections exhibited in the Scriptures. This process commences with a belief of the Gospel, but is by no means completed thereby; it takes a life-time for its scope, and untiring diligence for its accomplishment."

It is plain, then, as we consider these things, that those who in the end obtain oneness with the Father in nature, and so become partakers of the glorious life to come, will have attained to such a state by the influence of the Word of God in their lives. Jesus said—

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

* * *

THE Bible speaks of the "carnal mind" and of the "spiritual mind." Our minds are all carnal to begin with, and they only become spiritual, or in accordance with the Spirit, when the transforming influence of the Spirit-Word has elevated and purified our minds so that we think and act in accordance with divine principles—

"For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:5-6).

Many of us, no doubt, can remember when we were children, before our interest in divine things had developed, when we were required to sit and listen to the daily readings, how glad we were when it was over, and we could run out to play.

There is an example of the mind that is still carnal, that walks after the flesh. But, sad to say, this condition is not confined to children. There are mental and spiritual infants, too.

But as we grow in grace and in the knowledge of our Lord Jesus Christ, as we come to rise to the beauty and holiness of the spiritual outlook, by continual association on the higher plane with the power that is in the Word of God, we can find delight and pleasure in reading and meditating upon it. We can then enter into the spirit of David's words in Psalm 119—

"I have rejoiced in the way of Thy testimonies, as much as in all riches.
"I will meditate in Thy precepts, and have respect unto Thy ways."
"I will delight myself in Thy statutes, I will not forget Thy Word."
"I will delight myself in Thy commandments which I have loved."

To arrive at this state of mind that David had, to learn to love the law of God, and delight in knowing and doing of His will, is not the natural thing for a human being to do. Much labor and diligent application over a period of time, in the channels of God's Truth, are required before we reach this high level of spiritual discernment. Peter said—

"For all flesh is as grass, and all the glory of man as the flower of grass,
"The grass withereth, and the flower thereof fadeth away; but the Word of the Lord endureth forever."
—E.W.B.

Salvation Conditional Upon Obedient "Endurance to the End"

"Saved Already" Not a Scriptural Doctrine

A SUMMARY OF THE PRINCIPAL PASSAGES ON THIS SUBJECT

"He that ENDURETH TO THE END shall be saved". (Matt. 10:22).

"He that shall ENDURE UNTO THE END, the same shall be saved" (Matt. 24:13). (Mark 13:13).

"He that overcometh and KEEPETH MY WORKS UNTO THE END, to him will I give power over the nations . . . and I will give him the morning star" (Rev. 2:26-28).

"Be thou faithful UNTO DEATH and I will give thee a crown of life" (Rev. 2:10).

"God will render to every man according to his deeds: to them who by PATIENT CONTINUANCE in well-doing seek for glory and honor and immortality—eternal life" (Rom. 2:6-7).

"Be not deceived: God is not mocked: for whatever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us NOT BE WEARY IN WELL-DOING, for in due season we shall reap, IF we faint not" (Gal. 6:7-9).

"The Gospel . . . by which ye are saved, IF ye keep in memory (RV: hold fast) what I preached unto you" (1 Cor. 15:1-2).

"Christ . . . whose house are we, IF we hold fast . . . FIRM UNTO THE END" (Heb. 3:6).

"Our fathers were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink . . . but with many of them God was not well-pleased; for they were overthrown in the wilderness. . . These things were written for our admonition . . . Wherefore let him that thinketh he standeth, TAKE HEED LEST HE FALL" (1 Cor. 10:1-12).

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, WORK OUT YOUR OWN SALVATION with fear and trembling" (Phil. 2:12).

"You . . . now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight: IF we CONTINUE in the faith grounded and settled, and BE NOT MOVED AWAY from the hope of the Gospel" (Col. 1:21-23).

"Jesus said, No man, having put his hand to the plow, and LOOKING BACK, is fit for the kingdom of God" (Luke 9:62).

"They returned again to Lystra . . . confirming the souls of the disciples and exhorting them to CONTINUE in the faith" (Acts 14:21-22).

"If some of the branches be broken off, and thou, being a wild olive tree, wert grafted in (baptized believers) . . . be not high-minded, but fear: for if God spared not the natural branches, TAKE HEED lest He also SPARE NOT THEE. Behold therefore the goodness and severity of God: on them that fell, severity; but towards thee, goodness, IF thou CONTINUE in His goodness: otherwise THOU ALSO SHALT BE CUT OFF" (Rom. 11:17-22).

"Let us hold fast the profession of our faith without wavering . . . For if we sin wilfully after that we have received the knowledge of the Truth, there remaineth NO MORE SACRIFICE FOR SINS, but a certain fearful looking-for of judgment and fiery indignation" (Heb. 10:23-27).

"For it is IMPOSSIBLE for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted of the good word of God and the powers of the world to come, IF THEY SHALL FALL AWAY, to renew them again unto repentance" (Heb. 6:4-6).

"I (Paul) keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should BE A CASTAWAY" (1 Cor. 9:27).

"IF by any means I (Paul) MAY attain unto the resurrection of the dead. NOT THAT I HAVE ALREADY ATTAINED, or am already made perfect; but I press on, IF so be that I MAY lay hold on that for which I also was laid on by Christ Jesus. I count NOT myself YET to have laid hold: but one thing I do, I press on TOWARD THE GOAL unto the prize of the high calling of God in Christ Jesus" (Phil. 3:11-14, RV).

"If ye (baptized believers—see 1:7, 6:2-3) live after the flesh, ye shall die: but IF ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom 8:13).

"I know thy works, and thy labor, and patience . . . Nevertheless I have somewhat against thee, because thou hast LEFT thy first love. Remember therefore from whence THOU ART FALLEN, and repent and do the first works, or else I will come unto thee quickly, and will REMOVE THY CANDLESTICK OUT OF HIS PLACE, except thou repent" (Rev. 2:1-5).

"Ye therefore, beloved, seeing ye know these things before, BEWARE lest ye also, being led away with the error of the wicked, FALL from your own stedfastness" (2 Pet. 3:17).

"For, IF after they HAVE ESCAPED the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are AGAIN ENTANGLED therein, the latter end is WORSE WITH THEM THAN THE BEGINNING. For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them." (2 Pet. 2:20-21).

"Behold, I come as a thief. Blessed is he that watcheth, and KEEPETH his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

"Thou hast a FEW names even in Sardis which have NOT DEFILED their garments: and THEY shall walk with me in white, for they are worthy" (Rev. 3:4).

"I am the true vine, and my Father is the Husbandman. Every branch IN ME that beareth not fruit He TAKETH AWAY . . . Abide in me . . . IF a man abide not in me, he is CAST FORTH as a branch. IF ye abide in me, ye shall ask what ye will and it shall be done . . . Continue ye in my love. IF ye keep my commandments, ye shall abide in my love" (John 15: 1-10).

"Then we ought to give the more earnest heed to the things which we have heard, LEST at any time we should LET THEM SLIP . . . How shall we escape IF WE NEGLECT so great salvation?" (Heb. 2: 1-3).

"Follow peace with all men, and holiness, without which no man shall see the Lord, looking diligently LEST ANY MAN FAIL of (margin: FALL FROM) THE GRACE OF GOD, lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterwards, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he SOUGHT IT CAREFULLY WITH TEARS" (Heb. 12:14-17).

"When the righteous turneth away from his righteousness, and committeth iniquity, shall he live? ALL HIS RIGHTEOUSNESS THAT HE HATH DONE SHALL NOT BE MENTIONED: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Eze. 18:24).

"A sower went out to sow. Some fell upon a rock, and as soon as it was sprung up, it WITHERED AWAY; some fell among thorns, and the thorns sprang up with it and CHOKED IT; others fell on good ground, and bare fruit.

They on the rock are they which, when they hear, receive the word with joy; and these have no root, which FOR A WHILE BELIEVE, and in time of temptation FALL AWAY.

And that which fell among thorns are they which, when they have heard, go forth and are choked with cares and riches and pleasures of this life, and BRING NO FRUIT to perfection;

But that on the good ground are they which in an honest and good heart, having heard the word, KEEP IT, and bring forth fruit with patience" (Luke 8:5-15).

"Stand fast therefore in the liberty wherewith Christ hath made us free, and BE NOT ENTANGLED again with the yoke of bondage. Behold I Paul say unto you that if ye be circumcised, CHRIST SHALL PROFIT YOU NOTHING . . . Christ is BECOME OF NO EFFECT unto you, whosoever of you are justified by the law; YE ARE FALLEN FROM GRACE" (Gal. 5:1-4).

"Of your OWN SELVES (baptised believers) shall men arise speaking perverse things to DRAW AWAY disciples" (Acts 20:30).

"Know ye not that they which run in a race run all, but one receiveth the prize? SO RUN, that ye MAY OBTAIN" (1 Cor. 9:24).

"God is not unrighteous to forget your work and labor of love . . . and we desire that every one of you do show the same diligence to the full assurance of hope UNTO THE END: that ye be not slothful, but followers of them who through faith and PATIENCE inherit the promises" (Heb 6:10-12).

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ. IF we hold the beginning of our confidence STEDFAST UNTO THE END" (Heb. 3: 12-14).

"Notwithstanding she shall be saved in childbearing (RV margin: "by the birth of the child"—see Gen. 3:15; Gal. 4:4), IF they CONTINUE in faith and charity and holiness with sobriety" (1 Tim. 2:15).

"IF that which ye have heard from the beginning shall REMAIN in you, ye also shall continue in the Son and in the Father . . . And now, little children ABIDE IN HIM that, when he shall appear, we may have confidence, and NOT BE ASHAMED before him at his coming" (1 John 2:24-28).

"If they escaped not who refused him that spake on earth, much more shall we not escape, IF WE TURN AWAY from Him that speaketh from heaven . . . Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire" (Heb. 12:25-29).

"Ye are the salt of the earth: but if the salt have LOST HIS SAVOR, wherewith shall it be salted? It is henceforth good for nothing but to be CAST OUT" (Matt. 5:13).

"For now we live, IF ye STAND FAST in the Lord" (1 Thess. 3:8).

"Having faith and a good conscience, which some having PUT AWAY concerning faith have MADE SHIPWRECK" (1 Tim. 1:19).

"If these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful . . . But he that lacketh these things is blind, and hath forgotten that he WAS PURGED from his old sins. Wherefore GIVE DILIGENCE TO MAKE YOUR CALLING AND ELECTION SURE; for IF ye do these things ye shall never fall" (2 Pet. 1:8-10).

Suing at Law

By BROTHER ROBERT ROBERTS

QUESTION: *"I do feel at liberty to enforce payment of a stranger who is able to pay and won't, nor asks forgiveness of debt. I find no command that forbids it, except by inference which is open to question: but I find many explicit commands which cannot be obeyed if just debts are not paid.*

"Besides, I do worse than return evil for evil to those who have lent me money: I must return evil for good, unless I get money due to me in the first instance.

"What is condemned is "brother going to law with brother." The alternative is, submit to the arbitrament of a wise brother; but in case of a stranger, the only arbitration is the law of the land to which we are all subject.

"I could easily, as many have done, free myself (by means of the bankruptcy law of the land) from my present embarrassments and great anxiety. Taking advantage of this law is much worse than using the law to help you to pay just debts.

"Paying a few shillings in the pound can never, in my opinion, release a man from his obligation to "owe no man anything." I prefer to struggle on in great anxiety to pay all their dues.

ANSWER: I admit that Paul's interdict in 1 Cor. 6, has reference to brethren, and that the alternative he recommends is, as you express it, "the arbitration of a wise brother." But I cannot admit that "in case of a stranger" he allows "the arbitration of the law of the land," which you know is not "arbitration," but the employment of **compulsion** in its extremest form, for who can resist the law in the hands of an army in the background?

There was a reason for his prescribing the judgment by brethren in the case of brethren, because brethren are by profession subject to the law of right, and if they refuse submission to it, Christ has appointed withdrawal by their brethren as the only remedy.

This is a passive remedy. It enforces nothing as against the offender in the matter of his offence. We have no authority to hand him over to the legal tribunals. We can only stand aside from him as a man who refuses that compliance with the law of Christ, on which all fellowship is based.

* * *

HOW is it in the case of a stranger?

You say, "Use the law."

It is impossible for you to cite precept or command from Christ or the apostles in support of this view.

Both the general principles they lay down and the specific directions they give in certain cases are all against it.

The general principles require us to be "harmless," to do "to others as we would that they should do to us," to be "as lambs in the midst of wolves."

I may appeal to your experience when a writ or summons or any legal process whatever is served upon you if you do not feel that a bad thing is done to you that distresses you exceedingly, and that your enemy could not take a course that could more grievously afflict you, or more effectually gratify his own resentment?

This being undoubtedly so, you are precluded from employing such a course. It is a course in which you are harmful, and not harmless; in which you do to your neighbor what you do not like done to you; in which you act as a wolf among wolves, and not as a lamb.

The specific commandments are even more clear—

"It hath been said an eye for an eye, and a tooth for a tooth."
—(this was legal process, as you may see by referring to Ex. 21:22-4)—

"BUT I say unto you that ye RESIST NOT EVIL, but whosoever shall smite thee on thy right cheek turn to him the other also."

Is it possible that this could mean going to law for redress? It is figurative, but does it not mean the reverse of the figure of getting eye for eye? Does it not mean—

"Suffer yourselves to be defrauded rather than employ coercion?"

If there is any doubt, Christ's plainer words in Luke settle it—

"If any man take away thy goods, ASK THEM NOT AGAIN" (Luke 6:30).

The case is also settled by Christ's own example.

"Who when he suffered threatened not, but committed himself to Him that judgeth righteously."

You know that his example is our law.

Finally, think of this: suppose the question were really a doubtful one, is it not certain that the course of non-resistance is the safe one? Christ will never reprove us for this; but can we think as much if, adopting the wrong side of the doubt, we act in disobedience to his commands, concerning which he said—

"He that heareth these sayings of mine, and doeth them not, shall be as a man who built his house on the sand."

Your argument about the default of others disqualifying you for doing your duty in other lines will not be pressed, I am sure, if it is recognized that coercion is unlawful. It can never be right to do evil that good may come. **1889**

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