

# THE BEREAN CHRISTADELPHIAN ECCLESIAL NEWS

*A monthly magazine devoted wholly to the Berean Christadelphian Ecclesial welfare. Defending the original, foundation principles upon which the Truth was uncovered from darkness, and upon which the Christadelphian —movement was developed. Opposed to the dogmas of papal and protestant christendom. Upholding the Truth as Bereans since 1923.*

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God Willing, The Berean Christadelphian Ecclesial News will be published monthly as an avenue of providing information of Ecclesial interest to the Brotherhood. Ecclesial news and correspondence, Fraternal Gathering notices, special activities and upbuilding exhortations are encouraged. This is an effort to upbuild and prepare us in heart and mind for the return of our Lord Jesus Christ.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

## Ecclesial News

**BRISBANE**, Australia—Sunday Memorial Meeting, 10.15am; Bible Class Wednesday, 7.30pm; Meetings are held at 69 Passage Street Cleveland. Bro. Ted Mingham 8/2 Denison Court, Capalaba, Queensland, 4157, Australia Telephone/Fax 617-32451971, E-mail tmingham@hotmail.net.au

Dear Brethren and Sisters,

Loving Greetings in our Master's Name and Service

Being so far distant from our brothers and sisters and so few in number we would like to express our delight in being able to send abroad some good news.

On Sunday July 3<sup>rd</sup> Mrs. Beryl Rabjohns (79), formerly Church of Christ, was interviewed with a view to baptism. This proved very successful and she was consequently baptised into the sin-covering name of the Lord Jesus Christ at the home of Bro. and Sis. Wilfred Small. We then proceeded to Bro. Peter Small's home nearby, and there had a light meal with our new sister and a couple of visitors who had witnessed the good confession.

Following these refreshments we held the Memorial Meeting, during which time our Sister Beryl was given the right hand of fellowship.

What a great boost this was to our lightstand of a few in this part of God's vineyard! Our thanks go to our Heavenly Father for calling another out of the world, who has proven obedient, and adding to our numbers, and encouraging us in this wilderness journey. May our new sister with us, be found approved in that great day of account, which cannot be far away.

On behalf of the Brethren and Sisters of the Brisbane Berean Christadelphian Ecclesia,

Ted Mingham

**MARLOW**, Oklahoma, Bro. Bob Wolfe, RR 2 Box 226, Marlow, OK, 73055; phone (580)-252-4233

Dear Brethren and Sisters,

Greetings of love from Sis. Sharon and myself,

We are pleased to report that on July 2, 2005, another of Adam's race chose obedience to put on the saving name of Jesus Christ. While we were in Temple, Texas, Sonny Prado, husband of sister Anne Prado, was examined in the presence of brethren and sisters from Belton, Lampasas, and Marlow Ecclesias. He gave a good confession of the Faith and was immersed into the saving name. Sunday, we journeyed to Lampasas where the right hand of fellowship was extended to our new brother. It is our

prayer he will continue in the Faith until our Lord's return, and will be accounted acceptable in that day.

I would also like to take the time to report that on the Memorial Day weekend we had a study weekend for young children. There were approximately 24 children ages up to 12 that the classes were geared to. We are thankful for the help received by Bro. Curtis Hurst speaking to them Saturday night, and Bro. Mike Neely speaking Sunday morning. We are especially appreciative to Sisters Anne Prado, Cindy Hurst, Robyn Hurst, Misty Wolfe, and Sheila Wolfe for teaching the classes. Without their efforts and support we could not have had such an uplifting weekend. Those meeting around the Lord's table Sunday were: Bro. Bob Bent, Sis. Becky Hendershot, Sis. Amy Hurst, Bro. and Sis. Carl Hurst, Bro. and Sis. Curtis Hurst, Bro. Mike Neely, Sis. Anne Prado, Sis. Susie Stephen, Bro. and Sis. David Van Pelt, Bro. and Sis. John Wolfe, Sis. Misty Wolfe, Bro. Richard Wolfe, and Sis. Ruby Wolfe. We are very thankful for the fellowship of all who attended.

Praying for the soon return of our Lord and Master, Jesus the Christ, we send our love to you all, Bro. Bob Wolfe

**LAMPASAS, Texas** — S.S. & Study Class 9:50 am: Memorial 11:00 am: Eureka Class 1:15 pm: Lecture 4<sup>th</sup> Sunday 1:30 pm: Bible Class Wednesdays 7:30 pm: Fraternal Gathering 2<sup>nd</sup> weekend in June: Bro. Charles Banta Jr., 949 CR335, Burnet, TX 78611: Tel: 512-756-6298

Dear Brethren and Sisters,

We are happy to report that we have three new members added to our ecclesia. Aaron Lucas, after a good confession of his faith was baptized on June 26, 2005. Bro. Aaron is the son of Bro. Lyndel Lucas who we are happy to report has joined our ecclesia after a good examination. Danny Britton gave a good confession of his faith and was baptized on Sunday July 10, 2005. We pray that Bro. Danny and Bro. Aaron will hold fast until our Master returns, that they may have right to the tree of life. Bro. Danny is the husband of our Sis. Brenda Britton and Bro. Lyndel and Bro. Aaron are the son and grandson of our Sis. Norma Ruth Smith. On Sunday, July 3, 2005, we gave the right hand of fellowship to our Bro. Sonny Prado who was examined and immersed, as mentioned in the news from the Marlow Ecclesia, May God bless them on their walk to the Kingdom.

Over the past 6 months we were also pleased to have the following visitors of which many have visited several times. Bro. Bob and Sis. Sharon Wolfe of Marlow Ecclesia: Bro. Gary and Sis. Brenda Smith, Bro. Todd Smith and Sis. Becky Knox of San Angelo Ecclesia. From Belton Ecclesia: Bro. Lee Smith, Bro. Sonny Prado and Sis. Ann Prado. From the Houston Ecclesia we had the following: Bro. Jack Carroll, Sis. Marie Cassidy, Bro. Mark and Sis. Carol Dylla, Bro. Joel and Sis. Laura Pando,

Bro. Harry and Sis. Cindy Cassidy, Bro. Bob and Sis. Beth Lorquet, Bro. David and Sis. Brenda Lauck and Sis. Susan Sumler. From the Austin Ecclesia: Bro. Jim and Sis. Kay Phillips, Bro. Mark and Sis. Naomi Braune, Bro. Seth Brown, Bro. Noah Brown, Sis. Shiloh Brown, Sis. Sarah Brown, Bro. Matthew Brown and Sis. Lori Gustavsson – Bro. Jim gave us a lecture and Bro. Seth gave us words of exhortation. From Gainesville Ecclesia: Sis. Sharon Johnatty. From Las Cruces: Bro. Michael and Sis. Leslie Morrell – Bro. Michael gave us a talk at the June gathering. From Canton Ecclesia: Bro. Beryl and Sis. Becky Snyder. From Richard Ecclesia: Bro. Ed and Sis. Delma Truelove and Bro. David Humphreys. From the Denver Ecclesia: Bro. Lynn Osborne. From the Boston Ecclesia: Bro. Jim and Sis. Kathy Sommerville – Bro. Jim gave us words of exhortation.

On June 10<sup>th</sup> we started our 2005 June Gathering with a lecture by Bro. Bob Wolfe on “The Kingdom of God”. Saturday, June 11<sup>th</sup>, Bro. Charles Banta, Jr. gave a talk on the “History of the Truth in Texas”. Bro. Michael Morrell gave a talk on the “Revival of the Truth in the 19<sup>th</sup> Century”. Bro. Jim Phillips gave a lecture on “The Signs of the Times”. Sunday, June 12<sup>th</sup>, Bro. Joel Pando gave a talk to the Sunday School Students. Bro. Gary Smith gave the exhortation on “History of the Truth from Pentecost 33 A.D. to 313 A.D”.

The talks were very interesting and it was very good to have the fellowship one with another. The gathering was attended better than any June Gathering in recent years.

We had the majority of the Houston and the New Mexico Ecclesias. All of the Austin, San Angelo, Marlow and Gainesville Ecclesias. It makes a better gathering when it is supported so well. We thank all those that gave talks and those that took the time and expense to attend. May the gathering strengthen us on our walk Zionward.

We send our love to all of like precious faith,  
Bro. Charles Banta, Jr.

**LAS CRUCES, New Mexico, Berean Christadelphian Ecclesia,**  
— Memorial 10 AM; Key Lesson Bible Seminar 1 PM; Tuesday 7 PM Mid-Week Bible Class; Tuesday and Thursday 7:30 PM Walk and Conduct Class & Social Time; Bro. Michael Morrell, 200 Cervantes Village Apt. E15A, Las Cruces, NM 88001-6312; phone, 505-312-1025; morrell@morrellcom.com Web Page <http://lascruces.bereans.org/main>

The Las Cruces Berean Christadelphian Ecclesia is pleased to welcome our new Brother Jonathan Morrell into our midst. Brother J. Morrell moved to Las Cruces to attend New Mexico State University. He will be living on campus with his family, Brother Michael and Sister Leslie

Morrell. The Las Cruces Ecclesia is happy to have another pair of faithful hands to lend to the Lord's work. The Morrell's new address is: 200 Cervantes Village, Unit E 15 A, Las Cruces, NM 88001. The phone number remains the same and is: 505-312-1025. The Sunday School, Memorial Service, and mid-week Bible class are held in the home of Brothers and Sister Morrell.

We were happy to have welcomed several visitors around the table of the Lord during the last few months. Our ecclesia is small and visitors are a welcome addition. Over the last few months we have welcomed Brother Frank Darter, Brother Lee and Sister Trudy Freeburg, Brother David Humphreys, Brother Lynn Osborne, Sister Ruby Wolfe, and Brother Wayne Wolfe, Jr.. Anyone travelling in or through the Southern New Mexico, West Texas area is encouraged to contact Brother and Sister Morrell. There is a guest room that is ready and eagerly awaiting welcomed visitors.

Brother Michael and Sister Leslie Morrell attended the Lampasas Fraternal Gathering in June. It was a pleasure to see so many in attendance there. Brother Jonathan, Brother Michael, and Sister Leslie Morrell will be attending the Hye gathering in July.

Sister Lupe Ojaz remains in poor health due to her ongoing battle with cancer. She attends meeting as regularly as her health allows. Please keep her in your prayers.

Love in Christ,  
Bro. Michael Morrell

## FRATERNAL GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

**CANTON FRATERNAL PICNIC**.....**Aug 27-28, 2005**  
Bro. Beryl Snyder, 4095 Prosway Ave SW, Massillon, OH 44646 USA. 303-837-1956

**TENNESSEE FRATERNAL GATHERING**...(Note corrected date)..Oct 1-2, 2005  
Bro. Jim Rankin, 115 Sherwood Dr., Camden, TN 38320 USA. 1-731-584-6039

**HENGOED FRATERNAL GATHERING**.....Mar 17-20, 2006  
Bro. Stephen Male, 63 Ty Llwyd Parc, Quakers Yard, Treharris, South Wales,  
CF46 5LB, United Kingdom, Phone: 011 441 44381 3828

### **Elijah--Living Obedience**

We will continue our theme of living obedience as we investigate the life and mission of Elijah the Tishbite.

So, just who was the prophet Elijah? What do we know about his work and mission? Under what conditions did he perform his "Living Obedience" to God? What was his character like? And why did God send Elijah at the time He did? We will attempt to layout his life, his work, and his purpose as an example to us of "Living Obedience".

When we attempt to look into the personal history of Elijah, we are given almost no information about his family, tribe, or background. The one thing that we are told is that he was "of the inhabitants of Gilead". If we look on a map, we find that Gilead was an area on the east side of then Jordan River which was given to the two and one-half tribes before Israel crossed the Jordan. Now, we are told in 1<sup>st</sup> Kings that he was called "the Tishbite", which was a style of description used in the Scriptures referring to the village or town of which Elijah was probably a resident.

As far as the length of his ministry is concerned, it appears to have been about 20 years, from approximately 870BC to 850BC, which would be during the reigns of Ahab and Ahaziah of the northern kingdom of Israel.

The name Elijah means "Yahweh is God", which really sums up his message to the 10 tribes during a period of extremely corrupt idolatry. And it is also worthy to note, that Elijah's successor Elisha, means "God is salvation", which actually completes the message begun by Elijah. As a matter of fact, these two prophets – the one a forerunner, the other a successor, actually mirror the ministries of John the Baptist and Christ in many respects. Elijah parallels John, while Elisha is more typical of Christ, because both Elisha and Christ's names carry the same meaning, which is "God Saves".

In the Scriptures we find many designed co-incidences and symbolic representations concerning the prophet Elijah. For instance, it was Elijah and Moses who appeared at the transfiguration of Christ. Obviously, Moses represented the Law, and Elijah represented the Prophets. And we will remember that only Elijah and Enoch were taken into heaven that they should not see death because of their special relationship with God. Did you realize that Elijah is mentioned over 31 times in the New Testament, which is more than any other prophet? He is the subject of the last prophecy of the Old Testament in Malachi 4, which tells us of his returning **230** again to gather the 10 tribes. The Apostle James mentions Elijah as a living example of the power of prayer of the righteous when he asked that it not rain for 3 ½ years. And during that 3½ years, Jesus informs us in Luke that Elijah was sent to a Gentile widow to save her and her family from drought – illustrating the call of the Gentiles. – In much the same way, when there were many lepers in Israel, but to none was Elisha (Elijah's successor) sent to cleanse but Naaman the Syrian, another Gentile. An additional interesting fact is that Elijah performed 8 miracles – But Elisha performed 16, which makes sense when we remember that

Elisha asked for and received a double portion of the spirit of Elijah when he witnessed Elijah's departure. Although Elijah is mentioned over 67 times in the Old Testament, he is also a main feature in the New Testament – from the birth of John the Baptist in Luke 10 (who was to go in the spirit and power of Elijah) – to the books of Romans and James that refer to the power of positive prayer.

Elijah's main mission was to stir up and reform the 10 tribes back to the ways of their forefathers. Just as Moses was used by God as the Giver of the Law, Elijah was used as the great defender of God's Law. His sole mission was to call Israel back to God, and he was extremely passionate with uncompromising jealousy and fervent zeal for his creator. He would not tolerate any blurring of the Truth. To him there were no gray areas, no watering down, no compromising with evil, and this staunch stand came at a time when evil and idolatry were at its height, all in an environment filled with danger, persecution, and death for anyone who dared challenge Ahab and his wicked wife Jezebel.

But God saw fit at this time, to give his heritage one more opportunity to change, reform and repent. So He raised up Elijah to make Israel aware of their situation and to teach them the right way. This was his only purpose and mission, just as Jehu who followed him, was sent to purge and destroy because of their non-compliance with Elijah's message.

So, with this little bit of introduction to the background and circumstances of Elijah's mission, we will now investigate Elijah's 20 year period of service to God. We are first introduced to Elijah in a rather sudden manner in 1<sup>st</sup> Kings 17 as he stands before Ahab and proclaims "As the Lord liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." Now we would not know exactly how long "these years" were if it were not for Jesus and James who both tell us it was 3-1/2 years. Now brother Growcott informs us that it is clear that this time period typifies the 3-1/2 times or 1260 years that occurs in various prophecies. For instance, the two witnesses in Revelation 11, whose period was 1260 years or 3-1/2 times, and we are told they **231** had "power to shut heaven that it rain not in the days of their prophecy."

Actually, these words of Elijah to Ahab were in accordance with the covenant made at Sinai under which Israel occupied the land. Their blessing was contingent upon their compliance with the Law of Moses. If they obeyed, then the rain would come in its season, and the land would yield its increase according to Leviticus 26:3-4 which says, "If ye walk in my statutes, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase; and the trees of the field shall yield their fruit.", But, if they refused to obey, then the heaven over them would become iron and the earth brass, as Deut. 28:23-24 tells us. "And thy heaven that is over thy head shall be brass, and the

earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed." So now the 10 tribes over whom Ahab ruled, had gone in the wrong direction, and after many years of long patience, God was about to enforce that covenant they agreed to by using Elijah as his messenger. You see, Israel under Ahab's leadership was worshiping just about every form of god you can think of, and they got these strange gods from their idol worshiping neighbors who they were supposed to have driven out when they were still one kingdom. As a matter of fact 1<sup>st</sup> Kings tells us, "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." But this slippery slide to the way they now were was made much easier when Jeroboam took the 10 tribes away and made them worship the golden calves he had set up. So, now Elijah comes along during the height of their apostasy to try to get them to return to the Living God that their fathers once worshipped. So, perhaps with this bit of history it will be easier for us to realize that for Elijah to say "as the Lord liveth", was a very bold, daring and brave proclamation to a nation that had completely turned away from their Creator, who to them only, had made Himself known and chose them for Himself, as a nation above all nations. Just think what could be more of a slap in the face, than to turn away from the One who formed them and created them, and then go to worshipping the dumb idols of the nations around them.

I want you to think for a moment how astounding such a thing as that really is! The apostasy of Israel turned from their own national Religion. Now we know that there are many national religions and superstitions in the world. But, who ever heard of a nation abandoning their national religion? **232** Brother Roberts says "Israel constantly exhibited this spectacle."

Elijah prayed earnestly, and the rain was suspended at his request for 3-1/2 years. Now this chastisement was not intended to include Elijah, but for rebellious Israel, so he was told to go to the brook Cherith, which was a tributary of the Jordan River. There he would have plenty of water, and for food, God had commanded that the "Ravens bring him bread and flesh in the morning and bread and flesh in the evening." Now, under the Law, ravens were unclean birds, so why would God choose them as a means of sustaining Elijah? The answer may be found when we remember Peter's vision, and how that the unclean birds and beasts were symbolic of the Gentiles which demonstrated that God was providing an opportunity of salvation to them also. Which bring us to the next event in Elijah's work which also involves a faithful Gentile – The widow of Zarephath. Now Zarephath was located right in the middle of the dominion of Ahab's father. Concerning this incident, Christ said in Luke 4:25-26 "There were

many widows in Israel, but to none was Elijah sent, but to a Gentile.” Brother Growcott tells us that “Likewise, Jesus himself went to this same place and also found a Gentile of great faith. The Syrophenician woman. She recognized that the Gentiles were like dogs, unclean, but she sought in humility the crumbs of God’s mercy that Israel carelessly dropped.”

Eventually the stream dries up, and Elijah is commanded by God to go to Zarephath. He says “There I have commanded a widow woman to sustain thee.” But it turns out that she was in the worst of circumstances. She was about to prepare her last meal for her and her son, and then resolved to slowly die of starvation. Then Elijah appears and requests that she make him a cake first. Think about that brothers and sisters, it is your last dying meal and a total stranger wants it!!! What a supreme test of her faith that was. But, in the end she received so much for so little, for Elijah had told her to “Fear not ..... for thus saith the Yahweh Elohim of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail until the day that Yahweh sendeth rain upon the earth.” You see brothers and sisters, this incident demonstrates to us the unique requirement for our salvation. We must IN FAITH put our ALL on the line FIRST, and then our faith will be rewarded and salvation given. What this widow gave first was her ALL (her last meal) and she gave it freely. We would do good to follow her example, and we, too, will be rewarded many more times than we gave. This is our divine test of faith. Remember the widow’s mite? She also gave her all willingly. Likewise, when we make the commitment, it can not be half-hearted or with hesitancy. It is not like test-driving a car to see if it is the one we want before we make a commitment. Brother Growcott says “Remember Ananias and Sapphira, who wanted to try it their way.” **233**

Then the son of the widow died, and once again her faith was rewarded when God through Elijah restored her son back to life. And she was comforted and even more convinced of Elijah’s divine appointment and the truth of his words which was more than could be said about Israel.

Next, we have the confrontation between the worshipers of Baal and the true and living God whom Elijah served, which demonstrated the vast difference between two kinds of worship; the one was filled with the knowledge and greatness of Yahweh, while the other was devised by man’s ideas. This point was amply demonstrated, when Elijah mocked the priests and rituals of the false god Baal, which resulted in the destruction of over 400 of Jezebel’s Baalimite priests. So, with this powerful demonstration having been given and Yahweh glorified in the presence of Israel, who now appeared to begin to doubt the existence of Baal, rain was permitted to return, following a prayer by Elijah asking for it’s commencement. Slowly but surely, the clouds became thick and black and Ahab raced off in his chariot to Jezreel, which was about 40 miles away.

But the hand of Yahweh was upon Elijah, and he ran ahead of Ahab, out running the chariot horses and was waiting for him at the entrance to Jezreel. Now somehow, Jezebel had gotten wind of the events that took place at Carmel and she was extremely embarrassed and angry at Elijah for making her and her false god look so bad in front of her subjects, so she promised that Elijah would pay with his life for what he had done. It was this decree that seems to have been the last straw for Elijah. For he soon plunged into a state of discouragement and disappointment. So in his despair, he said “It is enough; now o Lord, take away my life; for I am not better than my fathers.” Now brothers and sisters, this seems to be a very shocking request! Here was a servant of God, who single-handedly stood up against the wickedest and most ruthless ruling power Israel ever had! He fearlessly dared to criticize and denounce the king to his face!! He forced a national showdown with the forces of Baal; and discredited and then destroyed Baal’s prophets. And now Elijah is fleeing for his life and hiding out and waiting to die.

We need to pause and evaluate what is happening here. We have this great and zealous champion who had accomplished so much and through whom the mighty power of God had been demonstrated. He had prayed that it not rain, and it didn’t, and later prayed that it would rain, and it did. Now ask yourself, How could he just give up and become discouraged and disappointed and lose heart to the point of wanting to die? Remember, this is the great prophet who stood with Moses and Christ at the transfiguration! Of course when we discover the answer to these questions they not only **234** serve to help and strengthen Elijah, but also teaches us a most valuable lesson in the form of both a comfort and a warning.

As Bro. Growcott so aptly tells us, “Let us analyze the situation as if it were us. Elijah had done everything he thought could be done to convince Israel of their backsliding ways. God’s power had been displayed by withholding rain, brought down fire from heaven, exposed and destroyed the false prophets of Baal, and yet, in spite of all this, the evil power was still in control, seemingly unshaken by the display of God’s Divine wrath!!!” So in a moment of despair, Elijah fled, full of discouragement, disappointment and now loneliness. Elijah, like us, was experiencing what we today would call tunnel-vision. He had put a great deal of work into this effort and he had counted on and set his heart upon REFORM!! But he took this whole project too personally, as we also sometimes do in our own zeal and enthusiasm for the Truth. We need to remember that James tells us that Elijah was a man “of like passions as we.” Bro. Growcott says “There are no automatic heroes. We tend to expect the old prophets to be automatically and effortlessly strong, as if they were of some super race.” They are not, but are of like passions as us and therefore subject to the same disappointments and discouragements as us. So, in his despair, Elijah got things a little out of proportion. He took that narrow tunnel-

vision view of the situation. But as we know, God does not fail!! He knows the beginning from the end. All is part of His plan. Any apparent problems that arise are for our development. No matter what happens in our life, we need to remember that God is in CONTROL—His plan WILL SUCCEED. The whole weight of the problem did not rest on Elijah's shoulders. He, like us, was just a servant of God – a vehicle used to further God's overall plan and purpose. Like him, all we need to do, is do what God says and leave the worry about the outcome to God. You see, Elijah had a job to do, and had done it. But, it did not turn out exactly the way he had expected. But there are no mistakes with God. He and only He can judge what is success or failure. The current, superficial results that we see mean nothing. Only God knows when a servant's work is done. We know from the Scriptures that some have prayed to live, when it was time to die. And some (as in the case of Elijah) have prayed to die when it was time to live. But, the lesson to us is that God always knows best and we should leave everything up to Him. Only God knows what results He expects and what He is working out in us during our probation.

But, disappointment seems to have been the final blow for Elijah. So, the lesson to us is – do not get discouraged if things do not go as well as we planned. Do not get disappointed if there seems to be a lack of results from our efforts. For “neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.” (I Cor. 3:7) When we **235** look at this incident in the light of how God cares for those who love and obey Him to the best of their mortal capacity, we see He was not wroth with Elijah, but was kind and compassionate, even to the point of feeding him and giving Elijah time to come to his senses. I am sure we all have had times of negative reaction and discouragement during our probation, when following a great deal of work, time and enthusiasm, our results were extremely disappointing. So it is somewhat comforting to see how these great men of the Bible also had their times of stress and spiritual exhaustion. Yet God hung in there with them and helped them through these periods in order to labor with joy and zeal again.

So Elijah, in his disappointed and discouraged state of mind, runs away to the safest place he can think of – Mt. Horeb, also known as Mt Sinai. Here is where God had demonstrated His power and glory. Here the law had been given to Moses. Here, the nation of Israel had been born in hope and glory. Elijah had been traveling 40 days and 40 nights without food or water. He finds a cave to dwell in and God asks him “What are you doing here, Elijah?” In other words, God was saying – “Why are you not carrying out your assignment? What happened to the work you were doing for me? Where did your joy – your faith – and your zeal for me go? I will not let your personal feelings get in the way of your duty.”

Then Elijah replies, “I have been very zealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I, only am left. And they seek my life to take it away.” And then came the mighty wind, and an earthquake and a consuming fire. But God was not in any of these. Bro. Growcott tells us, “These are destructive things. God uses them, but He is not in them. These are the negative side – necessary, because man is evil and evil must be punished and destroyed. But God is love. God resides in the still small voice – the gentle voice of a loving Father's instruction and comfort for his children. This is the real essence of the purpose. The other - the wind, the earthquake and the fire – is but the passing background of travail through which the still small voice is leading many sons to glory.” However in this instance, Bro. Growcott tells us that “Jehu was the earthquake, as Hazael king of Syria was the wind, and Elisha was the fire, and the seven thousand faithful were the still, small voice.”

Then again God asks “What doest thou here Elijah?” And again Elijah gives the same answer as before – “I only am left; and they seek my life to take it away.” And then God lets him know that he is not alone – that He had reserved 7000 in Israel who had not bowed the knee to Baal. It is easy **236** to understand how 7000 out of hundreds of thousands would not be very noticeable. But they were there, and what's more, God knew who they were. There has always been a remnant of the faithful according to the election of grace! Look at us, brothers and sisters! Out of the billions of Jews, Muslims, and so-called Christians, we are just a few hundred true believers.

Throughout history there has never been more than a remnant, but that remnant is very important to God. He is always watching over it. Sometimes, it might appear that he leaves us alone and we struggle and have periods of trials and anguish; but this is for our development – both personal and ecclesial. For an untried faith is no faith at all.

So, during this interview at Mt. Horeb, Elijah was assured that sin would be punished and that God's purpose would not fail and that a faithful successor – Elisha – would carry on his work. For Yahweh was about to remove Elijah shortly and reserve him for future labors. For it will be Elijah's duty to finish his work of turning the ten tribes to Yahweh at Christ's return as we are told in Malachi 4:5-6 “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

So Elijah will return and resume his work, and restore the lost tribes to the land. We should never forget the zeal Elijah had for God. The

jealousy he displayed for God's Word and the intense effort he put forth in the most difficult of circumstances to make Israel turn back to God. Who with all the fiber of his mortal being gave all the energy he had, although he thought it was him alone against the world.

Elijah is a prime example of living obedience through his demonstration of zeal, devotion, dedication and intense resolve. We would do well to emulate Elijah's example in spite of disappointments, discouragements, and resistance we may encounter. That is why we are admonished in II Timothy 2:15 to "study to show thyself approved unto God, a workman (laborer or toiler) that needeth not to be ashamed, rightly dividing (to dissect correctly) the word of truth." And if we do this successfully, then we will understand what Solomon meant when he said, "Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the WHOLE duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Bro. Jerry Connolly 237

### Search The Scriptures

"Thy hands have made me, and fashioned me give me understanding, that I may learn Thy commandments" (Psalm 119:73).

Without the books of brethren Thomas and Roberts, the Truth of God would still be buried in the rubbish of clerical apostate theology, and Egyptian darkness would still prevail throughout the earth.

But thanks be to God, we have been drawn into this Great Light that has newly arisen in the earth, that a people might be prepared for the coming of the Lord, to give light to the watchers on the walls of Zion, so that they might answer with authority the query—

"Watchman, what of the night? Watchman, what of the night" The watchmen said, "The morning cometh, and also the night: if ye will enquire, enquire ye: return, come" (Isa. 21:11-12).

May we all have in our libraries all of the books of these two pioneer brethren, and study them carefully; for we cannot believe, in view of the divine purpose that there would be "watchers" in these latter days, with the divine light to understand what they see, and also that there would be those who would "not sleep," but be alive and remain to the coming of the Lord: we cannot believe that their work was anything less than a complete unveiling of the whole Truth, as once for all delivered to the saints in the first century. To diverge from the basic principles set forth in their works is to compromise our position, and so stand on dangerous ground.

Of all the books that have ever been written expository of Bible Truth, none other can compare with Eureka, by Bro. Thomas. To study and

understand this great work is to acquire a profound and comprehensive insight into the whole Bible, so that a complete picture is developed before our eyes depicting the unfolding of God's eternal purpose from the creation till the new heaven and new earth have come, and "the sea is no more."

The present day unstable condition in the brotherhood could well be attributed to the current trend to consider such works out of date and unsuited to the times, and the placing of emphasis on a more "modern" approach to the eternal Truths of the Scriptures.

In connection with our studies in the Truth, and in order to keep our minds pure, and our thoughts free from all entanglements and associations with false ideas, we must keep our reading material pure – our libraries at home, clear of any taint that might lead us into the wrong channels of thought.

**238** *"The secret of the Lord is with them that fear him."*

We know we have the Truth. We are sure that the basis upon which we worship and serve God and fellowship with Him and His Son, and with all of like precious faith with us in the world, is the same as that originally brought to light by brethren Thomas and Roberts.

In order to maintain the purity and holiness of the Truth in our midst, LET US BE SEPARATE in the matter of reading and studying as in all things else. This will exclude from our studies the books, magazines and tracts currently sent out by those from whom we must stand aside because of their relation directly or indirectly, with false teaching.

We need to study systematically, along a well planned course of study. Beginning with the first principles of the Truth as a foundation, we lay one stone upon another from day to day until the whole super-structure of the house of God which we are building is completed and we stand full-grown in the Truth.

It is well to understand that studying and searching the Scriptures is not to be confused with mere reading of the text as contained in the daily Bible lessons. We can read the Bible through many times and still know pitifully little about its great message.

Studying is best done when we are alone, and under peaceful and quiet conditions, so that the mind can be fully absorbed in the work. Reading our daily lessons on suitable occasions together with others is good, but those passages that do not readily yield their full meaning as we read, must be dealt with at such times as we can give ourselves wholly to them in private study.

As we pass from one book of the Bible to another, we should be able to fit each one into its place and purpose in such a way that the continuity between them all will be perceived. Thus a complete and composite picture is formed, link by link, from Genesis to Revelation, and the history of God's dealings with man, and the revelation of His will and purpose are well impressed on our minds.

In studying any of the books of the Bible, and more especially the writings of the prophets of Israel, we need to understand the history of the times contemporary with the writer. This is so because much of the material so written has a literal application to the times then current. Before we try to make a figurative or typical application of Scripture, let us be sure first that the message is understood in the light of its primary or literal meaning, taking into consideration who the writer was, to whom he was writing, and the conditions extant at the time of writing.

"Open thou mine eyes, that I may behold wonderful things out of thy law"  
(Psa. 119:18). Bro. Emitt W. Banta 239

## Judgment At Home

**"Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged." "He shall have judgment without mercy, that hath shewed no mercy, and mercy rejoiceth against judgment."**

These words of our Lord and of the apostle James, come with peculiar force to our minds at the present time, when we are living in expectation of the near approach of that great and terrible day, in which God shall reveal the secrets of men, and bring to light the hidden counsels of the heart. How often the necessity for such words are felt in the experience of nearly every Christian, as bearing upon some occurrences within his own knowledge and under his own observation.

One of the great mental infirmities to which human nature is subject, is that of giving a verdict or judgment upon things which they do not understand. In the language of Scripture, "they speak evil of things which they understand not" and there is not wanting in every society a class of persons, censoriously inclined, who have an inveterate propensity to magnify the motes in their neighbours' eyes, into very uncomely, sight-destroying beams. To form some kind of a judgment, however, upon things which we see and hear, is a natural instinct, and a very useful and important one—for without it, we should be deprived of that tact and sagacity essential for carrying on our affairs, for self-protection and preservation, and for proper discernment between right and wrong; this is the lawful, legitimate use of the faculty; but like all other faculties which we inherit by natural descent from the first Adam, it has been sadly

misused and perverted, as the natural consequence of the blindness and perversion of judgment manifested by the father and mother of our race.

Many persons, labouring under this very unhappy inheritance, allow their judgment to revel in the mazes of conjecture, supposition and imagination, concerning "other men's matters," and finally decide to condemn the apparently real ways and conduct of others, the inmost recesses of whose private affairs, it is impossible for them to fathom—pronouncing judgment upon things which they understand not. Judgment used in this way, is misused and perverted, and is a fruitful source of mischief in any society, but especially among the faithful in Christ who desire to live in peace, love and harmony with each other. There is a natural judgment, and there is a spiritual judgment—or in other words, **240** there is a judgment according to the flesh, and there is a judgment according to the spirit. When we become members of the spiritual family, we must not assert the right to judge our fellows according to fleshly rules, but according to the divine standard, by which all are to be judged. Let no one judge or condemn his brother on account of some infirmity or weakness of character, which causes no special violation of gospel principles or divine commands; the one who does this, is himself the subject of a great infirmity—and, as often happens, is far more culpable, than the object of his censure or condemnation.

It is well understood that all men and all women are compassed with infirmities—otherwise what need have we of a saviour? Our Lord said, "I came not to call the righteous but sinners to repentance"—that is, he came not to call the righteous in their own estimation, who, in reality were sinners, but those who knew that they were sinners—with honest and good hearts, notwithstanding all the sins which they had committed—sinners, possessing a love for Truth, and consequently with unsophisticated understandings—that is, understandings untrammelled by the intricate meshes and webs of the serpent's deceitfulness. Such sinners as these were considered fit receptacles for the Truth of God, by which they might be cleansed from all unrighteousness. We see that there is a classification of sins in the Scriptures.

The heart that is full of serpentine subtlety and deceitfulness, is not a heart in which the Truth can take root and bear fruit unto eternal life—but only the honest and good heart, although it may have been guilty of evil thoughts resulting in evil actions. When repentance comes to such, turning them from dead works to serve the living God, they are prepared to accept any conditions, to make any sacrifice, to give up their whole heart with unselfish devotion to the service of God and His Truth; completely divested of selfish objects and feelings—having only one object before their minds, viz. the glory of God; that is, the promotion of His Truth, the

service of His church; the internal culture of their own hearts—showing the triumphant power of the Truth over the flesh, the devil. The apostle John says, “Whosoever is born of God doth not commit sin, he cannot sin because His seed remaineth in him;” nevertheless, he says, in another place, “If we say that we have no sin, we deceive ourselves and the truth is not in us;” “All unrighteousness is sin;” but there are sins unto death, and there are sins not unto death, for which we may obtain mercy and pardon, if we confess them before the mercy-seat. “If any man see his brother sin a sin not unto death, he shall ask, and He shall give him life for them **241** *that sin not unto death.*” Those, who have in truth been born again and are in reality the children of the kingdom, will not be guilty of heinous offences, or outbreaking sins; but still they may be, and frequently are guilty of trespassing against the commandments of God in a greater or less degree, according to the differences in their natural organizations and temperaments; but is it permissible for them to continue in this state of trespassing during the whole of their Christian course? Assuredly not; shall we sin because grace abounds? asks Paul—God forbid. The son or daughter who desires to stand high in the love and favour of their Father, cannot do this. We must not rest satisfied with the idea that we shall escape condemnation along with the wicked; it is not only necessary to abstain from committing sins; there are virtues to cultivate, and graces whereby to adorn the gospel of Christ.

This we learn from the parable of the nobleman who gave to his servants so many talents, to each one so many, which they were expected to increase to at least as much again, during the time of his sojourn in the far country. We are not expected to rest contented with having received the talents or talent; we must work away continually to increase and expand into the fullness of stature, according to the standard of measure. Having ceased to do evil, let us learn to do well; having ceased to manifest the works of the flesh, let us bring forth the fruits of the spirit, which are “love, joy, peace, longsuffering, patience, meekness,” &c. “Put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind; being tender hearted, forbearing one another, forgiving one another, even as God for Christ’s sake hath forgiven you;” Oh, may we never rest satisfied, until we have so cultivated our hearts as to possess bowels of mercies. A heart filled with tender mercy and loving kindness, is not likely to be severe in judgment upon fellow heirs of the saints’ inheritance. The more our hearts are filled with love toward our brethren for the Truth’s sake, the less inclined we shall be to judge them at all; but if at any time it become necessary to exercise the faculty of judgment in any particular case, we shall be careful to judge righteously, according to the Written Word, and not according to fleshly standards.

In the law of Moses it is written “Thou shall do no unrighteousness in judgment; but in righteousness thou shalt judge thy neighbour.” This is

also according to the gospel, for Jesus said “Judge not according to the appearance, but judge righteous judgment.” It was because of their failure to render righteous judgment, that the eyes and ears of the Jewish people **242** became dim and heavy, and powerless to act for the general good; the Lord accused them of heavy transgressions in this respect, when enumerating their iniquities, which brought down His wrath upon them. If, therefore, He spared not the natural branches because of these things, it behoves us to take heed that we come not under the same condemnation; for the gospel rule is, “with what judgment ye judge, ye shall be judged.” The judicial courts of the kingdom of heaven, being based upon a higher code of laws, will pronounce judgments upon higher principles, than can be attained under the present order of things; for it is written of the supreme judge himself, that “He shall not judge after the sight of His eyes, nor reprove after the hearing of His ears; but in righteousness shall He judge the poor, and reprove with equity for the meek of the earth.” Under present arrangements, the sight of the eyes, and hearing of the ears, generally form the only basis for judgment, owing to the limitation of human wisdom, and being disqualified to discern the hidden springs of action; the thoughts, motives and intents of the heart. May we, therefore, who profess to follow Christ, cease to judge after the flesh, but endeavour to form our judgment upon a more enlightened basis. Indeed, it is very essential that we who are to be the future judges and rulers of mankind, should seek to build upon the true basis in this respect as well as in all others. Above all things, let us not judge or condemn our brethren upon light, frivolous grounds; but if, as before stated, it become necessary to exercise our judgment in some particular case, we have the rule; “judge not according to the appearance” and in the mouth of two or three witnesses shall everything be established.

Let not the brother or sister who is gifted with ten talents, condemn the possessor of only one; and let not the possessor of one talent envy and misjudge the possessor of the ten. The Lord has distributed to all according to His good pleasure, for the furtherance of the gospel; only let all take care that these talents are applied for the given purpose, and not used for selfish objects, that we may receive the blessing in due time, and reap abundantly, if we faint not.

Christadelphian 1882

## As In The Days Of Noah

"But as the days of Noah were, so shall also the coming of the Son of man be" (Matt. 24:37).

There have been many periods in the history of the world, especially in some parts of the world, when wickedness was outstanding. The corruption that existed during the breaking up of the Roman Empire **243**

and the "dark ages" during the reign of the Holy Roman Empire are outstanding examples. But in some special way the time of Christ's coming was to be like the days of Noah. Not merely a time of wickedness and godlessness, but a peculiar similarity which could be noted by the disciples of Christ as evidence of His immediate return to earth.

We note from the account of the flood in Genesis 6th chapter that the earth's population had corrupted God's way upon the earth and that, as a consequence, the earth was filled with wickedness and violence. As we view the state of the world today from a spiritual and moral standpoint, we see a striking similarity to the days of Noah. The chaotic state of affairs in Europe and Asia and some other countries, where wickedness, cruelty and immorality is so fierce as to horrify and nauseate even the calloused mind, is bad enough. But when we consider the conditions in America it is a little better when viewed in the light of God's word.

Though America has enjoyed more than any other country the advantages of religious freedom, and the church has had every opportunity to bring about the moral excellence which it was supposed to do, yet there has been an almost complete collapse of the moral fiber of the nation, and a system of hypocritical pretended religion has taken the place of divine principles. In the U.S. in 1953 more than a million and a half major crimes were committed. More than thirty million persons were arrested for infractions of the law. Juvenile crime has increased to such an alarming rate that it is terrifying to contemplate. The American public spends ten hours at the theater to one hour at church. A billion dollars a year is spent on godless sports and amusements. Fifteen million sex magazines are read weekly. Social diseases, illegitimate births and prostitution is ever on the increase. And broken homes, adding to this moral breakdown, stems chiefly from the fact that the marriage vow is no longer sacred, but the throngs crowding the divorce courts grow larger by the day.

What is the cause of this sad state of affairs? There are many causes, which can be reduced to a single general cause. The religious fabric of all the world has almost completely broken down. Religion no longer restrains the rank and file of humanity. God's way has been corrupted in all the earth. The religious elements are gradually being converted to the ways of the wicked. Violence, crime and immorality are the result.

But we do not believe that this is the chief similarity which the Savior referred to when he said the days just preceding His coming would be like it **244** was in the days of Noah. If the world at large was aware of the awful implications of the present godless state of affairs, and realized what the cause was, it would not be so godless. But they do not. They look only to man-made devices as a solution. True there is much mouthing about a religious revival, but it is all patterned after man's ideas and not divine teaching. The youth of the land are given pleasure and entertainment as an

inducement to get them interested in "religion" instead of being taught to remember their Creator in the days of their youth, and being instructed in the work of God, and taught to shape their lives in harmony with divine principles.

No, the world is oblivious of the fact that we are witnessing the closing days of a corrupt system founded on the ideas, the ambitions and the desires of sinful man. And so, as it was in the days of Noah, when they "knew not until the flood came and took them all away, so a godless world, engrossed in its own pleasures and desires will be swept into oblivion by the consuming judgments of Almighty God, Who "will not always strive with man." There is an end to His forbearance, and a time for earth's redemption from the curse of sin.

And let us "who are of the day" take warning lest we, as our Savior says, be overcome with the allurements and desires of this life, that we be like the rest of the world and that day overtake us in similar manner. If there ever was a time for heart-searching and carefulness, it is now. For apostasy of the household was another sign of the near approach of the end. Shall we also let that day take us unawares?

Bro. Oscar Beauchamp

### Interesting Letter From Dr. Thomas - 1838

Dr. Thomas wrote from Amelia, Va., U.S.A., in 1838, to Mr. Wallis, of Nottingham, a letter, from which the following are extracts:—"The books you sent have not yet come to hand; and the parcel I sent, I learn, has not yet reached you. It was shipped from Baltimore, and as the communication is not so direct and rapid as from New York, it will, I suspect, be tardy in its arrival at its destination. Mr. Jones, of London, before he discovered my heterodoxy, and while my father was in favour with him as a sound Calvinist, sent me his lectures on the Apocalypse, and his Ecclesiastical History, which were about two years on their way to Richmond.

Did I stand in the fragrant odour of orthodoxy, I could direct you to consign to care of Mr.—, at New York; but this I cannot do, as he has **245** long since cast me off from his communion. I do not know that I need regret it; for he belongs to a Church, according to his own showing, of unpardoned transgressors; for in a letter I received from him, he subscribed himself, 'your fellow-sinner in the hope of pardon!!' Surely, then, he is not one of them to whom the apostle addresses himself when he says: 'How shall we, who have died to sin continue to live in it?' and 'He that has died is released from sin.' But 'a sinner in hope of pardon' is a sinner unpardoned, and, therefore, one who has not died to sin is not released from sin, and consequently, continues to live in sin.

Thus, out of his own mouth he is condemned, not having obeyed the gospel; unless, indeed, as is believed to a great extent in ‘this reformation,’ a man can obey it accidentally and unknowingly! I cannot say, then, that it grieves me to be cut off from the assembly of such; for, to a church of sinners I desire not to be attached—it is with saints only that I would have my honour united. “People here are more taken by sound than by sense. A glorious meeting here consists in a flowery speech, fervid addresses to God, rapid and stimulating exhortations, loud and exciting singing, and, to crown all, a multitude of proselytes; but in the midst of all this, it is difficult to say to what, and by what alone, they are converted. Now, for such purposes as these the Psalms would not do; they are too dignified, majestic, and grand to be used as ‘recruiting songs.’ They are only fit for the grave, sedate, and ennobling adoration of the Father of the Messiah.

But, absurd as is the faith, and unscriptural as are the practices of the religious world in England, they have not yet adopted the system of proselyting by singing exciting sounds; and objections to the Psalms, therefore, on this score would not be made. The American mind, like the country, wants the stability and gravity of age. There is too much fickleness, too little depth and solidity. Men go too much for surface here, too little for profundity.

I am trying the experiment of following the footsteps of the Apostle Paul, in the teaching of the people. I reason with them out of the Scriptures, opening and alleging the doctrine concerning the Christ, from the law, the prophets, and the Psalms—showing that he must needs be a sufferer, and rise from the dead on the third day; and that Jesus, to whom the apostles give witness, is that suffering and risen Christ. Having done this, which I consider the laying of the foundation of the corner-stone, I proceed to set forth the gospel founded on Him as the power of God for salvation both **246** from sin and from the grave. . . . “I believe in the apostolic and prophetic doctrine concerning the Christ, which is contained in the law, the prophets, the Psalms, and the New Testament, and I believe and teach that Jesus, and no one else, is that Christ. I maintain that the belief that Jesus is the Christ is not the belief of the gospel, unless the doctrine concerning the Christ is understood. If upon divine testimony (in the word) a man believes that the promised Messiah was to be God’s son, that He was to pour out His blood for sin, and that He was to rise again from the dead—if he believe this, and believe no more, he may live and die a Jew; but if, in addition to this, he believes that Jesus of Nazareth was that suffering and risen Christ and Son of God, he then, and only then, believes the Apostolic Gospel, which, if he obey, is able to save him from sin, and therefore from death.

For the Jewish or the Gentile believer of these times to become a Christian, he must put on Christ; and I maintain that the only way to do

this is by being buried in water into the similitude of his death, for the remission of sins. I am positive (excuse the unpopular term in regard to our religion). I am positive this is the only way of salvation, or release from sins; and that unless a man is pardoned thus, there is no remission for him in this or the world to come. If anyone say there is, let him prove it. I say it is necessary to obey the true gospel (and not a perverted gospel) for remission of sins, and a title to eternal life. By that, I mean this: “Wages of sin is death.” So long, then, as a man’s sins are unremitted, he is under the sentence of death. He is meritoriously entitled to his wages—death; but if he no longer work sin, he is no longer entitled to the sentence pronounced thereon, and consequently, the very instant he becomes the subject of pardon or remissions of sins, he becomes entitled to the reward of righteousness, which is the gracious gift of God, everlasting life through Jesus, the Christ, our Lord.

But though he has thus, by obeying the Gospel, acquired a title to everlasting life, he may yet forfeit that title, and therefore lose his life; for no one will obtain eternal life, who cannot prove his title thereto. Hence, it ought to be our absorbing interest, to preserve this title, which we are quite competent to do, if we follow the apostle’s advice—namely, to persevere in well doing. For God will render eternal life to those Christians only who seek after glory, honour, and immortality by a patient continuance in well doing. If the Lord should come and find such well doers watching and looking for him, to them he will appear to their salvation. He will transform their humbled bodies into a like form with the body of his glory; or should death overtake such before he comes, they will fall asleep **247** for a while, resting from their labours, cares, and troubles here; but on the sounding of his trumpet voice, they will burst the cerements of their prison-house, and come forth to meet him in the air. They will come from their graves like dew-drops sparkling with refragent beams from the womb of a summer’s morn. How glorious, splendid, and brilliant, then, will be the true Christian’s lot! Who would not endure tribulation—aye, who would not, if needs be, gladly surrender his life as a drink-offering, in the faith of so magnificent and ennobling a hope!!

It gives me great pleasure to hear from you. I like, and so do many here, to know how things are working in England in relation to reformation. Reformation does not express my views of present affairs. Nothing less will do than a return to Apostolic institutions in practice as well as theory. We are, doubtless, in ‘the time of the end.’ Read what the Scriptures say of that interesting period. This is the time when Christians are called upon to trim their lamps; when the Lamb’s wife is called upon to prepare to meet the returning bridegroom. This is the preparation of a people for the Lord. He will come a second time without a sin-offering to the salvation of those only who are prepared and looking for him. Now, it is highly important to ascertain in what does this preparation consist.

Search and see, and write to me soon about it. "Some think my writings all chaff, and Alexander Campbell's all wheat, and vice versa. Now, I do not think our friends are right on either side. The truth lies in the medium. I think that there is chaff and wheat in the writings of all fallible men, and, therefore, in mine, and his as well. Who bears the palm of having most chaff must be left for the Judge of all to determine at His coming. In my view, Christians among the sect of Antichrist is a very chaffy tradition, and in absurdity vies only with the pretensions to Christianity of Servetus burning John.—Farewell. Yours affectionately," —John Thomas."

## The Truth in Texas

1883 - Westbrook (Tex.)-Brother W. L. Landrum reports that the ecclesia here now numbers 18 brethren and sisters. Besides meeting for the breaking of bread on Sundays, they meet on Wednesday nights for singing and the delivery of short addresses Brethren Banta, Landrum, and Greer lecture to the alien.

Valley Spring (Tex.)-Brother J. K. Magill reports the obedience of JAMES A. TUNNEL and his wife, NANCY M. TUNNEL, both formerly Campbellites. They were immersed on Sunday, the 23rd April. They live **248** about 80 miles north from here, and 40 miles from any other brethren we know of, in Comanche Co., 10 miles south of Comanche. A goodly number of persons in that county are manifesting considerable interest in the true way of life. I feel quite sure that good use can be made there of books setting forth the Truth, and I have promised some who want them and are too poor to buy. The F.S.L., if it be made a success (and it can be), is a step in the right direction. But I should feel a backwardness in thus appearing without contributing a little to what I want, if I did not see that it is much needed. Probably I can help a little in that way in the future.

The fraternal gathering, this year, will begin on Sunday, August 20 next, on the Pedernallis river, near the line between Blanco and Gillespie Counties, near Brother G. W. Banta's. Brethren and sisters, and those interested to know the Truth, from all parts, are solicited to attend. The place of meeting will be about half a mile further up the river than last time. Brethren meet in it regularly.

Fraternal Gathering.—Valley Spring, Llano Co., Texas.

Our fraternal gathering for this year commenced, according to notice, on Sunday, Aug. 5th, and continued eight days. The attendance of brethren and sisters through the week varied from about seventy to seventy-five, from about twelve counties in the State. Brother G. W. Banta was chosen chairman, and brother J. K. Magill as secretary. Brothers J. K. Magill, W. J. Green, and G. W. Banta spoke at night on "The meaning of the Christadelphian movement." On Sunday, at 10:30, brother A. R. Miller

spoke on "The divinity and authenticity of the Bible," a goodly number of the alien, being present. At three o'clock, brother John Banta spoke on "The memorial supper." Then the supper was partaken of, after which, exhortations were delivered by brethren John Banta and J. K. Magill. The subject in the evening was the "Gospel of Christ. What is it?" which was ably expounded by bro. W. J. Greer. Monday, 10–30, subject, "The kingdom of God" (brother John Banta). At three o'clock, "The Abrahamic covenant, as divinely constituted, the basis of the one hope" by bro. J. K. Magill. At night, "The Davidic covenant, and its relation to the gospel" (brother W. J. Greer). On Tuesday, at 10:30, brother A. R. Miller addressed a reasonably large and very attentive audience on "The nature of man and eternal life." At three, brother J. Banta spoke on "The signs of the times," and brother W.J. Greer at night of "The priesthood of Christ." The subjects, and their order for the remainder of the week, were as follows:—Wednesday, "The name of Christ; his nature; why was his crucifixion necessary? and what was accomplished by it?" (brother J. W. Banta); "The devil: his office and destiny" (bro. W. J. Greer); "What must I do to be saved?" (bro. J. Banta). **249**

Thursday was a day of rest and social intercourse. Thursday night we assembled at the tent, and heard refreshing and encouraging discourses by brothers A. R. Miller and G. W. Banta on Christian duties;"

Friday, "Re-gathering of Israel" (brother G. W. Banta), "Elements of the Kingdom" (brother John Banta), "Resurrection and Judgment" (brother A. R. Miller); Saturday, "The signs of the times" (brother W. J. Greer), "The mind of the spirit and the mind of the flesh in contrast" (brother J. Banta); General exhortation (brothers G. W. Banta and J. K. Magill); Sunday, "Wisdom's house" (brother A. R. Miller), "The marriage supper; the guests: their calling: their clothing: the grounds of their acceptance and rejection (brother G. W. Banta). Worship at 4, "Duties in general of the brethren of Christ, in view of the nearness of judgment" (brethren A. R. Miller and J. Banta). On Friday, at 9 a.m., obedience was yielded by Mr. Milton B. Dabbs (of Valley Springs, son-in-law to brother and sister Bourland), by baptism into the sin-covering name. Also, on Sunday, by Mr. Alexander, of Rockdale, Milam Co.

The whole meeting was a great comfort and strengthening to the brethren, as well as instructive to not a few alien who were present. It was agreed, if the Lord will, that the sixth annual meeting of the brethren of this State, be held at the same place next year, beginning with the first Sunday in August, and that true Christadelphians from everywhere be invited to attend.

(Touching the statement drawn up by the committee, composed of brethren Keele, G. W. Banta, Harp, Lowe, Magill, and Kirk, concerning certain withdrawals, and now forwarded to the Christadelphian for

publication, we trust the said brethren, and those whom they represent, will consider the foregoing report a sufficient indication to “true Christadelphians in all places,” as to “who true brethren in Texas are.” The publication of the statement would only raise a controversy, which could not only do no good to any of us, but involve others in troubles best localised. We can afford to refer all doubtful matters to the tribunal of Christ, not doubtful, perhaps, to those who see clearly on the spot, but doubtful to those at a distance, who can only see them through the medium of conflicting representations—Ed (Christadelphian).

### Forty Year Later

In the summer of 1924, I completed a second journey of 11,000 miles in the interests of the Truth, forming a belt-line around the American **250** Continent—an Ecclesial Belt-line, adorned with many precious lively stones. Owing to the great pressure for space made upon the columns of the Berean Christadelphian, I have refrained from making any comments, regarding the journey until now, when I believe a few words relative to my visit to the Texas Gathering of faithful Christadelphians near Stonewall, Texas, would be opportune, as another Ecclesial Gathering will be held in the same place, the Lord permitting, in the near future.

The Gathering I attended covered a period of eight days with three meetings each day. The meetings were held in a large open tabernacle crowning a hill-top, by the riverside—a place where prayer was wont to be made.

There were many stirring addresses and uplifting exhortations by brethren from all parts of the State, prominent among whom was that faithful veteran in the Truth's service, bro. W. J. Greer. It is this brother who has been principally instrumental in marshalling the faithful Ecclesias of Texas under the banner of the Truth's Purity. Bro. Greer is a man of exceptional intelligence in the things pertaining to the Truth.

Another unique character at the Gathering was bro. Clarence Martin, who for many years was a striking personality in the political activities of the state of Texas, having latterly occupied the honoured position of a Judge in the United States court for twelve years.

This position was resigned by bro. Martin on coming to a knowledge of the Truth, when he entered the Christadelphian ranks as a candidate for a Judgeship in the Kingdom, when the Lord "will restore Judges and Counsellors" such as Moses, Samuel, David and others, "as at the first", when "Zion shall be called The City of Righteousness—the faithful city", and "transgressors and sinners" shall have been destroyed and "they that forsake the Lord consumed"—Isaiah 1: 26-28.

There were many interesting brethren and sisters present from all over Texas and the adjoining States, men and women who were brim-full of a hearty appreciation of Divine things.

To all who can make it convenient to attend the next Texas Gathering, I would say: Go, and help to strengthen the hands of those who are faithfully striving to uphold our Basis of Faith whole-heartedly and unreservedly. For further information communicate with bro. James Greer, Robert Lee, Texas.  
Bro. B. J. Dowling – 1924 **251**

### Ecclesial Problems

Letters from this place from several contending parties reveal a state of things in which it becomes necessary to shut the pages of the Christadelphian until the spirit of the Truth returns to the ascendancy. Friends of the Truth elsewhere can only feel sorrow and shame while the present state of things lasts. We cannot make the Christadelphian a ring for the fighting out of quarrels. Wherein intelligence may be made subservient to the interests of the Truth, we are glad to use it—entire or abridged, unaltered or modified, as the case may call for. But it is the time to be silent when nothing but harm can come of publication. We are not a newspaper; we confess to a total partisanship on the side of the Truth and all its interests. If this policy is sometimes irksome to those concerned, we must endure their dissatisfaction, in the conviction that even they, in the end, will justify a policy which is inspired by a regard to the highest ends and objects—not always visible to those who are warmly enlisted in some local or personal issue.

Bro. Robert Roberts

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### HYMN 107

**His kingdom comes!**

Very soon we shall witness this event.

**Ye saints rejoice,**

Are we ready to rejoice? We wait in joy and yet with fear.

**Lift up your heads,**

**Exalt your voice,**

**To swell the lofty strain;**

The accepted in that day shall sing for joy, in our spirit energized bodies.

**Proclaim the joyful news abroad;**

With our clear minds and the Gospel learned in our probation to proclaim. In one united voice we will joyously say,

**The might King! The glorious Lord!**

**He comes on earth to reign.**

Psa.9:11 “Sing praises to the Lord, which dwelleth in Zion: declare among the people His doings”.

**HIGH O’ER THE POMP OF GENTILE STATE, ON CHOSEN  
ZION’S ROYAL SEAT, JEHOVAH SETS HIS THRONE;** Psa.47:2  
“For the Lord most high is terrible; He is a great King over all the earth.  
He shall subdue the people under us, and the nations under our feet.”

**NOW SHALL THE LANDS CONFESS HIS POWER. AND ALL  
THE EARTH HIS NAME ADORE, AND SERVE THE LORD  
ALONE!**

Rev.22:2 “And there shall be no more curse: but the throne of God and of the Lamb shall be in it: and His servants shall serve Him.”

**BEFORE THE TERRORS OF HIS FACE, LET MORTAL MAN HIS  
PRIDE ABASE, AND EVERY MONARCH FALL;**

To observe the world today in all it’s pride in the many accomplishments be it military, education, science, sports or whatever it desires, we see very little bowing to the Almighty, Who is the giver of all things.

**PROSTRATE BE EV’RY HAUGHTY FOE, THE POMP AND  
POWER OF EARTH LIE LOW. AND GOD BE ALL IN ALL.**

With these words of this hymn let us be encouraged to hold fast and PRESS toward the mark of our high calling.

## Ezekiel’s Temple – The Book In Planning

As is well known, brother Sulley, architect, of Nottingham, has been for a long time engaged in a study of the last eight chapters of Ezekiel, with a view to reducing the prophetic specifications of the temple of the future age, to a form intelligible to modern readers. Brother Campbell, of New Zealand, hearing of the fact, wrote to Brother Thirtle, of Hanley, who has been assisting in the philological department of the work. The following extracts from Brother Thirtle’s reply will be interesting to all:—

“For the last few years I have been in constant communication with Brother Sulley, who has in hand the work of elaborating in plan form the prophetic description of the Temple. My work has been to make a new translation from the Hebrew, to enlarge upon technical expressions and points regarded as obscure, and to let Brother Sulley know all I can as to the why and wherefore of the variety of renderings of different passages adopted by different expositors of the prophecy. In order to carry out this work, I had to consult all sorts of versions, ancient and modern, and no little rubbish has had to be waded through, and no little dust has had to be cleared away. The work of translation and annotation pure and simple, was

finished over a year ago, I should say, and since then, I have been engaged during what little leisure time I can command, in considering those passages which presented difficulties and impeded progress. These passages have been numerous, and some are still under consideration. “In some of them, anyone not an architect, would have seen no difficulty, 253 and would, in the end, have inevitably gone wrong; in others, a person not trained in architecture, would have been discouraged, because no way out of a positive difficulty, presented itself to him.

Being an architect of considerable experience, bro. Sulley feels his way where others would be at a loss; and where some would come to certain and unexpected grief, he looks for, and guards against, pitfalls. It stands to reason, then, that he understands the prophecy much better than I do. I let him have all the information I can; he puts me questions and I answer them; and then, calling upon his professional knowledge, he puts the point, “May this clause read so?” and I reply; and we proceed to the next point. And these things are not decided by guesses, or according to fancy. “Until within the last few months, I have had little idea of the character of the plan being so carefully elaborated, and it is less than a week since that, while on a brief visit to Brother Sulley, I listened to his description of the chief features of his plan. An inspection of his designs called forth excusable wonder, and convinced me of the firmness of the basis of his work. Marshalling the principal figures, in cubits here and reeds there, Brother Sulley showed that the main parts of the plan were demonstrably in accordance with the vision as recorded. All other plans may now, I am sure, be thrown aside. As for those which I have seen, they not only show a want of anything like a true conception of the sort of building required, but in most instances they have dealt violently with the oracle itself by reading, where convenient, cubits for reeds, and so forth. Brother Sulley has not thus gone round difficulties. He has felt his way. All sorts of propositions have passed through his mind, and may have been put into the mathematical crucible; and he says that the plan as it now appears answers to the prophecy in every way, and stands all the tests applied.

The thing is not finished yet, though. There are some points of detail remaining to be decided, and the consideration of these will take some time. When all these have received attention, Brother Sulley’s drawings will, I am satisfied, make the vision clear. When the prophecy has been thus explained, the time will come to furnish a translation with paraphrase and notes. “I may just tell you that Brother Sulley’s plan will, it is calculated, allow of a million people engaging in worship at one and the same time, while quite half that number might be otherwise engaged in different parts of the enormous structure so aptly compared by the prophet to the “frame of a city.” I cannot enlarge now. I can but assure you that the completed work will justify several important changes in the translation. I may, I think, add, that the state of Hebrew lexicography a generation ago

was not sufficiently **254** ripe to afford much of the light which, in these last days, is being thrown on the writings of the prophets. What is now obscure must soon be cleared up; the times require it. It is written of the time of the end, “Many shall examine, and knowledge shall be increased.”—(Daniel 12:4.) This is being witnessed and will continue to be witnessed until light breaks upon the earth in divine fullness. “Let us be ready! With love in the Truth, yours fraternally, “James W. Thirtle.” In forwarding the foregoing letter to Bro. Campbell, the Editor of the Christadelphian wrote: “I may add to what Bro. Thirtle says, that I have gone through the plan with Bro. Sulley verse by verse, and am persuaded he has reached the divine conception. Some may not think so when it is published. It differs from all previous plans in two things.

1. It shews a much more gigantic structure. 2. It reconciles all the specifications. The great difficulty with interpreters hitherto has been, that while the interior measurements seemed to show a total breadth of 500 or 600 cubits, the outer wall is said to be 500 reeds (or over one mile) each way. This difficulty vanishes in Bro. Sulley’s plan, which, while preserving the outer measurement of 500 reeds, takes the interior cubit measurements up to an inner range of building, which forms a circle within the square, and which has an interior open circular space rising to a hill top, surmounted by the great altar. This interior space is “the top of the mountain, the whole limit thereof, most holy” (Ezek. 43:12). It is impossible in words to convey an idea of the grandeur of the architectural details. No such building was ever conceived by man. The biggest building in the world shrinks to a mere out-house by the side of it, and no such building could be put up by man under present circumstances. As the great architect, Sir Christopher Wren, is reported to have said, it would take the autocratic control of the resources of universal empire to put it up.” Just as we go to press, we have the following letter from Bro. Sulley—

“Nov. 13th, 1883. “Dear Brother Roberts, —Since you were here last, I have made a small sketch of the “gate” to scale, and find that the proportion of it is the proportion of the front of the Sanctuary which is as three is to two. This is confirmatory of the revised rendering of Ezek. 41. v. 21 and 22, mentioned when you were here. I also find that “arches round about” (v. 30 of ch.40) if built after the pattern of the gate arches, fit in between the towers on the face of the sanctuary exactly. This interesting feature I stumbled upon in course of arithmetical calculations without at first perceiving the fitness of it. An element of doubt being thus removed, I feel some pleasure in commencing the large scale drawings, that others may inspect and add to, or take from if they can.—In hope of Christ’s approval, yours in him,—H. Sulley.”

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## What Does That Mean?

“Therefore speak I to them in parables...lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.” (Matt. 13:13-15)

Did Jesus hate the religious leaders so much that he didn’t want them to repent and be forgiven?

No! Clearly he taught us to love our enemies and he gave us the example toward those who tortured him. “Then said Jesus, ‘Father, forgive them; for they know not what they do.’” (Luke 23:34) He made a big difference between those who sinned through mistaken zeal, and those who were simply hypocrites.

In using parables he actually was being very merciful to those wicked people. Peter talks about some who come to know the Truth, and tells us that, “the latter end is worse with them than the beginning.” He goes on to say: “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 Peter 2:21)

Jesus knew what was in man. He could read their hearts and was convinced that many of his hearers were so full of self-righteousness that even if they had accepted the Truth and been forgiven, they would have been unwilling to apply its principles consistently throughout their lives. They would have merely used the forgiveness of God as a cloak for their own pride, and therefore it was better that the gospel was kept from them.

Unlike Jesus, we have no power of divine telepathy, and therefore have no right to withhold the gospel from anyone. We simply do not know who may have a willing heart to open to the message that we deliver. The Pharisees condemned Jesus for eating and drinking with Publicans at the home of Matthew. “And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.” (Luke 5:31) We must sow the Word and God will give the increase.

Preaching in parables separated those who were truly interested in learning, from those self-righteous ones who did not bother to take the time to delve into what was taught. We have been given a great opportunity, however, we will not be forced into obedience if we do not have the desire to understand and obey. Is our heart right with God? Do we truly desire to understand? Do we put the time into study that is required? And finally are we prepared, to the best of our ability, to follow the course that faithfulness may require, whatever the consequence may be?

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Bro. Jim Sommerville