

THE BEREAN CHRISTADELPHIAN ECCLESIAL NEWS

A monthly magazine devoted wholly to the Berean Christadelphian Ecclesial welfare, with the object of providing Ecclesial news, exhortations, articles and information of fraternal interest to the Brotherhood. 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 The Berean Christadelphians since 1923.

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The books are not yet opened. This being indisputable, it is certain that no dead saint is with the Lord, or in heaven. No reward is given till the book of life is opened: and that book will not be opened until all have been recorded there, who may yet obtain right to the wood of life composed of many trees. "Thou shalt be recompensed at the resurrection of the just" (Luke 14:14); and "the Son of Man shall come in the glory of his Father with his angels; THEN (after this event) He shall reward every man according to his works" (Matt. 16:27); and again, "When the Son of Man shall come in his glory, and all the holy angels with him, THEN (after this coming) shall he sit upon the throne of his glory" (Matt. 25:31.) These are "the wholesome words of the Lord Jesus" published to Israel in his proclamation of the gospel of the kingdom; and they define with great exactness the time of the opening of the book of his life at the resurrection when he comes to sit upon the throne of his glory; this is the great epoch of judgment and reward.

It is the Lamb's life as opposed to the first Adam's life; and to that hypothetical existence, fabricated by the philosophizings of Sin's flesh. Adam's life is flesh sustained in action by blood, air, and electricity, or by digestion and respiration; and transmitted by natural laws. The fabulous existence elaborated by the unenlightened thinking of Sin's flesh, is that theory upon which all superstition is based — the conceit of an inborn ghost, deathless and having independent existence, apart from all corporeality. This incorporeal abstraction the Devil, that is, Sin's Flesh, has denominated "THE IMMORTAL SOUL." This serpentine philosopher, whose pious lucubrations "deceive the whole world" (Apoc. 12:9; 20:2,3) teaches, that it is "the vital principle," the real man, and the true image and likeness of his Maker! Religion, he says, is for the preventing of all immortal ghosts who sincerely repent of their sins, from falling into eternal torments, to which they are all liable by an eternal decree; and for their emigration from earth on angels' wings to kingdoms beyond the skies! This is the gospel of the Archdeceiver of the world; and preached substantially by all the "Holy Orders" of his establishment; and all mankind, in their Names and Denominations of Blasphemy, go "wondering after" the abomination. So long as the serpent in the flesh can charm them with such vanity they will remain unregistered in the book of the Lamb's life, and be obnoxious to the plagues of the Little Book in which it is written, that "for the fearful, and UNBELIEVING, and the abominable, and murderers, and harlotists, and sorcerers, and idolaters, and for all the liars (the "clergy") their part is in the lake burning with fire and brimstone, "being there" tormented in the presence of the holy messengers, and in the presence of the Lamb" (Apoc. 21:8; 14:10: 19:20: 20:14,15). The life purchased by Jesus for his brethren has no affinity with such a fiction. He purchased life for dead bodies; not happiness for immortal ghosts. "This is the testimony, that God gives aionian life to us, and this life is in his Son; he who hath the Son, hath the life; he who hath not the Son of God, hath not the life" (1 John 5:11,12), and "shall not see life but the wrath of God abides upon him" (John 3:36).

Arranged from the writings of Brother Thomas by Bro. Bob Widding

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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

OWERRI, Nigeria –
Loving greetings.

Brothers and sisters, the Owerri ecclesia are happy to announce to you the arrival of new set of books form Edmonton ecclesia, through Bro. Steve Armstrong. The items sent are 8 copies of hymn books, 6 copies of Christendom Astray, a copy of Prophets After the Exile, a copy of The Bible Today and You and a copy of Elpis Israel.

Bro. Michael Morrell is a source of encouragement to us. I have written to him severally when the ecclesia was in need of books. He responded by directing Sis. Carol Smith, Bro. Bob Widding, Sis. Sharon Osborne and others to attend to our book need. Despite some ugly experiences we had had, the ecclesia does witness an encouraging collection of visitors-friends on meeting days. The brothers who are worldly are treated according to Christ's command "*We command you, brethren...that you withdraw yourselves from every brother that walketh disorderly*" 2Thess 3:6. Brothers are now appointed to handle some positions. Bro. Sylvester Ebere, remains the presiding brother, Bro. Peter Donatus, Recording brother and Bro. Michael Agwu, arranging /financial brother.

A new email is created and it is owerribereanecclesia@yahoo.com. This will serve as the collection point for any news that is meant for the whole ecclesia and from there it will be forwarded to other members.

Furthermore, Owerri ecclesia is indicating interest in the membership of the Berean Christadelphian Assistance Fund (BCAF) committee, though, we need more information on how this committee works or operates, and our responsibility to it.

Love in the Hope of Israel,
Bro. Sylvester Ebere

EDMONTON, Alberta –

The Edmonton Berean Ecclesia is pleased to invite all young Brethren and Sisters and Sunday School Students to an exciting Youth Weekend to be held in the Edmonton area on the weekend of August 16 & 17, 2008. This youth "retreat" is being held at the Strathcona Wilderness Center (www.strathcona.ab.ca/wildernesscentre) and includes interactive youth focused talks as well as outdoor activities (canoeing, orienteering, etc.), overnight dorm rooms, Bible readings around the campfire, etc. The Edmonton Ecclesial Memorial meeting will also be held at this location on Sunday morning.

Day Book of the Lamb's Life — their names are borne on his breast, after the type of the names of the twelve tribes of Israel being borne on the breast of Aaron, when he wore the official breastplate on which they were engraved. In other words, the Lord Jesus Christ, the High Priest after the Order of Melchizedec (Psa. 110:4; Heb. 5:6; 6:20: 7:17, 21; Zech. 6:13), though personally absent from earth, is, by the Spirit, not far from every one of us (Acts 27: 27, 28). He is still as observant and forecasting of the truth as he was in the days of the apostles, although, indeed, he abstains from direct miraculous interposition in its behalf. When one believes and obeys the truth, he becomes "known of God," and therefore of Christ (Gal. 4:9); for to come in the obedience of faith to the knowledge of God in Christ-manifestation, is to be known and acknowledged of him. Christ is in his heart by faith (Eph. 3:17), and he is in Christ's heart, or breast, on the same principle — Christ in the believer, the believer in Christ, and Christ in God: and therefore, the believer "in God the Father and in the Lord Jesus Christ." This is what "the obedience of faith" accomplishes for a man in the present state.

Now such a citizen is in a waiting position. His faith lays hold of Christ within the veil. His thinking concentrates there. On earth bodily, his mind is anchored within the veil (Heb. 6:19); for the "anchor of his soul" is the hope of Christ's departure from the far country where he now is; and that he may unveil himself, the veil of mortal flesh being no longer a curtain excluding the believer from "seeing him as he is" (1 John 3:2). His hope is, the manifestation of Jesus out of heaven. Thus, he is looking, or waiting, for him, that he may come and remodel or transform him in the twinkling of an eye (1 Cor. 15: 51,52); or, if he may have been previously "laid aside" in the earth, that he may build him up, and convert his mortal remains into "a house not made with hands," that it may become a habitation for God, who shall dwell in it by Spirit (Eph. 2:22) — a habitation produced by Jesus Christ, the life-imparting Spirit, at his appearing and therefore styled our habitation from heaven.

The putting on additionally (the word used by Paul 2 Cor. 5:2, and rendered in the C.V. "to be clothed upon") the present nature of Christ, as it was added to his mortal body; or the clothing of our flesh with incorruptibility and life, is "presence with the Lord." When the body of our humiliation is conformed to the body of his glory, "we shall be like him," and see him as he is;" and not before. Till this corporeal transformation is effected, we are absent from the Lord." It cannot possibly be otherwise; for until the books are opened," none are delivered; for until then judgment is not declared," nor can any man "enter into the temple till the seven vial-plagues are fulfilled" (Apoc. 15:8); and much of the seventh remains to be fulfilled by the conjoint operation of Messiah and the Saints. The temple in the heaven is undeveloped. It does not exist in the "far country" where Jesus is now; but belongs to his Aion on the earth. He comes to co-operate with the Saints in its development. When the work is finished they will be with him "in the heavens;" and no more plagues will afflict the world for a thousand years.

the many waters; when he shall have killed the beast with the sword, (Apoc. 13:10) and have utterly burned her with fire, (Apoc. 18:6-8), he will have "prevailed," and, in prevailing, have opened the Book of Epistles, the Book of Seals, and the Little Book of Vials. But in order to open these, he must first open the Book of the Lamb's Life. It is as necessary to the opening of the first three books, that "truth should spring out of the earth," as that righteousness should bow down from the heavens" (Psa. 85:11) for the Lord Jesus above, and the Saints, his brethren, at present in the earth beneath, are the associates to whom it is appointed to cooperate with the Spirit in the execution of "the judgment written" (Psa. 149:5-9). He who was dead, but now is living for the Aions, has the keys of the invisible and of death which reigns there (Apoc. 1:18), so that until he appears, "the Gates of the Invisible" (Matt. 16:18), will remain closed upon the Saints, and the Book of the Life will be unopened. Their resurrection is the opening of the Book of Life, or God's remembrance of them practically demonstrated in their deliverance from death. Spirit-truth inscribed them on His memory, and Spirit-power, the same Spirit of God that revealed the doctrine through prophets and apostles, raises them from the dead, or opens the gates of the invisible, by Jesus; and then will be verified the words of Paul, who says, "If the spirit of him who raised up Jesus from among the dead dwell in you, he who raised up the Christ from among the dead shall also make alive your mortal bodies by means of his spirit indwelling among you" (Rom. 8:11). "I am always bearing about the putting to death of the Lord Jesus in the body, that the life of Jesus (the Lamb's life), may be manifested in our body. For we, the living, are always exposed to death on account of Jesus, that the life also of Jesus may be manifested in our mortal flesh." And, "he who raised up the Lord Jesus shall also raise us up by Jesus, and shall present us with you," when "mortality shall be swallowed up by life" (2 Cor. 4:10,11,14; 5:4). This is the Lamb's life — immortality of body, a living incorruptible body, evolved from the ashes of the former body by the Spirit of God, therefore a Spiritual Body, or SPIRIT, which are equivalent terms in the case; born from the invisible by resurrection, which is the opening of the house of death. Thus, "that which has been produced from the Spirit is spirit (John 3:6). The resurrected spirit-body is one of "the invisible things" of the Aion to come, and therefore aionian, in the Common Version termed "eternal." It is the aionian house — the house aionian from heaven, and in the heavens — which is explained in the words, "Our commonwealth subsists in heavens, out of which also we wait for a deliverer, the Anointed Lord Jesus, who shall remodel the body of our humiliation, that it may become conformable to the body of his glory" (2 Cor. 5:1-4; Phil. 3:20,21). The beginning of the citizenship is he putting on Christ as the righteousness of the adopted. Hence it is written, "as many of you (believers) as have been immersed into Christ, have put on Christ" (Gal. 3:27). Christ Jesus who is in the heavens, is "put on" by individuals on earth, who "believe the things concerning the Kingdom of God and the Name of Jesus Christ, and are immersed" (Acts 8:12). In doing this, their citizenship begins; and it begins in the heavens, because Christ, whom they put on, is in the heavens. In so becoming citizens of Israel's Commonwealth, their citizenship is recorded in the Every-

If you are interested in attending and for further information, please contact Bro. Ben and Sis. Jen Darter as soon as possible at (780) 416-7677 or benjen_d@hotmail.com.

Love to all in our bonds of faith,
Bro. Steve Armstrong

DETROIT, Michigan –

Dear Brethren and Sisters,

I wish to thank all of the Brethren and Sisters who have expressed their sympathy to us in our time of sorrow at the falling asleep of my mother, Sis. Jean Higham. She was a pillar in our lives and guided us to the end in her love for the Truth. She will be missed by all and we are thankful for the 90 years she has been a part of our lives. Her 73 years in the Truth was an inspiration to all and the daily Bible readings was the foremost part of each day to the end.

Much love in the bonds of the Truth,
Bro. Fred Higham

FRATERNAL GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

HYE FRATERNAL GATHERING..... **July 21—27, 2008**

Bro. Curtis Hurst, 250 CR 517, Mullin, TX 76864, USA. 1-325-985-3868

Study Class Topic: Hebrews 1-13; Bible Readings

CANTON ECCLESIAL PICNIC..... **Aug 23-24, 2008**

Bro. Don Miller, 6695 Carriage Lane, North Canton, OH 44721 1-330-494-7717

CANTON FRATERNAL GATHERING..... **Oct 11-12, 2008**

Bro. Don Miller, 6695 Carriage Lane, North Canton, OH 44721 1-330-494-7717

GOLDTHWAITE STUDY WEEKEND..... **Nov 28—30, 2008**

Bro. Curtis Hurst, 250 CR 517, Mullin, TX 76864, USA. 1-325-985-3868

With Most God Was Not Pleased

"We groan within ourselves, waiting for the redemption of the body"—Romans 8:23.

CHAPTER 10 of Paul's first letter to the Corinthians is a stirring exhortation to eternal and untiring vigilance—an earnest and urgent admonition to constantly and repeatedly examine our foundations and consider our position—a solemn warning that the tide we are fighting is very powerful and if we ever pause to rest on the oars we shall be swept down the stream.

The keynote of Paul's words is **diligence**; unceasing and unwearying attention; earnest heed to the things we have received lest at any time we should let them slip. Paul is always driving at this principle of watchfulness, of alertness—always trying to impress his hearers with the danger of even a momentary relaxation of that eternal vigilance that is the high price of God's approval.

A lifelong, unrelaxing battle for righteousness, obedience and godly self-control—that is Paul's basic theme. Let us consider some of the things he says about it. At the end of the chapter previous to this one, we read (1 Cor. 9:27)—

“But I 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.”

Speaking of the constant warfare this required, he exclaimed (Rom. 7:24)—

“O, wretched man that I am, who shall deliver me from the body of this death!”

And again he says of this struggle (Rom. 8:23)—

“Ourselves also which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the redemption of the body.”

And further (Gal. 5:17)—

“The flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other so that ye cannot do the things that ye/ would.”

We are called to **war**. A war in which there is no respite. A war that demands all our energies and attention. A war to which all other considerations are subordinate. A war upon the outcome of which ALL OUR FUTURE DEPENDS.

No outward accomplishments or achievements, fame or position, whether in the Truth or out of it, will so decisively affect the judgment of the final day. No consideration of circumstances or position approaches in importance the unseen struggle within.

In Paul's mind, there is almost a reckless heedlessness of the external factors of our lives. He says—

“Let every man abide in the same calling wherein he was called” (1 Cor. 7:20).

“The time is short—let them that have wives be as though they had none—let them that weep be as though they wept not, and them that rejoice as though they rejoiced not” (vs. 29, 30).

believed ever since the division that if the brethren of Texas had been posted as they should have been, this crotchet would never have gone so far. The majority in this State are on the no present priesthood side. I would that they could all be restored, and that we could have the fraternal meetings we used to have before the division, but alas, I fear this will never be. It is heartrending to be separated from those we have learned to love. Their leading men contend it is not a question that should separate us, which, of course, encourages them to remain where they are. If they could only be shown that the denial of the present priesthood of Christ is a denial of an important element of the one faith delivered for our salvation, I sometimes think many of them could be restored. Dr. Reeves, the originator of the Texas division, claims to be a Christadonian, and speaks in a letter recently published of, ‘*Christadelphianism boldly affirms ecclesial priesthood action as a cardinal first principle of the preaching of the apostles*,’ and speaks of such a teaching as “destroying faith and robbing the gospel of the hope which is its strength.” Such an utterance should cause brethren to be very careful how they listen to teachers who would draw us away from the foundations laid down.

Christadelphian—1897

Analecta Apocalypticae (25) The Life of the Lamb

The life of the book is peculiar. It is "the life of the Lamb slain." The present life is hereditary and natural. It comes to us based upon the sympathies of flesh, which "profits nothing" in relation to that which is "the Lamb's." He gave his life as a price for the purchase of life for many brethren (Matt. 20:28). It is therefore styled "the life of the Lamb slain;" and a right to it is predicated on a "justification unto life" which results to a believer from the obedience of faith, or doing the commandments of God (Apoc. 22:14). The dead enter upon this life, then, by resurrection, because of righteousness. Sin was the original cause of their death, for "the body is dead because of sin; but the Spirit (gives) life because of righteousness" (Rom. 8:10). From the very nature of things, therefore, the righteous, or the Saints, they who are sanctified by the truth, they only can be on record in God's remembrance for the life of the Aions. All others inherit the life of flesh because they are flesh; and have an existence bounded thereby, because they walk after the flesh, in the lust of the flesh, the lust of the eye, and the pride of life. Thus, death and corruption are the horizon of the flesh; incorruptibility, life, honour, and glory, the boundless expanse to them who sow to the Spirit of God. "If ye live after the flesh ye shall die, but if, through the Spirit, ye do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit (or the truth) of God, they are the Sons of God" (Rom. 8:13,14; Gal. 6:8,9).

But "the scroll of the Lamb's Life" is not yet opened. When the Lord God shall have judged the Woman Jezebel, who sits upon the Scarlet Beast of

hear my voice.” He identifies the Apocalypse with his voice in saying in it: “I, Jesus have mine angel to testify these things in the churches” (Rev. 22:16). Thus the Apocalypse is an important part of the Shepherd’s voice which Jesus says the sheep will hear. He goes further than this. He says “*If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life*” (verse 19). On the other hand, he says “*Blessed is he that readeth and they that hear the words of this prophecy and keep those things that are written therein.*”

Among the “words of the book of this prophecy” is a heavy warning against participation with a system described under the symbol of a beast and his image: “*If any man worship the beast and his image and receive his mark on his forehead, or on his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.*”

Now, if these things relate to institutions now current among men (which they undoubtedly do, as can be and has been many times shown), how serious is the doctrine which would say they do not relate to anything now upon earth, but to something in some future age with which we have nothing to do. Such a doctrine, were received, would prevent a man from “*hearing what the Spirit saith unto the churches*”: it would prevent him from “*keeping those things which are written in this book*”; and worse than all, it would practically cause him to “*take away from the words of the book of this prophecy,*” since to take away the meaning is to take away the words in making them of none effect. It is impossible, therefore, to agree with those who would make light of the subject, and it is impossible not to sympathise with faithful men who cannot remain in any community where such nullifying doctrines are tolerated.—*Bro. Robert Roberts—1897*

The Workings Of Error In Texas

Brother W. H. Wolfe (of Nix, Tex., U.S.A.) writes:—“It appears to me that a great many are inclined to think that Dr. Thomas did not dig quite deep enough to find the whole truth, and they have decided to finish the work. I have watched these men closely, and in place of getting deeper, they have (not gone so far down but have) always just skimmed the surface. But they go deep enough to find a crotchet, and then the next thing has been is to cry out ‘Eureka (*I have found it*)’; and they have taken a great deal of pains to show their discovery to every brother within reach. When the no priesthood crotchet was introduced, its advocates claimed it was the teaching of Dr. Thomas, and some of them claimed they were in harmony with brother Roberts, but time has proved that the originator of the doctrine was either mistaken or misrepresented by these two brethren. I have

“*Art thou bound?—seek not to be loosed; art thou a servant?—care nothing for it for the fashion of this world passeth away*” (vs. 27, 21, 31).

Of course, this must not be carried to foolish and hurtful extremes. There are many specific commands which bear on the shaping of the outward details of our lives, but Paul's point is:

Don't let anything confuse, delay, or displace the main issue.

The whole final outcome will rest on the result of the war within ourselves—everything else is subservient.

“**To him that overcometh,**” we read seven times in Rev. 2 and 3, as describing the recipients of the promise. Overcometh what? Overcometh the world (John 16:33). What is the world? Evil. “*Overcome evil with good*” (Rom. 12:21). And the battle is right inside ourselves between the spirit that purifies and the flesh that defiles.

We are locked up all our lives in a small room with a deadly enemy. We can't get away from him, though many wander far in the attempt, seeking rest and finding none, blaming their disquietude on their circumstances. We can have no peace unless we destroy this adversary (Rom. 8)—

“*If ye, through the Spirit, do put to death the deeds of the body, YE SHALL LIVE*”.

And we can have no hope of putting him to death if we permit anything to distract our attention from the task. Paul declares (2 Tim. 2:4)—

“*No man that warreth entangleth himself with the affairs of this life.*”

This is the Spirit's counsel and illustrates the urgency of the case. Paul further says:

“*I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, WHICH IS YOUR REASONABLE SERVICE. And be not conformed to this world*” (Rom. 12:1-2).

And he sums up the issue in the stirring words at the end of the 13th chapter of Romans:

“*And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand.*”

“*Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in strife and envying. But put ye on the Lord Jesus Christ, and MAKE NOT PROVISION FOR THE FLESH, to fulfill the lusts thereof.*”

Truly an exalted calling—worthy of all our attention. Nay, even more, demanding all our attention. The whole teaching of Christ and the Apostles is that this is a big battle, a lifelong struggle.

Was Paul an exception when he found that ceaseless effort and constant watchfulness was necessary to a successful overcoming? Are we stronger than Paul? If Paul found that his success demanded that he cut himself off from the entanglements of this life and devote all his energies in one direction, can we possibly think that it is unnecessary in our case? Can we fight two battles successfully when he found that one taxed all his powers?

The thought is often expressed that the Sunday morning meeting affords a welcome opportunity to withdraw from all worldly distractions and apply ourselves wholly to the Word of God. There is much truth and comfort in this thought, but somehow we always feel uneasy when it is expressed. What right have we to get into “worldly distractions” in the first place? Did Paul? Did Christ?

The Scriptures teach that every thought, word and action should be motivated by the primary consideration of self-control and pleasing God. This should be the uppermost thought AT ALL TIMES. This is our whole concern.

The question of our temporal preservation and welfare is a secondary consideration. That is something for which God assumes full responsibility—if we seek to please Him. He gives us no grounds for reversing this order of importance—even for part of the time. Rather He forbids it—

“Seek ye first the Kingdom of God, and all these things shall be added unto you.”

He gives us no grounds for voluntarily accepting any set of circumstances which, regardless of how they affect our material well-being, make our task of self-control and godly obedience more difficult, and add to present distractions at the expense of our attention to higher things.

But, whatever our circumstances may be, whatever we are called upon to do, in every aspect and task of our daily life—the controlling thought should be, not expediency or policy or 'smart' practice or worldly wisdom or self-assertion, but an open and honest and unconcealing avowal of the principles that please God, which are humility and gentleness and seeking not our own and a cheerful and ready suffering of injustice.

Maybe we shall suffer a little for it and be taken advantage of and not get so far in worldly things and be considered fools and 'easy marks'—doubtless this will be the result, BUT—we shall be developing a character

Lord encampeth round about them that fear him and delivereth them.” Men of little faith are slow to believe this, and others entirely destitute of faith call it moonshine, but it is a blessed fact for such as have ears to hear. Let us keep God’s commandments. God’s requirements doubtless prove a drawback to present comfort and success, but what of that? Is it for a few fleeting years that we live? Are we afraid to venture on obedience because of present consequences? Let us away with the thought and Hear Christ. *“Seek ye first the Kingdom of God and his righteousness, and all these things (including food, raiment, and shelter) shall be added unto you.”*

— Bro. A. T. Jannaway 1898

Avoiding The Appearance of Evil

1 Thess. 5:22: It is narrated of two Jewish patriots Pappus and his brother Julian—that, knowing their firm resolve not to drink Pagan wine, lest they should seem to sanction idolatry, Rufus, the Roman Governor, ordered water to be served to them, but in glass so coloured that it should look to the multitude as though they were drinking wine. Seeing at once the object of the deception, they sternly refused the water, and faced death by terrible martyrdom rather than taste it. This was a noble spirit; it is one more of the many illustrations from the lives of the truly brave and heroically good, that they will not only refuse to do wrong—will not only say with Joseph, ‘How can I do this great wickedness, and sin against God?—but they will not even suffer it to be imagined that they countenance wrong, when their actual conduct is right. *Christadelphian—1888*

The Apocalypse On The Question Of Fellowship

This question is raised by dissensions in some quarters leading to division. An ecclesia tolerates wrong teaching: a few men of understanding cannot bear it, and retire. Those who remain think the matter unimportant and are inclined to find fault with the others as sticklers. How stands the matter?

When a professed brother avows the belief that the visions of the Apocalypse have no application to the accomplished history of Europe but are of a future significance, he raises a question of more serious moment than may at first sight be apparent. A man confessing ignorance of the meaning of the Apocalypse is a man who might grow in knowledge, and therefore a man to be borne with and helped; but a man denying its meaning is a man to be antagonised on the following serious grounds:

Over a dozen times, it is written in the Apocalypse: *“He that hath ears, let him hear what the Spirit saith unto the churches.”* Jesus says, *“My sheep*

their goodness—they measure themselves by the sins of others, and then exult at their own imagined excellence! What self-deception! “*Reasonable service*,” “*unprofitable servants*,” are the Scripture terms which define the duty and standing of the most righteous. Man, at his best estate is but a poor, decaying sinner, living on sufferance. There are some foolish enough, nay, wicked enough, to glory in their riches, abilities, personal appearances, education, etc., forgetful of the Giver and Source of these things, and the responsibilities which they entail. Well might Solomon desire, concerning men, “*that God might manifest them, and that they might see that they themselves are beasts.*” Wisdom and knowledge call for humility and not pride. “Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.”

Mammon is universally worshipped. Let us beware lest we fall down before him. It is possible for the poor as well as the rich to become his votaries. Niggardliness may accompany a purse of silver as well as a purse of gold. When a worthy object requires it, let us not give pence when we are able to give silver. God’s eyes are upon us, and He will ultimately recompense us according to our doings. Let us seek the friendship of the rich in faith rather than the rich in pocket. Let us “*condescend to men of low estate.*” Let not our riches cause us to walk on stilts among our brethren. To regard the rich more than the poor is very displeasing to Christ. The Word strongly condemns such an attitude (James 2:1; Job 34:19). Here again it is possible for the poorly-off to be equally guilty with the opulent. Let us avoid “*having men’s persons in admiration because of advantage.*” Crouching at the feet of the well-to-do is as contemptible as the lofty look of the money-inflated man. “*God is no respecter of persons . . . in every nation he that feareth him, and worketh righteousness, is accepted with him.*” If we would please God we must imitate Him. The friends of mammon will avail us nothing in the day of judgment. Let us remember that Christ was poor, that he was sent to preach to the poor, and that it is with the poor that God’s choice mainly lies.

Commercial life ought to be a pleasure, but it is not and never will be until those who take the lead in it have the fear of God before their eyes. Current business principles are not the principles of the truth. A very slight acquaintance with trade and traders discloses this. Cutting, besting, puffing, deceiving, exacting, are the almost universal practices of business men. Close contact with trade, as it now is, makes the way difficult. Though the commercial world is corrupt, we have to resist the corruption. God demands imperatively that we shall be honest (2 Cor. 8:21), truthful (Ephesians 4:25), straightforward (Isaiah 31:15, 16), and considerate (Luke 6:31). Lying, cheating, flattering, exaggerating, and extorting He will not tolerate. To keep ourselves pure is, indeed, a difficult and embarrassing matter. But our help is divine. Omnipotence is at the side of the faithful—“*the angel of the*

and self-control and record in the book of God's approval that will stand us in good stead when all present things have passed away.

If we find, or think we find, that our position or employment requires us to suspend the application of these principles at any time, there is obviously something vitally wrong somewhere. At our daily work is where Solomon's words apply—

“*Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long*” (Prov. 23:17).

Though we work beside them, we work on an entirely different basis. They depend upon themselves for all they get and sometimes this method seems highly successful, but—let us not envy sinners. We depend directly upon God and work to please Him—the employer is but an incidental factor completely under God's control and we know that God is just and that we may leave our welfare entirely in His hands.

Paul's repeated exhortation is that **nothing** must interfere with the continual application of the primary principle of our lives, and he urges a **constant**, continuous examination of ourselves in this matter. In the chapter before us he says—

“*Wherefore, let him that thinketh he standeth take heed lest he fall.*”

The Apostle's chain of reasoning reaches back into chapter 9, where he says (v. 24)—

“*Know ye not that they that run in a race run all, but ONE receiveth the prize.*”

It is clear that the point he is taking from this illustration is the solemn fact that many run who will never receive the prize. Many complete the course but there is nothing waiting for them at the end. Many are called but few are chosen. Many who understand God's Word will say in that day, “*Lord, Lord!*” (Matt. 7:22), but will be turned away without recognition. “*So run,*” Paul continues, “*that ye may obtain.*”

Just running is no assurance of God's favor. We must SO run that we may obtain, for many run and obtain nothing. We must know where we are running and keep our mind on it. Paul says (1 Cor. 9:26)—

“*I therefore so run, not as uncertainly.*”

And Solomon exhorts—

“*Get wisdom and forsake her not, that when thou runnest, THOU SHALT NOT STUMBLE*” (Prov. 4:5, 6, 12).

Paul goes on (v. 25)—

“*And every man that striveth for the mastery is temperate in all things.*”

Young's Concordance gives "self-constraint" for "temperance." The idea is discipline in the interests of fitness.

"Now they do it" (he says) "to obtain a corruptible crown (the perishable laurel wreath), but we an incorruptible."

How much more, then, should we practice self-discipline, keeping under our body, bringing it into subjection and ruthlessly stifling the instinctive and unreasoning reactions of the flesh which are the root of all misunderstanding, unpleasantness, strife and trouble, lest—as Paul says—when we have preached to others, we ourselves should be castaways.

Then he continues, beginning the next chapter (1 Cor. 10)—

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and 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."

Here again is the same thought. Paul reminds them that a nominal affiliation with God's purpose is no assurance of His blessing or favor. He illustrates this from the position of the Israelites.

The Israelites were led by the pillar of cloud, even as we are by the pillar of revealed Truth. They were baptized into Moses as we are into Christ. They were nourished with the spiritual meat and drink of God's providing—AND YET (v. 5)—

*"With many (RV: MOST) of them God was **not well pleased**, for they were over thrown in the wilderness."*

Why? Because they presumed upon the strength of their position as the especially chosen of God, and forgot that His favor was no inherent right of theirs but depended solely upon their strict obedience to Him. What does Paul say?—

"Now all these things happened unto them for ensamples: AND THEY ARE WRITTEN FOR OUR ADMONITION, upon whom the ends of the ages are come."

Let us examine the examples he lists, where the Israelites encountered the temptations common to all men, and which are given for our guidance.

THE GRAVES OF LUST

The first (v. 6) refers to Numbers 11:4, where we find they lusted for flesh, for the good things of Egypt and complained—

"There is nothing at all besides this manna before our eyes."

any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"Only believe" is one of the demoralising doctrines of the apostacy. True, we are "saved through faith" (Ephes. 2:8), but not without works. Faith unaccompanied by works will save no one. We have first to believe in God, as he speaks through Christ, the prophets and apostles, and then follow up the belief by an observance of certain clearly revealed commands. Upon this basis and this basis alone, is the righteousness of Christ imputed and maintained (Romans 4:24; John 15:10). Works meet for repentance must characterise every stage in a believer's career. We are not asked to render an equivalent (in form of personal holiness) for the blessing offered, but we are asked, nay, imperatively called upon, to give evidence of our faith by works (James 2:14, 20). Faith logically involves works. What man can claim to believe in Christ and at the same time ignore his will? Imperfect indeed and valueless would be such a faith! The free and easy-going religious world may conscientiously scorn the divine requirement, and ridicule those who contend for it, but infallible are the words: *"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."*

If the truth should find us encompassed with riches, then let us remember that God requires us to use those riches in harmony with the principles of the truth. We and our belongings are not our own: we are Christ's. To him we shall most certainly have to render an account. If during the course of our probation, wealth should be placed in our way, let us gratefully accept it, and see that we wisely employ it. Do not let us be misled by the apparently natural manner in which the wealth may have come. God works now in natural ways. The wealth may have been expressly sent that the affairs of the truth might be benefitted. If we rightly apply it, God may entrust us with more. *"If riches increase, set not your heart upon them."* It is no sin to possess money. But it is a sin to make a wrong use of it, or to make the truth subservient to its acquisition. It is also wrong to use it for the purpose of ministering to the lust of the eye, the lust of the flesh, and the pride of life. Let us beware of seeking riches, in the sense of employing all our best energies to secure them. Let us be mindful of our Master's words—*"It is hard for a rich man to enter into the kingdom of heaven"* (R.V.). A heart well stored with the wisdom from above, and intent on shaping its course thereby, is infinitely more valuable than a big purse.

What ground has man for pride? None whatever. A proud man is an abhorrence both to God and reasonable men. Pride, so far as most men are concerned, is curable. The unfeeling criticism of the world improves many who are afflicted with the disease. But the only effectual remedy is the Word of God, pondered reverentially and unceasingly. Some men boast of

aim should be to serve God without distraction: an aim not compatible with unnecessarily involving ourselves in the cares and anxieties of commercial life. No amount of money made and applied to the service of the truth will excuse from certain clearly revealed duties, to wit, daily reading, attendance at the meetings, exhorting one another, proclaiming the word, visiting the sick, etc., etc.

Interest in the well-being of others is a marked feature in the character of true saints. It is reasonable that it should be so. They are “*one body*,” with “*one hope*,” and striving for one thing—the growth of the truth. How admirably does this regard for others—this God-like attribute—show itself in the words and actions of the apostles. Let us take two instances: Paul to the Philippians—“*God is my record, how greatly I long after you all*;” John to Gaius—“*I have no greater joy than to hear that my children walk in truth*.” Let us measure ourselves by these exemplary men. Do our sympathies and considerations extend throughout the length and breadth of the brotherhood? They should. We are exhorted “*to rejoice with those that rejoice, and to weep with those that weep*.” Such a fellow-feeling as this is no mere outcome of the natural man; it is a love that has to be enkindled by continuous striving and effort. It has to be kept alive by constantly thinking about and interesting ourselves in the affairs of the brethren everywhere. The more perfect we are in this matter the more ready shall we be with the services of our money, our tongue, or our pen, as occasion may require. The more frequent and earnest, too, will our prayers be for the brethren generally—that their needs may be supplied, that they may be upheld in their steadfastness, and emboldened to teach and proclaim the truth.

“*Neither shall any man pluck them out of my hand*” (John 10:48). How emphatic—how beautiful—are these words! They are an important item in the comfort which the Scriptures give. Who, at times, has not felt uneasiness and misgiving lest the power of diabolos should separate us from Christ? We need not fear: we are quite safe. If we are Christ’s sheep (and we are his sheep if we are following him) we shall not fail in attaining eternal life. The tempter is mighty, influential, and very cunning, but as impotent as a babe to cope with Christ. Why? Because—“*My Father, which gave them me is greater than all; and no man is able to pluck them out of my father’s hand. I and my Father are one*.” The words of Christ should inspire us with courage. Timidity is a curse. Let us foster godly fear, but let us away with the thought that Christ is unequal to the task of preserving his brethren from becoming prey to diabolos. Nothing but our unfaithfulness can sever us from Christ. Let us meditate daily upon the Word—be ceaseless in prayer—avoid temptation—embrace all opportunity to obey the voice that speaks from heaven, and “neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor

The lesson is strikingly obvious—nothing but this monotonous manna, nothing but the **bread from heaven!** Oh, for the pleasures of Egypt which we left to follow God!

Forgotten was the fact that God was leading them to the promised land of freedom and plenty. Forgotten was the fact that the pleasures of Egypt were inseparably connected with a **bondage and servitude that had no end but death.**

Do **we** sometimes question the value and necessity of the monotonous, flesh-wearying bread from heaven, and seek to enliven ourselves with a little jaunt into the pleasures of Egypt?

God is not mocked. What was His answer to the Israelites?—

“*The Lord will give you flesh until it COME OUT AT YOUR NOSTRILS, and it be loathsome unto you.*”

A grievous plague followed and before they left that spot to continue their journey,

“*And Moses called the name of that place ‘The Graves of Lust,’ because there they buried the people that lusted*” (Num. 11:34).

THE GOLDEN CALF

THE next illustration Paul cites is that of the golden calf:

“*These be thy gods, O Israel, which brought thee up out of the land of Egypt.*”

The Golden Calf still has an extensive following. Most people regard it as the only haven of safety and deliverance. Not so, however, the people of God who know that more often than not it is an instrument of destruction rather than deliverance, and at best only a useful but quite dispensable tool in the hand of Providence.

Solomon compares the two schools of thought and renders a verdict that bares the fatal weakness of the Golden Calf—

“*For WISDOM is a defense, and MONEY is a defense; but the excellency of knowledge is that WISDOM GIVETH LIFE to them that have it.*” (Eccl. 7:12).

The golden calf gave the Israelites a comforting feeling of security, but not for long. They found it was no protection against the wrath of God, and far from bringing them life, it brought many of them a quick death. That in which they had trusted was the very cause of their destruction.

THE WAGES OF UNRIGHTEOUSNESS

PAUL continues his story. The next incident (v. 8) is that in which Balaam the prophet and Balak, king of Moab, figure. It is described in the

23rd and 24th chapters of Numbers. We see these two wicked men peering from a hilltop at the might and magnificent array of the camp of Israel—

“How goodly are thy tents, O Jacob; and thy tabernacles, O Israel! For from the tops of the rocks I see him, and from the hills I behold him. How shall I curse whom God hath not cursed? Or how shall I defy whom the Lord hath not defied?”

“Surely there is no enchantment against Jacob, neither is there any divination against Israel! According to this time it shall be said of Jacob and Israel, ‘What hath God wrought!’”

What a picture of invincible security!—

“He crouched as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.”

But unfortunately this is not the end of the scene. These two men do not give up so easily, and there is a lesson to be had from their tenacity if not from their unrighteousness. Truly at times (Luke 16:8)—*“The children of this world are wiser in their generation than the children of light”* It was so in this case.

Through the crafty counsel of Balaam, Balak found a crevice in the shining armor of Israel and so destroyed many thousands of them. He tempted them to lay aside their breastplate of righteousness. He enticed them to venture forth out of the strong tower of God's favor and protection. And,

“There fell in one day twenty-and-three thousand”

Peter mentions this incident, too (2 Pet. 2:15). John adds force to the symbol in the Revelation. Speaking to the church at Pergamos, the Spirit says (Rev. 2:14)—

“Thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel.”

“OUR SOUL LOATHETH THIS LIGHT BREAD”

“Neither let us tempt Christ,” continues Paul (v. 9), *“as some of them also tempted, and were destroyed of serpents.”* Turning to Numbers 21: 4-6, we read—

“And the soul of the people was much discouraged because of the way. And the people spoke against God, and against Moses,

“Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread; neither is there any water; and our soul loatheth this light bread!

“And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.”

There were 22 lectures and exhortations delivered. The meeting lasted eight days. Our next annual fraternal gathering is to be at the same place (Junction School House) in August, 1898 (the Lord willing). We will give timely notice as to the exact date when it will commence in the periodicals. We extend a hearty invitation to the brethren to come and be with us, and help us to declare the good news concerning the Kingdom of God and the name of Jesus Christ, to edify and build each other up in the one faith and hope of our high calling.— *JOS. GREER 1897*

HYMN 29 – PSALM 145: 15-19

THE EYES OF ALL THINGS, LORD, ATTEND, AND ON THEE WAIT THAT HERE DO LIVE, “The eyes of all wait upon Thee;”

AND THOU, IN SEASON DUE, DOST SEND

SUFFICIENT FOOD THEM TO RELIEVE, “...and Thou givest them their meat in due season” (v. 15).

YEA, THOU THINE HAND DOST OPEN WIDE, “Thou openest Thine hand...” AND EVERY THING DOST SATISFY THAT LIVES, AND DOTH ON EARTH ABIDE, OF THY GREAT LIBERALITY, “...and satisfiest the desire of every living thing” (v. 16).

THE LORD IS JUST IN HIS WAYS ALL, “The Lord is righteous in all His ways,” AND HOLY IN HIS WORKS EACH ONE, “...and holy in all His works” (v. 17). HE'S NEAR TO ALL THAT ON HIM CALL, “The Lord is nigh unto all that call upon Him,” WHO CALL IN TRUTH ON HIM ALONE, “...to all that call upon Him in truth” (v. 18).

GOD WILL THE JUST DESIRE FULFILL OF SUCH AS DO HIM FEAR AND DREAD; “He will fulfill the desire of them that fear Him:” THEIR CRY REGARD, AND HEAR HE WILL, “He also will hear their cry,” AND SAVE THEM IN THE TIME OF NEED “...and will save them” (v. 19).

“My mouth shall speak the praise of the Lord: and let all flesh bless His name for ever and ever” (v. 21).

Meditations

To engross ourselves in business under the plea of making money to assist the Truth, is dangerous. To do so at the expense of actual duty is sinful. God could easily divert the wealth of the whole world into the channels of the truth if He so willed But He does not, though He will at the right time. For the present, He has a different work, that of preparing men for His glorious Kingdom. In this work we can become co-workers with Him. We are to regard ourselves as strangers and pilgrims, to esteem riches as a snare (1 Tim. 6:9), and prosperity as dangerous (Proverbs 30:8, 9). Our

“The means of blessedness have been multiplied a hundred-fold. The world of 1897 is in many respects a new world by comparison with the world of 1837. It seems natural and beautiful that such a change should be the occasion of national thanksgiving. But there are heavy discounts. It is not possible for anyone with a knowledge (1st) of what the Scriptures reveal as to what is acceptable to God; and (2nd) of what the common human temper is in the matter of thanks-giving to God, to take any satisfaction out of the national celebration. God has no pleasure in the approaches of unjustified self-complacent men—least of all, when they come to Him like Israel of old, with His name on their lips, but their hearts far from Him. It will be a national show and a national sensation and a national self-glorification, and not a national worship. Worship is only accepted when tendered in the sincerest self-abasement through Christ known, loved, and obeyed *“in spirit and in truth. The Father seeketh such to worship Him.”* Jesus has so declared; and true disciples cannot but maintain the truth, however unpopular.

Dr. Thomas Holy Spirit

The Doctor went on to speak of the gifts of the Holy Spirit, which ceased when the Christian body attained to the unity of the faith and of the knowledge of the Son of God, rendered permanent in the writings of the Holy Scriptures. These gifts were the word of wisdom, faith that would remove mountains, healings, etc. On the other hand, the fruits of the Spirit would abide.

Dr. Thomas His Life and Work —1873

The Truth In Texas

PERDANALAS RIVER (Tex.).—“At the fraternal gathering convened on August 7th. at Junction School House, on Perdanalas River, Gillespie Co., Tex. (as announced in the August *Advocate*), the Birmingham Statement of Faith was adopted as the basis of fellowship by the brethren of the meeting. We feel it our duty to make it known to the brethren in Texas and elsewhere that we endorse the said Statement of Faith as the truth brought to light again by Dr. Thomas. We hope for and desire the co-operation of all the brethren of like precious faith. We felt the necessity of adopting the above Statement of Faith for the sake of unity on account of the conflicting views and doctrines held among brethren in Texas on the new covenant and priesthood of Christ. Our meeting was entirely harmonious, with fairly good attendance both of the brethren and the alien. We were greatly encouraged and built up in our most holy faith by able workmanlike lectures delivered by brethren W. H. Wolfe (of Lampasas, Tex.), W. J. Greer and O. Tanner (Blanco Co., Tex.), and Jos. Greer (San Saba, Tex.).

“Neither let us tempt Christ, as some of them also tempted.” Is not his assurance sufficient that all things work together for good? Do we have to have everything explained?

“The soul of the people was much discouraged.” Our sympathies are with them, as they must be with any who are discouraged, but we cannot deny that they had no excuse on this occasion. They would not have been discouraged if they had kept their minds on their blessings and miraculous delivery from Egypt, and not brooded on their temporary hardships.

By holding our troubles up close to our face and staring at them, we too may be discouraged; but let us try to keep everything in its true proportion and not belittle Christ's great and self-sacrificing work by warped, ungrateful self-pity.

“FEAR THEM NOT; THE LORD IS WITH US”

“Neither murmur ye,” Paul goes on (v. 10), *“as some of them also murmured and were destroyed of the destroyer.”* He is referring to their despair at the report of the ten spies—

“And all the children of Israel murmured against Moses and Aaron and said,

“Would to God we had died in the land of Egypt and all the congregation lifted up their voices and wept that night.” (Num. 14:2).

In vain Moses pleaded (v. 9)—

“Fear them not, THE LORD IS WITH US.”

What was God's sentence?—*“According to your faith be it unto you”*—

“As truly as I live, saith the Lord, As ye have spoken in mine ears, SO WILL I DO UNTO YOU. Your carcasses shall fall in the wilderness and ye shall not come into the land” (Num. 14:28).

* * *

“NOW all these things,” says Paul, *“happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.”*

But Paul does not conclude without comfort. He does not want to leave the impression of a vengeful God, standing ready to strike at every misstep. It is God's love he is emphasizing, not His wrath.

In the 13th verse he seeks to dispel any impression that man's road is one of arbitrary pitfalls. God doesn't buffet him for His own amusement, or even just out of concern. On the contrary, says Paul, **every incident of our**

lives is arranged by the untiring watchfulness of divine love; every trial is adjusted to our capacity by the insight of omniscient wisdom; every weight is gauged in the unerring scales of all-discerning knowledge.

With divine patience, God is slowly garnishing His Temple with vessels of honor. The process is bitter, but it is glorious. Each trip to the furnace brings the gold forth purer. The higher and nobler the purpose for the vessel, the hotter the fire and the sharper the tool that shapes it and the more rigid the scrutiny it receives.

As one star differeth from another in glory (1 Cor. 15:41), so it is in the Kingdom of heaven.

The more we can stand, the more we shall suffer. Christ suffered the most, came forth the purest, and will shine the brightest.

Godly suffering is a sign of sonship and acceptance. Absence of trial indicates unworthiness of God's fatherhood (Heb. 12:6-8). Therefore the apostles rejoiced that they were counted worthy to suffer for his name (Acts 5:41). *“But God is faithful,”* Paul concludes—

“Who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way of escape that ye may be able to bear it” (1 Cor. 19:13).

The Psalmist declares (34:7)—

“The angel of the Lord encampeth around about them that fear Him, and delivereth them.”

We believe this—but **do we arrange our lives in full faith of it?** Do we depend on it, and step forth confidently in the assurance of it; in spite of appearances, obeying God in what the world would consider a fool-hardy disregard of consequences; or are we afraid to trust our weight in childlike faith to the everlasting arms that are underneath?

“Blessed is the man that trusteth in the Lord,” we read in the next verse of the same Psalm; and Christ echoes the same thought—

“ACCORDING TO YOUR FAITH be it unto you.”

David continues (v. 19)—

“Many are the afflictions of the righteous: but the Lord delivereth them out of them all.”

“Wherefore,” Peter adds (4:19):

“Let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator.”

“That the trial of your faith, being much more precious than gold that perisheth, might be found unto praise and honor and glory at the appearing of Jesus Christ”—1 Pet: 1:7.

— Bro. G.V. Growcott

AND SHINE FORTH IN LIGHT; His power has been hidden from the world for centuries; He will soon make Himself known again.

THE MIGHTY POWER TAKE, THINE IS THE RIGHT. Ezekiel prophecies, “Remove the diadem, and take off the crown ... I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him” (21: 26-27).

THINE ISRAEL'S KINGDOM, restoring the Kingdom to Israel, THINE DAVID'S THRONE, “He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David” (Luke 1:32).

THINE THE DOMINION O'ER NATIONS ALONE. “All nations whom thou hast made shall come and worship before thee, O Yahweh; and shall glorify thy name” (Psa 86:9).

JEHOVAH ELOHIM; I do not understand the use of this incorrect form, which should be Yahweh Elohim

HEAR WHEN WE CALL. “Give ear, O Yahweh, unto my prayer; and attend to the voice of my supplications” (Psa. 86:6). May we not be like those whom He hears not, as Israel in the days of Jeremiah.

REVEAL THY CHERUBIM—the multitudinous Christ in symbol; BE ALL IN ALL. “Thou wilt perform the Truth to Jacob, and the mercy to Abraham which thou hast sworn unto our fathers from the days of old.”

Casting A Shoe

At its origin, the custom of casting an old shoe after a bride did not, as many suppose, mean a wishing of good luck. Rather it was a symbol of transference of property rights. The belief that a shoe carries with it such a title is very ancient. The Israelites held it. With them the throwing of a shoe over property meant new ownership. *“Over Edom will I cast out my shoe.”*

In Anglo-Saxon times the father gave the bride's shoe to the bridegroom, who touched her on the head with it to show his authority; and our custom comes to us from an early period, when a shoe thrown after a bride signified that the parents gave up all claim to her. —*The Christadelphian 1911*

Thanksgiving Day

On the holiday established in the United States for “Thanksgiving” let us consider the words of Bro. Roberts who wrote concerning a national thanksgiving for Britain in the pages of *The Christadelphian* in 1897:

- | | | |
|----|---------------------|---------------------------|
| 5. | The Call to Abram | One Faith |
| 6. | The Flood and Moses | One Baptism |
| 7. | Yahweh | One God and Father of all |

“I will be who I will be” “Keeping the Unity of the Spirit in the bond of peace.”

Bro. George Denny – Berean Editor

ANTHEM 40 YAHWEH ELOHIM

YAHWEH ELOHIM, addressing the Eternal Father with His memorial name, expressing His purpose in being manifested in a multitude—He Who Shall Be Mighty Ones, the Eternal El Who shall be manifested in a multitude of redeemed saints with Jesus Christ as their Head.

WHEN SHALL WE SEE THE SIGN OF THY COMING? WHEN SHALL IT BE? This question has been asked for centuries. See Matt 24:3.
WE LABOUR TODAY THY REST TO ATTAIN: “Come unto me, all ye that labor, and I shall give you rest.”

WE WATCH AND WE PRAY THY AION TO GAIN; “Take ye heed, watch and pray: for ye know not when the time is” (Mk. 13:33).
WE WAIT FOR THY TOKEN, the sign of thy coming.
WE KNOW THOU ART NIGH! The time is short.

THE SCRIPTURE HATH SPOKEN IN SURE PROPHECY. “Heaven and earth shall pass away, but my words shall not pass away” (Matt. 24:35).
THE DEAD SAINTS ARE SLEEPING IN DUST OF THE EARTH: awaiting the day of resurrection.

THY LIVING ONES WEEPING, longing for the day of Christ’s return.
HOW LONG TO THE BIRTH?—that re-birth from the grave.
GLORIOUS IN HOLINESS, “Who is like unto thee, O Yahweh, among the mighty ones: who is like thee, glorious in holiness, fearful in praises, doing wonders? (Ex. 15:11).

CONQUER THE GRAVE, when the graves shall be opened;
SPEAK THOU IN RIGHTEOUSNESS, MIGHTY TO SAVE. “Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save” (Isa. 63:1).

THE LORD’S ARM AWAKE, “Awake, awake, put on strength, O arm of the Lord” (Isa 51:9). The Lord’s arm usually refers to His power, particularly when being used against His enemies in execution of His promises.

On Being Steadfast

In our New Testament readings for the month of May, we have been in the company of the beloved Apostle Paul. Therefore, we thought it good to devote our brief time to a consideration to some of his teachings.

If we have been attentive to what we have read, and no doubt we have, then we have been stimulated, encouraged, strengthened, and are now determined to hold fast to what we have learned.

Be ye steadfast and unmovable is one of Paul’s strong appeals. Why does he speak thus? It is for a very good reason. Our natural tendency is just the opposite. Therefore, being steadfast requires an effort. But being steadfast in any particular phase of life becomes monotonous to many, and they begin to look for a change. We see this in all manner of life.

Creators of fashion cater to it in every department of human activity. But God does not change, and His children are expected to partake of that characteristic. Once we have come to a knowledge of the Truth, it is the mark of wisdom to be grounded and settled and established in the faith.

There is a growing tendency among many to look for something new, as one brother said many months ago, “The truth is progressive. Why do you cling to what was written over a hundred years ago? Why not bring yourself up to date?”

BUT THE TRUTH IS NOT PROGRESSIVE—IT IS A FIXED PRINCIPLE.

The lesson of the past is too important to be overlooked. It was because of Israel’s failure to be steadfast—to fear the Lord and observe to do all the words of the Law—that caused them to be scattered throughout the world.

And it was for the same reason that Christianity became apostate. First, only a slight declension, but the changes increased as they looked for new things, and finally darkness covered the people.

But how are we to generate this quality of steadfastness? First, we must set our affections upon the things of the Truth. Then we must follow up with certain habits designed to keep us on the right path.

Reading from the Bible daily is a must, for the Scriptures are able to make us wise unto salvation. Therein, we meet on every page of God’s Word divine thoughts, divine ideas that are essential to keep our minds properly occupied. If we have time to read, then let us give the Bible first place. Divine thoughts are so different from human thoughts that we have to make an effort to read them. The continual application of the mind to the things of God transforms us by renewing our minds.

That is not all; there is something else required in addition to Bible reading. The importance of attending ecclesial meetings is essential, for Paul reminds us *“not to forsake the assembling of ourselves together.”*

In my travels among the ecclesias, I have been among small groups and among large groups. Among the large groups, I have found that there is a tendency to let the Memorial portion of our meetings take the form of ritual and thereby lose the seriousness of the BREAD and WINE.

If we follow the history of the Christadelphian body since the days of Dr. Thomas, who gave us the full Truth, there has been a trend to change, to alter, to modify, to tamper with. Truth and error have no communion one with the other, but many have tried to mix them. If we would go along with the majority, the time would come when we would be incapable of discerning the true article from the skillful substitute. The final test is *“WHAT IS WRITTEN?”* Isa. 8:20 gives us infallible direction, when he says—

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.”

Religious fervour, or ability to command a large following, are no criterion of Truth, but a large majority do so regard them. The advice of Dr. Thomas is deeply interesting. Listen to him carefully—*“If we find that numbers are beginning to flock beneath the standard, we should do well to take the standard down and see whether it has the right heraldry upon it.”*

Of all our meetings, the one on Sunday morning takes first place. There we come together for a definite purpose—to remember Christ. But in doing this, we are not restricted to the Bread and Wine. Remembering Christ comprehends much more than that. Paul expresses it in a heart-searching manner in Ephes. 4:14-16—

“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. But speaking the Truth in love, may grow up into him in all things, which is the head even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”

This edifying, or building up, of itself in love is a feature of ecclesial life that will always be pursued by men and women who permit the enlightening influence of the Gospel to have first place in their lives. It must never be lost sight of, nor given place to any personal ambitions generated by self-esteem. It matters not, the extent of our knowledge and understanding of God’s

The number seven entered largely into the Mosaic law. Seven sabbaths of years: the seventh day holy to the Lord, are familiar examples. Balak and Balaam associated greater sanctity to altars that were grouped in sevens (Num. xxiii.) Seven nations are cast out before Israel (Deut. 7:1). The fall of Jericho is accomplished when seven priests bear seven trumpets and parade seven times around the doomed city; once each day for six days and seven times on the seventh day. Jesse had seven sons beside David, the eighth and youngest (1 Sam. xvi. 10) the king of a new era. The key to Divine chronology is to be found in Dan. 9:25—a day for a year. *“Seven weeks, three score and two weeks and one week”* total 70 weeks, reaching to Jesus, the Messiah. The captivity of Israel under Nebuchadnezzar and his successors was for seventy years (Jer. 25:11). In the coming age the seven shepherds of Micah’s prophecy are seen at work (Micah 5:5). There were seven messages to seven ecclesias in the unfolding of the Divine plan and the story of apostasy (Rev. 2 and 3).

The seven times of Lev. 26:18 and the punishment of Israel’s backsliding children revealed therein are running out in our time.

The Book of Revelation is a book of sevens throughout, seven seals, seven thunders, seven plagues and seven vials. A seven-hilled city: a seven-crowned beast, seven spirits, seven lamps and seven eyes, are other examples.

Speaking of the probation of man, Solomon puts into contrast the just and the unjust thus in Prov. 24:16: —

“A just man falleth seven times and riseth up again: the wicked falls and stays” (French Bible, *Ostervalde* version).

Forgiveness as between brethren is till seventy times seven.

Many more instances will occur to the minds of those who *“do their daily readings.”* All have the same completeness: all point to finality, to fruition, to perfection.

The most important of all to the children of men who desire to serve God is the use made of the number in relation to the doctrinal foundation of their faith. Here is seven at its highest value linking the Old and New Testament together and declared to be the,

SEVEN PILLARS OF WISDOM (Prov. 9:1)

“Wisdom hath builded her house; she hath hewn out her seven pillars.”

	OLD TESTAMENT	NEW TESTAMENT
1.	The Seed	One Body
2.	The Word	One Spirit
3.	Elpis Israel	One Hope
4.	The Lamb	One Lord

the commandments of the Lord, and His statutes, which I command thee this day for thy good?”

The truth concerning the Gospel of Christ is simple and easy to be understood. Eternal life is offered unto men and women on condition that they have unwavering faith in the promises of God, in which He has assured us that all nations will be blessed through the seed of Abraham. That this seed, Jesus, is the Son of God and came into the world to take away sin. That he was faithful in all things, even unto death, and because of this he was raised from the dead, and is now alive for ever more. That he will come again to establish the Kingdom of God and will redeem those who have walked worthy of God out of every kindred, and will give them the gift of God—glory and immortality.

We said the Truth is simple, and so it is. To it, we must cling with all the courage and determination that we can muster, and let nothing distract our attention.

Let us therefore stand fast in the Lord, and think upon His name and talk of those things that will cause Him to hearken and inscribe our names in the book of remembrance.

By so doing, our ecclesias will prosper, and be edified and built up in love. The fruits of the spirit will have free course among us, and we will have joy and confidence as we walk worthy of God.

When Christ, who is our life, shall appear, then shall we also appear with him in glory. Therefore, in the words of Paul,

“Let us be kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven us.”

Bro. George A. Gibson

Spiritual Arithmetic – The Number Seven

This is the greatest of all numbers in the importance and frequency of its use in the Scriptures. Perfection is its significance always: completion, leaving nothing undone. One writer speaks of it very fittingly as the spiritual water-mark bearing witness to the fact that the Bible is the work of the Holy Spirit as Peter declares (2 Pet. 1:21).

There are over thirty different combinations of the number seven in the first chapter of Genesis alone. The seven days of creation and rest relate themselves to the seven thousand years of human history of which the last thousand sees the rule of the greatest of all men, Jesus. Seven “preachers of righteousness” lived to be over 700 years of age: —Seth, Enoch, Cainan, Jared, Methuselah, Lamech and Noah.

Word unless such wisdom is dominated by love. So declared Paul in 1 Cor. 13:2—

“Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.”

At any time under ordinary circumstances we are apt to overlook this great truth. Therefore we must be on the alert continually as we grow in the knowledge and understanding of the Gospel.

Watchfulness and self-examination should be the keynote in the life of every believer. Let us give ourselves no rest while we follow after the things which make for peace, and things where with one may edify another.

To do that we must develop within ourselves the mind of Christ. The mind of the flesh is already there and needs no cultivation.

Faithful attendance at our meetings will contribute greatly towards developing that mind. However let us bear in mind that when attending our meetings, we are not going to church as nominal Christians do. We are the ecclesia of the living God, and occupy a very exalted position.

Our ecclesial meetings are designed to develop within us a character well-pleasing to our heavenly Father. Such a character can only be formed by complying with divine standards as revealed in the Word of God. It is no easy matter to develop such a character in this age when the ambitions of the flesh are encouraged in every walk of worldly life. It requires courage and determination—courage to face the world, and do what we know to be right, and determination to carry out whatever we set our hands to do in the service of the Lord.

Important as they are, the daily readings and faithful attendance at ecclesial meetings, are not the only elements in the work of preparing a people for the coming of the Lord. There is another important one stated by Paul in Col.1:10—

“That ye might walk worthy of the Lord.”

Walking worthy was a continual subject matter of Paul’s preaching and writing. In 1 Thess. 2: 11-12, he writes—

“Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, Who hath called you unto His Kingdom and glory.”

It was not Paul’s practice to say a thing once and take it for granted that all were following his advice and instructions. He kept repeating necessary things as we realize from Acts 20:31—

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

Why did Paul appeal so much to the brethren, and plead with them so much about walking worthy? And why do we have the word of exhortation every Sunday morning? We all know the Truth, and we all know what it means to walk worthy of God. That is, of course, from the viewpoint of the mind of the Spirit. But the mind of the flesh speaks up and begins to reason, and before we realize it we find ourselves trying to serve two Masters.

No, we must not trust ourselves in deciding how we should walk. Let the Word of God be our guide, and we will find ourselves on safe ground.

Do not forget that the love of the present world is naturally in the heart of each one of us and we have to wage war against it. Let us, therefore, do all in our power to overcome the mind of the flesh: for it is only to those who overcome that God will give the prize of eternal life.

At first, when we come into Christ, we may feel that there are some things we will have to give up. Perhaps it seems hard to do so. But by keeping close to the Spirit’s teaching, we discover that our affections are changing, and instead of giving up something, we find that we are acquiring something.

As our love for the new increases, so our love for the old diminishes, even as Paul has commanded us in Col. 3:1-2—

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.”

The letter to the Colossians is a comprehensive one, and full of much instruction for us. If we set our affection on things above, it will produce within us a zeal for God. We will want to know all we possibly can about Him and His purpose. We will want to stand apart from the things of the world as much as possible. On Sunday morning, we will awake with a strong desire to be at the meeting on time—to join in the singing of the songs of praise. We will listen to the word of exhortation with a two-fold purpose. First, to learn more of God, and second, to apply our hearts unto wisdom that we may find some additional instruction in the way of righteousness to assist us in walking worthy of God.

When Sunday evening draws nigh, the same desire will be there to attend the meeting for a two-fold purpose. First, to increase our knowledge and understanding of God’s Word, and second, to encourage the brother who has spent many hours preparing his lecture.

What a wonderful ecclesia would be ours! The peace of God would rule in our hearts, and the word of Christ would dwell in us richly, and we would find ourselves teaching and admonishing one another in Psalms and spiritual songs, singing with grace in our hearts to the Lord.

To accomplish this, we do not have to go out of the world like the Catholic monks, but we do have to strive with all our might to keep ourselves unspotted by not partaking of the evil that is in it. Paul has shown us the way, and if we follow him as he followed Christ, our salvation will be assured.

Jesus is expected in the earth again, and that very soon. To us, that coming can be one of two ways, and either of them will be sudden. If death overtakes us, our probation will be ended at once. If we live until he comes, his coming will be just as sudden—like a thief in the night.

You know who he will choose: those who have walked worthy; those who devote themselves to doing the will of God. Those whom he will reject are they who have wasted their time, and made friendships of a world that is full of things opposed to the will of God.

If we expect the friendship of Jesus, we must stand apart and shine as lights in a world that is steeped in sin. We must leave its pleasures, and all that it loves to those who have no delight in the Truth, as Paul says in Col. 4:5-6—

“Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.”

In the first century, when the Truth was being established through the labors of the apostles under the guidance of the Holy Spirit, Paul warned the brethren night and day with tears. If such warning was needed then, surely it is needed much more now. There is grave danger that we may become satisfied to know the first principles of the Truth, and be baptized and come together for the Memorial meeting and stop at that point.

There is also danger that we may fail to realize the necessity of walking worthy of God. The lesson of Israel is a severe one as it is given in the first chapter of Isaiah. Their sacrifices were offered according to the law, and their feasts were held in the appointed seasons. But there was something of greater importance omitted. God was not glorified: for they had forgotten what lay beneath the ritual of the law. We read of it in Deut. 10:12-13—

“And now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, To keep