

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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Please send Ecclesial communications to:

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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

Richard, Sask., Canada. Bro. Sid Jones, RR#1, Richard, Sask, S0M 2P0. Email: sc.jones@sasktel.net Phone: (306) 246-4468. Sunday School, 10AM, Memorial, 11:20AM, Wednesday Class 8PM.

Loving greetings in Christ Jesus our Lord.

It has been some time since we last submitted our ecclesial news, so there is quite a lot to report.

We have been blessed to share the Lord's table of remembrance with the following Brethren and Sisters: Bro. Steve and Sis. Gwen Armstrong, Sis. Brenda McChesney, Bro. Brent and Sis. Rachel Dul, Sis. June Jones, Bro. Ben and Sis. Jennifer Darter, Bro. Norman Blacker, all of the Edmonton Ecclesia; Sis. Grace Punter, of Kindersley, Sask.; Bro. Curtis and Sis. Cindy Hurst, Bro. Richard and Sis. Melissa Hurst, Bro. Glendon Rhoades, Sis. Lori Gustavsson, all of the Goldthwaite ecclesia; Sis. Alison Hopper, of the Hengoe ecclesia; and Bro. Lynn Osborne, of the Denver ecclesia.

Our thanks to Bro. Glendon for bringing us the words of exhortation on June 27, 2010, and to Bro. Brent Dul for his address to the Sunday School scholars at our February Study Weekend.

During the month of February 2010, we enjoyed the presence of several of our visitors as we held a study weekend titled "What Does the Lord Require of Thee?", a series presented by Bro. Dan Jackson.

Another ecclesial activity was our Family and Friends Evening, April 17th, 2010, where we all invited people we know, to attend an evening meal served at our hall, followed by a presentation about who we are and what the truth of God's word is. We have had a few of these evenings, with considerable success in providing us with an opportunity to witness the truth to those outside the covenants of promise.

We have the unhappy duty to inform the brotherhood that we found it necessary to withdraw our fellowship from Bro. Jon and Sis. Liz Jackson in February 2010, following their rejection of certain vital elements of the Word. We pray that in the time remaining till our Lord's return they will see a return of their faith to the doctrines we all hold as essential.

We have had the pleasure of sharing with Bro. David Humphreys and Sis. Dawn Gill, as they were united in marriage on June 26th, 2010. May they be a strength and a joy to one another as they labor together in the Lord's vineyard.

It is with gladness of heart that we report the baptism of **Amber Jones**, on August 28, 2010, into the saving name of Christ Jesus, having given a 362—Berean 2010

good confession of her faith. We rejoice with her, as does the host of heaven who rejoices over the repentance of any and all of Adam's race. It is an honour to assist a new brother or sister as they take their first step in obedience to our Lord.

May our Lord soon return to the earth to bring the fulfillment of all that Yahweh has planned and has promised to the faithful of all generations.

With love in the grace of our faithful Creator, for the ecclesia at Richard,
Bro. Sid Jones

CONWAY, AR - 2904 Dickens Circle 72034. (501) 329-5013, cell 764-6217,
piano.techno1@gmail.com. Skype: bob.widding. Exhortation, MS, Eureka class
Sunday 9 a.m.

Dear brethren and sisters,

Loving greetings in Yahshua Anointed.

Mary and I were pleased to have several visitors this summer. Brother Fred and Sister Ruthie Higham, and Sister Kay Stinchcomb, TJ and Tiffany; Brother Beryl and Sister Becky Snyder and Sister Sarah Brown.

Brethren and sisters who will be traveling through the greater Little Rock area are invited, Lord willing.

Fraternally, Bro. Bob Widding

LAMPASAS, TX

Dear brothers and Sisters,

Greetings from the Lampasas ecclesia,

Since our last report, we have welcomed Sister Tanya Martin (Darter) back into Fellowship. Sister Tanya is currently living in isolation. Her Address is 703 Julia St. New Iberia, LA 70560. I'm sure letters of encouragement would be appreciated.

We have received by way of transfer Brother Jon Lorquet into our ecclesia. We have received into our fellowship Brother Lyndel Lucas and Brother Aaron Lucas. We pray that our heavenly Father will bless these 4 in their walk Zion-ward. Our Ecclesia is holding a Study day on September 18th. The subject for this study day is "The Nature and Sacrifice of Christ." We are looking forward to an enjoyable day around the word of God.

As many may already know our Sister Maxine Connolly is not doing very well. She is in the Lampasas Nursing and Rehab Center, 611 N, Broad St.

Lampasas TX, 76550. At this time Sister Maxine doesn't have a telephone, Brother Jerry is working on that. Sister Maxine's eye sight is very poor. Please send all cards and letters to Brother Jerry Connolly at 12690 Dessau Rd. #404, Austin TX., 78754, and He will read them to her. We all look forward to the time when all sickness will be done away with, and the glory of the Lord will fill the earth.

On behalf of the Lampasas Ecclesia, love to all in the Hope of Israel,
Bro. Lee Freeburg, Recorder.

DETROIT, Michigan –Memorial, 10am; S.S., 11:15am; Wed. Night Class, 7pm; Bro. Fred J. Higham, 20116 McKishnie, Clinton Twp, MI 48035, 586-790-2156

Dear Brothers and Sisters in Christ,

We are blessed each day with the common reading of the written Word through our Bible companion. We see the signs each day working out in the master plan that Yahweh knows is near. Our contact each week around the table of our absent Lord with Bro. Bob and Sis. Mary Widding of Conway, Arkansas has helped all of us with the refreshment that only contact in the bonds of the Truth can provide. Our study of Eureka together has helped to a better understanding of the plan of salvation and Yahweh's grand design. The words of Christendom Astray study, in the week, help strengthen the faith we have and bring us back to basics that we should not lose sight of. Our weekly contact with the Boston ecclesia, through Skype, in our study of Eureka, is a refreshing oasis in our lives.

We are happy to report that we have received a letter from our Sis. Lisa Readman expressing her repentance for obtaining a divorce, and has asked to be reinstated with us around the table of our absent Lord. We are pleased to have her back with us in fellowship.

Above all, in all our relationships one with another, let us be merciful, forgiving, pure and helpful, copying the example of Our Father and His Son, who are full of compassion and grace, tender, and ready to forgive us and to cleanse us all iniquity.

On behalf of the Detroit Berean Ecclesia,
Bro. Fred Higham

BOSTON/DEADHAM, MA.

To The Ecclesias of the Berean Brotherhood,

Greetings in the One Hope,

Last month I sent a memo out on “Ecclesial News” about our upcoming gathering. I am including a little more information on this memo. Please
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ensure that all members of your ecclesia have access to this information. Our cut-off date to obtain rooms is September 20, 2010.

NORTHEAST FRATERNAL GATHERING - 2010

October 9 - Sunday, October 10

On behalf of the Northeast Fraternal Gathering Committee, the Boston Ecclesia would like to extend an invitation to attend the Northeast Fraternal Gathering to be held, Lord Willing, at the Hilton Garden Inn in Burlington, MA, on October 9 and October 10, 2010. The theme of this year's gathering will be:

“God Manifestation”

1. In His Name: Bro. L. Smith
2. In His Nation (Israel): Bro. D. Humphreys
3. In His Word the Bible: Bro. M. Hughes
4. In Angels: Bro. S. Armstrong
5. The Need for Manifestation (S.S. Talk): Bro. L. Naglieri
6. In His Son (Exhortation:) Bro. G. Smith
7. In His called out ones – Us (lecture): Bro. D. Hughes

The gathering will officially begin on Saturday the 9th and end on Sunday the 10th. For anyone who will be arriving on Friday, October 8th, there will be an informal meeting at 7:30 of the brethren, sisters and scholars to read the daily portions of Scripture.

When you arrive at the Hotel they will request a credit card from you. There will only be charges put onto your card if you purchase something over and above that which is covered by the committee. The NE Gathering Committee collection will cover Friday, Saturday, and Sunday room rates along with Saturday supper and Sunday noon meal. The Boston Ecclesia has arranged that this room rate includes a hot sit down breakfast each morning. The Boston Ecclesia will also cover the lunch on Saturday, the evening snacks and admission for the Monday outing. This outing will include supper and readings Monday evening.

The planned outing is to Old Sturbridge Village on Monday, October 11th. This is a New England Village where you will experience early New England life from 1790-1840. One of the country's largest living history museums, OSV has a large staff of historians in costume, 59 historic buildings on 200 acres, three authentic water-powered mills and two covered bridges. Visitors can ride in a stagecoach, view antiques, heirloom gardens, meet the farm animals, and take part in hands-on crafts year-round. God willing, we will end the day with supper and readings. It is possible to spend two days at OSV to see it all, so if you are planning on attending the outing do not book flights out of Boston before Monday evening.

For anyone who will arrive by plane, please note that the closest airport is LOGAN INTERNATIONAL airport in Boston This is the best airport to fly into if you require pickup, let us know.

We hope as many people as possible will be able to join us for an encouraging and edifying weekend . Please register on line at: <http://biblehope.info> Or if you prefer you can register with either Brother Steve Osborne or with me. steve.sharon@verizon.net or Jsommer393@msn.com. All plans are subject to the will of Yahweh.

With love in the bonds of the Truth,
Brother Jim Sommerville

Holy Land Trip

Our plans are continuing for another trip to the Holy Land in May, 2011, God willing. We expect more people than we had on our first trip and should have prices firmed up in a couple of months. Instead of going down into Egypt we hope to visit a few places that Paul travelled to: Athens, Corinth and Cenchrea before departing for home.

You may see the complete itinerary at the Richard web site (richardbereans.com). We look forward to the day when we will all assemble at Jerusalem to enjoy that marriage feast prepared for those that are accounted worthy. What a glorious hope we can look forward to. Please contact Bro. Jim Sommerville for further information.

FRATERNAL GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

NE FRATERNAL GATHERING – BOSTON.....Oct 9-10, 2010
Bro. Steve Osborne, 35 Shady Lane, Northboro, MA 01532 503-393-5721
steve.sharon@verizon.net The theme will be on “God Manifestation”.

The BCAA

The Berean Christadelphian Audio Archives, or BCAA for short, has made available a large selection of talks on MP3 online. The address is www.bcaudioarchives.blogspot.com. Please check this link as we will be updating with new material as much as possible.

The purpose of this site is to restore and make available lectures, exhortations, and study classes. Some of these talks are decades old and have seldom been heard.

We are always looking for tapes, and if you have some talks that you would like to share, please email either Bro. Craig Kiley (craigkiley@yahoo.com) or Bro. Noah Brown (sbsugar@gmail.com) and we will be happy to transfer the talks to mp3 format and post them.

Let a Man Examine Himself

We have come here this morning to learn. Our salvation depends on learning. We must learn what is wrong with ourselves—wherein we do not correspond with the pattern that God requires in those He will alone accept.

Every factory has a place of final inspection. Those products that conform to the required pattern are accepted; those that do not are rejected. God has given us a very clear pattern. He has told us just what to do; just what flaws to watch for, and how to correct them.

Suppose a piece of steel slips through without passing through the purifying, tempering and hardening process—what happens when it reaches the inspector? It **looks** the same as the rest: it is the same **basic material**—but **what a difference** when the keen and searching inspection tests are applied! It turns out to be just the raw, natural, original material—weak, impure and faulty; totally unfit for the purpose intended, so—it is **cast aside**.

In connection with our purpose of assembly this morning—the memorial supper—the apostle says, by the inspiration of the Spirit (1 Cor. 11:28)—

“Let a man EXAMINE HIMSELF,” and v. 31, “If we would JUDGE OURSELVES, we should not be judged.”

If we would have the wisdom to inspect ourselves and correct what is wrong, we should not fail in the final inspection. And how CAN we inspect ourselves? David asked this question—and answered it:

“Wherewithal shall a young man cleanse his way? by taking heed thereto ACCORDING TO THY WORD” Psa. 119:9.

That last part is the important part. There are thousands of sources of information that tell you how to improve in various ways. Many devote endless precious hours to study for temporal self-improvement that will perish with the using, but there is only ONE place that tells how to get ready for eternal life—how to develop and train ourselves so we will be accepted as useful and valuable in the final inspection.

We must take heed to ourselves **according to God's Word**. We must study that Word, and compare ourselves with the pattern it gives. In all points where we fail to measure up to the pattern—and there are thousands of them—we have a job to do, and the period allowed us to do it is getting shorter all the time.

The portion of God's Word laid out to assist us in our self-examination today is Psalms 41-43. Beginning that portion, we read:

“Blessed is he that considereth the poor.”

The word here translated 'consider' is usually translated '*understand*' or '*behave wisely*', and we note in the margin that for '*poor*' is also given '*weak*' or '*sick*'. So there is a lot more meaning in this verse than just giving something to those in poverty.

God says here that those are blessed in His sight who concern themselves about the problems of others—those who seek to understand and act wisely for the benefit of those who are poor, weak, or sick, whether this condition be physical or spiritual. The spirit's instruction is to—

“Bear ye one another's burdens” Gal. 6:2.

This is described as “*fulfilling the law of Christ.*” We have noted that the real meaning of this word '*consider*' is to '*act wisely*'. This should ever be borne in mind. It is easy to be well-meaning but to act very UNwisely in this matter, making helpfulness an unconscious pretext for officiousness and self-gratification. What is intended is—instead of seeking our OWN pleasure and amusement and advantage—to devote our time and efforts to intelligently considering where help and comfort are really needed, and to apply ourselves to supplying them in an acceptable manner. As to the acceptable manner, a good guide is that of Jesus—

“Do to others as ye would that they should do to you.”

In examining ourselves, therefore, as we meet around this table, how do we measure up to this clear requirement of God? DO we love our neighbors as ourselves, devoting ourselves to their welfare, and carefully avoiding all that might offend them, or are we so busy with our own affairs that we cannot be bothered to think of helping to carry the burden and solve the problem of others?

Paul said, writing from his prison cell—and it portrays a sad state of affairs—

“I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's” Phil.2:20-21.

It meant nothing to them that he had lost everything, even his liberty. All were so tied up with their own plans for benefiting themselves and getting ahead in this life that they had no time to devote to the benefit of the brotherhood and the Truth. “*Of course,*” said they, “*We'd LOVE to help. But we are SO busy. We're sure you'll understand.*” Paul understood, **only too well.**

“Love seeketh not her own” 1 Cor. 13:5.

This is one of the many tests of value and usefulness that WILL BE APPLIED in the final day of inspection. He said again, earlier in the same

epistle, (1 Cor. 4:10).

“We (the apostles) are fools for Christ's sake, but ye (the Corinthians) are wise, ye are rich, ye are full: we hunger and thirst and are naked and buffeted, and have no certain dwelling-place”...”Be ye followers of me”...”love seeketh not her own.”

And now a thought from the first verse of Psalm (42).

“As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, the living God: when shall I come and appear before God?”

How do we fit HIS pattern? This is a description of the ONLY type of person God will approve in the day of final inspection. But some will say, “*How can I help it if I do not feel that intense longing? Can I MAKE myself feel that way?*” **Yes, you can**—and you **must**. The Scriptures explain how to begin, we must clearly recognize that this IS what God expects, that is the only really intelligent and reasonable frame of mind, and that it MUST be achieved. What stands between us and it is either natural, animal ignorance or the deceitfulness of other things. Jesus said:

“Lay not up treasure on earth: lay up treasure in heaven, for where your treasure is, there will your heart be” Matt. 6:19-21.

Here is first, a plain COMMAND; 2nd, the REASON for that command; 3rd, the assured RESULT of obeying that command. It has two parts—one thing to carefully avoid, one thing to carefully perform. If all our treasure is invested in an enterprise, then we shall be very much concerned about the progress and interests of that enterprise. Here then is clear instruction on how to develop a thirst for God—just arrange your life like Paul so that all your material advantage and interests are wrapped up in the establishment of God's kingdom. It does not just mean possessions, but All the activities we are involved in and interested in.

Again, it is useless to expect to develop a thirst for one thing while continually drinking something else. God says worldly things must be put away by those who would seek a place in the divine scheme of things. Why? Because they interfere with and obstruct the development of spiritual appreciation and desire. If we carefully **follow the divine rules**, we shall get the desired results, and **no other** way. And the divine rules are very different from natural thinking.

The Spirit through Solomon gives another guide for developing a thirst towards the things of God. He records (Eccl. 7:2-3):

“It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.

Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.”

The lack of a thirst toward the things of God reveals the lack of a perception of the emptiness and sadness of natural things, and the fullness and joy of spiritual things.

Of the present life, David said in the readings for yesterday (Psa. 39:5-7)

“Verily every man at his best is altogether vanity. Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, what wait I for? My hope is in thee.”

So brief, so insecure, so overcast with sorrow, so filled with trouble and evil, so far short of what could be! Go to the house of mourning, the endless funeral procession, the hospitals, the asylums, the institutes for the blind, the numberless victims of selfish, senseless warfare, the inevitable bitterness and strife in all human activities, if you would develop a thirst for the new order of God. Cease to live in heedless self-entertainment, and a busyness to eat, drink and be merry; and stop to THINK.

Who was this man David who wrote these Psalms? What kind of a life had he, that he should see so clearly through its utter emptiness and delusion. Obscure in his youth—a quiet, meditative man of God. Thrust into sudden notoriety, not by his own choice, but as a result of the nation's faithlessness, and his own abundant faith. Thereafter he experienced treachery, ingratitude, persecution, peril and hardship, because of jealousy—fearful jealousy that fumed against the calm, successful courage of his faith. Cast out from his own people, a hunted fugitive in an alien land.

Then came prosperity, popular acclaim, power and authority as the divinely-anointed leader of the divinely-chosen, holy nation—the national vessel of God's tabernacling with men. What opportunity now for the fullness of life's purpose of joy! And so it seemed for a time, but while adversity had brought out his strength, prosperity revealed to him his weakness, whose shadow he was never again permitted to forget. The years that might have been so bright were stained as a result with strife, murder and civil war.

But against this dark background of human failure, God made with David the covenant of divine success, *“ordered in all things and sure.”* How much, in the light of his own discorded life, must these words have meant to him, *“ordered in all things and sure.”* And as he compared his own sad reign with the glorious picture of God's Kingdom, would he not thirst after God and exclaim, *“THIS is all my salvation, and all my desire?”*

In the third Psalm for today (43rd), he says, v. 3:

“O send out thy light and Thy truth: let them lead me; let them bring me unto Thine holy hill, and to Thy tabernacle.”

Here is an earnest desire to be guided by God's Word, and an anxiety to be present at His assemblies of worship. Whenever the brethren and sisters are met together, the true godly mind is anxious to be there. SOME brethren and sisters are of this character, and some are not. The pattern recorded in the Word clearly reveals that it is only the former type that God will approve. Now is the time of opportunity to teach ourselves the wisdom of being such. We have read recently (Psa. 16:11)—

“In thy presence is fullness of joy; at Thy right hand there are pleasures for evermore.”

This is our assurance and our goal. When we start to practice or study anything, there is no pleasure to begin with, but wisdom says, “*Continue at it, the pleasure will come with familiarity and accomplishment.*” How much truer and more important in divine things! There is fullness of joy in store for those who by God's guidance learn how to appreciate and evaluate TRUE joy—joy that has no sad aftermath, nor is snatched away at its height, but is perfect and unending. It is only for those who learn how to remove from their own lives and characters all those carnal things that are out of harmony with godly joy.

In the NT reading (Matt. 25) there is ample instruction for a man to examine himself by: the parable of the 10 virgins, the parable of the talents, and the separating of the sheep from the goats—as searching and solemn a series of warnings as can be found anywhere in Scripture.

If God were to say to us, “*Leave your own pleasures and profit-seeking for half-an-hour, and do exactly as I say, and I will fill the rest of your present life with abundance and happiness,*” would we have any difficulty in obeying? But actually in proportion we are asked to do much LESS and are offered much MORE. If we could only bring ourselves to fully realize the magnitude of what is offered for faithfulness—but we cannot, it is too gigantic, it is beyond our comprehension, we are too wrapped up in present things.

Somehow the fact that for 6000 years an endless parade of men have lived brief snatches of life and passed on to nothingness does not impress us as it should with the utter brevity and unimportance of this life's affairs. We plan and worry and labor and fret, and what does it amount to? NOTHING. A breath. A vapor. A striving after wind. The one perfect life was lived without a place to lay his head.

There were 10 virgins, and 5 of them were wise, and 5 were foolish. This is a very sad parable, as indeed are most. We are apt to forget that the foolish virgins represent REAL people, brethren and sisters we have known, it could very easily be OURSELVES. They knew the bridegroom was coming, they believed it and were looking for it, they THOUGHT they were ready. They looked like the other virgins, they traveled along with them, they had lighted lamps just the same, **but**—there was very little oil in them—just enough to deceive themselves, but not enough to carry them through.

The lesson is SO clear; all the virgins read it over and over; but still there will be foolish virgins revealed at the judgment seat—self-deceived and unprepared. Why? Because the flesh is so deceitful, and so clever at making us believe we are what we are not. Let us look to our oil. We know what the oil is. It is the Spirit. We must be filled; not just enough to make a showing, but FILLED with it—filled with the knowledge of God, permeated with its divine characteristics so that it shines forth from us in faithful labor, patience, wisdom, self-control, kindness, gentleness, purity, holiness, and godliness.

“If THESE things be in you, AND ABOUND ye shall neither be barren nor unfruitful; but he that lacketh these things is blind” 2 Pet. 1:8-9.

The next parable presents a different aspect of the same lesson—the man who entrusted various talents to his servants.

Our English word '*talent*' comes from this very parable. Talent is a Greek word, denoting a certain unit of money; the original meaning is '*something weighed out*'. Jesus used it to represent the various gifts or abilities that men are given to use for the glory and service of God, and it has come into our language with this meaning.

We are taught here that all men's abilities and possessions are carefully WEIGHED OUT to them for a specific purpose, and that in the day of inspection they will have to give account of how everything has been used. This idea of stewardship is very prominent in Scriptural teaching and if it were better comprehended much future sorrow would be avoided.

V.19: “After a long time the Lord of those servants cometh, and reckoneth with them.”

The unprofitable servant in this case is not charged with anything as serious as false use of his trust. He is not charged with any open wickedness—simply a slothful failure to put his abilities and possessions to his Lord's use. It is not enough that we simply abstain from what is forbidden; it is equally, or even more, important that we DO what is commanded.

Consider the excuse he makes, *“I knew thee thou art a hard man, and I was afraid.”* How common, and yet how unreasonable! *“I knew you expected a lot, therefore I made that an excuse to do nothing. I consoled myself with the assumption that I could not possibly satisfy you, so I did not try at all.”* What a mean way of putting the blame for his failure on the one who had given him everything that he had!

He may have thought, *“I have only been given one talent. It is clear that the Lord does not consider my part very important. I will explain to him that I knew he expected wise and careful dealing and would be angry if I made a slip and lost it, so I did not feel capable, or confident enough to try. I know that the capable, 5-talent brethren will take care of everything. My small bit will not be missed if I do not do it, nor noticed if I do.”*

What did the Lord answer? *“You wicked unprofitable servant. You have condemned yourself by your own self-deceiving excuses for your spiritual laziness. You admit that you knew I would require an accounting and a bringing forth of fruit. You should have done the best you could, even though it were very small. Cast him out. Take his possessions and abilities away from him—he has not used them in my service. My kingdom is only for faithful workers.”*

In the final part of the chapter Jesus drops the clothing of parable and speaks with unmistakable plainness, driving home the warning.

“Come, ye blessed of my Father, I was hungry, thirsty, stranger, naked, sick, and in prison, and ye ministered unto me.”

This is the thought with which we began: *“Blessed is he that concerns himself to understand and act wisely in behalf of the poor, the weak, and the sick.”* Many in the brotherhood, and even the brotherhood itself, are thirsty, weak, sick, strangers and in prison. In various aspects, and at various times, the descriptions fit us all. We all need mutual help. Only those will be approved and accepted who concern themselves about those things and devote their lives to help and improvement in the ecclesia and in the brotherhood.

The main thing is the Spirit of Christ—the oil in the lamps. That is what is always mostly lacking—and mostly needed. The Spirit of Christ does not worry about its own advantage or welfare or pride or justification. It does not mind even if it has no place to lay its head. It is anxious to help and heal and comfort, to stir up zeal, to promote harmony and righteousness and peace, to be about its Father's business, to labor in the vineyard, even though it be in but the humblest capacity.

Therefore let a man examine himself and see how HE compares with these things. And wherein he finds that he does not correspond with the

divine pattern by which all will finally be measured, let him diligently set himself to DO SOMETHING about it. Let him put it FIRST on his list of things to be done, before all temporal activities and schemes of advancement that perish with the using.

“For if we would JUDGE OURSELVES, we should not be judged.”

—Bro. G.V. Growcott

Know No Man After the Flesh

“It was needful for me to write to you and exhort you that ye should earnestly contend for the Faith which was once delivered unto the saints” — Jude 3

I am no man’s personal enemy. I have neither time nor inclination to trouble myself about persons, or their affairs.

But when they approach me on the premises of the Truth, then they are either my friends or my foes, and I am theirs. I am their friend for the Truth’s sake.

I would rather be the friend than the foe of any one upon any ground. This is the bent of my fleshy nature; and if men will not be friendly, I do not feel resentful, but my disposition is to give them a wide berth.

This is the natural man. But if they pretend to be the friends of the Truth, and they are neither intelligent in, nor faithful to, what I believe to be the Truth, and will not consent to be instructed, then I have a duty to perform as one of Christ’s brethren, in obedience to apostolic injunction, and that is, to— “Contend earnestly for the faith once for all delivered to the saints” (Jude 3).

And in so doing, which is well-doing (1 Peter 2:15)— “To put to silence the ignorance of foolish men.”

That their “mouths being stopped,” they may no longer— “Subvert whole houses, and lead captive silly people laden with sins” (Titus 1:11).

In the performance of the duty common to all the faithful, I do not wait to be attacked. If no one will go with me to the assault, I go alone, with the determination to scatter them, or be demolished in the attempt; in which, however, **I do not expect to succeed**, because: “The saints are prevailed against till the Ancient of Days comes” (Dan. 7:22).

Why then labor in expected failure? **To obey the injunction, and prove my own faith.** In this spiritual warfare, whose weapons are neither lead nor steel, but more effective than either for putting to flight the aliens, there are neither truce, armistice, neutrality, nor peace. He that is not with us is against us; and he that gathereth not with us, scattereth abroad.

I, for one, know no man in this warfare as a brother and friend who is neutral or not gathering. A man who is neutral stands by with arms folded and sees the enemy crushing me to death! He believes in the cause I am fighting for, but he calmly views my destruction without any sign of help.

Is such a man my friend and brother? Is he not rather a sympathizer with the enemy? If he helped me, we might prove too strong for the foe; the enemy knowing this cannot look upon neutrals in any other light than his friends.

And this is just where Christ puts all neutrals in the good fight of faith. But, if this be the position of neutrals, what shall be said of those who either oppose or nullify what we believe to be the Truth? Who not only so, but seek to destroy the influence of those who have, while they were mere heathens, proved themselves through evil and through good report, and when the Truth had few to say a good word for it, faithful advocates of it—what shall be said of them?

They may virtually acquiesce in the theory of the Truth, but can we call them friends and brethren? Are they Christ's Brethren?

If they were Christ's Brethren, they would love the zealous and disinterested advocates of the Truth, and would be careful to do nothing that would embarrass them.

Shall I call such enemies of Christ, my friends and brethren? I tell you, nay; I will have none such, if I know it. They are my enemies, and it is my duty to make war upon them.

If I belong to the Spirit's witnessing prophets clothed in sackcloth (Rev. 11), and any man will to injure me in my witnessing, it is my duty to devour him with the fire of my mouth—to torment him with my testimony.

If he persist in storming our works, then— "He must in this manner be killed."

I have no sympathy with a yea-and-nay profession and advocacy of the Truth. It does no good to the professor, to those who are associated with him, nor to those dwelling in outer darkness.

"The whole world lieth in the evil one." (1 John 5:19).

—in Sin; and the only exception to this are the untraditionized believers of the Truth we believe and teach and have obeyed; and who are walking as little children therein.

If we are these scriptural exceptions, we have nothing to do but keep clear of this evil world, and to testify against all the traditions it would substitute for the Truth, or by which it may seek to nullify it.

The greatest and most dangerous enemies to Christ are those who pretend to be his friends, but are not faithful to his doctrine; and they are unfaithful who from any motives of personal interest would weaken the point of the doctrine, or soften it for gratification of their natural feelings, or for fear of hurting the feelings of the enemy, and so affecting their popularity with him.

We have a great and important work before us. It is to bring people to the understanding of the ancient apostolic doctrine and to the obedience of faith, in the form inculcated by them upon all believers.

If our friends faithfully and intelligently execute this mission, they will be placed in opposition to all the world—they will find themselves in the position of the Spirit's witnessing prophets, standing in the court of the Gentiles, and bearing testimony against—"The god of the earth."—with all the power, learning, and influence of the Great Harlot, her State daughters, and dissenting abominations arrayed against them; **and besides all this, the heartlessness and cowardice and treachery of professed neutrals and friends.**

To take up such a position, and to maintain it without surrender, requires knowledge and faith working by love of what is known.

HENCE, THE NECESSITY OF MEDITATION UPON THE WORD.

This will develop faith, and the more an honest-hearted man understands of the Word untraditionized by what is falsely called "science," the more enlarged and the stronger will his faith become; and the more valiant will he be for the Truth, and the more efficient for the work before him as a "witness," a "prophet," a "lightstand," and "olive tree" before the "Deity of the earth."

The light of Truth must shine clearly in a man's head, before he can speak critically or accurately upon—

"The deep things of the Spirit."—and if you undertake to implant these in the brains of Modern Athenians, who, like their brethren of old time, are exceedingly fond of gossip, you must be bright and lucid in your irradiations, that you may shine away the darkness of the subtleties and the vagaries of the inner consciousness, with which the cup of the Old Harlot has crazed and intoxicated them.

And this you will find to be, if you have not already done so, no easy work to do. The traditions radiating infinitely and at all angles, form almost

an impenetrable cloud—a cloud which befogs everything, and renders it impervious to—“The simplicity that is in Christ.”

But shall we despair? By no means. The work before us at present, is not to demolish Antichrist, and the tradition with which he is clothed as with a black and threatening cloud. This is beyond our power, as it is extra to the mission of the saints against whom he has prevailed almost “forty and two months.”

His demolition is their work, **when joined therein by the Ancient of days.** This is their patience and faith— Rev. 13:10; 14:12. The saints are waiting for this.

In the meantime, they hold the position of the witnesses for Jesus; and it is required in witnesses, who are stewards of the testimony, that they be faithful after the example of Christ and Antipas—Rev. 1:5; 3:14; 2:13.

At present, they have to show the Truth in every way that will make the Truth shine; **that it may stand out in the foreground of the picture so distinctly from all surroundings, that observers at a glance may distinguish it in all its outlines, without any possibility of confounding it with the dark cloud of the things beyond.**

This is the work for us to do, that men seeing the photograph, Christ written upon their minds by the testimony which is light, may confess that it is a **true, faithful, and beautiful picture;** and embracing it with affectionate hearts, may so put it into their bosom, and become married, or rather betrothed, unto the Lord.

In this way an enlightened, and affectionate, and valiant people will be prepared for him; who will not only be watching for him but—with garments kept, and lamps well trimmed with the golden oil of the good olive tree—will be ready to enter in on the closing of the door against all the world.

Bro. John Thomas—1865

Rules of Order 2.

FOR ECCLESIAL BUSINESS MEETINGS

“Let all things be done decently and in order”—1 Cor. 14:40

4. AGENDA—RB (Recording Brother) prepares; AB (Arranging Board) approve; post on bulletin board previous Sunday; distribute at meeting.

This is very important. A good, well-publicized agenda is the key to a good meeting. All should know what's to be considered. It should be available well ahead of time. As far as possible, avoid deciding anything

that is not previously on the agenda. Avoid quick, surprise motions or decisions. Very few people think well on short notice. Many bright ideas sound wonderful until we study the pros and cons.

It is OK to briefly discuss new items after all scheduled business is done, if there is time left, and all are willing. But it is best to make no quick decisions on surprise motions if there is any significant difference of view. (More later on this under 4f).

a. Prayer

b. Reading of Minutes of previous meeting by RB; accepted (for correctness) by meeting, upon motion.

Accept minutes as correct first, before discussing anything about them. This should take little or no discussion. If there is any discussion at this point, limit it specifically to the issue of the accuracy of the minutes.

(Take a quick show of hands on everything, even if obvious and routine. It only takes a couple of seconds. It's the smoothest and safest way to make this a habit, and the Body gets used to the system. Likewise as to requiring a seconder. Even in routine matters that have to be done right then (as accepting the minutes), it's smoothest to have a seconder, though it may seem overdone. It maintains the accepted form and continuity. The only exception to requiring a seconder is 26g (Names & numbers), and you may prefer to have it even here, for the sake of smoothness and following what is expected, and avoiding exceptions that jar the continuity when a Body does not have a lot of experience in conducting business. Requiring a seconder makes sure that at least 2 people favor something before the Body spends its time on it. And it also hopefully diffuses the danger of a personal flavor to a motion—especially if mover and seconder are independently minded).

c. Matters Arising from Minutes. (If involving more than question and answer, defer to 'Other Business.')

Don't get bogged down in issues arising from minutes. We learned to be very firm on this. Dispose of any legitimate questions seeking information that do not involve discussion back and forth. But as soon as a matter drifts into discussion, defer it to 'Other Business.' I did not specify this in the Rules, but at the end of 4c I would add: "Motion & second NA ND Maj (9jj)".

It should be deferred by motion and vote, so the Body makes the decision, not the PB (Presiding Brother), for this needs flexibility, and common sense must rule. But generally, we found it best to defer all such items to Other Business as quickly as possible. We found that unscheduled 'Matters Arising' could take up a lot of the evening, while scheduled business got neglected or unseemly rushed at the end.

Normally, all motions that are NA and ND should require 2/3 vote, but this is a minor matter of order of consideration, and I believe the majority should rule. “9jj” means I plan to insert a line for this between 9j and 9k.

d. Regular Reports. Discussed individually; accepted (upon motion) together (unless objection).

This covers whatever reports you normally have regularly, as Fin Bro, SS Supt, Visit Com, Improvement Class Sec, etc. Don't just invent reports to fill the agenda, or burden the ecclesia with unnecessary routine, but the ecclesia should be kept generally informed of such things as financial conditions and important activities.

e. Items of Business (including special reports). Listed separately. Each introduced by RB, or by motion of sponsor (initials with it on Agenda).

First, special reports (for information, not needing action), as: special committees' actions—Fraternal Gatherings, preparing for large purchases, advertising plans, etc. Treat 'Matters Arising' just as with the Minutes, unless it has been decided beforehand to give more time at this point to some of the reports.

Then recommendations by AB for ecclesial action (see #30): matters which have either been referred to the AB for recommendation, or matters initiated by the AB for ecclesial decision.

(Generally speaking, the more the AB handle, and the less the ecclesia has to handle, the better—as long as everyone is reasonably satisfied. Matters are either relatively more important, or relatively less important. If they are relatively less important, it is better for the AB to take care of them, and not spend the ecclesia's time, so the ecclesia in its assembling can devote itself to spiritual considerations. If a matter is relatively more important, it is better for the AB to handle it, because they are specifically chosen by the Body as the best qualified to do so. Avoid too much democracy, except in spirituality. In spiritual things, the more who are involved and active the better. But in practical, mundane things and arrangements, the more things are taken care of by the ones the ecclesia has chosen, the better. Encourage and train the ecclesia to get its mind and interests on the deeper things. This was Bro. Thomas' idea, who thought Bro. Roberts' arrangements were too democratic. Bro. Roberts gradually through experience came to the same conclusion.)

Then private motions. If anything is important enough to bring before the ecclesia, then someone should have given it enough study and thought to prepare a clear motion, and have it on the agenda.

Try to avoid 1) surprise motions not on agenda, and 2) discussion without any motion at all. This is just spinning wheels, and soon gets

frustrating to many. The discussion should always have a sharp focus, and be moving in a clear direction, not round and round.

If discussion without a motion seems necessary, or at least desirable (this should be very rare), then set a time limit before it begins. We found 10 minutes was a good time. If no one has a motion after 10 minutes discussion, then the ecclesia has not given the matter enough thought. Postpone till next meeting, or refer to AB for decision or recommendation.

In any discussion without a motion, it is desirable to limit the time of individual speakers. I would suggest 2 minutes, but experience will teach this. Be firm, but be reasonably flexible in reaching a decision as to a time limit. If someone cannot say what they want on an idea in 2 minutes, they haven't thought about it enough. Better to hold them to a limit, and then give them another turn when others have spoken. A time limit, kindly but firmly enforced by the PB, helps wonderfully in training people to get their thoughts together concisely. It is absolutely essential for the PB to do this in a gentle, friendly way, and for the speaker to comply graciously and immediately. Presiding properly done is a very full-time job, and leaves no time for the PB to inject himself into the consideration. He must be neutral and up above the discussion itself, keeping the meeting running graciously and like clockwork. But more on PBs later.

While all motions for consideration should be specific, and should be on the Agenda well ahead of time, forcefully promoting an idea before the meeting is held is to be carefully avoided. There should be free discussion, and questions to the proposer, but any lobbying, or even appearance or suspicion of lobbying, is harmful and divisive. All should come to the meeting with possibly strong views, but deliberately with reasonably open minds to hear all thoughts pro and con. Any feeling, even though unjustified, of 'cut-and-dried' decisions prior to ecclesial consideration together is harmful to the spirit of the ecclesia.

The unity and spirit of the Body must be constantly borne in mind. We may be very enthusiastic for something, but if the matter is not urgent, and there develops evidence of strong difference of opinion, then drop or postpone the matter. Nos. 28 & 31 provide a smooth way to do this, if the proposer himself does not get the feel of the meeting and voluntarily withdraw the motion.

f. Other Business. Items from 'Matters Arising From Minutes,' and any others not on Agenda.

Get unscheduled items transferred to this category as quickly as politely possible. Do not let the meeting get stalled or sidetracked in discussion unscheduled business. This is a great time-waster.

Try to avoid extending a meeting just to complete Other Business. Better to go home on time and let these items have a scheduled place on the next Business Meeting's agenda, and all think about them in the meantime.

g. Prayer

5. PRESIDING BROTHER'S DUTIES

He must be absolutely neutral: above the fray. All must be able to have full confidence in his fairness and neutrality. His job is to move the business along to every one's satisfaction, and to try to make sure the majority's well-considered wishes are expeditiously carried out.

He must in a kindly way keep the speakers to the point at issue at the moment, but this must be done very gently and diplomatically. Many think they are speaking to the issue when others do not see the connection. The PB must be flexible, and move the business along by persuasion and not dictation. He must keep the current issue of discussion clear, and keep the business moving along without the appearance of rushing. He will not please all. Some will think he's moving things too fast; some too slowly. But he must get the feel of the sense of the meeting as a whole.

He should not take part in the discussion of the issues, except to keep them on track and to keep them clearly before the meeting. He should handle them objectively and impartially.

The less he says the better, as long as he is on top of and in control of the meeting. All his remarks should be as brief as possible, and directed toward keeping the machinery of the meeting functioning smoothly and productively.

His neutrality is vital, because all must be convinced of his impartial fairness, and because he may have to step in and remind the speakers and the meeting of the high calling of the Truth and the need for Christlike gentleness and Christlike consideration of one another's views and feelings, even though one's own views are strong.

There must always be someone in charge of the meeting whom all trust to be both fair and capable. Nothing is so harmful to a meeting and its spirit as an unfair or incompetent PB. It is, as mentioned, a full-time job.

a. Announce purpose of meeting, and read Agenda (4)

Reading of agenda can be skipped if all have copies. Commonsense prevails.

b. Receive and state all motions.

Wording of motions should be as specific and brief as possible. Mover should have it written out (really should be on Agenda). Writing out does not apply of course to procedural motions which are usually a fixed form.

RB should immediately write down all oral motions, and be sure he has the wording to the mover's satisfaction, before there's any discussion. Then PB reads it out, or has RB read it, and keeps the discussion to this point. As the discussion progresses, motions can be tailored by amendments (acceptance of an amendment as part of motion (9i) saves time and avoids need for separate vote on the amendment). Also the mover, getting the feel of the meeting, can adjust his motion to incorporate useful ideas or to suit the greatest number (9f). But, as far as possible, always have some specific forms of words before the meeting that all talk to. This keeps discussion in a straight line, and not circles.

c. Open each item of business.

d. Put motions to vote, announce result.

Any close show-of-hands vote should be carefully checked so all are satisfied they were counted correctly. RB should sit by PB, facing the meeting, and should help count and confirm votes if there's any possibility of uncertainty.

e. List speakers, call on them in order (8, 13, 14, 15, 19).

This is important. PB must keep his mind on the conducting of the meeting. While speakers are speaking, he should be constantly looking around the meeting to see who wishes to speak, and writing it down. It's very frustrating to be trying to get the PB's attention, and for him to be pre-occupied or inattentive.

He should have 2 columns: one for those who have not spoken already on this question, and one for those who have spoken, and wish to speak again. All who have not spoken should receive priority, even though they have just signaled. Beyond 1 & 2, it's hardly practical to try to maintain a further priority (as not speak 3 times before others who want to speak for 2nd time), but all who have not spoken at all should be given immediate preference.

A new speaking list should be started when a subject has been completed and decided and disposed of, but not when it has been interrupted (by a motion taking precedence). However, one may waive his option to speak on the diversion, and thus maintain his priority to speak when the original subject is returned to.

PB should be thoroughly familiar with all the rules and their purpose, so he can use them intelligently and with sensible fluidity. He cannot be over-rigid as to the letter against the spirit, but in any bending of the letter he must be very sure he has the support of reasonableness and commonsense AND of the feeling of the meeting.

PB should be gentle and firm. He is leading the meeting to its own decisions, not driving it. If he gets out of touch with the spirit of the meeting and

the will of the majority (either from getting wrapped up in his own views or any other reason), he is not doing his job—either from incompetence or carelessness or willfulness. (To be continued, God willing next month.)

—Bro. G.V. Growcott

Encouraging Words No. 13

IT is important to bear in mind that those who assail the teaching of the Scriptures concerning the divine paternity of Christ do not receive as Scripture that which we receive, viz., the authorised and revised versions. If evidence of the miraculous conception is produced from Matthew and Luke, the upholders of the Josephite view deny the inspiration of the chapters which contain it. If we point to the joint teaching of Christ, John the Baptist and John the Apostle, as contained in John's gospel and first epistle, we are told that neither of these writings is to be received. If we turn to the epistle to the Hebrews and show the contrast that is therein drawn between the Son on the one hand, and God's servants, the prophets and angels, on the other, we are informed that this epistle also is uninspired. There is great need to be rid of the epistle to the Hebrews from the standpoint of our unbelieving friends, for if Christ had been the son of Joseph, what point would there be in emphasizing his likeness to his brethren? Who would devote time to showing that Moses or any of the prophets possessed our nature? On the other hand, knowing, as the writer of this epistle did, that Jesus was not born in the ordinary course of nature, there was every reason why he should make it clear that Christ's divine sonship did not lift him away from sinful flesh—that he was of the actual seed of Abraham inheriting the same liability to be tempted from within and from without.

In view of this copious rejection of scripture, there is, before we come to a consideration of the paternity of Jesus, a very important question to settle, viz., Shall we accept the authorised and revised versions of the Bible? Or shall we content ourselves with a Bible which has been mutilated and shorn—in opposition to evidence both internal and external—at the hands of, and upon the *ipse dixit* of inventors and propagators of heresy? Concerning the genuineness of the books of the accepted versions, much evidence exists. Some of this has been culled and presented in the *Christadelphian*. If it is required in a more comprehensive and complete form, there are outside works which supply it. The overwhelming evidence in favour

of the rejected portions of scripture seems to suggest that our Josephite friends condemn these writings because they set forth the divine paternity of Jesus, and not, as they allege, that they reject this doctrine because it is not taught in the Scriptures.

Since our friends have not been forced into their belief by Scripture testimony (for a wholesale demolition of the Scripture has to be made in order to stand by their belief), whence, we might ask, comes their difficulty? It seems to rest upon a disbelief of miracle. Is it the nature of the miracle at which our friends stagger? John said, "God is able of these stones to raise up children unto Abraham." If this is so, then surely He could raise up seed unto David apart from an immediate human father. Christ was not the first child who owed his existence to the direct interposition of God. Naturally speaking, there would have been no Israelitish nation apart from the miracle in connection with the bringing into being of its progenitor, Isaac. But, our friends contend, God never works a miracle when His ends can be accomplished by natural means. Without accepting this limitation as touching miracle, we would say that the teaching of the Old Testament in relation to Christ would lead us to look for some very special working on the part of God. Although the coming One was to be of Adamic stock—of the seed of the woman, of the seed of Abraham and David—God continually kept Himself to the front as the One who should raise up the seed—"I will raise them up a prophet from among their brethren;" "I will cause the Branch of righteousness to grow up unto David;" "I lay in Zion for a foundation a stone, a tried stone, a precious stone, a sure foundation;" "I lay in Zion a stone elect, precious." As the prophecy concerning the "Son given," the "child born" (one of whose descriptive names was Wonderful), expressly states, "The zeal of the Lord of hosts will perform this."

Sis. C.H. Jannaway—1908

Compromise

There is abroad the spirit of compromise. Earnest Christadelphians of many years' standing look with increasing alarm on the many new "developments" in the ecclesias. Practices which forty years ago were unhesitatingly condemned as inconsistent with the true profession of the brother of Christ, are now being tolerated in the Ecclesias . . . Young brethren and sisters - and older ones, too - may well ponder carefully their sterling words when confronted with the allurements and temptations of modern times, remembering that it was their faithful and uncompromising attitude in both doctrine and practice which has resulted in our receiving the

precious heritage of the Truth in its purity and simplicity, and that should the Lord further delay His Coming, the responsibility of preserving the Truth undefiled must devolve upon the rising generation of Christadelphians.
—*Christadelphian Treasury*

Between Thee and Him Alone

“Moreover, if thy brother trespass against thee, go and tell him his fault between thee and him alone; if he hear thee, thou hast gained thy brother. But if he shall not hear thee, then take with thee one or two more that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the ecclesia; but if he neglect to hear the ecclesia, let him be unto thee as an heathen man and a publican”—*Matt. 18:15-18.*

Nothing tends more to the keeping or the restoring of peace than the observance of this law; and no law is more constantly broken. The universal impulse, when anything is supposed to be wrong, is to tell the matter to third persons.

From them it spreads, with the results of causing much bad feeling which, perhaps, the original cause does not warrant, and would not have produced if the aggrieved person had taken the course prescribed by Christ, and told the fault “between thee and him alone”.

If good men, or those who consider themselves such, would adopt the rule of *refusing to listen to an evil report* privately conveyed, until it had been dealt with to the last stage according to the rule prescribed by Christ, much evil would be prevented.

Disobedience is almost the universal rule in this matter. The results are serious now in the generation of hatred instead of love. *Much more serious will be the result to offenders against this rule in the day when all matters will be measured and settled by the divine rule.* Jesus indicates that any decision arrived at by an ecclesia in the proper application of this rule will be respected and confirmed by God Himself:

“Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.”

This is much encouragement to the brethren to be faithful in the matter. The application of the rule will often make it unnecessary to advance beyond the first stage. A brother approached privately, with every opportunity of explanation, will often make concessions that must remain impossible if he is made the subject of public opprobrium, however deserved.

Go and tell a man his fault, “*between him and thee alone.*”

If there is no fault, there will be explanation and understanding. If there be, there will be concession and forgiveness. And we are not to weary in the recurrence of the process. Peter asked how often this forgiveness was to be granted. Christ's answer practically was, "No limit." Peter suggested "seven times" as going a long way. Christ said—

"I say not unto thee until seven times, but until seventy times seven" (Matt. 18:22).

He then backed his remark with the parable of the unmerciful fellow-servant, which concluded with the command that we *must* every one forgive trespassers, on pain of not being ourselves forgiven.

The mind cannot exhaust the beauty of this commandment. How noble is the placable mind! How cordially it commends itself to all classes of men! How hideous and detestable the harsh and unforgiving!

By so much we may estimate the superiority of the doctrine of Christ over all other teachers. No *system of teaching places man so low and God so high*, the duty of mercy in such an imperative position. The reason self-evidently is, that other systems are of man: Christ's alone is of God.

—*Bro. Robert Roberts 1888*

Christ's Nature

When we say, as some in their reverence for Christ prefer to say, that the death of Christ was not for himself but only for us, they destroy all these typical analogies, and in truth, if their view could prevail, they would make it impossible that it could be for us at all, for it only operates "*for us*" when we unite ourselves with him in whom, as the firstborn, it had its first effect.

—*Bro. Robert Roberts—Law of Moses*

Lying and Talebearing

"If any man among you SEEMETH to be religious, and bridleth not his tongue, that man's religion is vain." (James 1:26)

The Scripture gives much detailed instruction regarding this essential bridling of the tongue. Let us consider this instruction together, and then all search our hearts to see whether by failure to properly use and control this member we are making our religion vain. The Scriptures refer to at least twenty different aspects of the use of the tongue in which we can manifest the vanity of our religion. Some—such as lying—we may at first glance feel constitute no problem or danger as regards the brethren of Christ, but if we look into each more deeply—remembering how the law of Christ searched right down into the dark and sometimes unsuspected roots of our inmost thoughts and motives—we shall realize that all are matters of real concern

for each of us. As James says, in alerting us to the dangers of the evil motions of the flesh within us—

“Do you think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy” (James 4:5)?

Take then, this matter of lying. Paul says, speaking of the new man, created after God in righteousness and true holiness—

“Wherefore putting away lying, speak every man truth with his neighbor” (Eph. 4:26).

Jesus promised in Matt. 5 that the pure in heart, and they alone, should see God. The Spirit through Jeremiah declares that the natural heart of man is deceitful above all things. Any deceit is lying. The purifying of the heart is a life-long task. Who of us can say we have never shunned to declare the whole truth, regardless of embarrassment or personal disadvantage? Surely none of us who have embraced the Truth would consciously tell a lie, but how easy to keep silent or cover up a mistake or give an incorrect impression, or allow a misunderstanding rather than openly face the consequences with a fearless purity of heart!

The full stature of the perfect man in Christ Jesus is an infinitely high ideal. Blessed are the pure—the completely, guilelessly pure—in heart, for they alone shall see God.

* * *

Evil speaking, backbiting and talebearing comprise another manifestation of the evil of the flesh that finds vent through the tongue—a very common evil that only the power of the Spirit can control. Unless we are constantly careful, and unless we are purely motivated by love and the mind of the Spirit, we shall find that much of our conversation about others, when honestly evaluated by divine standards, comes under the heading of gossip and backbiting.

True, there are times when it is necessary to speak of the faults of others. But unless it is truly necessary, and done in the scriptural way, and in the proper scriptural spirit, we are running a grave risk of divine condemnation. The Spirit through Solomon declares—

“The words of a talebearer are wounds and they go down into the innermost parts of the belly” (Prov. 26:22).

The immediate reaction of the flesh, on reading this passage, is to be struck with how remarkably it fits someone else. But let us, for the time being, curb this evil reaction and consider how remarkably they fit ourselves—how many times we have allowed the natural malice, of which we all have a share, to lead us into this flesh-gratifying sin. *“The words of a tale-bearer are as dainty morsels”*—how searchingly true this divine analysis!

The way of the Truth is the way of love—in all relationships. If our feeling toward our brethren and sisters is not pure love, regardless of their faults and weaknesses, then we ourselves are not the children of God, but are of the world. Love is kindness and gentleness and a desire to help and strengthen. Solomon records again (Prov. 17:9)—

“He that covereth a transgression seeketh love, but he that repeateth a matter separateth very friends.”

This does not mean a glossing over or condoning of what is wrong, but a proper, pure-hearted, sympathetic, loving approach with a desire to build up. Let us take heed that we do not stand at the judgment seat exposed before all as what Paul describes as *“tattlers and busybodies”* (1 Tim. 5:13). It is a very easy and common sin. *“Speak evil of no man”* is the command. Even in our proclaiming of the Truth, let us take heed. We are not judges or executioners, but humble messengers with good tidings of light and love and divine compassion and long-suffering.

—Bro. G.V. Growcott

“Thou shalt destroy them that speak leasing [lying]: the LORD will abhor the bloody and deceitful man.” Psalm 5:6

Analecta Apocalypticae (53)

Vials Three to Seven

THE THIRD VIAL

“And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.” We are guided to the locality of this vial by asking, what part of the European earth has been most distinguished for the “shedding of the blood of saints and prophets”? Whether we give the question an ancient or a modern application, the result is the same. Where was Peter crucified? Where was Paul beheaded? Where flourished the power that imbrued its hands in the blood of the witnesses everywhere? Where were whole heretical districts desolated by the Papal soldiery in the terrible scenes that drew from Milton his memorable lines on the slaughtered Albigenses? All these questions lead us to the Italian Peninsula. Why should any part of this peninsula be described as “the rivers and fountains of waters”? It will be found that this is a very appropriate description, as distinguishing the region in question from the sea and the land. In the northern part of Italy, embracing the Alpine regions, the country is cut up and intersected with springs, rivers, fountains, and lakes, as no other part of Europe is. It is a

perfect network, as anyone may see who looks at a map of Northern Italy, Piedmont, and Switzerland. That this is the district upon which the vial was to operate is shown by the history of the case; for the next phase of the European turmoil, springing out of the French Revolution, shows us Napoleon I, in this very region, conducting several campaigns against both the Austrian and Italian upholders of the Papacy.

These campaigns were obstinate, prolonged, and bloody, and subjected the country of “the rivers and fountains of waters”, to more than the usual calamities attendant on war. Read the history of these events, and you have the picture of whole districts desolated; pestilence following in the wake of famine, and decimating thousands of the non-combatant population. The rigours of the times fell with especial severity on the aristocratic upholders of the beast and his image. They were made to disgorge their wealth, give up their pictures and ornaments, and submit to the spoliation on pain of death. The common people were befriended, so far as the intention of the conqueror could be effected: it was the persecuting class, especially, that had the blood of the third vial given them to drink. If you are tempted to think it strange that retribution should fall at the end of the eighteenth century, for deeds performed in all the previous centuries by persons long dead, you must remember that those upon whom the retribution fell were the hearty supporters and endorsers of what had been done by their fathers. It was a case similar to the generation of Israel contemporary with the Lord Jesus. Jesus told them that upon that generation would come all the righteous blood shed upon earth (Matt. 23:35), because they allowed the deeds of their fathers (Luke 11:48).

THE FOURTH VIAL

“And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, who hath power over these plagues; and they repented not to give him glory.” Here our attention is directed to the sun. The sun of the European system we get to know the meaning of by the sixth seal, in which, you will recollect, the sun was turned into darkness. In that case we found the darkening of the sun to be the eclipse of the Pagan imperialism of the Roman Empire. The emperor, as the embodiment of the power of the empire, was dethroned, and his office extinguished. In the fourth vial it is not the darkening, but a heating of the sun, that is before us. We must find the meaning in connection with some imperial luminary of the Roman system, just after the judgments of the third vial had exhausted themselves on “the rivers and fountains of waters”. That luminary we must find to be so acted upon as to give forth great and destructive heat. The history of the period exactly answers to the requirements of the prophecy.

It brings the Austrian Empire before us. You must remember that the position of Austria in those days was very different from what it is now. Before the wonderful Papal-destroying exploits of Napoleon I the Austrian emperor was emperor of Germany, the military head of the “Holy Roman Empire”, the second horn of the two-horned (Pope and Emperor) beast of

the earth. He was the most considerable member, the overshadowing power of the European system. He was the sun of the system, whose light gave strength and cheer to those enjoying his patronage, and the withholding of whose rays caused darkness. The pouring of the fourth vial upon this sun was effected by the victories and astounding pretensions of Napoleon, who, after the temporary settlement of the Italian campaigns, adopted an attitude towards the sovereigns of Europe that led Austria to put forth her whole strength in the vain attempt to crush the formidable enemy, which had sprung up in the presence of affrighted Europe, to the old order of things. The result was a war of great severity, spread over the principal regions of middle Europe, and subjecting populations to a great — a scorching — heat of affliction. The occupations of peace were suspended; vast tracts were desolated; and countless thousands fell victims to the calamities of the times, which, however, as the sequel shows, did not have the effect of inducing enlightened repentance, but rather goaded men to give vent to their feelings in blasphemy. Austria was overthrown; peace ensued for a season; and the way cleared for —

THE FIFTH VIAL

“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.” The first question here is, where are we to find the seat of the beast? What beast is it? We read of the beast of the sea, the beast of the earth, and the image-beast: but it is not said on the seat of which the fifth vial was poured. No practical difficulty arises from this, because these various symbols are but historic aspects of the same power. The beast of the sea with seven heads and ten horns shows us the Pope-headed system of nations established on the downfall of imperial Rome; the beast of the earth — the political Papacy merged by agreement and concordat with the second imperial dynasty (horn) that sprung up in northern Europe, viz.: the German emperors; and the image of the beast, the system resulting from the restoration of Rome, under the Popes, to the imperial position occupied by Rome under the emperors. Now “the seat of the beast” in any of these phases would be Rome, apart from which the imperial tradition was not recognized. The Papal element of the beast was always the most considerable, as occupying the traditional seat of the empire besides putting forth special pretensions to authority. The imperial element enthroned at Vienna, was always to be considered as co-ordinate with the Pope, and therefore as seated with him on the seven hills.

The correctness of the view thus presented — (that “the seat of the beast” is to be found in the actual Roman territories themselves) — is proved by the fact that the chapter of European history next after the events of the fourth vial shows us the course of judgment directed against the Pope and his dominions. After the overthrow of Austria, Napoleon directed his attention to the position of the Pope with a view of inducing him to accept his friendship and alliance in the re-settlement of Europe. Napoleon did not succeed in bringing the Pope to his views, and the result was the outbreak

of war, in which by a curious combination of circumstances, the Pope was befriended by the anti-Papal powers, England, Prussia and others. The Pope's friends were, however, of no use to him, for God was against him. The fifth vial was poured out upon his kingdom, and what could man avail to help? Napoleon raised an army which he hurried into Italy with his usual celerity and dash, and overthrew all the forces brought into the field against him. Darkness immediately set in upon the seat of the beast. The Pope was taken prisoner, and brought to France. He was made to pay the expenses of the war. The Papal kingdom was extinguished: Rome degraded to the position of a second class city in the French empire, and offered the privilege of representing herself in the French legislative assembly in Paris by seven delegates. The cardinals and friends of the Pope had a dreadful time of it. They were stripped of their wealth; the ecclesiastical property was taken from them: the churches given up to public use and even pillage. Symbolically, they gnawed their tongues for pain. . . . After many a prolonged and determined effort to throw off the incubus of Napoleon, they accepted the situation and acquiesced in the extinction of the kingdom in which they had hitherto been the lights, but which was now full of darkness. Afterwards, the darkness passed away, and there was a revival of the Papal kingdom, but the Papacy never recovered from the shattering effects of the judgments of the vials. It was a mere shadow of its former self; and finally the shadow disappeared with the full end of the 1,260 years in 1867-70, since which epoch, the Pope has been merely a bishop — a false prophet — and not a king.

THE SIXTH VIAL

This was poured upon “the great river Euphrates”, which directs our attention to the country possessing that river as its distinguishing river — viz., the Turkish empire. While the events of the previous vials were in progress, Turkey was a great and formidable power — so powerful that a writer on prophecy at the beginning of the present (nineteenth) century, perceiving that the downfall of the Turkish empire was meant, expressed his inability to conceive by what means it could be brought to the position of powerlessness and exhaustion to which the symbolism of the sixth vial pointed. But the time had now arrived for the commencement of those events which would prepare the way for the appearance and power of the kings of the east, who should succeed tottering Papalism in universal empire. These have not yet made their appearance, but their way is prepared. You are well acquainted with the description of the vial. Still it may be well to read it in full: “And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet: for they are the spirits of demons, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the war of the great day of God Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And he gathered them together into a place called in the Hebrew tongue Armageddon.”

The historic parallel to this, in the events with which the present generation are familiar, is remarkable, and so far as these events have gone, very complete. No sooner had the effects of the first five vials subsided in the pacification and re-settlement of Europe as the result of Waterloo, and in the death of Napoleon in St. Helena, than the destruction of the Turkish Empire began. To realize the full nature and signification of the fact, you must go back to the days of the sixth trumpet, which brought the four Ottoman waves of conquest over eastern and southern Europe.

Realize the power and terror of the Turkish name, and the enormous extent of the Turkish dominion, which threatened to spread and spread with Turkish victories till the light of European civilization should go out. Think of the power of the Sultans, who were the most exalted monarchs of their time; and think of their long and powerful reigns. A sense of those days will enable you to estimate rightly the great change that commenced A.D. 1820, in harmony with the symbolism of the sixth vial. The symbol was a drying river. Therefore we must look for events of a gradual character, more internal than external, having the effect of exhausting the power of the empire, and opening the way for another power in her evaporated territories. Such has been the history of Turkey since 1820, till the present moment, when she is on the verge of dissolution. In 1826 the Sultan accomplished the insane performance of destroying the select provincial soldiery, known as Janizaries. These were bodies of troops got up, and maintained, and officered by the provincial aristocracy — the flower of the army and the prop of the empire. The reason of their destruction was the complaining and almost dictatorial attitude they had assumed in various military and political questions. Having in vain endeavoured to conciliate them, the Sultan, with a purpose unknown to all; ordered them to the capital, and having marshalled them in a great square, he surrounded them with troops, to whom he gave orders for an indiscriminate massacre of the Janizaries. The orders were carried out, and thus, in one day, the core of the empire's strength was taken out; for these Janizaries were in the hands of the independent chiefs, who vied with each other in the efficiency of their corps and the general vigour of their administration. After their destruction, the management of military and other matters in the provinces was left to government officials sent from the capital, who held their posts precariously at the pleasure of the central authorities, and consequently were more intent on using their position for their private enrichment as rapidly as possible, than for the efficient conduct of the public service. The result was shortly seen in the neglect of the public works, the disrepair of roads, the languishing of agriculture, for want of means of communication, and for want of protection from the rapacity of the collectors sent from the capital. Along with these causes of decay, there was a succession of the appalling disasters of fire, famine, and pestilence, depopulating whole districts; while in her political relations everything went against her, and tended to the curtailment of her empire and the weakening of her power. Greece (till then a part of the empire for 400 years) revolted, and was made independent by the action of the European powers. Egypt revolted, and was erected into a semi-independent country, owning vassalage to Constantinople, but still self-

governing under a vice-royalty. Moldavia and Wallachia revolted, and were detached as autonomous provinces, as the result of the Crimean War, and afterwards united in one government under the name of Roumania which has since become independent. Then Servia revolted, with a similar result. More recently, Bulgaria revolted, and the severe measures of repression resorted to by the Turkish Government roused European indignation, and led to the Russo-Turkish war, which further reduced the shrinking, and drying, and dying empire. Bulgaria became a self-governing country under a prince; Bosnia and Herzegovina were sliced off, and annexed by Austria; Roumelia also became practically independent, and all that was left of European Turkey was Albania, Thrace, and Macedonia, which are all in the full throes of new insurrection, which bids fair to finish the Turkish dominion in Europe altogether. Concurrently with these political and geographical evaporations, various other causes of decay have been in active operation (such as living on borrowed money, etc.), which have reduced the Turkish Government to a state of extreme poverty and impotence. The facts are so glaring, and so widely known, that it is unnecessary to do more than thus briefly allude to them as illustrating the full progress of the sixth vial, in the evaporation of the political Euphrates, in preparation of the way of the kings of the East.

A word may be appropriate as to this “way” and its preparation. The gospel of the kingdom has made you aware of the purpose of God to establish a kingdom of His own, at the return of Christ, when the times of the Gentiles have run their full course. The covenants of promise have enlightened you as to the locality of the country in which this kingdom will be manifested. You are aware that it is the land promised to Abraham — the land occupied by Abraham's descendants for centuries — the land now in desolation. Under whose jurisdiction is this land at the present moment? You know that the Holy Land is part of the Turkish Empire. So long as that empire exists, the way of the coming kings is barred; for the land of any king is his “way.” Is there not, therefore, a manifest reason why Turkey should be dried out of the way, in preparation for the manifestation of the kingdom of God, which is to enter into conflict with all the nations of the earth? The truth thus furnishes an explanation of the drying of the political Euphrates at this time, which you ask in vain of any other system.

But you will observe there is something else in the description of the sixth vial. While the Euphrates was to be drying in the east, other political influences were to be at work in the west (the dragon, the beast and false prophet) with the effect of developing a war-like situation of things preparatory to a gathering of the nations to the struggle that ensues on the advent of the kings of the east in their prepared way. Those influences are symbolized by three unclean spirits, like frogs, which John saw emanate from the three European centres. In this symbol, as you know, the political heraldry of France is to be recognized. She represented herself by the frog, and the three frogs in the early stage of her political existence, as shown by ancient coins and banners extant to the present day. Here she is exhibited as exercising at the time of the drying of the Euphrates an influence so

potent as to emanate frog-like, or in French shape, from the mouth of the dragon (CONSTANTINOPLE), beast (VIENNA), and false prophet (ROME).

Contemporary history furnished us with the fulfilment of this prophecy. Under Napoleon III France became a disturbing element among the European powers, with the effect of rousing them from the military dormancy into which they had sunk with the close of the stormy career of the first Napoleon. A nearly forty years peace had made militarism almost obsolete. At the present moment, on the Continent, all nations are armed to the teeth, every man a trained soldier, liable to be called to the standard at a week's notice. If you trace the process of transition from one state to another — from the state of military indifference into which the world had sunk, to the present state of stupendous armaments — you will find it due to France. The mysterious policy of Napoleon III — preceded as it was by the coup d'etat — set a process of reciprocal arming into motion which no one could stop.

This process was greatly accelerated by the wars into which Louis Napoleon from time to time dragged the nations of Europe. These wars were in the very order of the frog-like emanations of the symbol. First there was the Crimean war, which commenced with a declaration of war from CONSTANTINOPLE (the mouth of the dragon), inspired distinctly and directly by Louis Napoleon, as afterwards transpired in diplomatic documents. This declaration of war, therefore, issuing from Constantinople, was palpably a frog-like or French-like spirit coming out of the mouth of the political dragon. Next, from VIENNA, came the declaration of war by the emperor of Austria, in 1859, against Sardinia (backed by France) — a declaration which a study of the events of the time, will show you as distinctly traceable to the operation of French policy on the Austrian government as in the case of the Constantinopolitan declaration. Finally, in ROME, there was the Papal war, in which the Pope, energized by the French, who sent troops to his aid, made war upon the revolutionists. This also was a frog-like eminent from the mouth of the false prophet. Thus was fulfilled the prophecy of the sixth vial.

You may be aware that this is not an interpretation invented after the things happened, but one that was published in 1850 by Dr. Thomas, before the events transpired. The occurrence of these wars afterwards, in the very order of the symbols, is all the more to be noted as a confirmation of the Divine character of the whole prophecy, and pre-disposes the mind to consider the import of the wonderful parenthesis: "Behold, I come as a thief; blessed is he that watcheth." What is this but the coming of the Lord? The time of its occurrence is indicated in this general way. It is when the Euphrates is dried, and the nations are armed and ready for the Armageddon conflict, that Jesus steals into the world to resume his work, and to carry it on to the glorious issues displayed in subsequent parts of the Apocalypse. The sixth vial is nearly fulfilled, and Jesus comes under the sixth vial, but exactly at what stage of it is not revealed. We are therefore in the position described by Christ, that "we know neither the day nor the hour." His first work is a work of judgment on his own house, as indicated by the words, "Blessed is he that watcheth, and keepeth his garments." His

next work is work of public participation in the wars that will ensue. The armies of the nations are (providentially) gathered to Armageddon, that is, to the mountains of Israel (Ezek. 38:6-16), where they are overthrown with great slaughter, and the kingdom of God established in nucleus form in the land of Judah. Then comes the era of public tumult, depicted in

THE SEVENTH VIAL

“And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, 'It is done.' And there were voices, and thunderings, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.” This indicates the period of appalling revolution that sets in with the apparition of a new, and unknown, and mysterious power in the world of politics and the affairs of nations. It is the time we have already looked at in connection with the movements of the 144,000, after their enthronement on Mount Zion — the time of trouble spoken of by all the prophets — a time of war, and disaster, and judgment, directly inflicted with the result of breaking the pride and power of man, and clearing the way for the universal establishment of the kingdom of God. This is not an immediate result. It takes time. The little stone gradually becomes a mountain, which fills the earth. During the process there are details in the development of public events, which are foreshadowed in the further description of what occurred on the outpouring of the seventh vial: “And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.”

The overthrow of the imperial Gog, under whose leadership the nations league themselves against Christ, in the first instance, sets the nations at liberty for new combinations. A three-fold division of the Roman habitable is one of the features of it. We need not speculate as to what this division will be. It is more practical to know that the national politics, one and all, fall before the prowess of the Son of David, and that Great Babylon, in particular, receives at his hand the accumulated wrath of centuries, in the way we have already had to contemplate in connection with the symbolism of chapter 14. The political islands and mountains disappear. Rulers everywhere, great and small, abandon their power in terror at the presence of the world's conqueror. Destroying judgments — (represented by the heavy hail) — ministered by the saints (represented by the talent-weights), destroy those who destroy the earth; and, while filling the earth for a while with great wrath and woe, these judgments, like the cleansing storm, will clear the air, and purify the earth, and prepare the way for the sunshine of the glorious day that will dawn in fulfillment of the purpose declared in ages past.

Arranged from the writings of Bro. Robert Roberts by Bro. Bob Widding

Hints For Bible Markers

In this month we begin the commands to help us develop the required character. The holiness we are commanded to develop reminds us of the separateness of the Nazarite. The Nazarite was one who separated himself for the Lord. Our conversations should be different, marking us as separate or different from those around us. The root word of the one that was translated conversation translates behavior. The Scriptures are full of man's behavioral problems. In the eighth chapter of Ezekiel we find him learning with sorrow and concern what was done by "every man in the chambers of his imagery". A people giving lip service to Yahweh, the One True God of Israel, but rejecting Him in their hearts. The seven epistles in the Apocalypse speak of the corrupt conditions of the ecclesias. It is no different in our time. Yahweh took the glory from Israel because of their inability to redeem the time. (Ezek. 21) The righteous are prudent people of knowledge and understanding, that they may be blameless and harmless.

—Bro. Beryl Snyder

The Commandments of Christ

As collected and organized by bro. Roberts

V. CONCERNING YOUR OWN CHARACTER

Be ye holy in all manner of conversation;

But as he which hath called you is holy, so be ye holy in all manner of conversation; (1 Peter 1:15)

Because it is written, Be ye holy; for I am holy. (1 Peter 1:16)

Without holiness, no man shall see the Lord.

Follow peace with all men, and holiness, without which no man shall see the Lord: (Hebrews 12:14)

Be wise as serpents, harmless as doves;

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. (Matthew 10:16)

That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; (Philippians 2:15)

Not fools;

See then that ye walk circumspectly, not as fools, but as wise, (Ephesians 5:15)

Redeeming the time, because the days are evil. (Ephesians 5:16)

Wherefore be ye not unwise, but understanding what the will of the Lord is. (Ephesians 5:17)

Gentle, meek, kindhearted, compassionate, merciful, forgiving.

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, (2 Timothy 2:24)

That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. (Titus 2:2)

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. (Ephesians 4:32)

Continued next month if the Lord wills