

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 Berean Christadelphians since 1923.

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

HENGOED, Wales, UK

Breaking of Bread – 10.45am

Sunday School – 12.45pm

Lecture – 2.30pm

(All at the Hengoed Community Centre)

Bible Class – held every Thursday at the Quakers Yard Village Hall at 7.30pm

Elpis Israel Class – held on the first Tuesday of each month at the Quakers Yard Village Hall at 7.30pm.

Children's Evening – held every 2 weeks on Friday at the Aberdare Country Park.

Beloved Brethren and Sisters in the bonds of the Abrahamic Covenant,

It gives us great joy to be able to record on 7th March 2015 the marriage of Sis. Zara Tippins of the Hengoed Ecclesia to Bro. Glendon Rhoades of the Goldthwaite (Texas) Ecclesia. The occasion was one of great joy to those in attendance as we witnessed a brother and sister of Christ marrying “only in the Lord.” Our prayers are that they may build their lives in the short time that remains to us around the Word of the Living God, trusting in Him and living within His precepts. Bro. Steve Male took the service and provided direction from the Scriptures concluding with the lovely words of Numbers 6 “Yahweh bless thee, and keep thee; Yahweh make his face shine upon thee, and be gracious unto thee: Yahweh lift up his countenance upon thee, and give thee peace.”

Bro. Glendon during his visit provided us with a word of exhortation, and he also did so when he visited in December (2014). We appreciated the words he gave us.

Bro. Glen and Sis Julie Rhoades also made their first visit to Britain for the Wedding. It was great to have their company on such an occasion and around the glorious Hope of Israel. Bro. Glen gave the Sunday School address as their visit coincided with the Sunday School Tea – an event which was also uplifting as we saw the children enacting the life and times of David. Bro. Glen also provided a Sunday morning Exhortation and the following week a public Lecture on the mortality of man and the conditions for eternal life. We were grateful for the assistance given in the work of the Truth in this way.

We also had the company of Bro. Ross Rhoades for the first time and Sis. Cindy Hurst was able to be with us again. We enjoyed their company and visits around the Truth, and Bro. Ross also provided a Sunday morning exhortation which was helpful to us as we develop the character that will be pleasing to our Lord Jesus Christ.

Bro. Stephen Ford is also a frequent visitor to Hengoed and we are able to share the things which relate to our salvation and the approach of the Heavenly Bridegroom.

Omitted from the last ecclesial news was reference to Sis. Sarah Brown from the Austin Texas Ecclesia. Sis. Sarah is continuing studies in this country at Swansea and she is able to break bread at the Hengoed ecclesia. We are enjoying having the company of Sis. Sarah, and are sorry for forgetting to include this previously.

Finally, the Spring Study weekend was held over the last weekend in March based on Psalms 49 to 54. We were greatly encouraged to meditate upon the deep thoughts of the Psalmist which find their full expression in the thoughts and feelings of the Lord Jesus Christ. It was a great blessing to be present and there were many words of comfort as well as exhortation and warning which were beneficial to us.

With love in the One Hope of Israel and on behalf of the brethren and sisters of the Hengoed Ecclesia.

Bro. Phillip Hughes

BRISBANE/PAPUA NEW GUINEA,

Brisbane Berean Ecclesia, c/- 8/2 Denison Court, Capalaba, Qld. 4157
Australia 15th April 2015

Dear Brethren & Sisters,

Loving Greetings in our Shared Hope,

It is with considerable pleasure that I am able to report the results of the recent visit of Bro. Peter and Sis. Sharon Small to Papua New Guinea. This is covered by the following report.

With love in the bonds of the Truth,
Bro. Ted Mingham

Dear Brethren and Sisters in the hope of Israel

It is our very great pleasure to inform the Berean fellowship of our recent trip to Papua New Guinea, which corresponded with the Jewish Passover this year. Sis. Sharon & I flew into Port Moresby (PNG's capital city) on April 1st. There we met a very enthusiastic young Bible scholar, who had listened to Bro. Macx's street preaching some years ago, and has been diligently seeking righteousness. Through recent contact with Bro. Macx, he has completed the Key Lessons. We had the privilege of speaking to him for about 2 hours, and gave him a baptismal review book. We hope to meet with him again, God willing, at the end of this year. We then flew into Lae, PNG's second largest city, where we met with our brethren and sisters of the Lae ecclesia, and on April 2nd travelled with them by bus to Aiyura in the Eastern Highlands, to Bro. & Sis. Aiyuta & Jenny's property where the Aiyura ecclesia meet. Here, over the course of the next four days we had a series of studies. It was with great joy for all present that Bro. Keen was able to travel down from Mt. Hagen with another friend & Bible scholar, Matthew, who had been studying the Key Lessons and

Baptismal Review book. We were later joined by Bro. Kumo of the Lae ecclesia who had been delayed. The end result was that all the members of the Berean Christadelphian ecclesias in PNG were assembled together at Bro. Aiyuta's tabernacle. Some families camped in tents, others in Sis. Jenny's home. The ecclesia of the living God (1 Timothy 3:15) were filled with joy and happiness for what great things the God of Israel had done for us all.

Each morning of our gathering, Bro. Macx would assemble the brethren and sisters at 6:30 am to "awaken the dawn" (Psalm 57:7-8) with hymns of praises to our loving heavenly Father, and the daily Bible readings. At 9:00 am we commenced our program with a consideration of a morning Psalm. On the first day we went through Parts 1-3 of the Baptismal Review Book for a final revision for those who had been diligently preparing for baptism during the past year. Our studies were interspersed with hymns of praise, and were attended by all brethren and sisters and interested friends, who rejoiced in the opportunity of revising those things concerning the saving name of the Lord Jesus Christ. The first day's afternoon study considered God's prophecy through Daniel chapter 8 and concluded at 5:00 pm.

Our second day likewise commenced at 9:00 am, and after the consideration of another morning Psalm, we reviewed Parts 4-6 of the BRB, emphasis being placed on those things concerning the Kingdom of God. I cannot express how impressed Sis. Sharon & I were of the growth in the understanding of all present. We were told of younger brethren preaching the gospel amongst friends and relatives, sisters teaching the younger family members of the ecclesia, and older children of some brethren and sisters correctly answered questions as we reviewed the BRB, and were reminded to speak softly so as not to disturb those who were preparing for baptism. The afternoon program of the second day considered God's prophecy through Daniel chapter 9:1-23, again concluding at 5 pm.

On Sunday April 4th 2015, approximately 1,982 years after the resurrection of our Lord, all the members of the PNG ecclesias, interested friends and family members assembled to witness the confession of faith by **five** of our dear friends, commencing at 9:00am, and with a hymn and a short break during the interview, we concluded at 1:00 pm with hymn 71 and prayer. We then proceeded down to the Ramu River, where in the presence of all brethren and sisters and local villagers, our five friends were baptised into the all sin-covering name of the Lord Jesus Christ. At 3:00 pm, having reassembled at Bro. Aiyuta's tabernacle, the memorial meeting was held, where brethren **Charlie Aiyuta** (Aiyuta & Jenny's youngest son), **Paul Tau** (Lae), **Matthew Ake** (Mt. Hagen), Sisters **Bernadette Copeland** (Bro. Copeland's wife, Lae) & **Carol Timon** (Bro. Timon's wife, Lae) were extended the right hand of fellowship on behalf of all Berean Christadelphian ecclesias around the world. The word of exhortation centred around the 70-week prophecy of Daniel chapter 9, and our meeting concluded around 5:00 pm. This was followed by a business

meeting that considered some of the matters that concern the PNG ecclesia, and their plans for proclaiming the Truth for the rest of this year.

The last day of our program on Monday centred around the father of the faithful, with emphasis on Genesis chapter 15. Many brethren and sisters departed to their respective homes in the early afternoon, and remaining brethren and sisters assembled in Bro. Aiyuta and Sis. Jenny's home for informal Bible discussions.

Sis. Sharon & I have seldom been so uplifted by such a gathering. It is difficult to express the joy, love, and appreciation of the unspeakable gift that all brethren and sisters in PNG as one, feel that Yahweh has given them in the blessed hope that we share. Truly "how good and pleasant it is when brothers dwell in unity...It is like the dew of Hermon that falls on the mountains of Zion! For there Yahweh has commanded the blessing, life forever more" (Psalm 133).

On behalf of all brethren and sisters of the Brisbane ecclesia, we pray that upon our new brethren and sisters and all the ecclesia of the living God in PNG, that Yahweh will "bless them and keep them, make His face shine upon them, and be gracious to them, lift up His countenance upon them, and give them peace."

Yours in Christ, Bro. Peter Small

HOUSTON ECCLESIA, Texas

Houston Sunday School at 10:00 am. studying Christendom Astray. Memorial at 11:10 Sunday afternoon class at 1:15 studying The Ways of Providence. Mid-week Bible study at 7:00 pm on Skype. We are in the book The Real Christ.

We are studying Christendom Astray for Sunday morning. Sunday afternoon we will begin a new book, The Ways of Providence. Our mid-week study class is The Real Christ on Skype. We have enjoyed visits from Sis. Juanita Hurst as well as Bro. Harry and Sis. Cindy Cassidy. We enjoyed visiting with our brethren and sisters and were encouraged and strengthened from the talks given by the brothers at our recent gathering at Lake Houston Park.

After being examined by some of our arranging brethren and having been found of the same mind as us, we are pleased to announce that Sis. Gail Steger has joined the Berean Fellowship. Having come from another group and being in isolation she was happy to find out that the Berean Christadelphians still were around. She lives in Baton Rouge, Louisiana. She will still be in isolation, but has joined our midweek study class on Skype. We are trying to arrange for her to join us for Sunday Memorial via video conference. We are happy God is still calling out a people for His name.

On behalf of the brothers and sisters in Houston,
Bro. Michael Kramer

GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

LAMPASAS FRATERNAL GATHERING.....**June 12–14, 2015**
Bro. Ricky Hurst, PO Box 1381, Goldthwaite TX 76844, 325-451-4075

RICHARD FRATERNAL GATHERING.....**July 3–July 6, 2015**
Sis. Linda Jones, Box 48, Richard, Sask, S0M 2P0, Canada, gljon@yourlink.ca, 306-246-4628

HYE FRATERNAL GATHERING.....**July 19-26 2015**
Bro. Mark Braune, 209 Ranger Dr., Buda, TX, 78610, 512-577-1119,
markbraune@gmail.com Study, Deuteronomy

CANTON FRATERNAL GATHERING..... **Oct 31-Nov 1, 2015**
Bro. Don Miller, donaldg.miller@yahoo.com

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 often 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 Bro. Craig Kiley (craigkiley@yahoo.com) and we will be happy to transfer the talks to MP3 format and post them.

Resurrectional Responsibility – Part 6

6. (Continued) The expressions used by Scripture in describing the rejected at the judgment seat never give the slightest support or warrant for excluding any of the willfully and knowingly disobedient.

Deut.18:18.19 – Those who refuse to listen to God speaking through Christ.

“I (God) will raise them up a Prophet ... whosoever will not hearken unto My words which he shall speak in My name, I WILL REQUIRE IT OF HIM.”

If we could clearly grasp the divine viewpoint and principle illustrated here, we should have no difficulty with the “responsibility question.” We plead with all who believe in the NON-responsibility of enlightened rejecters to ponder this passage well. It is a very important and enlightening one, as to God’s dealings with man. Of course THIS passage refers primarily to the Jews, but as Paul points out on this very question of the responsibility of Jew and Gentile (Rom. 2:9-11), “*God is no respecter of persons.*”

The artificial distinction which makes all rejecting JEWS responsible to judgment, but not rejecting GENTILES, is in direct violation of this principle concerning respect of persons. If the JEWS are to be called to account for rejecting the Gospel, SO ARE THE GENTILES who have it presented to THEM.

To say that there is a difference because the Jews were “in the covenant,” while Gentiles are not, is just playing with words and contradicting principles. The Jewish covenant was national, not individual. The Jew had no choice. He was not invited to accept God’s commands; the commands were given to him.

See then how forcibly this verse states the principle of responsibility! The Jew was commanded what to do: if he refused, God would “require it of him.” Is there any scriptural ground for asserting that God works on a different principle with people of a different race?

Does not the very statement that God winked at times of Gentile IGNORANCE reveal the principle of responsibility? Especially when coupled with— *“BUT NOW COMMANDETH all men everywhere ...”* Link this with— *“He that KNOWETH to do good, and doeth it not, to HIM it is SIN”* (Jam. 4:17). *“He that doeth wrong SHALL RECEIVE for the wrong which he hath done, and there is NO RESPECT OF PERSONS”* (Col 3:25).

And note that this passage in Deut. 18 applies to ALL Jews who deliberately refuse to hearken, regardless of whether or not they have any “faith” and have thereby been “justified by Christ’s blood” from the (so-called) “eternal death of Adamic condemnation.” Here is another very artificial distinction that is ADDED to Scripture—the claim that men have to be “justified by faith in Christ’s blood” before God can bring them to judgment.

And will ALL Jews be raised from the dead for judgment? All will, of course, answer, No. Will all Jews who have been CIRCUMCISED and are therefore “in the covenant” be raised? Again all will answer, No. Will Jews who by their circumstances are helplessly IGNORANT of God’s commands be raised to answer for their failure to keep those commands? Again, No. What then WILL determine whether or not a Jew will be raised to give account? On what PRINCIPLE will it be determined WHICH Jews will be called to give an account and which will NOT? Do we not, in attempting to give a scriptural answer to these questions, immediately come face to face again with the principle of RESPONSIBILITY through KNOWLEDGE?

* * *

Luke 12:9 – Those who deny Christ.

“He that denieth (arneomai) me before men shall be denied before the angels of God.”

It will be argued that this means, “He that renounces me after having accepted me.” Even on the face of it this is a groundless assumption; nay, more—in the nature of the case it is an unauthorized and dangerous weakening of the warning. There is great danger whenever an attempt is made to limit the meaning of any divine warning and to exclude certain classes from what appears, in its simple meaning, to be a general statement. Such a course of limitation is only justified when other plain Scriptures demand it.

But if inclined to so treat this word “deny” so as to make it mean “renounce after having accepted,” consider the use of EXACTLY THE SAME WORD in the following—

“Ye men of Israel ... ye delivered up Jesus, and DENIED (same word) him in the presence of Pilate .. ye DENIED (same word) the Holy One” (Acts 3:13-14).

“This Moses whom they REFUSED (same word), the same did God send to be a ruler” (Acts 7:35).

In these passages there was no original acceptance. Therefore to deny, reject, or refuse Christ will bring rejection before the angels of God.

* * *

Mark 8:38 – Those who are ashamed of Christ.

“WHOSOEVER therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall also the Son of Man be ashamed WHEN HE COMETH in the glory of his Father with the holy angels.”

Let us remember we are considering all passages that speak of resurrectional judgment and those who are amenable to it, and we are in each case considering whether or not we are justified in excepting the enlightened rejecter.

Here again in this passage we clearly have a reference to resurrectional judgment. But perhaps it will be said that it only applied to that specific “generation”—that it is only the rejectors of that generation of whom Christ will be publicly “ashamed” when he comes.

In reply, let us note that—in the first place—the context indicates that “this generation” denotes “this present life or order of things”—see

vs. 34-37. And in the second place, divine principles are constant—God is no respecter of persons. And the principle here is that Christ will be ashamed of those who are ashamed of him.

When the Scriptures state a principle in connection with any incident, it is for our admonition that we may learn the ways of God. Paul says, about the JEWS, in writing to the GENTILES, that—

“All these things happened unto them (the Jews) for EXAMPLES, and they are written for OUR admonition” (1 Cor. 10:11).

We are going in the very face of scriptural instruction when we say to our children and those who look to us for guidance —

“You are quite safe to be ashamed of Christ and reject him now; he was just warning the Jews of his own generation.”

* * *

Matt. 12:32-36 – Those who speak “idle words” against the Spirit of God.

“WHOSOEVER speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the WORLD TO COME ... every idle word that men shall speak, they SHALL GIVE ACCOUNT thereof in the DAY OF JUDGMENT.”

Here SURELY we have out-and-out rejectors! Consider this passage carefully, and give it its full weight. The ones Christ was speaking to certainly were not, and never had been, believers. And note in so many passages the “whosoever.”

We know that “Christendom” applies all God’s WARNINGS to the LITERAL Jews, and all His PROMISES to the SPIRITUAL Jews. The scattering and rejection is literal; the promised gathering and future blessing is “spiritualized.”

We must take care we do not do the same—these solemn WARNINGS (as the one here quoted) are for US, just as much as the promises.

Jesus’ teachings, both warnings and blessings, are world-wide, for he said as he ascended to heaven—

“Go and teach ALL NATIONS ... teaching them to observe all things whatsoever I have COMMANDED you” (Matt. 28:19-20).

“Go ye into ALL THE WORLD, and preach the Gospel to EVERY CREATURE. He that BELIEVETH NOT shall be

DAMNED (kata-krino—"judged down"—judged against—condemned)."

* * *

Luke 19:27 – Those enemies who would not that Christ should reign over them.

"Nobleman ... far country ... receive kingdom ... RETURN ... 'Those mine ENEMIES which would not that I should reign over them, bring hither, and slay them before me'."

If THIS does not refer to enlightened rejecters, then words have lost all their meaning. Some will say, "Oh, yes, but only the JEWS." This does not alter the fact that they WERE enlightened rejecters.

The PRINCIPLE here is clear—they refused Christ, and they will be called forth to condemnation. Poor Jews! They alone are given commands! All the rest of mankind are just given "invitations"! Let us again recall Paul's words—

"These things happened to Israel for EXAMPLES, and are written for OUR admonition."

* * *

Jude 15 – The ungodly who speak against Christ.

"The Lord cometh with 10,000 of his saints (RV: 'holy ones'—see Matt. 16:27; 25:31; Dan. 4:13)—to execute judgment upon all, and to convince (RV: convict) ALL THAT ARE UNGODLY ... all their hard speeches which ungodly sinners HAVE SPOKEN AGAINST HIM."

Here again it seems impossible from the wording to see how willful rejecters can be so confidently and arbitrarily excluded from "ALL the ungodly that have spoken against Christ."

(To be continued, God willing)

—Bro. G.V.Growcott

The Beginning of Knowledge

"Where is the wise? Hath not God made foolish the wisdom of this world?"—1 Corinthians 1:20

ONE cannot read the Bible with thoughtful and reverential care without discovering that *knowledge of God* is essential to salvation. Jesus brings this to our attention with arresting conviction when he says—

“This is life eternal, that they may know Thee the only true God, and Jesus Christ whom Thou hast sent” (John 17:3).

Knowledge of God is, therefore, the foundation or rock upon which we must build our hope of eternal life. It would be impossible for us to devotedly love, and faithfully serve, God if we did not possess a well-founded and comprehensive knowledge of Him, and His purpose with the earth and man upon it.

How can such knowledge be attained? Some think they can get it from nature, by observing the growth and beauty of flowers, or walking and meditating among the mighty trees of the forest. But this is a mistaken concept. They can, of course, see the beauty and the evidence, and admire God’s creative work, as the Psalmist has said (19: 1)—

“The heavens declare the glory of God & the firmament showeth His handiwork.”

But nature does not go beyond the point of observation. Therefore we must look elsewhere to learn of His *character*, His *purposes*, and *what He requires* of those who love Him and desire to please Him. All this has been revealed in the Bible, where the wisdom of God and the glory of His Name are exhibited in all their fulness and beauty. We are told—

“The fear of the Lord is the BEGINNING of knowledge” (Proverbs 1:7).

We usually think of fear as being afraid or terrified of something, but the word rendered ‘fear’ here means *reverence, profound respect mingled with solemn wonder*. The same word occurs in Proverbs 9:10—

“The fear of the Lord is the BEGINNING of wisdom, and the knowledge of the Holy One is understanding.”

The beginning of knowledge and of wisdom: that is, nothing short of this can properly be called knowledge or wisdom. Some works of modern man are very clever and ingenious, in a tinker-toy way, but they are not knowledge and wisdom. Man’s works all end in sorrow & the grave. Knowledge and wisdom relate us to joy and eternity.

As we study, and continue to learn of God, we acquire *faith* in Him because of what He has done in the past. Scriptural faith is thus defined:

“The ground of things hoped for, the evidence of things not seen” (Heb. 11:1).

Throughout this chapter, Paul cites many cases of faith. If we read them carefully, we better understand what he says in v. 6—

“Without faith it is impossible to please Him; for he that cometh to God must believe that He is, & that He is a Rewarder of them (only) that diligently seek Him.”

The possessor of such a faith looks back into the past, and ponders the things which have been testified by the prophets and apostles. He finds the evidence so convincing that he becomes fully persuaded of its Truth. Turning to the future, he considers those great and precious Promises that God made to Abraham. Knowing that He is able to perform those things He has promised, *he anticipates with all confidence their literal fulfilment.*

Such a faith cannot be attained by a casual reading of the Bible, or mere portions thereof. There must be a *persistent application of the mind to ALL that is written* in the Scriptures of Truth—

“If thou criest after knowledge, and liftest up thy voice for understanding: if thou seekest her as silver, and searchest for her as for hid treasures—

“THEN shalt thou understand the fear of the Lord, and find the knowledge of God” (Prov. 2:3-5).

There is only one way to put into effect such a plan, and that is to *read the Bible DAILY*—all of it, not just parts. There is no better plan to be found than in the *Bible Companion*, by which the Old Testament is read once, and the New twice, each year. If the reader will do that faithfully, it will be possible for him to (2 Peter 3:18)—

“Grow in grace, & in the KNOWLEDGE of our Lord & Saviour Jesus Christ.”

The supreme importance of the knowledge of God is brought out in Hosea 4. V. 1 calls to Israel to hear the Word of the Lord—

“For the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.”

They had neglected the only *Source of knowledge*, and had turned to the ignorance and worldly wisdom of the nations around them, & because of this, God declares in v.6—

“My people are DESTROYED for lack of knowledge.”

Being a portion of that which was ‘written for our instruction,’ the stern and impressive lesson is obvious. For many years, there has been

a tendency to water down the Truth, and blur the line that separates the Body of Christ from the things & thoughts of this evil world.

One would think, as we view the gravity of the days in which we live, that there would be a reanimation from this state of worldliness that would develop a clear, sound, radiant faith and fervent zeal among those who have the infinite privilege of knowing the Truth.

But it is apparent that *intellectual 'education and worldly 'wisdom'* are sapping the strength of Christadelphia, & causing many to doubt some of the fundamental things that are written in the Scriptures of Truth. But *no amount of these worldly things can compensate for the lack of knowledge of God*. Rather they trammel and confuse it. This is evident from what God said to Israel by this same prophet—

“For I desired mercy, and not sacrifice: and the KNOWLEDGE OF GOD more than burnt offerings” (Hosea 6:6).

Let us not think these things do not concern us. They concern us *vitality*; for if we would be among those mortals who would put on immortality, we must be very careful to conform to God's requirements. Therefore it is our wisdom to strive earnestly (Col. 1:9-10)—

“That we might be FILLED with the knowledge of His will in ALL wisdom and spiritual understanding:

“That we might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.”

It will be noted that the apostle combines with the knowledge of God the matters of (1) *worthy walk*, and (2) *fruitfulness in EVERY good work*. It is essential it should be so, for—as mentioned—knowledge of God is the FOUNDATION and ‘beginning’ on which a faithful lifetime superstructure of ‘well-doing’ must be built.

When Solomon constructed the Temple at God's instruction, examination has revealed that the foundation was sunk to an astonishing depth, and was composed of stones of singular magnitude which were closely mortised into the rock itself with great ingenuity, thus forming an imperishable basis adequate to the support of the finished structure. Paul reveals the antitype when he says the Household of God—

“... are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief Cornerstone, in whom all the building fitly framed together GROWETH unto an holy Temple in the Lord”

(Eph. 2:20-21).

It is manifest, therefore, that there must not be any flaw in our Foundation; and the Cornerstone must be well & truly laid, and our building that rests upon them must be correctly joined in all its parts.

The work to which we are graciously called is a wonderful and glorious one, that should ever fill us with excitement & joy. We must continually, day by day, strive to elevate our minds above the mundane things that surround us, so that we will always be fully conscious of the beauty and greatness of the eternal Purposes of God.

Out of conviction will come *action*; and action will lead into a ‘patient continuance in well-doing’ which will end in glory, honour and immortality in the Age to Come, when—

“The earth shall be filled with the KNOWLEDGE of the glory of Yahweh as the waters cover the sea”—Hab. 2:14.

—Bro. G.A. Gibson

Effectual Fervent Prayer

“The effectual fervent prayer of a righteous man availeth much.”
James 5:16

In our time the scriptural teaching concerning acceptable prayer is very vaguely understood. We often hear the expression “prayer changes things.” That is generally taken to mean any prayer, by any person under all conditions, will be heard and answered.

But as we study the words of James quoted above, we notice that he says that the prayers of a *“righteous man availeth much.”* But he qualifies the matter still further by the use of the phrase *“effectual fervent prayer.”*

What does he mean by effectual fervent prayer? We notice that these words come from the Greek “*energeo*,” having the same root as our English word “energy,” and the meaning given to it is “to work in,” or put forth energy.

The prayer that avails much, then, is that of a righteous man, as he directs the whole energy of his mind and heart in the outpouring of his soul to the great Majesty of the heavens.

It is said of the Lord Jesus, as he prayed to the Father in the Garden of Gethsemane, that his thoughts were so stirred within him, and so fervently was he engrossed to the depths of his soul that he *“sweat, as it were, great drops of blood.”* It appears that Paul is speaking of the same occasion when he says —

“Who in the days of his flesh, when he offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard that he feared” (Heb. 4:7).

We are inclined, sometimes to offer our prayers in bed at a time when our energy is low and the desire for sleep dulls the mind. This is not the effectual fervent prayer that James says avails much, when it is offered by a righteous man. David says —

“At midnight I will rise to give thanks unto thee because of thy righteous judgments” (Psa. 119:62).

James has other important things to say about our prayers that we do well to consider —

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed” (James 1:5, 6).

Our faith is weak and we dishonor God when we fail to have full confidence that when we pray to the Father in Christ’s name, in accordance with his will, as we walk in the light of His truth, He will hear us.

“The steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fail, he shall not be utterly cast down; for the Lord upholdeth him with his hand.”

It may be that He will not work things out for us in the way we ask, or in the manner we think best, but He knows better than we do, since He is able to see the end from the beginning. We have this assurance —

“We know that all things work together for good to them that love God, to them who are the called according to his purpose” (Rom. 3:28).

It is also written —

“The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him” (2 Chron.16:9).

James tells us in the 4th chapter why our prayers sometimes fail to avail anything for our good —

“Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God: whosoever therefore is a friend of the world is the enemy of God” (vs. 3, 4).

If ye ask amiss when we want something for our temporal comfort beyond our daily food and raiment. We also ask amiss when we

approach God in prayer, and ask His help, when at the same time we are indulging in the pleasures and interests of the world. The command is:

“Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor. 6:17,16).

God is not pleased with our worship unless it comes from an understanding heart: one that knows what God has revealed concerning Himself, and the purpose He has with man on the earth —

“For I desired mercy, and not sacrifice, and the knowledge of God more than burnt offerings” (Hos.6:6). Worshipping God in spirit and in truth, is to approach Him with our minds filled with a knowledge of His will.

Another thought may be considered: God is great, and He will be sanctified in those that approach Him. So, as we prepare our minds to enter into the Most Holy Place, where He dwells in majesty and glory, we need a moment of silent meditation that will bring our thoughts strongly to bear upon His greatness, holiness and love toward us in giving us His Son that we might be saved through Him. We will also bring to mind our own utter dependence upon Him, for everything we have or ever can have.

—Bro. E. W. Banta

Meditations—Deity’s Ways No. 68

NO covetous man will be allowed to enter the Kingdom of God. This is Paul’s teaching (1 Cor. 6:10; Ephes. 5:5), and his teaching is infallible. Are we covetous? If so, we must alter or forever die. The covetousness which God condemns is the hankering after things which we ought not to possess. It extends to anything and everything for which the heart should not crave. Israel’s law shows the comprehensiveness of the divine meaning— *“Thou shalt not covet thy neighbour’s house, wife, manservant, maidservant, ox, ass, nor anything that he has”* (Exod. 20:17). Covetousness goes even farther than this — it touches the yearning for things, which, under certain circumstances, may be justifiable enough for us to have, but become forbidden things in virtue of the wrong use to which we intend to put them. To long for more than we can faithfully or wisely use is covetousness. It is not wrong to make money, but it is wrong to make money for purposes of hoarding, or spending lavishly or improperly on self. “Covetousness,” says Paul, “is idolatry” (Col. 3:5). This confirms what has been said. A covetous man ignores God, and worships self.

Covetousness is not stealing, but if not watched soon leads to it. Covetousness is a deadly microbe, and if not energetically destroyed quickly develops odious consequences — grumbling, discontent, unprincipled scheming, cruel grinding, carnal wantonness. There is, therefore, solemn significance in Christ’s warning—”Beware of covetousness.” But let us note in considering this subject that a rich man is not necessarily, as is so often harshly said, a covetous man, nor is a poor man necessarily free from this crime. Abraham was rich, but not covetous. Gehazi was not rich, and was covetous. Both rich and poor in Israel gave themselves over to covetousness, which, alas, is a common sin of all generations.

Ecclesias have to do with God’s business. This should be borne in mind in the election of officers. God requires for His work men of “sound mind”—men who know what is right and are prepared to faithfully and energetically pursue it. Erratic, superficial, lazy, self-pleasing workers are not wanted. If brethren everywhere would note these points in their ecclesial appointments the Truth would prosper. Men should not be placed in office simply to please them, or as a means of keeping them in the Truth. If any prove unsuitable or incompetent for the positions they hold, then others should be appointed. Brethren should not be timid in these matters. Moses chose men who were “able” and “wise” (Exod. 18:25; Deut. 1:13), and our choice should be governed by the same considerations. Similar care and discrimination were enjoined upon the first-century brethren (1 Tim. 3.; Tit. 1.). Let us remember that a meeting takes on the spirit of its leaders—wrangling, crotchety, worldly, agnostic leaders make a like meeting. If the Truth is to prosper, we must have proper leaders—men well-grounded in the Truth, men of experience; of good character, kind, sympathetic, meek but courageous. The appointment of such rests upon the brotherhood generally—hence its responsibility. We live in evil times, when things have a downward tendency. We require to be alive to the times, and to set our faces against retrogression, latitudinarianism, Laodiceanism.

“Earnest conviction of the volcanic type” is what is wanted, said our late Brother Roberts. These are true and inspiring words. Is our conviction of this kind! Not if we are idlers, content to stand by whilst others work for God—Not if we handle the Truth as a plaything. Where this conviction exists, the possessors are burning to do something for the Truth. They are as serious, and as engrossed with the Truth, as Dumont is with his air-ship. They are enterprising—they try to push

God's affairs as an ambitious trader does his business. They may not always have courage enough to hold forth at the street corner, or open out in tram, bus, and train, but their thoughts are ever at work to devise ways to forward and uphold the Truth, and to check the doings of those who would injure or destroy it. The conviction also shows itself in the utterances of those who have it. They speak as if they knew and meant what they were talking about. With them it is "I know," not "I think." But such conviction is rare. It is not born with men. It only comes as the result of painstaking, thoughtful, and not always agreeable effort. How does it come? Look at the lives of those who have exhibited it—Moses, Joshua, David, Jeremiah, Paul. These worthies had eyes always open for upbuilding evidence, and an ever-determination to unceremoniously push aside things which would mislead and blind them in regard to that evidence. They had also a readiness to receive from God's hand such experiences as He might providentially send to make strong their conviction.

Faith is a very precious commodity. Our existence as children of God depends upon the possession of it (Gal. 3:26). Let faith go, and we quickly waste and die (2 Cor. 1:24; 5:7; 1 Jno. 5:4; Rom. 11:20) To see a brother or sister perish in this way is a pitiful sight, yet it is not an uncommon one. The intelligence columns of a few back numbers of the *Christadelphian* are an evidence of this. Where is that once promising young Brother—who forfeited so much to obey the Truth—who was such an active and exemplary supporter of the Mutual Improvement Class, and so helpful in the ecclesia? Where is that once apparently sterling brother who gave such upbuilding addresses, such splendid lectures, and was ever ready with a kind and encouraging word? Where, also, are that elderly sister and that young sister who seemed prepared to lose their lives rather than the favour of Christ, who were so warm in the Truth, so enthusiastic, so useful? Where are they all? Dead—alive enough in one sense, but spiritually dead. Why have they died? Is the Truth any less real? Are the divine promises any less beautiful? Is prophecy any less reliable? Is the moral teaching of the Bible any less unique and grand? No. Then what is the reason? Because they have allowed their faith to go. When faith went, the germs of Diabolos (inherent in all, more or less) speedily did their fatal work—ambition, covetousness, lust of power, pride of intellect, love of pleasure, envy, &c., killed. Moral—Neglect not the appointed means for the sustenance of faith, viz., the sincere, reverential, daily reading of the Word of God (Rom. 10:17; Acts 20:32; Psa. 119:104).

—Bro. A.T. Jannaway— 1902

Thoughts Gleaned By The Way

The English word apostasy is defined as meaning “abandonment of what one has voluntarily professed: desertion of principles of faith.” An apostate is one who deserts professed principles of belief, To apostatize is to ‘teach or persuade one to desert accepted principles or belief.

The word is derived from the Greek, “apostasia,” and it is used but twice in the Scriptures, and it means falling away from, a defection or the forsaking of accepted principles or teaching. Paul uses the word in 2nd Thess. 2:3, where he says:

“Let no one deceive you by any means, for that day (the coming of Christ) shall not come except there come a falling away first.”

Here the apostle is referring to the great apostasy or falling away from the Faith which took place during the first centuries of the Christian era, the results of which was the creation of the Roman and Greek Catholic systems of false religion, from which also sprang the various creeds and denominations of Protestant Christendom.

The word “apostasia” is used in Acts 21:24 and is translated: “forsaken,” where the Jews are accusing Paul of having forsaken or apostatized from the Law of Moses. However, though the word “apostasia” is used only twice in the Scriptures, the act of committing apostasy is referred to throughout the Scriptures, and, in the scriptural sense, refers to departure from the true faith and teaching of the scriptures. Apostasy differs from heresy in that the apostate is one who, teaches a doctrine or holds opinions contrary to accepted and established forms of doctrine. The apostate teacher of error is also a heretic, but the heretic is not necessarily an apostate, as he may never have known the Truth. Apostasy differs from error and unbelief in that error and unbelief may be the result of ignorance, while apostasy can be committed only by those who have been favored by having known the way of truth, but have deliberately departed therefrom.

Many causes of apostasy are given in the Scriptures. Desire for leadership is a common one, as we read in Acts 20:30, where Paul is warning the Ephesian elders of coming apostasy. He, says:

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

And thus it has been since the days of the Apostles. And ever since the days of Dr. Thomas there have been those who were not satisfied to be humble students of that great exponent of the scriptures but who in

their pride and self-esteem desired a following of their own, have invented crotchets contrary to the Faith, and ever after spent most of their time and energies promulgating the same and trying to indoctrinate others with it.

In II Tim.4:3 we have described one of the most common causes of apostasy. It is Paul's warning of the failing away from the Faith which was already at work in his day He exhorts Timothy to 'preach the word constantly with zeal and energy, —

“For the time will come when they will not endure sound doctrine, but after their own lusts (desires) shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables.”

The pleasing fables of the Agnostics, the subtle philosophy of the learned professors who had found their way into the ecclesias and the “good words and fair speeches” of the worldly-minded compromisers took their toll, until apostasy reigned supreme and the faithful were reduced to an unrecognized minority, and the light of Truth was reduced to a mere flicker in the ecclesias.

There are many causes and many kinds of apostasy, but all having the same basic meaning and result; the falling away or departure from the faith in doctrine and, or, practice. In the Epistle of Jude, verse 3, we have an exhortation to “*contend earnestly for the faith,*” because that “*certain men crept in unawares...turning the grace of our God into lasciviousness, and denying the Lord God, and our Lord Jesus Christ.*” In this epistle Jude shows apostasy fully developed. Total apostasy, which, as it always does, had a small beginning, but little by little whittled away at the true faith and the moral principles of the word of God until total apostasy was the result. It is an ominous warning that apostasy, though it may be small and innocent-appearing in its beginnings, like a cancer, grows to fearful proportions, unless speedily checked, until the last vestige of spiritual life and vigor had been extinguished. The outward profession may be there. Like Sardis, they may have a name which they live, but they are dead. Or like Laodicea, may imagine they have need of nothing, but spiritually, are poor, and blind and naked.

In II Tim. 3:1-5 the Apostle Paul mentions many causes and many forms of apostasy, among which is self-esteem, covetousness or unbridled desire, unholiness, disobedience to the commandments of Christ, lovers of pleasure, godliness reduced to mere formalism, powerless, lifeless; despisers of those who are good, who are seeking to

avert apostasy. It was this general state of apostasy which resulted in the formation of that ecclesiastical monstrosity, the church of Rome and her many harlot daughters; which began with the perversion of a few elements of the Faith and ended in total apostasy. And let no one be so blind as to think that they can condone just a “little error.” As the accumulated drops of water swell into a mighty river, so error grows until all who tinker with it are swept into the ocean of total departure from the Faith that is pleasing to God.

Apostasy is the most dangerous form of opposition to divine teaching. For the infidel, the skeptic and the rank heretic are easily recognized for what they are, while the apostate always comes garbed in the clothing of deception. He outwardly professes unswerving loyalty to the very teaching which he is perverting. Coming in the robes of piety and professed love for the Truth and zeal for righteousness, he deceives the hearts of the simple. His liberal policies of Fellowship appeal to the weak in faith and those who are impressed by large numbers.

Weak fellowship is in itself one of the most dangerous forms of apostasy, for it is bidding God speed to the apostate teacher. When error is harbored in any group of believers, and is allowed to exist for any length of time, it would appear to be almost, if not quite beyond reform. Therefore, there is but one sure way of avoiding contamination with such a condition, and that is to ‘come out from it. Teaching error, condoning it or fellowshiping it appears to be so debilitating to the spiritual man that complete recovery. from its, effects appears very rare. This, it would seem, is indicated by the words of II Peter 2:21 –

“For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandments delivered unto them.”

To us living in the time of the end, the warnings against apostasy are especially ominous. For we live in an age of so-called liberalism, in which the work of God, and even tried and true principles of living are being discarded for “modern” flesh pleasing forms of religion. It would be tragic if some should be led away now, who have so faithfully held out up to the present. But it seems that this is so. Faithfulness for a little while will not save us. Apostasy from the solid foundation of sound doctrine and fellowship may ruin a life previously devoted to the Truth. It is -faithfulness unto death which will win the crown.

—Bro. Oscar Beauchamp—Sept 1968

Signs of the Times – World Financial Crisis

UK's decision to join the AIIB has opened the flood gates against US interests. Australia has now joined, and most of Europe has, or is saying they will, as well. The only states standing firm with the US now, are Japan and Israel (who will undoubtedly remain firm) and Canada and South Korea, and who knows where they will go. Certainly their short term interests are better served by joining the AIIB. If AIIB fails, however, long term interests could be very painful.

This will ultimately be a huge test of wills. The long term intent of the bank is to break the dollar and destroy the US economy. Gold companies have already begun advertising to Americans to buy gold, directly due to the formation of the AIIB and its now likelihood of success. Get out of Dollars while you can, they say, as the world is out to break the Dollar.

Meanwhile, the US Fed is continuing their plans to raise interest rates from .25%, where they went to in 2008 during the financial downturn, to 2%. The rate increase is expected to come in June. It will be fun for us to watch this summer. If the US Fed can raise interest rates, it means they are defeating the world's economies. If they cannot, it means they are struggling against the world's economies. If the Dollar drops, and they can't raise interest rates, it means they are losing against the world's economies.

This is a test for Tarshish. If the US is Tarshish, then a few young lions have just stepped out of line, and are actively working against the Merchant Lion. How will they be brought back into position? If the US is not Tarshish, then this could be the catalyst to break the back of America. Because if this effort to break the Dollar is successful, it will greatly limit the power and strength of the US to do much of anything.

—*Bro. Jim Phillips*

A Trip To America - 2

JASONVILLE.

Arriving in Chicago on July 28th, I was rejoiced in spirit to meet such friends of long standing as Bro. and Sis. F. Coverley. I was at Birkenhead the week Bro. F. Coverley embraced the Truth, and he and his wife were later members of the North London Ecclesia, and from thence went to America. Bro. Coverley is Secretary to the Chicago Ecclesia that is standing for the Truth inviolate. A resolution adopted and signed some time ago by the Chicago brethren is as follows :—

CHICAGO ECCLESIA.

“That we as a meeting will not fellowship anyone holding the errors taught with regard to the Sacrifice of Christ published in the book *Out of Darkness into Light*. The following refutes this prevalent heresy, viz.:—The *Diabolos* is Sinful Flesh and Christ partook of the same. He died on the cross to destroy the *Diabolos* in himself, and in so doing he confirmed the Covenant, through which he and the rest of mankind that are in Christ’ get atonement with God.”

After getting through most of my business engagements, I departed on a long trip to Jasonville, Indiana. This was near on 300 miles on a very hot day. Arriving at Sullivan at 7 p.m. I was met by Bro. Plew, the Secretary of the Jasonville Ecclesia, and Bro. J. Craig, and the remaining fifteen miles were done by car.

Sunday, July 31st, was an unforgettable day. Here in a little country town the brethren assembled from a radius of some fifty miles. Morning meeting, 10 a.m., full of spiritual enthusiasm. Very rarely—only once in years—do the brethren here get a visitor. It was the very pressing invitations sent to me that impelled me to go there, and never was I so cheered and helped on the way. Robust Christianity indeed is here. Unable to rent a hall the brethren built their own. It is an unpretentious but wholly suitable room for the purpose. Most of them have a car, and there was a long row of these “automobiles” outside. Automobile is the usual term here for motor cars. In the interval for announcements it was said that the brethren and sisters would all dine together in the Glen, that being the town’s Public Park. In delightful weather we all duly sat under the trees at tables provided for the purpose, when after the meeting we adjourned for a mid-day meal. What a joyous party we were!

At the morning meeting we had the great pleasure of receiving one more—a stalwart young man—into fellowship, making the third such addition during the month, by baptism. Sweet converse together; a fraternal gathering in the welcome shade of the great trees and an evening meeting followed.

I returned the next day to Chicago and met quite a number of brethren and sisters, some who are with us and some who are not. Those not with us were simply content to let the gentlemanliness and social qualities of Bro. Strickler count more than his wickedness in disrupting the unity of the One Faith by his heresies. Those who are with us, while deploring the fact that the course they have felt compelled to pursue means separation from loved comrades are nevertheless determined in spite of all such sorrows to maintain the integrity of the One Faith.

From Chicago I went to St. Louis, where I could not find a single brother or sister, but found Roman Catholicism dominant in political and social life.

Thence to Harpers Ferry *via* Cincinnati, then Washington, D.C., the magnificent capital City of the U.S., and so to Jersey City where Bro. Sticht, of Elizabeth, and Bro. H. Sommerville, of Ariel, Pa., met me. [Grandfather of Bro. Jim Sommerville]

The Hawley brethren and myself with Sis. Fenn, of New York, Broke bread together in the afternoon. Discussion followed, in which brethren and sisters of Elizabeth and other places joined. Brethren George and Johnson came from Philadelphia in the afternoon with a very cordial and pressing invitation to go to their City and meet the Arch St. brethren.

I had been obliged to relinquish my intention to visit Philadelphia owing to the enormous distances involved in fulfilling my various engagements. However these brethren refused absolutely to take my excuses, and I arranged to shorten my visit to Canada in order to meet their wishes.

TORONTO.

I proceeded on August 8th to Providence, R.I., on business, and from thence on August 12th to Toronto. Here I was entertained by Bro. and Sis. W. Smallwood, and on Sunday, August 14th, we went along to Kimbourne Hall for the day. A number of visitors from Canadian ecclesias were present, including Bro. Gwalchmai (Brantford), Bro. W. Barlow (Buffalo) and Bro. and Sis. Geo. Ellis (Oshawa), lately of Luton, England [Grandparents to Bro. Fred J. Higham]. We held three meetings, and luncheon and dinner were served in the hall upstairs. The organization had involved a great deal of hard work upon the Toronto Ecclesia, but the task had been most worthily undertaken and fulfilled. In the afternoon the addresses were upon "The work of the *Berean Magazine*". It was good to hear words of approval from many old and tried brethren from various parts of Canada. Bro. Smallwood presided all day in his dignified way, and all went smoothly.

The singing was delightfully robust. At the evening meeting we came upon many old friends, including Bro. and Sis. Birt, whom we knew over forty years ago at Great Bridge and who were friends of my father and mother; and Bro. and Sis. Newton, who came into the Truth at Walsall some sixteen years ago.

HAMILTON.

On Monday, August 15th, I went on to Hamilton, Ont. During the afternoon I had a long discussion at Bro. and Sis. Cope's home with Bro. W. J. Livermore, of Brantford. This Brother is obsessed with a very peculiar idea regarding marriage. The general opinion of those present was that Bro. Livermore was wrong in his conclusions, and that the debate demonstrated this. In the evening we had a two hours'

meeting. [At the present followers of Bro. Livermore's ideas are known as the Greers].

BUFFALO.

From Hamilton *via* Niagara Falls to Buffalo was the next "hop". Here again on Tuesday, August 16th, in the evening, we had a very pleasant meeting. We called to see Sis. Barlow who has been in indifferent health for some time now. She reminded us that the Lord was near and that we all need and long for immortality. I left late that night for Albany, and slept on a shelf once more in a Pullman Car. I would rather sleep on a ship at any time. Arriving at Albany next morning I left the train and caught the steamer thence to New York *via* the Hudson River. When travelling, one often reflects on the beauty and glory of God's handiwork and the manner in which so much of it has been and is despoiled by the arts and crafts of men. I arrived in New York once again that night, Aug. 17th.

PHILADELPHIA.

On Thursday, August 18th, carrying out the arrangement previously mentioned I went down to Philadelphia and was met by the two brethren who had so strongly insisted on my visit.

Arrived at the home of Bro. and Sis. D. C. Wilson we soon had the pleasure of meeting many other brethren and sisters, notably Bro. D. E. Williams (Baltimore) who is probably the oldest member of the Body of Christ alive today in respect of length of service. Seventy years is his record, and he once lived in the same house as Dr. J. Thomas. In spite of his great age he is vividly alert and vigorous with sparkling eyes and quick intuition.

Bro. Fidler, Bro. Cotton and others came along later and we had a meeting, and discussed the situation as it presents itself to-day. There appeared to be practical unanimity on all material points.

Leaving Philadelphia I arrived back in New York at 1.30 a.m., being obliged to get back before Friday morning owing to business arrangements.

NEW YORK AND BROOKLYN.

Thus I came to my last two days in America. Finishing all my engagements of a business character including a luncheon at the British Embassy Club with the chiefs of the British Consulate, I was able to meet Bro. B. J. Dowling and Bro. W. Biggar at the Seville Hotel. We were joined by Sis. Anderson of Buffalo, and spent a pleasant time together. Bro. Dowling agreed to share my room for the night. One is impressed with the standard of comfort maintained in U.S.A. Hotels. It is higher than most English hotels provide, and is correspondingly more expensive.

Possibly the humid atmosphere during summer here has something to do with the lavish supply of bath accommodation however.

New York is the most uncomfortable place for humid heat that I have found yet. So the last day found us refreshed to some extent and as I had not to sail until 3 p.m., we waited till Bro. Biggar came along and then we all four went over to Greenwood Cemetery, Brooklyn, where we soon found the graves of our beloved brethren, Thomas and Roberts. There we stood for a long time in quiet contemplation, and with very mixed feelings. The foremost thought was one of deep sorrow that the sturdy strength of these men in upholding the cause of Truth had been succeeded by the weak, miserable, peace-anyhow, policy of their successors in Editorial work, brethren C. C. Walker and C. A. Ladson.

We could but determine the more strongly that, God helping us, we would continue our endeavor to sound out the warning note with unmistakable tone. Here we are on the threshold of the coming Kingdom, and yet so many are allowing the enemies of the Lord to sap the foundations of our Faith for them, “teaching another Jesus”. One sentence of Bro. Dowling’s remains in our memory: Bro. Roberts, he remarked, fought hard against the theory now advanced again by Bro. Strickler whereby Jesus is cut out from the Edenic condemnation and scheme of redemption.

It was our bounden duty, said he, to follow Bro. Roberts’ example in this respect even though his own erstwhile ecclesia—

Birmingham—had now taken the easier way of capitulation to the flesh. We must follow principles, not men or ecclesias, no matter how great and good they appeared to be.

We came back to America’s metropolitan city, if New York may so be described, and got a final view of it from the highest building therein—the Woolworth tower—and then we went along to the “Minnekanda” to begin the voyage back to England. A last hand-clasp on board with Bro. Biggar, Sis. Anderson, and Sis. Fenn, and then good-bye, and a welcome rest in the same comfortable stateroom in which we came over. Never did I want a rest more, and it was with a feeling of very definite relief and thankfulness that I began upon it.

The return journey was accomplished safely; delightful weather and a quiet company on board ship, contributing to make the trip enjoyable. Of the recuperative qualities of a sea voyage I have no doubt. In no other way can you get such a real change and rest.

—Bro. G.H. Denney 1927

The Transfiguration

Can the Transfiguration be said to have been the ‘*Son of man coming in his Kingdom*’ (Mt. 16:28; Mk. 9:1)? The question is answered by Peter, one of the spectators of the Transfiguration, who does apply it in this way—

“We have not followed cunningly-devised fables, when we made known unto you the POWER AND COMING of our Lord Jesus Christ, but were EYE WITNESSES of his majesty. For he received from God the Father honor and glory, when there came such a Voice from the Excellent Glory: This is My beloved Son, in whom I am well pleased. And this Voice which came from heaven we heard, when we were with him in the Holy Mount” (2 Pet. 1:16-18).

The Transfiguration was a dramatic representation of what will be established in permanent reality when: *“Jesus Christ shall judge the living and the dead at his appearing and his Kingdom”* (2 Tm. 4:1).

In seeing this, Peter, James and John—before tasting of death—saw the Son of man ‘*coming in his Kingdom*’; just the same as John afterwards saw him coming—

“In righteousness to judge and make war” (Rev. 19:11).

John saw many things in vision which will afterwards become reality. —*Bro. Robert Roberts, 1898*

Fellowship and Breaking of Bread

WHAT is the point that wants ‘clearing up’ on ‘fellowship in connection with the breaking of bread’? We should have thought the subject as clear as a sunbeam to every godly man and woman.

—*Bro. Robert Roberts, 1893*

CLEARLY bro. Roberts had no patience with attempts to separate fellowship from breaking of bread. This contention is not a new one. It confuses a clear and beautiful picture. GVG

Judged Though Already Approved

YOU have a difficulty about divinely-approved men—Abraham, Isaac, Jacob, Noah, Daniel, Job, whose approval has been proclaimed in advance—appearing before the judgment seat of Christ. You need not. Why should you? Is it not merely a feeling on your part: a feeling

that it would be incongruous? We must not let our feelings and impressions have any weight against a declared purpose of God. The declared purpose is—

“Unto Me every knee shall bow, and every tongue confess” (Is. 45:23).

Paul applies this to the judgment, and adds (Rm.14:10-12)—

“So then everyone of us must give an account of himself to God.”

You know that he says: *“We must all stand before the judgment seat of Christ.”*

We must bow to the testimony, whatever our feelings may be, for human feeling is a blind guide in divine truth. But rightly interpreted, you might find that feeling is more for than against the testimony in this case.

If approved men were to appear at the judgment seat to be condemned, there might be ground for the difficulty you experience. But standing there to be manifested *‘to praise and honor and glory’* in the presence of a countless multitude of men and angels, is it not rather fitting than otherwise they should so appear?

What if the result is known beforehand to everyone in the mighty assembly: it will only make the decision more telling and triumphant. Whatever we may think about it, we must submit to the testimony. There is no other safe rule in the absence of living inspiration.

—*Bro. Robert Roberts, 1890*

Jots and Tittles

We are asked (in the Inspiration controversy) to give up *‘jots and tittles’* as possibly uninspired and possibly fallible. This may seem a small thing. Looked into, it is much more serious than it looks. The *‘jots and tittles’* were, in Christ’s estimation, of equal authority and importance with the main bulk of the Scriptures. It is remarkable that this expression, *‘jots and tittles,’* by which our separated brethren plead for a degree of possible error in the Scriptures, is the very expression made use of by Christ in affirming their inviolability throughout—

“Till heaven and earth pass, one jot and one tittle shall in no wise pass from the Law (or the Prophets: see previous verse) till all be fulfilled” (Mt. 5:17-18).

The whole meaning of a sentence depends often upon a jot. Omit the word *‘not,’* for example, from any negative commandment.

—*Bro. Robert Roberts, 1889*

The Post-Millennial Resurrection

Question: “I am aware that Rev. 20:11 to end, is used to prove the second resurrection. But if so, it proves too much, as we can easily demonstrate. John saw a great white throne and Him that sat upon it, before Whose face the earth and heaven fled away. It is claimed that the Father is the One sitting on that throne. If that be so, the heaven and earth flee away before Him. Does ‘the heaven’ (Christ and his brethren) ‘flee away’? Does ‘the earth’ (the City of the Saints) then existing flee away? Does the Father really take away Christ’s power and become Judge Himself in his place?”

“And I saw a great white throne, and Him that sat on it, from Whose face the earth and the heaven fled away, and there was found no place for them: and I saw the dead, small and great, stand before God.”—Rev.20:11.

THIS pictures a universal resurrection which could only apply to times of universal responsibility. And under the figure of Death and Hades cast into the Lake of Fire, it represents the abolition of death by the destruction of all who are not made immortal—which cannot be understood of the events connected with the beginning of the Kingdom.

Our correspondent thinks it can be understood only of the beginning of the 1000 years because of the statement that *‘the earth and the heaven’* fled from the face of the Occupant of the throne. He rightly deprecates the idea that the constitution of things thus to be abolished is Jesus and the saints and the Holy City.

But is there no recent event of which this can be understood? When the 1000 years are expired: *“Satan goes out to deceive the nations in the four quarters of the earth.”*

They enter into league and constitution, and go up—

“On the breadth of the earth, and encompass the camp of the saints” (vs. 7-9).

Here is a system of things, temporary certainly, but still taking time to organize, and swelling out into all the proportions of an organized *‘heaven and earth’* political. With the *‘four quarters of the earth’* thus insurrectionally organized, the Kingdom of God is reduced to very small proportions, geographically speaking. A Satanic system of things has carried all before it. With one voice, the populations unite to overthrow the government of Christ.

But, in a moment, the threatening confederacy dissolves before his face, and he is then revealed as the judicial Arbiter of universal human destiny in the great wind-up that clears the way for a final and perfect state of things on earth. The responsible millions of the 1000 years are

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raised. The unworthy are destroyed; the accepted are immortalized; the great harvest is gathered in amid a universal Feast of Trumpets and everlasting joy.

Dr. Thomas, from first to last, recognized that there would be a resurrection at the end of the 1000 years, of the mortals living and dying during that period. This conviction is forced upon the understanding independently of the view that may be taken of the finishing verses of Rev. 20. It comes out of the study of Christ, the Firstborn; the saints, who become his at his coming; and the object for which there is an imperfect phase of the Kingdom of God for 1000 years.

Christ was first mortal; and *'though a Son,'* yet he *'learned obedience'* in faith of the joy set before him (Heb. 5:7; 12:1-2). He illustrated in himself, as the great Pattern, the principle that—*"Without faith it is impossible to please God"*—Heb. 11:6.

And faith is not sight. To live on without death as the result of obedience (death only, occurring in the case of the disobedient) would be to reverse the rule. Jesus now lives in glory, incapable of death. His brethren are being developed for the same state. Is the process (of death) suspended in their case, because Christ is immortal? Do they, on becoming united to him, 'live on' unless disobedience brings death? We know the contrary. The saints die, as other men, notwithstanding their connection with Christ.

The principle of their development requires it. They have to honor God first by believing the Promise, and walking in the darkness of death in the confidence of the Promise. This is faith, without which it is impossible to please God. If death were at once suspended on their becoming associated with Christ, there would be no scope for faith. The way of life would be a way of sight, not of faith.

And now when we consider the reign of Christ and the saints over the mortal nations of the earth for 1000 years, and ask what is the object of the reign, we cannot fail to come to the conclusion that it is to bring the whole family of man into the blessedness to which Jesus and the saints have attained.

What is that blessedness? Is it not an immortal state attained through faith and obedience? When the Kingdom begins, it begins with mankind in the barbaric state in which the Lord found them on his arrival. What is done to bring them out of that? First of all the hand of judgment brings them into subjection (Is. 36:9; Rv. 14:7-11). What then?—*"Many nations are joined to the Lord in that day"*—Zech. 2:11.

Is this a joining in nature, or a joining in relation, as the saints are now joined to Christ? The latter, undoubtedly: for in the joined state they say—

“He will teach us of His ways, and we will walk in His paths”—Isa. 2:3.

The *‘Law goes forth from Zion’* for this very purpose. Are men immortalized in the learning state? Our own experience is the answer. It is at the end—not at the beginning—of the learning state that God *‘rewards a man according to his work’*: and not at the end of his individual case, but at the end of all cases that are to be *‘glorified together’* (Rom. 8:17).

God does not change in His principles of action. Faith and obedience will be as much required at the hands of the subject nations of the millennial age as at the hands of the saints now. The fact that death will be the penalty of presumption during that age no more shows that men will not die naturally than the death of Ananias and Sapphira under apostolic law, or the death of murderers under British law, shows that the rest of men do not naturally die.

The Mosaic type requires these conclusions. In the feasts of the harvests there were stages:

1. First ripe sheaf.
2. The first baken bread.
3. The ingathering of the whole (Ex. 23:16; Lev. 23:14-22).

All belongs to one harvest: all are raised on the same principle. This order is visible in the *‘harvest unto life eternal’* when we recognize in Christ the first ripe sheaf; in the saints the first baked bread (having leaven); and in the multitude at the end, the full antitype of the Feast of Ingathering.

This order is recognized by Paul in 1 Cor.15—*“But every man in his order* (of resurrection):

1. *Christ the Firstfruits;*
2. *Afterwards those that are Christ’s at his coming;*
3. *Then the end, when he shall deliver up the Kingdom.”*

—Bro. Robert Roberts, 1890

When we read bro. Roberts’ patient answers to crotchety questions of 100 or so years ago, we see where the ‘new’ thinkers picked up their ‘new’ crotchets, especially on the Revelation. GVG

Holy Spirit Gifts

The Corinthians were in the possession of these gifts of the Spirit, but they had fallen into a disorderly way of employing them.

“Every one of you,” says Paul “...hath a tongue, hath a revelation, hath an interpretation” (v. 26).

A brother finding himself in possession of a gift of the Spirit, seemed to think it was his duty to yield to the impulse without regard to convenience or suitability. A number would speak at once with no result but confusion.

“How is this?” enquires Paul. “*God is not the author of confusion*” (v. 33).

God had given miraculous gifts but He expected them to be used in a rational manner as with natural gifts.

“The spirits of the prophets are subject to the prophets” (v.32).

Therefore, he advises that if anything is revealed to another that sitteth by, let the first hold his peace, that is if the new matter is of a character that will edify the body. If not, he is to be silent. If it be a tongue, and there be no interpreter, let him keep silence in the ecclesia. Let him speak to himself and to God.

“If”, says he, “*ye all speak with tongues, and there come in those that are unlearned and unbelievers, will they not say that ye are mad? But if all prophesy (that is, speaking to men to edification, exhortation, and comfort)—(see v.3), and there come in one that believeth not, he is convinced*” etc., (vv. 23-24).

Now, the question to be considered is—how came Paul to indulge in this strenuous plea for an orderly and rational use of miraculous power? Was it not the existence of a disorderly use? It is impossible to suggest or imagine another reason. What follows? That the miraculous gifts of the Spirit were a common and notorious possession in the midst of the Corinthian ecclesia, as with Paul himself, for he says,

“I thank my God I speak with tongues more than ye all, yet, in the ecclesia, I would rather speak five words with my understanding that by my voice I might teach others also, than ten thousand words in an unknown tongue” (vv. 18-19).

Tongues, he goes on to say, were a sign to unbelievers, and not bestowed for the private use of believers. In what way they operated as a sign we learn from Acts 2:6-13.

The point lies here—this 14th chapter of 1 Corinthians, is an actual proof and monument in this 19th century, of the gifts of the Spirit having existed in the first century. And if they existed then, what follows? That the testimony of the apostles was divine, a true testimony; that Christ rose; that God exists; that His law is righteousness; that His purpose is sure; that Christ will return; that human life will be redeemed from the cloud and darkness that now overspread it; and that the earth will be filled with the peerless glory of the Creator, as He has promised.

“Seasons of Comfort” By Bro. Robert Roberts

‘Science’ and Truth

THE FOOLISHNESS OF MAN, AND THE WISDOM OF GOD

“Let no man deceive himself. If any among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God”—1 Cor. 3:19

BY BROTHER JOHN THOMAS

THE Gospel of the Kingdom and its Mystery were proclaimed under the unerring inspiration of the Spirit of the Father, by Jesus and the Apostles. These were guided into ‘all the truth’—John 16:13, and delivered to their contemporaries:

“The righteousness of the Deity witnessed by the Law and the Prophets” (Rom. 3:21).

—pure & simple: therefore styled ‘the simplicity that is in Christ’—2 Cor. 11: 3.

Those who were ‘taught of God’—John 6:45 by the enlightening influence of the Word preached, & had the good sense to rest satisfied with the Truth ‘once for all delivered to them’—Jude 3, were nourished by it, & grew to be strong young men and fathers in Christ—1 John 2: 12-14; 1 Cor. 11: 3. These were ‘not wise after the flesh’ in the general, but ‘foolish, weak & base’ in the estimation of the ‘wise, mighty & noble of the world’—1 Cor. 1: 19-31.

The Flesh, or the Devil, denounced the wisdom of the Deity; & the Deity, through His inspired servants, retaliated the charge.

This then was the issue in the beginning: *The Wisdom from Above* vs. *The Wisdom from Beneath*—James 3:15. On one side was illiteracy, weakness, humbleness, poverty, AND THE TRUTH. On the

other side, learning, power, pride of life, all the feelings and sympathies of the flesh, riches, and worldly wisdom.

Science and Philosophy, backed by all that the world calls ‘good & great,’ marshalled themselves against the Fishermen of Galilee, whose strength and power in the controversy was—

“The unadulterated (*adolos*) milk of the Word” (1 Peter 2:2)..

This they preached, and by this, as a 2-edged sword, they made war in the spirit of death or victory. But a current correspondent says—

“*One who hasn’t a knowledge & belief of the sciences cannot understand the Bible.*”

This is downright nonsense. What are called ‘the sciences’ were unknown to the ‘wise and prudent’ of Paul’s time, & also to the ‘babes.’ Yet those babes are said to have understood the Scriptures. Paul tells us Timothy understood Moses & the Prophets from childhood. Yet he was ignorant of Chemistry, Natural Philosophy, Electrical Science, etc.

“I thank Thee, O Father, (said Jesus) that Thou hast not revealed these things to the wise & prudent, but to babes; for so it seemed good in Thy sight” (Matt. 11:25).

It is these very sciences, in which smatterers are constantly dabbling, that obfuscate their unskilled intellects, so as to make them unimpressible by the Word. They catch a glimpse of a scientific principle, and with this imperfectly understood, & all their scientific stock in trade, they set up their theories in judgment upon the Bible; and command it to speak thereto. Such is the folly of the wise in their own conceit.

‘Science’ is all very well in its place, if it be true science, & not babbling about science. Truth natural and revealed all originates from the Deity. Natural truth discovered and systematized by human observation is called *Science*. And Truth that cannot be discovered experimentally and inductively—but comes to us by the will of God through ‘holy men’ specially moved to speak and write it by His Spirit—is *divine science* or system of knowledge called *revelation*. This is ALWAYS THE SAME. Time changes not its facts, purposes, testimonies or reasonings.

But not so with human science. What passes for science in one age is repudiated in another. Hence the science of Paul’s age is an old wife’s

fable in ours. *And much of what now passes for first rate science will be exploded in less than 50 years as vain babblings.**

The natural sciences cannot expound ‘the things of the Spirit of God.’ The profoundest knowledge of chemistry, astronomy or physiology cannot answer the question “*What has God prepared for them that love Him?*” The answer to this question cannot be read ‘in trees and stones and running brooks.’ All nature is dumb and silent as the grave upon it. Plato, Socrates, Aristotle, Euclid to Leibnitz, Davy & Faraday with all their ‘principles & facts,’ couldn’t approach within the shadow of a shade of ‘the things prepared.’ This is the testimony of Scripture, whatever speculators in science may say to the contrary.

All the prophets and apostles could answer this question, and have done so, though ignorant of what is called ‘science’ in our time. But with all their ignorance of this, they were better physiologists than any now extant, for none of *these* can demonstrate the motive power of the animal machinery called MAN; & he that is ignorant of this is a mere quack.

The Bible has well defined the nature of man’s disease, & prescribes a remedy which is the only true one, of which theologians & scientists are alike ignorant. Paul, *teacher* of the Gentiles (including scientists), says:

“Avoid profane, vain babblings, and oppositions of science falsely so-called, which some professing, have erred concerning the Faith” (1 Tim. 6:20).

Paul’s interpretations were independent of science, which he pronounced ‘false’ when all the world protested it was the true wisdom. Paul declared that it was *folly*, and his judgment has been endorsed as true & altogether right by all the real lights of the ‘science’ of today. His interpretations were true, and only true, yet he knew nothing of modern ‘science.’ So the truths of revelation are perfectly intelligible to all unsophisticated, unspoiled, childlike inquirers after them, without any aid that ‘science’ can afford.

The mere man of science is a fool in the ‘deep things of God,’ in which the unscientific man of an intelligent faith is as the sun in mid-heaven to a lightning bug, compared to him. Our friend is welcome to the bugs, big and little, light and dark. *Give us the ‘fools’ whose science is the Word of God which lives and abides FOR EVER.*

—Herald, June-Nov. 1860

***How true this has ever been, & ever must be! But each current generation thinks it’s infallible. GVG**

Hints For Bible Markers

The Psalms - Psalm 4

Psalm 4:2

“But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.”

It is a common question among philosophy students and people in general. This verse contains the answer the question, “Why are we here?” God is seeking sons and daughters to be His for eternity. This is the whole purpose of life, the Earth, everything! “To every thing there is a season, and a time to every purpose under the heaven:” (Ecclesiastes 3:1). And that purpose is to make up “precious jewels” for His glorification. “And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.” (Malachi 3:17) Malachi answers the question of whom shall it be that make up the “precious jewels.” “Then they that feared the LORD spoke often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.” (3:16)

We shall never attain salvation without developing a godly mind. It is not something that the natural man desires. It does not come without work, without effort on our part. Most assuredly it will not come without desire. If it is not our hearts desire above all else, then we shall never have a godly mind. The godly mind thinks about God, His purpose, His commands, His will all the time. It is a love of the word of God. Which is humbly studied and contemplated. Therein is the key, studied and contemplated! “Finally, brethren, whatsoever things are true, whatsoever things are honest (semnos: venerable, reverent, devout,) whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” (Philippians 4:8)

“Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.” (Proverbs 13:13)

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Hebrews 11:6)

Continued next month should the Lord will

Bro. Beryl Snyder