

The Berean Christadelphian

A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.

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

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CHRIST IS COMING AND WILL REIGN ON EARTH

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EDITORIAL

Our Objective

Almost every person has an objective of some kind. No matter what phase of life we examine, we find people looking with anticipation to an end toward which their efforts are directed, being hopeful that some day their labor will be rewarded. In business circles, this takes various forms. We see it in both trades and professions, where men and women take long periods of training in schools and universities. This is often followed by protracted terms of apprenticeship. During all this period, their thoughts are centered on the future as they hope for the time to come when their ambitions will be realized, and they will become successful in the vocation of their choice.

We, too, have similar objectives because of the necessity of providing for our daily food, and other requirements of this life. Such action is in harmony with the spiritual, as well as the natural standpoint, for Paul says,

"If any provide not for his own, and specially for those of his own house, he hath denied the Faith, and is worse than an infidel"—1 Tim. 5:8.

In the matter of making provision for the things of this life, Paul set a good example in many ways. When writing to the believers at Thessalonica, he was careful to remind them that—

"Neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you"—2 Thes. 3:8.

We are expected to try to be in a position "to minister" to the needs of others (Luke 8:3); and to be able to "give relief" when the need arises (Acts 11:29) and there is always need (Matt. 26:11).

But we are commanded not to labor to be rich (Prov. 23:4), or, as Jesus expresses it, "Lay not up for yourselves treasure upon earth" (Matt. 6:19). Why? Because "*where your treasure is, there will your heart be also*" (Matt. 6:21). Another time, Jesus said—

"It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God"—Matt. 19:24.

While Paul realized that temporal things were essential to human affairs, he also understood that a *far greater provision must be made for the future*—a future that goes beyond all that is comprehended in this transitory life. Paul's determination to succeed is expressed in these words,

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus"—Phil. 3:13-14.

In the first place, he wanted to forget his former life as a Pharisee, and to reach, or stretch forth, unto those things which were ahead of him, or the joy set before him. Then, says Paul, I press toward the mark. To press, or pursue, or follow with a view to overtake, or adopt measures to obtain his objective.

There was nothing lukewarm about Paul's manner of "walking in newness of life." The record in the Acts of the Apostles, and his letters, reveal one of the most unusual men that ever lived. From the day that his journey to Damascus was intercepted by a great light from heaven, Paul never faltered in his course. Therefore, when the time came to die, he could say without any boasting whatever,

"I have fought a good fight, I have finished my course, I have kept the Faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing"—2 Tim. 4:7-8.

This is the man that could say in all seriousness, "Be imitators of me, *as I am of Christ.*" Now that the question faces us, *what are we doing about it?* Are we really trying to imitate Paul, or have we joined company with Demas who, in love with this present world, deserted him?

From the day of our acceptance of the obligations of the Gospel, we face two paths—the path of the wicked, and the path of the just. We must choose between them because it is impossible to walk in both of them at the same time. "Ponder the path of thy feet," says wisdom, "let all thy ways be established."

"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. The way of the wicked is as darkness: they know not at what they stumble. But the path of the just is as the shining light, that shineth more and more unto the perfect day" — Prov. 4:14, 15, 18, 19.

Therefore, if we are not imitators of Paul, and are not walking in the path of life, *it would be far better not to preach the Gospel at all*, for the Gospel calls us to come out of the world. If, in our preaching, we tell individuals that they must give up the things of the world, and do not give them up ourselves, we create confusion, because we are feigning to be what we are not. That is a dangerous course.

Brethren throughout the world *must* arouse themselves, and realize that the high standards of the Truth are being abandoned on every hand. Many are trying to walk in one path that leads to the Kingdom, and in another path that leads in the opposite direction. We thank God that there are a few who know that such a method is impossible. They also know that the situation is not hopeless, for when Jesus comes, he will find *some* (not all) who are watching, and *some* who are ready. If we would be among the "*some*," then we must exercise vigilance, and be on the alert constantly, and remain steadfast to the end in the one faith. That must be our objective.

As bro. Welch said 60 years ago, "I would thunder these words in the ears of the Lord's household, and write them upon their minds with a pen of iron, and stamp them upon their hearts with an impression that never grows cold; but burneth continually. Let us be wise, for our to-day may never see to-morrow." —Editor.

The Mystery of Godliness

By brother John Thomas

PART TWO

The apostle who had the honor of receiving the Apocalypse for transmission to the servants of the Deity, has called our attention to the consideration of the fountain and origin of life and power in what is commonly called the Gospel according to John. He there points us to a certain commencement, and saith,

"In the beginning was the Logos, and the Logos was with the Theos, and Theos was the Logos" (John 1:1).

In the Common Version this reads,

"In the beginning was the Word, and the Word was with God, and the Word was God."

We may see from this the propriety of God styling himself "the First," "the Beginning" and "He who is and who was." *He was from the beginning*, whether that beginning be referred to the creation narrated by Moses, or a remoter beginning before ever the earth was; and none but a fool, the Spirit saith, would affirm that God is not.

Though John introduces two words into the text, he is careful to inform us that they are not representative of two Gods contemporary with the beginning, but of *one only*; for he expressly says that "Theos was the Logos."

In this text, then, there is ONE DEITY, and *He* is styled THE LOGOS. This word signifies, "the outward form by which the inward thought is expressed and made known; also, the inward thought or reason itself. So that the word comprehends both the ideas of reason and speech." Hence, by John styling Him the Logos, it was equivalent to affirming that he was a Reasoner and a Revelator: or, as Daniel declared to Nebuchadnezzar, that "the Eloah in the heavens revealed secrets," even "the deep and secret things" (Dan. 2).

But was the Deity reason and speech *only*? In other words, an abstraction independent of substance; or, as some affirm, "without body or parts"? To preserve us from such a supposition, John informs us that "the Logos was with the Theos." Here was companionship and identity—

"The Logos was with the Theos, and Theos was the Logos."

Never was there a conceivable point of time, or eternity, when the one existed without the other.

"Jehovah possessed me" (saith the Logos) "in the beginning of His way, before His works of old. I was set up from **olahm** (the hidden period) from the beginning, or ever the earth was.

"When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet He had not made the earth, nor the open places, nor the highest part of the dust of the world.

"When He prepared the heavens I was there; when He set a compass upon the face of the deep; when He established the clouds above; when He strengthened the fountains of the deep; when He gave to the sea His decree that the waters should not pass His commandment; when He appointed the foundations of the earth: then I was by Him as one brought up with Him (the Logos was with the Theos): and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth, and my delights with the sons of men" (Prov. 8:24-31).

No Logos, then there would be no Theos; and without Theos, the Logos could have no existence. This may be illustrated by the relation of reason, or intelligence and speech, to brain, as affirmed in the proposition, *No brain—no thought, reason, nor intelligence.*

Call the brain *Theos*; and thought, reason, and understanding intelligently expressed, *Logos*; and the relation and dependence of Theos and Logos, in John's use of the terms, may readily be conceived. Brain-flesh is substance, or the *hypostasis*, that underlies thought; so *Theos is substance which constitutes the substratum of Logos.* Theos is the substance called spirit; as it is written, "Theos is Spirit" (John 4:24); and he who uttered these words is declared to be himself both substance and spirit.

But why is the Divine Substance called *Theos*? The derivations proposed of the word are various. The most probable seems to be that which deduces it from the verb *theo*, "to place, appoint, constitute, ordain."

Theos, then, may reasonably be supposed to have been adopted by the sacred writers of the New Testament, as an appropriate designation for the Divine Substance, as the Disposer and "Former of all things;" especially as He claims to be so in Jer. 10:16. The Romans borrowed this word from the Greeks, and called it *Deus*, from which we derive our word Deity.

Deity, then, declared the Divine Substance to be the Disposer and Former of all things; a truth which the Spirit in the Scriptures is careful to place prominently before the minds of men. A few instances will show this:

"This people (Israel) I **formed** for Myself. I am Yahweh that **maketh** all things, that stretcheth forth the heavens ALONE; that spreadeth abroad the earth BY MYSELF. I **form** the light, and create darkness: I make peace, and create evil:

"I, Yahweh, do all these things. I have made the earth, and created man upon it: I, even My hands, have stretched out the heavens, and all their host have I commanded.

"Thus saith Yahweh, He the Elohim that **formed** the earth and **made** it, He hath established it, He created it not in vain, He formed it to be inhabited: I, Yahweh, and none else" (Isa. 43:21; 44:24; 45:7-18).

He is truly "*the Former of all things,*" *alone and by Himself*; hence his title of THE DEITY, which suggests this great truth to all who are acquainted with Him.

The 70 Israelites who translated the Hebrew Scriptures into Greek for the king of Egypt, used the word *Theos* as equivalent for *Ail*, and *Elohim*; the first a singular noun, and the last, plural. By so doing, the true import of a multitude of passages was obscured. This defect of the Septuagint has been transferred to the English Version by rendering them indiscriminately "God," which does not at all express the signification of the Hebrew terms.

The Hebrew representative of Theos is *Ail*. This is a primitive word, which to the mind of the Hebrew always presented the idea of strength and power. It is applied in the prophets to the Former of all things when contemplating Him in His almightiness. The meaning of the word is "strength, might, power," and when used of a person, signifies "mighty one, powerful one, strong one, hero."

The first place in which it occurs is in Gen. 14:18, where Melchizedec is styled "the priest of the Most High AIL." This teaches, by implication, that there are other Ailim, but He whose priest Melchizedec was, was the highest of them all.

The term is used in a multitude of places in the Old Testament, in the greater number of which it is rendered "God." This, however, does not at all express its meaning. The Deity informs us through Moses that it is a part of the name He chose for Himself in His communications with Abraham. "I appeared," said He, "to Abraham, Isaac, and Jacob by the name AIL-*Shaddai*; but by My name YAHWEH (commonly, but erroneously, pronounced *Jehovah*) was I not known unto them" (Exo. 6:3).

In the English Version, AIL-*Shaddai* is rendered "God Almighty;" but this does not express the original. *Shaddai* is indeed rendered "almighty, omnipotent," by lexicographers; but their reason for so doing is theological, not etymological. They have invented what they call a "plural of excellence," by which a plural noun is applied to a person or thing in the singular, to express its excellency. Hence, to show how excellent the Deity is in power and majesty, they suppose the Scriptures speak of Him as many powers or many gods, as is implied by Elohim, Shaddai, etc.

But this is a weak invention, which only reveals the ignorance of the learned respecting the Name of the Deity exhibited in "the Mystery of Godliness." Their "plural of excellence" is a mere fiction. It admits plurality in regard to Deity, but has entirely failed in giving a rational and scriptural exposition.

Shaddai is a plural masculine, and derived from the root *shahdad*, "to be strong, powerful." Shaddai is the plural of *shad*, "mighty, powerful," and so signifies "mighty or powerful ones."

Three of them appeared to Abraham in the plains of Mamre. Moses informs us that "Yahweh appeared to him there" (Gen. 18:1), and that when he lifted up his eyes to see Yahweh apparent, "he saw three men standing by him." Hence Yahweh, or Jehovah, was apparent in these three men.

Here was One-Three, or Three-One. AIL was the One, *Shaddai* the Three. These, "three men" were mighty, powerful, strong, and therefore they were styled Shaddai. They were harmless, patient, and sociable with Abraham and Lot, but terrible in power to Sodom, Gomorrah, and the cities of the plain.

But was their power absolute and independent, or was it derived? Could they say, "Before us there was nothing formed of Ail?" Could they say, "We three are the Divine Nature in Trinity, original, uncreated, underived?"

The name by which they were known to Abraham answers these questions in the negative. Their power was not absolute and underived. It was derived from the DIVINE SUBSTANCE John terms THEOS, and which Paul says,

". . . only hath deathlessness (athanasia), dwelling in the light which no man can approach unto; **Whom no man hath seen, nor can see.**"

But Abraham saw the three men, or *Jehovah apparent*, therefore they were not the ETERNAL FIRST CAUSE, but a Spirit-Manifestation of Him, Whose name was known to Abraham as AIL-*Shaddai*, the STRENGTH of the *Mighty Ones*.

Now the Deity was also known to Jacob by the same name, and appeared to him in like manifestation as to Abraham. Jacob saw a host of *Shaddai*, styled by Moses "Messengers of Elohim"—*Elohim* sent of AIL (Gen. 32:1). He wrestled with one of them, and prevailed, and in

consequence received the honorable title Isra-AIL, "because as a *prince* hast thou POWER with Elohim."

"And Jacob called the name of the place (where he wrestled) **Peni-ail** (Faces of Power), for" (said he) "I have seen Elohim faces to faces, and my life is preserved" (Gen. 32:30).

Here was the most high AIL in multitudinous manifestation. *Jacob never saw His person, for no man has ever seen that; but he saw persons like Him in form and substance*; as much so as sons are like their father in these particulars. He saw as much of the Father AIL as men see of an invisible father in his children. They study the father in these in the absence of other data. Their father is in them as a Flesh-Manifestation of their parental original.

(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

LET US BE ON OUR GUARD

We have the TRUTH; we are not groping for it. Having it, let us speak it forth fearlessly, and invite those only to fraternise with us who can and will accept it. Our motto should be: "No compromise." There is more need now than ever for firmness, vigilance and care.

Advocates of wrong doctrines are on the increase. Fresh paths leading back into the apostasy are multiplying. Latitudinarianism is spreading. We have not to fear the influence of canons and deans and bishops so much as the erroneous teaching and bad examples of misguided professors of the Truth, who are ever and anon arising in our midst — men who have never properly grasped the Truth, or have let it slip.

Let us be on our guard lest we commit the folly of those early Christians, who for the sake of pleasing men, and making proselytes, not only sanctioned, but planned an amalgamation of pagan trash with divine revelation.

Such folly (and it can be perpetrated by us) can only end in ecclesial disaster. The truth has cost much to recover, as the old numbers of the Herald of the Kingdom show. Let us prize it, and pass it on to others intact. Let us not allow it to be smothered for want of exertion or courage on our part.

We should look on error as God looks on it. It is our enemy, and must be approached as such. Let us guard carefully the gates of our ecclesias by which error can enter. It is much easier to admit it than it is to eject it. Let us think on these things, and act wisely. — Christadelphian, 1904.

The Prince-Priest of the Age to Come

By brother Robert Roberts

PART TWENTY-EIGHT

OBJECTION 39: How can a Temple a mile square stand on Mt. Zion, which is only a ¼-mile square?

Mount Zion *in the sense of the prophecy* is more than a ¼-mile square. It embraces the whole area of Jerusalem. "Zion" is used interchangeably with the Holy City, as when it is said,

"The law shall go forth from Zion, and the Word of the Lord from Jerusalem."

In this, "the law" and "the Word of the Lord" are the same, and Zion and Jerusalem are the same. The chief mount on which Jerusalem is built is taken to express the whole. Sometimes it is used of the *whole land* (Isa. 51:3) or the *whole nation* (Is. 49:19).

We must take these things with the breadth associated with them in the Spirit's own usage. The dimensions of the Temple are beyond question; the locality of its site is equally certain. There can therefore be no mathematical impossibility in the case such as the question would infer.

* * *

OBJECTION 40: If the sons of Zadok are sons only in a spiritual sense, the literal is displaced by the spiritual.

Not at all. It is a literal fact that Zadok was a righteous High Priest, and that some of his priestly sons or descendants were faithful. These "sons" will be raised from the dead to receive immortality and occupy the priestly position described in Eze. 44:15.

The fact that *others* whose conduct was equally righteous will partake of the same reward does not displace the literal in Ezekiel's prediction. It is a mistake to confine the literal to the sons of Zadok living in the flesh at Christ's return. Though literal sons, they are not the *only* ones. They are literal sons who do not answer to Ezekiel's definition of having—

" . . . kept the charge of My sanctuary when the children of Israel went astray from Me."

They are not living at the time "Israel went astray." They form part of dispersed Israel who have endorsed the backsliding conduct of their forefathers. Is *this* the class to be placed in the exalted position described by Ezekiel?—

"They shall come near to Me to minister unto Me, and they shall stand before Me to offer unto Me the fat and the blood saith the Lord God: they shall enter into My sanctuary, and they shall come near to My table, to minister unto Me, and they shall keep My charge."

If so, what will be the position of the literal and immortal sons of Zadok who *were* faithful during the past kingdom of Israel? Will they occupy the *same* position? If these questions be answered in the affirmative, they lead to this anomalous conclusion, that the highest priestly functions of the Ezekiel Temple are to be performed by two classes of Zadok's descendants, one immortal and the other mortal, one faithful during probation and the other faithless up to the epoch of Israel's restoration.

If, on the other hand, it be said that this priestly position will be occupied *only* by Zadok's mortal descendants at the time of Christ's return, a greater anomaly is presented: A number of Zadok's descendants who have *not* kept the charge of God's Sanctuary while Israel has been astray and in dispersion, are placed in an exalted priestly position, whereas those who *did* keep that charge, and have been immortalized, are excluded from it! What would this be but to displace the ancient literal by the modern literal, and to *exclude the spiritual*? "Sons of Zadok" must be one of these 4:

1. The sons begotten by him.
2. His descendants during the existence of Israel's kingdom;
3. His descendants at the time the kingdom is restored;
4. Those who resemble his righteous sons.

"Zadok begat" *one* son, viz., Ahimaaz (1 Chr. 6:8), but there is no scriptural evidence of his having begotten more. Hence No. 1 of this category does not fully answer to the language of Eze. 44:15.

Of the second class (No. 2) there were 12, the names of whom are given in 1 Chr. 6:9-15. Being now dead they would have to undergo resurrection, this would involve—either their living again in the flesh or their exaltation to immortality. There is nothing in Eze. 44:15 to exclude either the

one or the other; but resurrection to a mortal career is quite out of the question in view of the scriptural principle barring the door against a second probation.

Their resurrection to *immortality* is quite possible; but, if realized it will be, *not because they were the fleshly descendants of Zadok*, but because they walked in his footsteps. Zadok was faithful to the Lord's anointed when Absalom and all Israel rebelled against King David, and all of his priestly descendants had similar opportunities of showing fidelity to God. Why should not *they* be the "sons" specially referred to in Eze. 44:15? Do they not more fully answer the prophet's description than do Zadok's descendants living at the restoration of Israel's Kingdom?

They were priests, whereas the latter are not. They lived at a time when Israel was in covenant with God, when there was a "sanctuary" to "keep charge of," and it was a sin to go "astray."

These features are unknown to the latter-day descendants of Zadok, whose career, prior to the re-erection of David's throne, is associated with the cast-off condition of Israel. The absence of a Covenant-relationship in itself precludes their being rewarded in the Temple-service for their previous conduct.

The language of Eze. 44:15 is thus in some respects applicable to No. 2, but not to No. 3 in anything but lineal descent. If this be admitted, on what grounds can No. 4 be excluded? The redeemed, though differing as one star differs from another in glory, *all* occupy a position of honor superior to that of mortals.

All are to be priests; all are to be exalted on the basis of righteous character; all have during probation, a "sanctuary to keep charge of"; all have to resist, more or less, those who go "astray."

To apply Eze. 44:15, to all the immortal saints does not vitiate the principle on which it is applicable in the first instance to the righteous literal "son of Zadok." It is merely an *extension* of that principle; it represents the faithful of this dispensation as sharing the priestly exaltation of Zadok's faithful descendants, and for *precisely the same reason*.

* * *

OBJECTION 41: Why do you interpret the "Levites" in Eze. 44:10 to be the mortals found living at the commencement of the Millennial Age, and the "sons of Zadok" in v. 15 to be mortals of PREVIOUS generations raised to immortality?

This is one reason: in v. 10 "Levites" is a general expression applicable to the tribe as a whole, whereas in v. 15, we have in "Sons of Zadok" an expression of a more individual character.

The Levites living at the time of Christ's return have perpetuated the defection of their forefathers, but the descendants of Zadok living at the time of Israel's restoration have not walked in the footsteps of their righteous ancestors. Another reason is to be found in two principles permeating the Scriptures: viz.

1. *The degradation of some for the sins of their forefathers.* For instance, the subjection to death of the children of Adam for the disobedience of the first human pair.
2. *The bestowal of divine rewards for individual righteousness only.* There is no illustration of God raising men to a position of honor because their ancestors were faithful.

The first principle admits of the "Levites" being descendants of those who went astray during Israel's kingdom. The second principle does not admit of the "Sons of Zadok" being unfaithful descendants of those who were righteous prior to Israel's captivity.

* * *

OBJECTION 42: Under the Mosaic Law the heads of the 12 tribes were princes, and Aaron—by the budding of his rod—was constituted their chief. It was to one of his successors—a prince-priest—that Ezekiel's instructions in chapters 44 to 46 came.

It is useful to be reminded that the heads of the Twelve Tribes were *princes*, and that Aaron (the *High Priest*) was their chief. Other officials of the past kingdom of Israel will have their immortal antitypes—why not the "princes" also? Were they, as a class, free from the misdeeds which characterised the other official orders? What saith the Spirit?—

"Hear, I pray you, O heads of Jacob, and YE PRINCES of the house of Israel, who hate the good and love the evil; who pluck off their skin from them, and their flesh from off their bones; who eat the flesh of my people and flay their skin from off them."

Would it not seem to be an anomaly for Israel's mortal *kings* to be superseded by immortal ones, and her mortal *princes*—who were equally wicked—to be restored? Christ gives a clue as to who will take their place when he promises the apostles that they—

". . . shall sit on thrones judging the 12 tribes of Israel" (Luke 22).

And the Psalmist makes reference to those who will occupy a like position in reference to the *other nations* of the earth when, in addressing the Messiah, he says (Psa. 15:16)—

"Instead of thy fathers shall be thy children, whom thou mayest make PRINCES in all the earth" (Psa. 45:16).

The "children" are described in the preceding verses as "the king's daughter" and "the virgins her companions" (vs. 13-14), and are invited with "the children" who are said to have been "given" to Christ (Heb. 2:13). *Character*, not lineal descent, is the basis for this position.

If, then, the apostles and saints are to be "princes," will not Christ be the chief "Prince"? He is to be King of immortal kings, and Lord of immortal lords (Rev. 19:16). Will he not also be Prince of immortal princes? As head of the tribe of Judah and the antitype of the prince-priest Aaron he is—in a two-fold capacity—entitled to this designation.

* * *

So far as we know, we have noticed every objection that has been urged against the almost self-evident proposition that Christ is the "Prince (the *Nasi*, the exalted one) of the Age to Come." It is time, therefore, to draw these lengthened remarks to a close.

We were aware of the existence of wrong views on the subject years ago, but so long as they confined to one or two who were passive in the matter, while always demurring to them we felt no impulse to antagonise them in any systematic way. As time went on, these unscriptural views became more prevalent.

Even this might not have been sufficient to bring on a special effort in the steady and laborious preoccupation otherwise connected with the Truth if it had not been for "a last straw." Towards the close of last year, we received from a valued fellow-laborer a lengthy article in advocacy of these views.

He has since said that he sent it in the spirit in which Joab burnt down Absalom's field: to rouse us up on the question. But we did not know this at the time. We supposed it was the earnest effort of misguided conviction, and therefore symptomatic of a peril that must be guarded against at all hazards.

We felt a necessity, therefore, never realised before, for going thoroughly into a subject which had been casually dealt with from time to time, but had never been entered into in a methodical and exhaustive manner. We were also encouraged in the enterprise by the acute interest felt by certain noble-minded women.

The subject belongs peculiarly to the age in which we live, when times are verging upon the Temple era—the glorious era when mankind, taken in hand by "a Governor and Teacher come from God," will find rest and well-being and joy in the Law that will go forth from Zion when the prophecy will be fulfilled—

"He shall build a Temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and shall be a priest upon his throne" (Zech. 6:12-13). —R. R., 1892.

* * *

This concludes (for the present, at least) the consideration of this fascinating and important subject. Its significance and importance is obvious from bro. Roberts' concluding remarks—a false conception undermines all the literalness and reality of the glorious reign and work of Christ and the Saints.

The Night in Which He Was Betrayed

It was the night in which Jesus was betrayed. The twelve had assembled with him in an upper room. They had finished the feast of the passover and Jesus had instituted the memorial feast. Judas had left the room and was on his way to meet the chief priests and the Pharisees.

He was now alone with the eleven and they knew that something most unusual was troubling Jesus. They, too, became troubled in mind and Jesus knowing this, turned to them and said,

"Let not your heart be troubled: ye believe in God, believe also in me."

And then followed that beautiful conversation recorded in the 14th chapter of John, in which also the Comforter was promised. Here, too, we find one of Jesus' deep and comprehensive sayings:

"I am the Way, the Truth, and the Life. No man cometh unto the Father but by me."

The eleven must have hung on every word as they listened to Jesus talking as he had not talked on any previous occasion. The period of time had now arrived to explain to them many of the things pertaining to his work that they had not understood. They were soon to know that "*the Way*" was to be opened—"*the Truth*" was to be manifested—and "*the Life*" was to be conferred.

The original Greek word here translated "WAY" is the same as that used by Matthew when he quoted from Isaiah with reference to John the Baptist—"Prepare ye the way of the Lord." Many sincere people think that *their way* is all-sufficient, but there is no WAY apart from Jesus.

As for the *Truth*, there is much that is "truth" but what we are deeply interested in is the "*Truth as it is in Jesus.*" As John said, "Grace and Truth came by Jesus Christ." This is the Truth that "shall make us free."

Life—what a small but much misunderstood word! How sad to see so many who believe that they possess Life in all its fulness, when they merely possess life temporarily, like flowers of the field.

"What is your life? (says James) "It is even a vapor that appeareth a little time, and then vanisheth away."

If any man would have life, he must come to Jesus, who is the "Resurrection and the Life." He is the *way*, the *Truth* and the *Life* and, as we sing,

"He who would the Father seek must seek Him, Lord, by thee."

But still the disciples were puzzled, and so Philip asks Jesus to show them the Father. What a staggering answer Jesus gives:

"Have I been so long time with you, and yet thou hast not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, Show us the Father?"

"Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works" (Jn. 14).

They had long known that Jesus was the *Son of God* but they did not realize that he was the *Manifestation of the Father*. How they must have marvelled at the gracious words he spake! However, they were still sorrowing because he had told them he was going away. But he again gives them wonderful comfort:

"These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

"Peace I leave with you; my peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me ye would rejoice because I said, I go to the Father; for my Father is greater than I.

"And now I have told you before it come to pass that, when it come to pass, ye might believe (John 14:25-29).

But these things were new to them. How they must have stared at him in amazement! But time was moving rapidly, so Jesus said: "*Arise, let us go hence.*" Before going out they sang a psalm.

They were now on their way to the Mount of Olives. As they walked along Jesus said,

"You will all be offended because of me this night."

The Diaglott says they would "stumble." That is, they would be perplexed or confounded because of what was to happen to him. Then he reminded them of a prophecy concerning himself:

"I will smite the Shepherd, and the sheep shall be scattered abroad."

Not knowing what was ahead of them, Peter assured the Lord that the *others* might, but *he* would never be. Jesus turned then to Peter and forewarned him of his threefold denial. Again Peter assured him that if he died with him, yet he would not deny him. Subsequently, however, Peter failed and remembering what Jesus said, *he went out into the night* and wept bitterly.

The 15th chapter opens with one of the most expressive forms of speech used by Jesus. It is also one of deep significance: "*I am the Vine—ye are the branches.*" Here we have that intimate relationship between Jesus and those "in him" by or through belief of the Gospel—a relationship unequalled in all the world.

"In Christ . . . Abraham's seed . . . heirs according to the Promise."

Every branch, says Jesus, that beareth fruit, he prunes, that it may bring forth more fruit. This pruning or chastening, says Paul, is a grievous experience which afterwards yields the "peaceable

fruits of righteousness." Not to everyone, however, but "to them who are exercised thereby." This thought was not new with Paul—he was enunciating a divine principle expressed by Isaiah:

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word (Isa. 66:2).

The Hebrew word here translated "trembleth" is *chared* and means "troubling self," and "trouble" in this case means to "agitate mentally" or to "exercise the mind." And that is how we should react to this pruning or chastening given us by the Father.

Let us not rest content to be just baptized into Christ, but let us make sure that we are "*abiding* in him," for says Jesus, v. 6:

"If a man abideth not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

The question might be asked at this point, "How can I *know* if I am abiding in him? Well, let Jesus answer us—John 15:10—

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love."

But here again we meet another problem, for there are two ways to keep his commandments. We may keep them as a burdensome *duty*, or we may keep them because of a *desire* generated by the spontaneous pleasure that comes from love. And when that latter expression is condensed, it simply means a *freewill offering*.

Let us bear in mind that in whatever way we serve God, either in our daily walk or in our spiritual exercises on the first day of the week, *it must not be as a matter of self-glorifying self-denial but it must be because of grateful hope and keen Desire*. Yes, it is a thought-provoking question. **ARE WE ABIDING IN HIM?**

Another phase of this abiding principle applies to the Word. Jesus is the Word made flesh, "full of grace and truth." Therefore he could truly say,

"The words that I speak unto you, they are **spirit**, and they are **life**."

Now, says Paul, "*Let the Word of Christ dwell in you richly*," or as Jesus expressed it, "*Let my words abide in you*."

There is only one way by which this can be accomplished, and that is, "Giving attention to reading." How does a musician become a good musician? How does a typist become a good typist? This style of question could be asked in regard to any art or profession. Whatever we become proficient in, is the result of doing that thing over and over again. And so it is with the Word. If it is to dwell in us richly, we must read it over and over again. But even then *it must be accompanied with prayer and meditation* if it is to remain with us.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be FULL."

What a beautiful thought!—"That your joy might be full." This joy shines through the present, though now we are "in heaviness through manifold temptations." It is the joy of anticipation, that is, the joy set before us—the joy of being friends of Jesus and of being associated with him in the eternal ages, as Peter says,

"Whom having not seen, ye love: in whom, though now ye see him not, yet believing you REJOICE WITH JOY UNSPEAKABLE, and full of glory" (1 Pet. 1:8).

Jesus said,

"If ye were of the world, the world would love his own."

The world does not love the man or woman who walks in the Truth. They only love their own. No greater example could we have than Jesus. Such an intense hatred was stirred up against him that only murder would satisfy. And so it was with Paul, for on one occasion more than forty men bound themselves with an oath that they would neither eat nor drink till they had killed him.

The situation to-day is somewhat different because of the universal doctrine that "It does not matter what we believe." However, the world still loves its own. They pay no attention to the laws of God. They have no interest in what He has done and less in what He will yet do. Faithful brethren and sisters cannot be at home in the company of those who are part of the world. If we find ourselves avoided and debarred from their activities, and looked upon as being bigoted, we should accept the situation with the satisfaction of knowing that we are in the company of Jesus.

"In the world you shall have tribulation, but be of good cheer —I HAVE OVERCOME THE WORLD!"

At this time they were well on the way to the garden of Gethsemane. *It was night as Jesus walked and talked with the eleven.* As he ended his long and earnest discourse, he lifted up his eyes and addressed the Father in the words we read together. What beauty! What majesty! There is nothing in the world's literature to equal it. What a subject for study! How indebted we are to John for recording this unusual and beautiful prayer! This and the other prayers of Jesus should be studied by everyone of us, so that in our prayers we would use only the right terms and thoughts in addressing the Father.

Right words give pleasure to God and we should be careful to use them. But they are useless alone. They must be supported with right thoughts. Let it never be said of us, as it was of Israel,

"They draw near with their mouth, but their heart is far from Me."

The preparation of the heart is the work of a lifetime. It is essential that it be maintained daily, by reading and meditation on the things of God. Not only of the past, but in the present and future as well. Such a study will cause us to "abide in him" and fit us to pray with sincerity and acceptability.

"*The hour is come,*" said Jesus. The hour he had spoken of so many times—the hour he dreaded and for which he had prayed for strength. He was not yet glorified in himself, but he had glorified the Father during all his lifetime, and he had finished the work the Father had given him to do. That is, of course, in the days of his flesh. He still has a greater work to do when he will fill the earth with the Father's glory as the water now covers the great deep. And now we have one of his hard sayings—that is, hard to be understood—one that is seized upon by those who believe the doctrine of the Trinity, John 17:5;

"And now, O Father, glorify Thou me with Thine Own Self with the glory which I had with Thee before the world was."

If we are grounded and settled in the hope of the Gospel, we will have no difficulty with this saying. We must understand,

First—that Jesus is the Son of God;

Second—that the Word was made flesh;

Third—that God was manifest in this flesh.

The flesh, through which God was manifested, was the son of Mary. It was a flesh identical with that of his mother, being made of the seed of David according to the flesh. Note what John says:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled—of the Word of Life.

"For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us" (1 John 1:1-2).

Thus the Eternal Father manifested Himself by His Spirit, through the living body of Jesus. Two statements of Jesus help us to further understand this, John 8:28-29—

"When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

"And He that sent me is with me: the Father hath not left me alone, for I do always those things that please Him."

And John 14:10—

"Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works."

The Father, being the center of all power and wisdom, expresses His will and accomplishes His purpose by and through the Spirit which irradiates from His Person. The *Word*, or wisdom-energy, was with the Father before the work of creation (John 1:1). When this Word, or great wisdom and power and purpose, of the Eternal Creator was "made flesh," it became a *person*, and that person was the "*man* Christ Jesus" (1 Tim. 2:5).

In our readings recently (John 10:30), Jesus said, "I and my Father are one." In our readings today Jesus explains this statement (John 17:20-22)—

"Neither pray I for these alone, but for them also which shall believe on me through their word, that they all MAY BE ONE. As Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me.

"And the glory which Thou gavest me have I given them, that they may be one, EVEN AS we are one."

The oneness is therefore oneness of mind and purpose. The glory he had with the Father (John 17:5) was a glory possessed as part of the eternal purpose, but held in waiting to be developed as a manifested reality. This is illustrated, and becomes more easily understood, when we consider what the Spirit records through Paul regarding the elect of God (2 Tim. 1:9)—

"He hath called us according to His own purpose and grace, which WAS GIVEN US in Christ Jesus **before the world began.**"

"He hath chosen us in him **before the foundation of the world** . . . to the praise of the glory of His grace" (Eph. 1:4-6).

So certain is God's purpose that Paul says (speaking of God's statement to Abraham, "*I have made thee a father of many nations*")—when as yet he had no seed at all—

"He calleth those things which be not (not yet in existence— not yet come to pass) as though they were (as though they already existed or had come to pass)"—Rom. 4:17.

This is also evident from what Jesus himself says in v. 22 (of this John 17). Here Jesus says he *had given* this glory to his disciples—speaking of the disciples as actual possessors of the glory, while we know they will not be so until Jesus comes again.

He expresses another beautiful thought in vs. 9 & 20—

"I pray for them: I pray not for the world, but for them which Thou has given me; for they are Thine. Neither pray I for these alone, but for them which shall believe through their word."

It is not a mere matter of passing sentiment, to be included in the prayer of Jesus to the Father. *It is a great and exalted privilege*, and we must do all in our power to "abide" therein. This is followed by another petition of deep significance (v. 15)—

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."

It is important to realize that if (and only if) we are doing everything possible to abide in Jesus and keep his love ever before our minds, we shall then have the help of the Father.

In keeping ourselves separated from the world we must "hate the evil and love the good." But let us remember that our standing before Jesus at the judgment will not be just measured on how much we have hated evil and loved good, but to what practical extent we have transformed ourselves (by the help and power of God) into the image of the glory of the example of His well-beloved Son, who gave his life that he might present us holy and without blemish before the Father in love. —G. A. G.

"FORBEAR ONE ANOTHER IN LOVE"

The spiritual welfare of all its members is the first consideration of the Ecclesia. "Building up yourselves on your most holy faith," "comforting yourselves together, edifying one another," "exhorting one another daily," "forbearing one another in love"—all these things are duties of paramount importance for observance by the Ecclesia.

They are all necessary to its growth in Christ, and, when in active operation, they make increase of the body unto the edifying of itself in love. Many ecclesias pay less attention to this duty than they do to that of preaching the word to the alien, but in this they err, slighting the major for the minor service.—Christadelphian, 1885.

The Lamentations of Jeremiah

PART SEVEN

"Behold our reproach"—Lamentations 5: 1.

Reproach means disgrace, shame or infamy. It comes from a root word which means the gathering of the crop, the autumn and winter season, or ripeness of age. Israel's reproach indicates that their iniquity had come to the full. They were now gathering of the fruit which their sin had sown. They were cold and unresponsive to the Word of God. Their winter season had set in.

The force of the prophet's prayer to God and the depth of their reproach is seen when we compare the items recalled to the Father's notice (Lam. 5: 2);—

"Our inheritance is turned to strangers, our house to aliens."

The promises of God in the past were real and literal in the eyes of the nation. *But they had presumed upon them.* They felt that they were unconditional. Yet, whether we look at the Abrahamic, Mosaic or Davidic covenants we observe that they were *reciprocal*. The land itself was the basis of the covenants:

"All the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13:15).

"Ye shall dwell in your land safely, and I will give you peace in your land, and ye shall lie down, and none shall make you afraid" (Lev. 26:5-6).

This was their heritage. It was that unto which they had been brought from the darkness of slavery in Egypt. It was described unto them in the richest terms:

"A land flowing with milk and honey" (Exo. 3:8).

This was a glorious heritage for which they did not have to labor, a country all prepared for them. They were guaranteed these conditions would continue while they placed their confidence in their Creator, and obeyed His voice.

Jeremiah's prayerful lament is now a confession of national departure from God's way. Certainly it was not the condition which their Father desired, nor that which was to be their ultimate destiny by the nature of the promises.

The prophet Jeremiah had expressed the Creator's mind and intention with Israel. The very inheritance which God had granted them was intended to *stir them up to a realization that He was their Father.* Jer. 3:19 (Goodspeed trans.)—

"I thought, how would I rank you among the sons, and give you a pleasant land, the goodliest heritage of all the nations! And I thought, surely you will call me Father, and will not turn back from Me!"

But they were as an unfaithful woman. They rejected the blessings which were bestowed upon them. They refused to have God as their Father. But seeking the parental protection of their idols and those of the nations they learned to their dismay (Lam. 5: 3)—

"We are orphans and fatherless, our mothers are as widows."

This was the actual circumstance in many cases, we may be sure. Judah's stand against the will of God, refusal to submit to the yoke of Babylon, in drinking of the cup which had passed over unto them, would take the prime of their nation, leaving them a broken, despised and unwanted remnant. This same agony was repeated again during the first century after Christ, and has been perpetuated during their long night of wandering.

They spiritually are still orphans and fatherless, and as in widowhood. The prayers of prophets and faithful men have not been answered as yet, except in the sense of working in the development of things to the glorious consummation still to be effected.

Jeremiah's words are again a confession that the idolatries and superstitions of the world are no guarantee of protection against the evils of the nations. It is a prayer placing them nationally and prophetically before God as in a position for consideration. It is a humble admission that God is the Father of all those who put their trust in Him.

"Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psa. 103:13).

So also He has declared, that He will be (Psa. 68:5)—

"A Father to the fatherless, and a Judge of the widows."

This was the hope in the prophet's heart during his long and solitary vigil. He saw his nation spurn the love of their Father. He knew the destitute condition they would be in without the Heavenly assistance. Yet he trusted that the time would come when the prodigal son would return:

"They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a Father to Israel, and Ephraim is My firstborn.

"He that scattered Israel will gather him, and keep him as a shepherd doth his flock" (Jer. 31:9-10).

But that day is yet future. The prophet did not see it in his time. Paul in writing to the Corinthians indicates our relationship to the fulfilment of these things. He takes the point from the national plane of Israelitish regathering to the spiritual level when God dwells in the fullest sense in the children of righteousness, among those who have separated themselves from the world and all its activities. Quoting Jeremiah's words, Paul declared:

"God hath said, I will dwell IN them, and walk IN them; and be their God, and they shall be My people.

"Wherefore come out from among them, and be ye separate: and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

* * *

"We have drunken our water for money: our wood is sold unto us" (Lam. 5: 4).

The richness and supply of the good land unto which they had been led by the mercies of God were now appropriated by their enemies, and their very possessions were sold back to them at a price, the items for their very existence and meager comfort.

But water has a far deeper and more important significance in the Spirit's declaration here. Israel and Judah had both spurned the water of life flowing from Jerusalem and the prophets thereof. They chose the waters of strange lands, of foreign peoples, and of worldly associations. In consequence God told them He would bring overflowing waters, great and many, upon their lands (Is. 8).

From their beginnings as a nation they were constantly murmuring for water. They could not see nor realize that God Who had the power to bring them from the bondage of a mighty nation, Who had the purpose of freeing their lives from servitude, could realize their every need and requirement.

They had not perceived that it was God Himself that was directing and bringing them into the very circumstances which were designed to reveal the extent of their trust in Him. God knew exactly how long they could survive without water. *He wanted them to drink deeply of that spiritual Rock which followed them, which Rock was Christ.*

When they had espoused the heathen waters of Baal worship, of Moloch and others, they were buying waters of death, rather than the water of life.

"We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread" (Lam. 5: 6).

Previously the prophet had chided his people for turning from the water which alone could give life in any eternal sense:

"For My people have committed two evils: they have forsaken Me, the Fountain of Living Waters, and hewed them out cisterns, broken cisterns, that can hold no water.

"And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? Or what hast thou to do in the way of Assyria, to drink the waters of the river?" (Jer. 2:13-18).

The exhortation is vital. The lessons of Israel and Judah are full of meaning for us as we see the first rays of the dawn of another day for Israel. These things were "written for our learning and admonition." The prophet did not write in vain (Jer. 17:13):

"O Lord, the Hope of Israel, all that forsake thee shall be ashamed, and they that depart from Me shall be written in the earth, because they have forsaken the Lord, the Fountain of Living Waters" (Jer. 17:13).

The Master could rightly represent himself as the source of water to satisfy the thirst of spiritual Israel. And he promises that those who *partake of the Word as he did* will find within themselves a never-ending supply of this life-giving element.

As the people thronged around in the last day, the great day of the feast—as the Savior's time drew near, he offered this water to all. His appealing cry rang out:

"If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John 7:37-38).

He was but repeating the words Isaiah had recorded of him before,

"Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat! Come, buy wine and milk without money and without price" (55:1).

The water of life is the gift of God. It is offered freely to all those who desire it. Yet it goes begging. The prophet thereafter goes on to illustrate that this water is the everlasting covenant, the sure mercies of David, the glorious promise of all nations blessed in Abraham, when the curse shall be removed.

This was the water which Israel rejected for the transitory waters of association with Egypt and Assyria. Now is the day for us to drink while the appeal is still ringing out. The blessing of so drinking is accentuated in the final message of God through Jesus:

"I will give to him that is athirst of the fountain of the water of life freely" (Rev. 21:6).

"He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb . . . Whosoever will, let him take the water of life freely" (Rev. 22:1, 17).

Jerusalem had looked in every direction for help except to the proffered hand of God. They had played one nation against another, Egypt against Assyria and Assyria against Egypt. The superstitions of these nations could not provide in their season the necessities of life. The very nature of their idol worship was to supplicate the pagan gods of fertility for their land. But they were unimpressed by the True Provider of rain in seed time, and the Giver of the early and the latter rain.

"Servants have ruled over us" (Lam. 5: 8).

This was another aspect of their reproach. God had set the bounds of the nations according to the lot of His chosen people. Now these alien nations had absorbed their land and had set their appointed officers over them, and despised their kingly line of descent, and rulership. And when we truly understand that God was their King and the One who ruled over them, the magnitude of the

reproach is evident as we see the stranger lord it over God's heritage. Was it in prophetic vein that Solomon said,

"I have seen servants upon horses, and princes walking as servants upon the earth" (Eccl. 10:7)?

The respect, the honor and the dignity to which they as the chosen of the Lord were heir were trampled in the dust. Yet it will not always continue thus. The ray of hope has burnt in the hearts of spiritual Israel, through the years. God has not cast away His people whom He foreknew. Zechariah was caused to utter a prophecy concerning the day when the reproach would be removed and the order of servitude reversed again:

"In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you" (Zech. 8:23).

(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

The Image and the Stone

PART TWO

"Jesse went among men for an old man in the time of Saul."

Why are we told that? To carry out this same symbolization of a *new beginning*. Paul says (speaking of the Law of MOSES)—

"In that He said, A **new** covenant, He hath made the first old. That which decayeth and waxeth old is ready to vanish away."

David, type of a new beginning, comes out of the old when the old is done. Isaac (type of spiritual Israel) but *not* Jacob (type of natural Israel) is spoken of as the "son of his father's old age."

So also both Joseph and Benjamin. Omitting the sons of the concubines, Joseph and Benjamin were the *seventh* and *eighth* sons of Jacob. John the Baptist, too, was called the son of his parents' old age—he marked the end of the old dispensation and the beginning of the new.

The 3 eldest sons of Jesse followed Saul to battle. They were among the fearful who cowered before Goliath. These clearly stand for natural Israel, the elder brethren. We find later that they revile the youth David because they are under the bondage of fear and he is not.

Why are their names given here? This chapter is so obviously and inescapably a symbolic miniature that there must be a significant reason, and we need only to look up their meanings to discover the reason.

Eliab means "God is my Father." This, of course, refers to the origin of Israel, and their special position in God's sight—"Israel is My son, even My firstborn," said God to Pharaoh (Exo. 4:22).

"When Israel was a child, then I loved him, and called My son out of Egypt" (Hos. 11:1).

Abinadab means "The Father is willing, liberal, gracious." This is the background of all Israel's history—

"All day long (that is, all during their daytime as a nation in God's favor) have I stretched forth My hands unto a disobedient and gainsaying people" (Rom. 10:21).

Shammah means "desolation, astonishment, ruin." This word and its derivatives are used scores of times in speaking of the judicial desolation of Israel for faithlessness, as in Jer. 4:7—

"The lion is come up from his thicket. The destroyer of the Gentiles is on his way. He is gone forth from his place to make thy land desolate (*shammah*)."

Truly the "destroyer of the Gentiles" had entered the land, and they were typically in their present *Shammah* state, the state they must be in when the David-champion is raised up as their Deliverer. Hosea says of Israel (6:2)—

"Come, and let us return unto the Lord. . . . After two days He will revive us: in the third day (*Shammah*) He will raise us up, and we shall live in His sight."

Then follows that beautiful verse—

"Then shall we know, IF we follow on to know the Lord: His going forth is prepared as the morning: and He shall come unto us as the rain, as the latter and former rain unto the earth."

"*His going forth is prepared as the morning.*" On the third day, "very early in the morning," he arose to life and glory, and in Israel's "third day" their Sun of Righteousness will arise upon them, bringing with him the gentle life-giving rain, made up of the vast multitude of droplets "whom no man can number" drawn up into the heavenlies by the Sun's power out of the ocean of nations, purified in the process, and constituting the "great cloud of witnesses" that surround him in glory (Rev. 1:7)—

"Behold, he cometh with clouds; and every eye shall see him."

This combination of Sun and soft, gentle rain will bring forth the manifestation of the *Rainbow of the Everlasting Covenant*, confirmed to Noah at his new beginning after the earth's purifying baptism (Gen. 9:16); manifested to Ezekiel in the cherubim-vision of God-manifestation as Israel's long night began (Eze. 1:28); overarching the throne in the Kingdom picture of Rev. 4; and finally encircling the head of the mighty Rainbow-angel who comes to pour out the 7 Thunders of final judgment, and declares that "*There shall be time no longer.*"

"In the third—*Shammah*—desolation—day He will raise us up." *Three* is the number of resurrection, regathering, receiving again. In the third year of his righteous reign Jehoshaphat sent *princes and priests* to teach the Law of the Lord in *all the cities of Israel*, to turn them again to the Lord (2 Chr. 17:7).

Hezekiah, after receiving the message of death, was delivered from death and went to the house of the Lord on the third day (2 Kgs. 20:5). Under the Law any who were defiled by contact with *death* had to be purified the third day (Num. 19:12).

Jesus in Gethsemane went away three times and prayed to be delivered from death, praying—

". . . with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared . . ."

—and was raised up on the third day, just as the earth on the third day of Creation rose up out of the waters in which it had been buried in baptism. The spring awakening of the vegetable creation from its winter of death is the yearly type, reminder, and promise of the resurrection. So we find it was on this same third day of Creation that all plant life sprang into living being. Jesus raised three people from the dead.

"David fed his father's sheep at Bethlehem" (v. 15).

We learn how faithful was his care by the incidents of the lion and the bear. It is a striking contrast—David *preserved* his father's *sheep*; Saul *lost* his father's *asses*. Sheep are clean animals. Throughout the Scriptures they symbolize the faithful flock. Asses are unclean, and represent natural, ignorant, fleshly people. The "burial of an ass" was the lowest, most dishonorable form of burial. It is recorded in Job (11:12)—

"Vain man would be wise, though man be born like a wild ass's colt."

And of the heathen that Israel doted on, God said: "Their flesh is as the flesh of asses"—coarse, carnal, and unclean.

"And the Philistine (Goliath) drew near morning and evening, and presented himself forty days" (v. 16).

Forty is the period of probation, trial and judgment. Several illustrations will occur to mind—the waters of the flood, Israel in the wilderness, Nineveh's probation, Jesus' temptation, etc. We recall the *forty valleys* of Scripture. Israel was given a final forty years of probation after the crucifixion of the Messiah. Moses' life was divided into *three* periods of exactly *forty* years each—40 years exposed to the honors, advantages and enticements of Egyptian royalty, but he turned his back on the "treasures of Egypt" and "chose to suffer affliction with the people of God" (Heb. 11:25); after having, at the age of 40, "supposed that his brethren would have understood how that God by His hand would deliver them," he waited 40 years in the wilderness, until it was testified that—

"The man Moses was very meek, above all the men that were upon the face of the earth" (Num. 12:3).

—then 40 years of labor for a hostile and unthankful people.

The challenge is a *double* 40. Eighty times—morning and evening for 40 days—Goliath casts reproach upon the people of God. They had full opportunity, but not a man in all Israel dared to face him. Compare this with the "mighty men" and mighty deeds of David's reign.

Was it that they feared to face death? Or was it that they feared to take on single-handed the responsibility for the deliverance or servitude of Israel? Were they waiting for the Spirit of God to move some one in the camp? Had Israel's courage and hope fled because they knew God was not with their king?

In all these things we see the similarity with the great antitype. The whole issues of life and death for mankind rested on the success or failure of Christ.

"All we like sheep have gone astray . . . and the Lord hath laid on him the iniquity of us all" (Isa. 53:6).

We wonder about Jonathan, who had previously—with his armor-bearer—attacked and defeated a whole garrison of the Philistines, and inspired Israel to faith and victory. We note immediately after David's victory, "*The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.*"

So Jonathan was an anxious spectator of these strange events. Jonathan, more than anyone else, fully appreciated the fearless depths of David's faith, for he too was fearless and faithful.

But something had held him back from facing the challenge of the Philistine giant. It may have been some circumstance that would cast no reflection on his courage. Jonathan is to David as the Bride is to Christ, and it is no reflection on the Bride that she is unable to overcome the giant-power alone.

Jesse said to David (vs. 17 & 18)—

"Take this bread, and run to thy brethren, and see how they fare, and take their pledge."

How reminiscent of Joseph, and of Joseph's greater antitype! "Take this bread to thy brethren, and see how they fare."

"*Run to them*" the father said (v. 17). The matter was urgent—far more urgent indeed than Jesse realized.

"*And take their pledge.*" What does that mean? Whatever the literal meaning may be, we can clearly see its fittingness in the type. Of the time of Jesus' mission, Isaiah said: "*Seal the law among my disciples.*" And Jesus' own words come to mind, "*This is my blood of the new covenant.*" Truly he "ran to his brethren" to "take their pledge."

David was sent to take his brother's pledge, but it would seem from their antagonistic reception that whatever was meant by the expression did not occur. Likewise Jesus was sent with bread to make a new covenant with his brethren, but they likewise railed on him. Moses and Joseph, similar deliverers of their brethren, received similar treatment.

"And David rose up early in the morning" (v. 20).

Rising up early is a term used in Scripture to denote care, concern and diligence. The Psalms speak often of awakening early to praise God. The thought is to be awake and watching with eager gratitude for the first dawning of the new day.

Each new daybreak is a type and promise of the great dawn of glory to come. Daybreak is the most inspiring and uplifting time of the whole day—a fact most of us completely miss in our artificial mode of life. It is no meaningless detail that it should be, and that it should be recorded, that Jesus rose from the dead "*very early in the morning.*"

Jeremiah is the great warning prophet of the period of Israel's casting off, and *eleven* times in his book God declares that He—

"Rose up early and sent prophets. . . ."

—but Israel would not hear. *It was the eleventh hour for Israel.*

"And David left the sheep with a keeper" (v. 20).

This is the same word translated "watchman" where Isaiah says: "Watchman, what of the night?" It means watcher, keeper, preserver, guardian.

Jesus said to Peter (John 21:15-17), "*Feed my sheep.*" Just before his conflict with the giant sin-power on behalf of his brethren, he told his disciples: "What I say to you I say to all, *Watch.*"

"Who then is a faithful and wise servant, to give the household meat in due season? . . . Blessed is that servant whom his lord, when he cometh, shall find so doing."

* * *

"And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren" (v. 22).

Because the battle had been put in array (v. 21), David could not take what he had brought direct to his brethren, for they would be at the battle front. No actual fighting had begun, but the armies were lined up against each other. *So David would actually seem to appear before his brethren empty-handed*, and they misconstrued his motives and purpose in coming.

Like David, when Jesus came to his brethren he found them in combat and conflict with the enemy—not only externally with the Romans (which they understood and keenly felt, but also inwardly, with the power of sin (which they neither understood nor felt).

To all appearances he too brought nothing with him to them. They expected a Messiah to come in royal power. We are told he emptied himself and made himself of no reputation, and took on him the form of a servant.

What a pleasant, friendly greeting David receives from his eldest brother—

"I know thy pride, and the naughtiness of thy heart" (v. 28).

What volumes this tells us of Eliab's character, and the relation between David and his brethren! The word here translated "naughtiness" is quite a strong word—not playful in any way. Elsewhere it is translated "wickedness" and "evil."

To appreciate the significance of this greeting we must remember that David was already divinely anointed heir to the kingdom. And his brethren knew this, for they had witnessed his anointing (by a prophet that all the nation accepted) when he was chosen before them (as the Jews had witnessed the Spirit-anointing of Jesus at his baptism by John). But it would appear obvious that David's brethren had no faith either in him or his anointing.

(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

PATIENCE

A character without patience is a character without use to God or man. Patience with impulse subdued and penetration tempered by tribulation. It is patience that God is working in you by all the tribulations that you endure. In this sense you can join with Paul when he said, "We glory in tribulation also." You CAN glory in it as an experience which—though painful for the time being — is working out for you unspeakable sweetness in the day of the perfected work. Therefore, beloved, bear up under it. Do not be destroyed by it. It is only for a season, and that a short one. A few years more at the worst, and it will be all over, and God's work in you accomplished for the endless ages.

—Bro. Roberts, 1885.

"I WILL BE MIGHTY ONES"

The Four Carpenters, the Four Chariots, the Four Spirits of the heavens (of Zachariah), the Four Cherubim (of Ezekiel), and the Four Living ones (of the Apocalypse), are symbolical of the same class of agents—the Eternal Spirit post-resurrectionally corporealized in Jesus and his brethren, and constituting in the aggregate YAHWEH ELOHIM, "the glorious and fearful name" of Deity (Deut. 25:58).

—Bro. Thomas.

Correspondence

THE 1953 TEXAS GATHERING

Having returned home where we can reflect upon the wonderful time and spiritual blessings and uplift we have enjoyed together with the brethren and sisters at the yearly Fraternal Gathering held at Hye, Texas, we felt impelled to write of the highlights, and how deeply they impressed us.

We chose the modern way of travel (by air) that we might spend the extra time with and among the brethren and sisters. We wanted to be among them early, and to stay as late as we possibly could.

DENVER

We were again blessed on our way to the Gathering as we were met at the plane at Denver by one of those few believers who live there in the midst of a modern Nineveh. She made the trip out there to see us, which was quite a distance from the city. Our schedule had called for a 55-minute stopover where we had hoped to visit with Israel's called-out ones. But we had been delayed at a previous stop for repairs which used the time we had hoped to spend at Denver, so all there was time for was a hurried hello and goodbye.

With all our planning of things in this life, it reminds us that man's ways are still yea and nay; only God's way is yea, and in Him Amen. Therefore, "Tut not your trust in the son of man," but—

"Happy is he that hath the God of Jacob for his refuge!"

Our sister said how thrilling it was to see us drop out of the sky like a great bird. What a wonderful thing the Truth is! It binds us so close to one another that even small moments together are truly appreciated as the fellow-feeling goes out. As the beloved sister said whose hospitality we enjoyed during the Gathering, "It makes their faces shine, as we have that fellowship one with another, and with God and His Son."

When we took to the air again after our brief stay at Denver, the eventide began to come in upon us. We were reminded of the gloom and darkness which is the inheritance of the world. How grateful and thankful then we should be that we are not of the world, but called to be children of Light—yes, that true Light in Whom there is no darkness at all. Do we fully realize and appreciate the unspeakable glory of this blessing? "What manner of people should we be!"

"DOST THOU KNOW THE BALANCING OF THE CLOUDS?"

As we flew at times above the clouds, seeing these great mountains of vapory mist hanging in space, we were humbled by a remembrance of the words addressed to Job:

"Dost thou know the balancing of the clouds, the wondrous works of Him which is perfect in knowledge? . . . Can any understand the spreading of the clouds or the noise of His tabernacle?" (Job 37:16; 36:29).

"Wast thou there when I made the cloud the garment thereof, and thick darkness a swaddlingband for it? Hast thou commanded the morning since thy days, and caused the day-spring to know his place?" (Job 38:9-12).

Surely we have to stand back in awe in the presence of such man-abasing questions, as we think of the Power that does these things!

And as we think of the clouds, of the sky through which we were travelling, of the thrill it gave us to float down to the earth, our minds are stirred with deep, moving thoughts of the words of Jesus,

"And then shall they see the Son of Man coming in a cloud with power and great glory."

—not in any manmade contrivance, but by the same sure, effortless, Almighty Power that upholds the vast universe.

We landed at Dallas at midnight, on Saturday, looking forward to the morrow when, God willing, we would arrive in Houston and see those whom we had come so far to see, and break bread with them. We had come to Texas for the privilege and blessing of meeting with the brethren and sisters in what took place among the early believers of the first century—"The breaking of bread, and prayers." What a wonderful thing the Truth is!—"The same yesterday, today and forever." And Christ's brethren and sisters are the same, too—yesterday, today and forever.

HOUSTON

We had a wonderful first day of the week in Houston—both morning and evening. It is such times as these in our wilderness journey that give us that needed stimulant to keep our footsteps steady and our vision bright as we tread the rocky paths over which the Truth is sometimes wont to take us.

It is such times as these that the time itself seems to have wings. How often the brethren and sisters experience this, as the green spots disappear so quickly! How good it is that our loving Creator has blessed us with the sense of memory where we can store away these precious times, and bring them out for review and refreshment when times seem somewhat barren and uneventful—if there could, or **should**, be such moments in the life of a servant of God, for we remind ourselves that the Apostle Peter leaves no room for thoughts of barrenness when he says:

"Add to your faith virtue; and to virtue knowledge, and to knowledge temperance . . . patience . . . godliness . . . brotherly kindness . . . love . . . for if these things be in you AND ABOUND, they make you neither¹ barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ."

John commended the love of the brethren one toward another, "For love is of God," he said, and this love will manifest itself in works which were abundantly evident toward us in every way, for which we can thank our Heavenly Father and take courage. Our stay in Houston was a short but encouraging one.

"MY YOKE IS EASY, AND MY BURDEN LIGHT"

Some from the Lampasas ecclesia had occasion to come to Houston, so we left with them when they returned home Tuesday. It was a long trip, but as Malachi said:

"They that feared the Lord spake often one to another" (3:16).

—and talking about Divine things makes one forget the tediousness of the way. It was so of Jesus who, for the joy that was set before him, endured the cross and despised the shame. So let us, though knowing that—

"We must through much tribulation enter into the Kingdom of God."

—in like manner contemplate the burdens of the present, and they will become easy with our daily happy reflections upon the joys that lie ahead. Then the yoke—the yoking together in the bonds of the Truth, the true Covenant, the quiet, thoughtful and daily meditation on the Hope set before us—will

become light. And what seems to be a burden will be a joy, and the yoke—the binding—the enslavement—call it what you may—will disappear like the dew before the morning sun, if—like Jesus—we are continually absorbed in our Father's glorious business.

We saw a good deal of Texas, visiting among the brethren and sisters. They live in widely-scattered areas, yet they set aside the week of the Gathering as a rallying-ground to again renew and exchange that brotherly love and fellow feeling spirit, as God's dear children, with hearts and minds in the Lord, journeying together toward that great and glorious goal—the Kingdom of God.

And let me say to the brethren and sisters everywhere, near and far, that great is the welcome and joy awaiting you in Texas at the Fraternal Gathering. Make it your goal for the year 1954.

"VACATIONS"—NATURAL AND SPIRITUAL

Others may have their summer resorts, their fishing grounds, their worldly forms of holidaying, but for the brethren and sisters **in the Truth**, young or old, here in Texas is a most wonderful rallying-ground. Here we are shut away from the world in simple, solemn, cheerful surroundings, through arrangements begotten only by the Truth. What else could we desire or require in this eleventh hour of the day than the Truth in all its glory and encouragement as we find it here?

The hardships are many to overcome to get there. One brother with his family arrived at five o'clock in the morning after travelling all night. He had come to do some work on the grounds before the meeting. But we heard no murmuring, all was cheerful activity as the spiritual benefits and blessings, in their estimation, are so great that the inconveniences are not even taken into consideration. All is plainness and simplicity. The only luxury is the luxury of the Truth, which is as it should be among the followers of the humble Nazarene.

"Is the disciple above his Master, or the servant above his Lord?"

Saturday night came—the night before the morning of the Gathering. Israel had now pitched his tents around the Tabernacle—again he had come to his beloved place of spiritual rest and stimulation, to be enjoyed for the next 8 days.

The place itself, we may say, "Hath no form nor comeliness, nor beauty that we should desire it." But the Truth and the associations of the Truth are what attract. The time spent here flies so quickly that we can well understand the feelings and the thoughts of Jacob in laboring for his wife—7 years seemed but a few days because of the love he had for her, and in this thought our minds are irresistibly carried on with the Apostle Paul—

"This is a great mystery: but I speak concerning Christ and the Ecclesia."

There is no thought of time as hopes are bent on things eternal.

A meeting was held on Saturday night, preliminary to the greater meetings that were to follow. This was unscheduled, but those already there were anxious for the feast to begin. This is the eagerness and zeal which, more than anything else, warmed and lifted up our hearts during our visit to Texas. In the presence of this, all the bare external surroundings are transformed with spiritual beauty.

"HE WILL TEACH US OF HIS WAYS"

Quite a few were already in attendance. The brethren and sisters had come to Hye for the purpose of talking of, and listening to, the Truth. Like Israel of old, they came together not only to rejoice but to worship God in the beauty of holiness, that in the end—that glorious end—they might have everlasting life.

As we see these Gatherings being carried on from year to year, and the great spiritual benefit derived from attending, we can for a moment let our minds carry us into the future, to that happy day when the Lord of Hosts is reigning in Mt. Zion, and before His ancients gloriously. Then—

“Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and He will teach us of His ways and we will walk in His paths. For out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem” (Isa. 2:3).

As a miniature of that coming glorious day, in this day of small things, the Texas Gathering is a stirring type. Come then, let us go; if not this year, then the next, if our Lord has not come.

Saturday night proved to be a wonderful night of get-together. The weather was somewhat odd—it was quite chilly during the meeting (which was held in the open under a shelter). There was also a good downpour of rain—a welcome thing in Texas at that time of the year. We all went home (most to tents on the grounds) joyful at the prospect of tomorrow when the Gathering would begin.

It had been feared that the meeting might not be as well attended as the previous year, due to the problems troubling the ecclesial world. But as the meeting opened to the strains of "O render thanks to God above, the Fountain of eternal love," we can truly say that our fears (as they so often are) were proved unnecessary. We believe brethren and sisters are beginning to know of, and enjoy, the great benefits this Gathering affords, and more are availing themselves of the opportunity of being there.

One brother from a long distance remarked, in answer to what brought him there, that he was looking for a Gathering with some length to it, as a day-gathering, by the time the preliminaries were over, was insufficient. It is the brethren and sisters of this outlook that would enjoy the Texas gathering. There is nothing of the manner of a flourish of trumpets, no gaudy show, just very simple, everyday, ordinary people, men and women who believe and love the Truth, and so gather together to hear the Truth, and to sing of its wonderful ways, and to enjoy the deep privilege of fellowship with God the Father and His dear Son, and with their brethren and sisters.

TIME SWIFTLY PASSES IN SWEET COMMUNION

Eight days of spiritual food and blessings. As the bell in the roof of the Tabernacle (a rough-hewn, open structure) tolled the hour, at 11, at 3, and at 8—what a picture was presented of God's children coming 3 times a day to pay homage to Him Who is their King.

It may be thought, what could one do for 8 days! Yet, brethren and sisters, there was never an idle moment during the whole 8 days, and it was always late before the groups broke up to retire.

We were feasting on the fat things, wine on the lees well-refined, as it is from God—things that are good for the present, and certainly good for the time to come. With the different thoughts and forms of expression of the different brethren, there is in the Truth a rich variety of the finest spiritual education one can get. The Spirit says:

"Receive my instruction, and not silver; and knowledge rather than choice gold" (Prov. 8:10).

No, time did not drag. We would have liked to have had more time—a few extra hours each day. Besides the time taken up in the meetings, in the different camps and groups one could join in the various discussions of the Truth. "They that feared the Lord," as Malachi says, "spake often one to another."

What else is there so great to talk about in all holy conversation and godliness than the Truth? It is only by keeping the Truth before our minds in all its brightness and glory that we hope in the end to attain to everlasting life. Nothing else could ever hope to pay such wonderful dividends.

Some of the brethren and sisters who have been coming the past 40, 50, 60, even 70 years, to these Gatherings, were still on hand to sing those opening lines, "O render thanks to God above." What a joy it will be for those who attain the Kingdom to be reunited with those with whom they have met here over the years, many of whom are now asleep!

A SIMPLE, IMPRESSIVE CEREMONY

One interesting highlight of the Gathering this year was the good confession of a young daughter of Adam's race, that she might take on that New Name in the race for eternal life.

This was one of the most beautiful and impressive ceremonies we have ever witnessed. In the open, it took our minds back to the days of John the Baptist and to the Jordan. As the brethren and sisters, standing in the bright sunshine, lined the bank of the river that flows past the meeting grounds, there was a prayer, an earnest address on the great privilege and responsibilities of union with Christ and rebirth to a new life wholly in him, and the first 5 verses of Hymn 71 were sung (the last verse was sung after the immersion took place, as our new sister "came up out of the water").

We could picture John as the immersing brother, with staff in hand and standing in the water, found the appropriate depth for the burial in water, that the candidate might "arise to newness of life."

What tears of joy were shed as the brethren and sisters extended to our new sister congratulations and encouragement in her newfound joy in Christ. Our minds go to the throne of God in heaven, where there is likewise "joy over one sinner that repenteth," and entereth the way of life.

THE LAST MEETING

As we look back upon the closing Sunday morning, we are totally unable to express in words the feeling of joy and blessedness in the sacredness of that meeting. As usual at the hour of eleven the third bell tolled, as the hour had come for us assembled at Hye to commence the service in remembrance of him who had died that we might live.

The readings for the day, Jer. 23 and Rom. 10 & 11, seemed wonderfully appropriate. The prophet gives us the beautiful consolation of the coming day when God will raise unto David that righteous Branch, Jesus—

"Behold, the days come, saith the Lord, that I will raise unto David a Righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: THE LORD OUR RIGHTEOUSNESS" (vs. 5-6).

Truly then "Judah shall be saved, and Israel shall dwell safely." But meanwhile God's children are left to fight on, in their trials and afflictions. Yet we have the comforting words of the prophet regarding our great Creator and Sustainer of Life—

"Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? said the Lord. Do not I fill heaven and earth?" (vs. 23-24).

And how remarkably the apostle's words to the Romans carry forward the same glorious theme—

"If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

"And so all Israel SHALL be saved: as it is written, There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob" (Rom. 11:15, 26).

The apostle speaks of the blessing of us Gentiles, wild by nature, but now grafted into the Good Olive Tree. But let there be no boasting on our part because of our exalted privilege:

"If God spared not the natural branches, take heed lest He also spare not thee."

The announcements were in a measure sad, for this was to be our last meeting together. Yet this sadness was offset in the receiving of another into the family and fellowship of him whom we had to remember. How sweet the Name of Jesus sounds at such a time!

After a stirring exhortation, centering our minds upon Christ as the hub and pivot around whom the whole great divine plan revolves, the right hand of fellowship was extended to our sister, followed by the singing of Anthems 19 & 20, as brethren do in like joyous circumstances around the world.

What thoughts were brought to us as Hymn 85 was sung, as we moved on toward the solemn memorial act of fellowship! The agony and shame of Golgotha's cross, his dying that his Father's will might be done—for God so loved the world that He gave His only begotten Son, that those who should believe might live.

"Do this, eat this bread and drink of this cup, unto the end—in memory of your dying friend!" What a breach of faith we commit when we could do this, yet do not do it!

THE ORDEAL OF FAREWELL

And now the great ordeal of saying goodbye to our brethren and sisters had come. But thanks to God it is only for a time. Before leaving Texas, we also had the privilege of visiting Lampasas and enjoying one more meeting around the Word with the brethren.

Our prayer and hope is that we may be blessed to renew our acquaintance among the brethren and sisters of Texas in 1954.

**"Jehovah, He is God; and there is none beside:
Under the shadow of His wings, O Israel, still abide"**

—Bro. & Sis. W. J. Pickford, 412 7th Ave. S., Lethbridge, Alta., Can.

Ecclesial News

BIRMINGHAM, England—174 Edmund Street—Memorial 11 a.m.; Lecture 6:30 p.m.; Bible Class Thursday 7:30 p.m.; Sunday School 11 a.m.

* * *

BOSTON, Mass.—581 Boylston St.—Bible Study 10:30 a.m.; Memorial 11:45 a.m.

The following is a brief report drawn up by members of the Boston Berean ecclesia who have carefully considered all angles of the reunion movement ever since it started, and have finally come to the conclusion that it is imperative to remain in, and uphold, the Berean standard of fellowship.

"It is with saddened hearts that we must report, as a result of a ballot vote (30 to 16), taken by the Boston Berean ecclesia, that 30 of our brethren and sisters have decided to extend fellowship to Central.

"Since the vote was taken one sister in isolation has written that she has decided to remain in the Berean fellowship, making a total of 17 to remain in the Berean fellowship in Boston.

"With the help of our Heavenly Father we, of the Berean ecclesia, will endeavor to keep the Wisdom that is from above, first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

"Thus we pray for strength and guidance to continue on that strait and narrow way that leads to the Kingdom."

This is a brief report of our position. A more detailed account of the proceedings between the two ecclesias will (God willing) follow later. In behalf of the remaining brethren and sisters, Your brother and fellow-laborer in Christ. —Edgar A. Sargent.

(The fuller report above referred to has now been circulated to the brotherhood. Copies may be obtained from bro. Sargent, 27 Jersey Ave., Braintree 84, Mass.).

(LATER): We appreciate the letters of encouragement received. We would have answered them sooner, but much time has been involved in reorganizing our ecclesia and getting established in our new hall.

We met in our new hall Sunday, Feb. 14, and had the pleasure of welcoming one more of our brethren (who had previously voted to extend fellowship but after reconsideration decided to remain Berean). This makes our total 18. All our members who are able are attending well.

The Worcester ecclesia has agreed to cooperate with us by assisting in exhorting and lecturing, and we indeed appreciate their help. This movement throughout the brotherhood seems to have bonded those of us who remain closer together.

Our Heavenly Father has blessed us in many ways, and we pray for His continued care and guidance, and that He will give us wisdom and strength to shoulder our responsibilities and continue His work faithfully.

With fraternal love to the brethren, Your brother in Christ,

—Edgar A. Sargent.

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BUFFALO, N. Y.—O. F. Temple, Kenmore & Myron Aves.—Memorial 10:15 a.m., Sun. Sch. 11:45; Bible Class Wed. 8 p.m.; Public Lecture 3rd Sunday of month 11:45 a.m., Oct. thru May.

We look forward each month with pleasure in the Truth to the Berean Christadelphian magazine, and enjoy reading the good editorials and articles it contains. We pray for the continual publishing of the Berean magazine, and are thankful for the good influence and work it is accomplishing in helping those servants of Christ who are striving to hold to God's Word and Fellowship in its purity.

We have enjoyed the company of the following visitors at the Lord's Table: sis. Laughton (Worcester); bro. N. Mammone (Jersey City); sis. Beasley (Toronto); bro. Cartlidge, bro. & sis. W. D. Gwalchmai (London, Ont.); sis. Sparham, bro. & sis. J. Fotheringham (Hamilton); and bro. & sis. H. Sommerville (Hawley).

The following brethren have greatly assisted us by their encouraging and stimulating words of exhortation: bre. Mammone, Cartlidge, Sommerville & Gwalchmai. We greatly appreciate their labor of love in the Truth. —bro. Geo. A. Kling

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CROYDON, Eng.—Ruskin House, Wellesley Road.—Memorial 11 a.m.

DENVER, Colo.—432 South Emerson St.—Memorial 11 a.m.; Sun. Sch. 10 a.m.

DETROIT, Mich.—15586 Normandy—Memorial 10 a.m.; Sunday School 11:30.

GRANTS PASS, Oregon, Route 2, Box 471.

HAMILTON, Ontario—7 Willow Crescent.

HAWLEY, Pennsylvania.

* * *

HOUSTON, Texas—8008 Junius St.—Sunday School 10 a.m.; Breaking of Bread 11; Public Lecture every first Sun. 7:30 p.m.; Wed. Eureka Class 8 p.m.

We have the unhappy duty of reporting the falling away of bro. Lyle Lobner, one of the 5 baptized on May 17 last year. May he come to see the world for what it is before it is too late. Of the 5 baptized at that time only 2 are with us, the other 2 having been induced to enlarge their fellowship.

We have received word from bro. Oscar Beauchamp of California that he will be able to assist us with a series of lectures beginning some time in March. This brightens our ecclesial calendar considerably.

We regret that we are losing (temporarily, we hope) bro. & sis. Ross Wolfe to the Lampasas ecclesia, his work here having terminated.

Bro. & sis. Wayne Wolfe and sis. S. S. Wolfe (Lampasas) visited us the past week but had to leave before the Memorial meeting because of illness. We are expecting sis. Hallie Smith to return to Houston from Baltimore this week.

To all the Brotherhood: "Grace be to you, and peace, from God our Father and from the Lord Jesus Christ." —bro. Chas. Banta.

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KIDDERMINSTER, England.

LAMPASAS, Texas—1604 Ave. "I" East—Memorial 11 a.m.; Sun. Sch. 10 a.m.

LETHBRIDGE, Alta., Can.—633 7th St.—Memorial 11 a.m.; Sunday School 12:30 p.m.; Lecture 7:30 p.m.; Bible Class Wednesday 8 p.m.

LONDON, Ont.—Orange Hall, 388 Clarence St.—Sun. Sch. 10:15 a.m.; Memorial 11:30; Lecture 7 p.m.; Bible Class Wed. 8 p.m. at WCTU Hall on Clarence St., ½-block north of Dundas St.

MASON, Texas.

MELBOURNE, Australia.

MIAMI, Florida—3428 S. W. 65th Ave.—Sunday School 10 a.m.; Memorial 10: 30.

MONTREAL, P. Q.—YMCA Bldg., 1000 Gordon, Verdun—Memorial 11 a.m.

NEWPORT, Eng.—Clarence Hall, Rodney Rd. (opp. Tech. Col.)—Memorial 11 a.m.; Lecture 6:30 p.m.; Suppl. Breaking Bread 3rd Sun. of month after lect.

NEW TREDEGAR, Mon., Eng.—Workman's Lesser Hall—Memorial 6 p.m.

PAPAKURA, New Zealand.

TORONTO, Ont.—294 Glebeholme Blvd.—Memorial 11 a.m.; Bible Study 7 p.m.; Bible Class Wednesday 8:15 p.m.

WHANGAREI, New Zealand.

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WORCESTER, Mass.—Grandview Hall, 21 Grandview—S. S. 10 a.m.; Mem. 11.

In our ecclesial news of January we announced the falling asleep of our bro. Albert Preece, and now again it is with deep sorrow we have to announce the death of his beloved sister-wife, not quite two months having elapsed.

Our sister had been very poorly for a number of years, and has been very patient in her suffering. She fell asleep in Jesus on Feb. 3, at the age of 66, having completed nearly 39 years in the service of the Truth. Our sister held very strongly to the Faith, and her desire to be present at the Sunday morning meeting was, for her condition, exceptional. She would say, "I feel so much better! It gives me strength and courage to carry on!" She was laid to rest in Hope Cemetery, and now awaits the Master's return.

Our hearts go out in sympathy to her two daughters and other relatives in the Truth, but we feel sure it will not be long before the Master's return to awake the sleeping dead in Christ, and loved ones meet again. Our prayers are that it be soon!

Bro. Ricketson of Boston spoke words of encouragement concerning our Faith and that glorious Hope. We will miss her very much, and the loss to her two daughters can only be counteracted by the comforting power of the Word of God.

We are convinced, as of our bro. Preece, that she continually endeavored to be a faithful servant of God, and we are cheered by the promise of the immortal Hope that we shall see her again soon, with others of "like precious Faith," as we stand before him who said:

"I am the Resurrection and the Life. And this is the will of Him that sent me, that everyone that seeth the Son and believeth on him may have everlasting life, and I will raise him up in the last day."

This was our sister's hope. Sis. Preece was baptized Mar. 19, 1915, in Worcester.

Every day we see around us someone falling to the grave,
And, of all the race of Adam, none can succor, none can save.
But ere long the Lord and Master will return with wondrous power,
And with outstretched arm redeem us, at the resurrection hour.
Then this sad and mournful story will be changed to joyous song,
For our frail and mortal nature will become forever strong.
Thus we look beyond the sadness of this dying, mortal state,
Firmly hoping for the gladness which the Gospel bids us wait.

"Weeping may endure for the night, but joy cometh in the morning." With much love to the Household from the bre. & sisters in Worcester. —bro. R. Waid.

THE CLAY-POWER AND THE STONE OF THE WALL

Habakkuk saw that "the earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the sea" (2:14); but he saw also that this could not be the character of the times until this CLAY-POWER (2: 6) should be removed out of the way. It was accordingly shown to him that the power should be broken by certain who should "rise up suddenly" and "awake;" and that the sleepers who shall awake to life and stand upon their feet for action, shall bite, and vex, and spoil him (2:7). These are the Saints he saw in vision, in whose midst is the STONE OF THE WALL (2:11), which shall cry out against him.—Bro. Thomas.

A Letter to Our Children

Hello, dear children. God has allowed us to be together again this month, for which we are very thankful. The trip around Holland this month will be in the wintertime. The beautiful fields of grain and tulips that cover the countryside in the summer have disappeared, and in their place is a lovely soft blanket of snow on the ground.

You will remember last month we followed a stream to the ocean where we found the dikes holding the sea back from covering the ground. These streams are called canals. Some of these canals are large enough to have an ocean-going ship go up to one of the main cities. Some are small enough for us to jump across.

In the winter the smaller canals are frozen so that people may walk on them. The Dutch are wonderful skaters and they are able to practise on the ice of the canals with no fear of falling through because the ice is so thick.

This ice stretches for miles and miles, so you see one can gain great speed on them. These canals are not frozen for a long period of time, so when they are frozen the Dutch make use of them for their favorite sport.

So, children, we compare the canals with our life. Our life is a stream and can grow into a large canal in the knowledge of God and His plan, if we allow it.

We will compare the frost to the world around us. This frost comes to tempt us and, if possible, would freeze our lives from learning the way to walking pleasing to God. The frost comes every year to Holland and the streams are no longer useful for shipping. When the ice breaks up, shipping starts again.

The difference in comparing the way the canals freeze up and our lives is that the shipping starts again year after year, but if the world get into our lives it is not very easy to start in the way of God again. So therefore, children, we must keep our lives warm with the earnest desire to fulfil the work of God so the frost will not creep in and seal off the open way for those who wish to remain steadfast and separate from the world.

As I said above, the skaters make great speed on ice; so likewise the world. Once the world has taken grip on a person's life it usually succeeds in making the person a follower of the world and its wickedness. The only way for us to keep away from this danger is to do our Sunday School work and be most willing to learn about the most precious book called the Bible.

Well, children, we must leave Holland for now, hoping to return some other time. God willing, next month we will visit some other distant land.

Before closing this letter we will say to one of our readers who has been immersed, May God bless you, and keep you, and make His face to shine upon you! Yes, sister Jo Caldwell, you have taken on the most honored position that we can ever have—that of being Sons and Daughters of the Lord God Almighty. —Uncle Joe

(Write to: Joseph Jackson, 77 Glenwood Crescent, Toronto 13, Canada).

LONDON FRATERNAL GATHERING

(If the Lord will)

At London, Ontario, on Friday, Apr. 16, in, Orange Hall, 388 Clarence St. (See London Ecclesia News, this issue).

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1954 ANNUAL TEXAS FRATERNAL GATHERING

(If the Lord will)

At Hye, Texas, beginning at 11 a.m., Tues., July 27 and ending after the Sun morning meeting, Aug. 1. For full information write: Bro. S. W. Banta, 7012 Sherman St., Houston 11, Texas.

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