

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.

Edited and Published by:
G. A. Gibson 294 Glebeholme Blvd., Toronto 6, Ontario, Canada

“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

Retrospective and Prospective

As we enter the last quarter of 1954, we come to the time to arrange for another year's publication of the Berean Magazine. As a result of the "re-union" movement, many have left the firm Berean stand we have endeavored to maintain for 30 years.

The current year has been a dark and difficult one in various ways, but as it advances it brings us higher hopes as the evening shadows become more distinct because of a gleam of brightness in the sky. We have been greatly strengthened in our determination to continue by those who have upheld and encouraged us during the past year.

We are fully persuaded that our course is the right one and that a stand must be made against worldliness and looseness, and we propose to do all in our power to hold on to the present form of things. Our ship is not sinking—we are just passing through a severe storm. We could "cast out the tackle of the ship" and "let her drive," but that would be detrimental to the glorious and righteous cause we strive to serve.

When writing to the brethren in Corinth about A. D. 59, Paul said,—"*The churches of Asia salute you.*" About nine years later, in his second letter to Timothy, Paul speaks again, but how vastly different: "*This thou knowest, that all they which are in Asia be turned away.*" Paul was saddened, but not discouraged, for he knew that the Truth would not die.

We, too, are saddened because of many with whom we have labored in the Truth have left our fellowship in order to be with greater numbers, and enjoy a larger circle of social activity. We do not condemn them.

As for numbers, we realize that the Truth does not depend upon many, for even in the hands of a few it will sprout again, and flourish as in former days.

It is essential for us to bear well in mind the tremendous responsibilities that are ours because of our belief and acceptance of the glorious Gospel. And we must never cease to tremble before the great Eternal God in Whom we have come to trust, and in Whose Presence we constantly stand.

Among the things written for our instruction, there are none more striking or pronounced than the things related about those who *thoughtlessly let things slip*, and relaxed their reverence and vigilance in God's service. We must not forget His declaration through Moses that "He will be sanctified in them that come near Him, and before all the people He will be glorified"—Lev. 10:3.

It is also well for us to consider that God's inviolable holiness and righteousness required the dreadful crucifixion of His Own beloved Son. Therefore, we dare not tread him under foot, or despise his agonized sufferings for the cause of holiness and purity, by living out of harmony with his precepts after taking on his Name. That Name is to be God in manifestation, and will *embrace all His attributes*. If we have an ardent desire, and ceaseless longing to become a constituent of this Name, let us remember that a character of great humbleness, faithfulness and reverential obedience is a treasure in the "eyes of Him with Whom we have to do."

Most of us are firmly convinced that the coming of the Lord is near—much nearer than when we first believed. That, of course, is what the brethren have thought for the past 75 years. However, the signs that have developed in the past 30 years are much clearer and easily identifiable. The question, then, that should be uppermost in our minds is: Will he find us ready and eager for the searching questions of his great and impartial judgment seat, where the secrets of every heart will be tried?

Let us therefore do all we possibly can for one who has done so much for us, so that we may meet him with the loving confidence of a life of holiness dedicated to his glory and service, and the upbuilding of one another in faith, hope and love.—Editor.

Service Committee Meeting

Minutes of Meeting at Lake Ariel, Pa., Sept. 25, 1954

All members were present: bre. George A. Kling, H. A. Sommerville, N. Mammone and E. W. Banta. The meeting opened at 2:30 p.m. Bro. Sommerville (presiding) asked God's guidance and blessing in prayer.

New members appointed to fill vacancies caused by the resignation of bro. George and bro. Johnson were bro. N. Mammone and bro. E. W. Banta. Bro. Banta was designated Chairman-Secretary.

Henceforth, the name of the Committee is to be: THE BEREAN CHRISTADELPHIAN SERVICE COMMITTEE OF THE U.S.A.

A letter was written and signed by the Committee to the Marine Trust Company of Buffalo, N.Y., where the funds belonging to the Committee are on deposit, authorizing the bank to honor the signatures of bro. Kling, Finance Brother, and bro. Banta, Chairman-Secretary, in the matter of withdrawing funds as needed.

Letters were read and considered from the Berean Ecclesias who had responded to the Committee's suggestion for dividing the funds on hand in the name of the Committee. The Committee had suggested that half of the amount be given to those former Berean Ecclesias who had joined with the Central group, and half be retained for use by the Committee. Since this suggestion was acceptable to the Ecclesias in the ratio of 15 to 1, the decision was that the funds would be so divided.

The Finance Brother was instructed to draw a check for half the balance on hand (\$4,182.73) for transmittal, through the Chairman-Secretary, to bro. George for use as stated above.

The Chairman-Secretary was instructed to send reports of this Meeting for publication in the Berean magazine and the Visitor.

All funds are to be listed under one General Fund, as it was found no longer necessary for the subdivisions to be maintained.

Report No. 1 of the Committee, covering suggestions for the benefit of young brethren and Sunday School scholars, will be sent out (God willing) to all Ecclesias as soon as possible.

The Meeting closed at 5:30 P.M., bro. N. Mammone offering the closing prayer.

—bro. E. W. Banta, Chairman-Secretary.

"He Is Coming With the Clouds"

By brother John Thomas

In the system of nature, clouds are opaque masses of water particles, exhaled from the waters of the earth into the air. This being their nature and origin, they furnish a beautiful and expressive symbol representative of *those who are present with the Lord in his apocalypse*. In the Revelation, the inhabitants of the earth, in their various subdivisions, are styled "*many waters*;" as—

"The waters which thou sawest, upon which the Harlot sitteth, are **peoples, and multitudes, and nations, and languages.**"

From these waters have been exhaled by "the Spirit, which is the truth," from the generations of the past, particles which— when viewed in mass—constitute, as Paul terms them, "*a great cloud of witnesses.*" But this cloud is only seen as a matter of testimony. The subjects of it are in the earth; and perceived only as particles *to be* exhaled, or drawn out, by the power of those beams which are soon to irradiate from the Sun of Righteousness. When he shall "arise with healing in his rays," they will come forth from the womb of the dawn as dew. *Every resurrected saint a dew-drop, sparkling in the star-like glory of a divine refraction.*

The appearance of dew from the womb of dawn, as representative of the resurrection of the saints, in the *most beautiful of Scripture similitudes*. Before the sun rises, all nature is concealed in the womb of night; and although the herbage is wet with dew, yet is it invisible by reason of the darkness. The dew is, as it were, in Hades, waiting for birth to be given it by the sun's rising.

As soon as the eastern portals of the sky begin to open to the light, which is the life of dew, its drops begin to sparkle with the prismatic glory of its refraction. The *apocalypse*, or "appearing" of the dew, is its birth from the womb of dawn; and, however clear the air may be at its birth, oftentimes the heat of the sun's rays exhales it from the herbage, and it becomes invisible until it reappears at the atmospheric dew point *in the form of clouds*. If the reader understand this he will be enabled to discern the relations of the saints to Jesus, as the Dew and Clouds of the Millennial Dawn to the Sun of the New Heavens, prepared—

"As a Bridegroom emerging from his canopy, and rejoicing as a Conqueror for the running of a course" (Psa. 19:5).

The following testimonies will present the matter in a still clearer light. That "dew" is used for *people*, Mic. 5: 7 shows—

"The remnant of Jacob shall be in the midst of many peoples AS DEW from Yahweh, as showers upon the grass; which shall not wait for man, nor delay for the sons of Adam."

Mankind cannot control the dew nor clouds, so that the one should remain, and the other not pour down their torrents of rain and hail till they were ready. In what sense the remnant is a dew that *will not tarry*, appears from the next verse; as—

"The remnant of Jacob shall be among the nations in the midst of many peoples, **as a lion** among the beasts of the forest, and **as a young lion** among flocks of sheep; who, if he passes through, treadeth down and teareth, and there is no deliverer."

Besides this dewy-remnant, we have holy ones who are compared to newly-born dew in Psa. 110:3. This is a Psalm of David, which he commences by declaring that Yahweh, the Eternal, and decreed concerning his (David's) Son and Lord, that he should sit at His right hand until his enemies should be subjected to him reigning in Zion in their midst. The enemies of David's Son and Lord are well-known to be the Jews, who are not willing to acknowledge him as King of Israel. But in the third verse, the Spirit declares to the Son saying—

"Thy nation shall be willing **in the Day of thy Might**; in the splendor of holiness **the Dew of thy Birth** (shall be) to thee from the womb of the dawn."

The Son's Dew, born from the womb of the Dawn, are his brethren, the saints—born of the Spirit from the invisible at the dawn of Messiah's Day—the day of a thousand years. The resurrection is styled "*thy birth*," because (2 Cor. 4:14)—

"He Who raised up the Lord Jesus, will raise us up also by Jesus."

"He that raised up the Anointed One from among the dead, shall also make alive your mortal bodies through His Spirit."

Hence, the birth given to the saints from the grave will be BY *Jesus THROUGH the Spirit*; and therefore the birth, in the Psalm, is styled "*thy birth*"—the birth developed by David's Son and Lord; the subjects of which will be Abraham, Isaac, and Jacob, the prophets (among them David himself), the apostles, and all that believe into Jesus through their word. In reference to this wonderful birth of the "Holy Nation" (1 Pet. 2:9) at the epoch of Israel's national regeneration, the Eternal Spirit says (Isa. 66:5)—

"Hear the word of YAHWEH, ye that tremble at His Word. Your brethren that hated you, and cast you out for my Name's sake, said, Let YAHWEH be glorified! But he shall appear to your joy, and they shall be ashamed. A noise of tumult from the city, a noise from the temple, a noise of YAHWEH that rendereth recompense to His enemies."

—as in the destruction of Jerusalem. Then afterwards—

"Before she travailed, she (Zion) brought forth; before her pain came she was delivered of a son. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? said YAHWEH. Shall I cause to bring forth, and hold back? saith thine Eloah."

The resurrection, then, is emphatically "*thy birth*," O Yahweh, Son and Lord of David! Begotten of the Spirit, the subjects of it are as dew from the womb of the dawn. This beautiful figure has also been employed to illustrate the same subject in Isa. 26:19—

"Thy dead shall live, (as) my dead body they shall arise.

Awake, and sing; ye that dwell in the dust: for **the dew of lights is thy dew**, and the earth shall cast forth the dead."

"The earth shall disclose her bloods, and no more cover her slain."

This "Dew of Lights" is YAHWEH'S dew. In the English version, it is, "Thy dew is as the dew of herbs." There are only two places in the holy writings where *obroth* is rendered "herbs;" once in 2 Kings 4:39, and once in the text before us. It is used once also in the singular in Deut. 18:4; but over a *hundred times* in the singular, and twice in the plural, it is rendered "light." In the passage in Kings herbs are *figuratively* styled "lights," because of their appearance when loaded with dew. Hence the light belongs to the dew, and therefore the propriety of the rendering, and the fitness of the expression as a similitude for the resurrected saints in the star-like splendor of holy spirit nature.

The saints in the resurrection-state being thus indisputably likened to sparkling dew drops, the reader will have no difficulty in regarding *clouds* as their representatives when they are with the Lord in the apocalyptic firmament, or expanse—styled in Dan. 7:27, "the whole heaven," under which "the kingdom and dominion, and the greatness of the kingdom" that they are to "possess for the Aions of the Aions," are alone to be obtained.

The clouds of this Millennial Expanse are the sparkling dew drops of YAHWEH exalted by his energy to place and power; and gathered together about him as glorious and towering masses, pregnant with "lightnings, and thunderings, and voices, and great hail"—Rev. 4:5; 11:19; 18:21. The power of Deity in every particle of these clouds is the omnipotence of the apocalypse. Eternal Power invested with clouds of virtuous and heroic immortals, constituted in the aggregate Ezekiel's—

"Whirlwind out of the north, a **Great Cloud**, and a fire infolding itself; and round about it brightness, and out of the midst thereof as the color of amber even out of the midst of the fire; whence proceeded the likeness of four living creatures."

If this be apparent to the reader, the following testimonies will present themselves with great force and beauty to his mind. Thus,

"In the heavens, O Yahweh, Thy mercy; Thy truth is to the clouds."

—that is, His promised kindness is manifested in the New Heavens; and His truth is for those clouds of witnesses who shall compose them. Again—

"Ye kingdoms of the earth, sing ye to the **Elohim**; sing the praises of **Adonai**; to Him who rides upon heavens of the heavens of old. Behold, with His voice He will give forth a voice of strength. Give ye strength to the **Elohim**, His excellency over Israel, and **His strength in Clouds**. Terrible, O **Elohim**, out of thy sanctuaries, the AIL of Israel (art thou). He giveth strength and powers to the nation. Blessed be the **Elohim**" (Psa. 68:32-35).

In this text, the AIL, *Adonai*, and *Elohim* are presented as One in Many and Many in One—AIL, the Eternal Spirit, or *Theos*; ADONAI, Lords, the *Devar* (Word) of Ail, or *Logos* become Flesh, or Messiah the Word; and ELOHIM, the Eternal Spirit incarnate in the Saints, each of whom is a sanctuary, or temple, of Eternal Power, out of which collectively is "the AIL of Israel," in the Aions of the Aions. With His voice, the Eternal will give strength to the Elohim, whom He will bring forth as sparkling dew; and will establish them as His excellency over Israel; so that His omnipotence will be in the Clouds of Elohim, by and through whom He will do terrible deeds throughout the earth—

"He makes thick clouds His chariot; and goes on the wings of the Spirit."

A destroyer going up against a nation with great forces, is thus referred to by Jeremiah (4:13)—

"He shall come up **as clouds**, and his chariots as a whirlwind."

This was spoken of Nebuchadnezzar's last successor and representative ascending and coming like a storm against the same land in the latter days, "*like a cloud* to cover the land"—Eze. 38:9.

The apocalyptic "coming with the clouds" is the same as that described in Dan. 7:13—

"I was seeing, in the vision of the night, and behold, there was coming **with clouds of heavens like a Son of man**; he came to the Ancient of Days, and they brought him near before Him."

These *Clouds of Heavens* were the "thousand thousands serving the Ancient of Days; and the myriad myriads that stood before Him"—the flames of His fiery throne, His wheels of burning fire, and the stream of flowing fire that issues from before Him. Collectively a *Son of man* in whom the Ancient of Days or Eternal Spirit, comes to execute the judgment written; and to set up and possess the kingdom—v. 22.

The apocalyptic clouds with which the Anointed comes are the same as those referred to by Moses in the passage already quoted from Deut. 33:26. Here, the *Ho Erchomenos* (the Coming One—Rev. 1:4) appointed with the Seven Spirits, and styled *Yahoshaia Mashiahk*, or "He shall be Deliverer Anointed," that is, *Jesus Christ*—is styled AIL OF YESHURAN—the "Who is, Who was, and Who is Coming."

Moses says, when he comes to help Israel, "He rides heavens in his majesty of clouds." *Heavens* is used for the constituents of governments, or administrations; just as the sun, moon, constellations, and individual stars, in the celestial universe, constitute the "heavens," because they are *high*. The Hebrew word *shahayim*, "heavens," comes from *shahmah*, "to be high." Hence, a body of persons exalted to a high position over "kindreds, tongues, peoples, and nations" are *heavens* which rule. Thus the Spirit in speaking of the overthrow of the political system in Idumea, says:

"All the host of **the heavens** shall be dissolved, and **the heavens** shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as falling from the fig tree; for my sword shall be bathed **in the heavens**, behold it shall come down upon Idumea, and upon the people of My curse to judgment" (Isa. 34:4).

In this the phrase "*the heavens*" is interpreted to signify "*the people of Yahweh's curse*" who rule Idumea, and are destined for a great slaughter in Bozrah of that land—Isa. 63:1; Rev. 19:17-21.

Again in Isa. 13, in predicting the overthrow of the Babylonish empire, the Spirit saith—

"The stars of the heavens and their constellations shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine" (v. 10).

The meaning of this is explained in the succeeding verses, as the punishing of the "world" of Babylon, made up of its wicked proud, and terrible, civil, idolatrous, and military peoples. Read the whole chapter. As to the Sun of Babylon being, darkened in his going forth, ch. 14 exhibits it in beautiful style in the "proverb taken up against the king of Babylon"—Belshazzar—in which he is apostrophized as the Day Star of the system, saying—

"How art thou fallen from the heavens, O Day Star, son of the morning; thou art cut down to the earth, who didst weaken the nations!"

And the reason of his fall is predicted in the next verse—

"For thou hast said in thine heart, I will ascend **the heavens**, I will exalt my throne above the **stars of AIL**; I will sit also upon the mount of the congregation on the sides of the north; I will ascend above the **heights of the cloud**; I will be like the Most High."

Read in connection with this Dan. 5:22-30, where this predicted impiety is forcibly depicted, as the cause of Nebuchadnezzar's Dynasty being cast out of the Babylonish heavens. When Isaiah wrote this prophecy, Babylon had only just begun to appear as a speck upon the political horizon of Judea: but in considering its development, he predicted that its government would aim to overshadow YAHWEH'S kingdom of Judah; and to establish its dominion above "*the Stars*" of Aaron's and David's houses, and over "*the heights*" of Moriah and Zion, which were "*the heights of the cloud*" that rested upon Wings of the Cherubim in the Most Holy Place.

What has here been adduced will be sufficient to illustrate the scriptural use of the word *heavens*, in a multitude of instances. In the same sense it is representative of the members of the divine administration of mankind's affairs in the Millennial Cycle, or World to Come. The Ail of Yeshurun rides these heavens, His eternal omnipotence being incarnated in each of them; so that, as Ezekiel says, "*Whither the Spirit is to go, they go;*" or as John expresses it, "*These are they which follow the Lamb whithersoever he goeth;*" and "the bodyguards in the heaven follow him upon white horses, clothed in fine linen, white and clean"—"which is the righteousness of the saints"—clouds of cavalry making war in righteousness; or carrying on a just, righteous, and necessary war —Eze. 1:12; Rev. 14:4; 19:14, 8.

The Eternal Spirit rides these, whose Head, or Commander-in-Chief, is the Great Prince Michael, or "*Jesus of Nazareth the King of the Jews.*" They are the Eternal Majesty in Clouds, or "the Mighty Ones of the East, and Powers of Olahm," who will be Israel's refuge in the terrible affliction that impends.

"Whosoever boasteth himself in a gift of falsehood is as clouds and wind without rain."

Such, Jude describes those men to be, who had crept into the ecclesias at unawares, speaking evil of the apostles' teaching, which they did not understand:

"They are clouds without water carried about of winds— wandering stars."

This is what the saints of the right stamp are *not*. On the contrary, they are clouds *with* water, whose doctrine drops as the rain, and their speech distils as the dew, as the small rain upon the tender herb, and as the showers upon the grass; because they proclaim the NAME OF YAHWEH—Deut. 32:2.

Finally upon this point, it is worthy of remark, that the rendering of Paul's words in 1 Thes. 4:17, "*shall be caught up together with them in the clouds to meet the Lord in the air,*" is objectionable. This is one of those things of Paul's writings, which Peter said were hard to be understood by the unlearned and unstable. These suppose that Paul taught that the resurrected and changed should be carried up like Elijah to the dew-point of our atmosphere, the region of the clouds, there to remain for ever with the Lord. But, I object that Paul had no reference to either the clouds of our atmosphere, or to the air itself; and for these reasons.

In the first place, *arpagesometha*, rendered "we shall be caught up," neither expresses the idea of *up* nor *down*, but signifies "to snatch, to seize, to take hold of forcibly, as a wild beast does its prey;" and hence, the idea of *hurrying off* by any kind of force.

In the next place, Paul does not say in the clouds, but simply, *en nephelais*, "in clouds;" instead therefore of "caught up in the clouds," we read, "hurried off in clouds:" so that clouds of saints, by Almighty Power, will be removed from the east, west, north, and south, where they have been resurrected, "for a meeting of the Lord" in the territory of his Kingdom, the Holy Land—Lk. 13:28.

Subscriptions for 1955

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Second Letter to the Elect of God

BY BROTHER ROBERT ROBERTS

Your names are "written in heaven" though no man knows them; and they will be revealed in the day of the opening of the book of God's remembrance, even though you yourselves may have lost them in the forgetfulness of the grave. You are precious to God in life as in death, though to man you may be as the off-scouring of all things; and in all your chequered paths, and clouded states, and storm-tossed experiences, the Lord is nigh you (though He seems far distant), with grace, and mercy, and peace through him who loved us and laid down his life for us, and who ever liveth to make intercession for us.

* * *

Beloved—I have thought to write a second letter to you because of the continued prevalence of trouble. We live in a time of trouble—trouble without, trouble within—trouble in the world at large, trouble at home—trouble in politics, trouble in business—trouble between nations, trouble among the peoples—trouble among those who know not God, and trouble among those who have named the Name of Christ in the obedience of the original apostolic Gospel recovered in our day from the smothering accumulation of ecclesiastical traditions that had gathered over it.

Be not downcast at the prevalence of trouble. Remember the words of Christ: "*Behold I have told you before.*" This he said both concerning trouble in general and trouble in particular, as concerning the troubles that were to mark the close of the Apostolic and Gentile ages: and in general, as concerning the inevitable experience of his friends in the present evil world.

And his object in telling it beforehand was that his friends might have consolation in the trouble. He plainly says—

"Let not your heart be troubled, neither let it be afraid."

"In patience possess ye your souls."

"In me ye shall have peace."

It is true that trouble is trouble, however we may take it. At the same time, it is robbed of its power to destroy if we recognise that it is *inevitable*—that it is *appointed*—and further that *it has a purpose to serve*. God can give peace or trouble without showing His hand. The ways of His providence exhibited to us in the Scriptures of Truth (and nowhere else) show us this plainly.

It is God that is in the troubles that are abroad. He troubles the world because they have corrupted His way in all the earth, and have cast Him behind their backs, and own Him not in any way, although the earth is His and all that it contains.

The hour of His judgment is at the door, when there shall be "a time of trouble such as never was;" and it is His pleasure to prepare for the visible advent of that hour by a gradual harassment of human affairs such as we have seen for years past. He troubles His people that they may be helped to take to heart thoroughly what they know concerning the vanity of all present things and the enduring nature alone of the things related to His purpose in Christ.

We are so prone to cling to present things: we are so liable to forget the wide-sweeping and eternal reality of His mighty ways that we need a little help. There is nothing helps like trouble. This is the testimony of universal experience. The Psalmist says—

"Before I was afflicted, I went astray: but now I have kept Thy Word."

Trouble need not, and will not, and cannot, cease to be trouble: for then it would miss its effect. But there are different ways of taking it, and it is to suggest the right way of taking it that I, your fellow-sufferer, write these things. It can be taken with no resignation and no comfort. It need not be said that this is not the right way. This is a way that leads only to evil. I have seen many walk in this way. They are not sufficiently enlightened to know that trouble can have a mission.

You are to them as one that mocks if you suggest that a purpose is in it. They cannot see such a thing and they have no faith in it, and they refuse to be resigned or comforted. They feel only as a creature feels that is whipped. They smart under the pain, and whine. The danger of such a state of mind lies in the steps to which it will incline the person who is the subject of it.

Never having in reality accepted the divine teaching that, "Whom the Lord loveth, He chasteneth," he fails to be reasonably exercised by the chastening when it comes, and in the words of Christ, "is offended," or *stumbles*, and is driven by it to be discouraged in all divine directions. He loses his interest in the Truth; he ceases to find any pleasure in the duties associated with it; he returns to ways he had abandoned, and seeks to soothe the asperities of this sin-stricken state of existence in the exercises, occupations, and pursuits of the old man, in pleasure, business, or worldly association. Paul had to write of such an one at last—

"Demas hath forsaken me, having loved the present world."

The *right* way is known to you all; for my words are to those whom the Lamb shall at last lead to living fountains of waters, and wipe away all tears from their eyes. These are "obedient children," who have learnt the Spirit's wisdom at the mouth of the Apostles, when they say—

"Humble yourselves under the mighty hand of God . . . faint not when thou art rebuked of Him . . . think it not strange concerning the fiery trial which is to try you as though some strange thing happened to you, for hereunto were ye called."

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing."

The right way is not to kick at trouble, or resent it, or be discouraged by it, but to take it patiently—to *look at it, and into it, so as to define the meaning of it*—and mix comfort with it. God is "a very present Help in trouble" to all, who like David, "set God always before their face." Paul calls him "the God of all comfort," and adds—

"He comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted by God."

This comfort we get by the exercise of our minds. God tells us not to be "like the horse or the mule which have no understanding." Trouble (Paul says) "*yields the peaceable fruits of righteousness to them who are exercised thereby.*" Hence, we must reason, or exercise our minds upon, all our troubles, in order to get the comfort. By this, we DO get it.

We say to ourselves, first of all, "It has pleased God to appoint that we must, through much tribulation, enter the Kingdom of God." The form of this tribulation is not uniform. It is not the same in any two contemporary cases, and it is has not been the same in any two centuries. But, *in one form or other*, tribulation has been the lot of God's children ever since He began to call men to His kingdom and glory.

In the first century, it was often rough usage at the hands of the people or the authorities: the loss of property, of liberty, sometimes of life. In our day, it cannot be these, at least, not in the open direct manner of the early centuries. We live in a day when the purpose of God required, and has brought about, liberty of conscience as the law of public life, and when, consequently, we can profess and serve the Truth without molestation, and, in many cases, without disadvantage.

Having lost this mode of partaking of the sufferings of Christ, shall we, therefore, be without tribulation? What does Paul say?

"If ye be without chastisement, whereof all (the children) are partakers, then are ye bastards, and not sons."

The absence of persecution will predispose every true believer to expect trouble in some other form—not only to expect it, but, in a sense, to *desire it*, and, in a sense, to *rejoice in it when it comes*; for it has a work to work in every true saint. On this ground Paul said—

"And not only (do we rejoice in hope of the glory of God,) but we glory in tribulation also, knowing that tribulation worketh patience, and patience experience, etc."

The work to be accomplished by trouble is a delicate mental result, not at all appreciable to the natural thinker, however deep or polished, but of great value to the individual and very precious in the sight of God—

". . . in the sight of God of great price—a meek and quiet spirit."

It is to produce this result that He in love corrects and afflicts His children, "not willingly" so far as their pain is concerned, but quite willingly so far as the effect is concerned—

"He chastens us . . . **for our profit, THAT WE MAY BE PARTAKERS OF HIS HOLINESS**" (Heb. 12:10).

If we consider what this *holiness* means, and how trouble acts in its development, we will be "comforted in all our tribulations that we endure." How natural it is for us to stagnate in spiritual things! How easy to be content with the sensations of nature! How inevitably the mind of man, when let alone, seems to settle into self-service only, and to become insensible to the existence and purposes and claims of God: how indisposed to self-sacrifice: how liable to live for this life; how unfitted to live as men called to the fellowship of God and Christ: how incapable of seeing and feeling that we are nothing but shadows fleeting across the surface of the troubled waters, and that *God only is the eternal enduring reality*, working all things after the counsel of His own will, and requiring of us a *constant hearty worship*, and a steady unflinching obedience to all His beautiful commandments. Now, what is it that wakes up the heart from this spiritual lethargy? What makes men in earnest about life, in love with God and Christ, in sympathy with the Father's glorious plan revealed in the covenants?

Is it *worldly prosperity*? Is it the *reading of novels*? Is it steeping the senses in *strong drink* or the fumes of the *narcotic weed*? Is it even *Scripture polemics* such as some people love to indulge in, or the endless, resultless, investigating word-strife, which men are prone to dignify by high-sounding descriptions, but which are far more accurately defined in Paul's well-known pithy words, wherein he alleges of certain things that they are "of no profit," but "subverting" to "the hearers?"

NO! There is but one answer to all these questions. Godliness is not found in the state of mind fostered by any or all of these influences. Godliness comes from TROUBLE, where the knowledge of God exists for the trouble to act on. *There is nothing like trouble for clearing the spiritual eye.* There is nothing like trouble for weakening all carnal affinities, and leading the mind to seek God, and to rest on His Word, and to build on His promises—nothing like trouble for helping us to see the *emptiness of this life at its best*, and the enduring reality of that which is to come.

Beloved of God, you must often have experienced the truth of this. Is it not, then, a great comfort, in the midst of the trouble to know that it is for good, and not for evil that trouble is sent? The trouble of the present hour is great. The world's sky is all overhung with heavy clouds that refuse to disperse; and the ecclesial sky is of a corresponding sombreness.

Who shall say the trouble was not needed? The Lord is at the door, and many have taken upon them the profession of His name, and a place among those who wait for Him from heaven, without an apostolic appreciation of the position.

What has been the state of the community for time past? Has not a film been creeping over the spiritual eyesight? Has not mere sociability been taking the place of earnest fellowship? Has not a secularising tendency been slowly asserting itself and getting the upper hand of the new man in the ecclesias? Have not some begun to tire of Bible reading? Has there not been a going back to the false tastes and false standards of the merely intellectual world from which we had been emancipated?

Has not style been taking the place of truth, and literary taste supplanting the robust spiritual appetite that finds edification in stern facts rather than pleasing fancies? Has there not been more punctiliousness about the modes of doing the work than earnest concern to see that it is done, and thankful joy at its accomplishment by whatever means?

These things cannot be gainsaid where there is any spiritual power to discern the situation. Therefore God has permitted a great trial to come upon us. But, beloved, be of good cheer. It is not for destruction: it is for edification. God would have His people ready to receive His Son. When the cloud and the trouble have passed, every true son and daughter will find themselves more prepared as the result of it, hearts more humble; love more strong; minds more clear; purpose more earnest; spirit more holy; determination more resolute, to count all things as nothing, that we may win Christ by a more devoted service to his Name, forgetting the things that are behind and pressing forward to the things ahead.

What great comfort God has given us in the events that are causing the ears of all men to tingle! England had Egypt put upon her hands nearly three years ago. Ever since then she has been striving in vain to release herself from the complication. First one thing, then another, has stopped her backing-out movements. Meanwhile, the European despotisms (commanding among them millions of armed men, and desiring a pretext to divide Turkey among them), have been urging England to accept the Egyptian position, and annex the country.

"No," England persisted in saying: "give me my Gordon, and I will go and leave Egypt to the Egyptians." And she was trying to get her Gordon, and had just laid her hand on him, when, lo, God snatches him from her grasp by the hand of a barbarian impostor; and insults her honor in the eyes of the world by repelling her messengers from Khartoum, and compelling them to flee down the Nile ignominiously before a storm of shells and bullets.

And now the British nation is roused to a desperateness of resolve that Mr. Gladstone is powerless to restrain. At whatever cost of men or money, Britain determines on a new and supreme effort to break the power of the Mahdi—an effort that all men see commits her to the course desired by the European Powers, and ties her hands in such a way as to liberate them to do their will in the solution of the Eastern Question.

What is it that leads us to regard as comforting, a situation like this, which fills the world with fear and trembling? You know the answer. God has made known, for the comfort of His servants during the prevalence of darkness upon the earth, what should come to pass among men, in so far as it bears upon His purpose. He has done this "at sundry times and in divers manners."

The most notable "time" was A.D. 96, or thereabouts, and when, in the most striking "manner," a symbolic vision was shown to John in Patmos, for communication to the brethren of Christ, "that they might know the things that were shortly to come to pass," and know the blessedness of "hearing the words of this prophecy" in the discernment it would impart to them of the hand of God in the affairs of the nations of the earth.

By means of this vision, light has been shed on all the dark chaos that has filled up the interval since Christ's departure from the summit of the Mount of Olives. The light has not been discerned by many. Divine light never has been seen by the multitude. God's own appointment is that "*None of the wicked shall understand,*" and earth is filled with the wicked—in God's view.

But it has been discerned, more or less clearly, by a few, in all the intervening ages since it was given. In our own age, it has been caused to shine out with even piercing brightness. In Dr. Thomas, God gave us a man by whom the vision has become plain and luminous. By his aid, we have been able to see, with this result that, without his further aid, we can read the Apocalypse with unspeakable comfort and light. That is, the light we have received, is not artificial light depending on Dr. Thomas' dictum.

It is light that belongs to the subject itself, and which we can see and apply for ourselves long after he has gone to his grave; and without any further reading of his wonderful Eureka, though that is always a luxury. By the light of this priceless vision which "God gave unto Jesus Christ . . . that his servants might know," we are able to look back upon the panorama of European history, and identify the various prophetic scenes shown to John in Patmos.

We are able to trace the progress of their fulfilment one by one, century by century, in due succession, down to our own day, and to discern where we ourselves stand in the divine program in the midst of the turmoils of our own troubled day.

The result has been to enable us to anticipate the occurrence of a number of things that have really happened, to give us assurance of the nearness of the coming of the Lord. *Nothing plants this assurance so firmly in the heart as a general grasp of the Apocalyptic visions.* This assurance so derived is independent of chronological considerations and calculations. These considerations strengthen it, but are not vital to it with the Apocalypse in hand.

Here the whole matter is pictorially exhibited in panoramic sequence, by which we can see where we are without reference to chronological problems. Historically speaking, we have seen the whole picture pass before our eyes up to a certain point, and that point is the present time, and *the thing that ought to be happening at the present time IS happening.*

The Apocalypse itself may be likened to a program which God has put into our hand; and the European habitable to a stage or platform on which certain things are to be shown having reference to His purpose on earth. The program has been faithfully carried out for 1800 years, and we now see what ought to be on the stage at the present moment according to the program.

We see an exhausted Turkish empire at the collapsing point, and militant nations having been brought into their present armed state and temper through the operations of the Franco-frog diplomacy on the three leading centers of the Roman-European system as foreshown in Rev. 16:12-14. We see the way preparing for the new order of kings whose land has been desolated by the Turk.

This has been the situation for years past, and now we see in Egypt one of those sharp wrenches of Providence that have power to lead a prepared situation into new developments. A new turning point has, in fact, been reached, at which there is scarcely anything we may not shortly see in the way of the completion of the political program on which our eyes have been fixed with earnest solicitude for over thirty years past.

If the Turkish Empire disappear, which is now almost the daily expectation of politicians, the Holy Land will be liberated from the *only obstacle that restrains the full development of impending Jewish restoration under English protection*; and there is nothing then between us and the precious parenthesis of v. 15, "Behold I come as a thief"—followed by the convulsions of the seventh vial, when "a great voice out of the temple of heaven from the throne," proclaims, "*IT IS DONE!*" and lets loose "voices and thunders and lightnings" and "a great earthquake such as was not since there were men upon the earth, so mighty an earthquake and so great"—commotions which end in the subversion of the existing order of things upon the earth and the setting up of the Kingdom.

It is not possible to have greater comfort than this prospect affords: and it is not possible to have greater kindness shown to us from God than any outbreak of trouble that has the effect of *waking up our dormant minds*, and emancipating us from the bondage into which the present in its endless varieties of natural affinity, is so liable to bring us.

Such an outbreak is far from agreeable, and in some senses far from profitable; but God who knows our distemper, knows the remedy, and crowns His wisdom with His kindness in applying it in His own time and in His own way.

Ever praying you may be all supported in all the trials you may be called upon to endure, and may come forth from them all, *more than conquerors*, in the presence of the glorious Lord Jesus in the hastening day of his appearing, I write myself once more, with the true love that belongs only to the bonds of true fellowship in Christ, Your companion in tribulation and patience and hope,

—Robert Roberts, 1885.

"They Shall Obtain Gladness and Joy"

In all the Divine arrangements, the principle stated by Paul in 1 Cor. 15:46, is always observed—"first that which is natural, and afterward that which is spiritual." We see this order of development in regard to the "holy city," the bride, the kingdom, Jerusalem, heaven and earth. The natural is the basis of the spiritual.

Our Bible opens with a record of the creation of the natural heavens and the earth, when darkness was upon the face of the deep. In order to dispel the darkness, God made the sun and the moon, and set them in the heavens to give light upon the earth. As the Revelation unfolds, we come to the time in the purpose of God, when the natural is no longer required—

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. . . And the gates of it shall not be shut at all by day: for there shall be no night there"—Rev. 21:23 & 25.

What a magnificently beautiful picture! But how faint it appears to our weak mortal eyes. If, however, it be our lot to enter the Kingdom of God, we will then look at this rapturous sight through eyes of Spirit nature, and behold it in its true perspective.

But let us not get ahead of our subject. There is much to be done before the time when "God will be all in all." Why is it that these things seem so far away? Why does the process leading up to these things cover such a long period of time? Why must we suffer so much anguish, which at times seems more than we can bear? Let us not be discouraged for we have the assurance that—

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

The introduction of sin has brought all this suffering upon the human race; but we must not question the method God is using to remove it from the earth. It is a gradual process which will eventually lead up to the consummation of God's purpose.

Because of sin, our first parents were driven from the garden of Eden, and the healing of the breach began by worshipping God through the medium of sacrifice. This continued for many years in an apparently obscure manner until God brought a whole nation near to Him by the hand of Moses. This, however, was but a shadow of good things to come, and continued so until the appearance of Jesus, the antitype of all that the Law prefigured. At this time a marked change became visible in the order of development as Jesus was offered to the world through the Gospel, by which a people is being taken out of the world for his Name.

They are the people who are responding to the invitation to "*come out from the world*" and be "*sons and daughters of our Father in heaven.*" When the appointed time comes and Jesus appears in the earth the second time, the greatest change in the Divine Plan will take place, and the Kingdom will be restored to Israel. This is also the time when (Isa. 51:11-13)—

"The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

"For the Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

At this time, too, the song of the angels will find its fulfilment in "joy to the world" as Jesus reigns for a thousand years. This thousand years of glorious administration will fill the earth with the Glory of God as the waters now cover the sea, and it will provide a population of obedient and God-fearing people who will occupy the earth. Without exception, they will be immortal, and socially and racially fused into ONE, as the result of assimilation to a common perfection of nature and harmony with God.

This is the time when the final change in the Divine Plan will have taken place, and sin and death will disappear—

"And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for former things are passed away."

In this glorious state, Jesus and his brethren will—

". . . shine as the brightness of the firmament, and as the stars for ever and ever"—Dan. 12:3.

Our object in bringing these things to your attention by stirring up your minds, is to endeavor to place before you a *brighter and more living picture of what is in store for the world and its people*, and that we may better realize how little this fleeting existence really means, except as a golden opportunity to prepare ourselves for a better one.

As we have passed over these great developments rather quickly, let us go back to the reappearance of Jesus in the earth, and look at them with greater care. Following his manifestation, there will be a period of judgment and destruction, in which all the unrighteous will be destroyed. Those remaining will be obedient and eager to serve him. Then will begin the renovation of the earth preparatory to "*planting the heavens and laying the foundations of the earth.*"

Wreckage and confusion will cover the earth as a result of God's judgments upon the nations. The ensuing years will be busy ones as the people are put to work in clearing up the carnage. Much of what we see now will be torn down to make room for homes and other structures to be built to Divine specifications. While we have no definite Scripture giving such details, we must remember that there will be no half measures, nor any compromise with worn-out systems when Christ reigns in Salem's Towers.

The curse on the ground will be lifted, and the desert shall rejoice and blossom as the rose. Weeds will no longer mar the crops; but the earth will bring forth an hundredfold, and none will go hungry. Forgotten will be the smoky cities, and crowded tenements, and in their place will be quiet homes among shady trees. The climate will be ideal throughout the earth with cloudless skies by day, and gentle rain and dew will refresh the earth at night. Everywhere, the blessings of the new order will be manifest. The desert will become like the garden of the Lord, the mountains shall drop sweet wine, and there shall be an abundance of grain in the land.

The destructive forces of nature will be remembered only as the terrors of an age that is past. The animal kingdom will undergo a complete change. The wolf and the lamb shall romp together, and the leopard shall play with the kid. The lion shall eat straw like the ox, and the cow and the bear shall feed together. Troublesome insects will disappear, and all such that overshadow the earth as a curse, will be forgotten.

But what about the inhabitants of this tranquil paradise? In this present life, we accept many unpleasant things as necessary parts of the imperfections that surround us, and give them little thought. But when we stop and think about them, we become appalled at the mass of evil and corruption that mars, in some way, every life upon the earth.

It is perplexingly difficult to visualize the pleasures of a life from which all this has been removed, and no doubt it will seem incredible to the people of the millennium that it was possible to enjoy any measure of happiness under present circumstances. Think of the effort and time that is wasted in elections, lawsuits, trials, investigations, searches for criminals, and taking care of them. Consider, too, the many things that will be discontinued. No more soldiers, firemen, police, wardens, diplomats, doctors, nurses, lawyers, judges, politicians, or hosts of civil servants.

Turning to another aspect of modern life, there will no longer be any drunken parties, no more dance halls, no lurid movies, no pool rooms or cocktail lounges to satisfy the stunted intelligence and the ignorance and depravity that goes with them. No, these will all be gone, and the picture we looked at in the beginning of our remarks will come to life, and we shall see Jesus—

"And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."

All people will find pleasure in righteousness, and the law of the Lord. They will be happy to worship God and meditate upon all the wonders of His handiwork. *The lover of God will no longer be called upon to come out and be separate.* He will mix freely in a world-wide fellowship of those whose joy will be to serve and obey the Lord.

The many diseases that bear so heavily upon the people of today will be taken away, and the inhabitant shall no longer say "I am sick." The blind shall see, the lame shall walk, and the deaf shall

hear. With freedom from disease, will come length of life. There shall not be an old man who has not fulfilled his years. Long and healthy lives will be the order of the day.

The whole earth will be open without limit to those who wish to travel. The central feature will be the annual journey to Zion:

"Every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

This will be compulsory, but everything will combine to make it a joy and pleasure. There will be no customs or immigration officers to contend with, for all boundaries and frontiers will have been swept away, and war and destruction shall be forgotten.

These are some of the things revealed in the Scriptures of Truth, and this blissful state of affairs is that to which we are called.

"Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day: and in Thy righteousness shall they be exalted"—Ps. 89:15-16.

If we try to develop a mental impression from the words "*in the light of thy countenance*," we are helped by the vision of the Son of Man as seen by John when he said "his countenance was as the sun shining in his strength." This must have stirred up in John vivid memories of the transfiguration of Jesus. On that occasion "his face shone like the sun, and his garments became white as light." It was a representation of the power and majesty of the Lord Jesus Anointed. Thus he was exhibited as the Son of Man personal and corporate in the glory of the Father as he will be in the Age to Come.

We have tried to place before you some of the beauties and glories accomplished by the "Dayspring from on High," but we realize that our subject is beyond our powers to comprehend—

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him"—1 Cor. 2:9.

The contemplation of these things, although feebly presented, should stir us to the very depths of our being. How indescribably glorious it will be to see the things in reality, that John saw in vision! The Bible sets before us a resplendent future—a future of glory and everlasting joy—a future in which the wisdom of God combines the glory of His name with the highest possible happiness for them who will be redeemed to God out of every kindred and tongue and people, and nation.

"The redeemed of the Lord." *Who are they? And why are they redeemed?* The answer is found in that heart-searching phrase— "*He that overcometh*." In fact, in the opening part of the Apocalypse, Jesus makes it plain that the blessings he will bring with him are only to those who "overcome."

Now, overcoming implies a fight. To succeed, we must know the nature of the fight, and who the enemy is. He is not hard to find. Briefly, in scriptural terms, he is the old man of the flesh. But there is no fighting until the entry of Divine ideas into the human brain. The mind of the flesh does not like being disturbed. He likes to please himself. As soon as the mind of the Spirit says "*Thou shalt not*," the mind of the flesh begins looking for excuses, and means to justify his actions. All the mind of the flesh (or the old man) thinks about is the present

But the mind of the Spirit (or the new man) realizes that the present is only for a moment, while *the future is eternal*. The fighting, then, or the war, is a combat between these two. As the Divine ideas increase, so the opposition increases. How, then, will it end? Well, it depends how much effort we put into the fight. If we are careless, and take it easy, and go after the pleasures of this life,

and strive to please ourselves, there can only be one result, and that is "*failure*," and in the end *DEATH*.

But if we realize and believe what God has offered us through the Gospel, and set our hearts upon it, and determine to do all in our power to walk in newness of life—to develop a "patient continuance" in well-doing—be not conformed to the world, but let Christ dwell in our hearts by faith, the battle will become easier as time goes by. The new man of the Spirit will get the upper hand, and we will overcome with joy. The vision of the Kingdom of God will grow brighter, day by day, while the love of the world will grow weaker.

Who would not be content to leave the present evil world with all its corruptions, its cruel poverties, its degrading ignorance and shallow knowledge, for the Kingdom of God with its unutterable beauties of character, its power and purity, to be associated with those who have received the garment of praise, and go forth in the vigor of an immortal nature to bask in the "*Light of His Countenance*!" Surely it does not dim our enthusiasm, but only serves to further convince us that the reward of faithful service is far greater than the brief service that we are asked to give God now.

May God give us wisdom and understanding that we may know how to stand in the midst of the evil that surrounds us, and to hold fast unmoved the hope of the gospel, looking unto Jesus, the pioneer and perfecter of our faith, that when he comes, we may be among those who sing the Song of Moses and the Lamb—

"Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints. Who shall not fear thee, O Lord, and glorify Thy name?" —Rev. 15:3 & 4.

Let us then anoint our eyes with the word of Truth, that we may see past the present, into that glorious future when—

"The redeemed of the Lord shall obtain gladness and joy, and sorrow and mourning shall flee away" —G.A.G.

Destroy the Sinners, the Amalekites

PART TWO

"I will send thee to Jesse the Bethlehemite"—1 Sam. 16:1.

The name "Jesse" appears to come from the Hebrew for the word "man"—*ish*. This carries our minds again to the relationship of Jesus with those whom he came to save. We know that Mary was his mother. The genealogy of Luke 3 gives us his line of descent through Mary from Adam. Paul tells us:

"Jesus Christ our Lord was made of the seed of David according to the flesh" (Rom. 1:3).

"As the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same" (Heb. 2:14).

Jesus referred to himself as "The Son of Man." Paul calls him, "The Man, Christ Jesus." But salvation was not to come to the race simply because he was the Son of Man. It was the combination of his human with his Divine parentage. Thus Jesse was the "Bethlehemite." *Bethlehem* means "the House of Bread." Bread is the symbol of life, strength, or that which gives existence. Man, without the prospect of life in an eternal sense, is a dead creature; but to become related to the House of God—the *Temple of God*—is to become an heir of everlasting life. Jesus said:

"The bread of God is he which cometh down from heaven, and giveth life unto the world . . . I am that bread of life . . . He that believeth on me hath everlasting life. I am that bread of life" (John 6:33-35-47-48).

This summons to Samuel to fill his horn with oil was thus an extension of the plan of salvation. It illustrated that, though man of himself failed to overthrow the Amalekites, *God would provide a way*. Samuel was called to initiate this first step in the selection of the tribe and family through whom the Creator would develop His purpose.

Isaiah the prophet elaborates the extension of the work which is accomplished by this first step:

"There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isa. 11:1).

The result of this is to bring judgment and justice to all men, not only to the Jews, but to the Gentiles as well. Peace shall go forth and be the portion of all nations.

"For the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

Again, as the prophet continues, we find he associates these glorious events with the destruction of those opposing nations who are comprehended with Amalek, "the children of the east."

"If Saul hear it, he will kill me"—1 Sam. 16:2.

This opposition to the purposes of God has always been the attitude of those who seek not the ways of God. It is what all the faithful have experienced through the ages. It is what Christ said would be the portion of those who followed him—

"If they have persecuted me, they will also persecute you."

But it is not sufficient reason for disobeying the commands of God. We must recognize that if God calls us to perform His will, that we shall be preserved and protected to the accomplishment of that purpose. There are many things we may find difficult to endure or effect during our probation. It is necessary for us to manifest our confidence in God as our Guide, to permit Him to guide our actions. Samuel's fears of Saul did portray what came to pass when Jesse's antitypical son came to sacrifice!

"This is the heir, come let us kill him that the inheritance may be ours" (Luke 20:14).

Our minds are carried again to the way of life which our weekly assembly is designed to call to mind—

"Take an heifer with thee and say, I am come to sacrifice to the Lord" (1 Sam 16:2).

By our considerations of the details of the Law of Moses, we learn that the heifer pointed forward to Christ and particularly to the sacrificial work which he has accomplished. Paul speaks about the type of sprinkling the ashes of a heifer and carries the point forward to the sacrifice of Christ without the city:

"If the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh: how much more shall the blood of Christ purge your conscience from dead works to serve the living God?" (Heb. 9:13-14).

"The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."

These details impress us with the interrelation between all the words of God—the theme of salvation which runs from cover to cover of the Scriptures. They teach the relationship of man to death, that in all God's dealings with man, there must first be this confession of sin, in the sacrifice of the nature which has sinned. Thus we find Samuel instructed to say,

"I am come to sacrifice unto the Lord" (1 Sam. 16:2).

* * *

"I will show thee what thou shalt do" (v. 3).

The way was to be of God's appointment. It was not to be what *Samuel* thought. This was a departure from the thought which the prophet had for Israel's deliverance. When we accept the service of God, it is very necessary for us to purge out all our self-will, to seek freely from the Word of God what His will is, and thus *make room for the indwelling of His Spirit*. Thus we shall be guided by Him and know His will.

"*The elders of the town trembled at Samuel's coming*"—v. 4.

Samuel was the messenger of the Lord. He was the judge and officer of the laws of God at this time. Why should he pick out an obscure town? Was he coming upon an errand of judgment against the people? Perhaps it gave them searchings of the heart, examination of where they stood in relation to God, prior to association in the feast unto which they were bidden.

"Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the Lord" (1 Sam. 16:4-5).

The whole purpose of God is to establish peace. Both the sacrifice and the anointing were to this end. But peace could not be brought about without both aspects. *Peace can only be established after the enemy is vanquished*. While the remnants of Amalek continue there can be no peace. Our picture in Samuel pointed a way to peace, but there was to be bitter conflict before the fulfilment was effected—

"The Lord will have war with Amalek from generation to generation" (Ex. 17:16).

Christ came to sacrifice before the people peaceably. Isaiah tells us that he was as a lamb to slaughter led, and as a sheep before her shearers is dumb, so he opened not his mouth (see Isa. 53:7). He is also the Lion of the tribe of Judah. His anointing was to the end that he should bring peace by the execution of judgment and justice. When God's judgments are in the earth, all nations will learn righteousness and the destruction of sin will be accomplished. Then shall peace be over all the earth in the highest sense, when God tabernacles with men.

"*He called Jesse and his sons to the sacrifice*"—I Sam. 16:5.

Our attention has been recently directed to the sons of Jesse in the article, "The Image and the Stone," which appeared in the Berean for February, March, April and May, 1954. The same three names, those of the eldest three, appear in the text as in the succeeding chapter which has to do with the slaying of Goliath. As was pointed out, the combined meaning of these names was to impress the thoughtful that God was their Father, willing to care for them, full of mercy and graciousness, but that Israel rejected this merciful kindness and came to desolation and ruin.

We are again shown that national Israel was unable to effect her own salvation. This was shown by the failure of Saul. *The whole picture is designed to impress us with the weakness of the flesh.* It is purposely set out in Divine wisdom to humble mankind and make him realize his absolute dependence upon a Savior of God's providing. Nor does the matter end here. The bearing of further verses is to the same effect:

"Jesse made seven of his sons to pass before Samuel" (v. 10).

Seven sons of man! Samuel said, "The Lord hath not chosen these." *Seven sons, and not one chosen!* Seven is the number of perfection. The perfection of man was not good enough for the task that was in hand. These seven men were not of the right character. Salvation could not come by man, lest man should glory in the presence of God. Nor was man adequate to the task. When we have accomplished the will of God in all respects, we still remain unprofitable servants. We have simply done that which was our duty. Thus the reward will always remain as a merciful gift from God.

"For there is no man that sinneth not" (1 Kings 8:46).

The lesson of Saul was still lost upon Samuel. He still was looking for a Savior amongst men. As Eliab was presented before Samuel, the thought, "Surely the Lord's anointed is before him," brought the warning words of God:

"Look not on his countenance, or on the height of his stature . . . The Lord seeth not as man seeth; for man looketh on the **outward** appearance, but the Lord looketh on the heart" (v.7).

The original thought we obtain from the Hebrew word for "countenance" in this verse is—"that which is visible, the thing seen, *external appearance.*" That which God wanted was something deeper and permanent.

"There remaineth the youngest, behold he keepeth the sheep."

"*He keepeth the sheep*"—this is a key to what God had in mind. We read that, "Abel was a keeper of sheep." We know that he was commended for his works. He was only the first of many who were types of that Great Shepherd of the sheep which was to come later, who declared of himself:

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep" (John 10:14-15).

Jesus was pre-eminently the *keeper of the sheep*. The commission to Peter and those who followed in the Master's steps was, "Feed my sheep." David therefore was a foreshadowing of him who was to come. His heart was right with God. While his seven brothers aggregately were a type of the best the flesh had to offer, David conformed to the category of "a man after God's Own heart." His heart was attune to that of the Father. He qualified as a leader of the sheep of God's pasture. How wonderful a type was David of his greater Son!

"*Now he was ruddy, and withal of a beautiful countenance, and good to look to*"—1 Sam. 16:12.

Herein are contained the characteristics which the Father was seeking, those attributes which place the servants of God in the position of commendation to their Creator. The original Hebrew word for "ruddy" is "Adam" which signifies *red*, and carries the mind to *blood*. From the incidents of the Garden of Eden forward, we are instructed of the necessity of the pouring out of blood or life, that a way of salvation might be opened for the many "Adams." It is appropriate that this word should be used of this type of him who was to come, who would be one with his brethren:

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2:11).

In beautifully poetic language we read of the Savior in the Song of Solomon 5:10, "*My beloved is white and ruddy, the standard-bearer among ten thousand.*" If the Savior is *our* beloved, he upon whom we set our affections and hopes, then shall we conform our lives to his Divine pattern and reveal the same appearance to the Father. We must reveal the white of righteousness, though we bear the ruddiness of Adam by birth.

Our standard-bearer directs the way, through his shed blood—that which is comprehended in the weekly observance of the broken bread and poured-out wine. These weekly remembrances are a Divine institution to refresh our minds of our relationship to God's great mercy. *May they have their perfect work in us.*

"A beautiful countenance" (v. 12)—the depth of meaning contained in the word "beautiful" is expressed in the Divine perfection and order of creation. "*God hath made everything beautiful in His time*" (Eccl. 3:11). He will record it again when Jerusalem is "beautiful for situation, the joy of the whole earth" (Psa. 48:2). This will be effected through God by the work of those who have made themselves of "beautiful countenance." The original Hebrew for "countenance" here is different from that in v. 7, where God said to Samuel, "Look not on his countenance." *Here* the word is "ayin," and signifies "the eye" and thus "perception, understanding and wisdom." It draws us toward the inner man, toward the heart.

David was pre-eminently the type of the Master who was to come after. His beautiful Psalms are full of depth and meaning of those things which are fulfilled in the Savior. Certainly the Master was of a "beautiful countenance" to the Father, though he was a man of sorrows and acquainted with grief. Again we are drawn toward association with these glorious and gracious attributes as we familiarize ourselves with their depth of meaning—

"O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. 11:33).

Having been guided to the man of Divine choice, Samuel performs the anointing, perhaps without any ostentation—

"Arise, anoint him, for **this is he**" (1 Sam. 16:12).

David's brethren, no doubt, failed to grasp the significance of what was done. The outward slight to their seniority may have caused the disdain which is evidenced by them in 1 Sam. 17:28—

"I know thy pride and the naughtiness of thine heart."

How true of every generation—the righteous are despised by those who fail to grasp the things of God. We recall Joseph's reception by his brethren. We read of Jesus, "He came unto his own and his own received him not." Can *we* expect anything else? It will be the portion of all who will live godly.

The typical savior was anointed. Samuel had previously said, "We will not sit down until he come hither" (v. 11). *The anointing had to take place before the sacrifice.* So, Jesus was anointed with the Holy Spirit and with power. It was then that the sacrificial feast was partaken of. We recall also the anointing of the Master in preparation for burial, with the spikenard by Mary. God's words of wisdom are all wonderfully placed.

In the Master's encounter with Amalek, he was victorious. He knew no sin, neither was guile found in his mouth. He was obedient unto the death of the cross. He was a king, but only in prospect—"My kingdom is not of this age." So it was with the type. *David returned to the hills to feed his*

Father's sheep and to meditate upon the blessing of God. His anointing awakened the jealousy of Saul besides the enmity of his brethren.

Though we read of his courageous encounter with Goliath, the typical destruction of the sin-powers, we find he became a fugitive and a wanderer upon the land, driven from the portion of his fathers. Through it all he maintained his integrity. He waited patiently for the Lord. That unto which he had been anointed was kingship forever. His actual 40 year reign was but a foreshadowing of the destruction of all world powers by Christ and the saints. The more important point was the *destruction of Amalek*, the principle of sin within himself. Of this, he was conscious from his youth. It is important that each of us understands the necessary struggle against Amalek within his own nature.

This conflict was once more typified just prior to David's becoming king. The Amalekites had attacked and burned and plundered Ziklag which is in the south of the land. David pursued after them, after enquiring of the Lord.

"And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save 400 young men, which rode upon camels and fled."

What a contrast to Saul, who saved of his own will the king of the Amalekites! It was not David's desire to permit any to escape, but his inability. His heart was right before his God, and his throne was established.

Once again our minds are carried forward to the Master, and we confess our utter dependence upon God. That final and complete deliverance from Amalek which will be effected, will only come through merciful forgiveness and the perfect obedience of Jesus. In the probationary walk we all fail, though we strive toward the mark set by Christ. We are unable to completely destroy Amalek, constituted as we are in "Adam." Amalek will be destroyed for all the righteous when they are clothed upon with the glorious spirit nature. In the meanwhile we must do God's bidding to our utmost "until the going down of the sun"—

"Go and utterly destroy the sinners the Amalekites." —E.H.

THE PRODUCTION OF THE BEREAN

The circumstances in relation to this remain the same as described in the February, 1954 issue, page 34. Until a notice appears to the contrary, it can be taken that these circumstances continue.

"The Years of Their Iniquity"

The fourth year of Rehoboam's reign became a memorable epoch in Israel's affairs. *Exactly 40 years had elapsed from the Foundation of the Temple*, which was itself another national epoch. The event shows that the Lord had predetermined the existence of this Temple for the same length of time as had elapsed from the Confirmation of the Covenant of the Kingdom to the night of the returning from Egypt (Exo. 12:41)—430 years.

This period was an *era of transgressions*, which attained its fulness in the 19th of Nebuchadnezzar, when the Temple was burned to the ground by the Chaldeans. The 4th year of Rehoboam divides these 430 years into two unequal parts—the first consisting of 40 years already indicated; and the last of 390 years. What is there significant in this? Let us hear the Scripture in the case.

About seven years before the burning of the Temple, Ezekiel was commanded to present himself to the Israelites in Chaldea, styled the Captivity, as a sign to represent to them, by significative actions, the siege and fall of Jerusalem—

"Lie thou upon thy left side," said the Lord, "and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, 390 days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again upon thy right side, and thou shalt bear the iniquity of Judah 40 days . . . **each day for a year.**"

By this the Captivity were taught, that the siege and fall of Jerusalem would be at the end of 430 years, the whole number of the years of the national transgression. We cannot say whether they knew the *beginning* of the 430 years, but they were plainly taught that it was to be the limit of God's forbearance.

We learn from the sub-divisions specified by Ezekiel that they were representative of the iniquity of the two houses of Israel. The *40 day-years* are assigned to Judah, because the ecclesiastical government of the Twelve Tribes—from the foundation of the Temple to the apostasy—was in connection with its sovereignty for 40 years. But when they all forsook the Lord, the *390 day-years* symbolize the iniquity of the whole house of Israel for 390 years, from the 4th of Rehoboam to the destruction of the Temple.

But the main reason why this composite 430 is introduced, is to show that as Ezekiel had borne the iniquity of the two houses with affliction for 430 days, so they should be punished for their 430 years of past transgression, with *430 years affliction among the Gentiles*, as it is written—

"Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them."

And so it came to pass. They consumed away for their iniquity; were an oppressed people; and subject to the Gentiles, first to the Chaldeans, then to the Medo-Persians, afterwards to the Macedonians, *until 430 years from the burning of the Temple had expired*, when they effected their independence under the Maccabees.

Some think that the Apostasy of Israel must be dated from the *commencement* of Rehoboam's reign, and not from the *4th year* thereof; because the Ten Tribes revolted from the House of David at that time, even in the first year of "Jeroboam, son of Nebat, who caused Israel to sin." But though Israel rebelled then, and Jeroboam adopted a policy adverse to the fidelity of the tribes to Jehovah, they did not apostatize from Him till Rehoboam's 4th.

Israel renounced the house of David, but not the Lord. Jeroboam was aware of this; therefore said he—

"Now shall the kingdom return to the house of David; if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah.

"Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up unto Jerusalem: behold thy gods, O Israel, which brought thee up out of the Land of Egypt. And he set the one in Bethel, and the other he put in Dan" (1 Kgs. 12:28-29).

This policy of Jeroboam was the result of what he observed. He perceived that though he had acquired sovereignty over ten-twelfths of the nation, his subjects still looked to Jerusalem, the metropolis of Rehoboam's kingdom, as the holy city of their faith and worship. Jeroboam's own policy had deepened this regard—

"The priests and the Levites that were in all Israel resorted to Rehoboam out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord; and he ordained him priests for the high places, and for the devils, and the calves he had made.

"And besides them out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel, came to Jerusalem to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam, the son of Solomon, strong, three years: **for three years they walked in the way of David and Solomon**" (2 Chron. 11:13-17).

But how was it with Rehoboam and Israel *after* these 3 years?—

"And it came to pass when Rehoboam had established the kingdom, and had strengthened himself, he **forsook the law of the Lord**, and all Israel with him."

This was in the 4th year of his reign. In the 5th year Jehovah sent Shishak, king of Egypt, against Jerusalem; and commanded Shemaiah, the prophet, to tell Rehoboam that it was *because Judah and Israel had apostatized from Him*, that his evil had overtaken them. It is manifest, then, that as all things went well in the eyes of the Lord in the first three years, and that as He punished them in the fifth, it was because of their forsaking Him in the 4th of Rehoboam's reign. (It was exactly 390 years from this 4th of Rehoboam to the date of the destruction of Jerusalem by Nebuchadnezzar; and it was exactly 40 years from the foundation of the Temple in the 4th of Solomon, to the 4th of Rehoboam.) —J.T.

"The Lord Was With Joseph"

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall"
—Gen. 49:22.

I have been gathering some rich clusters from Joseph's "fruitful bough," whose branches hung over the well which wisdom dug beside it. I thought I had gleaned all some time ago, but the fragments, or "*twelve baskets*," which give fulness to the apostolic sayings, I found yet in the ground, waiting to be gathered.

The *disciples*, and not the multitude, were commanded to do this. In this beautiful type we trace the sufferings of the Son of Man, and the glory that should follow. Jacob sent forth Joseph to seek his brethren, and to see if it was well with the flock. The brethren represent the twelve tribes; the flock, the "other sheep not of this fold."

The father covered Joseph with a cloak not his own, but expressly designed by the father, *not a seamless coat* which indicates perfection, but a coat with *many seams*, interwoven with peculiar skill, which blended all colors together, making them "one."

This garment gave Joseph a dignity not his own, but which the father put on him, *separating him from his brethren*, though of the same family. Each piece being of a different color and, no doubt, a different shape, represents not only the varied wisdom developed by each saint, but that the "one body" shall compose pieces from every nation, kindred, people, and tongue.

The light color, and the dark color, the bright piece, and the piece of a duller hue, because the father's thoughts designed it, and his hands joined them together for his beloved son's sake. And this coat of "many pieces" was returned to the father, not as he sent it forth, but *dipped in blood*, a sacrifice being necessary before it could be presented to him. After Joseph was cast into the pit, the coat came back to the father, and he knew it was Joseph's although covered with sacrificial blood.

Although the father thought his son was rent in pieces, yet no account is given that the garment was rent at all. The coat being a free gift from the father, brought the envy of all the tribes but Benjamin, for they hated him without a cause.

Joseph's dream of the obeisance of the sheaves, sun, moon, and stars was typical of all things both in heaven and earth being put in subjection to the Christ; when the mystery of God, or the dream hid in the minds of the prophets, should be fully developed. Joseph's dream brought in the principle of life, so the Father's words revealed by His Son, brought life and immortality to light. The type and antitype were both stripped of their garments, and each cast into a pit, which was empty, and contained no water, from which David in spirit prays to be delivered.

Neither type nor antitype saw corruption although had Joseph been permitted to remain in the pit, he must have done so, but the pre-determined counsel of God drew him up from thence. Each was sold by one of the twelve; one by Judah, the other by Judas. No earthly parent directed Joseph's steps; an exile from his own mother's children, yet the same eternal Father watched over both type and antitype.

Each was condemned for sins not their own. Joseph's own wisdom derived from His heavenly Father, gave him hope in his dungeon, even the revelation of something hid. The Eternal Father's set time having arrived, we read that Joseph was *thirty years old* when he stood before Pharaoh to *reveal a secret, or unfold a mystery*, which none but the Stone or Shepherd of Israel could do, for it revealed to the people "*the way of life.*"

When the dream was opened up, the typical suffering part of the Son of Man was finished, and the glory that should follow was fully inaugurated; no longer probation, but exaltation was the condition which surrounded him. Because of Joseph's great wisdom, a "*new name*" indicating character, was given him by the King, the meaning of which was a "*revealer of secrets,*" or the man to whom secrets are revealed.

Fine linen and precious gold were his garments for glory, and for beauty. The King took from his own finger a ring and placed it on Joseph's, thus uniting them in power and dominion. Even Joseph's wife was *chosen by the King*, and *from the order of priesthood* did she come.

And according to Joseph's word was all Egypt ruled, only in the throne was the King the greatest. The second chariot was something Joseph derived from the King (representing the chariot wheels of "the eternal one"—the "*chariot of the cherubim*") which when Joseph filled, made the nations go before with a cry, "Bow the knee."

Joseph's dream embodied *his own Household* or the twelve tribes, while that of Pharaoh's gathered in *all the nations*, both Jew and Gentile. Israel coming from Canaan into Egypt represents when the antitype governs the nations. Israel must be saved upon the same principle as the Israel of God are now, for we perceive it was *faith in the governor of Egypt* which kept them, as well as the nations from perishing.

To Israel, the staff of life was a *free gift*, for their money was returned to them, but the Gentiles were made the king's *bondmen*, and an entire sacrifice on their part had to be made. Also amidst the national troubles, Israel was fed, and was the special care both of the king and governor, and dwelt secure in the land of Goshen as Jehovah's remnant in the land of the Gentiles.

When Joseph's dream was fully developed, we see the exile son and father again united. Benjamin also claims some interest from us. He seems to represent spiritual Israel, seeing he was reserved in his father's care, and not blended with the ten at first presentation, but his addition brought in the fulness of number and complete restoration of the twelve tribes and a blessing fell on them all when the last and youngest son was manifested, for *the life of the father was bound up in that one.*

And although the silver cup (which made trial) out of which Joseph had himself drunk was found in Benjamin's sack, yet it made no bondman of him, but fastened the line so long broken. It was also predetermined by Joseph that his steward should put it in the mouth of the sack of the youngest one, and to him was given five times more food, raiment and silver, for he was dear to Joseph by a natural tie, even by the mother.

It is also beautiful to trace the *willingness of the nation* to become servants of the king, and all developed through the wisdom of Joseph, and in a progressive way also—first we read they brought their silver and gold, then their cattle, then their inheritance or land, and lastly themselves, so that it is said Joseph *bought them for the king*; and in return Joseph deals out to the nation the precious seed, and even a fifth part of the increase of that seed, was given to the king.

Well may dear old Jacob declare he had given Joseph one portion above his brethren, which he gained for him *by conflict*. Egypt also has been the burden of many a prophet's song. "And in that day, saith Jehovah, shall Egypt be a blessing in the land." *Have we not here a full and entire gospel, delineated in the most perfect order?*

The stone had only to be rolled away from its native resting place, and what gold we find beneath it! Joseph had indeed stored away *seven years of plenty*, that the Israel of God shall lack nothing, but be filled and enriched with all wisdom and spiritual understanding.

The Spirit has not made a sound in the Old Testament, but that it has left an echo in the New. Listen and you will catch it. Yes, every bird nestled in the Old Testament, can find a mate warbling in the New, for the Scriptures are the two lips of God. —G.R.

Ecclesial News

BIRMINGHAM, Eng.—174 Edmund St.—Memorial 11 a.m.; Evening Meeting 6:30.

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

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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 have been greatly encouraged in our pilgrimage in the Truth by the following visitors at the Lord's table: bro. & sis. H. Gwalchmai, bro. & sis. Carlidge (London, Ont.).

Bro. & sis. Chas. Banta and daughter sis. Michaelle Banta (Houston, Tex.). Their sojourn here in this part of the Lord's Vineyard was enjoyed and appreciated by all.

Bro. & sis. F. Higham (Detroit). Bro. Higham gave us comforting and edifying words of exhortation.

Bro. & sis. O. Beauchamp (Pomona, Cal.). Bro. Beauchamp greatly assisted us in the Truth on Sunday, July 18, by word of exhortation and lecture. There were a few interested strangers who attended the lecture. Our brother had clearly shown us that "THE END OF GENTILE WORLD DOMINION" is near, and that stirring events are to follow.

In his exhortation we were reminded that at the end of a battle the soldiers find themselves fewer in number—and being thinned in the ranks they fight the Lord's battle shoulder to shoulder. Well may words ring in our ears—"We must not lose the battle!"

Our joy was greatly enhanced that day by the following visitors at the Lord's table: bro. & sis. D. Gwalchmai, bro. & sis. R. Phillip (London, Ont.), sisters Clara and Marilyn Sparham (Hamilton), bro. J. Jackson (Toronto). Our visiting brethren and sisters, had travelled great distances to meet bro. & sis. Beauchamp and enjoy their company with us.

Our brother spoke to us in the afternoon of the perilous times through which the Household was passing, and of the necessity of continuing steadfast in the Truth, holding God's Word and Fellowship in its purity. The concluding thought of the day was: it was good for us to have met together to encourage one another in the WAY. Your bro. in Israel's Hope. —George 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.

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

We have been greatly encouraged by the addition of bro. August Fabris who, after long consideration, has decided to rejoin the Berean fellowship and work with us in an endeavor to maintain scriptural standards of faith and conduct. We hope and pray that others who are concerned about present trends will be moved to make the same decision.

We have been cheered and strengthened, too, by visits from: bro. & sis. Gibson (Toronto); bro. & sis. Joe Hill and sis. Dan Gwalchmai Jr. (London). Bro. Gibson exhorted us in the Way of Truth. —bro. G. Growcott

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GLENDALE, Avoca, Penn.—Memorial 9:30 a.m.; Bible Class Wed. 7:30 p.m.

HAMILTON, Ont., Canada—YMCA Building, 79 James Street South, Hamilton.

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HAWLEY, Pennsylvania.

Since our last report we have had with us bro. & sis. R. Frisbie of Baltimore, Md., bro. & sis. G. A. Gibson of Toronto, bro. N. Mammone of Jersey City, N. J., bro. & sis. E. W. Banta, sis. H. Smith and sis. Caldwell Sr. of Houston, Texas, bro. & sis. G. A. Kling, bro. & sis. Willard Kling of Buffalo, N. Y., bro. & sis. David Sommerville and sis. Matthews of Glendale, Pa.

Bro. Gibson exhorted and lectured on July 18th, his lecture subject being "The Sacrificial Work of Christ." On Saturday, Sept. 25th, bro. E. W. Banta lectured on the "Word of God," and on Sunday the 26th, bro. G. A. Kling gave us the word of exhortation. Exhortations have also been given by bre. Mammone and D. Sommerville. We have been edified and encouraged by these helpful ministrations to press on in the narrow way which leadeth to life.

To all of like precious faith, we send fraternal love and greetings from the brethren and sisters of the Hawley Berean Ecclesia.

—bro. H. A. Sommerville

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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.

The week following the Fraternal Gathering at Hye was a busy and happy one for the Houston ecclesia. We were encouraged and strengthened through the efforts of our visiting brethren.

Visitors during that week (Aug. 2-9) included: bro. & sis. H. A. Sommerville (Lake Ariel, Pa.); bro. N. Mammone (Jersey City); bro. G. Growcott and sis. Anne Growcott (Detroit); bro. & sis. C. Clubb and sis. Ola Barber (London, Ont.); bro. & sis. O. Beauchamp (Pomona, Cal.); and sis. Ralph Blattner (Austin).

On Wednesday evening bro. Sommerville spoke to us on the subject: "Consider Jesus," in which he emphasized the necessity of understanding the scriptural doctrine of God's plan of redemption—the sacrifice and priesthood of our Lord.

The following Sunday morning's exhortation was given by bro. Growcott—"If I Could But Touch Him." The woman with the issue of blood felt that if she only could get close enough to Christ, the evil would of itself disappear—the simple, universal solution for all our difficulties.

That evening bro. Mammone lectured to the ecclesia and several friends on the subject: "The Passing Away of the Heaven and the Earth." As the old Jewish system was folded up and put away, so we may expect this present Gentile dispensation to be replaced by the Kingdom of God at the coming of Christ.

These talks, as well as those given at the Fraternal Gathering, are on the tapes, and any having access to a recorder are invited to make use of the tape service.

Other visitors around the Table have been: bre. & sisters Wayne Wolfe, Erby Wolfe and Harry Denbow, and sis. Seba Faye Wolfe (Lampasas); and sisters Jessie Hatcher and Ruth Booker (San Saba).

We are very pleased to have bro. & sis. Ross Wolfe working with us again in the Houston ecclesia. They returned here Apr. 18.

With much love to those of like Faith, your brother and servant in the Lord, —Charles Banta.

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LAMPASAS, Tex.—Christadelphian Hall, Avenue I East—Bible Study 10 a.m.; Memorial 11 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—Christadelphian Hall, Highway 386.

On the first Sunday of September, as is our usual custom, our ecclesia (which is very widely scattered) met for a day of exhortation, prayer and study of God's Word. At 11:00 a.m., our beloved bro. Bill Edwards ably spoke to us on the subject of "Faith." At that time, we were delighted to have the following visitors: bro. & sis. E. W. Banta, bro. & sis. Charles Banta, and daughter sis. Michaëlle Banta from Houston; and from Lampasas, bro. & sis. Wayne Wolfe, sis. Ann Hill, bro. & sis. Denbow, sis. Hatcher, sis. Martin and sis. Margaret Martin.

After lunch, we met again for study and reading. Bro. E. W. Banta spoke to us briefly after the study class. We were so happy to have them with us—those of the same mind, those who speak of the same things we love, those of the same like precious faith. They encourage and strengthen us, and help and cheer us in these troublesome times. Fraternal greetings to our brethren and sisters everywhere.

—bro. Alva C. Stewart

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

Bro. & sis. P. Cassidy have returned to Miami from Lampasas, Texas, and by this we are greatly encouraged and strengthened. We have also had the pleasure of the association and fellowship of sisters Bird and Fenn of Istachatta, Fla. Any brethren or sisters of like precious faith will be courteously welcomed should they pass this way. —bro. T. S. Lumley

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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—YWCA Hall—Memorial 10:30 a.m.; Lecture 7 p.m.; Bible Class Wednesday 6:45 p.m.

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

A Letter to Our Children

This month we planned to travel to another country, but our imaginary plane has been kept to the ground because of strong winds. You may have heard and read of some of these winds in the newspapers. They are causing tremendous destruction

Not only in our time does the wind cause destruction, but it did the same thing in Bible days. In Job 1:19 you will read—

"And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; I only am escaped to tell thee."

It also destroyed boats in those days as it does in our days. You will remember last month we learned about the "ships of Tarshish." In Psalm 48:7 we find that God speaks of "breaking the ships of Tarshish with an **east wind**."

We read of houses, trees, and boats being destroyed by these winds, but never **mountains**. And yet this has actually happened! We find this in 1 Kings 19:11, where we are told that the Lord caused such a strong wind that it "**split the mountain** and broke in pieces the rocks." What a mighty wind that must have been for Elijah to have seen and felt! God creates everything (Amos 4:13)—

"He that formeth the mountains, and createth the wind . . ."

—so we see that it is God that makes the wind act as it does, and not man with his bombs as some believe. David tells us this—

"He causeth an east wind to blow in heaven; and by His power He brought in the south wind . . . For He commandeth, and raiseth the stormy wind, which lifteth up the waves."

We all remember, too, when the wind was put under control—and that was by our great Friend—Jesus. Remember when the disciples were out in a boat with Jesus and there was a very strong wind, and the Bible says—

"Then he arose and rebuked the winds and the sea, and there was a great calm."

No wonder the disciples were amazed when the storm stopped so suddenly! This teaches us that God is always in complete control of everything, and nothing can happen to us that He does not intend. And there is a deeper lesson than just concerning the natural wind. Let us look at Matthew 7. Near the end of the chapter we find Jesus telling a story. He calls the trials and temptations of the world "rain and winds."

We see that the wise person lives the way he should—building his life every day on the sound foundation of knowledge and obedience to God and trying **as hard as he can** to live as Jesus did.

But the foolish man does not have this firm foundation. He knows that he should be doing the same as the wise man, but he is more concerned with pleasing himself instead of pleasing Jesus. So we find that he finally falls captive to the wind and rain, and he ends up with nothing for all his work.

If we look ahead to the end, we can see how foolish it is, as Jesus said, to let ourselves be knocked over with the strong wind (the world and its desires), just because we have not prepared. Rather we must build strongly every day of our lives so when the world tries to get us to join it we must shake our head and repeat to ourselves what King David said in his beautiful 1st Psalm:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord: and in His law doth he meditate day and night."

I suggest that you memorize this Psalm. It will be a help to you all through your life. Write and tell me when you know it all by heart. —Uncle Joe.

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