

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

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CHRIST IS COMING AND WILL REIGN ON EARTH

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EDITORIAL

Happiness

As we listen to discussion on the subject of happiness, it becomes evident that the majority of people seem to think that the greatest happiness they could achieve would be freedom and ability to go where they want to go, and do what they want to do. If, however, we examine this mental impression, we will discover that it is a mistaken concept, and, that instead of achieving happiness, it merely produces temporary satisfaction through the fulfilment of the desires common to all members of the human race.

The purpose of life is not to see how much of this world's goods we can accumulate, or how much money we can spend on the gratification of our desires. The words of Jesus bring this forcibly to our attention when he says—

"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. . . . For what is a man profited, if he shall gain the whole world, and lose his own life? or what shall a man give in exchange for his life"—Luke 12:15, Matt. 16:26.

If a person would succeed in any quest, he must *work to a plan*, while he has his eyes fixed on that towards which his efforts are directed. To seek what is impossible is folly. We must face the facts and apply our mental vigor, and choose to do that which is in harmony with wisdom. It must be conceded by all that nothing good is ever reached without labor, or anything won without toil. The person who floats along during his life without thinking where he is going may be contented, but it will be that form of contentment that a cat experiences when it sleeps in the sun.

Genuine happiness is well worth searching for: but it cannot be found in material things. We must go to the Bible, for there, and only there, can we find the kind of happiness that *endures*. If one reads the Bible with the object of learning its message, it soon becomes evident that it is a designed work, and not the result of chance. In the very beginning, our attention is directed to God, the Creator and Sustainer of the universe, Whom, to know, said Jesus, is life eternal. The Bible demonstrates, above all, God's existence and power; the work of His prophets, and the sayings and doings of the Anointed Jesus. As the reader increases in the knowledge of these things, he soon discovers that—

"The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding"—Prov. 9:10.

It should be noted at this point that the word "fear" in this verse does not signify "*dread*," for its real meaning is "*reverence*." When we begin to reverence God, then we begin to appreciate His Word, and as our appreciation increases, so does our knowledge and understanding of what has been revealed. Thus we experience our first stage of happiness which is so eloquently expressed in the following words—

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her . . . Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her"—Prov. 3:13-18.

As the reader progresses, he soon discovers that new vistas are opened before him, and many of his previous ideas of the Bible have to be discarded. This is especially so regarding the subject of the Gospel which most of us believed, that Christ died on the cross to save immortal souls from hell fire. But what a pleasant surprise was ours when we discovered that immortal soulism was not a Bible doctrine, but a product of the darkness and superstition of ancient Egypt. And, further, that the Gospel dates back many centuries before the appearance of Jesus, and is based upon what Peter describes as "those great and precious promises." The work of Christ, at his first advent, is summed up by Paul—

"Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers"—Rom. 15:8.

This was accomplished when he took away sin by the sacrifice of himself, through which he brought life and immortality to light, by the Gospel, and opened up the way of salvation to all those who come to him in faith and obedience. When he preached the Gospel, he said nothing about death on the cross, and his teaching related to "the Kingdom of God," and the apostles followed in his footsteps. When Philip—

". . . went down to the city of Samaria, and preached Christ unto them" (Acts 8:5)—
—the subject, and results of his preaching, was plain.

"When they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women"—Acts 8:12.

The second phase of happiness comes into our lives when we discover what the Gospel will do for us. Paul sums it up clearly and specifically in this manner,

"Now to Abraham and his seed were the promises made. He saith not, And to **seeds**, as of many; but as of one, And to thy **seed**, which is Christ. . . For as many of you as have been baptized into Christ have put on Christ . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" Gal. 3:16, 27 & 29.

Introduction into Christ, however, is not the apex of happiness—there is *something to be done*, which Paul describes as "*working out our salvation*." To such, he says—

"Know ye not, that so many of us as were baptized unto Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should **walk in newness of life**"—Rom. 6:3-4.

When one walks in "*newness of life*," he separates himself from the pleasures of this world, and sets his affection on things above, and does all in his power to walk worthy of God. He fully realizes the high calling of God in Christ Jesus and, like Paul, presses toward the mark of such a great prize in his effort to win Christ—

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if **by any means** I might attain unto the resurrection of the dead"—Phil. 3:10-11.

He realizes abundantly that "flesh and blood cannot inherit the Kingdom of God," and that it is only by a resurrection from among the dead, and having his body changed like unto the glorious body of Jesus, that he will be made like unto the angels, who die no more. He will therefore, in the words of Paul, say—

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing"—2 Tim. 4:8.

Yes, the Bible exhibits a glorious future—a future of everlasting joy to those who walk in the Truth—a future when—

"The earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

This is what produces a happiness that can only be described as overwhelming, peaceful, supreme, rapturous, unutterable, radiant and sublime. —Editor

"The Likeness of a Man"

"Behold . . . the likeness of four living creatures. And this was their appearance: they had the likeness of a man."

EZEKIEL, CHAPTER ONE

The prophet Ezekiel was contemporary with Jeremiah and Daniel. He prophesied, therefore, at a time when the Jewish nation was placed in exceptionally adverse circumstances, by the retributive Providence of God. As he himself states in the opening of the prophecy, he was when he received these divine communications, by the river of Chebar, a stream of considerable length, which flows into the Euphrates.

It is necessary, first of all, to have a *clear perception of the purpose of God*, as exhibited in the plain and literal portions of Holy Writ, in order that the *symbolic* parts of the Scripture may be understood. And it is astonishing with what naturalness and facility these otherwise inexplicable passages yield to the treatment which proceeds on this very reasonable assumption.

Let a man once see his way out of the mists and fogs of popular tradition, and come to understand that there is one God, and one Lord Jesus Christ, and one Eternal Spirit, which is the Father's energy, and the means whereby He perceives and performs; let him learn that man is mortal, under sentence of death because of sin, and can only live again by resurrection from the dead; let him realize that it is God's intention to fill the whole earth with His glory, to govern its affairs by the hand of His Son, Jesus the Christ, in conjunction with his immortal brethren, and to make it the dwelling-place of His beneficence, and praise, and holiness, for evermore—I say, when these great facts are apprehended, there is comparatively little difficulty in deciphering symbolic things.

The symbolism of this first chapter of Ezekiel is, we think, rightly taken by Dr. Thomas to represent *the Messiah of Israel upon his throne, surrounded by his saints and all energized and made glorious by the Spirit of God*. This is the explanation given by one who was mighty in the Scriptures, and singularly qualified in a variety of important respects for the work of their exposition. What I have to suggest will be strictly on the lines of his elucidations, for long and careful inquiry has convinced me that the Bible cannot be harmonized or understood on any divergent hypothesis.

The prophet appears to have fallen into a species of trance, and while in that state he beheld a whirlwind coming out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst as the color of amber (v. 4).

The phenomenon of air in motion is used in the Scriptures to represent the Spirit of God—

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

And Jehovah, in one of the Psalms, is said to make the clouds His chariot, and to *ride upon the wings of the wind*. A whirlwind, therefore, may be taken as the symbol of a divine movement in a tempestuous and destructive manner.

We may safely assume that of whatever immediate and local applications some of the prophecies might be susceptible, the general drift of their communications had relation to the time when the long promised blessing of Abraham would be a matter of actual experience upon the earth, and the nation of Israel be exalted to supremacy and honor in the sight of all the heathen. This is indeed the salvation of God, touching which the apostle Peter says,

"Of which salvation the prophets have searched diligently."

We cannot, therefore, be wrong in seeking the meaning of this symbolism, in the events which prophecy connects with the final manifestation of God's saving health among all nations.

There are numerous scriptures which warrant the expectation that the establishment of Christ's kingdom will be attended with appalling displays of Divine power, which might find their most appropriate metaphors in whirlwind, and cloud, and fire. The prophet Habakkuk (3:5), alluding, no doubt, to this epoch, says—

"Before Him went the pestilence, and burning diseases went forth at His feet."

V. 12: "Thou didst march through the land in indignation; Thou didst thresh the heathen in anger. Thou wentest forth for the salvation of Thy people, even for salvation with Thine anointed; Thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck.

"Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me."

In Prov. 1:27 we read of destruction coming upon the wicked *as a whirlwind*. Hosea 8:7 speaks of those who having sown the wind, shall *reap the whirlwind*, Nahum, referring to the destruction of Nineveh says (1:3),

"The Lord hath His way in the whirlwind, and in the storm, and the clouds are the dust of His feet."

And this is His aspect as one who revengeth and is furious, and who comes to *take vengeance on his adversaries*. So in Zech. 7:14, Jehovah makes mention of the fact that He had scattered the house of Israel *with a whirlwind* among all the nations.

The prophets are unanimous in their announcements of turmoil and devastation and huge disaster coincident with the appearing of the Messiah to exercise dominion in the earth. War is to exterminate vast multitudes, whose carcasses are left to rot upon the ground. The slain of the Lord are to be many, from one end of the earth to the other.

When the Great Prince arises for the deliverance of Israel out of the hand of all her enemies, there is, according to Daniel, to be a "time of trouble such as never was since there was a nation upon earth." The populations are likened, in one place, to the sour grape of the earth, and they are to supply material for the winepress of the fierceness and wrath of Almighty God.

This, no doubt, has a look of dreadful severity about it; but the history of mankind from the commencement affords no hope that the nations will ever slide into a condition of purity and righteousness and general harmony with the will of God by any law of moral development and progress at present known to man. Not until God's judgments are abroad in the earth will the inhabitants learn righteousness (Isa. 26:9).

Probably the main reason why people shrink from the idea of the world's being brought by such forcible means to submit to God, lies in the value they have always been accustomed to put upon human nature. But the prophets do not appear to have ever been embarrassed by any such conceptions of mankind. They rather ransack the universe for metaphors and illustrations sufficiently contemptible to set forth human worthlessness.

Their minds were thus familiar with the prospect of a wholesale clearance from the face of the earth of wicked men. Indeed there are some types of so terribly disgusting vileness and depravity, that not even a prophet's moral perception is needed to reconcile a pure-minded spectator to the thought of their being swept into oblivion before the summary vengeance of God.

But whether we are able to regard such a prospect with resignation or not, it is beyond all doubt the revealed preliminary to the promised blessedness in Christ, that *with a whirlwind and an overrunning flood he will make an utter end of the habitation of unrighteousness, and darkness shall pursue his foes.*

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord" (2 Thess. 1:7-9).

The language of the symbol we are considering, calls to mind a passage in Jeremiah (4:6), in which the destructive operation of God's judgments towards Judah is similarly portrayed—

"Set up the standard toward Zion: retire, stay not: for I will bring **evil from the north**, and a great destruction."

A "*whirlwind from the north*" would, therefore, be a style of symbolical description which would prove very forcible and impressive to those who, in Ezekiel's time, had already experienced something of the kind, in the Babylonian invasion which desolated their land. It would, to the mind of each of his fellow-captives, be an intimation of an *unparalleled disaster and ruin.*

As such we may consider it. The event of which it is intended to serve as an illustration, will be unexampled in the entire history of the world. The destruction of life and of property which will characterize the era of God's judgment of the nations, will be without precedent in all the annals of human woe.

We have already quoted Paul's allusion to the "flaming fire" which is to accompany the Lord Jesus at his appearing. The symbol which Ezekiel saw was not the likeness of fire uncontrolled. There was a bright centre to it—"Out of the midst thereof there was as the color of amber."

This may be taken to signify that the judgments which will precede the establishment of Christ's kingdom will be unmistakably *Divine* in their character, and not like the ordinary disasters which befall mankind in purely natural ways. There is probably a large percentage of calamity with which God has nothing directly to do. Troubles overtake individuals, and communities with which no punitive idea can be associated. There is no distinct intelligence at work generating the force which bursts a boiler, or wrecks a ship. Hundreds of occurrences of this sort happen, and God is not responsible for their happening, and intends nothing by them. They belong to a large class of events of a purely fortuitous character, which take place *outside the sphere of His purpose*, as part of the general condition of sin.

But the dire occurrences which this symbol may be supposed to foreshadow will be conspicuously Divine—

"All the heathen shall see My judgments that I have executed."

Dr. Thomas has some excellent remarks to the following effect: "*It was,*" he observes, "*customary with the Lord to answer men by fire when any great principle, or new institution was to be established. The covenant of Abraham was confirmed by fire: there was fire from the Lord on the occasion of Aaron's induction to the office of High Priest: when the plague was stayed at the intercession of David, the Lord answered him by fire from heaven upon the altar of burnt offering, and thus indicated the place He had chosen to put His Name there: and also at the dedication of the temple fire consumed the sacrifices in the same way.*"

We may, therefore, regard this part of the symbolism before us as setting forth not only the destructive operation of God's judgments upon the nations, but also the inauguration of a *new departure in the history of His relationship to man*. This epoch is fitly styled (Matt. 19:28)—

"The **regeneration** when the Son of Man shall sit upon the throne of his glory."

Things will everywhere be put upon a different footing, and have a new start. There will be new magistrates, and judges, and princes, and kings, and priests—a new system from top to bottom, the world throughout—the last first, and the first last, the poor exalted, and the rich sent empty away, and mankind brought to a state of hearty and intelligent sympathy with all the beneficent and glorious will of God. The prophet proceeds (v. 5)—

"Out of the midst of the fire came the likeness of 4 living creatures."

It would seem impossible that we should understand this description, had we only the words before us as a guide. We have, however, in Rev. 5, another vision of the same character, but exhibiting features which were not present in the symbol which Ezekiel beheld. *Four living creatures* are spoken of there also, and they are represented as saying—

"Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."

We conclude, then, that Ezekiel saw in these 4 living ones a symbol of the totality of the redeemed—"They had the likeness."

The nations are to be governed by, and God is to be manifested in, a great multitude that have belonged to the human race—

"To the angels hath He not put in subjection the world to come."

"*We shall reign upon the earth,*" say the four living creatures in the Apocalypse. God is pleased thus to ordain, and to such as ourselves the call to His kingdom and glory has been addressed. He might have arranged it otherwise, and provided for the due regulation and adjustment of human affairs, by appointing over them an order of beings that never had any connection with the species. But this is not His plan.

It is necessary that the authority of the future age should be placed in the hands of such as have had *practical experience of the weakness of human nature*; whose characters, too, have been refined and perfected by trial; who have acquired patience and generosity, and a thorough knowledge of good and evil; and who have walked by faith in God's promises and in obedience of His commandments in a day of darkening and transgression

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

Alpha and Omega

By BROTHER JOHN THOMAS

"I am the Alpha and the Omega, beginning and ending, saith the Lord, the Who is, and Who was, and Who is coming"—Rev. 1:8.

These words announce to us that He who is coming is "The Almighty;" also that this Almighty One pertains to the past, the present, and the future; that He has a "beginning" and also "an ending," as symbolized by the first letter of the Greek alphabet and by the last, "the Alpha and the Omega."

But let the reader understand, that this annunciation is not an announcement that the Eternal Theos, styled "the Father," had a beginning. If He had not always existed without beginning, there would have been no creation. To imagine a time, or point of past eternity, when *Theos* or *Ail*, commonly styled "God," did not exist, would be to suppose an epoch when there was nothing—no existing thing; and this supposition would be to make *nothing* the intelligent creator of *something*, which is palpably absurd.

No; the annunciation before us carries us back no further than that "beginning" to which John had already introduced his readers, in the book he had already written, to convince men that Jesus is the Anointed One, the Son of the Deity; and that believing they might have life through his name—John 20:31—the beginning of the pre-existent Deity, by His Spirit-effluence, or Logos, becoming Flesh; the beginning of the "*Great Mystery, Deity manifested in Flesh*" (1 Tim. 3:16).

This manifestation, then, as we have shown, had its beginning. It began in Jesus, Son of David and Son of Deity. Of him it was prophesied, "*They pierced my hands and my feet.*" He was cut off, or covenanted; and afterwards removed by Eternal Power from this earthly field of blood.

But Jesus, though the Head, was not the Body. He had suffered, but his sufferings did not complete the sufferings of "His Body, which is the Ecclesia." Hence Paul says,

"I now rejoice in my sufferings for you, and fill up that which is behind of the affliction of the Anointed One in my flesh for His Body's sake, which is the Ecclesia" (Col. 1:24).

But Paul did not consider that *his* sufferings, added to those of Jesus, would fill up the measure; for, in writing to the saints in Corinth he associates them with himself in the work. He says—

"As the sufferings of the Anointed One abound in us, so our consolation also aboundeth through the Anointed One. But whether we be afflicted, it is for your consolation and

salvation, which is operative in the enduring of the same sufferings which we also suffer. Or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so ye shall be also of the consolation" (2 Cor. 1:5-7).

"If we suffer, we shall also reign with him" (2 Tim. 2:12).

Thus the Body is pierced with suffering as well as its Head; and as Jesus, "*though a son, learned obedience by the things which he suffered,*" so all his brethren must. It will be seen, then, that when the One Body is complete in all its elements, it will have been a suffering community.

This is its Alpha, its Beginning, its "Who Is," or present condition. Most of its members are in the womb of death, shut up within "the gates of the invisible," which are so securely locked that no power can open them save that which is eternal. The key, or power, is with Jesus, through whom it will operate as it did upon him when the Spirit of the Father raised him from the dead.

At present, the Saints sleeping in the dust, and the few that are living in this generation, are all waiting for "The Adoption;" for living or dead, they were all immersed in hope of being planted in the likeness of the resurrection of their Elder Brother. Being thus "baptized for the dead," they suffer with him, that they may be *glorified together* in the manifestation of the Sons of the Deity, Who shall then "with him freely give us all things" (Rom. 8:32).

As the brain in the head has property in the body, and calls it his; so the Logos in Jesus has property in him and his brethren, and styles them members of his body, of his flesh, and of his bones; so that they all become one flesh—

"Which is a great mystery (says Paul), but I speak concerning: the Anointed One and the Ecclesia" (Eph. 5:22-32).

When this great mystery shall be consummated in the resurrection and the subsequent anointing of the One Body, "the Omega," "the Ending," and "the Who is coming," will be manifested. The whole multitude will be "DEITY MANIFESTED IN FLESH"—glorified flesh, which is Holy Spirit, or *pneuma hagiosunes*, the divine nature at present common to Jesus and the angels; and then participated in by all the Saints; all of which is the development of the principle affirmed by him to Nicodemus (John 3), that—

"That which has been born of the Spirit is Spirit."

Here, then, is "a multitude which no man can number," every individual of which is Holy Spirit Flesh, glorified substance, "equal to the angels;" the ONE YAHWEH AND THE ONE NAME. When they all attain to this Omega state, there will be nothing lacking. The Ending will be manifest. There will be no further proclamation inviting Jews and Gentiles to the Kingdom and glory of the Deity. The Body will be complete, and have attained through much tribulation to a high estate. The Second Adam and his Bride will be the embodiment of Eternal Power—the Almighty inheritor of the earth and all that it contains; for "it is his and the fulness thereof."

The symbol in the text is very expressive. It is the first and last letters of the Greek alphabet. Between these two are twenty-two other letters, which, with the first and last, make one alphabet—*twenty-four in one*; an idea still further elucidated in the "*twenty-four elders,*" who are representative of the Almighty Alpha and Omega manifestation of Deity.

In connection with this annunciation, I would recall the attention of the reader to Isa. 41:4, where the Eternal Spirit says—

"I, YAHWEH, the First **One** and the Last **Ones**, I—**HE**; the isles saw and feared; the ends of the earth were afraid, drew near, and came."

I have supplied the words *one* and *ones* to mark the singular and plural of the original. In this, "the Last Ones" are "the Omega," and "the Ending," and the "He Who is coming," of the apocalypse.

Third Letter to the Elect of God

BY BROTHER ROBERT ROBERTS

Again, greeting, in the Lord. You will not always be in trouble: It will last only so long as may be necessary for the accomplishment of God's purpose in sending it. "Weeping may endure for a night: but joy cometh in the morning." Weeping means sorrow of heart. "Ye now therefore have sorrow" but "blessed are ye that weep now—ye shall be comforted" In this be sustained in the assurance of grace, mercy, and peace from God the Father, and the Lord Jesus Christ.

Beloved,—When I wrote the first letter, I had no thought of writing a second, and when I wrote the second, still less did I think of writing a third. But the writing of one seemed to leave echoes ringing through the mental chamber that would not cease till they found expression. And it is a relief to my own mind thus to speak in the abstract to those whom, for the moment, I think of only as the spotless elect of God, passing agonizingly through the tribulation preparing them for joyful entrance into the Kingdom.

We live in a state of things so evil upon the earth that the very term "elect" has become a jest. The word dies on the lips of most of those who try to pronounce it seriously. It is associated in modern flippancy with moral imbecilities and hideousnesses of all sorts. It belongs in refined estimation to the cant of hypocrisy, the twaddle of benighted sectarianism, or the shallow sincerity of self-conceited evangelical mediocrity.

But it represents a noble reality for all that. The elect have not ceased out of the universe because their name is no longer pronounced upon earth by the pure lips of the Son of God. They may have become as few as the 8 souls among the population that were pitilessly drowned by the flood; and they may be regarded with a contempt as unfeigned as that with which Noah's expectations and workmanship on the ark were undoubtedly looked upon by the stalwart men and fair women to whom he preached righteousness.

But the noble family whom the term "the elect" defines, are nevertheless a reality in the history of the past, and a not entirely extinct fact in the present, when there is a providential need for their existence contemporaneously with the sixth vial, under which they are the blessed "watchers," for whom awaits the honor of escape from the common lot of man: ("we shall not all sleep").

They are styled the *elect* because, prospectively, they are the *chosen of God*: and they are chosen because of their faith and obedience: and they are faithful and obedient, because they have become enlightened in the Word of revelation; and they have become enlightened in this, because God has sent it forth as His power to save, and endowed them with the capacity to receive it and *bring forth fruit* unto His glory and their own salvation. To them, *you belong*, by the working out of this line of things; and for this cause I write, that we may be comforted, in times of evil, by "the mutual faith, both of you and me."

It is pleasant in every sense to speak in the free and unconstrained way a letter allows—to speak, that is, of those things which are hidden below the current of ordinary life, but which more deeply affect us than those things in which we appear as other men. Yet, *the inner man is the real man*, and asserts himself in the outer life, sooner or later, with all men, for evil or good.

If the inner man is the *New Man*, he may appear to be dormant a long time, because of the checking effect of surroundings. The department of the world in which we live acts on him as the chill

breath of winter on a delicate plant or creature that seeks warmth. It is pleasant for him to come out and breathe the balmy air that comes with apostolic saintship, whether actual or contemplated.

In the present case, it is a little of both. I write to you, knowing some of you, whose remembrance is a comfort, and grateful as the incense of the sanctuary. I write to the rest knowing them not in person, but thinking of them only as the elect of God: and, therefore, as men and women *earnestly striving to consecrate themselves* in their several spheres of life, to God, through His Son, in the way He has appointed, in the ardent love of His Name, and in the joyful hope of His promised goodness, *counting all things upon earth as dross*, that they may win Christ. To such, my letter, though necessarily public in its mode of transmission, is a confidential letter of friendship in Christ.

To the carnally-minded, whose natures have never yielded to the transfusing glow of the Spirit (radiant from the page of complete inspiration): and who survey all phenomena with the dull eye of their unspiritual discernment, and estimate all things by the rule of their heavy-footed present-world affinities, my letter will appear an impertinence and a presumption.

With the best of good wishes, I must leave them to their unhappy fermentations. Doubtless they have a mission. "The deceived and the deceiver are His." They serve a purpose in the Divine working out of things. The gibes of the unthinking; the ineffable scorn of the proud; the unmixed hate of the evil man, are not without a place in the development of the saints of God. The prophets were subject to this kind of experience. Upon the devoted head of Jesus, the utmost force of Satanism was spent. The apostles (filling up the measure of his sufferings), had to drink of the same cup, as he said.

Therefore, as an element in Divine discipline, they are to be patiently endured, without "railing accusation," which even "the angels, greater in power and might, bring not against them before the Lord." But while enduring them, it is lawful to get away from them, "letting them alone," as Jesus said; going apart, even "into the desert to rest awhile."

My letter is to *you who live IN GOD*: whose faith is a reality; whose affections are set on things above, and not on things on the earth; who are nothing in their own eyes; to whom the circumstances of their daily life are but the form of their probation; the mode of their development; the soil and manure in which they are being grown for Divine use.

To you, mortal life is a pilgrimage *in reality*—not a cant sentiment; a journey in which you are consciously, overtly, and with many deliberate and practical adaptations of means to ends, passing on to a goal which is your objective. Your mortal affairs are but the vesture of your real, inner, growing-up-to-God self.

It is a luxury to commune with such—a luxury unspeakable. The majority of men are not such. The majority of men are strangers to God and to wisdom—lovers of pleasure only, as animals are, whose sensations supply the boundary line of their mental action. Intercourse with the majority of men is consequently a painful accommodation of magnanimity.

I thought I would speak to you of your own needs and troubles. Of some of them, I have already spoken. They are real and important to you, though they may seem small in the open bustle of life. You find no one to tell them to—no one to be interested in them for you. "All seek their own;" Paul found this to be the case and said it; and things are still as he described them.

But though the world is unsympathetic and indifferent, it is not so in the *true* Household of Faith. The children of God are interested in one another's troubles as well as joys. By-and-by there will be nothing but the joys to be interested in—and such joys as we have not known yet. But we are not there yet. We are getting towards there, every day a step. But, as yet, it is the trouble that is with us—trouble, the full depth and bitterness of which can only be known to each individual heart.

It is all known to God. In this there is consolation, and it is a relief of mind to pour out our complaint before Him. The very act brings succor; but we may rely upon a more active help than this. Though God, in His wisdom, does not permit us at this stage of His purpose on earth, to have the *open* responses to prayer that David and other servants had in days of old, still there is a response—veiled and indirect, but still a response in the granting of our requests. The teaching of Christ and of the apostles justifies us in this belief. Yea, actual experience oftentimes enables us to say concerning the saints even now:

"They cried unto the Lord in their trouble, and He delivered them out of their distresses,"
—but not until the object of the trouble is secured.

Have you ever realized all that is involved in Paul's saying, that "*tribulation worketh patience*"? It is a while before we see it all. Probably we shall never quite see it all till we are able to look back and contemplate results from the standpoint of glory gained.

But we may get a glimpse that will help endurance. Here is what strikes reflective observation. Man is a wondrous machine of life which most men are liable to think God could have produced in a state of perfection at the start. It is vain to speculate on what God *could* have done. It is what He *has* done that is practical.

What He has done as regards ourselves in this: He has so made us that we cannot be developed into full-working vito-mentality without experience. *A well-balanced mentality is the most beautiful thing in creation*, but it is not produced on mechanical principles. It depends upon the action of a *voluntary will*, which is not chemically or mechanically controlled, but by the *power of idea* formed as the result of experience.

There are mechanical principles at the bottom of the operation (such as bone, blood, flesh, electricity, &c), but these only supply the foundation upon which the perfect result is to be built. This perfect result requires the play of experience (using the word in its most comprehensive sense, as including knowledge of all kinds, whether derived from sensation, perception or information).

Without experience, the mind is like a machine composed of many moving parts without unity of action or central control. Its various parts and forces want to go working and whirring on their own individual accounts which brings destruction. They require to be brought into unity, and a rightly-balanced action one with another. This cannot be done without experience, and it will be found that *an indispensable part of this experience is trouble*.

This may excite surprise at first; but it will be found true. The finest characters have been ripened by trouble. Looking back, think of Joseph, Moses, David, and many others whose acquaintances we make in divinely-recorded history. Looking round among acquaintances, *if there is a man of any value as a friend, and counsellor, he has come through trouble*. The lap of luxury is notoriously unfavorable to the development of character. The man who has not seen trouble is necessarily more or less green. He lacks the sympathy and mental breadth that come with trouble.

How easy, therefore, in view of these almost self-evident facts, it becomes to submit to the dispensation of trouble through which it pleases God to bring His children in preparation for the exaltation of His kingdom. "*Tribulation worketh patience*." You can see and say, "It is a fact." Are you not therefore helped to accept the tribulation?

A character without patience is a character without use to God or man. Patience that is not colorless is precious. This is the patience that comes with impulse subdued and penetration tempered by tribulation. It is the patience that God is working in you by all the tribulations that you endure. In this sense you can join with Paul when he said, "*We glory in tribulation also*." You can glory in it as an experience which, though painful for the time being, is working out for you unspeakable sweetness in the day of the perfected work.

Therefore, beloved, bear up under it. Do not be destroyed by it. It is only for a season, and that a short one. A few years more at the worst, and it will all be over, and God's work in you accomplished for the endless ages. Death is but a moment, however long we may rest under its shadow. We shall seem to emerge instantaneously from the gloom of mortal life to the sunshine of the cloudless morn immortal. It has been thus with all the children of God. They have fallen asleep in their several generations, after their appointed taste of the tribulation, saying with Jacob,

"Few and evil have been the days of the years of the life of my pilgrimage" (Gen. 47:9).

—and they will all seem to enter at once into the consolation that awaits them at the appearing of Christ. The arrangement is so beautiful that while they will seem to reach the glory each at the end of his own tribulation, all will find themselves entering that glory "together." Thus Abraham will appear to himself to have been no longer in the grave than the brother buried the day before Christ's arrival. He will find himself transferred, as by the wave of a magic wand, from the solitariness of his old age, to the presence of his promised seed, "*as the stars for multitude.*"

Allow these things to help you in the dreary course you have meanwhile to sustain. Be assured that your steps are ordered of the Lord, and that it is no accident that has placed you where you are, and subjected you to just the particular grievances that afflict you. You will be liable to think that some other position would be better for you than the one you occupy. Don't be dismayed at this feeling. It is natural; it is inevitable. You feel the trouble of the position you are in; you cannot feel the trouble of the position you are not in. Consequently, the position you are not in will always seem more desirable than the one you are in. You think of that other position with a feeling of relief, because your blank view of it is a contrast to the actual position you are in.

Use your reason and exercise faith, and you will be resigned. Reason will tell you that other people will regard your position precisely as you regard theirs, and for the same reason; they do not know your trouble, but only their own, and consequently they feel as if they would be free from trouble if they were only placed as you are. It is an illusion of the mind. It is like two men on a cold day—one walking on the road, and the other riding on the top of a conveyance. The man on the conveyance is cold and stiff, and thinks how much better off is the man on the road, having exercise; the man on the road is tired, and perhaps overheated with a long trudge, and thinks how blissful it must be to be on the top of the vehicle.

There is no exemption from trouble among those who are "the called" according to the purpose of God. The part of wisdom among them all is—not to look enviously upon a neighbor's position, but *sympathetically and helpfully*, in the full assurance that our brother has trouble that we know not of, and stands in need of what poor comfort a brother's sympathy can afford him. And each man, concerning his own position will say,

"It is the one appointed; it is the one needed; I will resign myself to it; I will grapple with its difficulties, and bear its burdens, and endure its temptations—in all things and at all times, casting my care upon God, invoking His help in all my feeble efforts to faithfully fulfil the part assigned me in this present scheme."

Some other things occur to me, but my letter is already long enough. I may resume another time. Meanwhile, in the afflictions and comforts of the Gospel, I subscribe myself, Your fellow-suffering brother and partaker of hope, —*Robert Roberts.*

One Hundred Years Ago With Bro. Thomas

AT FINE CREEK, VIRGINIA

I read the second Psalm, which I undertook to expound. I proved that it was testimony concerning the Christ, and that as Jesus was that Christ (or 'Anointed King'), it was testimony concerning him. The psalm brings into view two parties in belligerent hostility to each other: the one, the nations under the kings of the earth; the other, Jehovah and His King.

The ground of their hostility is also revealed, namely, the sovereign possession of Zion, with dominion over the nations to earth's utmost bounds.

I went on to show that the New Testament introduces to the notice of mankind a Jew who claims the prize as his by deed of gift to David and his heirs for ever. That this remarkable personage was Jesus, known to be the Son of David, and acknowledged of God also to be **His** Son.

Being Son of David and Son of God, he claimed to be the Child promised to David, on whose shoulders the government of Israel is to be forever.

Thus were occupied some three hours in endeavoring to open the eyes of the people to the perception of this great and interesting subject. I urged upon them the necessity of their "seeking **FIRST** the Kingdom of God and His righteousness" **before all other things**, if they would have everlasting life. I said much also concerning **the righteousness they must be the subjects of who would possess the Kingdom.**

Having closed my address, an "Elymas" popped up and called out that he could show in ten minutes that Dr. Thomas preached "another Gospel." He was urged to do so. "I'll sit here to sundown," said one. "I'll stay here till morning," said another. "Go on, go on," repeated several.

His ten minutes was converted into an hour. Having descended from the platform, I took his place, and reviewed his points . . .

The sun being nearly down, it became necessary to conclude. While I was talking without, Elymas joined the group, and said something about my splitting churches. "A congregation invites me to address them," I said, "Should I preach what they believe, or what I myself believe?"

The sun had descended below the tops of the forest oaks, and we had yet some three miles to drive. On our way we refreshed our outer man with some perishing ham and bread, which was the first we had tasted since breakfast at seven o'clock. Arrived at the water, preparation was made for baptism of Mr. Harris.—**Bro. Thomas, Herald of the Kingdom, November, 1854.**

The Friend of God

"Take now thy son, thine only son Isaac, whom thou lovest."

The greatest interest must ever be attached to the life and character of our father Abraham. Save those of Christ and Moses, his name stands out the most prominently in history, of all the *Friends of God*, His inflexible purpose and invincible determination to serve God under all circumstances, ruled his whole life. This generic principle of a godly man, together with his rugged strength of character and fortitude of mind under suffering, challenges our admiration of Abraham at every point in his life, marking him as a man of firmness and of godly action, whose name as a consequence is imperishably written on the sacred page.

This venerable father of antiquity, styled in the Scriptures, "the Father of the Faithful," was born in the line of Shem 352 years after the flood, in a place called Ur of the Chaldees, the same as the modern Orfa, a city that lies on the edge of one of those rugged spurs which descend from the mountains of Armenia into the Assyrian plains. Blessed with an abundant supply of the purest water, the place is even to-day styled an oasis—a veritable paradise in the old Chaldean wilderness.

In this beautiful little city, from which even now the Oriental traveller turns reluctantly away, the patriarch Abraham was born and spent the earlier portion of his life. It was while he dwelt in Ur of the Chaldees that he received his first call to leave the land of his nativity and go to another land. The call was very positive:

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee, and I will make of thee a great nation and I will bless thee."

Abraham did not hesitate to comply. He believed God, and proceeded at once to obey Him. He immediately turned his back on the land of his birth, and set his face toward the hills of Canaan. Here his posterity became a great and wonderful people, living in that narrow stretch of country lying between the emerald waters of the Mediterranean and the sun-burnt sands of the desert.

Here at the cross-roads of the world this wonderful people lived for several centuries, and although crushed again and again by the battalions of Babylon, by the Princes of Persia, by the armies of Alexander, and by the thundering legions of Rome, this Chosen People still clung to Canaan's hills, tending their flocks, building their white stone villages, beautifying their eternal city, and worshipping in their Holy Temple "the Only True God," till at last in the shadows of the twilight hour of Israel's national history, there appeared that crowning glory of her setting sun, *Jesus of Nazareth, the King of the Jews*—the flower of the Jewish race, the Rose of Sharon, and the Lily of the Valley, whose rich fragrance and holy perfume have ever since afforded a healing balm to the lives of all the true Children of Abraham.

Abraham is styled not only the "*Friend of God*," but also "*the Father of the Faithful*." Father of all the faithful, even the One styled in Revelation "Faithful and True," whom we remember this morning as "the Lamb of God who taketh away the sin of the world," but who in the near future, will be recognized as the One who in righteousness will judge and make war.

The New Testament begins with language that not only identifies Jesus Christ as the Son of Abraham, but also as the "head" under which the Divine economy of human affairs, as outlined in "promises made unto the Fathers" shall ultimately be established:

"The book of the generation of Jesus Christ, the son of David, the son of Abraham"
(Matt. 1:1).

The intervening generations are carefully traced afterwards in the chapter, but in this verse they are thrown into the background, and Abraham and David stand out as headlights at once visible in the great genealogical chart that leads to Christ. *Why is this?* For what purpose is the matter put in this remarkable way?

"Jesus Christ, the son of David, the son of Abraham."

Why this grouping of names so distant in time, and this ignoring of all intervening generations? Our Lord had a long line of ancestry according to the flesh, but it was with two alone—*Abraham*, the Friend of God, and *David*, the man after God's own heart—that God made two great comprehensive covenants of promise, embracing within their scope the whole Gospel plan.

Thus we find that the oath-confirmed promises made unto the fathers center and culminate in Christ. In him are bound up the destinies of the world, he is "the Way, the Truth, and the Life," for

Abraham and all his children, including even himself, a doctrine in which the whole earth shall yet harmonize with heaven.

Abraham was constituted "the father of all them that believe," by his faith in the promises that were made unto him by unmistakable angelic communication. In these promises we have the foundation of a vital plan of salvation, all uncertainty concerning the truth and reality of which, was removed by the tests and trials that were applied to the faith of Abraham.

These angelic tests afforded unquestionable evidence of the Divine origin of the promises, and the Divinity of the plan. The offerings up of Isaac is an illustration; Abraham was about 120 years old when he received the strange and startling command to offer his beloved son Isaac for a burnt offering, upon an unknown mountain in the land of Moriah.

The message came to him in a vision of the night, in his quiet home in Beersheba. There he had set up an altar for the worship of the Most High.

There he had gathered around him a great household, even hundreds of servants and herdmen, and thousands of camels, and sheep, and goats, and cattle. His flocks and tents covered all the grassy plains between the deserts of Arabia and the hills and mountains of Judea. There Abraham had become very rich, and he was already the greatest among all the men of the East. There had been fulfilled unto him the Divine promise in the gift of Isaac, the son of his faith and hope.

His trials and conflicts apparently all over, his temporal desires fulfilled, his faith confirmed, what had he now to expect but a serene and cheerful old age, and a peaceful close to his long and eventful life? How blest for him in life's declining years to crown his labors with an age of ease.

He had left his home, kindred and country, at the Divine command. He had lived a pilgrim and a stranger in a land not his own. He had clung to the Divine promises, when, to all human appearances, fulfilment seemed a contradiction and an impossibility. He had borne all the bitterness of a father's grief in sending forth Ishmael to wander in the wilderness, and after all these trials of faith and submission, could there yet be in store another and greater trial to break his aged heart, when to all appearances he was the least able to bear it?

It is comparatively easy to face a storm of affliction while the heart is young and full of hope, but it is very hard for an old man to find that the sorest trial is reserved for the last, when the burden of age rests heavy upon his shoulders. The terms of the terrible commands as expressed seem as if they were intentionally chosen to harrow his heart. Every word seems like a dagger to pierce the father's breast. Four times over, the emphasis falls just where it would give him the deepest pain:

"Take **now** thy **son**, thine **only** son, Isaac **whom thou lovest**, and offer him for a burnt offering."

It would have been sufficient to break his heart to lose such a son by the ordinary course of sickness and death, but how could a father shed the life-blood of his beloved son with his own hand? How could he heap on the fuel and the fire that must burn his body to ashes in his sight? It seems so terrible, so contradictory.

Restless and alarmed, we can picture him stepping forth from his tent. Above him he would see the dome of the Arabian sky all ablaze with the starry host, and he would remember the Divine Voice, which fifty years before, had said to him:

"Look now toward heaven and tell the stars, if thou be able to number them; so shall thy seed be."

Can it be that now, that same Voice commands him to *slay* his loved son? As he lingers to the dawn, and looks along the pathway of the plain, the morning breeze raises a cloud of dust and sweeps it across the plain; and the words come again to him,

"I will make thy seed as the dust of the earth."

Looking away to the north and east, he may have seen the baleful light of altar fires blazing upon the hill tops. He would know that upon those high places the worshippers of the false gods, Baal, Moloch, and Chemosh, offer their children in sacrifice, and shall the worshipper of the only True God become like one of these, and stain his hand with the blood of his beloved son?

Oh, who can tell the struggling emotions of his heart, under this awful trial? Would he not kneel at the foot of the altar, and pray for further light?—but none came. He arises, and concludes that as the command is from God, it must be obeyed, and the quickest obedience will be found the easiest and the best. He awakens Isaac, calls two of his servants, and makes the necessary arrangements for a three days' journey.

Shall he tell the secret of the journey to Isaac? Shall he inform the fond mother, who may see her son no more? This might make obedience more difficult. He keeps the secret command to himself, and girds himself anew to complete the great act of faith. Onward they journey for three days through a land that was to be given to him and his seed for an everlasting inheritance.

Finally they arrive at the Mount. Father Abraham prays, as did his illustrious Seed, centuries afterwards, "If it be possible, let this cup pass from me," but no answer comes, so Isaac is told that he must be the sacrifice. We do not know what was said by Isaac when he received the dreadful information, but we do know that he consented to be bound and laid upon the altar, for he was now a young man and therefore strong enough to frustrate his father's plan. He looked (as he thought) for the last time, upon the face of his father, and then in silence awaited the stroke of the knife.

It is difficult to tell who is most to be pitied, the father, who must inflict the fatal blow, or the son, who submits in silence to be slain. As Abraham stretched forth his hand to slay his son, the angel of the Lord called out of heaven, saying,

"Lay not thy hand upon the lad . . . for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from Me."

Let us receive a lesson here. Nothing in this life is too precious for us to give to God. Give Him your MONEY. Give Him your TIME. Give Him your TALENTS. And all your gifts, all your efforts, all your toil, yea, every act of duty performed in His Name will certainly receive an exceedingly great reward.

Among the various classes of evidence which the Bible affords of the authenticity and divinity of the promises made unto the fathers, this test of Abraham's faith stands out most brilliantly. No man of the character of Abraham could have possibly stood firm in such a trial, or test of faith, unless he was absolutely convinced that the promises made unto him and his seed were undoubtedly of Divine origin.

The purpose of God being thus served, He does not require men to offer their children in sacrifice, but there is one great sacrifice that He now requires of us. Paul refers to it in Rom. 12:1.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Abraham's offering of Isaac also foreshadowed that Great and Perfect Sacrifice, which we memorialize this morning—

"In this was manifested the love of God towards us . . . in that while we were yet sinners, Christ died for us" (1 John 4:9).

"*God so loved.*" Our lesson this morning enables us more fully to understand how real, how deep, how unutterably great was the Father's love to man. Our loving Master testified:

"The Father Himself loveth you."

Lessons from the wonderful life of this eminent friend of God might be greatly multiplied, but let us conclude with the comforting thought that now—while in Machpelah's cave his dust and ashes lie awaiting that better resurrection to life and immortality, the record of his life still lives—and from that sacred history we see constantly gleaming many golden rays of light to cheer us in our darkest hours, and in the greatest trials of this, our ever-changing life, enabling us to see God even in the darkness and to feel His helping hand in the most trying scenes of life, as He guides His weary pilgrims along through the darkness of the Gentile night and onward to that city for which Abraham looked—that city whose Builder and Maker is God. Let us, therefore,

"Stagger not at the promise of God, but be strong in faith, giving glory to God, being fully persuaded that what He has promised, He is able to perform."

Much has already been performed. But—

"To everything there is a season, and a time to every purpose under heaven."

When the fulness of time had come, God sent forth His son, born of a woman—

"When we were yet without strength, according to the time, Christ died for the ungodly."

We can this morning look back upon these events many centuries in the past, and see the fulfilment of all things written in the prophets, relating to the sufferings and death of Christ. We see him made a minister of the circumcision for the truth of God to confirm the promises made unto the fathers. The knowledge of the strict fulfilment of these things in the past strengthens our faith in the "hoped-for" things of the future.

Jehovah's faithfulness in the past is a guarantee of that which is to come. The historical picture aids the prophetic and encourages, comforts and strengthens us in our patient waiting for Christ.

—B. J. Dowling.

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"What Mean Ye by These Stones?"

JOSHUA, CHAPTERS THREE and FOUR

Our attention has been centered upon the Children of Israel as they have emerged from the wilderness wanderings. We have considered the death of Moses, required in the purpose of God, before the people could go forward to possess the glorious land. We now find Joshua given a charge by God to go forward and be very courageous, that wheresoever Israel went they would be successful, and God would fight their battles for them. *Their source of strength was to be the Word of God.*

"This Book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8).

It is now *our* turn to take the book of the law of God, to meditate upon it day and night. Only in such a manner can we be assured of an entrance into the Promised Land. In doing this God will fight for us and we shall have no fear of enemy or outcome.

* * *

"Israel removed from Shittim and came to Jordan" (Josh. 3:1).

The Shittim tree is a thorny bush, also called the Acacia. The ark of the covenant was made of shittim wood, which in itself is a type of Christ, both singular and in a multitudinous sense. Its very presence among the people spake of him who was to come and his relation to sorrow and mourning. It was not an idle gesture when the soldiers made a crown of thorns and pressed it upon the Savior's head. It actually in symbol declared the way to kingship, through tribulation and anguish, not only for Christ but for all who will reign as kings with him. When Joshua gave Israel their final exhortation, he said the nations which they failed to destroy in the land would be "scourges in your sides and thorns in your eyes" (Josh. 23:13). The word for "*scourge*" in this verse comes from the same Hebrew root as that for *Shittim*.

Shittim then appears to be a dwelling in a strange land under tribulation, with a prospect of the Promised Land before the eyes. It speaks of a probationary place of abode, and is a type of that through which all have to pass prior to entry into the good land.

It was at Shittim that the deceitful counsel of Balaam ensnared the Israelites with the Moabite idol worship of Baal-Peor. It was here that many of the congregation fell under the wrath of God. It was here also that Phinehas the son of Eleazar, because of his valiancy for God, received the Divine commendation, and the promise of an everlasting priesthood.

Leaving Shittim we find that the Children of Israel "came to Jordan, and lodged there before they passed over" (v. 1). Jordan means "*the Descender*." Its natural course from the heights of Hermon in the north to the "*Pit of the Abyss*"—the lowest place on the earth's surface, the Dead Sea—clearly bespeaks its name. It speaks of all mankind, brought to one place by the hand of death; high and low, rich and poor, all partake a common doom. Said Job (3:17-19)—

"There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together . . . The small and the great are there; and the servant is free from his master."

Joshua is the Hebrew form of the name Jesus or Savior. And we observe from v. 1 that he together with the people lodged at Jordan. Jesus was one with the people. "He was made in all points like unto his brethren." The partaking of death by our Savior was a necessary step in opening the way into the promised land.

The remarks of Jesus to the disciple Thomas in John 14 have a bearing upon the circumstances of Israel's crossing of the Jordan, and the way being opened by a leader. Jesus in John 14:1 had been speaking of going away to prepare a place for his disciples and of returning and receiving them to himself. Thomas asked:

"Lord, we know not whither thou goest; and how can we know the way?"

To which Jesus replied,

"I am the Way, the Truth, and the Life: no man cometh unto the Father, but by me"
(John 14:1-6).

The instructions to Israel were to prepare themselves, to keep their eyes upon the ark of the covenant, borne upon the shoulders of the priests, and to follow its course; but to maintain a space of 2000 cubits between themselves and it. The reason for this arrangement is because of their *unfamiliarity with the way*.

"Come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore."

This seems to reflect Thomas' remark about unfamiliarity with the way. Our eyes have to be set upon the antitype of the ark, to endure those things which he endured, to see that we pattern our lives after the pattern now in the heavens. It is only by familiarizing ourselves with the path taken by Jesus that we can know the way and thus *follow the Ark through the waters*.

The cubit is spoken of as the measure of "a man." The 2000 cubit distance between the ark and the people appears as the approximate 2000 year span from the time of the passage of Jesus through the waters of death, until the saints are released from the power of sin and death at the judgment. This period is referred to by Christ in Luke 21:24 as "The times of the Gentiles," or the time of a man. In this place we are encouraged to lift up our heads for the events referred to at the end of these times indicate that our redemption is very near.

* * *

"After 3 days the officers went through the host" (Josh. 3:2).

"Three" is the number of completeness and portrays that which is real, whole or entire. It is closely associated with resurrection. It was upon the third day of creation that the earth was caused to bring forth the grass, the herb and the fruit tree, which event is memorialized to man every spring. By comparison of Scripture references we observe its association closely with the works of God. We see it illustrated supremely in the resurrection of Jesus on the third day. The Master had previously said,

"I do cures today and tomorrow, and the third day I shall be perfected" (Luke 13:32).

So after the three day period we find Joshua sends the officers through the host to prepare themselves for the new turn of events. They were to sanctify themselves and be prepared for the passage of the Jordan. How necessary it is for us to be *constantly prepared* for the momentous events soon to transpire! Jesus sent forth the officers, the apostles, following in the footsteps of the prophets before them, carrying the exhortation to sanctification and holiness as the faithful wait for the manifestation of the power of God.

"Speak unto the priests saying, take up the ark of the covenant, and pass over before the people" (Josh. 3:6).

We see in this the order of precedence with the Savior in relation to his people, not that he was separated from them, but that he was the first-fruits of the purpose of salvation. As Paul says:

"Now is Christ risen from the dead, and become the firstfruits of them that slept"
(1 Cor. 15:20).

We should note that at the season that Israel approached the Jordan the river was overflowing its banks. It was at the flood stage. This indicates that the season was the harvest season, but also that the passage through the waters was no easy task. The opening up of a way through death was not that which could be accomplished by man, unaided. It was a Divine provision, unattainable by man's own efforts.

But the passage through the waters is through much tribulation and faith, both for the Leader and also for those who follow after.

Prophetically of Jesus we read in Psalm 69:1-2,

"Save me, O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me."

This is the condition the believers find themselves in when faced with the power of sin, whether within themselves, or rampant throughout the world. The overflowing is a temporary condition, and though, like the Master, the saints may be overwhelmed for a time, the Creator will not permit the complete overflowing of those who put their trust in Him. Their passage through the power of the floods will be as effective as that of Israel—

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee, for I am the Lord thy God, the Holy One of Israel" (Isa. 43:2-3).

The operation of the power of God on behalf of His saints is set in motion by their acceptance in a humble manner of His requirements. True it is that He in mercy and love has arranged the circumstances of our lives prior to this obedience, and has brought us to see the beauty of His plan of salvation. We learn as we become acquainted with the inner working of the Creator that, "*All things are for the sake of God's elect.*" If we could only be sure that we were amongst this class of individuals! But wisdom has designed our lives so that we strive on toward the mark of perfection set in the Master, and develop our lives by faith in God.

* * *

"As soon as the soles of the feet of the priests that bear the Ark of the Lord, the Lord of all the earth, were dipped in the brim of the water, the waters which came down from above stood and rose up as an heap very far from the city Adam, that is beside Zaretan" (Josh. 3:13-16).

The power of God immediately started to operate when the priests entered the water. We have seen the Hand of God revealed for the cause of His elect upon many occasions in respect to water.

Salvation by water is illustrated in the case of Noah. The command to Israel at the waters of the Red Sea was of a similar nature,

"Fear ye not, stand still, and see the salvation of the Lord."

It was upon another occasion when Elisha commanded Naaman the Syrian, to wash in Jordan. We know the happy outcome of obedience to the Divine command, "*Wash and be clean.*" The descent into the waters of baptism is expressive of death, that which is due unto the race. God is pleased with this confession of His righteousness by humility on the part of man and the recognition of his position before God as a faltering creature, ever needful of Divine mercy.

The New American Revised Version of the Bible gives a slightly clearer rendering of Joshua 3:16,

"The waters coming down from above stood and rose up in a heap far off, **at Adam**, the city that is beside Zarethan."

This makes the separation of the waters at a place called "*Adam*." There is very important significance in this that may appear as a casual reference to two places. Why would not the waters stopping at another place have done just as well?

"Adam" is another form of the word "Edom," and means "*red*." The same word is used when reference is made to the covering of the Tabernacle with ram skins, dyed red, and it is the adjective descriptive of "the *red* heifer," which was to be burnt without the camp. These types we know have their fulfilment in the Savior, unto whom the whole Law pointed forward. We are impressed repeatedly with the same message of the way of salvation, thinly veiled in the appointments of Israel's instructive history. It confirms the words of Paul, that—

"All Scripture is profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be thoroughly furnished unto all good works."

Red therefore speaks of sin, declaring the condition of man. The conflict between the seed of the serpent and the seed of the woman is thus portrayed. We are impressed again with the necessity for a Deliverer from the state in which we find ourselves.

The fact that the city *Adam* in the record is set over against *Zarethan* provides the answer to our requirements. "*Zarethan*" means "*pierced*." Certainly that is what happened to the natural waters for Israel. But on a higher plane the waters of death are pierced for us by the death, the pouring out of the life-blood of him whom we have met to remember. This was accomplished by the piercing of the Son of God, when sin had the ascendancy:

"Dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet" (Psa. 22:16).

And again we read from John 19:34-37,

"One of the soldiers with a spear pierced his side . . . These things were done that the Scripture might be fulfilled. They shall look on him whom they pierced."

These are not idle events, but convey a pattern in Divine Wisdom.

The wounding of Jesus was the destruction of sin, the piercing of that which leads to eternal death, the opening up of a way through the waters, to eternal life. Thus we read of Jesus, "*Death hath no more dominion over him*" (Rom. 6:9). We are invited to step down into the waters of death with Christ, and like as he rose from death, to rise to newness of life—for the present a life completely devoted to God's service; in the future, if we continue faithful, to go into the Promised Land with immortal strength.

As the priests stood firm in the midst of the river, so we are to stand upon the sure rock of apostolic faith, with confidence in the operation of the Spirit of God on our behalf. The apostles tell us that those things which happened unto Israel were ensamples for our learning and guidance and instruction.

We therefore contemplate the ark standing in the midst of the river Jordan, going down into, as it were, and yet not harmed by, the torrent. While the ark is supported on the shoulders of the priests, we see *twelve men*, representative of the twelve tribes of Israel, approach unto the ark and take *twelve stones* from the bed of the river. They place the stones on their shoulders and go forth of the river to the place which was to become Israel's first encampment in the land, to Gilgal.

The bearers of the stones being selected from the twelve tribes give us a clue to the intent of the stones and their purpose. The twelve stones appear to represent the law of God. That the stones were borne upon their shoulders tells us that Israel had accepted the law and its obligations. Had they not declared at Mount Sinai,

"All that the Lord hath said, will we do and be obedient."

And they had agreed to accept the same law under Joshua.

These twelve stones were designed to teach Israel certain things, to call to remembrance certain events. They were to point forward to a way of deliverance, and would illustrate a covenant between the Creator and Israel, as we read in Josh. 4:6-7,

"This may be a sign among you, that when your children ask their fathers in time to come, saying, **What mean ye by these stones?** Then ye shall answer them, that the waters of Jordan were cut off before the Ark of the Covenant of the Lord. When it passed over Jordan, the waters of Jordan were cut off. And these stones shall be for a memorial unto Israel for ever."

How long this memorial remained we do not know. But the lesson remains for us. We are instructed to carry the Law of God upon our shoulders until we enter the Promised Land. There it will remain as a memorial of faithful service on the part of the servants of God. The burden is to be shouldered from the time we approach the Ark of the Covenant in the waters of baptism. It should not be laid down until we reach our destination.

There is an aspect of the purpose of God which illustrates why the stones were placed in the Promised Land, which may appear peculiar if they represent the *Law of Moses*. We are instructed by the prophet Ezekiel that the rites and ordinances of the Law will be reinstated and administered from a glorious Temple to be built in Jerusalem, during the Millennium.

"And it shall come to pass that all nations shall go up from year to year to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles" (Zech. 14:16).

These things will therefore be as a memorial to point backward to that which has been accomplished through the sacrifice of Christ. They teach us that the principle of salvation by belief and faith, after a humble confession of sinful condition, will carry forth into the reign of Christ on earth.

What then is the lesson contained in the *other* twelve stones in the midst of the River Jordan?

"Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day" (Josh. 4:9).

Is it possible that the *burial* of these twelve stones in the river was a prophecy of those sad calamities which would befall the children of Israel, and which would fulfil those prophecies made through Moses of Israel's departure from Divine favor?

"Forasmuch as this people refuseth the waters of Shiloah that go softly . . . the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria . . . and he shall come up over all his channels and go over all his banks. He shall pass through Judah; he shall overflow and go over."

The waters have risen and fallen as an ebbing and flowing tide for centuries since that time over the heads of God's nation, witnessing to the accuracy of God's prophetic Word. But through it all they remain a distinct people, unabsorbed by the flood that has rushed for ages. They will again be

revealed as a twelve-tribed nation for a wondering world to see. But what!—even now they are becoming visible! Let the watchmen arise and shout forth the solemn cry, "*Behold the bridegroom cometh.*"

But the twelve men, representative of the twelve tribes, did not have anything to do with these stones. It was *Joshua himself* who set up the pillar in the midst of the river. Remembering that Joshua was a type of the Master, we see primarily the selection and placing foremost in the stream of adversity the apostles who followed in his steps.

"I think that God hath set forth us the apostles last, as it were appointed to death" (1 Cor. 4:9).

These stones seem to speak of the *New Covenant*, the Abrahamic covenant, which had just been ratified or confirmed by the Savior going down into the waters of death.

To natural Israel these stones were *hidden from view* by the onrushing river as it returned to its strength at harvest season. The waters were as a *veil* over that which was to be revealed at a later period. To those who considered the basic deliverance from sin enacted by the passage of Jordan these things would develop a hope. But the great proportion of them were blinded. Paul writing to the Corinthians speaks of Israel's condition,

"Until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall return unto the Lord, the veil shall be taken away" (2 Cor. 3:14-16).

The happy time draws near when Israel shall look upon him whom they pierced, and shall mourn, and confess their error. Then shall they accept their Messiah as priest and king. But through the ages the Savior was to be a matter of faith,

"Faith is the substance of things being hoped for; the evidence of things not seen" (Heb. 11:1).

The number twelve is used repeatedly in the Bible. It appears to be the symbolic number of the people of God or His Household. It was the number of the sons of Jacob, the fathers of natural Israel. It is the basic root of the host referred to in Revelation 7:4, the 144,000 *sealed in their foreheads by the action of the Word of God upon their intelligences*. Twelve is descriptive of the number of gates in the Holy City, New Jerusalem, described in Rev. 21; which City also had twelve foundations.

The Master chose twelve disciples, and we notice that the number was completed by the choice of Matthias when Judas failed.

There is therefore an application of the twelve stones to the elect of God through all His purpose. As a community they are *not revealed for the world to see at present*. They are unobservable to the natural eye. Rather the waters of affliction race over their heads; at times seeming to engulf them. *But this also is in the purpose*. The action of the waters is having a polishing effect upon the characters of those true stones placed in the bed of the river for the age of the Gentiles. When they are brought forth to view they shall adorn the New Jerusalem, the Holy City, which descendeth from God out of heaven. —F.H.

"The Man Christ Jesus"

"Consider the Apostle and High Priest of our profession, Christ Jesus"—Hebrews 3:1.

The declaration of Jesus in John 17:3, that knowing God and His Son "*is Eternal Life,*" must not be made to contradict the numerous testimonies which affirm it is vitally necessary to DO His will (the will of God and of Christ), or else knowledge and even faith will be in vain. Jesus closed the memorable discourse on the Mount with a solemn warning to his listeners that, like useless trees, they would be *hewn down and destroyed* if they did not bring forth good *fruits* (Matt. 7:15-20).

The statement in John 17:3 is not however empty and meaningless, for it teaches that without a knowledge of God and His Son, salvation is unattainable:

"And **this is life eternal**, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3).

Jesus told the Jews, "Ye neither know me nor my Father" (John 8:19): also that to know him would cause them to know his Father. This is so apparent in studying the life and works of Jesus that it is incontrovertible. While it remains quite true, as it has been said, "*Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?*" (Job 11:7); nevertheless there is a sense in which we know Him, as He has revealed Himself. He has revealed to us that He is both Creator and Sustainer of all things—

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made" (Gen. 2:1-2).

"Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding" (Isa. 40:28-29).

He has revealed Himself as the Father of our Lord Jesus, as well as the Source of life to all His vast creation—"One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6). "My Father, which gave them me, is *greater than all.*"

So Jesus is revealed as the *Savior* of mankind, the *Lamb of God*:

"And she (Mary) shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Mat. 1:21—See also John 1:29, 36).

In Heb. 3:1 & 5:5 we see him depicted as *Apostle* and *High Priest*:

"Consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. 3:1).

"So also Christ glorified not himself to be made an high priest; but He that said unto him, Thou art My Son, to day have I begotten thee" (Heb. 5:5).

As *Prophet, Priest and King, Good Shepherd*, etc., we take pleasure in the study of his life and mission, without pretending we can master all the depths of a subject we reverently ponder.

To see in Jesus a mere son of Adam is to reject so much plain testimony, that the idea needs little serious consideration. However there are so many professing Christians who hold the other extreme view of Christ—claiming that he was God, the third part of a "triune Deity"—that it might be helpful to demonstrate the unscripturalness of such teachings. Take, for instance, the testimony of Heb. 5:7-8, which states—

"He offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered."

What a heavy veil of erroneous teaching conceals the evident and only reasonable Scripture meaning here, that Jesus was not a God, nor co-eternal in wisdom and power with God, otherwise *he need not plead for help*. Luke states that Jesus "increased in wisdom and stature" (Luke 2:52), which is only another way of declaring that he was not an all-knowing God, but of like nature with his brethren, though Son of God by begetting. He himself says:

"I can of mine own self do nothing . . . I seek not mine own will, but the will of Him that sent me" (John 5:30).

In Gethsemane he prayed, "Nevertheless, not what I will but what Thou wilt." This is understandable only if we see him a weak mortal man, apart from the help he might receive through prayer to God.

If Christ pre-existed before birth, even from eternity, as many teach, why does Peter teach that he was *foreordained*, or *predestinated* from before the foundation of the world?

"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

When we realize that if he *pre-existed* he would not be said to be *foreordained*, we understand it better. This word "foreordained" or "predestinated" is used in the same way of *all saints*—

"Having **predestinated us** unto the adoption of children by Jesus Christ to Himself" (Eph. 1:5).

"God hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was **given us in Christ Jesus before the world began**" (2 Tim. 1:9).

The doctrine of the personal pre-existence of Christ makes a mockery of the accounts given by the Gospel narrators of his birth and *increase in mental and physical development*. Why destroy the plain literal account by substituting a theory which baffles the understanding and which does not in any way allow for mental suffering because of human weakness?

Some of the supposed "proofs" of Christ's pre-existence as part of the triune God are taken from John's Gospel and Epistles, such as John 1:1-3, where the *Logos* or "Word" is said to be God. This does not teach that Jesus was God, but simply shows his origin was from God before his existence as a personal being. The Diaglott rendering of v. 3 is "All things were done through it"—that is *through this Logos-power*, not by a separate being. Again in v. 10, instead of, "He was in the world and the world was made by him," the Diaglott rendering is, "He was in the world and the world was enlightened through him," which removes difficulties in understanding, since it is not contradictory to the plain Genesis account of God creating the world long before Christ was born. If Christ had the wisdom to create all things, why did he afterwards "*increase in wisdom*" from *babyhood* onwards?

In fact, a Diaglott or Greek Testament will clear up any vagueness which may seem to cloud the understanding of there being more than one God.

Surely no one would contend that a *God* could *die*, and yet it is a first principle of divine truth that "Christ died for our sins according to the Scriptures." Death is always death, and means the cutting off of conscious existence, as we learn that:

"In death there is no remembrance of Thee: in the grave who shall give Thee thanks?"
(Psa. 6:5).

If we believe the Bible, then we must believe that Christ was really dead while entombed. In the same way we remove the foundation of the whole structure of Faith, if we deny that Jesus is the *Son* of God. However, if we ask any intelligent person of sound mind to tell us how a son could possibly be as old as his father, he would be unable to tell us.

Aside from the incontrovertible fact that a son must necessarily be a distinct personality apart from his father, a "son" who was a co-equal God would be all-powerful to create worlds and would not be teaching that his Father was "greater" and that he of his own self could "do nothing," as Christ taught (John 14:28; 5:30).

With such inconsistencies about God and His Son, no wonder it is taught by some that angels are cast out of heaven and become evil angels or devils! This is a misinterpretation of the symbolic language of Revelation 12, where this dragon whose tail drew the third part of the stars of Heaven, fought with another power—symbols of wars *on this earth*, but in the "heaven" or higher administrative part of governments which would hold sway after John saw his visions of *things to occur after John's day* (Rev. 1:1), before Christ will come to establish his kingdom on earth.

Also when the angel spoke in vision to Daniel of contending with "the prince of the kingdom of Persia" (Dan. 10:13), it is taught by some that this was another angel fighting against him, as also in v. 20 where he "returns to fight with the prince of Persia." What a confusion of thought to assert that God's angels fight among themselves! The vision alluded to bringing the *rulers in Persia and Greece* into the position assigned by prophecy!

To return to the study of Jesus, we find he "was made in all points like his brethren," and "made under the law" . . . "made lower than angels" (Gal. 4:4)—

"God sent forth His Son, made of a woman, made under the law."

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

While praying to God, his *Father*, for help in his hour of severe trial, do we not remember an angel comforted him and thus gave him strength to overcome? Why should a pre-existent Deity need a *servant* of God to strengthen him? Why follow so illogical and unreasonable a theory when the Bible account of birth and growth provides the answer to the origin of him who was to become the Savior of mankind from sin and from death?

God is great, He is merciful and gave His own Son that we might have life through *knowing Him and His Son, Jesus Christ*, so let us beware lest we substitute theories for Bible revelation.

Paul declares (and surely this is clear and conclusive evidence that Jesus cannot be part of the "one God" Whose unity the Scriptures are so repeatedly careful to emphasize)—

"There is one God, and **one** Mediator between God and men, the MAN Christ Jesus"
(1 Tim. 2:5).

It is a wonderful and endless study to search out how Jesus is revealed to be *Apostle*—or one sent of God; *Prophet*—of his own death and of the kingdom which he will establish on the earth; *Mediator and High Priest*—which offices he now holds and by which he assists us to approach God in

prayer; *King* over all the earth—which he will soon become when the many prophecies of Old and New Testaments are fulfilled.

When we assemble to partake of the emblems of our Savior's death, and thus understand better the God Who is "love," and the obedient Son of His Love, we see him as a lamb slain in prophecy and type from the foundation of the world, and also as priestly mediator, "who ever liveth to make intercession for us." By faith we see him taking the Kingdom as spoken of in Psalm 72—

"Give the King Thy judgments, O God, and Thy righteousness unto the King's Son . . . He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

The whole psalm, and many other psalms, as well as the prophecies of Old and New Testaments (as Dan. 2:44; 7:13-14; Isa. 42:1-4; Zech. 14:9; Luke 1:51-55; Matt. 19:28; Rev. 22:12-20, and many, many more) tell us about Jesus as coming King over all the earth.

If, then, we do not *know Jesus* in this Bible sense, and thus *know God and His Son Jesus Christ*, we should hasten to learn of him and of his command to believe this Gospel, obey it in baptism and continue to "*walk in him*," for in this way only can we obtain the life he promises, for *this* is to "know God and His Son Jesus Christ."

It will surely be clear, too, that those who seek union with Christ in baptism must also have a general understanding concerning God. They should know that He is manifested in His Son, hence *to truly know one is necessarily to know the other*; that God is a glorious being of incorruptible Spirit substance, dwelling in heaven in unapproachable light; that His Holy Spirit radiates from Him and in diffusion permeates all His vast universe; that there is therefore but *ONE* God, *not three*, and this God and Father, Creator and Sustainer of all things, made covenants with Abraham and David, that their Son by lineal descent should inherit the land now called the Holy Land in Palestine, and rule over the twelve tribes of Israel and over all nations.

They should know that Jesus was to inherit the throne of his father David, and that Jesus came in the same sinful nature which all inherit from Adam, and that therefore he was a fitting representative of the sinful race which he came to redeem. They should also know that the offering he made was for himself as well as for those who sin, since his *sinful nature* needed redemption.

This helps to an understanding concerning the devil not being an evil immortal being, but rather the *sinful impulses of human nature*, and which devil was destroyed through the death of Jesus.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14).

Those who teach that Jesus was a *substitute* and his offering "vicarious," and not for himself, are astray on the nature and sacrifice of Christ. The sinful condition of the nature which Jesus partook of, in order to redeem it, resulted from Adam's sin. Adam's nature was originally "*very good*," as created by God, so "*by man came death*," as well as sin, and "*by man came also the resurrection from the dead*" (1 Cor. 15:21). —H.A.S.

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.

Beloved brethren and sisters in Christ Jesus: It pleases us to be able to tell you about the success of the joint Boston and Worcester Fraternal Gathering, held in Boston on Oct. 10.

But first we wish to express our appreciation for bro. & sis. Fred Higham's recent visit with us. Bro. Higham's wonderful exhortation was enjoyed by all.

We were much encouraged by the presence and help of the brethren and sisters who made our Fraternal Gathering such a success, especially the brethren who spoke for us on this joyful occasion.

The exhortation at the Memorial service by our bro. Mammone, describing the "humbled meek," was beautifully expressed. His thoughts connected so nicely with our subject—"Walking in Truth."

Our afternoon meeting consisted of 3 speakers: bro. Gwalchmai (London) spoke to us about "Walking in Truth in the Home," bringing out our relationship to God in our homes; bro. Growcott (Detroit) elaborated on "Walking in Truth in the World"; and bro. Sommerville (Hawley) told us of "Walking in Truth in the Ecclesia."

We all benefited much by these exhortations, and also by the get-together around the daily readings on Saturday evening. It was a pleasure to have so many brethren and sisters with us, and it has strengthened our courage to hold fast to the end.—bro. E. A. Sargent.

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

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

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

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

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.

HAWLEY, Pennsylvania.

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

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.

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

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

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

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

PAPAKURA, New Zealand.

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

One of the inspiring aspects of ecclesial life is the reception of visitors from various near and distant points. During the past few months, we have been richly blessed, refreshed and upbuilt by the company of: bro. & sis. Charles Banta and sis. Michael Banta of the Houston (Texas) Ecclesia; sis. Marilyn Sparham of Hamilton; bro. G. V. Growcott and sis. Anne Growcott of Detroit; bro. & sis. Roy Sutherland and sisters Marjory Hudson, Edith Hunter and Louise Martin of London.

Like the group in the ark, we are but few in number, but we have discovered that our spiritual comfort is greater than in the past. It is consoling, amid so much indifference throughout the world, to find a few who would rather suffer reproach for Christ than endure the pleasures of this world for a season. One would think that, with so much trouble and suffering on every hand, people would be ready to listen to the message of the Gospel, but it seems that instead of looking to God for comfort, they are endeavoring to obtain it from pleasure. The world is pleasure-mad. Let us do all in our power to keep ourselves from its entanglement.

To our brethren and sisters in all parts of the world we send our loving greetings. May God give us strength to walk in the paths of righteousness, and wisdom and understanding to keep us from dishonoring the Name we bear. —bro. Geo. A. Gibson.

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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

Hello, Dear Children: This month we leave England by our airplane and our destination is the "wild country" known as Africa. If you get a map, draw a line down from London, England to Africa. Look for the countries we will be flying over—France, Spain and finally Africa. See if you can find the Gulf of Guinea, then look for Accra. This is where our plane will land. When we finally land we scamper down from the airplane and find that the weather is much warmer than it was in England. This is because of the nearness we are to the Equator. We meet our guide that is to take us around to the different places we are to visit. He is of dark skin like every one that lives down there. Ask Mommy or Daddy how many people we read of that were of dark skin in the Bible.

Our guide immediately takes us into the jungle where we are to spend the night. He shows us the house we will be sleeping in and we find that it is not like the brick homes we see around us but rather it is made of mud and sticks. We settle down to sleep and hear the prowling around of the wild animals. In the morning we are prepared for a walk in the jungle. After walking through dense growth of weeds we come to a mighty rushing river where is no bridge for us to cross over. Our guide tells us that farther up the river the natives are building a bridge and he takes us up to it. It is almost complete

now, the men have been working at it for many days but when it is finished it will be very, very strong.

We are told that when a good spot is selected for a bridge, one man climbs a tree and with twine that is made of vines and weeds he attaches one end to the tree and then the other end around his waist. Then he climbs down the rope and is left hanging in the air. He then proceeds to start a swinging action (like we do on the school swings). Very quickly he is swinging out over the river and just a little more time and he will be almost touching the tree on the other side of the rushing river. Then a shout of triumph goes up from the crowd watching—he has touched the tree on the other side and he holds on to the branch and lets more twine loose so he can climb down the tree after attaching the twine to the trunk. He has finished his task and on the side where he started from, men are climbing up the tree with more and more "rope." One man crosses over on the first rope, hanging upside down and holding on with his hands and feet. He lets stronger rope out till he has reached the other side. Then more and more cables of the weeds and vine woven together by the women are crossed over to the other side of the river. So now we have about seven main cables across the river high in the air from one tree top to the other. Now the women come with vines they have gathered and start weaving the "floor."

Now as we stand watching the natives put the last work on the bridge we think of how like our life this building the bridge is. Sunday School we will liken to climbing the tree and swinging back and forth trying to reach the knowledge and love for the Truth to be baptized. Then when the time seems right the song of triumph goes up—we have succeeded and we wish to put on the Saving Name of Christ. We do not leave our building now but we **go on making the structure stronger and stronger**. First one cable, then two, then three and more, till we have the main part of the building. Then comes the weaving of the floor, we start from the beginning—weaving our lives in the Word of God so that there is no way in which we may fall into the rushing river (the world). Our bridge is not complete until that last little space is finished which will be when Christ comes and says, "Well done, good and faithful servant, enter thou into the joy of thy Lord." It will be then when our hard and laborious work will be finally woven into that wonderful everlasting life in the Kingdom when the wild animals will be tame like our town pets, and there will be no more war. —Uncle Joe.

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