

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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Vol. 43, No. 3

March, 1955

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EDITORIAL

Exhortation

It has been said that the purpose of exhortation is to comfort us, and prepare our minds for acceptable participation in the memorial emblems. As we listen to various Sunday morning addresses, or read many that are printed, we become convinced that this current conception is general. *But is it true?* If we have been living carelessly during the week, or if we have been using all our energy in trying to accumulate much of this world's goods, and are not prepared when we come together for the breaking of bread, how is it possible for an exhortation to fit us for it in so short a time? A true exhortation of the apostolic stamp would not accomplish such an object, but a substitute of the extenuative type of address could easily deceive us, and by its soothing influence cause us to become self-satisfied and forget that we had not been walking worthy of God. It is our positive, and firm conviction that it is not in harmony with apostolic standards. However, before going into that part of our subject, let us take a look into our dictionary.

Webster informs us that the word "exhort" comes from the Latin "exhortari," meaning *to incite by words or advice; urge strongly*, "the act of presenting such motives before a person as may excite him to the performance of duty." If we examine its use in the New Testament, we will discover that we have the correct definition.

On that memorable day of Pentecost, when the apostles received the gift of the Holy Spirit, Peter spoke to the multitude that had assembled in Jerusalem from various parts of the world. The report of his stirring address concludes in this manner—

"With many other words did he testify and exhort, saying, Save yourselves from this crooked generation"—Acts 2:40.

It should be noted here that there is no indication of comfort, but a sense of *urging the people strongly*. Peter was inciting them by words of advice, and warning them concerning what they should do. The same principle appears in the report of Paul's return journey from Derbe (Acts 14:21-22)—

"And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter the Kingdom of God."

In this case Paul presents his appeal to continue in the faith in an earnest and pressing manner. Then he warns them that entry into the Kingdom of God must be preceded by many tribulations. As we read Paul's letters, the conviction is forced upon us that *true exhortation should have such an effect upon us as to induce self-examination*. This is evident from what Paul says he did in Thessalonica (1 Thess. 2:11-12)—

"As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, Who hath called you to His Kingdom and glory."

There is no doubt that if Paul were here today, he would do the same with us. He would exhort and charge us to "walk worthy of God." We can rest assured that he would not, by good words and fair speeches, give us a positively delightful address designed to tranquilize us and make us think that we were going to sail into the Kingdom in the comfort of travel by magic carpet, or any other such means. No, he would beseech, warn, and exhort us to keep ourselves free from the entanglements of worldly associations: "and so much the more, as we see the day approaching."

Suppose Paul were to write us a letter of instruction; would it not be along the same lines as he wrote to Timothy?

"Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine"—2 Tim. 4:2.

Why is it essential for believers to be incessantly exhorted, and reminded of the dangers that lurk in the path that leads to the Kingdom of God?

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

The first impression we get from these words of Paul is that they apply to the great apostasy of the early centuries. But that is not altogether true; *the danger of falling away from the Truth is just as great today as it has been in any period since the days of Paul*. We must be continually on the alert, and not permit ourselves to be led into error by the "deceitfulness of riches which choke the Word," and by which some have "pierced themselves through with many sorrows." And, too, we have to be extremely careful to see that we are not "hardened by the deceitfulness of sin" in any of its many forms as they are manifested in the world today.

It will be too late, if we wait until Sunday morning and expect to hear something that will prepare our minds for acceptable participation in the memorial emblems. The exhortation we hear *today* should "stir up our sincere minds by way of remembrance" and cause us to examine ourselves, and make us realize that if our minds are to be prepared for acceptable worship next week, it can only be done by "walking worthy of God" during the six intervening days. If that is our general practice, we will be properly prepared for the time of assembly, and will be comforted and strengthened by the word of exhortation.

The danger of lukewarmness is constantly before us, and, therefore, warning should be constant too. Paul warned the brethren *night and day with tears*. The need is just as great today.

—Editor.

"HIS DELIGHT IS IN THE LAW OF THE LORD; AND IN HIS LAW DOTHE HE MEDITATE DAY AND NIGHT"—Psalm 1:2.

This is the "godly," or spiritual, man. The fact that such a character seems extreme and unattainable is illustrative of the depravity of the flesh, and its deceptive ability to present its own deformity and illnesses as the standard of health. But THIS statement is the TRUE standard of spiritual health—anything less is a weak, diseased condition. No one consciously desires to be diseased—it is just a matter of getting to see the true picture.

Feet of Brass

By brother John Thomas

PART TWO

The saints, then, are the Feet of incandescent Brass, who have all passed through the fire, and the water of separation, and been consecrated by the blood of the covenant; and "are partakers with the Altar," even with Jesus (1 Cor. 9:13; 10:18; Heb. 13:10, 12) and those of them who have been slain, have been poured out "beside the bottom," or "under the altar," from whence the cry apocalyptically ascends to the Father (Rev. 6:10)—

"How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell upon the earth?"

Hence, those who dwell upon the earth, being like Israel of old—

"Grievous revolters, brass and iron, corrupters all" (Jer. 6:28).

—are to be cast into a furnace glowing with the heat of YAHWEH'S indignation. Israel has been passing through the process for ages. They have been trampled under foot of the Gentiles in a great "furnace of affliction;" for punishment was to begin first at the Jew; and afterwards visited on the Gentile brass and iron.

Ezekiel's description of Israel's punishment by *Gentile* agency will illustrate that of the Gentiles by the agency of *Israel* under the direction of the Man, "whose Feet are like incandescent brass glowing in a furnace;" and will furnish an obvious interpretation:

"The word of YAHWEH came unto me, saying, Son of Man, the house of Israel is to Me become dross; they are all brass and tin, and iron, and lead, **in the midst of the furnace**; they are the dross of silver.

"Therefore, thus saith YAHWEH Elohim, Because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it to melt it; so will I gather you in My anger, and in My fury, and I will leave you and **melt you**.

"Yea, I will gather you, and blow upon you in the **fire of My wrath**, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I YAHWEH, have poured out My fury upon you" (Eze. 22:17-22).

In this testimony, Israel in the flesh are compared to brass and other metals *full of dross*. This drossy nature of the brass is the characteristic by which they are distinguished from the "fine," or "incandescent brass" of the Son of Man, or Israel in the Spirit, in burning operation upon the subject of YAHWEH'S indignation.

Israel, as dross, is exemplified in the denunciations of the prophets. Their drossiness is seen in the abominations they practised in burning incense to reptiles, and filthy beasts, and idols of every sort; in their women weeping for Tammuz, the Adonis of the Greeks; and in their worshipping the sun between the porch of the temple and the altar, with their backs towards the Sanctuary.

They are still in the drossy state, with the curse of Moses, and the blood-guiltiness they invoked upon themselves and posterity at the crucifixion of Jesus, lying heavily upon them. Israel lives in perpetual violation of the Law; and yet professes to expect justification by that Law, which only thunders the curses of Mount Ebal in their ears. Hence, they are to this day "the dross of silver in the midst of the furnace" of affliction; "left" of YAHWEH and "*melted*."

But, if Israel be the dross of silver, the Gentiles are the dross of brass, iron, lead, and tin. The Gentiles' dross is of no more value than Israel's; for "God has concluded all under sin." Israel boasts in Moses, and pays no regard to what he prescribes; and the Gentiles bepraise Jesus, while their ears are closed, and their hearts steeled against his teaching and commands. So that Jews and Gentiles are both guilty before God—they only being excepted who *believe the Gospel of the Kingdom and obey it*.

They have all, therefore, to be gathered in a furnace glowing with intense combustion, before their races can attain to the blessedness that is to come upon all nations through Abraham and his Seed. Jews and Gentiles must be "melted in the fire of YAHWEH'S wrath," which fire will glow at the Feet of the Son of Man—"the Saints executing the judgment written" and "treading the wicked as ashes under the soles of their feet."

As to the *furnace* in which this intense and glowing wrath of Deity is to glow, we may state it in the words of Ezekiel as "*the Wilderness of the Peoples*." This is the "furnace" both for Israel and their enemies. In relation to Israel in this furnace, it is written,

"As I live, saith ADONAI YAHWEH, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you: and I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.

"And I will bring you into the **wilderness of the peoples**, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith ADONAI YAHWEH. And I will cause you to pass under the rod, and I will bring you into the bond of the Covenant.

"And I will purge out from among you the rebels, and them that transgress against Me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am Yahweh" (Eze. 20).

When thus purified from dross in this glowing furnace, the Jewish nation will be brass and silver *well refined* (Mal. 3:2). The rebellious dross will have been cleaned out, and Anti-Mosaic Judaism, by which they are now caused to wander out of the way, will have been destroyed from the earth. This refining in the furnace is in "the time of Jacob's trouble," out of which he is to be delivered (Jer. 30:7); and though they are now "prostrate among the cattle pens," they will be—

"The wings of the Dove covered with silver, and her feathers with the brightness of fine gold" (Psa. 68:14; John 1:32).

But the *nations* are to become molten brass, as well as Israel. *Their* brass, therefore, is also to be gathered into the furnace, that it may be melted and refined under the intense fire of Divine wrath. Israel, commanded by the Son of Man, is a torch of fire in the wilderness, not only purging *them*, but consuming its peoples.

The wilderness thus converted into a smelting furnace, is that which John saw when he was carried away in spirit *into the wilderness*, where he saw "the Great Harlot sitting upon many waters," which are interpreted to signify "peoples, multitudes, nations and tongues" (Rev. 17:1, 15).

The countries of Portugal, Spain, France, Belgium, Germany, Italy, Greece, Egypt, and, in short, *all the Mediterranean and Euphratean countries*, being the territories of the Four Beasts of Daniel, constitute the furnace in which the Nebuchadnezzar gold, and silver, and brass, and iron, and clay, are made to glow with fervent heat of sevenfold intensity; and in which *the four men of God* the Cherubim*—walk to and fro without hurt, "the fire having no power upon their bodies," as symbolized by Nebuchadnezzar's furnace, and by John's mystical Son of Man, who torments the worshippers of the Beast and the False Prophet "in the Lake of fire burning with brimstone" (Rev. 19:29; 14:10).

The melting and refining of the Gentile brass in this Babylonian furnace, incandescent with the wrath of Deity, is Daniel's "time of trouble, such as never was since there was a nation to that same time" (12:1). It is "the day burning like a furnace," which shall consume the proud, and all that do wickedly with their Anti-Christian Gentilism, by which the peoples are deceived; but which shall have no power for evil against *the people represented by Shadrach, Meshach, and Abednego, and the one with them like the Son of God*; they shall come forth unharmed, unsinged, unchanged, and inodorous of the fire. For these are the Bride, the Daughter of Zion, to whom the Spirit saith—

"Arise, and thresh, for I will make thine Horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many peoples; and I will consecrate their spoil to YAHWEH, and their wealth to the Lord of the whole earth" (Mic. 4:13).

These brazen hoofs of Zion's daughter, which answer to the feet of John's Man, are the feet of Ezekiel's cherubim, which—

". . . are straight feet; and the sole of their feet like the sole of a calf's foot; they sparkled like the color of burnished brass."

Thus, while Israel is passing through the furnace, under the conduct of the Saints, and are themselves being purged from dross, they are also made use of by their commanders, as a torch of fire among the sheaves, or a lion among flocks of goats (Mic. 5:8; Zech. 16:6) to destroy the power and kingdoms of the world, after the allegorical example of their transit out of Egypt into the land of the inheritance; for though passing under the rod themselves, they become also "a rod of iron" in the hand of YAHWEH, for the nations' destruction when their iniquity is full (Rev. 2:26).

* See "The Cherubim of Glory," page 75.

"O Wind, Breathe Upon These Slain"

By brother Robert Roberts

Who are these people scattered everywhere among the nations of the earth? Here we deal with a wonderful fact, before our very eyes. It is no matter of speculation or probability. It is a reality.

Here is a nation among all nations: a people dispersed in all countries, surviving in spite of opposition and persecution, clinging to their traditions of antiquity in spite of universal contempt.

What is the meaning of the strange spectacle? It was FORETOLD it would be so. In the ancient books they revere, which they have carried with them in their dispersion, and which have become the property of the world, it is written (and was written there *3,000 years ago* by their first leader Moses) that because of their disobedience it would come to pass that,

"The Lord would scatter them from one end of the earth even to the other end of the earth" (Deut. 28:64).

—but, that in the scattering, He would preserve them, *for the honor of His own Name* (Deut. 32:26-27)—that, though He would make a full end of all nations among whom He would scatter them, He would not make a full end of them, only correct them (Jer. 30).

How come such an extraordinary spectacle—a nation scattered for weary ages, with books in their hands, foretelling the event! Oh, we know the answer. *God spoke to this nation, and to none else.* Their history is the history of revelation. It is the proof of inspiration. They are God's monument among men. It is as God told them:

"Ye are my witnesses that I am God, and that there is none else."

It is not merely their *present* position that we look at. We look back upon the centuries, and we see *the Jews always there.* If we were to suppose the 18 centuries that have elapsed since Christ's appearance among men, to be represented by 18 pictures, *in each picture the Jew would be the steady object,* all other objects in the picture changing and waning.

The first picture would show us Caesar enthroned, with sceptre swaying all the earth—the Jew also enthroned, but subject to Caesar—Jerusalem still in her glory—Jacob having existence among the nations as a nation.

The second picture would show us Caesar in a halo of increased glory, and the Jew prostrate in the mire, receiving Gentile blows.

The third picture would be almost a repetition of the second. The fourth would show Roman glory beginning to pale before a new brightness—*of Jewish origin*—the brightness of Jesus' Name—paganism retiring before Constantine, who writes Christ's name with the point of the sword on the portals of the Roman system.

The fifth would show the Jew crouching in the corner before Catholic persecution. The sixth the same. The seventh, a new light on Rome's seven hills—a light of lurid evil omen—the furnace glare of Papal power, and the Jew wandering hither and thither uneasily in the fiery glow. The eighth and succeeding pictures would show us substantially the same figures with variations—the Jew always in all countries to the front.

In the eighteenth, the glory of Papalism would be seen on the wane, and just at its finish the Napoleonic meteor would strike and explode on the throne of "Saint" Peter, and involve its kingdom in darkness for a time.

The nineteenth would show us the Jew in a more erect posture and a more advanced figure in the foreground and with his eyes turned over his shoulder towards the desolate land of his fathers; around his head, a new and increasing light, and Gentile figures showing a confused grouping and a muddy radiance like the murky, misty yellow of the setting sun on a wintry day.

But in all the eighteen, *the Jew visible and prominent*—this is the point. Ah, and we may go back before the first century and say the same for an *equal score of ages preceding.*

Whatever we may read of Egypt, and Babylon, and Persia, and Greece, and Rome; the Jew is always side by side. At no point in the historic age is the Jew invisible. He is coeval with civilisation; he is concurrent with all human records of the past; and he is *with us today*—the only permanent figure in the changeful scene.

We look back upon the Egyptians, a powerful military nation at Israel's beginning; where are their power and glory now? Let the crumbling pyramids and rotting mummies, and chaotic ruins on the banks of the Nile, answer.

Where is Babylon, the destroyer of Jerusalem? Go to the banks of the Euphrates, and read, in the silent wastes and mounds, the fulfilment of the same Word which not only foretold Israel's dispersion *and preservation*, but Babylon's inhabitantless desolation from generation to generation (Isa. 13:20).

And Greece and Rome too, who fill so large a place in the literature of the polite, *where are they?* Their imperial power a history for the school, their nationality and language a study of bookworms, their race extinct, or represented only by the mongrel people of Italy and the Balkans.

But the Jew, here he is today, as *pronounced* a people, as *separate* a race, with as *fixed* a language, as in the palmiest days of Judah's power. The Jew is God's work, God's people, God's witness:

"This people have I formed for Myself, and THEY SHALL SHOW FORTH ALL MY PRAISE."

This is the meaning of their preservation, and the purpose of the preservation we shall yet see realised in the setting up of the Kingdom of God in all the earth, to the praise of Jehovah's Name in every land. But this is only half the subject. There is a *future*, as we know. Of this future, God spoke to a Jew in captivity at Babylon, "a man greatly beloved," to whom it was said,

"From the first day that thou didst set thine heart to understand. and to chasten thyself before thy God, thy words were heard, and I am come for thy words."

The angel of Yahweh's presence thus addressed Daniel. To what purpose did Gabriel come to Daniel, greatly beloved in Babylon?

"To make thee understand what shall befall thy people IN THE LATTER DAYS."

And Daniel "understood the thing and had understanding of the vision" (10:1). And the vision is in our hands for *us* to understand also. What the vision reveals is this, that after a protracted period of down-treading and chaos, there would come a time "in the latter days," when Yahweh would deliver His people; when the land would be "cleansed;" and when the dispersed of Israel would be gathered again from the four winds of heaven, the glorious sequel of which would be the establishment of a Kingdom under the long-promised Anointed One, which should govern all mankind for the blessing of man and the glory of God.

A rough indication is given of the length of the time of down-treading—a length sufficiently great to justify Daniel's introductory statement (10:1) that "the time appointed was long." It is not necessary on this occasion to go into any technical demonstration on the subject of the times and seasons. Suffice it to remember that *the "time appointed" expired in the age in which we live*, and that we have reached the time when the preliminary symptoms of emancipation ought to be visible, both as regards land and people.

If it be asked why we look for *preliminary* symptoms—why the thing may not come with the suddenness of a thunderclap—the answer is, it is revealed that the work will be gradual and at first natural. And the nature of the thing, considered in the light of God's dealings with Israel, requires gradual work in the first stage.

It is not in harmony with God's orderly and progressive ways in the past, that a scattered and despised nation and a desolate land should, in a single day, arise from the down-treading of centuries,

though in its later stage (when the hour arrives for the manifestation of the Lord with his brethren), there will be quick and startling work. It is according to nature and analogy that the thing should begin slowly.

The question is, *Is the work begun?* Who can shut his eyes to the fact who takes a survey of the whole position for years past? We have first the emancipation of the Jew from civil disabilities.

The opposition to the Jew is now social. Men are his enemy privately, and they would like to alter the law, and are forming associations to try and bring about an alteration. But the law is in favor of the Jew as it has not been during the past centuries.

And this change is a latter-day change. It is about 30 years old or so. (Written in 1884.) The Jew is today eligible to hold landed property, and to follow any profession, to vote in municipal and parliamentary elections, and to fill any office of authority, in many lands. This is a great change when looked at against the background of the dark centuries that are past.

Another fact to be noted is the wonderful *wealth* of the Jews. This has become quite proverbial. It is a comparatively modern development. However men may explain it; by whatever combination of circumstances it has come about, there is the fact patent to all the world that the strings of the money bags of the world are held by Jewish hands. Kings and governments have to use Rothschild when any great performance of finance has to be compassed. This is doubtless a preparation for events further on.

Then, we behold a work of organisation going on among the Jewish race which is quite a novel thing in their history. Until the present generation, since their dispersion, Israel has been a race of units, having no connection one part with another.

But now, they are becoming organised. The establishment of a universal Israelite alliance with headquarters at Paris has laid the foundation of a corporate existence unknown to Jewish life for ages. It has given the Jews a rudimentary nationality which cannot fail to be of the utmost importance in all future movements for their national resuscitation. It is "*bone coming to his bone,*" the broken people coming together.

Under the auspices of the Alliance, there is an annual meeting of Jewish delegates from all parts of the world, at which matters affecting Jewish interests are debated, and from the officials of which, there is correspondence with Jews throughout the world.

So much for the *people*. Are there any symptoms of revived life for the *land*? People not interested or attentive to the matter would be astonished at all the facts that could be placed together in support of an affirmative answer to this question. Ever since the Crimean war when, by the treaty of Paris, Turkey was compelled to allow foreigners to hold land in any part of her empire, there has been a steady advance in the direction of new life in the land.

Jerusalem has become a changed city within the period that has elapsed since then. Building is going on in all directions outside the walls, and so it is also at several other centers. This revival of activity has also taken the form of agricultural settlements in various parts of the land; and the movement as a whole is *chiefly Jewish* (though Germans and others have taken part). The movement has received a great stimulus from various circumstances well within the memory of the brethren.

It is not only that colonies have been actually formed, but movements have been set on foot, and taken in hand by various classes of persons, which have for their object the Jewish settlement of the land on a large scale, and a situation has been created that only requires the ripening of imminent political changes in the East, to open the floodgates of Jewish immigration.

Egypt has been occupied by England. She is already in Cyprus, from which the mountains of the Holy Land are remotely visible.

All these things taken separately may each appear small, and without significance to the eye that only looks at them from the newspaper point of view, which is a very limited point of view. But, taken together, and looked at in the mass in connection with the long dark past of Israel's experience, and in the light of what has been revealed, *they have but one message to the ear of intelligence*. They tell us that we are in the era of the Lord's return. He comes, not only to raise and glorify his saints: He comes to deliver Israel from all distress.

Brethren, *the day is breaking*. If it takes a long time to break and is slow in coming, we must remember the day is long that is coming, and the night has been long from which it is emerging. "*Long hath the night of sorrow reigned; the dawn shall give us light.*"

The darkness is not so deep as it was fifty years ago. The pitchy blackness has given way to something like a twilight in which the forms of the mountains are dimly visible against the sky. The eastern horizon slowly lightens with the blush of coming dawn.

Soon the actual light will brighten all the air and gild the mountain tops. Soon a glorious shaft will strike athwart the somberness and tell the awaking world that the sun at last has risen and ascends the morning sky. Soon amid the turmoils and complications and gladsome tokens of this latter day, will Christ announce his presence.

What this will mean we know—at first, trouble, dire and prolonged, for the uncircumcised populations of the earth, but at last peace, and righteousness, and rest, and joy, and blessing. All mankind will share in the promised blessedness. Just as in the natural sunrise, all darkness flees before the glorious orb of day; just as all countries and all conditions receive the gladdening flood of light—the dens of barbarism alike with the homes of civilisation, so all nations, all ranks of men, all conditions of life, will be embraced in heavenly beams of the Sun of Righteousness.

London Fraternal Gathering

FRIDAY, APRIL 8, 1955

Please notify bro. Dan Gwalchmai, 173 Devonshire Road, London, Ontario, if you plan to be there. We hope all will come who can.

"A TALEBEARER REVEALETH SECRETS: BUT HE THAT IS OF A FAITHFUL SPIRIT CONCEALETH THE MATTER"—PROV. 11:13.

This problem of talebearing is far more serious than we are apt to realize. God has much to say about its vicious, evil character, and how He utterly detests it. Very often we shall find to our shame in the end that in God's eyes, the ugly sin of talebearing is more offensive than the one that is being so sanctimoniously publicized and condemned. All who talk a lot are almost bound to be offenders in this, speaking of others in a way that will reflect on them and turn the hearers against them. The subtle danger lies in the fact that what we say never seems to ourselves to come under this heading.

Talebearing is a very common evil—one that none are completely innocent of. We could greatly help each other toward eternal life if we had the courage to always speak out in open rebuke at the first sign of the serpent-tongue of gossip. "Where there is no talebearer the strife ceaseth" (Prov. 26:20). Surely there is great responsibility on the shoulders of those who gossip!

The Cherubim of Glory

"He made two cherubims of gold, beaten out of one piece, on the two ends of the mercy-seat"
—Exo. 37.

The words which appear at the heading are taken from Hebrews, where the apostle, speaking of the "Ordinances of Divine Service" pertaining to the Tabernacle, says (9:5)—

"And over it the Cherubim of Glory, shadowing the mercy-seat, of which we cannot now speak particularly."

His words imply that there was something to be said "*particularly*" concerning the cherubim, but the then present was not the time for elaboration of the matter.

That the subject of the "cherubim" is one which occupies an important place in the purpose of God, is clearly manifest to those who go through the Scriptures from beginning to end every year, for over and over again do we come across allusions to the cherubim, in all parts of the Bible, and no doubt these present difficulties to the minds of some.

Particularly does the matter present itself as an enigma, in the visions seen by the prophet Ezekiel at the river of Chebar. Apart from the Apocalypse, there is no portion of Scripture more highly symbolic than the first and tenth chapters of Ezekiel, and it is chiefly in consideration of these visions that this article is written. These "visions" form part of the "whole counsel of God," and it is therefore *necessary we should understand them* when we reach them in our annual tour of the Bible.

We do not propose to enter so much into the details as into the *general significance* of the symbols, and the place they occupy in the purpose of God, and their connection with Gospel teaching.

We notice that the "*living creatures*" seen by Ezekiel, which are mentioned in ch. 1, are described in ch. 10 as the "*cherubim*"—

"This is the living creature, that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubim" (v. 20).

In chapter 1 the prophet tells us that he saw—

"And behold, a whirlwind came out of the North, a great cloud and a fire infolding itself and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire.

"Also out of the midst thereof came the likeness of 4 living creatures. And this was their appearance; they had the likeness of a man. Every one had 4 faces and every one had 4 wings."

The Spirit by Isaiah declares (45:18)—

"For thus saith the Lord, that created the heavens, God Himself that formed the earth and made it. He hath established it, He created it not in vain, He formed it to be inhabited."

God's purpose in creating the earth is briefly expressed thus—

"As truly as I live all the earth **shall** be filled with My glory."

Now the question arises, *How and by what means* will the earth be filled with God's glory? It is written that—

"The heavens declare the glory of God and the firmament showeth His handiwork."

It is true that His eternal wisdom and power is made known by the physical creation, but this was true in the days of Moses. The promise, however, was—

"All the earth SHALL (in the future) be filled with My glory."

God proposes to fill the earth with His glory through the instrumentality of "glorified human nature," Christ Jesus being the prototype. Of him it is written—

"And the Word was made flesh, and dwelt among us (and we beheld his **glory**, the **glory** as of the only begotten of the Father), full of grace and truth" (John 1:14).

"Who, being the brightness of His **glory** and the express image of His person" (Heb. 1:3).

"Who is the image of the invisible God . . . For it pleased the Father that in him should all fulness dwell" (Col. 1:15, 19).

If we take the case of the first Adam, he was created (as all things are) *for God's glory*, but he did not reflect it, for he rebelled against the Divine command; he disobeyed, and death ensued, and the effect of the condemnation has been entailed upon all his posterity, as Paul says—

"By one man sin entered into the world, and death by sin, and so death has passed upon all men, for that all have sinned."

But God, who is rich in mercy, has provided a *way* of escape from the death-stricken condition, and this way is in Christ:

"I am the Way, the Truth, and the Life."

Paul testifies, in Gal. 4:4-5—

"But when the fulness of time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law."

Again (2 Cor. 5:18-19)—

"All things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation—that God was in Christ reconciling the world to Himself."

The same apostle, referring to their former state, says (Eph. 2)—

"At that time ye were without Christ, being aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world. . .

"But now in Christ Jesus ye are made nigh by the blood of Christ . . . and are no more foreigners but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

"**In whom** all the building fitly framed together groweth into an holy temple in the Lord: **in whom** we also are builded together for an **habitation of God through the Spirit.**"

From this testimony, we learn that the saints are being prepared as habitations (or dwelling-places) for the Spirit of God, and from the first chapter of the same Epistle we gather that in the "Age to Come" they will be one with Christ, that is, *the body of Christ*—

"Having made known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Himself, that in the dispensation of the fulness of times, He might **gather together in one all things in Christ**" (Eph. 1:9-10).

This, then, is the Deity's plan and purpose: to manifest Himself through a multitude of "earth borns" who have been redeemed from flesh and blood by Christ, and *this is the community which in many parts of the Bible is symbolized by the "cherubim."*

Keeping these things well in mind, let us consider the derivation of the word. "Cherubim" is the plural form of the singular "cherub." Bro. Thomas says that he believes the word is derived from the root "*rachar*"—"to ride, whether on an animal or in a vehicle," and this seems to fit in with all the facts of the case. In Psalm 18:10, the Psalmist, speaking of the Deity, says—

"He rode **upon a cherub**, and did fly."

From this we learn that a "*cherub*" is something in which the Deity rides in the execution of His purposes, and therefore constitutes a vehicle or "*chariot*" In Psalm 68:17, we read—

"The chariots of God are twenty thousand, even thousands of angels; the Lord is among them."

Here is plain evidence that the angels are "chariots," or "vehicles," because God by His Spirit *dwells in* them, and *rides in* them, and by their instrumentality *performs His purposes* in relation to the sons of men.

These two words, "cherub" and "chariot," we find associated together in 1 Chron. 28:18, where reference is made to the—

"Pattern of the chariot of the cherubim."

The first time we read of "cherubim" is in Gen. 3 in connection with the expulsion of our first parents from Eden—

"And the Lord God . . . placed at east of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

This was a manifestation of the Eternal through the Elohim (or mighty ones), otherwise the angels, into whose hands Deity has committed the *present* dispensation of the affairs of men, and of them the Psalmist says (Psalm 104):

"Who maketh His angels spirits; His ministers a flaming fire."

But (to use the words in Hebrews 2:5)—

"Unto the angels hath He not put into subjection the world to come, whereof we speak."

No, a *new order of Elohim* is to arise—the Elohistic seed of Abraham—into whose hands God will commit the government of the "world to come," and it is these that are generally symbolized by the "cherubim." The next time we read of them is in connection with the erection of the Tabernacle by Moses, who was instructed to build it *according to the pattern showed to him in the Mount*, together with all its furniture and appurtenances. A part of the instruction so received is the following—

"And thou shalt make a mercy-seat of pure gold. . . And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat."

"And make one cherub on the one end, and the other cherub on the other end; even of the mercy-seat shall ye make the cherubim on the two ends thereof. . .

"And thou shalt put the mercy-seat above upon the ark and in the ark thou shalt put the testimony that I shall give thee.

"And there I will meet with thee, and I will commune with thee from between the two cherubim . . . of all things which I will give thee in commandment unto the children of Israel."

Now first let us recognize that the whole system of which the above forms a part, is a *type of something to come after*. The apostle, writing to the Hebrew brethren, says—

"Now the Law having a **shadow of things to come.**"

Again in Col. 2:17 he speaks of the—

"Handwriting of ordinances, holydays, new moons, etc. . ."

—which, says the apostle—

". . . are a **shadow of things to come** but the body is of Christ."

If we examine carefully the Epistle to the Hebrews, we shall find that *nearly everything in the Tabernacle found an antitypical fulfilment in Christ*, "the altar," "the veil" (that is to say, his flesh), "the ark," and so forth.

But the "Mercy-seat" is a striking type, and we are enabled to see the connection from Paul's words (Rom. 3:25), where he is speaking of the redemption that is in Christ Jesus, and says:

"Whom God hath set forth to be a **propitiation**, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

The word "*propitiation*" is merely another word for "*mercy-seat*," and when we recall the words from Exodus that it was from the "mercy-seat" from between the cherubim that God would commune with Moses, and where alone the children of Israel could atone for their sins, we are reminded at once of Jesus' words:

"No man cometh to the Father **except by me.**"

Seeing, therefore, that the "Mercy-seat," was a type of Christ, we can make doubly sure of the significance of the cherubim *with which the mercy-seat is so intimately connected*, by a process of working backward, as it were. In the highly symbolic book of the Revelation, in chapter 4, John saw in vision—

"And behold a throne and one sat on the throne. . . And in the midst of the throne and round about the throne were 4 beasts full of eyes before and behind, and the first beast was like a lion, the second like a calf, the third had the face of a man, and the fourth was like a flying eagle" (4:2-7).

We would like now to call attention to the similarity existing between John's vision and the "cherubim" seen by Ezekiel—

John saw a throne and one that sat upon it; **so did Ezekiel** (1:26),

John saw 4 "beasts"; **Ezekiel saw 4 "living creatures."**

The beasts of John's vision were "full of eyes;" **the wheels of Ezekiel's living creatures were also full of eyes.**

The faces of John's "beasts" correspond exactly with the faces of Ezekiel's "creatures."

We are not left to speculate upon the significance of John's vision, for in Rev. 5 we find the explanation. There we have introduced another symbol—

"A Lamb as it had been slain."

We at once recall the words of John the Baptist—

"Behold the Lamb of God that taketh away the sin of the world."

We are told that the "four beasts" ascribe homage to the Lamb—

"And they sang a new song saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain and has redeemed US to God by thy blood out of every kindred and tongue, and people, and nation, and hast made us unto our God, kings and priests, and we shall reign on the earth" (Rev. 5:9-10).

Now Christ did not die to redeem 4 literal beasts. He died to redeem *men and women*; hence the 4 beasts must symbolize that community of men and women who have become associated with "the redemption that is in Christ Jesus" out of every kindred and tongue and people and nation *at the time when they shall reign as kings and priests on the earth*.

Seeing, therefore, the certainty of the significance of the apocalyptic "beasts," it is not going too far to say that the "cherubim" of Ezekiel's visions must represent the *community of the saints in the attitude of executing the judgments written against an ungodly world*, "which honor have all His saints" (Psa. 149:9).

Coming back to the Mosaic type, we are told (Exo. 37:7) that Moses did as he was commanded.

"He made two cherubim of gold, beaten out of **one piece** made he them, on the two ends of the mercy-seat."

The cherubim were made out of the same piece of gold as was the mercy-seat, and the significance of this we see in the fact that in the Age to Come *Christ will be one with the saints*, as we showed at the beginning from apostolic teaching, that it is God's purpose to gather in one all things in Christ, as he himself prayed:

"And the glory which Thou gavest me I have given them, that they may be **one**, even as we are **one**; I in them and Thou in me that they may be made perfect in one" (John 17:22).

A glorious incorruptible community—*the body of Christ* (1 Cor. 12:27)—made equal to the angels (Luke 20:36)—habitations of God through the Spirit (Eph. 2:22), through whom—

"The glory of the Lord will fill the earth."

Again is assurance made doubly sure when we remember that Ezekiel's cherubim are said to be (chap. 1:28)—

"The appearance of the likeness of the glory of the Lord."

Some have suggested that the cherubim are a representation of God, but that this cannot be so will be seen from Psa. 80:1—

"Give ear, O Shepherd of Israel; Thou that leadest Joseph like a flock; Thou that dwellest **between** the cherubims."

The word "between" is in italics and should not be there. The verse would be better rendered:

"Thou that inhabitest the cherubim."

The "*INHABITANT*" is not identical with the "*habitation*;" hence the cherubim are not a representation of God, but symbolize the *medium of His manifestation*. God will inhabit the saints by His spirit; therefore, being vehicles for His Spirit, they will be "cherubim," and that the living creatures of Ezekiel's vision are embodiments of the Spirit, is seen from the following:

"Whither the Spirit was to go, they went" (Eze. 1:20).

As regards the wheels, these symbolize the same things, for—

"The Spirit of the living creature was in the wheels" (v. 21)
—and we believe they are introduced as an addition to suggest the idea of mobility and omnipresence.

"And the living creatures ran and returned as the appearance» of a flash of lightning" (v. 14).

We have seen that the apocalyptic beasts symbolize a multitude out of every kindred, and people, and nation, and in like manner Ezekiel's "living creatures" are symbolic of a multitude—

"I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host" (v. 24).

The same class is referred to in Rev. 14:6—

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying,
"Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him, for the marriage of the Lamb is come, and his wife hath made herself ready."

We are further informed that 12,000 were sealed in their foreheads, from each tribe, and thus we have the total number of 144,000 mentioned in Rev. 14, as standing with the Lamb on Mt. Zion, having his Father's Name written in their foreheads—

"These are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and unto the Lamb."

We made a brief allusion to the fact that the "cherubim" of Ezekiel's prophecy are representations of the saints in judgment against an ungodly world. That this is so will be seen from verse 4:

"And I looked and behold a whirlwind."

A "whirlwind," as we all know, is a very destructive agency— it carries everything before it— as God's judgments will. The same thing is before us in Jeremiah's prophecy.

"Behold a **whirlwind** of the Lord is gone forth in fury—even a grievous whirlwind, it shall fall grievously upon the head of the wicked.

"The anger of the Lord shall not return until He have executed, and until He have performed the thoughts of His heart, **in the latter days** ye shall consider it perfectly" (Jer. 23:19-20).

"The Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword.

"Thus saith the Lord of Hosts, Behold evil shall go forth from nation to nation and a great whirlwind shall be raised up from the coasts of the earth, and the slain of the Lord shall be at that day from one end of the earth even to the other" (Jer. 25:31).

The prophet Isaiah testifies to the same effect—

"For behold, the Lord will come with fire, and with His chariots (vehicles of His Spirit, or **cherubim**) like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. "For by fire and by His sword will the Lord plead with all flesh, and the slain of the Lord shall be many" (Isa. 66:15-16).

If we compare Daniel's vision (ch. 7), with Eze. 1, we shall be struck with many points of similarity. In connection with the "casting down of the thrones" and the coming of the "Ancient of Days," when the "beast shall be slain and his body destroyed and given to the burning flame" (which is symbolic of the destruction of the kingdoms of men), Daniel says he saw that—

"His throne was like the fiery flame, his wheels as burning fire."

Ezekiel says:

"As for the likeness of the living creatures (with whom are associated the wheels), their appearance was like burning coals of fire, and like the appearance of lamps" (Eze. 1:13).

All these things taken together point to the same conclusion, and indicate that great struggle mentioned by the same prophet in ch. 38, when the confederated hosts of the King of the North meet their doom at the hands of Christ (multitudinous), which is to happen in the latter days, after which stroke of judgment, the inhabitants of the world having learned righteousness,

"God will be known in the eyes of many nations, and they shall know that He is the Lord" (Eze. 38:23).

There are two more visions to which attention should be drawn, as bearing upon this subject, both of which were seen by the prophet Zechariah. The first is where he says (Zech. 6:1)—

"And I turned and lifted up mine eyes and looked, and behold, there came 4 chariots out from between 2 mountains."

These are explained to be (v. 5)—

"The four spirits of the heavens which go forth from standing before the Lord of all the earth."

Here we have the same things introduced—*four chariots* (or vehicles—cherubim), embodiments of the Spirit, which go forth from the Lord and produce a state of quietness in the earth as indicated in v. 8. The other vision referred to is in Zech. 1:18, where the prophet says,

"Then lifted I up mine eyes and saw, and behold four horns And I said, What be these?"

"And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem."

These four horns (or powers) undoubtedly indicate the four successive empires which have downtrodden the Jews and Jerusalem.

"And the Lord showed me four carpenters. Then said I, What come these to do?"

"And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head; but these (the carpenters) are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over Judah to scatter it."

Here the *power* which destroys the oppressing Gentiles, is represented by *four carpenters* who build up that which is thrown down, and there is a beautiful appropriateness in the symbolism, seeing they represent the brethren of the "carpenter of Nazareth." The effect of their work is described in Amos 9:11—

"To **raise up the tabernacle of David that is fallen**, and close up the breaches thereof, and I will raise up his ruins and I will build it, as in the days of old."

This is a necessary work, before the Lord Jesus (whose right it is) can sit upon the—

"Throne of his father, David, and reign over the house of Jacob for ever."

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it and to establish it, with judgment and with justice from henceforth, even for ever" (Isa. 9:7).

Thus will be established that "Kingdom" which Christ invites us to share (Rev. 3:21), and for which he asks us to pray—

"Thy Kingdom come, that thy will may be done upon earth."

—and which also he tells us to *seek after*, saying:

"Seek ye first the Kingdom of God."

May we so walk in the night, that when the morning dawns— that morning without clouds— we may be counted worthy to find a place and part in that glorious community—the "*cherubim of glory*." —B.N.

"This Is the Heir"

"*Jesus Christ, the Son of David, the Son of Abraham*"—Matt. 1:1.

Christ—David—Abraham. The intervening generations are carefully traced afterwards in the chapter, but in this verse they are thrown into the background. "Abraham and David" stand out as lights, alone visible in the great genealogical chart leading to Jesus.

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? It surely cannot be accidental, or without significance. The Lord had a long line of ancestry according to the flesh, besides Abraham and David; but of them all, *those two only were those with whom were made two comprehensive Covenants of Promise*, embracing within their scope the whole Gospel plan of salvation. Surely this is the explanation!

Abraham and David had each many eminent and some royal sons; but Christ only is pre-eminently the "Seed" or "Son" alluded to in those Covenants, and therefore, the one who will fulfil them in all their glorious promises. We therefore conclude that this first verse of the New Testament is designed to call attention to the Abrahamic and Davidic covenants, and to identify Christ as that

illustrious "Seed," Son and Heir, of which they speak; and in whose offices of Prophet, Priest, and King, they will prove their complete fulfilment.

The Abrahamic Covenant promises that at some time in the future Christ, together with Abraham and all other saints as joint heirs with Christ, will obtain everlasting possession of the promised land, and that he will "possess the gate of his enemies"—that is, *conquer the world*.

The Davidic Covenant, after the same tenor, but more explicitly, promises that he (Christ) will re-build and occupy the throne of David upon that land, and in this form of royalty "reign until he hath put all enemies under his feet," causing "all kings to fall down before him, and all nations to serve him"—

". . . whose dominion shall be from sea to sea, and from the river to the ends of the earth.
"Then shall Jerusalem be called the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord to Jerusalem, neither shall they walk any more after the imaginations of their evil heart."

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. It was appropriate then that the New Testament Scriptures should begin with language identifying "Jesus Christ" as the Head under which the economy of human affairs shall ultimately be established.

Yes, this little verse contains a doctrine in which all the earth will yet harmonise with heaven!

"To every thing (says Solomon) there is a season; and a time to every purpose under heaven. . . A **time to be born** and a **time to die**."

"When the **fulness of time had come**, God sent forth His Son, BORN of a woman, born under the Law" (Gal. 4:4).

"When we were yet without strength, **according to the time** Christ DIED for the ungodly" (Rom. 6:5).

". . . being made a minister of the circumcision for the truth of God to **confirm the promises** made to the fathers. . ."

That is, *ratifying them by his death and resurrection*.

The knowledge of the strict fulfilment of these things in the *past* strengthens our faith in the "hoped for" things of the *future*. God remembers His covenant. His promises never go to protest.

"They are in Christ, **Yea and Amen**, to the glory of God."

Jehovah's faithfulness in the past is the 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. —J. O. W.

"He Shall Direct Thy Paths"

"When Joshua was by Jericho, there stood a man over against him with his sword drawn in his hand"—Josh. 5:13.

We are introduced to a new phase of God's dealings with His people. The pilgrimage of the wilderness was over. An age of conquest and possession of the gate of their enemies was at hand.

But before these operations could begin *the mode of the conquest had to be made indelibly clear to Israel*. They had to understand that it was by God's power that the conquest of the land was to

be accomplished. The praise and honor were to be ascribed unto the Creator, and not to man. There is a constant failure, due to the forgetfulness of the flesh, to call to mind that every breath we take is predicated on the mercy of a loving Father in heaven—

"He giveth to all life and breath and all things" (Acts 17:25).

These facts need constant repetition to our weak memories. There is a grasping after glory by the flesh and an ascription of success to man's own efforts. This was made abundantly clear to us in Israel's journey from Egyptian frontiers. The Angel of God was present with the hosts of Israel from their gathering together to depart from Egypt to their passage through the waters of Jordan. The visible presence was indicated by the pillar of fire by night and the pillar of cloud by day.

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place that I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for My Name is in him" (Ex. 23:20-21).

And yet, with all the external evidences of the Father's hand in their midst, Israel failed to believe in Him. The preservation of the record has been designed as a guide to all future generations that they "fail not after the same example of unbelief."

When the angel had brought them to Kadesh-Barnea, on the southern borders of Canaan, Israel refused to believe the Angel—they would not obey his voice. Therefore their transgressions were not pardoned. Their bodies fell in the wilderness, each death testifying that God's Word was true. Their failure set in clear outline the basic issue—

"He that cometh to God **must believe** that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11:6).

Man either believes God, or he does not. There is no middle ground. No *profession* of belief can alter the case. Belief will be manifest by a man's *actions* when events call for the display of faith. Somewhere in our lives this issue will stand out boldly.

Each generation of Israel had to learn the lesson of the supremacy of God; in some cases it was a constant repetition of the fact by the hard road of experience. There were instances when the lesson went unheeded, and the individuals were removed.

Joshua throughout his life had manifested courage and strength in the things of God. He had been exhorted to excel in these characteristics as he followed in Moses' steps, opening up a new chapter in Israel's history—

"There shall no man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of good courage."

Joshua was now in command of the people of God; a very important and responsible position; one fraught with danger and many pitfalls for the unwary and for those who would rely upon the power of the flesh. But God had said that He would never leave him—*provided*—

". . . thou mayest observe to do according to all the Law which Moses My servant commanded" (Josh. 1:7).

As Israel is encamped before Jericho, a man stands before Joshua with a drawn sword in his hand. And Joshua, ever valiant for the Lord, steps forward with courage, declaring,

"Art thou for us, or for our adversaries?" (Josh. 5:13).

Perhaps, like Moses some 80 years earlier, Joshua was eager to put into motion the course of events which had been promised. But the initiative had to come from God. The deliverance was to be of God and not of man. And though Joshua was strong and courageous, these attributes are only commendable if they are coupled with faith in God, and a humble recognition that mortal strength is of value only when directed in His service.

"Strong and of a good courage" were, in Joshua's case, attributes developed by an acquaintance with the operations of God with His people. They were a manifestation of the indwelling of the Spirit of God which motivated Caleb to say, 40 years before:

"Let us go up AT ONCE, and possess the land; for we are well able to overcome it" (Num. 13:30).

Joshua was of the right disposition, and acknowledged the secondary position he occupied in the plan. He prostrated himself before the messenger of God. Yet as nominal head or leader it was necessary for the point to be impressed on his understanding. And again the lesson was to be set forth that future generations may clearly understand that the conquest of the land was not a purely human accomplishment—

"For they got not the land in possession by their sword, neither did their **own** arm save them: but **Thy** right hand, and **Thine** arm, and the light of Thy countenance, because Thou hadst a favor unto them" (Psa. 44:3).

Israel's tenure of the land was contingent upon their obedience to God. The events of their later history show us that God was at all times in control. Their national condition was always a revelation of their behavior before their Creator. It is a necessary point for all God's people to maintain clearly in their minds, that,

"The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Psa. 34:7).

In each individual the conquest is a life-time work. The overcoming is of the "old man," those impulses which constantly surge up within us and have to be subdued. This cannot be done by any power we possess or zeal and courage and strength we may feel inwardly. We have to be *led*, and that *by the Spirit of God*.

We may *say* that we have accepted Christ as our Leader. We may profess the name of brother or sister of the Master. But these professions, though outwardly to others may betoken a righteous condition, inwardly mean nothing in the final analysis when we stand before him who judges the secrets of the heart.

How then *do* we become of the class spoken of in Romans 8?—

"As many as are **led by the Spirit of God**, they are Sons of God."

If we are of this class we will not rely upon our own wisdom to direct us; we shall be of the sheep class and desire to be led.

First we humble ourselves to recognize that we cannot guide our own way. We conclude that man has endeavored for 6000 years to do this without any success, but rather has dismally failed. Jeremiah the prophet declared—

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23).

Therefore—

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him. and He SHALL direct thy paths" (Prov. 3:5-6).

We cannot commit our course to God if we do not know His requirements. These can only be learned from God Himself, through the words He has spoken. Here is where we become dutiful children of our Father, by *meditating* upon His words, by *hearkening diligently* unto what they say, and by putting His requests into daily practice. As we draw near unto God, so He will draw near to us. Only by close proximity to Him can we feel the assurance that He is guiding us.

As we read our portions of Scripture each day let us try to assimilate the Spirit of them, to *make the events really live*, that they may become part of our lives; thus we shall live by the Spirit of God. Our decisions will be influenced by what we have learned. We shall become part of the picture of God's mighty operations in the earth.

In this process we will recognize that the ways of God are not man's ways. The direction our steps are led will be opposed to those our fleshly inclinations would select. There will be times when the path is obscure to the natural eye. But the eye of faith will detect wisdom in the direction the Great Shepherd of the sheep has chosen. It will have been paths designed for the *molding of character*, attributes necessary for our eternal salvation.

"If we are led by the Spirit we shall live."

With Paul we feel the weakness of our efforts. We cry—

"Who shall deliver me from the body of this death?" (Rom. 7:24).

Of ourselves we *cannot* be delivered from it. It can only be accomplished by our patterning our lives after the example of Jesus, by becoming followers of him. Yet again this is not enough. We shall never attain unto the degree of perfection set in the person of the Savior. The mark has been set and we must strive on toward it, we must press earnestly in that direction, *never satisfied with what we have attained unto*, but rising higher and higher. There will be no danger of reaching too high. Compassed with infirmity as we are we fail many times a day. And it is here that another force comes into play—

"The Spirit of God also helpeth our infirmities, for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

While we struggle on our faltering way, praying to be delivered and expressing desires to be assisted toward the Kingdom, we may pray for the very things which would be against our eternal salvation. Due to the limited scope of our finite minds, this is inevitably the result, though our thoughts may be expressed with a full realization of the overruling hand of God.

But the Spirit of God, in full knowledge of the future and of what is best for each of His called out ones, is sympathetic toward their eternal good, and thus the Apostle continues (vs. 26-28)—

"Likewise the Spirit also helpeth our infirmities . . . And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

"And we know that **all things work together for good**, to them who are the called according to his purpose" —F.H.

"Why Hast Thou Forsaken Me?"

These opening words of Psalm 22, which Jesus uttered on the cross, are no puzzle to those who know the Psalms. This thought is not an uncommon one. We find several Psalms BEGINNING with this sentiment, but we do not find them ENDING with it. Consider the end of this one (v. 24)—

**"He hath not despised nor abhorred the affliction of the afflicted, neither hath He hid His face from him; but when he cried unto Him, He heard . . .
"All the ends of the world SHALL turn unto the Lord."**

Jesus only quoted the opening words, but the whole Psalm would be vividly before his mind — written expressly for that very occasion, for see v. 16: "They pierced my hands and my feet," and 18: "They parted my garments among them."

HE RESTORETH MY SOUL" — Psalm 23:3

What does this mean? And how is it done? It is the process which clears and renews the perception and shrinks the present back into its proper dimensions. It consists of having certain things passed through the mind in orderly procession until the lurking shadows are removed and the true relation of present and future are perceived.

It will not matter how deep the pit may be if, like Jacob, we can perceive by the eye of faith a ladder reaching from it to the safe haven of God, peopled by His messengers sent forth to minister to the heirs of salvation.

The preceding Psalm (22) is an example. The first verse prepared Jesus for what was coming, and told him it was all planned and foreseen. Specific details of the occasion follow in prophetic foreshadowing to confirm this. Then assurance is given that God is never heedless or unmindful of those in affliction. And finally the ladder leads the mind right to the final glorious consummation, linking the passing sorrows of the present into a continuous chain with the pleasures of eternity.

So the soul is restored and takes up the journey again with renewed vigor and courage. It is often the harshness of men that—as a blessing in disguise— drives the soul to seek and find this comfort from God.

The Tabernacle in the Wilderness

*"The mystery which hath been hid from ages and from generations,
but now is made manifest to His saints."*

The four-square encampment before Sinai has now reached its *fiftieth day* since the Divinely-fashioned Tabernacle of the Lord was completed and "reared up" in the presence of all Israel. All is in readiness for the onward march through the "great and terrible wilderness," toward the object set before Israel in the promised possession of the "land which the Lord thy God careth for"—

"A land that I had espied for them, flowing with milk and honey; the **glory of all lands**" (Deut. 11:11-12; Eze. 20:6).

It only waits the signal which shall set its vast hosts in motion. But before this movement takes place we ascend the lofty heights of Horeb to scan once more the mighty hosts of the Lord as they appear on this fiftieth and last day of their encampment before Sinai. Having reached those heights, the vision before us is enchanting; and we cannot refrain from exclaiming in the appropriate words of Balaam, used by him on the occasion of a similar vision of the Lord's hosts when encamped before Moab:

"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valley are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters.

"From the top of the rocks I see him, and from the hills I behold him. Lo, the people shall dwell alone and shall not be reckoned among the nations! Who can count the dust of Jacob, and number the fourth part of Israel?" (Num. 24:5-6; 23:9-10).

The azure canopy of heaven's infinite vault, with its zephyrs and dazzling luminary beaming with unsullied glory, smiles upon the heavenly encampment on the morn of its departure upon its Divinely-appointed mission, and reveals to the onlookers from the elevated platform of surrounding rocks a scene the like of which was never before witnessed, and no pen can adequately depict.

In the center of this vast encampment stands the Pavilion-Temple, or Tabernacle—the meeting place between Jehovah and His people, Israel, from whence He reveals to them His will, and wherein He walks in their midst.

It is so small that but for its miraculous surroundings it would scarcely be distinguishable amid so huge an assembly of tents.

Its presence and importance is, however, signalised by a miraculously-formed cloud which hovers over it by day as the symbol of the Divinely overshadowing Power which is to lead the hosts of the Lord in safety to the haven of the promised Rest.

All eyes are directed toward this marvellous phenomenal signal which is connected with the *Shekinah* of the mercy-seat and *Cherubim* of the Most Holy. It is the outer token of the Divine protection and guiding hand of Him Who worketh all things after the counsel of His own will. The significances of this marvellous structure were all hidden in the mind of Him Who designed it; for we learn that it was an enigmatical expression of—

"The mystery which hath been hid from ages, and from generations, but now is made manifest to His saints; to whom God would make known what is the riches of the glory of this mystery; which is CHRIST IN YOU the hope of glory."

The impenetrability of this mystery, until it pleased God to reveal it, was fittingly concealed in the covering of the Tabernacle with the various skins, which effectually excluded the light of nature from its inmost recesses, and which, together with the gold-lined boards of the Tabernacle itself, made the admission of the light of nature impossible.

The light of the Tabernacle, like that structure itself, was of a typical character. It was generated from pure olive oil combusted through an enigmatically constructed apparatus in the form of a lampstand with seven branches, each branch bearing a lamp. The whole luminous apparatus typified him who proclaimed himself "*the Light of the world*," and all those who received the light from him. (This Light is also styled "*the Light of Life*.") The constituents of this seven-branched lampstand are thus addressed by Paul,

"Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as **lights in the world**: holding forth the Word of Life."

Again, in reference to this light, he says,

"God, Who commanded the light to shine out of darkness, hath shined in our hearts to give the **light of the knowledge of the glory of God in the face of Jesus Christ**" (2 Cor. 4:6).

What a beautiful commentary is this upon the glory reflected by the gold-lined boards upon which the rays of light from the seven-branched lamp fell! Peter also makes allusion to it, saying,

"We have also a more sure Word of prophecy, whereunto ye do well to take heed, as unto a light that shineth in a dark place."

May it be ours to listen attentively to this Divine admonition that, as constituents of the great light-bearing Lamp, we may "*shine as lights in the world, holding forth THE WORD OF LIFE.*" We only add that the Tabernacle and its contents were an enigmatical prophecy, the true meaning of which is now to be discerned by the light of those God-inspired Scriptures which are able to make wise unto salvation, and *there alone.*

This wonder of wonders upon which we are now gazing is surrounded by the four-square encampment of the Levites, consisting of some six or seven thousand males from thirty to fifty years old; the whole of the male element of that tribe, from a month old and upward, being twenty-two thousand. This sacerdotal encampment is some distance from the temporal dwelling of the Most High in Israel's midst, so that the square is distinctly visible.

In the rear of this is the four-square encampment of the militant element of the chosen nation, consisting of four camps totalling 603,550 men. What a mighty host is this!—as we view it marshalled for the work which lies before it, the conquest of the seven nations (each mightier than itself) now in possession of the land, with cities walled up to heaven. Apart from the help of God, such a task must be a failure; but with His aid, an easy matter.

And with the object of *preparing His people Israel to lean upon His almighty hand*, He is to lead them through the barren wilds of an unsustaining wilderness, in which they may be made to realise His power and goodness to them; and that He will assuredly lead them to victory and glory in fulfilment of His purpose with the race of which He has made choice, and adopted as His nation.

Each of the camps of this military organisation consists of three of the tribes of Israel, each tribe having its own captain. On the east is the camp of Judah, distinguished (Josephus reports) by the *lion* symbol of its standard; on the south that of Reuben, whose standard-symbol is a *man*; on the west, that of Ephraim, having the symbol of an *ox*; on the north Dan, with the *eagle* symbol.

This "second line of defence," as we may term it, was also situated at a considerable distance from the first; and if, in addition to all these mighty hosts, we add the residue of the twelve tribes, numbering about two millions of souls, with their innumerable tents extending over an area of many miles, the reader may be able to form some idea of the view afforded to the interested onlooker from his elevated platform of the rock district of Sinai.

But hark! The trumpet sounds, and the whole congregation is astir! Innumerable forms in motion are distinctly visible, and the movement about their tents is general. The whole assembly gathers itself towards the mount, and suddenly, in the midst of the most profound silence, a voice is heard. It is the Lord speaking to His people from the mount, saying,

"Ye have dwelt long enough in this mount: turn you, and take your journey and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

"Behold, I have set the land before you: **go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.**"

Thus, on the *fiftieth* day from the "rearing up" of the typical tabernacle, was THE GOSPEL Divinely preached to Israel *direct* from the mouth of the Lord; and which, Paul says—

". . . did not profit them, not being mixed with faith."

* * *

This done, the movements in the camp are again visible, and preparations are being pushed forward with haste for departure. The tabernacle was "reared up" on the *first day of the first month* of the second year after leaving Egypt; and the departure from Sinai took place on the *twentieth day of the second month* in the second year. This period was, therefore, their Pentecost.

But there is something more in this fifty-day period than is apparent on the surface. It harmonizes with the fixed feast of Pentecost, computed from the waving of the *sheaf of first-fruits*—

". . . Before the Lord to be accepted for you; on the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering seven Sabbaths shall ye number FIFTY DAYS; and ye shall offer a new meat offering unto the Lord" (Lev. 23:10-16).

"The sheaf of *first-fruits*," waved before the Lord on the morrow after the Sabbath, was Christ raised from the dead on the morrow after the Sabbath—the first day of the week; on which day he, the anti-typical sheaf, was waved before God "to be accepted for you."

Apart from the generally admitted fact that the Tabernacle has primary reference to Christ, this admission receives full sanction from this beautiful and Divine analogy between the *resurrection* of Christ, and the *rearing up* of the Tabernacle. How appropriately expressive is the "rearing up" of the one, and the "raising up" of the other! In both cases the "rearing up" and "raising up" covered the whole process. The *subjects* of the process were both Divine in their origin, and therefore in each case the whole process of "rearing" and "raising" is covered by those terms.

And now let us look at that other analogy of the fifty days. What happened on the fiftieth day after Christ was raised from the dead?

The occasion to which we allude was the *last Pentecostal Feast under the Law*. This feast inaugurated a *new era*, in which the *other* first-fruits were to be developed, and that era is still extant, for they are not yet fully developed, even numerically. It also furnished the means for that development, which, as all know, were the proclamation of the Gospel of the Kingdom, and baptism in the Name of Jesus Christ.

Believers of this Gospel were united to Christ in the act of baptism, and became constituents of his body, and elements of the *Yahweh Name*, which linked them with the return of Christ and the Kingdom and dominion under the whole heaven which they, with him, will have to conquer before they can possess it.

The analogy between these two fiftieth days is absolutely perfect. On the Pentecost succeeding Christ's resurrection the Lord spake to the assembled multitudes of Israel by His spirit outpoured upon the vehicles of His message, and on the Pentecost succeeding the "rearing up" of the Tabernacle the Lord spake orally to His chosen people concerning the Kingdom and its everlasting possession, according to His oath to Abraham, Isaac, and Jacob—in the faith and hope of which alone they would reach it. Such is the harmony existing between this hitherto hidden mystery and its antitype.

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

The best way to treat the brethren (where they are worthy) is to treat them as you would treat Christ himself. And the same with the truth confided to us: treat it as you would the Lord himself; listen to it as you would to him; obey it as you would him; cherish it and treasure it and attend to it, as you would him if he were here.—**Christadelphian, 1884.**

Speech

"Life and death are in the power of the tongue . . . By thy words thou shalt be justified, and by thy words thou shalt be condemned."

Of the many faculties with which man has been endowed, that of *speech* entails the greatest responsibility, for with the employment of speech, ideas—produced by other powers of the mind—have their operation extended beyond a merely individual action, and that assimilation is rendered possible by which the mind or the speaker becomes part of the hearer.

Without speech, mind could not influence mind, intelligence could not be put in sympathetic relation with intelligence, concerted action would cease. Hence, speech in its power and influence is infinite, and may be regarded as the motive power of the world. By speech, Eve was incited to transgress. Confound speech, and the result we see in Babel.

It is scarcely necessary, however, to go outside the circle of personal experience to find illustrations of the influence of speech. For who has not felt this influence, for good or evil? And who has not had at some time to summon up all his moral courage to resist its subtle power?

If others by their speech can so impress us, it follows of necessity that we, being possessed of the same power, can in like manner impress them.

In the formation of *character*, speech occupies no secondary place. Let us carry our thoughts back to childhood, and recall to what extent speech contributed to the development of traits manifested by us at the present time. In our investigations, we shall find that as instructor or guide, it occupied the first place. And this holds true, not only of speech addressed to us personally, but of speech which we heard pass between others.

Again, take the position we occupy in relation to the Truth. By what means has this position been attained; has it not in the majority of cases been through the medium of speech? Circumstances may prepare the mind, experience may ripen the judgment, but the *ideas* from which we act, and form rules of conduct, are mainly conveyed to us in some form or other by speech. It may therefore very correctly be said that character, to a considerable extent, is molded by speech—those around us are molding our characters, whilst we in turn are molding theirs.

This action and reaction of speech cannot be too fully realized, for it places, within reach of all, a field of influence which cannot be gauged. As speech plays so important a part in life, the question arises: In what light do the Scriptures view the use of it?

"Life and death are in the power of the tongue, and they that love it shall eat the fruit thereof."

Graver issues than these there could not be—that our *whole expectation and hope* can be forfeited by this active little member! Nevertheless so it is, for Jehovah has set a standard for the mouth of the righteous man, and it is that it shall be a "well of life."

Before this power of life can be exercised, the life-words of Jehovah must have their abode in the heart, for, as Christ has shown, it is—

". . . out of the abundance of the heart the mouth speaketh."

Of what this abundance consists *naturally* we are all aware; the heart, as Jeremiah delineates, is—

". . . deceitful above all things, and desperately wicked."

Could the issues of *such* a fountain-head be aught but death? Hence the necessity for its renewal by the Word before the outcome of the lips can be life. God has said concerning His words—

"Keep them in the midst of thine heart, for **they are life** unto them that find them."

Christ's mouth was pre-eminently a "well of life," and it was so because of the indwelling of the Word. It is written of him—

"Thy Word have I hid in my heart."

All who have this Word of Life abiding in them, are responsible for their speech. They have been likened by Christ to servants held accountable to their lord for talents entrusted to their care. To some has been given time, to others riches, to others ability to publicly exhort and testify, but *speech* has been given to *all*; and it behoves every servant to recognise his trust, and so act that on his Master's return he may secure approval and not reprobation.

The wary trader in the use of his capital embraces every opportunity for putting it to account, knowing that so long as it lies idle, it is unremunerative. It is this principle that should actuate those who have had the "true riches" committed to their keeping. If speech be their only talent, let them not dig a hole and hide it in the earth, let them not squander in that which is profitless, but let them trade with it in turning many to righteousness, in dispersing knowledge, in sowing righteousness.

The importance of obeying these scriptural precepts will be fixed more deeply upon the mind by remembering that those to whom they are addressed, constitute the "light of the world" (See Matt. 5:14; 2 Cor. 4:6).

The only light now upon the earth, is a *reflected* one—reflected by those into whose hearts the Truth has shone. To disseminate this light by speech is one of the laws of their spirit being; where its rays penetrate, life and light are to be found—elsewhere all is darkness and death.

We could not for a moment imagine a phenomenon so at variance with the laws of the universe as a permanent eclipse of the sun, and yet that is the anomaly presented by any, who, while ranking with those who are the "light of the world," allow the ridicule of man, or any other folly, to prevent them from making known the way of salvation; and thus shutting out their light from the surface upon which they are enjoined to radiate.

It is a principle laid down in the Word, that speech shall at *all times* be characterized by a spiritual understanding and discretion. This is emphasized by Paul in his injunction to the Colossians—

"Let your speech be ALWAYS with grace, seasoned with salt."

A little consideration of the qualities of salt will discover the force of the simile, and render its application more striking. Salt permeates and preserves; and as it yields one of the constituents both of the gastric juice and the blood, is absolutely essential to health and life.

It is for those to whom the words of Paul apply, to let these qualities find counterparts in themselves; and be ready at all times to make practical use of this spiritual salt; to let wisdom permeate with their speech; to be careful for the health and life of others, by obeying such commandments as the following—

"Have no fellowship with the unfruitful works of darkness, but rather reprove them."

"Walk in wisdom toward them that are without."

There are many general instructions in the Scriptures in regard to duty, in which, though not specially named, speech is included.

"Be ye holy in all manner of conversation."

In this and kindred passages, speech is comprehended, for it is inseparably connected with the walk or conversation.

The mouth is a member of the body, and unless the fruit of the lips be holy, the body cannot be presented a living sacrifice, holy, acceptable unto God. Sobriety, temperance, gravity—these are to prevail alike in the actions and words of those who would show themselves approved. Take the example of the Psalmist, and mark how diligently he applies himself to seek perfection of speech.

"I am purposed that my mouth shall not transgress."

And again,

"I will take heed to my ways that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me."

And there is also the petition,

"Set a watch, O Lord, before my mouth; keep the door of my lips."

There remains another side of the subject to be considered—the refraining of the lips from evil. He who would use his speech aright—must know, not only when to speak, but *when to keep silent*. Unchecked volubility must not be indulged in, for—

"In the multitude of words there wanteth not sin."

Every form of evil-speaking is to be eschewed. Says Paul,

"Let **all** bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you, with **all** malice."

"Lie not one to another."

Gossiping is forbidden; it was said to the Israelites of old,

"Thou shalt not go up and down as a talebearer among thy people."

Paul's condemnation of those who were tattlers and busybodies is familiar to all. It is not sufficient that no "corrupt communication" proceed out of the mouth but "foolish talking and jesting" *MUST* be laid on one side as "*not convenient*" (Eph. 5:4).

To revile again when reviled, to threaten, to be hasty in words, to flatter, are all equally unlawful.

From this glance at the scriptural standard concerning speech, we see that it is not to be sent forth for the mere gratification of the organ of language, but that each is to use his speech as *one who has a purpose in view*, and that purpose—*God's service*. This, like any object worthy of being striven for, can only be obtained by a watchful, diligent use of every opportunity, with a determined resistance to all that is unlawful and inexpedient.

There is no easy road to perfection of heart and speech—it must be—

"Precept on precept; line upon line; here a little, there a little."

A day's speech—what is it? It seems but very little. But seeing we are of few days it is a great deal. And as these days—seemingly so unimportant—swiftly pass along, heart, hands, and tongue are all engaged in gradually printing upon them a character, which will be tested at the judgment-seat of Christ, when will be fulfilled the declaration—

"By thy words thou shalt be justified, and by thy words thou shalt be condemned"
(Matt. 12:37).

—C. H. A.

**"The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh"—
Proverbs 11:17.**

This basic lesson is repeated throughout Scripture in countless ways. In the ultimate, we can harm no one but ourselves. All the foolishness and evil that men commit eventually returns upon them, if they come within the range of God's plan. If they do not, they are simply classed with the animals and are outside the scope of scriptural consideration. Whatever we do will ultimately affect our own happiness, for good or ill. However we may gamble to the contrary, and even appear temporarily to win, this inexorable Divine law will eventually balance the account with relentless accuracy. "God is not mocked. As a man sows, so shall he reap." If only we could fully realize and accept this so plainly declared fact, what sorrow it would save us!

* * *

**"The integrity of the upright shall guide them; but the perverseness of transgressors shall
destroy them"—Proverb 11:3.**

There is only one way to ultimate success—the simple, quiet, plodding way of righteousness. The cleverest and most spectacularly successful scheming of the wise of the world can carry them ONLY AS FAR AS THE GRAVE. The lowly and simple righteous man will finally plod right past them into eternal life and glory. He will achieve, to an infinite degree and for an eternal continuance, all and far more than they ever grasped at and lost.

The last enemy to be met is death. It is the result of that final meeting that will determine whether a man has been a success or failure in this life. How many of our present activities will retain their value and importance to us in that day?

Some of the sweetest words of Christ were delivered in the immediate prospect of arrest and death (John 14, 15, 16, 17): and some of Paul's sweetest epistles were written when he was suffering bonds and imprisonment (Ephesians Philippians, Colossians, Philemon, 2nd Timothy).

—Christadelphian, 1884.

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.

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.

CANTON, Ohio—1322 Fourth St. N.E.—Memorial 10 a.m.

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.

We have been greatly comforted by the return of another to our fellowship. On Feb. 13, sis. M. Styles broke bread with us in memory of our absent Lord, and is now a member of our ecclesia.

We have recently enjoyed the company of sis. C. Clubb of the London, Ont. ecclesia.

—bro. G. V. Growcott

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

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

HAWLEY, Pennsylvania—Memorial Service 10:30 a.m., house-to-house. Bible Class, Thursday, 8 p.m., house-to-house.

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

Visitors around the table of the Lord this month have been: bro. & sis. Erby Wolfe, sis. Ann Hill, sis. Seba Faye Wolfe and bro. Charles Rodgers (Lampasas); sisters Frank & Margaret Martin (Johnson City); and bro. & sis. H. A. Sommerville (Lake Ariel, Pa.).

Bro. Sommerville spoke to us the word of exhortation on Jan. 9 at the Breaking of Bread, at which time the thoughts of the brethren and sisters in attendance were directed into channels of purity and holiness as the speaker applied "the law and the testimony" as a measure of our duties in the Truth. Sis. Bailey of Stonewall also visited us.

At 7:30 p.m. the same day bro. Sommerville expounded the Word of Truth in connection with the subject: "The Signs of the Times." Nearly all the brethren and sisters were there, and a few friends. One of the visitors was a Jew, who has for the past several years shown some interest in the teaching of the Christadelphians. He seemed to be especially interested in that phase of the signs of the times that has to do with the restoration of natural Israel to the land of their fathers.

He could understand the speaker's remarks concerning the vision of the prophet Ezekiel of the Valley of Dry Bones:

"So I prophesied as He commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army. Then said He unto me, Son of man, these bones are the whole house of Israel."

He could understand those words of v. 21, as they applied to his own people, who are now going back to the land in great numbers:

"Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen (nations) whither they be gone, and I will gather them on every side, and bring them into their own land."

—bro. Charles Banta

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

Greeting in the Truth to all of our brethren. We have been saddened by the fact that our bro. Willie Lee Lloyd has separated himself from the ecclesia. A few brethren (in a joint meeting of Lampasas and Houston) tried to persuade him against his present stand, but were unsuccessful. We pray that he will soon see how foolish such a position is, and will return to the Truth.

Bro. ROSS Wolfe has returned to Lampasas from Houston. We hope he will be able to stay with us. His work here is of much value to us, as in a small ecclesia each member has a great responsibility in carrying on the work of the Truth.

We have been well favored with the following visitors recently: bre. & sisters E. W. Banta, J. Packer, L. Carroll and J. Burkett (Houston); sis. Alice Blattner (Austin); sis. Mary Cooper (Carlsbad, N.M.); bro. & sis. M. Edwards (Eden). Bro. Banta gave us a good exhortation on our walk in the Truth.

As the New Year has arrived, it reminds us of our duty of renewing our efforts in the Truth, as we are commanded to—

"Stir up your pure minds by way of remembrance . . ."

"Work out your salvation with fear and trembling . . ."

"In all holy conversation and godliness . . ."

—remembering that we are at the present in the antitypical HOLY PLACE, and members of his flesh and of his bones. "What manner of people ought we to be!"

Let us examine ourselves to see if we are walking worthily of such a high position as this, that we might by our lives HONOR and GLORIFY God Who has called us out of darkness into His marvellous light.

In only a few days our Lord will come, and our work will be finished, and we will be summoned to appear before that great Judge and hear the word "COME!" or "DEPART!"—

"What I say unto one I say unto all—WATCH . . . for ye know not the day nor the hour when the Master cometh."

I would be very glad to hear from all our brethren who will write to me. With much love in the Truth, your brother, —S. S. Wolfe

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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 am.

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

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

PAPAKURA, New Zealand.

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

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

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

A Letter to Our Children

Hello, Dear Children! This month we continue our trip through Africa. We are going to travel by boat down the Red Sea right out into the Arabian Sea and down the coast of Africa. It is still quite warm because we are still near the equator (the imaginary line around the middle of the world where the sun gives a great deal of heat). Now after we get out of the Red Sea and start down the coast of Africa we find we are going to run into a storm on the way down. Right now the water is very clear and very calm.

After a few days of travelling we find that it is getting quite windy and the water is getting very muddy and rough. The boat begins to toss and bounce up and down. The captain thinks it is very good idea to turn into a port, but there is none close by so we will have to stay in the storm. It comes with great fury but our little troop in one of the rooms looking out of the portholes (the name for the windows of a boat) begin to discuss the time when Jesus was fast asleep in the front of the boat and the disciples called on their Master and said to him, "Carest not that we perish?"

The disciples did not stop to think that if they had perished Jesus would have also. They had little faith, but Jesus came to the deck of the boat and said to the wind and seas, "Peace, be still." We can imagine how the disciples felt after going through rough seas and then this great Man that they believed was the Christ, coming to the deck and telling the sea to be calm. No wonder someone said, "What manner of man is this that even the wind and sea obey him!"

After talking about this incident in the life of Christ we look out the window again and the sea is very rough and the boat is being buffeted by the water. The other people of the boat are very worried because they feel that they will, like the disciples, perish. After a day of this terrible storm the waters begin to become calm again. Everyone was talking about the terrible storm but we in our little room are talking about it in a different way from those around us.

We think of the nations in the world today, the way they are getting ready for that great storm that is to come upon them. They are all preparing for war; Russia has had a purging of its leaders. They have a man in power this time that is a very military man. A man, the news tells us, that is ready to strike back at any country that steps in the way of Russia's policy of conquering the nations. This storm has not reached the full yet, it is just beginning. When it is at the fullest, it will be then that Christ comes again and says to the troubled waters, "**Peace, be still.**" At this time however, the nations will not be like the water that went calm immediately but Russia will try one last push to fight against this Heavenly Power. We all know that Christ will win and Russia will become calm.

While we are talking of water and seas we think of a verse in the Book of Revelation: "And before the throne there was a sea of glass like unto crystal." Now we may think this is very odd to have a sea of glass, but as you become older you will find out what the Book of Revelation is talking about. This sea of glass represents the nations of the world after they have been calmed and made tranquil and quiet by Jesus' authority and power. And standing upon this sea (see Rev. 15:2) are a

glorious throng, or multitude, of people that have lived correctly when they were in the mortal state. Now have they received immortality and have received a place in that wonderful Kingdom to be set up in Jerusalem, to rule in righteousness and peace over all the earth.

This, dear children, is what we must do to finally have a place in that Kingdom. We must "Remember the Creator in the days of our youth." It is a lifetime of obedience to God, as Paul tells us,

"Be ye steadfast, unmoveable, ALWAYS abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

We must keep the mud to the bottom of the water, or in other words we must keep the evil pushed down and let the clear things, the knowledge and obedience to God always be foremost in our lives. (Look up Isa. 57:20, and write and tell me what you think it means). —Uncle Joe

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

PRINTED IN U. S. A.
