

# The Berean Christadelphian

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

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

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

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**CHRIST IS COMING AND WILL REIGN ON EARTH**

# *The Berean Christadelphian*

Please send all communications and manuscripts to the Editor—

G. A. Gibson, 294 Glebeholme Blvd., Toronto 6, Ontario, Canada

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## EDITORIAL

### His Servants the Prophets

When we speak or read of the prophets, we usually think of those servants of God whose writings constitute a large part of the Old Testament—Isaiah to Malachi; but an examination of the Scriptures reveals that they are only a few of His many prophets. Some are barely mentioned by name, while in the case of others, only their message is recorded.

The period of the prophets was a remarkably long one. It extended from *Enoch*, the seventh from Adam, all through the history of Israel to *John the Baptist*, and the apostles. It was Jude who quotes Enoch as saying—

"Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them . . ."—Jude 14-15.

The first man to be described as a prophet was Abraham. It is so stated in the 20th chapter of Genesis, where the reproof of Abimelech is recorded, in these words, "*for he is a prophet.*" We pass on quickly through the long years until we come to the days of Moses, and the next man to be described as a prophet is Aaron, but his work was small compared to Moses, of whom it was said:

"And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face"—Deut. 34.10.

Moses, however, was more than a prophet. The Law was given to Israel through him, and he was their leader to bring them out of Egypt. When he died, he left them with a religious system, and a code of civil laws that has never been equalled, but has been copied in many of its parts. He was succeeded by Joshua, and then for a period of about 450 years the affairs of the nation were administered by judges. By the end of that time, Israel had drifted into superstition—"every man did what was right in his own eyes."

But a new day was soon to dawn upon Israel, when selected men would bring God's messages and instructions direct to the people—something no other nation has experienced. They were not

necessarily men of learning, nor did they belong to the nobility. In most cases, they were men of *humble circumstances*. Their mission was to stir up the people and induce them to be faithful to the Law, as God has testified—

"Since the day that your fathers came out of the land of Egypt unto this day, I have sent unto you all My servants the prophets daily rising up early and sending them"—Jer. 7:25.

While Samuel was the first great prophet after Moses, he was also one of their greatest judges. He comes before us especially in connection with Saul and David. David was a prophet of the highest rank. This is principally revealed in the Psalms, and is of such importance that when Jesus appeared to the apostles after his resurrection, he spoke to them of the things concerning himself in Moses, the prophets and the Psalms. There were other prophets in the time of David, among whom Nathan was outstanding, for it was through him that God's covenant relating to Christ was made known to David.

We pass on into a time when the people had again fallen into idolatry, and the nation was steeped in wickedness. A famous prophet appears in Israel—Elijah the Tishbite. The fearful promptness of the fulfilment of his prophecies made an indelible impression on the people. His stern character reveals an unwavering faith in Israel's God, Whose great power and glory were perhaps more strikingly manifested in Elijah than in any of the prophets except Moses. That wild figure, that stern voice of him whose works stand out in such bold relief from the pages of Scripture, seem to fade in the distance as we look forward to the time when he will return to finish the work God has given him.

Elijah was succeeded by that strange character, Elisha, who performed such an important part in the national life of Israel. From that day forward several prophets appeared, but mostly in Judah. We pass on to Isaiah, whose prophecy forms a profoundly important part of the Scriptures. Through him, the light of God's word shone with brilliance—a light that has not faded. His words have been preserved, and they are precious in our hands today. Jeremiah appears next and he, like Isaiah, took up his work with courage and determination, and boldly declared the sins of the people, and called upon them to repent. The next on our list is Ezekiel, a man of sign, and a most remarkable prophet. The word of the Lord came from him fearlessly as he prophesied of the terrible judgments that were coming upon the nation. Then, looking into the distant future in the vision of the valley of dry bones, he portrayed the present developments in the land of Israel. He follows this with a detailed description of the judgments to come upon the nations before the Kingdom of God is established throughout the world. His book concludes with the remarkable prophecy of the Temple to be built as a "*House of Prayer for all people.*"

And so the light of God's Word continued to shine through Daniel and the other faithful servants of God unto Malachi, as God declared through Hosea (12:10)—

"I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets."

The part the prophets played in God's work among His people cannot be overestimated. Their writings form a great part of the Scriptures which Jesus said "*could not be broken.*" Paul says they were God inspired, and it was *from them* that he expounded and testified the Kingdom of God, persuading the people concerning Jesus, who had previously stated that all of the prophets would be in the Kingdom.

But the work of the prophets did not rest with Israel after the flesh; it continued on into the Christian dispensation. This is plainly evident from the teaching of Jesus and the apostles, for—

"Whatsoever things were written aforetime were written for our instruction, that we through patience and comfort of the Scriptures might have hope"—Rom. 15:4.

May the message of God's servants, the prophets, be in our hearts as a burning fire shut up in our bones, that we may become weary with holding it in, and cannot do so. Let us never fail to read them daily. If we do this faithfully and sincerely, our prayer will be—

*Almighty Maker of my frame, Short is the measure of my days: Give me to know how frail I am, And spend the remnant to Thy praise.* —Editor.

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## **Texas Annual Fraternal Gathering**

(God willing)

Hye, Texas: Beginning Sunday, July 31, 11:00 A.M., and continuing eight days to Sunday, August 7, 11:00 A.M. Three services are planned for each day at 11:00 A.M., 3:00 P.M. and 8:00 P.M.

Exhortations and lectures covering a wide variety of Bible subjects given by speakers from many states and Canada will present valuable material for the encouragement, comfort and upbuilding of the brotherhood.

A period each day for daily Bible reading and discussion for children's study classes will have a place on the program.

All brothers and sisters who possibly can are urged to be there for this week of association and refreshing that we might be drawn closer together in unity and love in the interest of our hope and calling.

For further, information about accommodations, etc., please write to E. W. Banta, 7012 Sherman Street, Houston 11, Texas.

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### **"WAIT ON THE LORD"—Psalm 27:14**

We have ample instruction that we must be diligent and redeem the time, but in many problems **waiting on the Lord** is the best solution. God is in complete control: we are merely servants. We have many specific duties and responsibilities, but even in the discharge of these, waiting on the Lord plays no small part.

"Who shall roll away the stone?"—often occasions needless concern. Much of it arises from our failure to recognize our own actual insignificance in the overall purpose of God. If we have any place in that purpose at all, it is merely as instruments in the hands of God. As far as we are concerned, the meaning of every circumstance lies principally in our own reaction to it. God is testing us, not coming to us for help. He who holds the earth in the hollow of His hands has no problems or worries, but simply an unalterable and irresistible purpose. We can safely leave all the planning and engineering to Him. Our simple task is confined to reacting to each new circumstance as it comes, in the way most in harmony with His revealed will.

### **"Wait on the Lord; Be of Good Courage"**

Waiting provides one of the greatest calls upon courage, and one of the most severe tests of it. But circumstances that require courage, like circumstances that require wisdom, are simply arranged by God to give us practical training and experience in seeking these things FROM HIM. They are to impress us with our natural ignorance and impotence.

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## A Sharp Two-Edged Sword

By BROTHER JOHN THOMAS

"*Out of his mouth went a sharp two-edged sword*"—Rev. 1:16.

A sword proceeding out of the mouth of a symbol indicates that the community represented is prepared for military operations. "Yahweh," saith Moses, "is a MAN OF WAR;" and *that warrior is before us in John's similitude of the Son of Man.*

The "mouth" of such a similitude, with a sword affirmed to be proceeding out of it, is representative of the Commander-in-Chief. "Joseph gave them wagons, according to the *mouth* of Pharaoh;" that is, "according to the command of Pharaoh."

When the word of command passes out of the mouth of a general, it moves armies, and causes them to draw the sword, and to smite their enemies with great slaughter. His word that goes out of his mouth causes blood to flow; and, as the sword is the instrument of blood-shedding, the idea is fitly symbolized by placing a sword in apposition with the mouth, and saying it is going forth.

If the Son of Man were in an attitude of speaking peace to the nations, his eyes would *not* be as a flame of fire, and his feet would *not* glow incandescently, *nor* would his countenance be as sun-smiting heat; but all this would be modified and changed, and instead of "a sharp double-edged long sword," an *olive branch* would stand related to the mouth. According to the tenor of the words is the character of the symbol.

The sword directed by the mouth of the similitude is said to be *sharp* and *two-edged*. It is sharp for cut and thrust—the sword of a Mighty Man ready for execution, and which ever way directed is sure to smite effectively. The voice of the words of the great multitude symbolized by this sword, is the voice of the Eternal Spirit speaking through them as the ministers of His vengeance.

Hence the sword is symbolical of what Paul styles, "the Spirit of his Mouth," which is the Lord Jesus Anointed, the Mouth of the Body. Thus, though represented by this cutting instrument,

"The Word of Deity is living and powerful, and **sharper** than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12).

The word is sharper even now, for it can penetrate in argument where a sword cannot reach; but, how much sharper will it be when the word of command shall find expression through a two-edged sword in the hands of the Saints!

But while Jesus is mouth in a *personal* sense, He and the Saints are the Mouth of the Son of Man in a *corporate* sense. This personal and corporate sense, in its conjoint signification, must not be lost sight of in the prophetic and symbolic Scriptures; or we shall fail to perceive their meaning in the full extent. Thus Isaiah, speaking of the One Body in Alpha and Omega manifestation, says:

"The Rod of Jesse's stem shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked, and the earth shall be full of the knowledge of YAHWEH as the waters cover the sea" (Isa. 11:4).

And in 49:2—

"He hath made my mouth like a **sharp sword**."

—so that the enemy is—

". . . slain by the words of his mouth" (Hos. 6:5).

By reading Isa. 49 it will be seen what is to be effected by this sword of the Spirit wielded by David's house—it effects the restoration of Israel, and the salvation of the nations from the superstition and misgovernment that destroys them on every side.

The similitude of the Son of Man is introduced in Rev. 19:11-16, where it is resolved into an army, consisting of the Commander-in-Chief, his staff, and the troops they command—or the Lord Jesus, the Saints, and their *horses*, which are the *armies* of Israel.

In this scene the Son of Man has *many crowns* upon his head, which represents a multitude of Kings under one Chief. "His vesture is dipped in blood," as he had just come from the sacrifice at Bozrah; while his body-guards, or officers of his hosts, are "clothed in fine linen, white and clean," to indicate their righteousness, in peace or war, for—

"In **righteousness** he doth judge and make war" (Rev. 19:11).

Thus prepared, they are ready for the conquest of the world; which is indicated by the testimony (Rev. 19:15) that—

"Out of his mouth goes a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of the Deity who is Almighty. And he hath on the vesture and on his thigh a name written, King of Kings, and the Lord of Lords."

—who, being joint-heirs with their imperial chief, have a common destiny and inheritance with him (Rev. 2:26; 3:21).

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## THE PSALMS

There are many types of literature in the Bible, each suited to its particular purpose. In the Psalms there is a freedom of subject and expression not possible in other forms—history or letters or doctrinal expositions.

The Psalms are the free outpourings of a mind filled with the contemplation of God, and of all God's works and His purpose with them. Many moods and frames of mind are reflected, from extremes of sorrow to extremes of joy, but confidence and love underlie them all.

But the Psalms are much MORE than the outpourings of a human mind. They are not limited by human limits, or marred by human imperfections. They speak freely of prophecy and eternity and the deep original causes and purposes which only the mind of the Spirit knows. They portray the mind and development and destiny of the multitudinous Christ, centering particularly in the training and perfecting of its glorious head.

The Psalms fill in the gaps and omissions of the Gospels. They take us behind the scenes, and give us an inner view of the Gospel picture. In them we are with Christ during those years when he was hid from the world, and during those hours when he was alone with the Father.

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"I am very outspoken—it is my nature to say just what I think." What a favorite excuse is this for indulging in unpleasant words, but how unscriptural! We are bidden to bridle our tongues—to set a watch before our mouths—to keep the doors of our lips.—Christadelphian, 1908.

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# The Blood of Christ

By brother Robert Roberts

## PART TWO

As yet we have only been dealing with fragments of the subject. The testimonies submitted create a situation of enquiry, and enable us to open our minds. In pursuing the enquiry, we must remember this, that the *death of Christ was preceded by a shadow institution from which much of the phraseology was derived*. Under that shadow institution, the sacrifice of Christ took place.

To see the beginning and full scope of the thing, we have to note the history as Divinely written:—that *Abel* offered sacrifice at the gates of Eden; *Noah* offered acceptable sacrifice after the flood. *Abraham* is frequently exhibited in the same act and attitude, calling on the name of God in connection with the offering of the bodies of slain beasts. The *Israelites in Egypt*, on the destructive visitation upon the Egyptians, were to be spared, on condition of killing a lamb, and sprinkling the door-posts with its blood. In the *Law of Moses*, we have the blood of bulls and goats all the way through.

In the apostolic writings, we are pointed back and told that all these things were shadows, *figures beforehand of what God purposed to accomplish in relation to us in His Son*. So we look at the shadow first, and we ask, Why did God require sacrifice to be offered at the hands of those who approached Him? He has given His reason; He never does anything without a reason; and in the Prophets, He often asks Israel to consider His reasons. Sometimes it is a part of duty to submit and obey where no reason is given, and even where we do not understand. Yet understanding is at the basis of all His appointments, as it is at the basis of all His works in Nature. And where He gives us a reason, it is ours thankfully and reverently to discern it, that, as He says, we may not be "like the horse or the mule which have no understanding."

Look, then, at Lev. 17. Here we get something more than a glimmer through a crevice in the dark wall—

V. 11: "For the **life** of the flesh is in the **blood**; and I have given it to you upon the altar to make an atonement for your souls (lives): for it is the blood that maketh an atonement for the soul (life)."

And v. 14: "For it (the blood) is the life of all flesh . . . for the **life** of all flesh is the **blood** thereof."

Here is *life* as the leading element of *blood* employed as a ritual agent. How does this help us? By connecting it with another Divine principle illustrated at the beginning. Paul puts it plainly:

*"The wages of sin is death."*

The historic illustration of this statement is this: "Because thou hast done this"—that is, *sinned*—disobeyed Divine command—

". . . in the sweat of thy face shalt thou eat bread, until thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

This is death. *And now, had God closed the book there, with this sentence of death, the only thing left for us would be to die*. But God did not close the book there. He did not leave man to himself. At the very crisis of transgression and condemnation, He provided a shadow institution, by which, notwithstanding his alienated and condemned position, man might approach God acceptably, in hope of the rectification of his position in a far off day. He appointed that he should lay his hands on



the head of an animal, confess his sins, and kill it and take its blood, and offer it to God. The poured-out blood was the offered life. *It was the ritual recognition and declaration by the worshipper that he was under condemnation, and had no right to his life.* He acknowledged this in coming to God in this appointed way, and God was pleased.

Yet Paul says, "The blood of bulls and goats cannot take away sin" (Heb. 10:4), while the blood of Christ can. So here is another problem which we enquire into. The problem is this, *Why could not the blood of bulls and of goats take away sin, seeing the shedding thereof was apparently as much a confession and abjuration of sin on the part of the offerer as the man who comes to God through the shed blood of Christ?*

We find the key to this problem in the expression made use of by Paul concerning the death of Christ in Rom. 3:21-22,

"The righteousness of God without the Law is manifested in Christ."

V. 25: "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: to declare, I say, at this time His righteousness that **He might be just** and the justifier of him that believeth in Jesus."

If we ponder this, we shall find it yields a complete explanation. First of all, it places forgiveness in the foreground, "through God's forbearance," which is at variance with the substitutionary idea. The substitutionary idea blots out forgiveness by suggesting that the debt in the case is paid by another. It is not so. *God DOES forgive*: this is the most prominent feature in the apostolic proclamation of the Gospel—

"Through this man is preached unto you **forgiveness of sins.**"

"Be baptized for the **remission** of sins."

"God for Christ's sake hath **forgiven** you."

But then *forgiveness hath its conditions*. God does not offer forgiveness indiscriminately. He does not say He will forgive the sins of the world, whether they take notice of Him or not. Very far from this: He restricts forgiveness to those who fear Him and *submit to the conditions He has provided*.

The question is, what are those conditions? There are various conditions, but we look not now at subsidiary conditions, but at the one that comes before all others, as brought forward by Paul in the declaration before us—the propitiatory setting forth of Christ as an object of faith in the shedding of his blood. It is forgiveness that is offered, but not without this—not apart from this.

But now comes the question, *Why is the death of Christ a sufficient foundation for the forgiveness of sin unto life eternal, when the death of animals was not so?* We find the answer in the statement (Rom. 3:25) that the death of Christ was "to declare the righteousness of God" as the ground of the exercise of His forbearance. That is to say, God maintains His own righteousness and His own supremacy while forgiving us; and exacts the recognition of them and submission to them, as the condition of the exercise of His forbearance in the remission of our sins.

Now as we look at Christ, *we find in his death the declaration of that righteousness*. When we look at the killing of a lamb or of an animal of any kind, it is not a declaration of the righteousness of God that we see except in *shadow*, in type, in figure. The animal had done no wrong, and in the abstract, there would be *wrong* and not righteousness in punishing one for the sin of another. The death of Christ was "that God might be just" while acting the part of justifier or forgiver.

The sacrifice of animals did not illustrate this, except typically and preliminarily. It did not exhibit the righteousness of God except in the prophetic sense; it was a *type* of the true exhibition of

God's righteousness that God would accomplish in the Lamb of His own providing, "God shall provide Himself a lamb, my son," Abraham said to Isaac (Gen. 22:8), not of course primarily meaning this, but he spoke by the Spirit of God, pointing forward; and when Jesus appeared, John said (John 1:29)—

"Behold the Lamb of God, which taketh away the sin of the world."

Now, on Christ we must fix our attention in this character, with the view of being able to see *in what way* the righteousness of God was declared in the crucifixion of a guileless and sinless and perfect man. We must first of all ask *who he was*. It is a ready and scriptural answer, so far as it goes, to say he was the SON OF GOD.

But he was more than this. *His being this alone would not have qualified him for the work of declaring the righteousness of God in being sacrificed*. He was like the SON OF MAN through birth of a woman. Although he is called the second or last Adam, he was not a new Adam: he was not made fresh from the ground as Adam was. He was not of angelic nature; he was not in any physical sense apart from us. Born of woman, born of our stock, he is introduced to notice in the very 1st verse of the New Testament as:

*"The son of David, and the son of Abraham."*

As Paul says,

"The seed of David according to the flesh" (Rom. 1:3).

Or, as in Heb. 2:14, "partaker of the same flesh and blood," that through death he might annul, destroy, neutralize, that which is destroying us all.

Now what is that? To see this, we must go back again to Adam in the Garden of Eden, and see him condemned to death. The effect of such a sentence upon a creature we see illustrated in Gehazi as he stood before Elisha,

"The leprosy of Naaman cleave to thee and to thy seed for ever."

*That was the sentence.*

"And he went from his presence a leper as white as snow."

The word of Elisha took effect, and became leprosy. The word of God to Adam took effect, and made him a death-stricken man; *he was not subject to death before, for sin was the door that death came in by.*

"By one man sin entered into the world, and death by sin."

"By man came death."

"Dust thou art, and unto dust shalt thou return."

Not to be killed straightway—"Thou *shalt*." God's purpose with man required a slow death, because His purpose was to bring great good out of the evil, and—by two sinners—to bring forth a righteous multitude. Therefore He produced slow death, by establishing a law that would work it out. It is like setting an alarm clock, adjusted to the time it is required to go off.

The Word of God against Adam made him a mortal man with a mortal body. Look at Adam and Eve, mortal; by-and-by, children; what are they? Just the same; they also mortal. Could a mortal beget an immortal? Mortal means deathful, for the word simply comes from a Latin word "*mors*"—death, and is imported into the English language, but in plain Saxon, it is "deathful." Why deathful? *Because of Adam's sin.*

It is all very simple, and it is all very reasonable. As to the simplicity, the great verities of the universe are all simple. What is simpler than letting fresh air in by a gullet to give us life? Choke up the gullet with a bit of tough beef, and where is your philosopher? Gone as clean as the meanest strangled rat or rabbit. The high-stepping mightinesses of philosophy are absurd. The great facts of God are simple, but *it is our business to "receive them as little children."*

As to the reasonableness, since God has given us a power of choice, and since this power is capable of being used with great mischief, is it not good and even necessary that God should tell us how to use it? And is it not necessary that His command in the case should be of an imperative obligation? Ought not His will to be the supreme law of life? And ought not insubordination to be insufferable? *Is it not defensible on every ground that the wages of sin should be death?* There is only one answer to all these questions; and that answer brings the heartiest endorsement of the ways of God, and the severest rebuke on the shallow presumption that would criticize and disparage those ways.

*“By one man sin entered into the world, and death by sin, and so death hath passed upon all men for that all have sinned.”*

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

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## **The Tabernacle in the Wilderness**

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

### **PART THREE**

The Divinely selected solitudes of the Sinaitic desert, in which the holy nation had for many months been pleasantly encamped, are now to be evacuated, and the vast host is all astir in preparation for their journey through "all the great and terrible wilderness," which lay between Sinai and the Land of Promise. The Divine command to go in and possess the land which the Lord swore unto their fathers, filled every bosom with sanguine expectation and eagerness for the realization of the promised possession. Every man has returned to his tent; and the recently impressive scene of innumerable tabernacles gradually disappears from view as they prepare for the march.

First and foremost in the great movement are the conspicuous figures of Moses, and Aaron, and his sons the priests, whose encampment before the Tabernacle was on the east, and to whose charge was committed the keeping of the Sanctuary. These sacred personages, in pursuance of the Divine command, proceeded to take down the temporary parabolic pavilion of the Divine presence, and to cover the sacred mysteries which it contained, in order for their removal to the place appointed in the journey towards the rest provided for the people of God.

May we not discern in the careful concealment of these mystical designs from the view of all but the privileged servants to whose care they were committed, the fact, so conspicuous in New Testament teaching, that *the mysteries involved in those designs were not to be perceived until they should find their antitypical fulfilment and explanation in that—*

"Revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

So scrupulously guarded from view were these most holy things that none, even of the Levites, save Aaron and his sons, were permitted to enter their precincts, until they were covered, *upon pain of death*. When the covering thereof was fully completed, the families of the Levites, whose duty it was to take charge of them in their removal from place to place, took the several portions assigned to them and carried them to the place of halting selected for them under the guidance of the Pillar of Cloud.

And how beautiful and precise was the Divine method and order in the regulation of the movements of this vast multitude of the people whom He had taken to Himself to be a holy nation!

Let us try to pass this order in review, and to profit thereby, remembering how that God would have His children to be like Himself, *very precise and particular in all their movements in the carrying out of His will*, and especially in relation to the work of His household and the regulations thereof. The fact that He has made us capable of such things is in itself evidence that He takes pleasure in those who are exercised in this direction, and of His intention to exalt such to Divine companionship, as sons and daughters, in the everlasting ages.

Behold, then, the unique spectacle of a mighty nation in motion under Divine guidance, which, for order, is like the movements of the heavenly bodies themselves in the vast universe of His almighty power and wisdom—perfect and exact in every step.

This movement commenced on "the twentieth day of the second month, in the second year," when the cloud was taken up from off the Tabernacle, and rested in the wilderness of Paran, as the next halting-place of the vast encampment. A little explanation of the word "*wilderness*" is perhaps necessary at this point, as our ideas may be somewhat defective of the real situation of things in connection with the sojourn of Israel in the country through which they had to pass, for even at the present day the wilderness of the Exodus is said to support a wandering population of some 6,000.

If this be so, now that it is so greatly deteriorated from what it was then, and that "extensive tracts are now bare and desert where once numerous inhabitants subsisted in comfort," the wilderness of the days of Moses may be fairly presumed to have been capable of yielding pasture for the flocks and herbs which accompanied the people of God in their passage through that country. Nevertheless, there must have been parts of the wilderness where the children of Israel were exposed to great sufferings, for it is characterized by Moses as a "great and terrible wilderness;" one part of which, at the present day, is known as *El-Tih* ("the Desolate").

We may also, perhaps, be permitted to suggest here that it was the difficulties of the way, and the absence of knowledge of the country, which led Moses so earnestly to entreat Hobab, the son of Raguel, the Midianite, Moses' father-in-law, to accompany Israel to the Promised Land. This view is confirmed by the words addressed by Moses to Hobab after his refusal to do so—

"Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes."

This implies that Hobab knew the country through which they had to pass, and that, therefore, his presence and knowledge of it would have been greatly to their benefit had they been able to secure them. Whether he ultimately consented, or persisted in his refusal, we are not informed.

*We do not forget, in suggesting this view of the matter, that Israel had a Divine Leader, who directed them in the way, and led them by His Cloud.* This fact, however, could not be affected in any way by the presence of Hobab; but, having followed the occupation of a shepherd all his lifetime in this vicinity, and with the knowledge of every track and pass in Paran, he would have been a valuable aid in the excursions of the children of Israel for pasturage for their flocks and herds.

This urgency of the part of Moses to secure the services of Hobab, was not inconsistent with Moses' faith in God's care and providence over His adopted people, but was rather an illustration of the principle of *co-operation*, which is pleasing to God when not in opposition to His will and wisdom.

We now return to the departure from the Mount of the Lord. The great procession was preceded by the Ark of the Covenant of the Lord, which went before them in the three days' journey, to search out a resting place for them.

"And it came to pass when the Ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee.

"And when it rested, he said, Return, O Lord, unto the many thousands of Israel" (Num. 10:35-36).

The movement began, therefore, from the center of the vast encampment. The removal of the Cloud (the Divine signal for departure) having begun, the order of the march was marshalled.

The Ark of the Covenant, borne by the Kohathites, went first. Then followed the tribe of Judah, which was more numerous than any other of the tribes, and with it the tribes of Isaachar and Zebulun, under the standard of Judah's camp, the ensign of which was a *Lion*. Then went forth the sons of Gershon and Merari, bearing the external portions of the Tabernacle committed to their charge. These were followed by the tribe of Reuben, accompanied by the tribes of Gad and Simeon, under the standard of Reuben's camp, whose ensign was a *Man*.

Then set forward the rest of the Kohathites, with the sacred utensils of the Sanctuary. These again were followed by the tribe of Ephraim, with whom were conjoined the tribes of Benjamin and Manasseh, under the standard of Ephraim's camp, the ensign thereof being an *Ox*. And, finally, the tribe of Dan, under whose standard and ensign of an *Eagle* were marshalled the tribes of Naphtali and Asher. Thus was this long and orderly procession—a sight such as never before was witnessed—brought to a close.

Three days after leaving Horeb, the host camped upon the sandy plain which parts the mountain mass of Sinai from the tableland of *Tib*, an arid tract, which, perhaps, was not so suitable for grazing purposes as the position they had become accustomed to before Sinai. However this may have been, we are informed that the people complained; but as to the cause thereof the narrative is silent. It may be that they thought they were to remain there for some considerable time, and their flocks and herds would perish.

*They had not yet learned to trust the Lord*, notwithstanding all their experience of His kindness, and powerful hand to accomplish whatever He promised. They complained, and it displeased God—

"And His anger was kindled, and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses; and when Moses prayed unto the Lord the fire was quenched. And he called the name of the place TABERAH, because the fire of the Lord burnt among them" (Num. 11:1-3).

This is another instance of the power with God of the "fervent prayer" of a righteous man. This, however, was no new experience with the children of Israel, for, as they well knew, to his faithfulness to Him who had appointed him over His house they owed their preservation as the elect nation.

Yet they complained, and brought upon themselves the righteous indignation and wrath of Almighty God. It would be only reasonable to suppose that so striking an illustration of His power and anger at their want of faith, after all that He had done before their eyes to establish their confidence in Him, would have averted any renewal of such provocation.

But what shall we say to the fact that this judgment had been scarcely removed ere the same spirit of discontent manifested itself among the mixed multitude that accompanied Israel from Egypt, of whom it is said they "fell a-lusting;" and not only so, but—

"The children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the cucumbers, and the melons, and the leeks, and the onions, and the garlick; but now our soul is dried away: there is nothing beside this manna."

The extent and seriousness of this discontent may be gathered from the pathetic appeal to the Lord on the occasion by Moses:

"Wherefore hast Thou afflicted Thy servant? And wherefore have I not found favor in Thy sight that Thou layest the burden of all this people upon me? Have I conceived all this people? Have I begotten them, that Thou shouldst say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which Thou swearest unto their fathers?"

"Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if Thou deal thus with me, kill me, I pray Thee, out of hand, if I have found favor in Thy sight; and let me not see my wretchedness" (Num. 11:11-15).

In this touching appeal Moses exhibits before us the secret workings of the mind of God towards Israel; and we are thereby directed to those subsequent utterances concerning this people, whom He had set apart for His own glory, expressed by the prophets, as:

"He shall feed his flock like a shepherd: He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isa. 40:11).

*What a Shepherd!* And what a portraiture of the love of the Eternal Father, and His equally loving and faithful Son, whom He hath appointed to shepherdise His beloved people—beloved for the fathers' sakes!

Does not this beautiful figure of God's kindness touch the sympathetic chords of our hearts? For this loving-kindness is not confined to Israel, but His large heartedness has extended the hand of grace and mercy unspeakable to every son of Adam who will lay hold on it, that He may lead him to the everlasting abodes which He is preparing in His house of many mansions for all who come to Him in the appointed way.

This noble appeal of Moses for help having been listened to, and granted, God bade him select seventy elders, and bring them to the door of the Tabernacle; and He promised to take of the Spirit that was upon Moses, and bestow a portion upon them, that they might share with him the great responsibility; and that on the morrow the children of Israel should eat flesh, not for one day only, but for a whole month, *until it had become more loathsome to them than the manna which they had despised.*

"Because that ye have despised the Lord which is among you, and have wept before Him saying, Why came we out of Egypt?"

How aggravating must such conduct have been on the part of a people whose experience at His hand from the time of their deliverance from the house of bondage, to Paran, was characterized only by mercy and kindness unknown to any other people in any former age of the world's history. And if to this we add the fact of His visible presence and guiding hand, and the marvellous evidences before their eyes from day to day of His power exercised in their behalf, shall not we get some faint glimpse of the character of Him with whom we have to do in *our* days of pilgrimage.

Let us therefore be careful not to tempt the Lord as some of them also tempted, and were destroyed in the wilderness.

But there were two of the number selected, Eldad and Medad, who, for some reason not given, did not accompany the rest to the place appointed, and perhaps thought to evade their selection thereby. But, though they remained in the camp at a distance from the Tabernacle, the Spirit of the Lord took hold of them while in the camp, and they prophesied there. This bestowal of the Spirit upon the seventy was the most convincing evidence of their Divine appointment that could be given.

The incident of Eldad and Medad's prophesying in the camp having come under Joshua's notice, he reported it to headquarters. He was jealous for his master's honor and thought that it should be prohibited. But the reply of Moses showed in the most conclusive manner that spirit of meekness for which he was Divinely characterised, and that all he did in the midst of Israel was for the glory of God, and not himself. Mark well the answer:

"Enviest thou for my sake? Would God that all the Lord's people were prophets, and He would put His Spirit on them!"

Then followed the fulfilment of the Lord's promise that Israel should eat flesh, and a strong wind brought quails from the sea in such prodigious quantities that they covered the ground to the extent of a day's journey on either side of the camp. For two days and a night the people were busily occupied in collecting and spreading the birds abroad. The Psalmist says (Psa. 78:29-31)—

"So they did eat, and were filled: for He gave them their own desire; they were not estranged from their lust. But while their meat was in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men."

This is the Divine review of the situation, portrayed by the same Spirit in the Psalms. And the place of burial of the slain was named by Moses KIBROTH HATTA AVAH—the *Graves of Lust*.

May we not reasonably, even if there were no direct statement from God upon the matter, draw the conclusion that these exhibitions of weakness and want of faith in God on the part of Israel are placed before us *for our benefit*. But we have the Divine assurance that this was even so (1 Cor. 10:11); for human nature is not one whit improved by the lapse of time—it has made no progress in a Divine direction.

The carnal mind—the natural mind of the flesh—is in open conflict with the Divine mind equally now as from the beginning, when that son of lust and rebellion, named Cain, slew his brother from selfish motives. Lust, or desire, is inseparable from human nature, which is, in fact, a bundle of desires, which show themselves in every variety of form. When the sensitive organism of the brain came fresh from the hands of its Creator, endowed with capacity for the reception of impressions from external objects, and of instruction in the Divine ways, with power of discernment and choice of good and evil, and having keen sensibilities, its legitimate desires were bountifully provided for, subject to that restraint which was placed upon them by the Designer of that wonderful mechanism.

But the regulation of these faculties was not by fixed law. Though of a much higher order than the organisms of the mere brute creation, which were made for man's use, they were capable of being operated upon in a direction contrary to the Divine will, and the incurring of the displeasure of God. The lofty faculties of the human image of the Divine form and mind were evidently designed for the pleasure which their right use in the service and worship of Him Who formed them would afford both to Himself and them. They were, nevertheless, as we have said, capable of being moved in a contrary direction.

With these God-like powers, the possessors of them were placed under a law, obedience to which would have resulted in unending life, whereas one act of disobedience would suffice to ensure death, the extinction of being.

Man had not, therefore, in himself, interminable existence, but, on the contrary, was a being capable of working out such a character before God as would, in the case of obedience, have secured to him the right to the Tree of Life, so that eating thereof he might LIVE FOR EVER. But he was weak, and susceptible of impressions acting from without, and finding a ready response from within: and, being subjected to proof under the law to which he was related, in the manner testified in the Scriptures of truth, he gave way to the unlawful desires created by suggestions of a contrary nature to

that law, made by an irresponsible creature designed for the object of such a test, and brought upon himself and his descendants the threatened punishment of DEATH.

This was all the work of that *lust* which has characterized the human family from those days to the present. James (1:13-15) thus defines its action and result, to which we do well to take heed:

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted when he is drawn away of his own lust; and enticed.

"Then, when lust hath conceived, it bringeth forth sin: and sin, when it is finished, BRINGETH FORTH DEATH."

Again, Paul says that *the Law of Moses was specifically designed for making manifest lustful desires*. Concerning its application to himself, and, of course, to all others, he says,

"I had not known sin, but by the law; for I had not known lust, except the Law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence (RV: coveting, or lust). For without the Law sin was dead" (Rom. 7:7-8).

Then, speaking of the result of this manifestation by the Law of the evil within every heart, he says (Rom. 7:13-25)—

"Was, then, that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin, by the commandment, might become exceedingly sinful.

"For I know that in me (that is, in my flesh) dwelleth no good thing . . . I delight in the law of God after the inward man (created in him by the truth concerning Christ): but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin in my members.

"O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ!"

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

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### **"The Lord hast set apart him that is godly for Himself"—Psalm 4:3**

He has set the godly apart from the world. The world rushes by and around him, but it all has the unreal atmosphere of a dream. The world torments itself with a multitude of meaningless labors and cares, and frantic strivings for perishing things. But the godly man is set apart. God has called him aside out of the throng into the quiet sanctuary of Divine favor, and has shown him the plans for the eternal building that is to be erected when all present things have passed away.

For peace of mind, and for the singleminded and effectual accomplishment of the work to which he is Divinely appointed, the godly man does well to remember that he has been SET APART. But still, he is not a cold, unfeeling spectator, hardly regarding the mankind's troubles, and impatient—like Jonah—for its destruction. A moment's consideration of THE Godly Man will dispel that idea. Repeatedly we are told that Jesus was moved with compassion for the vast droves of shepherdless sheep, and was never far from tears when he contemplated the benighted misery of the world.

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Let us determine not to be made angry by personal remarks, and we shall have gone far towards stopping them. That is one good reason for taking them calmly. There is another and a deeper one, for think of our great Example. Personal insults never roused his anger; They were beneath His notice—they are beneath ours.—**R.R.**

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## The Word of God

"His Name is called the Word of God"—Rev. 19:13.

In our reading from John this morning, we are introduced to a deep, but beautiful, subject. He calls our attention to the fountain and origin of life, and to the only begotten of the Father—His beloved Son through whom He manifested Himself to Israel.

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

This takes us back a long way—"In the beginning." That is, before the record of creation given by Moses. We must bear in mind that in writing these words John was addressing a people who realized clearly there is but one God—a fact John well knew.

Our English version was translated from the Greek. The original for "Word" is *Logos*, and the word rendered "God" is *Theos*. The Romans borrowed this word from the Greeks and called it *Deus* from which we derive our word "Deity."

The word *Logos* signifies "the outward form by which the inward thought is expressed and made known; also, the inward thought or reason itself." So that the word comprehends both the idea of reason and speech.

Then we are informed by John that the word (or *Logos*) was with God (or *Theos*). This suggests companionship, and we learn from the book of Proverbs that such was the case. In ch. 8 the *Logos*, or wisdom-energy of the Father, is personified—

"Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors.

"Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things" (vs. 1-6).

"The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth! when there were no fountains of waters.

"Before the mountains were settled, before the hills was I brought forth: While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world.

"When He prepared the heavens, I was there; when He set a compass upon the face of the depth: When He established the clouds above; when He strengthened the fountains of the deep:

"When he gave to the sea his decree, that the waters should not pass His commandment: when He appointed the foundations of the earth:

"Then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him" (vs. 22-31).

This, we think, makes clear how the *Logos* was with God, but John adds, "The *Logos* was God." Bro. Thomas explains this—

"Without THEOS, the *Logos* could have no existence. This may be illustrated by the relation of reason, or intelligence and speech, to brain, as affirmed in the proposition: No brain—no thought, reason, nor intelligence.

Call the brain THEOS; and thought, reason, and understanding intelligently expressed, Logos; and the relation and dependence of THEOS and Logos, in John's use of the terms, may readily be conceived.

"Brain-flesh is substance that underlies thought; so THEOS is substance which constitutes the substratum of Logos. THEOS is the substance called Spirit; as it is written, 'THEOS IS SPIRIT,' and he who uttered these words is declared to be himself both substance and spirit."

Some, however, would have us to believe that as the *Logos* was with God, and the Logos was made flesh, that *Jesus* was with God in the beginning as the second person of a triune God, described as "God the Father, God the Son and God the Holy Ghost."

But let us not be mystified by the term *Logos*. The teaching of John is plain. He does not say that in the beginning was the Son, and the Son was with God, and the Son was God. What he *does* say is that the *Logos* was in the beginning (as we read in Proverbs) and that the *Logos* was made flesh. The result of this action was the bringing into existence "the man Christ Jesus," "the Son of God."

By this method God was manifest in the flesh (1 Tim. 3:16). The flesh, through which God was manifested, was the son of Mary. It was a flesh identical with that of his mother, being "made of the seed of David according to the flesh" (Rom. 1:3). John brings the subject of manifestation before us in his first epistle,

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us" (1 John 1:1-2).

Thus the eternal Father manifested Himself by His Spirit, through the living body of Jesus, who as a child had been developed from his mother Mary, in the same manner as any child is developed. This is further elucidated in Jesus' words—

"When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things" (John 8:28).

And again (John 14:10)—

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

In the light of these things, surely it is not hard to understand John as he speaks of the Word, or *Logos*—that great power, energy and wisdom by which all things were made. The declaration in Psa. 139, regarding the eternal power of the Father, is to the effect that—though *centralized* in Him—the Spirit is everywhere present, filling heaven and earth. Therefore the Father, being the center of all power and wisdom, expresses His will and His purpose by, or through, the Spirit which irradiates from His person—

"The same was in the beginning with God. All things were made by him; and without him was not anything made."

This is taken by many to indicate that Jesus was the Creator, but this impression is to a large extent simply a result of the translators' choice of wording. It is clarified in the Diaglott—

"This (the Logos) was in the beginning with God. Through it (that is the wisdom-energy of God) everything was done; and without **it** not even one thing was done, which has been done."

In verses 6-10, we have a similar case. We know that Jesus was "the light," but v. 10 in the common version states that "the world was made by him." "Made" is not in the original. Again the Diaglott is clearer—

"He was in the world, and the world was (enlightened) through him; and yet the world knew him not."

Jesus was the light of the world, and to that fact the prophets testified. Isaiah spoke of Jesus as the light in 9:1-2, and Matthew quotes this prophecy in the following manner—

"Now when Jesus had heard that John was cast into prison, he departed into Galilee; And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet saying,

"The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles—

"The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matt 4:12-16).

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V. 11—"He came unto his own, and his own received him not."

What a measure of suffering is comprehended in these words! Walk with Jesus as he walked in Judea and listen to the Scribes and Pharisees as they sought to entangle him in his talk. Hear them as they cry out, "Thou hast a devil!" Behold them as they take up stones to cast at him. Listen to them as they accuse him of blasphemy, and take counsel to put him to death.

Go with him to the garden of Gethsemane and see the mob as they take him, bind him and lead him away to the High Priest. Behold him as he is struck in the face by one of the officers. Listen to Pilate as he tries to free Jesus. He pleads with the people, but they cry out, "*Crucify him! Crucify him!*"

Then he was scourged. A Roman soldier picks up a whip of several lashes of leather, to the ends of which were fastened sharp pieces of metal. Then the crown of thorns is crushed upon his head. Then we see him led away to be crucified.

Oh, what torture as he hung on the cross in the hot sun! Death was a great relief. Yes,

*"He came unto his own, and his own received him not."*

But—

"As many as received him, to them gave he power (the right or privilege) to become the sons of God, even to them that believe on his Name" (John 1:12).

To attain unto this, they must first believe the promises made unto the fathers. They must believe in Jesus, the manifestation of the Father, as we have seen, and be immersed into his Name, thereby receiving remission of sins and being united to the body of Christ Jesus, thereby becoming Abraham's seed and heirs according to the promise.

Brethren and sisters, we are in that position. There is much to be done to maintain our status as sons of God, but, oh, so little compared to the one who has done so much for us!

V. 15—"John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for He was before me."

Again the Diaglott expresses the meaning more clearly—

"John testified concerning him, and cried, saying, This is he of whom I said, he who comes after me is in advance of me (or as the RSV renders it, 'ranks before me') for he is my superior."

Then in v. 23 he plainly declares his position in relation to Jesus—

"He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."

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"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. . .

"And I saw, and bare record that this is the Son of God. Again the next day after John stood, and two of his disciples: And looking upon Jesus as he walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus" (vs. 29, 34-37).

John recognized that his work was done when Jesus went forth to preach the Gospel and heal the sick—

*"Behold the Lamb of God."*

"Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled.

"He must increase, but I must decrease" (John 3:28-30).

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V. 17—"For the Law was given by Moses, but grace and truth came by Jesus Christ."

The Law contained the form of the knowledge and of the truth. It was only a shadow of things to come; a figure for the time then present; the pattern of the things in the heavens; the antitype of the true. But the knowledge and the truth, and the heavenly things themselves came through Jesus.

V. 18—"No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared Him."

Paul confirms this statement of John by saying, "No man hath seen, nor can see Him" (1 Tim. 6:16). The Father was revealed by Jesus because *the truth in its power, wisdom and fulness, was deposited in Jesus*, for said Paul (Col. 1:19)—

"It pleased the Father that in him should **all fulness dwell**."

When John said, "Behold the Lamb of God," two of his disciples heard him and followed Jesus. He turned to them and asked them what they wanted. I suppose they were so surprised that all they could think of was the question, "Where do you live?" Jesus did not answer them but said, "Come and see." They not only saw where he dwelt, but were his guests for the day.

What an honor! Think how we would feel if we had such an opportunity. But he is not here. However, such an opportunity is coming, and it must surely be near. If we meet with the approval of the Lord Jesus at his coming, we, too, shall be his guests as he has promised—

"Blessed are those servants, whom the Lord when he cometh shall find watching. Truly I say unto you that he shall gird himself, and make them to sit down at a table, and will come forth and serve them" (Luke 12:37).

Whatever form the conversation took, the effect is shown by the action of Andrew the following morning as we see in vs. 41-42—

"He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted the Christ.

"And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona; thou shalt be called Cephas, which is by, interpretation, A stone."

Can you not picture Jesus looking upon Peter with penetrating eyes and saying these few words? He was no doubt looking past that day and into the future concerning the work of Peter.

V. 43—"The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me."

Philip must have been familiar with the work of Jesus to respond without another word. Of course he lived in the same village as Peter and Andrew, and must have known them. Philip did not waste any time (v. 45)—

"Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph."

Nathanael lived in Cana, a short distance from Bethsaida, and must have been a close friend of Philip. That they had a good knowledge of Moses and the prophets is evident by their conversation. But when Nathanael heard that Jesus came from Nazareth, he was not quite sure. It would be interesting to dwell at length upon this whole incident, but the highlight comes out after his introduction to Jesus.

After meeting him, he was no longer interested about where he came from. Nathanael's chief interest now was wholly in the wonderful man he had met for the first time and so he exclaims,

"Rabbi, thou art the Son of God; thou art the King of Israel!"

The response of Jesus takes us back to Jacob as he rested on his way to Padanaram—

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.

"And Jacob awakened out of his sleep, and he was afraid, and said, how dreadful is this place! this is none other but the house of God" (Gen. 28:12 & 17).

This experience of Jacob's was similar to that of Daniel for they both awoke in a typical resurrection. But when Jacob awakes after his sleep of centuries, he will see in *fact* what he then saw in vision, and will be joined with Nathanael and many others, and will see heaven open and the angels of God ascending and descending upon the Son of Man.

The heaven and earth will no longer be separated by the ladder of ages, for when the new heaven and new earth are established—

"The tabernacle of God will be with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

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

As it is written,

*"Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." —G.A.G.*

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**"WHY ART THOU CAST DOWN, O MY SOUL?"**

**"Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up, and knoweth not who shall gather it"—Psalm 39:6.**

Three thousand years have not changed the picture since this was recorded. Man is still disquieted in vain. How futile all the busy turmoil of an anthill seems to us, but how much more futile and pitiful must the strivings of man seem to God! And we who CLAIM to know better, we are so often "careful and troubled" about such little things.

We sing so heartily, "O how love I Thy law; it is my study all the day!" If this is more than a pious exaggeration, surely it will fill our minds with joy in God, and will eliminate all our petty disquietude, and lead us to say—

**"Why art thou cast down, O my soul?"—Psalm 43:5.**

Here is wisdom reasoning with feeling. Feeling is the natural material we have to work with. It is much easier to follow and be affected by feeling than reason. But wisdom here lays out to view all the blessings and promises of God, present and future, and urges the inescapable conclusion that only hope and joy and praise are in order for God's elect. Therefore . . .

**"Sing ye praises WITH UNDERSTANDING"—Psalm 47:7.**

This is the whole spirit of the book of Psalms. Praise is its form, understanding its outstanding characteristic. The Psalms speak with certainty and wisdom upon every phase of Divine purpose and human welfare; and they turn every aspect into praise and glorification of God.

Understanding and praise go hand in hand. In Psalm 33 it is recorded:

**"Praise is comely for the upright."**

ALL the activities of the upright should be directed toward the praise of God, in word and deed. Activities which do not measure up to this standard are uncomely and out of place.

To worship in holiness, and to praise with the understanding, comprise the highest destiny and joy to which man can aspire. The whole Scripture is necessary to teach both the holiness and the understanding, but in the developing and expressing of them in the form and spirit of worship and praise, the Psalms are pre-eminent.

And through every Psalm, lifting it out of the realm of the ideal and impossible into the practical and attainable, is that one man in whom all the strength and salvation of God centered:

**"In the volume of the book it is written of me: I delight to do Thy will, O my God."**

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**Whence Cometh My Help?**

*"I will lift up mine eyes to the hills."*

These are the opening words of Psalm 121. Our attention has been directed to them upon many occasions as we have raised our voices in praise to God. But we have not sung the Psalm in just this manner. Our Hymn 21 has the words translated in the negative; the purpose of this change being

to carry the thought out more clearly. The original words carry the sense of a question, as one seeking for guidance and help, as though we read, "Shall I lift up mine eyes to the hills?"

The practice of worshipping and adoring man-made images of wood and stone, upon every high hill and under every green tree, common to idolatrous nations, and copied by apostate Israel, would be vividly in the mind of the Psalmist. These were the things which had brought the wrath of God upon them repeatedly. The beginning of such a departure from God and trusting in high places is recorded of the people after the time of Noah. The people raised a tower to reach unto heaven in which they could make themselves a name. Their confidence was in that which they created and not in the Creator Who made them.

Wherever the spade of archaeology uncovers the history of man throughout the earth there appears the replica of this tower of Babel, indicative of man's trust in the thing created and not in the Creator. It speaks to us of the perversity of human nature, which, untouched by the power of God, refuses to recognize the provision of a loving Father. The fact that Israel came under this influence is recorded as an exhortation and as a warning to us. Each departure of Israel from the commandments of God brought the same helplessness and prostration before their enemies.

As Israel became a nation of prominence like unto all the other nations, so they made alliances or leagues with their surrounding worldly neighbors. This was begun by Solomon, who married the daughter of Egypt's king for the expressed purpose of defence.

Asa, king of Judah, made league with the king of Syria, stating:

"There is a league between me and thee; behold, I have sent thee silver and gold."

This was *after a wonderful deliverance God had wrought for Judah* against a great multitude from Ethiopia, when Asa had placed confidence in God. Thereafter God advised Asa—

"The eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. 16:3-9).

Jeremiah looked with sorrow upon the degenerate condition prevailing among his people as they turned to their idols for help and despised the loving care of God. He shows Israel that the shameful idols have devoured all their substance and even their children; and to what end?—

"Truly in vain is salvation hoped for **from the hills**, and from the multitude (of idols) **on the mountains**: truly in the Lord our God is the salvation of Israel" (Jer. 3:23).

The Psalmist therefore asks the question, "Whence cometh *my* help?"—Psalm 121:1. The number has always been small who have concluded that the arm of the flesh is unreliable as a source of strength. The idols of the riches and wealth which may be accumulated come in this same category. All these are undependable in the day of adversity.

Recall the parable of the barns, the man who had more than his barns could hold:

"I will tear down my barns and build greater."

To which the Lord replied,

"Thou fool, this night shall thy soul be required of thee."

James adds his voice to this same theme—

"Go to now, ye rich men, weep and howl for your miseries are come upon you. Your riches are corrupted, and your garments are moth-eaten" (James 5:1-2).

The counsel of the Master is to the effect that we shall seek things above, on the right hand of God, not things on the earth, where moth and rust doth corrupt. How easy it is to get drawn into the ways and confidences of the world, their schemes and plans of "permanent" security, of confidence for the future, always seeking to build towers of strength by their own efforts, and thereby sacrifice all their wealth, confidence and even their children to a false sense of security!

The godly man will not be long in supplying the answer to the question posed by the Psalmist, "My help cometh from the Lord, which made heaven and earth"—Psa. 121:2. He will see beyond the man-made schemes of betterment, observing in retrospect that each generation has had its impregnable bastions of security, only to have their ruin and impotence witness against them, and laugh them to scorn, a testimony for succeeding generations to view, for:

"Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain" (Psa. 127:1).

But the warning generally is unheeded.

\* \* \*

"Which made heaven and earth"—Verse 2.

How short sighted are the people who fail to recognize that God's hand has made all things in the universe, who look to the *thing created* for assistance or aid! The natural hills have all been ordained by God, together with the trees and the verdure that clothes them. It is His Hand which has appointed the bounds of the great and small nations of the earth that they shall fulfil their destinies according to His purpose. It is He Who has arranged the smallest things of nature and sustains them all by His all-pervading Spirit. Yet man in his waywardness declares, "These be thy gods, O Israel."

Isaiah illustrates the Divine estimation of all such—

"They that make a graven image are all of them vanity. None considereth in his heart, neither is there knowledge nor understanding to say . . . shall I fall down to the stock of a tree?"

The prophet in words of exhortation endeavors to bring his people to see the *reasonableness* of following the commandments of God. He shows them that because of idol worship they shall be punished, but there is a time coming when their warfare shall be over. Then he calls to their attention, and to all who will hear, the position of authority and supremacy of God over all.

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing" (Isa. 40:15).

With such an One as this, Who is higher than the highest, certainly we should place our utmost confidence and trust in God. We should not dishonor Him by trusting in things on the earth. Perhaps we do not *knowingly* do this. Yet it is wise for us to examine *why* we do certain things, to analyse all our actions in the light of Israel's failures in the past.

"He will not suffer thy foot to be moved."

If we believe and have confidence in God this next thought will be the natural result. It is the result of honoring God by faith in Him. It is the loving covenant, the bond of affection and kinship enjoined by God.



The picture we are shown is of a man standing against a torrent of opposition, forces which would seek to pull him away from a sure foundation. In each individual these forces are working against the will of God. Even the beloved Paul declared,

"When I would do good, evil is present with me. I find then a law in my members warring against the law of my mind."

There are forces beside this which would "sift us as wheat," but the assurance has been given that Christ will never leave us or forsake us if we trust in God. It is a reciprocating force of attraction. *It is only operative while we maintain our part.* If we remain unreceptive to the Spirit's influences, then we cannot store its energy nor reflect its power.

We have noticed in the ritual of the Law of Moses the anointing of Aaron and his sons with blood at three places on their bodies—the tip of their right ears, on their right thumbs, and upon their great toes of their right feet. This is a type of the impressing of the *hearing*, the *doing* and the *walking* of those who are called to God's service by association with the way of God in Christ Jesus. It tells us the feet have to be placed in a certain course. A straight path has to be set before the feet, and the called-out one may run the Gospel race. The feet have to be shod with the preparation of the Gospel—Eph. 6:15.

Being thus prepared we stand upon holy ground, and God has agreed to perform *His* part—

*"He will not suffer our feet to be moved."*

The righteous are shown as having their feet upon a rock. Waters and storms may beat against the rock. It may at times seem to sweep over the head and seek to put down. But when the storm is past the rock remains, and those who have trusted in God are delivered, while others may be swept aside.

"I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings" (Psa. 40:1-2).

God has not guaranteed to keep the waters calm at all times. He controls the elements and the nations. The chastening is His means of proving our faith. An untried faith is worthless. He brings the storms today as much as in any generation. He is as close to each one today as in any generation. He expects the same degree of faith now. He will protect and keep the feet of any in this generation who have confidence in Him as did the faithful of old. We read in Psalm 121—

"The Lord shall preserve thee from all evil: He shall preserve thy life. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore" (vs. 7-8).

This is a very comprehensive statement, "Preserve from *all* evil." We look back over the lives of the faithful as recorded in the Scriptures and at first glance we may be inclined to question this point. *Has not evil dogged the steps of all the faithful in whatever age?* Look at the remarks of Jacob, addressed to Pharaoh—

"Few and evil have the days of the years of my life been."

Preserving from evil does not mean that the righteous shall not be acquainted with evil, nor surrounded by evil. The world is full of evil, therefore we must needs go out of the world to evade its proximity. The word "*preserve*" carries the idea of "being hedged about," "guarded," "protected." Jacob certainly was acquainted with evil all the days of his life. Its closeness to him brought a reliance upon God rather than a confidence in his *own* ability to supplant another. Wherever he turned the angel was at hand to ward off the thrusts of the enemy. Just when the blackness of darkness seemed to

be closing in, there was the hand held out, "This is the way, walk ye in it." God truly was with him "in his going out and his coming in." The words of God were fulfilled in every respect—

"I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, till I have done that which I have spoken to thee of."

God went out with him, was with him during his sojourn and brought him back again. True it was, evil crowded in upon him. but out of it all the Lord delivered him. We read in Psa. 126:6—

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves."

Thus in deeper retrospect we see that *there must be this going out*, bearing the seed of the Word in sorrow, struggling against the evil with good. Yet from these very circumstances God will deliver the righteous and hedge them about with glorious immortality, to go out and come in at His bidding for evermore.

\* \* \*

*"He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep"*—Psa. 121:3-4.

This speaks to us of the unlimited power of God and should serve to impress with a confidence in the provision and protection God has freely offered for all who seek Him. It is in sharp contrast to the idols of the land espoused by Israel, and unto which they sought rather than God. Our minds turn to the incident of Elijah and the prophets of Baal upon the heights of Mt. Carmel. The preserving hand of God had for three years and a half been withdrawn from the land. The land was scorched by the sun; it had not enjoyed the early and latter rain, nor had the dew refreshed their fields. The prophets of Baal called all day unto their god, without response. Elijah, aware of the pitiful pantomime, tried to impress them with the folly of their useless antics—

"Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey or peradventure he sleepeth, and must be awaked" (1 Kings 18:27).

How *equally impotent* are all enterprises unassociated with a trust in God! The hollow echo of the voice will return to mock all those who trust in anything except the living God. The apostles foretold that the earth would be filled with violence in the days just prior to the coming of the Master. This is one of the signs proving to us the nearness of that glorious event. Are we crying aloud unto Baal, all the day, and trusting in the same idols as the world? Do the words of Isaiah fail to impress us?—

"Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary" (Isa. 40:28).

These are now *our* words. They have come unto us to impress us. Do we trust in God, or in the world? There is absolutely nothing stable or sure about the world; but God "fainteth not, neither is weary." The Proverbs carry the same theme of protection from an untiring Father—

"Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea thou shalt lie down, and thy sleep shall be sweet. For the Lord shall be thy confidence, and shall keep thy foot from being taken" (Prov. 3:23-26).

\* \* \*

*"The Lord is thy shade upon thy right hand"*—Psa. 121:3.

Perhaps in our temperate climate we do not appreciate the force of this statement. In Palestine its application, together with that of the following verse, may be more striking—

“The sun shall not smite thee by day” (v. 6).

Even in our land the lack of rain at certain seasons is a source of much discomfort and grief. Consider then the merciful kindness of God for His people as He willingly provides a shelter against the burning heat of the day, bringing a cloud to intercept the rays of the sun. Has He not said that upon the nation that will not serve Him in the Kingdom, upon them shall be no rain?

But on a higher plane the nations are likened to the sun. In the Apocalypse the symbol is used frequently, and Christ makes use of the figure in his discourse upon the days just prior to his return:

"There shall be signs in the sun and in the moon" (Luke 21:25).

The powers of the earth in the day of their supremacy are likened to the sun in the heavens. Likewise the moon is associated with things of religion or ecclesiastically. Therefore to be protected against these forces in the earth is to be guarded by a power higher than they. These powers are necessary in the working out of His purpose, and they are controlled for the sake of God's elect. The extension of world power often creates a heat uncomfortable to the people of God, but the Divine permission to this extent is only allowed to draw the chosen more closely to the shadow of the Great Rock, as they sojourn through a weary land. Isaiah tells us that this Rock is the man Christ Jesus—

"A man shall be as an hiding place from the wind, and a covert from the tempest, as the shadow of a great rock in a weary land" (Isa. 32:2).

This immediately follows upon his stirring declaration that—

"A king shall reign in righteousness, princes shall rule in judgment."

Israel and other nations had trusted in strong empires, had banded themselves together by the force of numbers. Babylon is shown as a great tree, under whose branches many nations gathered—

"Under his shadow dwelt all great nations" (Eze. 31:6).

The Creator lopped down the branches and caused Babylon to cease as a shadow for other nations. The influence she has exerted upon the nations of the world continues to exist however. We are therefore in danger of being drawn unconsciously toward its deadly shade if we permit the world and its influences to enter into our lives. The time remains for its death-dealing pale, which blights all spiritual growth, to be removed, and for the sun of righteousness to shine forth with healing rays. For the age of probation, we are exhorted to—

"Dwell in the secret place of the most High."

And thus we shall—

"Abide under the shadow of the Almighty" (Psa. 91:1).

In such a manner we are hedged about in the fold, the great Shepherd being the keeper of the sheep. And as he leads us forth, going out and coming in, we shall be protected on the right hand, on the right side, from that which man can do unto us.

Shall we not then sing in our hearts—

*“MY help cometh from the Lord, which made heaven and earth.”*

—F.H.

## Correspondence

### ARTICLE FIVE OF OUR "STATEMENT OF FAITH"

This fifth article or proposition, like those preceding and those following it, is supported by numerous passages of Scripture, among which are:

Rom. 7:24—"O wretched man that I am! Who shall deliver me from the body of this death?"  
1 Cor. 15:22 "For as in Adam all die, even so in Christ shall all be made alive."

Many others are given which may be seen to corroborate and firmly establish the proposition.

This fifth proposition is one to which many Central brethren object, as we can demonstrate by quoting from the speech on "The Atonement" given at the Jersey City Conference by their leading defender of Central fellowship. Quoting the 5th article he comments:

"It may be that a little fault could be found with the phrasing of this from a grammatical point of view. The defilement was the operation of God's MORAL law in life, and it's a law that rules true today as we've tried to illustrate. ." (The emphasis on "Moral" is ours).

We wish to note the attempt to teach the PHYSICAL change was not caused by the sentence, but by remorse and shame and the operation of a MORAL law, thus making the defilement part of the transgression, rather than the punishment thereof.

The statement that "The sentence defiled" is what they do not really believe. The apparently ungrammatical conclusion that the sentence was to become a law of Adam's being may be cleared up by asking: "What was the sentence?" The answer being:

"Dust thou art and unto dust shalt thou return."

Then did not this become the physical law of Adam's being? We answer emphatically, YES. But alas there is an attempt made to deny this by reasoning that would conclude that Adam, not being immortal, was already on the road to death apart from the sentence. To illustrate this we remember a Central brother from the Boston Meeting declaring that—

"The 5th article as it reads would make God the one who defiled Adam's nature."

—not realizing that **this is exactly what the statement really is intended to teach**. The sentence was not the transgression but was the Divine decree pronounced in **punishment** of the transgression.

A careful study of this leading brother's speech before referred to, reveals his belief that the change came by the gradual operation of a moral reaction of the mind causing moral laxity and defilement until the whole being became thus defiled. This is illustrated by quoting further from the same speech—

"We do something and we think about it. We feel a sense of shame. We feel guilt. We think, 'We mustn't do it again.' But temptation arises again, and we yield a second time. And unless we are very careful we shall find that we're not quite so serious in condemning ourselves the second time as we were the first time. And if we have done the thing four or five times we shall find ourselves, to use the modern term, 'rationalizing' the process and excusing it.  
"Now Paul says 'sin deceives.' He speaks of the 'deceitful-ness of sin.' He can even express the fact in a figure when he says, 'Satan is transformed into an angel of light.' And so we are aware that as we do wrong there are these changes in us by which our wrong becomes a part of ourselves."

In another part of this speech he follows the reasoning of a writer on "Psychology" in an attempt to prove the moral reaction produced in the brain is the cause of the change. All this to expound the theory that the sentence of the Angel of God did not defile Adam necessarily, for the defilement would automatically result from the continuation of sinful acts; each in turn further weakening the powers of resistance. Quoting again briefly—

"A drunkard says 'I won't count this one.' He may not, says James,\* and a merciful Heaven may not, but the molecules in his brain are counting it, and next time temptation comes, they will assert themselves. It's a law of life and that is what it means."

Keeping in mind the statements of certain Central brethren that they accept the 5th and 12th clauses of the statement only when "defined and explained by bro. Carter," we begin to understand just what they mean and also why the phraseology must be watered down in order to be palatable.

—Bro. H. A. Sommerville, Lake Ariel, Penna., U.S.A.

\*For the benefit of those of us who are unfamiliar with worldly literature, and who may be puzzled by this quotation, perhaps it should be mentioned that bro. C. is apparently quoting from the modern worldly philosopher James, not the apostle James.

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## **Ecclesial News**

**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.**

Bro. & sis. Sommerville left Houston on their return trip to Lake Ariel, Pa. on April 4. Letters from them since their return home have given us assurance that the loving care of the Father was with them to bring them safely on their way.

On Sunday evening, Apr. 3, bro. Sommerville spoke at the regular public lecture service. "Fundamental Bible Truths" was the subject of his discourse, in which he developed from scriptural reference the basic, underlying principles that constitute the foundation upon which the Truth of the Gospel is to be understood and believed. These great facts of life and light were presented in orderly arrangement:

The Bible, being the wholly inspired and infallible Word of God, preserved to us in its original completeness and purity, is the only source of information extant to which we can go as we seek for God's will and purpose with man on the earth.

God has revealed Himself through His Word as the Great Majesty of the Universe—the one God, dwelling in light and glory in the Heavens—from where His Spirit radiates to fill all immensity, and to give life to every living thing.

Jesus Christ, the Son of God, and son of man, died for our sins, and rose again the third day. He is now at the right hand of God where his mission is to intercede on behalf of his people. He will return to the earth and give reward to God's people in his Kingdom. This Kingdom will be the instrumentality through which peace, righteousness and wellbeing will be brought to the whole earth.

Bro. & sis. Oscar Beauchamp have returned to Houston from an extended journey, in the course of which they visited the ecclesias at Canton, Detroit, Toronto and London. —bro. Chas. Banta.

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**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.**

On New Year's day we held our Sunday School Gathering. Bro. Fred Higham of Detroit, spoke at the gathering and fittingly called attention to the importance of "training up a child in the way it should go," and stressed how important it is that the parents should support the Sunday School.

As was announced in previous issues of the Berean, through the love and mercy of our heavenly Father we held our Fraternal Gathering in the Orange Hall on April 8. It was a real Gathering. We enjoyed the company of brethren and sisters from far and near: Pomona (Cal.), Houston and San Saba (Tex.), Boston, Worcester, Buffalo, Montreal, Detroit, Hamilton and Toronto. Four of the parables of Christ were selected as subjects for the four addresses.

The Parable of the Sower was explained by bro. Gibson of Toronto. He reminded us that many prophets made use of parables. The Divine reason—

**"Because it is given to you to know the mysteries of the Kingdom of God; but to them (the unbelieving) in parables, that seeing they see not, hearing they hear not."**

Four types of soil: the figure 4 is used many times in the Scriptures—4 divisions of the day, 4 winds of heaven, garments divided into 4 parts, 4 gospels, 4 living creatures, 4 beasts, 4 horses, 4 carpenters, 4 cherubims.

The seed is the Word of life and the quality is always the same. Soil is the determining factor in growth. Our attention was drawn to the results. A warning is contained in the 3rd class of soil—the thorns and thistles, the cares of this world, the deceitfulness of riches will smother the growth of the good seed within ourselves—developing a FORM of godliness but denying the POWER thereof.

There is hope if proper action is taken by pulling out the weeds. Good soil brings good results from careful cultivation. So he who hears the Word and understands it, falls in love with the things of the Kingdom. The different degrees of capacity we possess. Energy and determination to strive to enter in at the straight gate.

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Bro. Growcott of Detroit spoke next on the Parable of the Vineyard Laborers. He called our attention to the incident just prior to the uttering of the parable in Matt. 19:16—the rich young ruler who said "All these have I kept from my youth; what lack I yet?" He either came to Jesus with gratified self-confidence, or else he had found that the outward compliance had not brought him peace. As long as his heart was divided between earthly and heavenly things, it brought him no peace. Christ's answer: "Sell all that thou hast." The rich young ruler went away sorrowful.

The Vineyard is the community of the Truth. Jesus says: "I am the true vine, ye are the branches." There have been various interpretations of the penny. It would appear to have reference to the Eternal Allwise Justice— "Whatsoever is right you will receive." The laborers agreed and were willing; the pay was just, fair, and mutually agreed upon; it became a legal contract.

Bro. Growcott reminded us that the parable teaches us to forget petty self interest.

It is significant that: on the 3rd hour of the day Gospel was first preached after Jesus' resurrection; on the 6th hour of the day Peter was taught of the call of the Gentiles by the vision of the sheet; on the 9th hour of the day Cornelius was shown the way of life.

The last was paid as much as the first. The very best at his or her best is still an unprofitable servant. Let us rejoice in that others have been accepted; let us not murmur. Let us remember "He that dwelleth in love, dwelleth in God."

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The next parable, dealt with by Bro. Fred Higham of Detroit, was the "Master of the House" (Mark 13). He stated that a Spiritual House is in erection to form that glorious Temple of the Age to

Come. The Jews found their house "left unto you desolate." Israel would not hear. They failed to realize they needed a Savior. We are the house of God. "Your body is the Temple of the living God." We are not our own, we are bought with a price. Paul says all the elements fitly framed together groweth unto an holy Temple in the Lord.

We are not left alone, though Christ is away. He will come again. While he is away is the time for development of Faith and trust.

Our position is one of authority which means from the Greek—"privilege, liberty, freedom." Take heed that this liberty be not a stumbling block.

**Gal. 5:1 "Stand fast in the Liberty and be not entangled again with the yoke of bondage."**

Liberty does not permit idleness. Another feature called to our attention is that the porter is the gatekeeper or doorkeeper—faithfulness and courage is required and watchfulness for the evidence of impending danger. Doors are personal to each one of us. Jesus says: "Behold I stand at the door and knock." David says: "Set a watch, O Lord, over my mouth."

This concluded the addresses for the afternoon meeting. A hot dinner was then served, and the evening meeting started at 7 p.m.

Bro. Beauchamp of Pomona, Cal. then spoke on the fourth topic—The Parable of the Ten Virgins. A particular feature of all parables is that they teach a special lesson. Here is the lesson of Preparedness. Our brother called attention to the custom in the Bible times of meeting the bridegroom, which forms the basis for this parable. These parables are based on the Truth—there is a deep doctrinal significance in each one of them.

He asked us to note these facts. You will note the bride does not appear, it was not the meeting of the bride and bridegroom, but a lesson of preparedness, there is a period of waiting—to patiently wait.

**Psa. 37—"Rest in the Lord and wait patiently."  
Romans 8:25—"With patience wait for it."**

The bride is created through belief and washing, that she might be presented to him a glorious ecclesia. The oil is significant—a lamp is used to dispel darkness. We are surrounded with Egyptian darkness. Darkness is natural and must be dispelled by light. If the lamp is not put to use or lit it is of no value. Entrance of knowledge is like filling the lamp with oil of the Word. Our lamps are leaky lamps and the oil leaks out. It is necessary to continually replenish the oil and constantly keep our minds cleared of the filth and cobwebs. Put our lamps in the right place—not hidden. The light we show forth is reflected light—no boasting—we are reflecting Divine light.

Bro. Beauchamp made this point—the two classes both had oil, but the one class DID NOT HAVE ENOUGH, they didn't prepare for any eventuality. Let just a little extra test be made and you will see how woefully lacking in oil they are. There is plenty of oil in the Bible and works on the Truth without cost. The wise took plenty of oil. Let us add just a little more oil.

On Saturday evening many of the brethren and sisters who stopped over assembled with us in the Optimist Hall. The evening was well spent in singing of hymns and anthems and doing the daily readings, Bro. Beauchamp spoke to us on "Fellowship."

He called our attention to the importance of fellowship—unity of mind—a partnership, and that it is a very important element of the Truth. True scriptural fellowship is something we cannot tamper with. Merely consent to dwell together is not scriptural fellowship. First, purity of doctrine

then faithfulness of walk—unity of mind; this will bring peace. This fellowship can only be maintained by separating from those who teach or retain false doctrines.

On Sunday morning we enjoyed the company and fellowship of many of our visiting brethren and sisters. Bro. Gilbert of Buffalo gave us encouraging words of exhortation.

He called our attention to the feasts both public and private under the Law and that we should rejoice in seeing so many of like precious faith. He emphasized the importance of GROWING UP in the Lord. We must have a sincere desire as Christ had, to meet together, not perfunctory, not by mere habit. Let us prepare; preparation cannot be done quickly. It takes men and women of understanding: Prov. 20:27 "The beauty of old men is their grey head, the glory of young men is their strength"—not age in the natural sense, but our becoming of age in the Truth. Rehoboam is a case in point. He accepted the counsel of inexperience which brought dire results. Bro. Gilbert said age ripens and softens—a process of maturity. Ecclesial troubles are often caused by bad advice.

On Sunday evening Bro. Gilbert gave us a stirring lecture on the subject of the Abrahamic Covenant, showing how we may share in it. The lecture was well attended but in spite of the special efforts in advertising the stranger was conspicuous by his absence. These are days of dark Gentile times and little interest is shown in the Divine plan of redemption for the earth and its peoples. We must continue to let our light shine before men regardless of the response. "One plants, another waters, but it is God who gives the increase."

At our Wednesday Evening Bible class we had the pleasure of having bro. Beauchamp speak to us of the life of Christ as recorded in our daily readings in John.

Bre. Fred Higham and G. Growcott of Detroit, and bro. Gibson of Toronto, have on other occasions given us the word of exhortation. We have had the pleasure of the company and fellowship around the table of bro and sis. Fred Higham, bro. G. Growcott, sis. Anne Growcott, bro. A. Fabris (Detroit), bro. and sis. Gibson, sis. Beasley, sis. Crone, bro. Joe Jackson (Toronto), sisters Clara and Marilyn Sparham (Hamilton), sis. Irene Baines (Montreal), bro. and sis. Gilbert, sisters Elston and Anderson (Buffalo); bro. and sis. Sargent, bro. E. Sargent Jr., bro. and sis. Russell, bro. Thompson, sis. Hilda Davey (Boston); bro. Waid (Worcester); bro. and sis. Beauchamp (Pomona, Cal.); bro. and sis. Chas. Banta, sis. Michael Banta (Houston, Tex.); and sis. Hatcher (San Saba, Tex.). Bro. Banta has tape recordings of all the meetings for the benefit of brethren and sisters in isolation.

—bro. W. D. Gwalchmai.

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**NEWPORT, England—Clarence Hall, Rodney Road (opposite Technical College)—Memorial 6 p.m., Lecture following.**

Greetings to the Household of Faith. Though it is some time since we sent news from this corner of the Vineyard, our few numbers limits our activities, thus giving us little to report. We are, however, maintaining our stand with the few brethren and sisters of the "Berean," not being satisfied with the position of Central.

The "Re-union" movement has caused the brotherhood much unrest, and has been a trial of our faith. "Let faith and hope be strong, the Word of God ye know"—these words of our hymn do exhort, and show our attitude to these problems.

The Word is our guiding light at all times, and by it we stand for what we believe to be right without wavering.

We regret to report that we have withdrawn fellowship from sisters B.O. and E. Jenkins for joining those with whom we are not in agreement. With our numbers thus reduced, we are not discouraged unduly, for God has blessed us in many ways, and we are able to continue the work to keep the lightstand shining.



There is little response to efforts in spreading the "Good News," not many heed the invitation of God; but to us it is a sign of the times, and the word of God comforts us in these last days of the Gentiles, for "he who shall come," will come, and will not tarry."

We have been strengthened by the articles which have appeared in this our voice, and more recently by the recorded voices of our brethren on the American Continent, through the tapes which carry words of exhortation that have uplifted and strengthened our hearts. We felt we were at the gathering of a number of like precious Faith, with those who believe and hope and speak the same things which concern our eternal well-being.

May God's blessing rest upon them and strengthen their hands to continue such a wonderful work, which all greatly enjoyed.

We send our greetings and love to all of like precious faith, trusting that if the Lord tarries, God may give us help and strength to overcome our trials, provided we always put our trust in Him, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."  
—bro. Ken Williams

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**TORONTO, Ont.—234 Glebeholme Blvd.—Memorial 11 a.m.; Bible Study 7 p.m.; Bible Class Wednesday 8:15 p.m.**

It is quite usual to think of the winter months as a time of inactivity, but it has not been so with us. At the beginning of the year, bro. Joseph Jackson, sis. Florence Beasley and bro. & sis. Gibson motored to London to attend their 42nd Annual Sunday School Gathering. Bro. Fred Higham of Detroit addressed the assembly, at which time he emphasized the importance of the place of the Sunday School in the work of the ecclesia. Those mentioned remained in London for the memorial service held on Jan. 2.

Since then we have been heartened and cheered by the following visitors,—bro. & sis. Arthur Martin, bro. & sis. Roy Sutherland, bro. & sis. Calvin Clubb and sis. Ruby Clarkson, all of London, and sis. Marilyn Sparham of Hamilton. On Jan. 9, bro. Sutherland administered the word of Exhortation, dealing mainly with the life and works of Abraham.

On Apr. 8, bro. Joseph Jackson, sis. Florence Beasley, sis. Lorna Crone and bro. & sis. Gibson journeyed to London to attend the Fraternal Gathering, and all were able to stay over until Sunday and attend the memorial service. It was certainly a time of rejoicing as we mingled with brethren and sisters from coast to coast in the United States and various parts of Canada.

Although not with us on Sunday, we have had the pleasure of the company of bro. & sis. Oscar Beauchamp of Pomona, Calif., and bro. & sis. Charles Banta of Houston, Texas, and sis. Jessie Hatcher of San Saba, Texas. They came to Toronto after attending the London Gathering. The comfort of love and fellowship in the Gospel of those who are of one mind, and who are striving to walk in the Truth, is an experience not soon to be forgotten. May we have the strength to hold fast the form of sound words which we have learned from Jesus and the apostles. —bro. G. A. Gibson

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

We held our annual entertainment on Dec, 19 for our Sunday School scholars and prizes were distributed for their work during the year. Quite a number of our brethren and sisters from Boston were with us and a very enjoyable time was spent in praise and thanksgiving to our Heavenly Father.

We have had the pleasure of having with us a good number of our Boston brethren and sisters at the Breaking of Bread Service. Bre. Russell and H. Thomson have given us the word of exhortation wherewith we were comforted, edified, and encouraged in those things most assuredly believed among us.

We have lectures the 2nd and 4th Sunday in the month but the response is not very good. The signs of the times and the movements of the nations are indicative of that great storm that is to break upon the nation and the whole habitable world, which will terminate in the return of our Lord Jesus Christ to the earth.

We have had the sad duty of having to withdraw fellowship from Sister Levasseur for continued absence from the table of the Lord. We pray she may see her error and return to the fold.

It is with deep sorrow that we record the death of our brother Fred Jones, who fell asleep in Jesus on April 6, 1955, at the age of 78, having completed a little over 50 years in the Truth. He is now at rest awaiting the call to come forth. Our brother was very faithful in attending the meetings and it was a hard cross for him to bear when he was not able to be present. In all his suffering, when asked how he was, he would answer, "Good," or, "Pretty good"—never a complaint.

We shall miss his handshake; he always had a cheerful smile when greeting the brethren and sisters at the Sunday morning meeting. He leaves behind his sister-wife to mourn his loss; our hearts go out in sympathy to her. But we sorrow not as others—

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

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

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

This was our brother's hope. Bro. Jones was baptized March 24, 1896.

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

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

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