

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.

CONTENTS

ECCLESIAL DIRECTORY	Inside Front Cover
EDITORIAL: Be of Good Courage!.....	289
THE ISRAEL OF GOD (Bro. Thomas)	291
WITH STRONG CRYING AND TEARS (Bro. Roberts).....	294
“I SPEAK UNTO YOU, YOUNG MEN” (Part 2).....	300
THE TABERNACLE IN THE WILDERNESS (Part 7)	307
GOLD, BLUE, PURPLE AND SCARLET.....	316
"I KNOW THY TRIBULATION"	319
ECCLESIAL NEWS: Boston, Lethbridge, Pomona, Worcester	320
THE ABIDING REALITY OF THE TRUTH.	Back Cover

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

Vol. 43, No. 10

October, 1955

AUSTRALIA

EAST MAITLAND (New South Wales)—D. T. James, 114 Victoria Street.
ESPERANCE (West Australia)—K. H. Hodges.
HARVEY (West Australia)—R. W. Hodges, St. James Avenue.
INGLEWOOD (Victoria)—E. W. Appleby, Sullivan Street.
MELBOURNE S 4 (Victoria)—E. Carter, 11 Point Nepean Road, Elsternwick.
YANAC (Victoria)—H. R. Brown, Box 6.

CANADA

HAMILTON (Ontario)—John Fotheringham, 7 Willow Crescent.
LETHBRIDGE (Alberta)—William Blacker, 1225 Sixth Avenue South.
LONDON (Ontario)—W. D. Gwalchmai, 173 Devonshire Avenue.
MONTREAL (Quebec)—J. D. Baines, 1426 Clemenceau, Verdun 19, P. Q.
MOUNT ALBERT (Ontario)—Howard Toole.
TORONTO (Ontario)—George A. Gibson, 294 Glebeholme Blvd., Toronto 6.

GREAT BRITAIN

BIRMINGHAM—T. Phipps, "Cantreff," Toll End Rd., Ocker Hill, Tipton, Staffs.
CROYDON—A. A. Jeacock, 10 Garden Close, Wellington, Surrey.
HITCHIN—Herbert S. Shorter, "Treetops," Charlton.
KIDDERMINSTER—H. W. Piggot, "Eureka," Bridgenorth Road, Franche.
NEWPORT (Mon.)—David K. Williams, 3 Constance Street, Caerleon Road.
NEW TREDEGAR (Mon.)—Ivor Morgan, Pentwyn House, Cwmsyfiog.

NEW ZEALAND

PAPAKURA—A. Starr, Ardmore R. D., via Auckland.
PUTARURU—B. E. Brandt, Sweet Waters, Overton, R. D.
WHANGAREI—K. R. Macdonald, Lillian St., Kamo (Write: Box 55, Whangarei).

UNITED STATES

BALTIMORE (Maryland)—Russell C. Frisbie, 4037 Edgewood Road.
BOSTON (Massachusetts)—Edgar A. Sargent, 27 Jersey Ave., Braintree 84, Mass.
BUFFALO (New York)—George A. Kling, 386 N. Ellicott Creek Rd., Tonawanda, N. Y.
CANTON (Ohio)—Kenneth Passwaters, 3210 Fifth St., S.E., Canton 7.
DENVER (Colorado)—John Osborne, 432 South Emerson Street.
DETROIT (Michigan)—G. V. Growcott, 12954 St. Marys, Detroit 27.
GLENDALE (Penna.)—David Sommerville, Glendale, Avoca, Penna.
HAWLEY (Pennsylvania)—Harry A. Sommerville, Lake Ariel, Pennsylvania.
HOUSTON (Texas)—Charles W. Banta, 10606 Wiggins, Houston 15.
ISTACHATTA (Florida)—C. Bird, Box 133.
JERSEY CITY (New Jersey)—Nicholas Mammone, 338 Whiton St., Jersey City 3.

LAMPASAS (Texas)—Samuel S. Wolfe, 1704 Avenue J East, Lampasas.
MASON (Texas)—Alva C. Stewart, Voca, Texas.
MIAMI (Florida)—Thomas S. Lumley, 3428 S. W. 65th Avenue.
POMONA (California)—Oscar Beauchamp, 742 East Sixth Street.
PORTLAND (Oregon)—Rbt. Roberts, Apt. 8, 10263 S. W. Riverside Dr, Portland 1.
SAN DIEGO (California)—I. Louis Beauchamp, 5728 Bates, San Diego 15.
SOAP LAKE (Washington)—H. Milonas, Box 872.
WARREN (Ohio)—Thomas Tullock, 1041 North Park Avenue.
WEST LAKE (Louisiana)—M. H. Bostick.
WORCESTER (Massachusetts)—R. A. Waid, 5 Pomona Road, Worcester 2.

WEST AFRICA

ACCRA (Gold Coast)—James Neal, Box 136.

SUBSCRIPTIONS: U.S. & Canada \$2.50; Sterling area 12/-. Send direct to bro. G. Growcott, 12954 St. Marys, Detroit 27, Mich., USA. Failing this, to bro. Gibson, or bro. A. Jeacock, 10 Garden Close, Wellington, Surrey, England.

Please write bro. Growcott if you miss an issue or receive imperfect copies.

EDITORIAL

Be of Good Courage!

The believers of the Gospel, who are fully aware of the obligations resting upon them because of their belief and obedience, are scattered here and there throughout the world. In some cases they are alone in isolation where there is nothing to obstruct the mental view of the things of God, and the daily readings are absorbed with keenness and power. Others are identified with groups of various sizes where they experience the advantages, or disadvantages, of ecclesial life. Of course, if all members of an ecclesia were faithful in all points, and holy in all manner of conversation, there would be no disadvantages.

Paul speaks of some who came to the conclusion that there is "no resurrection of the dead." Later on he speaks of some who were false apostles and deceitful workers, and tells us that one of his great afflictions came upon him when he "was in perils among false brethren." The outlook was so serious that when he had called the elders of the ecclesia in Ephesus together, Paul said—

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock"—Acts 20:29.

If such conditions existed in the days when the ecclesias were under the guidance of the apostles, what can we expect today? What was the outlook from Paul's viewpoint? Here is how he wrote to Timothy (2 Tim. 3:1-5, Diag.)—

"But know this, that in latter days trying seasons will come; for the men will be self-lovers, money-lovers, boasters, haughty, blasphemers, disobedient to parents, ungrateful, unholy, without natural affection, implacable, accusers, without self-control, ferocious haters of good men, treacherous, rash, self-conceited, lovers of pleasure rather than lovers of God; having a form of piety, but having denied its power; from these also turn away."

It is generally conceded, and has been for a number of years, that we are living in the period styled by Paul and others "the latter days." Therefore, it is only reasonable to expect to find these conditions in varying degrees among the ecclesias of today. There are some who realize that this is true and, being conscious of it, are willing and happy to be associated with a remnant who are doing

all in their power to maintain the high standards that are set before us in the teaching of Jesus and his apostles.

Many of us have been deeply saddened when some have left us in order to be associated with a larger group. What has happened? Do they really love the Truth, or is it the social side of ecclesial life that the majority hold so dear? It is a well known fact that social evenings are better attended than the memorial meeting, and those designed for the proclamation of the Gospel.

The term "fragmentation" has been applied to the Berean fellowship: but let us not be dismayed, or discouraged. It is far better to be with the few who are striving to keep themselves separate from the affairs of the world, than to be with the many who seem to be ignoring Paul's appeal where he says,

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God"—Rom. 12:2.

The road that leads to the Kingdom of God is not paved with the pleasures of this life, nor is it adorned with lukewarm policies relating to the commandments and teaching of Jesus. The Master has warned us that "The way is hard, that leads to life, and those who find it are few." This principle has always been characteristic of the way of salvation. When men began to multiply on the face of the earth, only Noah found grace in the eyes of the Lord, and he, with seven members of his family were saved by water. In the days of the Exodus, there were 600,000 men who left Egypt, but only Caleb and Joshua entered the land of promise. The apostle, commenting on this, said,

"For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. So we see that they could not enter in because of unbelief"—Heb. 4:2 & 3:19.

From this, we observe that *lack of faith* constitutes *unbelief*, and when one considers the numerical relationship of those who entered the land of promise to those who perished in the wilderness, the thought is staggering. Only then, do we apprehend fully the mental impression to be conveyed by the words of Jesus—

"Many are called, but few are chosen"—Matt. 22:14.

If, in our endeavor to be faithful to the Truth, we find ourselves few in number, scattered, faint and weary; if the road is rough, and the air feels cold, and the long night is dark, let us not be discouraged, for this is what Jesus has warned us to expect. He said that iniquity would abound, and because of it there would be strife and division; that the trial would be too rigorous for many, and their love would grow cold. But, he added, he that would endure to the end would be saved.

The times in which we live are difficult for those who would walk in the paths of holiness. The general tendency, in all forms of life, is evil for the whole world lieth in wickedness. Our Statement of Faith is questioned by some, and if we try to be zealous in its application, we are looked upon as trouble-makers. What is our wisdom at this time? Let each one of us be clear regarding the foundation of our faith, and be definite in our testimony to the Truth. There must be no compromise with those who would weaken our foundation, or attempt to broaden the path that leads to the Kingdom.

"Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord (Yahweh)"—Ps. 31:24. —Editor.

"Prophecy not," were the words of the wicked in Micah's day. Although the prophets are not with us, their words are. If we do not study them, we say in effect, "Prophecy not."

—Christadelphian, 1908.

The Israel of God

By brother John Thomas

The Kingdom promised to them that love God, and are "the called according to His purpose," is a *Hebrew* Kingdom. Its territory is the land of Israel turned into Paradise; the nation to inhabit it—the twelve tribes of Israel cleansed from their iniquities, as the result of an intelligent and affectionate recognition of the Anointed Jesus, and obedience to him as their King; its princes, priests, and nobles of all ranks and degrees—Abraham, Isaac, Jacob, the prophets and apostles; and those Jews under the Law—

" . . . who walked in the steps of that faith of the father Abraham, which he had being yet uncircumcised" (or a Gentile) . . ."

—and those Jews after the Day of Pentecost who continued in Abraham's faith, affectionately recognizing Jesus as the *Seed* promised to him and Israel, and who were "immersed for his Name"—Luke 13:28; Matt. 19:27-29; Rom. 4:12.

To this point, all pertaining to the Kingdom is Hebrew from "Abraham the Hebrew," to the appearance of Peter at the house of Cornelius, the Gentile proselyte of the gate. From the typical confirmation of the land-covenant to Abraham, 430 years before the night of the Exodus from Egypt, to the antitypical confirmation of the same covenant in the crucifixion of Jesus (Gen. 15:7- 18; Exod. 12:41-42; Matt. 26:26-29; Rom. 15:8; Gal. 3:16-17) there was an interval of about 2,000 years. In all this time, there was a peculiar people that had the mark or "token" of the Land-Covenant in their flesh. This mark was placed there by circumcision. *Ail-Shaddai* said to Abraham—

"A father of many nations have I constituted thee. And I will give unto thee, and to thy Seed after thee, the land wherein thou art a stranger, **all the land of Canaan**, for a possession of the Olahm, and I will be to them for Elohim."

Then having commanded circumcision, He said,

"It shall be the token of the Covenant between Me and you: and My covenant shall be in your flesh for the covenant of the Olahm" (of the thousand years) Gen. 17:5-8-11.

This institution in its Mosaic practice by dwellers in the land of Canaan was purely a matter of flesh—a mark indiscriminately borne by the faithful and profane; by Judas as well as Jesus. The mere fact, therefore, of having the token of the covenant in the flesh, or of being a natural descendant of Abraham, confers no right to a joint-inheritance of the land of Canaan when transformed into Paradise. Hence the truth of what Jesus taught, that "the flesh profiteth nothing" (John 6:63), for—

"The promise to Abraham that he should be the heir of the world, was not to him, or to his Seed, through the Law, but through the **righteousness of faith**; for if they which are of the Law be heirs, faith is made void, and the promise made of none effect" (Rom. 4:13-14).

When, therefore, we read the promises of Abraham, Isaac, Jacob, and David, they are to be interpreted as made to them, and their Seed, not because they were circumcised in flesh, and were natural descendants of Abraham (for upon this principle Ishmael's and Esau's descendants would have an equal right to Canaan with the posterity of Jacob), but *because they believed what God promised them*; and evinced their faith in *doing what He commanded them*; thus becoming subjects of a righteousness which is by faith.

This being the case, some other definition of a Hebrew, Israelite, or Jew, and of circumcision became necessary. Hence in the New Testament we have the terms, "Hebrew of the Hebrews,"

"Israelite Indeed," "a Jew Inwardly," and "Circumcision of the Heart" (John 1:47; Rom. 2:29; 9:6; Phil. 3:5). These are phrases which resolve the descendants of Abraham into two classes—Israel after the flesh; and Israel after the Spirit. Paul refers to this division:

"They are not all Israel who are of Israel; neither because they are the seed of Abraham are they all children: but 'In Isaac shall thy seed be called' (not in Ishmael or Esau). That is, they which are the children of the flesh, these are not the children of God; but the children of the **promise** are counted for the seed" (Rom. 9:6-8).

Thus, Moses, Joshua, Samuel, David, Isaiah, Jeremiah, Daniel, and all the prophets, Jesus and the apostles, and so forth, were "Hebrews of the Hebrews," "children of the kingdom," "Israelites indeed, in whom there was no guile," "Jews inwardly," who were circumcised in heart and ears. While Korah, Dathan, and Abiram, the sons of Eli, Saul, Absalom, Zedekiah, Judas, Caiaphas, the Pharisees, Sadducees, and such like were "the children of the kingdom to be cast into outer darkness;" "Jews outwardly;" and of a "circumcision, which is outward in the flesh," according to the letter; "*of Israel*," but "*not Israel*:" whose praise is of men, but not of God.

Now if these children of Abraham's flesh are not the children of God, because of unbelief and disobedience; what shall we say of faithless and rebellious *Gentiles*, who are of no kin to "The Friend of God?" If Judas or Caiaphas had affirmed that they were Jews inwardly, they would have lied; much more then Gentiles of like character, who are Jews neither by nature nor faith.

Seeing then, that "the flesh profiteth nothing," it is manifestly not necessary to be born a Jew, and to be circumcised, to become "the Jew inwardly" and to be circumcised in heart. In this matter of becoming Jews, and of circumcision, upon the principle of subjection to the righteousness of faith, God has placed the descendants of Adam generally and the posterity of Abraham in particular, upon common ground. "We have proved" (says Paul) "that Jews and Gentiles are all under sin" and being all sinners, they have all become liable to punishment before God.

Now the Hebrew Kingdom in Paradise is covenanted, not to *sinners* of any race, but to the *children of God* by adoption. A man of any "kindred, tongue, people, or nation," may become a son of God upon Gospel principles; and (Rom. 8:17)—

"If a son, then an heir of God, and joint-heir with Christ."

But, in order to become a son, he must "*put on Christ*" that he may be "*complete in him*." Now Jesus is the Christ; therefore to put on Christ, he must put on Jesus; and this can only be done by "believing the things concerning the Kingdom of God, and the Name of Jesus Christ;" and being immersed into the Name of the Father, and of the Son, and of the Holy Spirit (Acts 8:12; Matt. 28:19). If a man have believed these things and been baptized in consequence, he has—

". . . consented to the wholesome words of the Lord Jesus, and to the teaching which is according to godliness."

He believes the promises covenanted to Abraham and to David; he believes that Jesus was Son of God and Son of David, and therefore the Anointed of God; and that, though not the son of Joseph, he was a real man, and of the same nature as ourselves; that he really suffered death, was buried, and rose again; that he ascended into heaven, and now sits at the right hand of Power; that he was delivered for the offences of the believers in the covenants of promise, and raised again for their justification; and that he will return to Jerusalem in power; that he will raise the dead; and in cooperation with the righteous, acquire great glory in the conquest of the world, and the regeneration of Israel and the nations.

Having believed thus, and been baptized, he patiently continues in well-doing, seeking for glory, and honor, and incorruptibility; that when Christ shall appear he also may appear with him in the glory of the thousand years. Now to men of such faith and practice as this, the apostle says—

"Ye are all the Sons of Deity in the Anointed Jesus through the faith; for as many as have been immersed into Christ, have put on Christ. There is neither Jew nor Greek; there is neither slave nor free; there is neither male nor female; for ye are all One in Christ Jesus. And if ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise" (Gal. 3:26).

Thus, "of twain One New Man is made," and he is called "*The Jew Inwardly*"—Eph. 2:15. This inward Jew is multitudinous; and consists of all in Christ, and because in Christ, in Abraham. Believing men and women, slaves and freemen, Jews and Greeks are "all one in Christ;" and being in Jesus share with him in all his national, official, and Divine relations.

He is a *Jew*; therefore all in him are Jews. He is *Son of the Deity*; therefore all in him are Sons of God. He was *circumcised*; therefore all in him are "circumcised by the circumcision of Christ." He is *king and high priest*; therefore they are "kings and priests of God." He is *the Christ*; therefore all in him are His Body, the Mystical Christ. He is the *Seed of the Woman*, and of Abraham, and of David; therefore all in him are their Seed also. The *righteousness of the Law* was fulfilled by him; therefore the righteousness of that Law is likewise fulfilled by all in him who walk not after the flesh, but after the Spirit.

In short, as no one can inherit the Kingdom and glory of the Paradise of the Elohim unless he become of the Jew, who is the circumcised Son of Abraham, David, and the Deity; priest, king, and anointed one of Israel; and the subject of the righteousness of God—and as men of all races are but sinners under the sentence of death, and therefore cannot acquire this position upon hereditary and natural principles—they can only become of "*The Jew*" and therefore Jews, elementary parts of a majestic whole, by *putting on Christ*, by entering into him, and so being "in him." By this arrangement, though by nature destitute and naked, they become complete, as saith the apostle—

"Ye are complete in him, who is the Head of all principality and power; in whom also ye are circumcised (Col. 2:10-11).

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

With Strong Crying and Tears

By brother Robert Roberts

The 22nd chapter of 2nd Samuel is the composition that appears in the book of Psalms as Psalm 18. Its occurrence in the historical connection of Samuel imparts to it a suggestiveness, perhaps, that we may not feel so readily in the reading of it in its detached form. It was written by David, we are informed—

". . . in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul."

It is, therefore, the expression of David's individual feelings in the circumstances leading to its utterance, which we can recognize without in the least detracting from its character as a writing "given by inspiration of God," for when the Spirit of God uses men as it used David, *it uses their feeling as well as their words* in the accomplishment of its own aims through them.

Our present purpose is to turn David's words to practical account. For this purpose it will be profitable to take what we may call David's side of them that is, to consider them as the expression of David's thoughts and feelings, without reference, for the moment, to the fact that they are the words of

inspiration. Our safety and advantage in doing this lies in the fact that David was a model of the kind of man whom God esteems; and an example of how God deals with men who are objects of His regard.

First of all, then, we have to note the *strength and ardor of his sentiments toward God*. The Psalm begins as with an outburst:

"The Lord is my Rock and my Fortress and my Deliverer . . . my Shield and the Horn of my Salvation, my High Tower and my Refuge, my Saviour!"

We are familiar with these epithets as features of the psalms of David. *Let us try and get into the state of mind they express*. They are figures, and figures of great boldness and strength: the feelings they figure must have been of corresponding intensity. Any one of them alone would express the strong idea that David had concerning God: "*My Rock*," for example. Nothing could more graphically convey the sense of stability and confidence and safety; but he piles figure upon figure; "*my Refuge*," varied by the literal descriptions, "*my Deliverer, my Saviour*."

It seems as if David did not know how strongly enough or how extravagantly enough to give utterance to his admiration of God. The language suggests the idea of a man in a revel, in an abandon of enthusiasm with the subject before his mind.

How great is the gulf between this style of utterance and the style of the 19th century in which we live!—not that David's style was the style of the age in which *he* lived, for where we have any access to contemporary writings, we find them down on the level of mere human inanities quite as much as those of any age.

It is not that the difference is a mere difference of *style*: it is a difference of thought, a difference of faith, a difference of belief. Our age not only does not express itself in the language of appreciation, it does not even use the language of *recognition* towards God. God has vanished from polite literature or the talk of society, because He has vanished from faith.

As a people striving to conform to Bible thought, we have to choose between the world fashion and Bible fashion in this matter. There can be no hesitation where the eyes are fully open and undimmed by the blowing dust of the world's highway. "The fashion of this world passeth away," as John says: the fashion of the Bible passeth not away. God was before the world and will be after it, and the fashion originating with Him will "persist."

His ideas will dominate mankind when the present era and all its ways will be a forgotten memory; for His glory will fill the earth with a glorified remnant of the human race when the glory of man will have descended for ever into the open mouth of the Bible hell. *The present evil world is but a transient episode in the history of God's work on earth*. It has no more of the elements of permanency in it than the antediluvian era.

Who now knows or cares for what went on among the men that lived before the flood? We make the simple choice of wisdom when we choose to be on the side of David's God, Who is from everlasting to everlasting, Who made the earth for His own uses, and of Whom we read in this psalm:

"Thou wilt save the afflicted people: but Thine eyes are upon the haughty that Thou mayest bring them down."

The next thing to consider is the *occasion* of David's jubilant outburst. It was *deliverance from evil*. He had seen dark and terrible times. He had been so low as often to despair. His language in this psalm points extremest agony of distress:

"The waves of death compassed me; the floods of ungodly men made me afraid. The sorrows of hell compassed me about: the snares of death prevented me."

The usefulness of looking at this lies here: we may often find ourselves in similar circumstances of extreme adversity when it seems impossible to hope; when the beauty of creation and the consolations of Divine truth are veiled in a horror of great darkness; when we seem cut off from all good and the sword pierces to the very soul and marrow.

The lesson of this psalm is "*Never despair.*"

"To the upright there ariseth light in the darkness . . . Light is sown for the righteous, and gladness for the upright in heart."

David was in greater trouble than we are ever likely to be. He was more than once overwhelmed in spirit; for the flesh is a weak thing and cannot easily penetrate beyond the aspect of the moment. But he came out of the storm and tempest, and entered at last the desired haven of rest and prosperity and peace and joy.

"In my distress I called upon the Lord and cried to my God."

If David inspired and David anointed found it necessary to throw himself upon God in earnest supplication "with strong crying and tears," can it be unnecessary for us who have not these special pledges of Divine regard?

Brethren and sisters, *we may suffer from the chill that blights all spiritual life in our unbelieving age if we are not on our guard.* It is a matter of command and the behest of reason that we—

"Pray without ceasing;"

"In everything give thanks and make our requests known to God;"

"Cast all our care upon God Who careth for us;"

"Come boldly to the throne of grace to find help in time of need."

David says,

"He heard my voice. He sent from above; He took me; He drew me out of many waters."

Did God hear *David*; and will He turn a deaf ear to *David's brethren*? Is He, then a respecter of persons? In no wise—

"Whosoever calleth on the Name of the Lord shall be saved."

God Himself says:

"Offer unto God thanksgiving; and pay thy vows unto the Most High, and call upon Me in the day of trouble; I will deliver thee and thou shalt glorify Me" (Ps. 50:14).

But you may say, "*I have called upon Him in my distress, times without number, and there has been no answer.*" Well, David had sometimes to say this. We must not be premature in our conclusions. We must wait. God's ways are great, slow, and involved, though He can deal short and decisive strokes when the case calls for it. The work of *developing the right attitude towards Himself* on the part of His children, and the work of preparing an effectual and appreciated deliverance for them, is a slow work.

His deliverances are not instantaneously vouchsafed. He does not run at the instant like a mother to her baby's cry. That belongs to the lowest plane of things. He waits the full issue of things,

and comes in at the ripe moment when His children have waited for Him. It was so with David. For a long time the tide was against him. He concluded it might be always so. He said,

"I shall one day perish by the hand of Saul."

But the deliverance came at last, and came in the most bountiful fulness. There came a time when "his soul was delivered out of all distress," as he said to Bathsheba; when his enemies were no more, when he was surrounded with hosts of friends; when the wealth of the land was at his disposal; when the tribes of Israel were at his feet, and when even of the very heathen, in all the neighboring countries, he was head.

So it will be with us — other conditions being equal. Those conditions refer to David's conduct while in adversity. He did not, like Saul, impatiently diverge from the ways of God. On the contrary, as he says in this psalm:

"I have kept the ways of the Lord, and have not wickedly departed from my God; for all His judgments were before me, and as for His statutes, I did not depart from them. **Therefore** the Lord hath recompensed me according to my righteousness; according to my cleanness in His eyesight."

And then he proceeds to lay down the very rule of judgment defined by Christ when he said—

"With what measure ye mete, it shall be measured to you again."

David's words are—

"With the merciful, Thou wilt shew Thyself merciful; with the upright man, Thou wilt shew Thyself upright; with the pure, Thou wilt shew Thyself pure, and with the froward, Thou wilt shew Thyself unsavoury."

It is therefore a condition of acceptable petition that we *submit ourselves obediently to God* in all His commandments while enduring the evils from which we pray to be delivered. If the evils are very sore, we may be sure they are sorely needed; and it is the part of obedient children to say with Christ:

"The cup which my Father hath given me to drink, shall I not drink it?"

Here, a sense of discouragement is apt to set in. We see the brightness of David's confidence, the fervor of his devotedness, the thoroughness of his submission, and we are apt to say to ourselves, "*We come so far short of David in all respects that we cannot hope to have his deliverance. We cannot pray with his ardor, or serve with his completeness. Therefore we cannot hope to stand with him in the experience of Divine favor.*"

In this line of sentiment it is possible to go too far, and afflict ourselves too much. The Word provides an antidote. It is a rule of God's dealings with men that—

"To whom much is given, of them shall much be required."

The reverse of this is—

"To whom little is given, of them less will be required."

David had the privilege of direct communication with God. All his life long, the Spirit of God was upon him, and he could ask how to do in all the emergencies of life. He could "enquire of the Lord," and receive answer 'by Urim and Thummim,' for example:

"Shall I pursue after this troop? shall I overtake them?"—
"Pursue, for thou shalt surely overtake them, and recover all."

Under such circumstances, it was as natural for David to take God into account as a reality, as it is for us to take British authority or the midday sun into account. Both his prayers and his praises and his obediences were, in a sense, easy because of this.

With us it is different; it is our lot to live in a day when there has been a suspension of visible Divine manifestation for many centuries, and when we can only get into touch with God through His written Word. It is not so easy for human nature to see God through a book, and through its correspondences and fulfilments in the affairs of men now and for ages past, as it is when He is "a factor" in the current situation, a living intervening intelligence, as actual as the reigning sovereign.

If, therefore, our apprehensions of God are less realistic and less powerful than David's, there is a reason to which the Divine compassion that was evinced to the sleeping disciples in Gethsemane will not be insensible—

"The spirit is willing, but the flesh is weak."

Merciful is the Father to all who love Him in sincerity and truth. We may have many reverences, many aspirations, many sorrows of a Godly sort, deep desires towards God to which we cannot give articulate expression. God knows and notes them all, and interprets them for us. This appears to be Paul's meaning in Rom. 8:26—

"Likewise also the Spirit helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

"And he that searcheth the hearts knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God."

By this I understand that the state of our inner man is so reflected to the Father by the Spirit that we are "naked and open" to Him even when we cannot express ourselves, and that our unutterable groanings are, as you might say, transmitted to Him, through Christ our living representative and High Priest, and accepted as the basis of that forgiveness and favor and blessing without which no mortal man can prosper.

How important in this aspect of the case becomes what we may call the "*preparation of the heart.*" We may not be able to express ourselves or even formulate our spiritual thoughts to ourselves, but if we can present ourselves before God, and say with Peter:

"Lord, thou **knowest** that I love thee!"

—or with David,

"Search me and try me, and see if there be any wicked way in me, and lead me in the way everlasting."

—we may rest in the assurance of His favor.

It is evident that before we can do this, we must "prepare our hearts before Him." That is, *we must subject ourselves to such studies and influences as will put our minds in harmony with His.*

There is only one class of study that can have this effect. The Word of God has been given for this very purpose. Let that Word, says Paul, "dwell in you richly." Our endeavor ought to be directed to furnish the mind with all knowledge of what God has done, what He is doing, what He purposes, and what He requires of us.

If we line the inner walls of this earthly house thus, with pictures derived from His own Word, so to speak, we shall become temples in which He will delight to dwell at last. Some people hang up their own pictures in their houses; a curious taste, which is a little unintelligible to enlightened reason. Does it gratify *you* much when you see this? Now, suppose *God*, who knows what is in a man's heart, see the man's own picture hung on the inner walls; is *that* a furnishing in which He can delight? But suppose He see His own portrait, as we might say, hung up on the inner walls of the mind, will He not be pleased to take up His abode?

Now, there is nothing that will place God's picture on the walls of the temple of the inner man but the reading of the Bible. In the Bible He is revealed in His character, in His work with Israel, in His purpose with man, and a thousand other things. The daily and affectionate reading of the Bible will transfer the Bible revelation of God to the walls of the mind; and we are then in a position, even in hours of infirmity, to just submit ourselves to God as the work of His own hands—asking Him to delight in His own image and to forgive our blemishes and shortcomings.

But if, instead of thus furnishing the inner man with the knowledge of God, we stuff it with the frivolous and shallow thoughts of man, as embodied in the ephemeral literature of the stalls of the daily babble of the foolish millions, our minds will be no fit place for God to look into.

Our business, then, must be like the business of Josiah: cleanse the temple; pull down the idols; burn the groves; cast out the rubbish and the defilements, and then offer to God the sacrifice of a broken heart. With such a sacrifice, God is well-pleased, and in due time He will enter the temple in His glory, to dwell for evermore, and heal the sorrows of His people with His own everlasting joy.

The symbol of the Creator Father is light; the symbol of His two-advent Son, a lion and a lamb; the symbol of the anointing Spirit a dove; and the symbol of God manifestation the Edenic and Mosaic cherubim.

Faith shields from harm, hope stays and buoys up, wisdom directs, truth girds, righteousness is a defence, trial purifies, sincerity simplifies, love warns, labor insures, warfare disciplines, and patience perfects.

I Speak Unto You, Young Men

"Wherewithal shall a young man cleanse his way?"

PART TWO

For this simplicity of the Word we have cause to be thankful, and we cannot better show our gratitude than by taking care that each day we live we "clear the space" (as a brother recently expressed it) wherein we may hear what God has to tell us. Try to take home to yourself the full force of the words—

"Be not deceived; God is not mocked."

—and remember that the essential spirit of the reproof given through Malachi to those Israelites who brought the lame, and blind, and sick to sacrifice, instead of the best of their flock, applies with equal force to those who think they will *use the youth and the prime of life for themselves, and will devote to God the evil days* in which they have no pleasure, and that remainder of strength which is but labor and sorrow.

We come next to things which "choke the Word." Among these are the seductions of mere sensation, about which I need say but little, as they are so obviously condemned in the Scriptures that no one who sins in respect of these does so through ignorance. There are things spoken of by the apostles which ought not to be so much as named in the community of saints; and were their company

confined to those who know and believe the Truth, our young men would to a large extent be exempt from any danger in respect of these.

They are however "in the world," and though not of it, they are bound in some degree to hear of the world's doings, and are liable to be affected by the world's estimate of things. The world palliates—even the respectable world—palliates and regards as inevitable things God condemns with unqualified condemnation.

Beware then of the world's estimate of such things, as it is only the expression of the carnal mind which—scientific, clever, respectable though it may be—is ever the same in the one all-important respect, that it is enmity against God. *Get the Divine estimate well rooted in your minds*, and the danger of falling into the grosser forms of profligacy will be much diminished. Mingle not in the society of those whose conversation is of such things; stop the ear at the hearing of evil, and endeavor as far as possible to keep the mind unpolluted by it.

There are however other matters which come under the head of things unlawful, which are not so self-evidently bad as others, and with reference to which there is greater peril of falling. May we not partake "moderately" in the pleasures of the world? Provided we read the Word and attend the assemblies of the believers, may we not share in Gentiles' pleasures, comforts, and society?

Some may be inclined to reply with an affirmative, but the answer of wisdom is a clearly pronounced "NO." Why not? Because the world's pleasures, and companionships, are based upon rebellion against God, and *you cannot find the society and practices of unbelievers enjoyable to yourself, unless you yourself are lacking in the characteristics which belong to the servants of God.*

Next to faith in God's promises, the principal thing pertaining to a saint is *love towards God and His representative to us—Jesus Christ*. Some have felt that it is impossible for us, except in a secondary sense, to feel love towards One of whose Infinite Being we can form but a vague conception, as the case with the great Creator of heaven and earth. But love of God is the only possible result of a full and life-absorbing appreciation of His infinite love and kindness and patience toward those who seek Him.

And the fullest development of personal affection can be experienced towards him who was declared to be "*God manifest in the flesh.*" The things which are recorded of him in the touching narratives of the Evangelists, are just those calculated to endear him in the warmest manner to those who have heard of him; so that it can be said of us—

"Whom not having seen we love; in whom, though now we see him not, yet believing we rejoice."

Christ is absent, and he has bidden those who love him to walk during his absence *as he walked*, and to take care that—so far as they are parties to it—neither he nor his doctrine be blasphemed. This being the position, *how can those who love the Master, feel themselves at home in company where, though the Name of Christ be nominally held in honor, yet his precepts and principles of action are cast behind the back, and his commandments voted "impracticable," and "unsuited to the altered circumstances" of the 20th century?*

They cannot feel themselves at home; they are in strange company; in fact if they be true servants, their expectations and experience in reference to the matter can only be that they will find themselves as strangers and pilgrims. Owing to the infirmities of the flesh, saints as well as sinners get wearied; but *in seeking rest they must seek that kind which will help and not hinder them in their further labors*. No help to spirituality can be got at the ballroom, or the card table, from a promiscuous "lark" at a skating rink, or from a conventional evening party.

Before these things can be enjoyed, some degree of forgetfulness of Divine things must have stolen upon the mind; the old man of the flesh has shaken off some of the chains put upon him. So far as this is the case, direct harm has been done, to say nothing of the loss sustained in respect of wasted time.

Let these things be repeated and they will cause the destroying thorns and choking weeds to grow with increasing vigor, while the development of the fruits of the Spirit will be cramped and hindered, until the plant that should bear them becomes so weak and impoverished as to *exist only in name*.

The bright sunshine, the awe-inspiring moonlight, the rivers, plains and hills, the trees, where warble the feathered songsters, the flowers with their lovely tints and sweet perfumes, the foliage, whose endless beauty tells of the great Creator's hand—in these and in the converse of those whose minds have been cultured in the appreciation of Divine things, or in the sweet sounds of music *tuned to the praise of God*, may we find relief and refreshment after the more arduous and sustained labors of mind or body, which may fall to our lot to perform.

These the bountiful hand of our Father Who is in heaven has given for our delight and refreshments, and *though they may be misused to our harm*, their lawful use not only does not harm us—as do the so-called "recreations" invented by the world—but is positively beneficial.

I have already spoken words of warning against being led away in certain things by the *false estimate made in reference to them* by people whose minds have not been brought under the control of the Divine teaching; but what I said had reference principally to what are regarded as the *pleasures* of life. There is another relation in which you need to beware of the same thing, and that is in respect of *business*—using that term as signifying the calling by which we have to earn our daily bread.

Want of truthfulness in the affairs of business is a characteristic which is exhibited around us on every hand, even on the part of men who consider themselves and are considered "honorable" members of society, and who perhaps in domestic life would scorn to tell an untruth. They act on the principle of:—let everybody look out for himself, and if you can catch your neighbor at unawares to your own advantage, do so; and you may, without it being very reprehensible, promote your own advantage by *withholding the truth* from him, or even suggesting that which is false.

Upon this principle, a man seeks to get for his merchandise more than its value, or passes off as perfect that which he knows to be faulty. It is upon this principle that the handicraftsman scimps his work if he sees the chance of doing so undetected, or the journeyman idles if the oversight of his employers is temporarily withdrawn. In all these things *lack of truthfulness is involved; for a lie can be acted as well as spoken*: and deceit is deceit, whether it be worked or whether it be spoken.

Many a man owes his position in society, and his reputation as a clever man of business, to the *facility which he possesses of misrepresenting the facts*, and his tact in getting that misrepresentation believed. Herein is a danger to young men, which it would be difficult to exaggerate. A young man is naturally ambitious, that is if he be of robust mind and average activity; and when he enters upon business—and especially so if it be of a mercantile character—he desires to succeed in it equally with others whom he sees prospering. But to compete with them he must do as they do; otherwise he must be content to see men who really possess no more ability than himself get on in front of him.

The same thing operates in some measure in the office and the workshop, though it may not be to so large a degree as in connection with trading. In many professions is it also the case. The servant of God however is forbidden to lie, truth is required of him in the hidden parts, even though it be fallen in the streets. He is required to deal with the strictest honesty, with just balance, just weights, a just ephah, and not only outwardly in these things but in the *spirit* which the legal requirement of just weight and just measure would imply. He is to do unto others as he would that others should do to

him; and if he be the servant of another man, he is required to perform his task not with eye service as a man-pleaser, but with singleness of heart unto God.

But if you be strict in all these things, you may *apparently* suffer by it. I do not think you will really suffer so far as the privation of anything which is truly for your benefit is concerned, but the chances are a hundred to one against your making a fortune or getting to a position of the highest eminence in your profession.

It is somewhat hard that it should be so, and to the inexperienced it may seem very hard; but then if there were no hardness about it there would be no test of character. You are called upon to endure hardness, and the words of the Scriptures as applicable

"Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long."

While speaking of daily labor, let me add that it is not to be regarded as something *apart* from righteousness; but on the contrary, it is a *part* of righteousness. The servants of God are bidden to "labor, working with their hands the thing that is good, that they may have to give to those who need;" and they are forbidden by Paul to be slothful, while Solomon says:

"Whatsoever thy hand findeth to do, do it **with all thy might.**"

The faithful performance of those duties (which a false theology calls "secular," in contradiction to "sacred," in the same way as that in which it separates Sundays from week-days) is, in the scheme and system of life taught by Christ and his apostles—*as much a part of righteousness as attendance at meetings* intended for common worship and mutual edification. That which renders them so is the remembrance of the part of the worker, that *in whatsoever circumstances he may be placed, he is Christ's servant.*

The man who carries this remembrance will be one on whom the fullest reliance can be placed, as regards his punctuality and thorough straightforwardness. But while the doing of necessary labor, to provide food and raiment, is a lawful thing and a work of righteousness, *it will cease to be so by the individual if it absorbs too much of his attention,* and prevents him doing with equal faithfulness other things the Truth requires. Solomon says—

"Labor not to be rich."

People in general are not content with a sufficiency; their daily bread is not enough for them, but they want to secure an abundant surplus, which shall minister to their luxury, and gratify their pride; and to get this they have to take anxious thought for tomorrow's affairs before today's are ended, and they have neither leisure nor freshness of mind enough to *exercise them upon the hopes begotten of the Divine promises,* and the deep things of the Word, which like waters from the rock and manna from heaven, sustain, develop and renew the character of faith, hope and love, which is as the creation of a new man in the image of Christ.

Labor then diligently to provide things honest—not things *luxurious*—just things honest in the sight of men, and **BE THEREWITH CONTENT**, for in the overwhelming majority of cases that is all which the saints in probation are intended by God to possess. In a few instances riches are given, but they are *not given for the individual's sake,* nor are they things to be desired. They are apt to be deceitful, and the deceitfulness of riches, as well as grinding care and unlawful pleasure, choke the Word.

It requires a man of a very strong character to be proof against the temptations arising from too great prosperity—the temptation to trust in his riches, the temptation to be proud of them, the temptation from the too great ease which he is enabled to give himself, of various hurtful lusts, which drown men in destruction. "If riches increase, set not your heart upon them;" remembering that present

circumstances, whether of wealth or poverty, are soon to pass away; while you are candidate for *true* riches.

Meanwhile the possession of riches is not a thing of which a man should be proud; and upon the other hand, neither is poverty or indigence itself a virtue, or in all cases an indication of virtue. On the contrary it is sometimes a fault. It is a fault when it arises from carelessness and extravagance, and want of prudence. Extravagance and thriftlessness is a bad habit into which young men are liable to fall.

If you are fairly prosperous in your business, do not be tempted to live in the limit of your income. Live moderately in eating, drinking, and all other things; never make a purchase except you have the money in your hands and except it be something which you fairly need. By adopting this rule, you will be able, with liberality to *help forward the work of the Truth*. Extravagance is a vice, and a spendthrift is a very doubtful saint.

I have a word to add upon one or two personal practices and habits, against which I would bid you beware. A habit is a condition of mind or body which causes you constantly to do a certain thing with but a slight exercise of will, and often in defiance of judgment. Such a condition begins with intended and desired acts, and steals upon the individual by slow degrees, till it becomes almost a part of his nature, which is a task of the utmost difficulty to alter. When, however, a bad habit is found to be *beginning*, then is the time to exercise your force to suppress it.

One of the most evil of all habits is *idleness*, whether of mind or body. There are some people who are most loath to commence any undertaking which may be before them, whose motto is rather "I can't" than "I'll try," who can sit gazing at the fire with their mind vacant and their hands unoccupied, and fancy it is the most pleasurable condition in which they can be. Some temperaments are more liable to fall into this condition than others, but whoever experiences indications of it *let them beware in time*.

The remedy is a constant watchfulness. *Never suffer yourself to be idle for a moment*. Always have the mind or the body occupied, or else asleep. Do not think you will thereby be injured, far from it. Those who are acquainted with machinery will know that a machine will much more quickly rust out in idleness than it will wear out by constant use. So with this wonderful mechanism of which we consist, idleness will rust it out, while activity will aid to keep it in brightness and health.

Among other evil habits are to be reckoned *drinking, smoking, and vanity as displayed in dress*. With regard to the use of alcoholic liquors, in the generality of cases they are infinitely better left alone. In the first place, their use is attended with considerable danger, and that not merely to the weakest and the lowest type of organization, but perhaps in a greater degree to the most refined and sensitive.

You need only look to the record of how many men of the brightest intellects have fallen victims to the vice of excessive drinking. No man, however "moderate" may be his use of alcoholic drink, at the present moment can say that he is safe from the danger into which others have fallen, but in this matter above all things are the words applicable—

"Let him that thinketh he standeth take heed lest he fall."

The use of wine is not forbidden in the Scriptures, but there are many instances of warning of the danger connected with it; and I have no doubt that had drinks of such highly intoxicating qualities as those which are in common use in our day been employed in the days of the prophets and apostles there would have been unqualified condemnation.

Upon the controversy as to the value or otherwise of alcohol as a "medicine," I do not pretend to speak, but if any point has been successfully demonstrated it is that alcohol is not food and that

alcoholic drinks are not necessary to persons in health. I have tried both their use and their dismissal, and my experience as well as that of others who have made the same experiment, is entirely in favor of total abstinence.

Total abstinence is good for the sake of others as a protest to the wretched drinking customs of society. Our example may be the means of keeping a stumbling block out of the way of weaker brethren, and it is good for the individual who practises it. The person who never uses alcoholic stimulants preserves a more even temper, his passions are less liable to be excited, he has a fuller control over all his members, and in throwing liquor "to the dogs" he is adopting the principle of casting away a weight that *cannot help* and is more likely to *hinder* him in the spiritual race.

Upon similar considerations would I exhort young men to *have nothing to do with smoking*. It is an unnatural habit, and though when acquired it may bestow considerable *sensual* gratification, it tends to dull the sensibility of the higher faculties, which in the warfare of saints are required to be kept as acute as can be. No harm can possibly result from abstinence, no good can be obtained by the practice, and it may be answerable for many transgressions into which young men are liable to fall.

I used to smoke to a small extent myself—generally after severe mental strain, for the purpose of "soothing" the nervous faculties. But I was induced to forego whatever gratification or advantage I might gain, from the fact of seeing two young brothers standing, one Sunday afternoon, on the curbstone smoking cigars. I said to myself that neither they nor others shall get any encouragement from my example, and I renounced the practice.

I have in the case of some young men in the Truth, noticed the habit of smoking go hand-in-hand with carelessness, lack of energy, and loss of interest in the Truth. They are less punctual at the meetings, they are oftener absent, they do not take that active part in the Truth which might be expected of them; and were I asked who of those I knew were most likely to make spiritual progress, I should say the chances were altogether against those who smoked.

In respect of all temptations to which you are liable, *watchfulness and prayer* combined are the best armor; and it may also be added that you will be less liable to do that which is evil if you are *busy doing that which is right*. Set yourself to live not selfishly, for your own sake but for the sake of others. Remember James' definition of true religion, and undefiled before God, namely—

"To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Live that it may be said of you as it was said of Job:

"When the ear heard me then it blessed me; and when the eye saw me it gave witness to me; because I delivered the poor that cried, and the fatherless that had none to help him.

"The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy."

—*Christadelphian*, 1878.

"YE ARE THE EPISTLE OF CHRIST"

Christ did not personally write with ink any of the various letters sent to the ecclesias of the first century; but in a larger and more important sense he wrote them all; the apostles being but his amanuenses by the Spirit. Indeed, every ecclesia which thereby was brought into fraternal acquiescence to his will, became themselves a living epistle, and an enlightening transcript of his mind in faith and practice.

The Psalms reveal largely to us the inner life of Christ, and its openings up towards God; while the evangelists record more particularly the sum total of his outward activities towards men.

The Tabernacle in the Wilderness

PART SEVEN

In our last article (Aug.) we briefly noticed the Divine, exclusive choice of Aaron and his sons to the sacred office of the priesthood, and the miraculous vindication of that choice, and the jealousy with which it was guarded and sharply defined on the occasion of the revolt of Korah, Dathan, and Abiram, who sought to invade that holy position. The importance of the subject of priesthood warrants some further consideration of it, in its two-fold aspect of type and antitype.

The great lesson which it was designed to teach in *the existence of sin, and the alienation from God which it has entailed*. Without sin, there would have been no necessity for intermediation. The exemplification of this principle is clearly set before us in the case of our first parents who, before the entrance of sin, enjoyed the holy companionship of angels of God in a state of enchanting beauty and excellence amid felicitous surroundings.

But apparently this intercourse with their heavenly companions was not of long duration. It was abruptly broken off by reason of disobedience on the part of the newly-formed pair who, after the judgment of the righteous tribunal of Divine justice before which they were brought and heard, were driven from the hallowed precincts of the Paradise of God, in which they had basked in the sunshine of Divine favor and holiness, and tasted of the sweetness of communion with the Eternal Creator, through His holy messengers.

Thus driven from the presence of God, they became strangers and sojourners in a land cursed of God by reason of their sin; and all nature was made to participate in the terrible judgment which had befallen them. Condemned to death after a life of labor, fatigue, pain, sorrow, and sickness, they became the prey of the ruthless monarch into whose hands they had been helplessly handed over, and whose property they became, referred to by Paul:

"I am carnal, sold under Sin."
—which he also says—
“. . . hath reigned unto death" (Rom. 7:15, 21).

Such is the expressive metaphor, or personification of the power from which none but the Eternal could deliver, and that only in harmony with the righteousness of the law which made "the wages of sin" death.

Such purposed deliverance was made known to them before their expulsion into exile, where the race has remained during the long night of intervening darkness and death, now shortly to be dispersed by the rising of the Sun of Righteousness with healing in his beams. The comforting assurance of hope gleaming in the future was contained in the prophetic annunciation that—

"The seed of the woman should bruise the serpent's head."
—which embodied the Divine purpose of deliverance through a second Adam, who, by his perfect obedience to the will of his Divine Father, and absolute sinlessness developed under the fiery trial to which he should be subjected, and bearing the sin-cursed nature of his progenitor, should suffer the Divine penalty of sin, and obtain complete victory over it by resurrection to life eternal, which the first Adam failed to attain.

And this not for himself only, but on behalf of all who should feel the helplessness of their position, and in faith and obedience humbly and gratefully comply with the terms upon which pardon and restoration to the Divine favor might be attained.

Such was the Divine grace purposed in the Edenic inauguration, by promise, of the plan of redemption. A typical law of faith and obedience was therefore instituted, pointing forward to the accomplishment of this gracious purpose, with promised present blessings upon compliance with the Divine way thus established, and the hope of resurrection to unending life in the day of gladness and joy to which the race were invited.

* * *

But "the way of God" thus instituted, instead of being hailed with gladness, was corrupted by the setting in of a terrible apostasy in which nearly the whole of the multiplied race were involved in the course of a millennium of godlessness, despite the earnest pleadings of the few men of faith, such as Enoch, who prophesied of the coming of the Lord, to—

" . . . execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14-15).

So corrupt had the race become that—

"It repented the Lord that He had made man on the earth, and it grieved Him at heart."

For God saw that—

"The wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years" (Gen. 6:6, 5, 3).

So the long-suffering of the Lord was prolonged for that period, during which Noah, a preacher of righteousness, while preparing an ark for his own salvation in faith of God's threatened judgment, according to Divine instruction warned them to—

"Flee from the wrath to come."

But every effort was fruitless, and the Lord brought upon the whole race His threatened flood of destruction which "swept them all away." Only Noah and his family survived; and with him the Lord renewed His Edenic Covenant in proof that His purpose in the creation of the earth should not fail through the wickedness which had provoked Him to utter destruction of a godless world.

In due time other generations in the lives of Shem, Ham, and Japheth arose, and peopled the Babylonian and other parts of the earth; and another apostasy manifested itself. But the purpose of God in His promised salvation of the race was now about to take a more definite shape; and for this purpose He laid hold of a man of strong faith and unswerving obedience, and made known to him the reason for which He had chosen him, and the intended form that His gracious purpose should take, and covenanted with him to make of him "a *great nation*," and to give unto him and his seed the land into which He had brought him, for an everlasting possession; and that "*in him and in his Seed all families of the earth should be blessed*."

This is definite and clear, especially in the light of New Testament doctrine, by which we are informed that the "*Seed*" associated with Abraham in the promise was CHRIST; and that in the covenant made with Abraham, the Gospel—which is the "power of God unto salvation"—was preached unto him; and that this was the "*New Covenant*" which was ratified by the blood of Christ (Gal. 3-16-8-17; Rom. 15:8).

This Covenant was renewed and perpetuated in Abraham's son, Isaac, and in his grandson, Jacob; the 12 sons of the latter being the patriarchs of the 12-tribed nation which was developed and Divinely nurtured in Egypt until the days of Moses. By Moses God delivered His nation from the bondage in which they had been held for the Divinely-specified period, and brought them into the wilderness on their way to the promised inheritance.

They halted for a time at Mt. Sinai, where Jehovah formally acknowledged them as *the people of His choice*, and HIS NATION, in connection with which His glorious purpose was to be carried out; and He gave them a national code of law for their regulation and government by Divinely-appointed rulers.

A tabernacle, or *Dwelling-place of God by Spirit-presence*, was made and erected according to Divine pattern supplied to Moses; after the dedication of which in the prescribed manner, He took possession by a cloud covering it, and His glory filling the Tabernacle, which became the place of His throne in the midst of Israel, and from which He spake giving directions as to all things required, and constituting it a *place of meeting* between Himself and His people.

Preparation for approach unto Him had been made in the manufacture of certain highly-typical garments which were of Divine pattern, and termed by Him "holy garments" "for glory and for beauty." They were specially designed for Aaron and his sons, whom He had chosen to draw near unto Him in the capacity of *Priests*, and whom Moses was commanded to anoint, consecrate, and sanctify, that they might minister unto Him—

"And thou shalt make them linen breeches to cover their nakedness . . . And they shall be upon Aaron, and upon his sons, when they come in unto the Tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; **that they bear not iniquity and die**" (Exo. 28:41-43).

We would here remind the reader that the principle of priestly intermediation is not for the first time introduced under the Mosaic system (see Exo. 19:22). There cannot be a shadow of doubt that the antediluvian "way of God," instituted consequent upon the introduction of sin, provided the necessary means of acceptable worship, and did not permit of indiscriminate approach.

* * *

The Tabernacle and all the rites and ceremonies of the Levitical economy were typically representative of "good things to come," and everything thereunder pointed forward to a system of righteousness, under which the true worshippers of God might have hope of realization of the Edenic and Abrahamic covenants of promise; *but this was impossible until the typical priesthood should merge in the true and ever-living priesthood of Christ*, the reason for which we shall see more clearly presently.

The "holy garments" "for glory and for beauty," with which Aaron and his sons were to be clothed, evidently typified the *God-developed righteousness of His glorious Son*. The men for whom these holy garments were prepared being sinners as all other men are, any approach unto God without them would have been visited with instant death. These garments could not therefore be significative of the character of the wearers of them, for in these men there existed neither glory nor beauty, either morally or physically.

But in *him to whom they pointed* both these qualities abound in complete perfection, as the revealer of "the glory of the Lord," and the manifester of "the beauty of holiness"—a sinless man in human nature Divinely provided for the taking away of the sin of the world, and so removing the otherwise irremovable obstruction which stands in the way of all in the matter of life eternal.

In the typical high priest, thus clothed in garments of beauty and glory, on entering the presence of the Most High, the Lord would behold the one to come whose *personal righteousness* was thus enigmatically prefigured.

And in the gorgeously resplendent ornament worn upon the high priest's heart, with its Urim and Thummim of twelve glistening stones, upon which were indelibly inscribed the names of the tribal constituents of the indestructible nation of His own choice, He would behold Christ's finished work in its final eternal aspect, both in relation to Israel, and the adopted constituents of:

" . . . every kindred, and tongue, and people, and nation . . . ”
—who shall—
" . . . stand before the throne and before the Lamb, clothed with white robes . . . ”
—of victory over sin and death, having—
" . . . washed their robes and made them white in the blood of the Lamb."

How forcibly also are *we* reminded by this beautifully expressive emblem of the glory of the immortal nature to which we, by grace, stand related in him and of his loving remembrance of all "whose names he bears engraven on his heart" in the immediate presence of his Father as the righteous intercessor of Divine appointment on behalf of those whose cause he pleads, and thus saves them from the consequences of those sins of weakness incidental to every member of the human family which would otherwise be fatal to the obtaining of everlasting life.

* * *

The typical vestments of Divine pattern provided for the sacred office of the priesthood having been prepared, Aaron and his sons were vested therewith, and consecrated for the performance of the functions of the priestly office. *The method of their consecration* will reveal the divinity of the design and exhibit the foreknowledge of God in the striking harmony existing between the shadow and the substance—

"And the Lord spake unto Moses, saying, Take Aaron and his sons, and the garments, and the anointing oil, and a bullock for the sin offering, two rams, and a basket of unleavened bread;
"And **gather thou all the congregation together** unto the door of the Tabernacle of the congregation" (Lev. 8:1-3).

The object of this *gathering together of the whole assembly* to witness the solemn performance was a public declaration of the Divine appointment of Aaron and his sons as the priests of the Lord. This was a special privilege of the people, carrying with it special responsibilities.

All were permitted to gaze on the person of the high priest, who was about to be entrusted with the charge of the nation's most important interests, which were fully provided for in the varied qualifications of him who stood before them—and which qualifications (had the people been able to penetrate the mystery) found apt typical expression in the priestly robes with which he was about to be invested.

The coat, the girdle, the robe, the ephod, the breastplate, the Urim and the Thummim, the mitre, the holy crown — all spake of the varied virtues, qualifications and functions of the Divinely-chosen person as the representative of the congregation to maintain its interests in the Divine Presence; but particularly of those healing virtues, qualifications and functions which were to find their complete and perfect fulfilment in the *antitypical High Priest* to whom they so expressly pointed.

* * *

The first act in the representative drama was the *washing* of Aaron and his sons with water (v. 6)—

"Moses brought Aaron and his sons, and washed them with water."

This washing was preparatory and necessary to their investment with the typical robes of righteousness, and illustrative of the order of antitypical investment in the *moral cleansing connected with baptism*, initiated in the preaching of John in the wilderness, and submitted to by the Lord himself as part of the righteousness to be fulfilled by him and in connection with which operation the Spirit of God descended in dove-like form and lighted upon him. And a voice from heaven audibly declared him to be the beloved Son of God in whom He was well-pleased. Thus was his mission publicly inaugurated, as was Aaron's.

The washing of Aaron and his sons also prefigured that *moral cleansing of the spirit* to which the antitypical High Priest was necessarily subjected in preparation for the priestly functions to be exercised by him as the ever-living and merciful High Priest of the Christian profession.

Hence the *divinity* of his origin; for apart from this such a phenomenon as that presented in Christ was a moral impossibility—*a sinless man in sinful flesh for sacrificial purposes*—and without which sinlessness the sacrifice of his life's blood would have been of no avail. But absolute holiness and perfection of character rendered that blood—the blood of the New Covenant shed for many for the remission of sins—most precious.

* * *

Aaron and his sons having been typically washed, the next thing in their consecration was their *investment*—

"And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

"And he put the breastplate upon him; also, he put in the breastplate the Urim and the Thummim. And he put the mitre upon his head. Also, upon the mitre, even upon his forefront, did he put the golden plate, the holy crown, as the Lord commanded Moses" (Lev. 8:7-9).

Every item of the priestly investiture enumerated spoke of peace and goodwill, and was a foreshadowing of the healing of the breach between God and man upon Divinely declared principles accompanying the Gospel of salvation apostolically proclaimed.

Suffice it to say that *in Christ alone are to be discerned the living realities of which the Aaronic investments were the shadows*. He is the great High Priest in the heavens, the holy one, the anointed, the mitred, the girded one. He is all these and more, not in virtue of outer garments to be put on or off, but in virtue of the excellence of his own person, the changeless efficacy of his own work, and the imperishable virtue of his sacred offices.

"And Moses took the anointing oil, and anointed the Tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar 7 times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

"And he poured of the anointing oil upon Aaron's head, and anointed him" (Lev. 8:10-12).

These being "*patterns* of things in the heavens," and having reference to Christ, we should expect to find the counterpart in the order set forth in type.

The *initial fulfilment* of this typical prophecy was realized on the banks of the Jordan at his baptism, when the Spirit of God took possession of him and, abiding with him, fitted him to enter upon his holy mission—the putting away of sin and the bringing in of everlasting righteousness.

* * *

We are next introduced to the clothing of Aaron's sons with holy garments. But this, as will be observed, is in connection with the *slaying of the bullock* for a sin offering, and its *total consumption by fire without the camp*. That this has reference to the offering of the "one sacrifice for sins for ever," will be readily perceived from Paul's allusion to it (Heb. 13:11-12)—

"For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned **without the camp**. Wherefore Jesus also, that he might sanctify the people with his own blood, **suffered without the gate.**"

* * *

"And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them. And he brought the **bullock for the sin offering**. And Aaron and his sons laid their hands upon the head of the bullock.

"And he slew it; and Moses took the blood and put it upon the horns of the altar round about with his finger, and **purified the altar**, and poured the blood at the bottom of the altar, and sanctified it to make reconciliation upon it.

"And he took all the fat that was upon the inwards, and the caul above the liver, and the 2 kidneys and their fat, and Moses burned it upon the altar.

"But the bullock, and his hide, and his flesh, and his dung, he burned with fire without the camp; as the Lord commanded Moses" (Lev. 8:13-17).

This is in perfect order with the antitype, for it is manifest that the antitypical sons of Aaron could not be clothed in acceptable garments of righteousness apart from the slaying of the antitypical bullock—*Christ*—and its consumption by fire without the camp. This is the *first* stage of the Christ-offering.

* * *

We next come to the *burnt offering* stage, which is the *second*:

"And he brought the **ram for the burnt offering**: and Aaron and his sons laid their hands upon the head of the ram. And he killed it, and Moses sprinkled the blood upon the altar round about.

"And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. And he washed the inwards and the legs in water;

"And Moses burnt the whole ram upon the altar; it was a burnt sacrifice for a sweet savor" (Lev. 8:18-21).

How beautiful is the harmony here again, for, while in the carrying of the *sin offering* without the camp we see him—

". . . Who his own self bare our sins in his own body on the tree."

—in the *burnt offering* we see Christ raised from the dead, and his ascension to the Divine nature in the change from this corruptible to the all-glorious and incorruptible nature of the Eternal, in the complete absorption by the Spirit of the sin-nature into its own incorruptible and righteous essence.

* * *

This second stage of the burnt offering has reference to Christ exclusively, as the "firstfruits." The next scene brings us to the consecration for the everlasting priesthood of the antitypical Aaron and his sons, which is the *third* stage—

"And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. And he slew it, and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, the thumb of his right hand, and the great toe of his right foot.

"And he brought Aaron's sons, and Moses put the blood upon the tip of their right ears, the thumbs of their right hands, and the great toes of their right feet; and Moses sprinkled the blood upon the altar round about.

"And he took the fat, the rump, all the fat upon the inwards, the caul above the liver, the 2 kidneys and their fat, and the right shoulder: and out of the basket of unleavened bread that

was before the Lord he took one **unleavened** cake, and a cake of **oiled** bread, and one wafer, and put them on the fat and upon the right shoulder.

"And he put all upon Aaron's hands, and upon his sons' hands, and waved them for a **wave offering** before the Lord. And Moses took them from off their hands, and burnt them on the altar upon the burnt offering,

"And Moses took the breast, and waved it for a **wave offering** before the Lord: for of the ram of consecration it was Moses' part, as the Lord commanded Moses.

"And Moses took the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons' garments with him, and sanctified Aaron, and his garments, and his sons, and his sons' garments with him" (Lev. 8:22-30).

The scene before us in this *third* stage—which is the consecration, sanctification, or setting apart of Aaron and his sons for the priesthood under the Law—finds its complete fulfilment in the *antitypical* priesthood, of which Christ is the head.

The reader will recognize in the anointing with blood Aaron's right ear, thumb and great toe, and those of his sons, that it has particular reference to the consecration and dedication of *all their activities* to the priestly office.

He will also recognize in the burning upon the altar of the memorials of the wave offering for a sweet savor, the communion of the body of Christ represented by the loaf, of which all who are his are partakers.

The anointing with oil and blood of Aaron and his sons, preparatory to their *concealment from the eyes of the children of Israel* for 7 days, is also beautifully expressive of the fact of the Spirit's reunion with the Lord Jesus, and the sprinkling of the mercy-seat; and the anointing with the Spirit and cleansing from sin of his disciples, preparatory to the apostolic work inaugurated on the day of Pentecost.

* * *

The reader will now almost anticipate what is coming. The wonderful ceremony over, Israel is dismissed to their tents, and Aaron and his sons are *concealed in the Tabernacle for seven days*.

"Ye shall abide at the door of the Tabernacle of the congregation **day and night seven days**, and keep the charge of the Lord, that ye die not" (v. 35).

This is the literal: but what is the *spiritual* significance? In the literal sense, Aaron and his sons, the God-appointed and God-consecrated priests of the holy nation, are hidden from the eyes of the people until the *eighth* day.

And, as we have seen, Aaron and his house being representative of Christ and his house, we must, therefore, look from the *shadow* to the *substance*. And we shall assuredly discern it in the state of things existing in the earth since the consecration of Christ and his brethren to the priesthood. For while it is true that there is only one High Priest over the house of God, *every member* of that house is a priest, as says one of them—

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who called you out of darkness into his marvellous light."

What, then, are the facts to be *spiritually* discerned? The Deity-provided great High Priest is passed into the Most Holy Place, and is therefore concealed there as the "*Hidden Manna*." And his brethren, being in the Holy Place of the Divine Tabernacle which the Deity hath pitched, and not man, are also therein hidden from the eyes of the world, who know neither Christ and his brethren.

Meanwhile the brethren of Christ are feeding upon his flesh at the door of the Tabernacle (see v. 31) during the time of their consecration, the completion of which is near, and the scene of the *eighth day* is about to be realized.

In the following chapter (Lev. 9) we have a ravishing sight. The *eighth day* has now arrived, and great preparations are made in connection with the ratification of the consecrated priesthood. Sin offerings, burnt offerings, peace offerings, and meat offerings—all representative of Christ—this day find fulfilment.

It is not the eighth day of 1000 years that is now before us, but the *first day after the complete consecration of Aaron and his sons in their antitypical manifestation on that day in resurrection glory*. Aaron, having offered the sacrifice (Lev. 9:22-24)—

". . . lifted up his hand toward the people, and blessed them . . . And Moses and Aaron went into the Tabernacle of the congregation, and came out, and blessed the people:
"AND THE GLORY OF THE LORD APPEARED UNTO ALL PEOPLE. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat; which, when all the people saw, they shouted and fell upon their faces."

Here is a "shadow of good things to come." Aaron and his sons together are, as we have seen, representative of Christ and his priestly house. *Aaron alone* represents Christ in his sacrificial and intercessory functions; while *Moses and Aaron conjointly* represent Christ as King and Priest.

The "eighth day" represents the day of resurrection glory of Christ's brethren, on which the congregation of Israel shall see the Messiah seated as a Royal Priest upon his throne, and when "*the glory of God shall fill the earth as the waters the sea.*" May it be our happy portion to find a place in the gorgeous scene herein contemplated!

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

Gold, Blue, Purple and Scarlet

"I will greatly rejoice in the Lord, for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness"—Isa. 61.

It is not necessary to prove that the things under the Law were *foreshadowings and types of Christ*. Therefore, such being the characteristic of the Law, we cannot but think that the repeated insistence by God that the same *colored materials* should be used in making the various hangings and clothing connected with the service of the Tabernacle betokened some decided *foreshadowing of Christ* in these colors.

The veil which divided the Holy from the Most Holy place, the ten inner curtains for the Tabernacle, the hanging for the door, and the cloths of service to do service in the Holy Place, were all made of fine-twined linen, blue, purple and scarlet (Ex. 36:8, etc.).

Turning to the garments of the High Priest, we find the robe of the ephod was all of blue, the mitre was of fine-twined linen, with a golden crown engraven with the words—"*Holiness to the Lord,*" the crown being fastened to the mitre with a lace of blue.

The ephod and breast-plate, and the curious girdle of the ephod, were of gold, interwoven with the same three colors as those used in the Tabernacle, the breastplate being attached to the ephod with a lace of *blue*. Upon the hem of the blue robe of the ephod were pomegranates of blue, purple, scarlet, and twined linen, with golden bells between.

Now, what is the typical significance of these colors? *Blue* seems to have been the predominant color of the High Priest's garments, so we shall take that first.

The usual idea among us concerning blue is one based upon the only passage where blue or blueness is mentioned specifically in the A.V. with anything approaching an explanatory idea—

"The blueness of a wound cleanseth away evil" (Prov. 20:30).

This is coupled with such passages as—

"With his stripes we are healed."

It was a feeling that this passage in Proverbs was an unsatisfactory one to base any conclusions upon as to the typical significance of the blue now under our consideration, which caused a search elsewhere for a more likely meaning.

What has the blueness of a wound to do with the Tabernacle and the High Priest's garments, or Christ? Beside, the blueness of a wound does not cleanse away evil. It may, in some cases, indicate a clean, healthy state, but it certainly does not cleanse.

The R.V. eliminates blueness from the passage altogether, and so does away with any reliance we may be disposed to place upon this verse in our investigation. "Stripes that wound, cleanse away evil" is the revised translation.

Where, then, shall we look for an idea—"Look" for an idea in more senses than one? Speak of blue to anyone used (as were the Israelites) to an open-air pastoral life, and what would come first to mind? Lift up your eyes on high and behold—*blue*. Is it not a natural association of ideas to connect blue with heaven, God's throne, and therefore with God Himself? We have the connection in one of our hymns—

"The spacious firmament on high,
With all the blue ethereal sky
And spangled heavens, a shining frame,
Their great Original proclaim,"

But such conclusions would be inconclusive, unless we can find some support for them in Scripture. That we believe we have. Let us look first of all at Ezekiel's visions of the glory of the Lord. Without abating one iota of our general understanding of the deeper significance of these visions as relating to God-manifestation, we cannot but think the *primary* effect was to impress upon the prophet the *glory of the God of Israel*.

From Eze. 1:22, we see that above the heads of the living creature seen in vision by the prophet, was the likeness of the firmament "as the color of the terrible crystal." I have not been able to obtain a definite idea of what the "terrible crystal" is, but if the likeness of the firmament was anything like the color of the firmament we are acquainted with, its color was *blue*. In v. 26, we read,

"Above the firmament that was over their heads, was the likeness of a throne, as the appearance of a sapphire stone" (that is, blue in color).

So here we have the throne of God associated in vision with the firmament, and its appearance was like that of a *blue sapphire stone*. The same is repeated substantially in 10:1—

"I looked, and behold in the firmament that was above the head of the cherubim, there appeared over them, as it were a sapphire stone, as the appearance of the likeness of a throne."

But we have the same connection of God with blue more clearly expressed still, if possible, in Moses' own writings (Exo. 24:9-10)—

"Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up, and saw the God of Israel. And there was under His feet, as it were, a paved work of a sapphire stone; and, as it were, the body of heaven in its clearness."

So our association of blue with Divinity is not unscriptural.

We wish to look at a reference bro. Thomas makes to this color, but before doing so we might indicate and include the signification of *scarlet* into our discussion. There seems no reason whatever why we should not accept the usual association of that color with human sinful nature. As to the color itself, we find that in connection with Solomon's Temple (2 Chron. 2:7) "crimson" is substituted for scarlet; so that blood color does not seem far off the color intended. This is of itself a naturally suggestive idea as to its typical meaning. Through Isaiah, God, using scarlet and crimson as practically synonymous terms, said (Isa. 1:18)

"Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

We are now prepared to look at what bro. Thomas has to say of John's vision of a throne in heaven, recorded in Rev. 4:2-3—

"He that sat was to look upon like a jasper and a sardine stone."

There is rather a difficulty in certainly fixing which precise gems are the modern equivalents of those mentioned in the Hebrew and Greek Scriptures. One of the colors of the jasper, as we shall see from bro. Thomas, was cerulean, or sky blue.

In every place where the Hebrew equivalent for the other gem—the sardine, or sardius—occurs, it is in both A.V. and R.V. margins rendered "*ruby*," and the literal meaning of the Hebrew is said to be "*a reddish gem*." Now to bro. Thomas, and he will in effect say what we wish to say concerning the significance of blue and scarlet; and, as we shall see later, purple too.

In Eureka, Vol. II, page 21, he says—

"Two precious stones are selected by the Spirit to represent the appearance of the man enthroned. These are a jasper and a sardius. The reason why two are indicated, rather than one, is because the King is spirit and flesh in combination. Had he been mere flesh, or spirit uncombined with flesh, **one** stone would have answered every purpose, but being God manifest in flesh, **two** precious stones were necessary: one to symbolize the spirit, and the other to represent the flesh.

The jasper is the spirit symbol. After referring to Rev. 21:11, 23, he continues—

"A beautiful cerulean (sky blue) gem, clear as crystal is the symbol of God's Spirit condensed into substance."

Then of the other gem, a *sardius*, he says it is—

"Fitly symbolical of the Adam element of the one sitting upon the throne."

Now what is the signification of *purple*? This has generally been taken as indicative of the royalty of Jesus. Why should it? Because it is so associated in pagan courts? It is scarcely to Imperial Rome that we should go for the key to biblical symbology. They put on Jesus a purple robe (Matthew

says a scarlet robe) in mockery of his royal claims, which proves an association of the two in Roman soldiers' minds certainly. In biblical usage purple does not seem at all to have been limited to royalty only, but rather to the *rich in general*, because they could afford luxurious apparel. Solomon's ideal woman, by her diligence, could afford to be clothed with silk *and purple*.

Purple clothing is one of the characteristics of the wealthy Apocalyptic Babylonians, and the luxurious Tyrians, and the rich man of Christ's parable. None of these allusions to the color afford a satisfactory answer to our query. What shall we answer then? We have seen that the *blue* represents the Divine Spirit, and the scarlet the human nature in union in the person of Jesus, and why should we not accept the simple solution that the *purple represents that union*?

Unite blue and scarlet colors together, and you have purple. By the union of God's Spirit with Mary's human nature, Jesus came into being, and so was at once Son of God and Son of Man—God manifested in flesh.

Of the rest we need have little to say. *Gold*: Job said—

"When He hath tried me, I shall come forth as gold."

Jesus was tempted and tried in all points like unto his brethren, tried as none before or since, and he came through all unharmed, unsullied, pure.

Fine linen is, in the Revelation, explained as righteousness, righteous acts, or, in other words, the *doing* of the will of God.

"Lo, I come to **do Thy will**, O God."

"My meat is to **do the will** of Him that sent me."

In a chapter (Isa. 61 which Jesus quoted of himself we read—

"I will greatly rejoice in the Lord, my soul shall be joyful in my God, for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness."

These things which we have seen foreshadowed under the Law—that God would be manifested in a righteous, sinless, son of man—enable us to understand the otherwise enigmatical utterance of the ready pen of the Psalmist concerning the King—

"Thy throne, O God, is for ever and ever, the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness, therefore God, thy God hath anointed thee with the oil of gladness above thy fellows."

He is now God manifested in spirit. May we form part of the glorious throng of immortal beings who shall in the ages to come form his multitudinous body in whom God will be manifested for ever—*God all in all*.
—T.E.

"I Know Thy Tribulation"

Unfaithful professors of the Truth may revile and sorely vex, **but not without Christ's knowledge and permission**. This is manifest in Christ's words to the exemplary Church at Smyrna:

"I know thy tribulation" . . . "I know the blasphemy (reviling) of them which say they are Jews, and are not."

Who these evil men were we are not informed. They may have been men who had withdrawn themselves, or who had been withdrawn from, on account of the Church's insistence on sound doctrine. But this point is of no moment. What the Spirit requires us to note is that the situation of this faithful Church, involving so much tribulation, was **a situation that Christ understood and permitted.**

The tribulation was, evidently, Christ's method of testing the fidelity of the Church in regard to such precepts as:

"Hold fast the form of sound words" . . . "If ye suffer for righteousness sake, happy are ye, and be not afraid of their terror, neither be troubled." . . . "Bless them which persecute you; bless and curse not."

Christ's mind has not altered in the 19 centuries that have since elapsed. Let us recognize him in all our troubles. When we are tried by the reviling of unfaithful men, let us take care that we do not transgress, either by compromising the Truth to please them, or by returning reviling for reviling. Let us be kind, firm, enduring. The day of eternal justification is not far distant. Let us abide it, even though death has to intervene. Such is Christ's will—

"Be thou faithful unto death, and I will give thee a crown of life."

—Christadelphian, 1910

Ecclesial News

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

* * *

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

As summer draws to a close, it has left with us memories of both sorrow and joy. We have shared the sorrow of loved ones left behind, with the death of bro. F. Jones and bro. Bernard Marshall of the Worcester Ecclesia and recently by the death of bro. B. J. Dowling formerly of Worcester and a former editor of the Berean.

We have enjoyed the company of several visitors during the summer, including: sis. Louise Martin (London); sis. Mae Styles (Detroit); bro. & sis. Gibson (Toronto); sis. Jones, bro. Hanna, bro. R. Waid, bro. & sis. Harold Elliott and bro. & sis. Wm. Davey (Worcester). Bre. Waid, Elliott and Davey gave us the word of exhortation at our Memorial Service.

We feel we have also had a very unusual but happy occasion. Bro. Smith, a member of our ecclesia who came into the Truth at the age of 89, 5 years ago, gave his first exhortation. Bro. Smith was 94 years old last January, is in good health and travels to meeting 68 miles by bus and train. We feel that his example is worth consideration by many who may be younger in age but longer in the Truth.

—bro. Edgar Sargent

* * *

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

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

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

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

DETROIT, Mich.—12954 St. Marys—Memorial 10 a.m.; Sunday School 11:30.

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

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

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

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

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

* * *

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

To our brethren and sisters of the One Faith, throughout the world, we send our loving greetings in the name of Jesus Anointed. It is with great gratitude and thankfulness to our heavenly Father that we have had the opportunity of assisting another of Adam's race to be clothed upon with the Name of Jesus through baptism on Sunday, Sept. 4—FREDERICK FRANK GLAZIER of Jaffray, B.C., aged 61, formerly British Israelite.

Our bro. Arthur Bennett has unceasingly kept in close contact with him, and the writer has loaned him the books of our beloved bre. Roberts, and Thomas—Eureka, Elpis Israel, and Christendom Astray, etc. Last fall, we visited him, and took him Eureka, which he is now reading for the second time.

He will be in isolation, about 200 miles from Lethbridge, but will remain a member of our ecclesia, which he hopes to visit occasionally. Although a great reader and lover of the writings of bro. Thomas, he heard his first Christadelphian exhortation and lecture the day of his immersion. May he be faithful to the end, and attain an entrance into the Kingdom of God.

Our annual Sunday School gathering was held at the Dominion Experimental farm on July 1, amidst the trees and flowers. A good company of brethren and sisters enjoyed themselves among the beauties of God's handiwork, and the children took part in the games and races which had been provided. A pleasant lunch brought the day to a close, and we all felt that it was a foretaste of the good things to come in the Kingdom. —bro. Wm. Blacker.

* * *

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

MASON, Texas—Christadelphian Hall, Highway 386.

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

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

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

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

PAPAKURA, New Zealand.

* * *

POMONA, Cal.—742 East Sixth Street.

Returning home from a long visit in Texas, we were accompanied by sis. Esther Wolfe, and her sister Shirley, daughters of bro. & sis. Lee Wolfe of Lampasas. They are making an extended visit here.

On Sept. 18, ISAAC LOUIS BEAUCHAMP, son of bro. & sis. Oscar Beauchamp, put on the sin-covering Name of Jesus Christ in baptism. Though he will be separated from us by 120 miles, at San Diego, we hope to meet together at fairly short intervals.

With the latter-day apostasy from the Faith undoubtedly upon us, it is encouraging to see a few who are able to see the light and "save themselves from this perverse generation." It is also encouraging that there are a considerable number of brethren and sisters, who, unmoved by the rapid departure from the purity of doctrine and fellowship, are holding fast to "the form of sound words," and unitedly determined to keep the faith in its purity, regardless of the many who are headed down the 'broad road to Laodiceanism. This, we believe, was the spirit of the recent Fraternal Gathering in Texas, as well as other gatherings which have been held by the Berean group.

Let us not despair because apostasy has depleted our ranks, but let us, because of this fact, work a little harder, meet a little oftener, and put forth greater efforts in holding the torch of Truth that a few may be snatched as brands from the burning before it is too late. —bro. Oscar Beauchamp

* * *

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

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

* * *

WORCESTER, Mass.—Grandview Hall, 21 Grandview—S. S. 10 a.m.; Mem. 11.; Lecture 7 p.m. twice a month:

We held our mid-summer outing in August at the home of bro. & sis. Rankin in Charlton, and had a very enjoyable time. Bro. Marshall Sr. spoke to us on those things so assuredly believed among us. Bro. Eddie Prentice presided.

We have had the company at our meeting of bro. & sis. John Davey, sis. Hilda Davey and bro. Thompson of the Boston ecclesia. Bro. Thompson gave us the word of exhortation, for our edification.

In John 16:5-6, we read that Jesus said to his disciples:

"But now I go my way to Him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart."

And sorrow has filled our hearts in having to announce the falling asleep in Jesus of our asst. recording brother, bro. Bernard Marshall, on Saturday morning, Sept. 10, at the age of 77.

Bro. Marshall was baptized in the fall of 1905. He was absent from our meeting for a number of years. Later, being desirous of returning to his first love and uniting with us again, he was examined on Oct. 8, 1944, and after a good confession of the Faith he was given the right hand of fellowship and became a member of our ecclesia. From that time on he was an earnest worker in the Truth, always regretful of the time he had lost.

Unfortunately some years back he had an accident which resulted in making it hard for him to walk, but he persevered through it all and kept going as long as possible, being very patient in his suffering and always greeting us cheerfully.

We held a memorial service with him on the evening of Sept. 5, and he seemed to be much better than he had previously been, his heart being full of the good things of the Truth. When we left he said, "Don't be long, come again often, I am surrounded with aliens."

* * *

As briefly mentioned in the September Berean, our beloved brother Benjamin J. Dowling fell asleep in the rest home at Melrose Park, Penna., on the morning of Sept. 27.

He was born near St. John's, N.B., Canada, on May 24, 1854. He was baptized on June 9, 1880 in St. John's and lived there until 1916, when he and his sister-wife came to live with us in Worcester. He stayed here until 1937, when he moved to Clinton, Mass. From there, in 1941, he went to Utica, N.Y.; then in 1951 to Schenectady; finally in 1953 to Philadelphia, in the suburbs of which he was residing at the time of his death, in his 102nd year.

He was associated with the editing of the Berean from 1926 to 1941.

He is now taken away from the evil to come. We mourn his loss, but we do not despair. As we look from time to time upon our loved ones lying in the rest of death, we are comforted by the remembrance of the Psalmist's words:

"So He giveth His beloved sleep . . . and precious in the sight of the Lord is the death of his saints."

For our brother we need not sorrow. His work is finished. He is now at rest and peace. We believe his sleep will be brief, and that he will soon "come forth" in answer to the life-giving call of Jesus.

A voice that so often exhorted and comforted us here in Worcester is now silent, and a place is now vacant. Nevertheless, let us who are left, in the days which remain, be they few or many, be faithful to that which has been committed to us, that we may look forward to a happy reunion with all the true saints of all ages in the soon-to-be-established Kingdom.

* * *

And so we are afflicted by our great enemy death—the foe described by Paul as "the last enemy that shall be destroyed." Until our Lord Jesus comes to reign in life and righteousness we must continue to lose our loved ones.

We are cheered by the hope that we shall soon see our loved ones again as we stand before him who said, "I am the Resurrection and the Life."

"Weeping may endure for a night, but joy cometh in the morning."

—bro. R. Waid

The Abiding Reality of the Truth

It may be, sometimes, we fail to realize in its fulness the abiding reality of the Truth. We are very feeble, and things are often much against us. Our walk is entirely of faith. Appearances are all the other way about. Constant intercourse, oftentimes of necessity familiar intercourse, with an unbelieving world, depresses one. We see our fellows caring each one for himself, seeking each one his own pleasure, serving each one his own turn, and in some cases they seem to succeed splendidly. Their eyes stand out with fatness, and they have more than heart can wish. It is, however, doubtful whether their joys, are anything more than seeming, or last longer than the dew of early morn.

Still we are not able always to open our eyes to the facts, and there is some danger when we see their fellows spreading themselves like green bay trees, lest we should become envious against the workers of iniquity, it requires constant vigilance to enable us to resist the allurements of the world. They are frequently so insidious that they effect an entrance into our minds, and begin to exercise some influence over us, before we are quite aware of their presence. It is necessary to stand aside from the world as often as possible and to gauge ourselves by Christ's standard to see whether we be in the faith.

Christ's own standard was obedience, and it is only in the doing of his will that we shall find any peace of mind now, or joy and rejoicing hereafter. Let no man deceive himself. Only those who keep his commandments and hearken unto the voice of his word will be accepted of him.

—**Bro. Roberts.**

PRINTED IN U.S.A.
