

# The Berean Christadelphian

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

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

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

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

# *The Berean Christadelphian*

Please send all communications and manuscripts to the Editor—

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

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## EDITORIAL

### Knowledge of God

One cannot read the New Testament with thoughtful and reverential care without discovering that *knowledge of God* is essential to salvation. Jesus brings this to our attention with arresting conviction, when he says—

"This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent"—John 17:3.

Knowledge of God is, therefore, the foundation, or rock, upon which we must build our hope of eternal life. It would be impossible for us to devotedly love, and faithfully serve God if we did not possess a well-founded and comprehensive knowledge of Him and His purpose with the earth, and man upon it.

*How can such knowledge be attained?* Some think they can get it from nature by observing the growth and beauty of flowers, or by walking among the trees of the forest. But this is a mistaken concept. They can, of course, see the beauty, and admire God's creative work, as the Psalmist has said—

"The heavens declare the glory of God; and the firmament showeth His handy work"  
—Psa. 19:1.

But nature does not go beyond the point of observation. Therefore we must look elsewhere to learn of His *character*, His *purpose*, and *what He expects of those who love Him and keep His commandments*. All this has been revealed in the Bible where the wisdom of God and the glory of His Name are exhibited in all their fulness and beauty. Solomon tells us that,

"The fear of the Lord is the beginning (or principal part) of knowledge"—Prov. 1:7.

We usually think of fear as being afraid of something: but the word rendered "fear" in this verse means *reverence, or profound respect mingled with solemn wonder*. The same word is used in Prov. 9:10—

"The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy One is understanding."

As we continue to learn of God, we acquire faith in Him because of what He has done in the past. Scriptural faith is defined by the apostle in the following manner—

"Now faith is the ground (or confidence) of things hoped for, the evidence of things not seen"—Heb. 11:1.

Throughout this chapter, he cites many cases of faith. If we read these carefully, we better understand what he says in v. 6:

"But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

The possessor of such a faith looks back into the past, and ponders the things which have been testified by the prophets and apostles. He finds the evidence so convincing that he becomes fully persuaded of its truth. Turning to the future, he considers those great and precious promises that God made to Abraham. Knowing that He is able to perform those things which He has promised, *he anticipates with all confidence their literal fulfilment.*

Such a faith cannot be attained by a casual reading of the Bible, or a portion thereof. There must be a *persistent application of the mind to that which is written* in the Scripture of Truth in the manner set forth by Solomon—

"If thou **criest** after knowledge, and **lifest up thy voice** for understanding; If thou **seekest** her as silver, and **searchest** for her as for hid treasures;

"THEN shalt thou understand the fear of the Lord, and find the knowledge of God"

—Prov. 2:3-5.

There is only one way to put into effect such a plan, and that is to *read the Bible daily*—not just one part of it, or a straight reading from the beginning. Following such a course, the New Testament would not receive attention for a long time. We are convinced that there is no better plan to be found than in the *Bible Companion*, by which the Old Testament is read once, and the New twice each year. If the reader does that faithfully, it will be possible for him to—

". . . GROW in grace, and in the KNOWLEDGE of our Lord and Savior Jesus Christ"

—2 Peter 3:18.

The supreme importance of the knowledge of God is brought out in the fourth chapter of Hosea. In verse 1 there is a call to the people of Israel to hear the Word of the Lord—

"For the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor **knowledge of God** in the land."

They had *neglected the source of knowledge*, and turned to the idols, and ignorance of the nations around them and, because of this, God declares in v. 6—

"My people are destroyed for lack of knowledge."

Being a portion of that which was written for our instruction, the stern and impressive lesson is obvious. For quite a number of years, there has been a tendency to water down the Truth, and broaden the line that separates the body of Christ from the things of this evil world in which we dwell.

One would be inclined to think, as we view the gravity of the days in which we live, that there would be a reanimation from this state of languor which would develop a radiant faith, and fervent zeal among them who know the Truth. It is apparent, however, that *intellectual education and literary culture* are sapping the strength of the body, and causing many to doubt some of the fundamental

things that are written in the Scripture of Truth. But *no amount of these things can compensate for the lack of knowledge of God*. This is evident from what He said to Israel—

"For I desired mercy, and not sacrifice; and the KNOWLEDGE OF GOD more than burnt offerings"—Hosea 6:6.

Let us not think these things do not concern us. They concern us *vitaly*; for if we would be among those mortals who will put on immortality, we must conform to the requirements of the Gospel. Therefore, it is our wisdom to walk in love as children of light, and strive earnestly—

"That we might be FILLED WITH THE KNOWLEDGE OF HIS WILL in all wisdom and spiritual understanding;

"That we might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God"—Col. 1:9-10.

It will be noted that the apostle combines with the knowledge of God the subject of *worthy walk, and fruitfulness in every good work*. It is essential that it should be so; for, as we said, the knowledge of God is the foundation upon which a superstructure is to be built.

When Solomon constructed the temple, the foundation was sunk to an astonishing depth, and composed of stones of singular magnitude which were closely mortised into the rock with great ingenuity, thereby forming a basis adequate to the support of the finished structure. The antitype of this is revealed by Paul when he says the saints, or household of God—

". . . are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord"—Eph. 2:20-21.

It is manifest, therefore, that there must not be any flaw in our foundation; the corner stone must be well and truly laid, and our building, that rests upon them, must be correctly joined together in all its parts.

The work in which we are engaged, is a wonderful and glorious one, and we must continually, day by day, strive to rise above the mundane things which surround us, so that we will be fully impressed with the beauty and greatness of the Truth.

Out of conviction will come action, and action will lead into a patient continuance in well-doing which will end in glory, honor, and immortality in the age to come when—

"The earth shall be filled with the knowledge of the glory of the Lord (Yahweh), as the waters cover the sea"—Hab. 2:14. —Editor.

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## Lord of the Sabbath

BY BROTHER JOHN THOMAS

On the sabbath it was "lawful to do good," but this good was not arbitrary. Neither the priests nor the people were the judges of the good or evil, but the Law only which defined it—

"On the sabbath days the priests in the Temple profane the sabbath, and are blameless"

(Matt. 12:5).

—for the Law enjoined them to offer—

". . . on the sabbath two lambs of the first year" (Num. 28:9).

This was a profanation of the seventh-day law, which prohibited "any work" from being done; and had not God commanded it, they would have been "guilty of death." *It was upon this ground that Jesus was "guiltless";* for he did the work of God on that day in healing the sick *as God had commanded him.*

"The sabbath was made for man, and not man for the sabbath: therefore (said Jesus) the Son of man is Lord also of the sabbath" (Mark 2:27).

It was a wise and beneficent institution. It prevented the Israelites from wearing out themselves and their dependents by incessant toil, and revived in them a weekly remembrance of the Law and promises of God. It was, however, only a "*shadow of things to come*" (Col. 2:17), the *substance* of which is found in the things which pertain to the Anointed One of God. It was a part of the "rudiments of the world" inscribed on the—

"Handwriting of ordinances that was against us, which was contrary to us" (Col. 2:14).

—and which the Lord Jesus—

". . . took out of the way, nailing it to his cross."

When he lay entombed he "rested from his labors," abiding in his place all the seventh day. Having ended his work, he arose on the eighth day "and was refreshed." The shadowy sabbath disappeared before the rising of the Sun of Righteousness, who, having become the accursed of the Law, delivered his brethren from its sentence upon all.

The ordinances of the Law of Moses are styled by Paul the "rudiments" or "elements of the world," which, in Galatians, he also terms "weak and beggarly elements" whereunto they "desired again to be in bondage" (Gal. 4:9). They evinced this desire by observing "days, and months, and times, and years" (v. 10), not being satisfied with the things of Christ, but seeking to combine the Mosaic institutions with the Gospel.

This was Judaizing, and the first step to that awful apostasy by which the world has been cursed for so many ages. When the Mosaic constitution, as the "*representation* of the knowledge and the truth," had "waxed old" (by the manifestation of the *substance* to a sufficient extent to nullify it), it "vanished away" by being "cast down to the ground" by the Roman power and with it the law of the seventh day (Heb. 8:13; Dan. 8:11-12). Even before its abolition, Paul expressed fear of the Galatians:

". . . lest I have bestowed upon you labor in vain,"

—seeing that they were becoming zealous of the ordinances of the Law (Gal. 4:11). They seemed not to understand that the Mosaic economy was only a temporary constitution (Gal. 3:19):

". . . added because of transgressions, **till the Seed should come.**"  
—that when he came (v. 13), he—

". . . redeemed us from the curse of the Law, being made a curse for us,"  
—and that therefore they had nothing to fear, nor to hope for, from keeping or transgressing its commands. They had got it into their heads that "except they were circumcised" and kept the Law of Moses (as well as believed and obeyed the Gospel of the Kingdom) they "could not be saved" (Acts 13:1, 5).

Therefore they "desired to be under the Law," and began to busy themselves about "keeping the sabbath," and doing other works which Moses had enjoined upon Israel. Paul was very much distressed at this and describes himself as "travailing in birth again until Christ be formed in them" (Gal. 4:19).

They had been delivered from the "yoke of bondage" by putting on Christ; but by seeking to renew their connection with the Law they were selling their birthright for a mess of pottage.

"I say unto you (saith Paul), that if ye be circumcised, Christ shall profit you nothing. I testify again to every man that is circumcised, that he is a debtor to do the whole Law.

"Christ is become of no effect unto you, whosoever of you are justified by the Law; ye are fallen from grace" (Gal. 5:2).

A *partial* observance of the Law can do no one any good. If he kept the sabbath in the most approved manner, but neglected the sacrifices, or ate swine's flesh, he was as accursed as a thief or a robber; for to every one under the Law it saith (Gal. 3:10):

"Cursed is every one that continueth not in ALL THINGS which are written in the book of the Law to do them."

Hence even the sinless Jesus was cursed by it, because he was crucified, for it is written (Gal. 3:13)—

"Cursed is every one that hangeth on a tree."

What hope then is there for Jew or Gentile of escaping the curse of the Law, seeing that from the very nature of things connected with the present state of Jerusalem, it is impossible to observe it, save in the few particulars of "meat and drink, or in respect of the sabbath" *partially, etc?*

The observance of the seventh day was regulated by the Mosaic Law, and the penalties due to its "desecration" or "profanation" are pronounced by it alone. But it is clear that the Law being taken out of the way, or abolished, by Jesus, who nailed it to his cross (Col, 2:14), there remain no more retributions for the non-observance of its appointments; and therefore there is no transgression in working or in speaking one's own words on the seventh day.

TO BE CONTINUED NEXT MONTH, IF THE LORD WILL, UNDER THE HEADING: "THE  
FIRST DAY OF THE WEEK"

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## **"Like an Owl of the Desert"**

**BY BROTHER ROBERT ROBERTS**

It belongs to us, brethren and sisters, peculiarly on the present occasion, to contemplate "The sufferings of Christ and the glory that should follow." Of course, we can only do so in a cursory and superficial manner, for the phrase when thoroughly followed out in all its significance covers the whole ground of what God has been pleased to reveal to us, both in its practical bearing upon us in the matter of duty, and in its future relation to us as a matter of hope. Still, a little edification is better than

none, and we cannot look upon the sufferings of Christ, or the glory which is to follow, without being edified.

Christ was a sufferer in a sense which perhaps few people realize. The majority of persons are apt to look at the cross, and the cross only, and so imagine that the sufferings of Christ relate only to the physical pain he experienced in being put to so cruel a death, or at most to the anguish of feeling to which he was subjected in being mocked by a crowd of soldiery.

To those, however, who study Christ's life attentively, and particularly in the light of what the spirit of Christ has testified in the Psalms as to the sufferings of Christ, it becomes manifest that those sufferings were much more widely spread over his life than is popularly imagined; that *they consisted largely of the mental suffering caused by the present evil state of things among men*: that, in fact, he was a "man of sorrows and acquainted with grief." His sorrows and his grief were of a sort that many, and we might add, that nearly all, are unsusceptible of. Christ had a high conception—far higher than ever we can hope to reach—of *what men ought to be*, and of the position that God *ought* to occupy among men, and therefore he felt a pain that none could experience who were not of the same state of mind, in mingling with men who were, on the whole, as regards God, like the brutes. We find that we come into fellowship with the sufferings of Christ *in proportion as we grow up to him, and become like him*, drinking in his spirit, sharing his tastes, and laying hold of his hopes. We come to find that it is no empty metaphor which likens the people of God to "strangers and pilgrims, having here no continuing city."

We come to feel that David did not speak extravagantly when he said, "My flesh longeth as in a dry and thirsty land, where no water is" ... "I am like a pelican of the wilderness ... like an owl of the desert." If you examine the Psalms where these expressions of misery occur, you will find that they *all have relation to the moral and mental attitude of the men around him*. David suffered from the godlessness of those who became his enemies, and from the proud indifference or brutish inertia of men whose portion is in this life, and who have not set God before them. In this, David was a preliminary exhibition of Christ, for the spirit of Christ was in him and made use of him to paint, in advance the portrait of Jesus' inner personal experiences of the Lord.

Now anyone who lays hold of the things concerning the Kingdom of God and the Name of Jesus Christ, *with the result which those things were given to produce*, will feel fellowship with his sufferings on these points. He will feel alone; he will feel that the present is an evil world in a high sense; he will feel a pilgrim in the midst of it. It is well to see this; for in proportion as we see it, we are able to reconcile ourselves to our portion and to go through our course with much less chafe.

Even if the world were all we could wish, we are now in ourselves only flesh and blood, and that is a weak thing both physically and spiritually. We do not require to live in the first century to fellowship the sufferings of Christ. We may have thought so in the first days of our spiritual childhood. We all, no doubt, had the idea that we required to be put in prison, and to have the officer of the law come into our houses and take our things, or that we should be led forth to the stake or have our heads cut off, before we should suffer with Christ.

We come to see the fallacy of that idea as we grow older. In one respect we are called upon to endure a more difficult martyrdom than the faggot or the block. Many have undergone *that* kind of martyrdom whom Christ will not acknowledge in the day of his coming. In the early centuries, many rushed into that kind of martyrdom upon the same principle as that which leads Roman Catholic votaries to submit to painful penances.

Dreadful things have been suffered in the way of penances. The Emperor Charles V, who was one of the mightiest potentates in Europe for nearly half a century, after his abdication, lacerated his flesh with thorns and instruments of torture, ordered his coffin and lay in it, conducted his own burial service, and went through many physical sufferings, with the idea that by going through all these sufferings he would appease God for all his misdeeds, and earn a place in the world to come.

But Charles V was an unjustified sinner. We know that God is not pleased with will worship, that is, with anything man can devise for His satisfaction. He is pleased only with our compliance with *what HE appoints*; and all His appointments aim at the very contrary result secured by penances. For, if you examine such matters to the root, you will find that they have their root in self-satisfaction and the desire to pay God off.

Wicked people feel that God has a claim on them, so to speak, and they want to pay Him off, and be independent; whereas, the true worship which God exacts excludes that feeling entirely, and brings us to the recognition of the fact that we cannot pay God off. All we can do is to *obey Him in thanksgiving for His goodness* in forgiving us on recognition of our position.

The poor creatures who allow themselves to be crushed under the car of Juggernaut have just as much ground for hoping they will be saved as the Emperor Charles V and the multitudes who, under the influence of a similarly perverted idea, in the second, third and fourth centuries, rushed to the faggot under the delusion that they were making sure of a heaven before uncertain.

The age of *true* martyrdom has not passed away. We are invited to offer ourselves as "*living sacrifices*" to God, and that is a far more difficult kind of sacrifice to offer than that which is at an end almost as soon as the pain is felt. Death by the sword or at the stake is sharp, short, and decisive, but a living sacrifice is a living martyrdom. It is a living mortification—a tedious and protracted suffering; it is a waiting for God in the midst of a crooked and perverse generation; it is an obeying of commandments which are irksome to the natural man; it is submitting to a trial which is not joyous, but grievous.

*How is that?* Because God forbids those who are invited to be heirs of His kingdom to be friends with the world, or to seek for pleasure in the present time. Those who are at liberty to be friends with the world, and to seek for pleasure in the present time, have a great deal to entertain them; and those who accept the calling to which God has called all who have ears to hear, experience the deprivation; *though I admit that after a while, the deprivation is felt in a different direction.*

What I mean by that is this; they do not feel the deprivation of present gratifications such as they are called upon to leave, for they learn to hate these, seeing that they are built on the wrong foundation. The world disregards God; they follow pleasure for its own behoof, and *a saint learns to have no pleasure in anything from which God is absent*, so that if he could, he would not take part.

But he feels the deprivation in another way. He learns not only to hate *those* things, but to love *another* set of things, and the things he loves are not present to him except by faith. If they were present to us now, there would be thousands who would make the exchange. Indeed, it is possible that three-fourths of the human race would make the exchange at once, if as soon as a man believed and obeyed the Gospel he became immortal, and the subject of glory and honor.

But then, they would do it for the sake of getting something better than they had, and God is not pleased to bestow the highest good on that principle. He offers the highest good *on condition of pleasing Him*, and not pleasing ourselves. This uninviting religion of faith gives us that opportunity. God is not pleased with anything short of it—

"Without faith it is impossible to please Him" (Heb. 11:6).

But He *has* given us an opportunity of pleasing Him. What a great honor if we could only realize it! What a great dignity for mortal men to have placed in their hands the power of giving satisfaction to the Creator of heaven and earth! He has given us that opportunity in Christ; but in giving us that opportunity He requires that the good things spoken of in the Gospel be postponed, and the deprivation, therefore, relates to our being cut off, for the time being, from the things that are to come.

Nevertheless, *we see them*. Abraham saw them: he lived a long time ago, but he saw them, and was glad. Jesus said—

"Your father Abraham rejoiced to see my day; and he saw it, and was glad" (John 8:56).

Abraham is the father of the faithful; that is, he is the *leading specimen of the kind of people with whom God is well pleased*. We also look forward; we see, we are glad; but our joy is only in hope, mixed with weakness and fear. We are told to:

"Work out our salvation with **fear and trembling**" (Phil. 2:12)  
Why with fear? The question is answered (Heb. 4:1)—

"Let us therefore fear, **lest a promise being left us of entering into his rest, any of you should seem to come short of it.**"

That is an apostolic reply to the question. With all our joy in looking forward to the rest before us, our rejoicing is moderated by the apprehension that possibly we may fail to enter in. Christ said, when Peter asked him upon the point, that many should seek to enter in but should not be able. Why not able? Because they are not in earnest about it; *they do not give enough ENERGY to it*.

"We ought to give the **more earnest heed**," (says Paul) "to the things which we have heard, lest at any time we should **let them slip**" (Heb. 2:1).

Many fail to attend to the things in this *earnest* way; they lay hold of the kingdom of God, but, at the same time keep hold of twenty other things. They devote their best faculties and their principal time to the promotion of objects unconnected with Christ entirely, and not even necessary for their livelihood.

A man, of course, must labor for his daily bread, and, in fact, that may be made a service of God; for it is one of the teachings of Paul that whatever a man doeth, he is to do it heartily as to God, and not to men. He says that to servants; so *we have it in our hands to turn everything to spiritual account if we are wise*.

I am referring, however, to people who are under no obligation to attend to things they have in hands, but who *choose* them as a matter of special taste, as a matter of honor, or as a matter of "respectability." These things engross all their energies, run away with their time, and steal their hearts, so that God's things have little hold on them, and, therefore, they fail.

Our rejoicing therefore is mixed with fear, and ought to be so. No one should slacken his hand until his course is run. Never put off the day of wisdom. If we reject wisdom for our own convenience, wisdom will reject us. It is one of the world's delusions we have to be on our guard against—

"While the lamp holds out to burn, The vilest sinner may return."

*That* is what is said by the false prophets of modern religion. The *Spirit of God* says (Gal. 6:7)—

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

It will be too late for a man to hurry up and be spiritually-minded when he finds himself in the grasp of death.

*What a refreshing thing it is to see men and women under the power of the fear of God! We need not fear men; we need not fear what brother this or brother that may say, because in a short time, in the order of nature, all men will be in their graves, and there will be no reality in relation to us then except God, His mind, His purpose, and His judgment.*

Therefore we need not vex ourselves, or encumber our spiritual operations with anxieties about the opinions of our fellows; let us be right with Christ. To be right with him, requires that we be in earnest, and *all the time* in earnest. Recollect his somewhat abrupt declaration to a young man who came to him,

"I will follow thee, but suffer me first to go and bury my father."  
—and to whom Jesus said—

"Let the dead bury their dead: but go thou and preach the kingdom of God."

What is the application of that saying, unless it be to suggest that the young man in question—by proposing to do something else besides seeking the Kingdom of God—was a man turning his hand from the plow? Christ's stern declaration is that such a man is "not fit for the Kingdom of God." That implies that there are some who are "not fit," and it also shows who are they that are "fit." Those who are fit are those who lay hold with full purpose of heart and accept Christ's calling in its entirety.

That calling is a thing that is very exacting indeed; it claims absolute ascendancy with those of whom it lays hold. It is a very different thing from the religion preached from the pulpit of the churches and chapels. The clergy give the people to understand (though they do not say so in express words) that they need not be very much taken up with religion, that a sprinkling of it will be sufficient; whereas *the truth of Christ demands to be the object of life, the principle of action, the subject of supreme affection—the engrossing thing.*

How unreasonable this seems when we allow ourselves to realize all the surrounding facts of the case, and the end of every human being! Walk through a cemetery, for instance, and read the tombstones. There you have a sleeping congregation of people, who have done with life. There are all sorts—from the gray-haired captain who acquired military or naval honors in various parts of the world, and in the language of parliamentary compliment, "deserved well of his country," to the unknown pauper who drivelled out his inglorious days in the workhouse.

There are merchants under these sods, who, in their day, had risen to the top of the social scale by their industry and by talents which were highly applauded as their own, and who died in the lap of luxury. And there are beautiful daughters of rich men, who pined away in the surfeit of luxury, when, perhaps, a fair battle with the rough responsibilities of life might have saved from an early grave. And there are also strong young men and beautiful children, with whom parents had to part, and whom, too, notwithstanding breaking hearts, they have had to follow into the grave. There they lie a common mass of corruption, "unknowing and unknown," forgotten in the land of the living.

Now, let us imagine that we are included in that congregation as we certainly shall be if the Lord arrest not the course of nature by his coming, and let us imagine the time for resurrection come. On the one side of the resurrection-line there is the past—the human past, with its dropped burden of human anxieties and human business; the *other side, what is there?*

**GOD'S BUSINESS;** God's business on a large scale. Christ is at the head of it. He puts aside the kings first and all their governments, and his great business is to exalt the Name of God in the earth, and to bring the nations into subjection and harmony with him.

Now, whom of all that congregation of the dead, whose mortal days and mortal concerns are all gone, *whom of them would you select to be companions of Christ in this mighty work upon earth,* which has as its object the exaltation of the honor of God's Name for ever and ever, in the countless population with which the earth is yet to be peopled?

Would you think it a large price to ask of any of that dead, rotting congregation, for the privilege of immortal partnership in this work, that they should have devoted their mortal affections, their mortal energies, their mortal day, their mortal opportunities, to holding up the Name of Christ in the day of his disgrace? I am sure that no one realizing the matter would falter in the decision. Everyone would say, it was most reasonable that people who *lived for themselves* should reap what they had sown.

The great majority of the dead lived for mortal life; and they cannot complain that they get and perish for what they worked. All they worked for was to have good things to put into their mouths, fine clothes to put on their backs, and the satisfaction of "respectability" in their day and generation. They got what they worked for; they had their reward; therefore, what would you bring them forward into the Kingdom for?

*The Kingdom of God is for those only who seek it first, and work for it in a practical, enthusiastic way, and are considered fools for their pains.* Let us then, brethren, never listen for a moment to those who would hinder in the good fight by recommending what is called "temperance" and "moderation" in the things of Christ. Their exhortations are altogether uncalled for. The tendencies of the sluggish beast of the natural man are sufficiently powerful in that direction to render it quite needless for anyone to exhort us in that line.

We need exhorting the other way. We want continually to be pulled up in the direction of the path the Captain of our Salvation himself has trodden before us, and in which he is, so to speak, leading us on. We know what sort of path that was. We know he was no "mild" and "moderate" man in the things of God. We know he had no schemes in hand but the one scheme of God's purpose. We know that he was never found trimming his sails to worldly breezes, or emulating or inculcating worldly principles. He devoted himself solely to the work which the Father gave him, and *his relation to the world was one of continued antagonism.*

Our work, and our attitude, if we are his brethren, will be the same. The work may be different now in its external form, but it is the same work for all that, based upon the same testimonies and the same principle, and aiming at the same end—the purifying of a peculiar people for the Kingdom of God.

Let us not fear to give ourselves to it with all our hearts. We shall not regret it when that day comes to us, or when we shall gasp out the vital energy which keeps us going for the time being. We shall look back with satisfaction on our little course if we are able to say,

*"Well, I know my efforts were weak, and I know my shortcomings were many, but I have sought to serve Christ to the extent of my mortal possibilities as circumstances allowed, and although it has been a toilsome career, hard work, and unsatisfactory in some respect, I am glad to look back upon it, and would do as I have done if I have to live it over again."*

On the other hand, the men or the women who have merely mild notions of Christ, and who have been devoting themselves to personal aims connected with this mortal life, as the object of their exertions, when they get through their comfortable drive and come to die, will be far other than satisfied with the account they will have to look upon; they will be filled with consternation when they come to present it.

It is a glorious day that is coming, but glorious only in a certain line of things. The greatness and the glory of the day of Christ are all on a certain foundation. The glory, and the foundation of the glory, are both visible in the Psalm (99) that has been read. Let us glance at them for a moment.

*"The Lord reigneth."* What is the leading feature of the system of government and of human life when the Lord reigneth?

"The Lord is great in Zion; He is high above all the people. Let them praise Thy great and terrible Name! for it is holy.

"Exalt ye the Lord our God, and worship at His footstool; for He is holy."

The recognition of God's greatness is the foundation of the glory of the glorious "good times coming." It is testified that—

1. All nations shall come and worship before God;
2. The knowledge of the glory of God shall cover the earth as the waters cover the sea;
3. God's will shall be done upon earth as it is done in heaven.
4. There will be glory to God in the highest at the time that there is peace on earth.

Now, in contrast to this, just look at the world at present. What does it know or care for the greatness and the glory of God? What conception has it of His holiness? Speak to it of such matters, and your speech is to them the speech of a madman. This helps us to realize *how thoroughly evil the world is*. Some people have a difficulty in realizing the truth on this point. They certainly think the world was bad at the time of the Roman emperors, and at the time that Christ appeared; but they have an idea that now we are advancing by slow degrees towards an age of "progress" and "enlightenment," and that in fact the world as a whole is already tolerably righteous.

The prevalence of this idea is only proof of the ignorance that exists as to the nature of true enlightenment and true civilization. "*The world lieth in wickedness*" now as much as it did in the days of John. The wickedness has only changed in form a little. Wickedness in our day is refined; it is cultivated; it is methodical; it has got on a beautiful skin outside, but according to the Divine standard, it is, perhaps, more reprobate than the untutored barbarism of early days. It is more proud and more blind to its weakness and dependence. The barbarism had some notion of a God, and entertained some idea that they must give some service to that God; but *this miserable world of modern civilization is like to burst with exaggerated notions of its own importance*.

It is ripe for destruction. It is respectable enough according to current notions of respectability; but, in the eyes of God, it is sunk in corruption as much as it was before the flood, when mankind had corrupted His way upon the earth. Mankind have now utterly corrupted His way, and are walking after a thousand imaginations of their evil hearts, fearing not the Possessor of heaven and earth, regarding not His law, nor caring to know the state of the poor. Christ is, with them, a byword.

We are close to the time when it is revealed that the angel—the symbolic angel with the sickle (Rev. 14:15-20)—will gather the harvest of the earth and cast it into the great winepress of the wrath of God, that it may be trodden by him to whom alone is allotted this great mission, even the Man of Sorrows who, in his day, bore testimony to the wickedness of the world; who upheld the faith and the honor of God, and who is to have the great honor of executing judgment when the time arrives.

To that work and that great honor we are called if we are of his spirit, if we are his brethren, *if we have a family likeness to him*. The family likeness in this case, is a thing of principle and not of flesh and blood, and the principle shines through the gorgeous picture of the kingdom presented in this Psalm. It is the greatness of God and holiness unto Him.

"*Be ye holy*," Christ said to his disciples, and, therefore, to us. We may imagine him standing here this morning and saying, "*Be ye holy*;" and his apostles coming after him and saying the same thing: "*Be ye holy in all manner of conversation*." This is a practical exhortation. There are things which we ought to dismiss as inconvenient and unbecoming in sons of God, and Paul mentions among them covetousness, jesting, and foolish talking.

There are things which waste and burn up the mind. There are indulgences in common follies which dry up the spiritual sap and engender aversion to spiritual things. Let us avoid them. Remember

we are going on to the state symbolized by the four heraldic Living Creatures of the Israelitish commonwealth, full of eyes, and which rest not day and night, saying—

"Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Thou art worthy, O Lord, to receive glory and honor and power, for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. 4:8-11).

We are to be incorporated in those four Living Ones if we are acceptable to Christ at his coming; and that acceptability will only exist then if we are now constituents of the peculiar people. Christ is working *now*; purifying the people unto himself, and he has been working at this work ever since he went away, through the instrumentality employed.

It is hard work in our generation. The world is in such a wretched plight with regard to the Truth, that we cannot begin where the apostles began. The apostles began straight off, whereas we have to convince men of the elementary principles. We have to begin at the very foundation, and show that man is mortal; that Christ is coming, and that the Kingdom of God is to be established on earth. Consequently, *there is the tremendous danger that people getting to know these elementary things may think they are all right, whereas the fact of the matter is that the foundation is only laid for the work of fashioning them into the likeness of the people prepared for the Lord.*

Well, if the difficulties are great, no doubt Christ's sympathies are great; if our situation is peculiarly discouraging, no doubt our welcome before him, if we overcome, will be correspondingly cordial. He may say:

"Many believed on me who saw the signs and wonders of the apostolic age, but ye saw them not, and yet believed; blessed are ye; enter now into the glory revealed."

In prospect of that, and with the desire for such a reception,, let us continue patient in this well-doing; breaking bread from Sunday to Sunday, daily reading the word and persevering under all circumstances, however discouraging, in the patient observance of all the things that Christ has commanded.

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## The Two Seeds

*"And the Lord said unto the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed'."*—Genesis 3:14-15.

### STUDIES IN THE APOCALYPSE — No. 3

The Apocalypse, like all the other books of the Bible, has a special place and purpose to fill as an important part of the divine revelation, comprising the whole counsel of God, that is profitable and *necessary to the growth and development of His people*. Just as the book of Genesis reveals the beginning of God's work on the earth, as the foundation is laid in the creation and the promises to the fathers; so in the Apocalypse we are led through the closing scenes of Gentile times, step by step, to that grand consummation in which we view the finished work of the Great Architect, and stand in awe at the spectacle of the New Jerusalem, resplendent with the glory and beauty that belong to her walls and gates.

From the time that the Spirit of God began to move upon the face of the waters, as the six days work of creation began, to the birth of Abraham, was about 2,000 years, then another period of like duration to the birth of Christ—the intervening course of history, as recorded in the Old Testament, being directed by the divine hand with his coming in view. Many thought that his first appearing would see the restoration of the kingdom to Israel, and the promised blessedness of all nations in

Abraham and his seed. But Jesus found a rebellious nation that would not receive him as their king. So he told them:

"They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, **until the times of the Gentiles be fulfilled**" (Luke 20:24).

Jesus said—

"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16).

It was for the sake of these sheep being brought into the one fold from among the Gentiles, as a people for his Name, while blindness in part had happened to Israel, that this final revelation from God was placed in their hands. As the revelations of Daniel and the other prophets of Israel enable the enlightened Jews to be in a state of "expectation" at the time Jesus appeared among them; so may we, as we study the Apocalypse, be in a position to follow the injunction—

"Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Apoc. 16:15).

Before entering further into a detailed study of this book, it appears necessary that we first take a general view of its contents, in order to establish clearly in our minds those fundamental facts and principles that will give us an over-all picture into which we may later fit the details in their proper relation. Bro. Thomas, at the beginning of "Tabular Analysis of the Apocalypse," Eureka II, page 96 (old edition), under the head of "General Subject," says—

*"A Revelation symbolically and dramatically exhibited of the enmity between the Serpent and his Seed, and the Woman and her Seed, as especially developed in the conflict between CHRIST AND HIS BRETHREN with Daniel's Fourth Beast System of Powers: of the judgments retributively affecting these; of the suffering of Christ's Brethren in the conflict; of their subjugation until the ANCIENT OF DAYS appear; of the consequent overthrow and destruction of the Powers of the World by Christ and his Brethren; and of the consequent establishment of the Kingdom and Throne of David promised to the saints, and never to be destroyed."*

This concise but comprehensive summary—pointing out the actors in the great drama, the arena or sphere of their activities, the issues between them, together with the glorious end to be attained—may serve as a program, so to speak, that will guide us to a proper alignment of the changing scenes that pass before our eyes as we view the opening of the seals and endeavor to relate them properly to the divine purpose.

*We have only two actors to consider*, and their attitude and relation to each other remains the same throughout: stirred up, one against the other, by the enmity that God placed between them at the beginning. Though this struggle had been going on between them since Cain rose up against Abel at the gates of Eden and slew him because his own deeds were evil, yet in the Apocalypse we need only to take account of that part of this long struggle between the seeds that transpired after the book was written. This narrows the scope involved to about 2000 yrs.

In the days of John the Serpent power was formidable, and strongly entrenched in the political system of the day. Pagan Rome held undisputed sway over the civilized world of that day. This was the power represented by the Fourth Beast that Daniel saw come up out of the sea. He was told (Dan. 7:23)—

"The Fourth Beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and tread it down, and break it in pieces."

In opposition to this great power of the Serpent's seed, headed up in Rome, stood the woman and her seed—the Christadelphians, grouped in ecclesias, throughout the Roman world. It was in the confines of this power of darkness that Jesus himself was bruised in the heel, and laid in the tomb, while hope seemed dim for a time in the case of those who (Luke 24:21)—

"... trusted it had been he which should have redeemed Israel."

But God healed him of this wound, and his resurrection on the third day, as he showed himself alive by many infallible proofs, gave great zeal and courage to his disciples, so that the sound of their proclamation of salvation in his Name went out into all the earth. But on every hand as the brethren pressed on, sowing the precious seed of the Kingdom, they encountered the opposition of the seed of the serpent.

As the first seal of the Apocalypse is opened we see the beginning of the first phase of this long conflict between the two seeds. A rider appears on a white horse, with bow in his hand, but no arrows, and (6:2)—

"A crown was given him: and he went forth conquering and to conquer."

The Roman world was the battlefield; the arrowless bowman on the white horse confronted by the forces of Paganism in church and state were the two contestants. The struggle goes on through the first four seals, and in the 5th, when persecution bears heavily upon them, the cry goes up to God from the souls "under the altar" (Apoc. 6:10)—

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

The woman had not long to wait for deliverance; for at the opening of the 6th seal, A.D. 312, she appears in the Roman heaven, with a strong leader and champion (Apoc. 12:7)—

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels."

Victory soon crowned the armies of Constantine, bearing the Christian banner—

"And the dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world" (12:9).

In her newly won position with supreme power on her side throughout the world, the woman at this point is symbolized as follows—

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (12:1).

It would appear that her troubles were now over, and that her victory was complete. It is true that Christianity had replaced paganism as the state religion, at the end of the 6th seal, A.D. 325; but during the more than two centuries occupied in this conquest, the woman herself had lost her purity and chastity. She was no longer a chaste virgin espoused to Christ; for in the course of her contact with Pagan teaching and practice, she had become defiled with their abominations to the extent that she was now Christian in name only.

The "falling away" that Paul spoke of had come; the Man of Sin had been revealed; the "mystery of iniquity," that had already begun to work in Paul's day, was now in control of the church. The Catholic power, the false church, now beginning to assume its full proportions, answered to the "little horn" that Daniel saw come up on the head of the Fourth Beast—

"And he shall speak great words against the most High, and wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time" (Dan. 7:25).

But there was a remnant of the woman's seed at this crisis that still held the testimony of Jesus. They found no place in the sun with the Catholic woman; for in her they could see the marks and characteristics of their old enemy, the Serpent's seed, so—

"The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days" (12:6).

So the struggle between the seeds continues as the Catholic woman persecutes the remnant of the woman's seed—it carries on through the seventh seal, with its trumpets and vials, with the Catholic woman in the sun, and the faithful few who had remained true to their Master "clothed in sackcloth," testifying against the prevailing apostasy of the times, till deliverance comes under the 6th vial.

It is under the 6th vial that Jesus appears in the earth again, with power and great glory, to take up the cause of the struggling remnant of the woman's seed against this other woman that is now called (Apoc. 17:5)—

"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

At this epoch judgment is given to the saints, and their great Commander gives the word—

"Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double" (18:9).

The war is carried on to the finish with Jesus and his bride in complete mastery of the situation. Soon the cry goes out—

"Babylon the great is fallen, is fallen" (18:2).

Daniel records the end of this long conflict between the seeds—

"But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end.

"And the kingdom and dominion, and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:26-27).

*Thus will be ushered in the reign of Christ and his saints on the earth, during which all enemies of God will be put down. The last enemy to be destroyed is death.* —E.W.B.

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### **"THEY WHO SLEEP SLEEP IN THE NIGHT"**

Here we have the idea suggested by the figure of sleep further carried out. There is a day and a night to be considered. The day, we are told, is at hand, but not yet arrived. It is the day of Christ, introduced by him as the rising sun.

In his absence it is night. The night, we are told, is far spent, but still lingers; and because it is night, an almost universal sleep prevails in which men are oblivious to the real facts of life, unconscious of the actual situation, and dreaming their time away with thoughts and pleasures and aims that are all illusions at the root, and will disappear before the dawn of the day of Christ as completely as the dreams of the sleeper fly before the rising of the sun. —**Bro. Roberts.**

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## Out of Egypt Have I Called My Son

### PART SIX

*"Who is the Lord, that I should obey His voice to let Israel go?  
I know not the Lord, neither will I let Israel go!"—Exodus 3:2.*

Resuming the narrative of our journey with Moses into Egypt we next notice the fact of the appearance of the angel of the Lord to Aaron, the brother of Moses. We are not told where this interview with Aaron, the future high priest of Jehovah, took place; neither have we any record of what was said or done at the interview; all that we are told is, that—

"The Lord said to Aaron, Go into the wilderness to meet Moses. And he went and met him in the Mount of God, and kissed him" (Exo. 4:27).

We may be quite sure that this brief statement of fact does not represent all that happened on the occasion; and that there were not such difficulties in the way of Aaron's acceptance of the position to which he was called as there were in the case of Moses. Also, although no mention is made of any evidence of a supernatural character having been displayed at the interview in attestation of the divinity of the angelic mission to him, we shall not be wrong in supposing that everything necessary in that behalf was done; and, therefore, that he went to meet Moses in full assurance of having been divinely instructed.

How welcome would the meeting of these two brothers be after an absence of forty years, which must have wrought, in each case, a widely differing aspect, externally at least; but perhaps, the features were recognizable. Aaron met Moses in the Mount of God, "and kissed him." What a loving embrace of the two brothers, now divinely joined together in the leadership and high priesthood of God's holy nation! The meaning of the word *Levi*, to which family they belonged, is "joined, associate." How wonderful are the ways of God as we come to get glimpses of them!

"And Moses told Aaron all the words of the Lord Who had sent him, and all the signs He had commanded him" (Ex. 4:28).

Judging of this interview in the light of the facts already brought under notice, we shall be near the mark in assuming that the angel of the Lord was present, though perhaps not seen—holding their eyes, as the Lord Jesus did the eyes of his disciples after his resurrection, when he walked with two of them who journeyed sorrowfully on their way to Emmaus, holding conversation with them upon the things which had happened in connection with the crucifixion of their Lord and Master, through whom they had been looking for redemption in Israel. And after having permitted them to recognize him, and then suddenly ceasing to be seen of them, they said one to another:

"Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

So, we may take it, would the hearts of Moses and Aaron "burn within them" as they rehearsed to each other the divine interviews, and the wonderful things which they had seen and heard. The same angel of the Lord spake to Daniel, to whom he was centuries afterwards sent to give "skill and understanding."

And, having called Moses and Aaron's attention to the promises which God had made to the fathers, so would he, doubtless, give them skill and understanding in the things connected with the work of God for which they had been selected.

There were no Scriptures in their days; and the long lapse of time between the promises given and their coming incipient realization, coupled with the evil surroundings to which the children of Israel in Egypt had been circumstanced, the tradition amongst them of those promises must of necessity have lost, to a great extent, their original power to keep their minds steadfast in the sure and certain hope of them.

The situation, therefore, called for the selection of men of the right stamp of faith in God, who should be put in possession of the requisite evidence of divine choice as the leaders of the people, to be sent among them to re-enkindle and infuse within them the hope which their fathers had led them in former times to indulge in. Such were the character and equipment of the men we are about to accompany on their journey together into Egypt for the purpose above stated.

The all-engrossing topic of their mission occupied their thoughts as they journeyed on the lonely way to the scene of their mission. And having arrived in their native land, they soon introduced themselves to the elders of the children of Israel, and called them together. Having done this, we are told:

"Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people.

"And the people believed; and when they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped" (Exo. 4:30-31).

This was, doubtless, a good beginning, and gave them encouragement for the execution of the next step to be taken under divine guidance, which was to present themselves before Pharaoh, the great Autocrat of Egypt.

Pharaoh, like Nebuchadnezzar in after times, was a very proud and haughty ruler, and had to be brought to reason by great signs and wonders; and was destined, like him, to be the subject of many great surprises in relation to the nation held in cruel bondage by him.

His predecessors had had some misgivings as to the growing power of that nation, and had adopted severely cruel and murderous measures to keep them within their grip. But the time for their deliverance, as the Lord had promised, had now arrived, and Aaron and Moses were about to make known the fact to Pharaoh. So they went in and said to him—

"Thus saith the Lord God of Israel, Let My people go, that they may hold a feast unto Me in the wilderness. And Pharaoh said, Who is this Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go.

"And they said, The God of the Hebrews hath met with us; let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God, lest He fall upon us with pestilence or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? Get you unto your burdens" (Exo. 5:1-4).

With a heart divinely hardened, as Moses and Aaron had been instructed, this defiant monster of human arrogance refused to listen to the request of God's ambassadors; and, mistaking them for his own subjects, treated both them and their God with the utmost contempt, saying, "*Who is the Lord that I should let Israel go? I know Him not, neither will I consent to the request made in His Name.*"

There does not appear to have been any evidence presented before Pharaoh on this occasion in demonstration of the divine mission of Moses and Aaron, and therefore we can well understand how evilly such a message would result towards the nation, which, by these two representatives, were asking to be released from bondage.

The most stringent and unreasonable orders were given to Pharaoh's taskmasters to increase Israel's burdens in a manner impossible of being complied with, and for their non-compliance the

officers of the children of Israel were beaten; and the situation became unbearable. The plea of idleness was constantly urged, and the infliction of punishment persisted in, and their cries to Pharaoh unheeded, until their hearts were broken, and their hopes of deliverance dashed to the ground. In this state of mind, they said to Moses and Aaron (Exo. 5:21)—

"The Lord look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us."

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

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### **"FIRST PURE, THEN PEACEABLE"**

This is a divine principle which has many illustrations. The world at large will only arrive at peace when it has been purified by the terrible doings of the Prince of Peace, who will be as a refiner's fire and a fuller's soap, before he speaks peace to the people,

The **individual** application of the principle is that which mostly concerns us at the present moment. Purity must precede glorification. It is written of the Holy City:

**"There shall not enter therein anything that defileth."**

The list of excluded persons includes

**"Drunkards, revilers, extortioners, fornicators, adulterers, effeminate, abusers of themselves with mankind" (1 Cor. 6:9).**

Nothing is more incontrovertible in our most holy faith, than that righteousness of a high order is indispensable to secure approval at the hands of the Judge of the quick and dead. A continuance in sin in any form is fatal to our prospects in relation to that great day when every man will stand nakedly revealed in the presence of men and angels.—**Bro. Roberts.**

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### **Signs of The Times**

*"He taketh away the heart of the chief of the people of the earth . . .  
they grope in darkness without light"—Job 12:24.*

The most outstanding feature of the present world crisis is the utter confusion and perplexity, fear and uncertainty. The purpose of the different groups of nations appears to be to get the advantage over others and gain their objectives in any way short of all-out war. A new fear has arisen in that, while it is generally believed that no nation would be so mad as to deliberately start a world war, yet so sensitive is the situation now, and so highly keyed are the various national feelings, that even an accidental gun-shot might start a war and spread to all the world.

All thought of justice and equity seems to be excluded as the UN attempts to appease the aggressors and at the same time pacify the victims of aggression. Thus confusion reigns as makeshift devices are tried out as a means of bringing order out of chaos and preventing a world-wide conflagration.

Meanwhile "distress of nations with perplexity" is being generally recognized; as the weakness of the UN becomes evident in its inability to cope with Russia or any nation supported by Russia. A prominent news commentator sums it up this way—

"If you are confused over the world situation, don't feel too bad about it. There are 76 nations meeting in New York (the UN) who are just as confused as you are."

Surely the wisdom of the wise is being confounded and brought to naught as they (totally unmindful of the will and purpose of Almighty God) seek to shape things according to their own desires and designs. The muddling and blundering, the scheming and intrigue has now produced a labyrinth of confusion from which the nations cannot extricate themselves, and each move appears to sink them deeper into the slough of confusion.

Fear of Russia starting a war dominates the whole picture and is directly responsible for the weak and vacillating attitude of the UN and US in dealing with Nasser of Egypt and the Hungarian situation. It was fear of Russian intervention that brought about intervention in Egypt; and for the same reason no UN troops are being sent into Hungary to stop the fighting there. In Egypt, it is armed intervention; but for the Russians, only protests.

The UN occupation of the Suez Canal zone appears to have been done with no definite purpose in mind except to pacify Nasser and prevent Russian intervention. Though Nasser suffered a humiliating military defeat, yet the UN is giving him the victory and at the same time settling none of the difficulties which brought about the invasion of Egypt.

It is all being done in disregard of the fact that Nasser's seizure of the Canal was done in defiance of international agreement and without any consideration of the rights of the Canal owners. There is no consideration being given to the fact that Egypt was a constant menace to the peace of the Middle East and **will continue to be**, especially after the encouragement received at the hands of the UN. There is no assurance being given that Nasser will agree to internationalization of the Canal or the Gulf of Aqaba, both of which Israel has every right to use.

The hesitancy of the UN in taking action against Nasser for his unlawful seizure of the Canal and his unjust treatment of Israel, was directly responsible for the attack on Egypt. And now all the UN can promise is a return to these same conditions. The inconsistency of the UN is summed up by one correspondent thus:

"If the UN wants to give peace and justice to all people, why don't they send an army to the border of Russia and Hungary to stop the Russians from slaughtering the Hungarians?"

The answer is simple: **The Russians won't permit it.** Out of this confused state of affairs, the end of which no one can foresee, we gather a few facts which appear to have a direct bearing on the final outcome as related to the time of the end.

Britain, "compelled by circumstances beyond her control" (in the words of bro. Thomas 100 years ago), has now been forced to once again show friendship to Israel, this time not so much a protector as an ally. Israel's position in the Middle East and in all the world has been changed. By common interests she has been thrust directly into the Western camp and in opposition to Russia. (A few years ago she was loudly proclaiming her "neutrality" between East and West.) Moreover, by her bold and successful venture in which she destroyed a third of the Egyptian armed forces in 2 days, Israel has been brought into world prominence as a factor to be recognized in any attempt to iron out the troubles of the Middle East.

Meanwhile Russia, overlooking no opportunity to strengthen her position, is shipping arms into Syria and trying to make trouble for any Arab state favorable to the Western powers. New alliances are in the making as Jordan and Lebanon are being drawn into the Russian orbit and away from Britain. At the same time Britain, Turkey and Israel are being drawn closer together for mutual protection. This would seem to be very significant as Dan. 11:40 indicates that Russia will "overflow and pass over" Turkey in her invasion of the Middle East. In fact, a British-Turkish-Israeli alliance fits the prophecy exactly. Whether Britain can hold any of her Arab alliances is problematical, especially in view of her enforced alliance with Israel.

Regardless of Nasser's boast of having won a victory in the abortive attempt by Britain and France to seize the Canal, he cannot ignore the crushing defeat his military forces suffered at the hands of the Israeli army. Neither can Israel's Arab enemies discount the fact that they, regardless of how much armament they may receive from Russia, are no match for Israel. This will doubtless curb any immediate plans for invading Israel, and may cause them to be more favorable toward agreeing to allow the UN to patrol their borders.

Whether significant or not, it is interesting to note that Israeli troops planted their flag on the top of Mt. Sinai. They claim it is the first time that Israelites have ascended Sinai since Moses came down from the mount.

The strange attitude of the US in refusing to support her former allies in a venture which would seem to favor US interests, and apparently favoring the Egyptian-Arab-Russian bloc, seems to be based upon a long-range policy in the hope that, by gaining the friendship and goodwill of the Arab nations, and making it appear that the US wants to be fair and impartial to all peoples and a defender of the little nations, they might thereby be in a position to act as arbiter for all the nations concerned.

However, this would appear to be doing the wrong thing, the unjust thing, that right might eventually prevail. But it is playing with fire, and its results may be entirely different from what is expected. It may just as easily encourage Nasser and Russia to make further aggressive moves, make more drastic demands, and light the fire which the Prince of Peace alone can extinguish.

While the US and UN take a strong and aggressive stand against Russia's enemies, they must deal gently with Russia and her friends for fear of provoking her to war, all of which makes a farce of the whole thing and demonstrates the inability of man control the affairs of the world.—O.B.

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## "Thy Love to Me Was Wonderful"

*"I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women"—2 Samuel 1:26.*

Our attention is taken with Jonathan as we enter again upon a consideration of the life of David in our daily readings. We have already seen this young man stand with courage against the Philistines alongside his father. We have witnessed his trust in God as he and his armor-bearer destroyed a garrison of the enemy of the Lord. He said—

"The Lord will work for us; for there is no restraint to the Lord, to save by many or by few"  
(1 Sam. 14:6).

Here was a clear perception of the operation of the hand of God in the affairs of His people. *Where faith is manifested, the problems of life are easily overcome.* But it must be a heartfelt acknowledgment (Heb. 11:6)—

"He that cometh unto God **must** believe that He is, and that He is a rewarder of them that diligently seek Him."

To find such a spark of Divine recognition in Israel at this time is as a shining beacon in a dark night. The children of Israel were hardly shaking themselves from the worship of Baalim and Ashtaroth, the gods of the Canaanites.

We are introduced to Jonathan without any background as to his bringing up; and *we wonder from whom the godly impressions were received.* Obviously the lessons of God's deliverances from former enemies had been instilled in accord with Moses' words. We do read that Saul his father was

humble when he was chosen to be captain over the Lord's people. This was later revealed in the rejection of Saul by God (1 Sm. 15:17):

"When thou wast little in thine own sight, wast thou not made head of the tribes of Israel, and the Lord appointed thee king over Israel?"

Does this not instruct us concerning the weakness and un-reliableness of our natures? Now we observe the change in Saul as he in a rage casts a javelin at his own son. *Just because we have received the invitation to the service of God does not guarantee our salvation* (Matt. 10:22)—

"He that endureth to the end, shall be saved."

Turning again to Jonathan, we note the meaning of his name. *Yah-Nathan*—"God given" or "God appointed." In the well-known quotation, Isaiah 9:6, it is interesting and instructive to note that the original Hebrew for the word "Given" is *Nathan*.

"Unto us a child is born, unto us a son is **GIVEN**."

Continuing, the prophet speaks of the glorious things connected with the Savior's Name—

"His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

*By faithfulness we become related in the eternal sense to this Name.* Yet not by any inherent righteousness on our own part, for as we read in Isaiah 64:6—

"We are all as an unclean thing, and all our righteousnesses are as filthy rags."

Yet for those who recognize with humility this mortal condition, God has made provision, Isa. 64:4—

"Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, what He hath prepared for him that waiteth for Him."

A correct appraisal of our lives will draw from our lips thankfulness because all that we possess has been given (*nathan*) to us by the Father in heaven.

The very name "Jonathan" denotes a recognition of the Creator, as the Provider and He upon whom we depend. *But a name does not mean anything unless it is borne in truth and righteousness.* We have noted names in Scripture held aloft by righteous deeds, only to have another bear the same name to the lowest possible level. Remember, it was in the house of Jonathan the scribe that Jeremiah was held a prisoner (Jer. 38:26).

Is there not a note of exhortation in this for us? *We bear the Name of God*, even as all God's servants, who have become associated with His purpose (Jer. 15:16)—

"Thy words were found, and I did eat them: and Thy word was unto me the joy and rejoicing of mine heart: for **I am called by Thy Name, O Lord God of hosts.**"

Do we hold that Name high for all the world to see by our actions, or do we crucify afresh that holy Name by which we are called? Upon Saul's anointing by Samuel,

"God gave him another heart, and the Spirit of God came upon him, and he prophesied"  
(1 Sam. 10:9-10).

It became a proverb in Israel—

"Is Saul also among the prophets?" (v.11).

Saul's anointing placed upon him the Name of God in a very special sense—

"And the Spirit of God came upon Saul" (1 Sam. 11.6).

—and he went forth against the enemies of the Lord with courage and strength. But *service for God* soon gave place to *service for himself*, as he was lifted up with arrogance and pride. His arbitrary decisions, without the counsel of God, proved his undoing. He was unworthy of the honored Name bestowed upon him. He chose the ways of the flesh and God withdrew from him. After the anointing of David as king (1 Sam. 16:14)—

"The Spirit of the Lord departed from Saul."

Conversely we find, in v. 13—

"The Spirit of the Lord came on David from that day forward."

It is a sad commentary upon the weakness of the flesh that we have read of Saul's *casting a javelin at his own son Jonathan*.

\* \* \*

"Because thou has rejected the word of the Lord, He hath also rejected thee from being king"  
(1 Sam. 15:23).

Through all the trials of His servants, God is in complete control of the affairs that affect their lives so that their enemies are made to be at peace with them when it is His will. When David was seeking sanctuary with Samuel, we find Saul—coming to the place—bursts forth into Divine praise, divesting himself of his regal splendor, and prostrating himself all day and all night. This should afford comfort to those who struggle to maintain their integrity against the evils of a degenerate world. Once again we find that the question is asked—

"Is Saul also among the prophets?"

Though a false prophet in respect to daily witnessing for the truth, the exercise of Divine power wrung from otherwise unwilling lips the adoration which shall ultimately come as a freewill offering from every human heart. Like Balaam, who sought the destruction of the people of the Lord, he could only speak that which God had put into his heart. As in life Saul followed the ways of Balaam, so also he joined him in death.

It is remarkable then that we should find Jonathan—in such surroundings—able to see beyond the present, able to discern that the dignity of mortal kingship was but as the flower of the grass, compared with the superlative excellence of kingship in association with the King of kings in the age to come. No thought of self possessed his breast. Simply a supreme love for godliness and the purpose of the Father; a complete recognition of the operation of the hand of God in Israel's history.

Jonathan comes before us in the overthrow of the Philistines (1 Samuel 14). Having effected, through the power of God, a wonderful victory, we find him strengthened by partaking of the honey which dripped profusely upon the ground there, unaware of his father's interdict against eating (v. 27).

Honey was for the strengthening of man. How much greater would have been the victory over the Philistines if the whole army had been allowed to eat! *Saul stands for the leaders in Israel who forsook the law of God, and who prevented the people from partaking of it.*

The blessings of God's land are symbolized as "milk (or butter) and honey." In a higher sense they are the blessings or fruits to be received and eaten by an assimilation of God's Word. Repeatedly we are instructed in this by our daily readings.

Remember that the manna tasted like "*wafers made with honey*." Manna, we know was a type of the true bread of heaven, even Jesus Christ.

We see the same lesson illustrated in the riddle of Samson. The honey out of the lion—strength obtainable from the Lion of the tribe of Judah—

"Out of the strong came forth sweetness."

The Spirit speaking prophetically of Christ declared—

"How sweet are Thy words unto my taste! yea, sweeter than **honey** to my mouth. Through Thy precepts I get understanding: therefore I hate every false way." (Psa. 119:103).

Solomon adds his voice to impress the same teaching of the value of wisdom (Prov. 24:13-14)—

"Eat thou **honey**, because it is good; and the honeycomb, which is sweet to thy taste; So shall the **knowledge of wisdom** be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off."

Isaiah speaks of Christ partaking of butter and honey in a symbolic sense (Isa. 7:15)—

"Butter and honey shall he eat, that he may know to refuse the evil and choose the good."

By comparison with the Master's words we find this to be—

"**My meat** is to do the will of Him that sent me and to finish His work" (John 4:32-34).

The commissioning of Ezekiel and his appointment as ambassador to Israel in captivity is portrayed as *eating a roll*, indicative of God's judgments against apostate Israel. His reaction to the eating is contained in the words (Eze. 3:3)—

"It was in my mouth as honey for sweetness."

*How can judgments be sweet?* Only in their finality, when sin, evil and death have been eradicated from the earth. The sweetness expressed is only in prospect of that glorious day. This is the grand consummation unto which all is leading.

John underwent the same experience prophetically of all God's saints, as we read in Rev. 10:9-10—

"I took the little scroll (book) out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter."

The immediate effects are bitterness. The sweetness is not a vindictive desire and glorying against an enemy as Saul expressed (1 Sam. 14:24). Personal pride and arrogance are far from the precept of loving one's enemies (Rom. 12:19)—

"Vengeance belongeth unto Me, saith the Lord, **I** will repay."

Those, then, who partake of the sweetness of the Word of God shall be given strength to overcome all that afflicts, *though the attaining of that state of sweetness be through much bitterness, anguish and even death.*

Once again this is shown in the incident of Saul and Jonathan. The natures of the two men are shown in the picture before us. In the castings of lots, Saul and Jonathan are taken. Saul had declared with his usual lack of wisdom (1 Sam. 14:39):

"As the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die."

*Saul never once stopped to consider if the sin lay in his own actions. Do we not hear the rulers of Israel in Christ's day declaring (John 11:50-51)—*

"It is expedient for us, that one man should die for the people. This spake he not of himself: but being high priest that year, he prophesied that Jesus should die for the nation."

Jonathan perceived that a signal victory would have been accomplished if all God's people had been allowed to eat. But now as in the position of Christ he stands before him who had troubled Israel and hears the sentence (1 Sam. 14:44)—

*"Thou shalt surely die, Jonathan."*

In the immediate reaction of the people who could see the injustice, Jonathan was as it were resurrected to life, even as Isaac, by the voice of the angel to Abraham (Heb. 11:19)—

"Accounting that God was able to raise him up, even from the dead; **from whence also he received him in a figure.**"

So the army of Israel saved Jonathan.

Saul, having attained the throne, does not seem to have had the desire to complete the work of God in the removal of the nations of the land of Canaan. After the initial campaigns which established his authority he manifested no desire to pursue an offensive against the nations of idolatry. It remained for Jonathan to instil vigor and force to the work of God. It was Jonathan we read of in 1 Sam. 13:3, who—

"Smote the garrison of the Philistines that was in Geba."

Jonathan could see beyond the present glory of kingdom. He perceived that the present was a time requiring activity on the part of the servants of God. These things become evident as we consider the life and outlook of Jonathan.

Saul had to be prompted by Samuel to pursue the work, as in the case of the Amalekites. And in this instance he dismally failed in the execution of God's commands through Samuel in this offensive against the Amalekites. Saul ascribed the victory to his own power and not to the working of the Creator in the accomplishment of His will. We read in 1 Sam. 15:12,

"Saul set him up a place."

The Hebrew word for "place" is *yad* and signifies "hand" or "power." It was customary in the past to set up a monument with an open hand surmounting it, indicative of the victory won by the one who erects the marker. The same Hebrew word *yad* was used in the expression (Isa. 59:1)—

"The Lord's **hand** is not shortened, that it cannot save."

The ascription or assumption to man of glory belonging to God is an offence against God. Saul's attitude is further illustrated in 1 Sam. 15:30—

"Honor me now, I pray thee, before the elders of my people."

\* \* \*

We next encounter Jonathan after the destruction of Goliath and the overthrow of the Philistines through God working with David. It would be interesting to know the mental reaction of Jonathan in respect to Goliath, having the faith and courage he had previously displayed. Some disability prevented his opposing of the Gentile giant. This is concealed, to be revealed by Divine appointment. It does however seem to teach the relation of the flesh compassed with weakness, yet seeking to pursue a godly course. It speaks of the Law, holy, just and good, yet ineffectual to bring salvation, due to the weakness of the flesh, except in a typical sense—

"It is not possible that the blood of bulls and of goats should take away sins."

In this sense then perhaps we see Jonathan as the type of the Law, pointing the way to the Savior but not able to bring about salvation.

Thus the right man is raised up at the right time. David the type of Christ presents himself and overcomes the representation of sin. In this connection we see the position of Jonathan. Aware of the honor coming upon David because of his successful encounter with Goliath, there is no jealousy, rancor or ill-will. Apparently Jonathan was present when David came before Saul with the head of Goliath (1 Sam. 18:1)—

"It came to pass, when David had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

This speaks of the close relationship between Moses' Law and the position of Christ. They were complementary to each other, one leading the way to the other.

Here was a common recognition of a Divine purpose, a meeting of minds bent upon doing the will of God. *How graciously their lives were blended together!*

We see a reflection of John the Baptist and of Christ in the lives of these two men. The one gives place to the greater position of the other. Complete self-sacrifice adorns all the steps of Jonathan, as he observes the rising position of David in the Divine purpose. Notice again—

"Then Jonathan and David made a covenant and Jonathan **stripped himself** of his robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle" (1 Sam. 18:3-4).

—*completely divesting himself of his tokens of royalty, and conferring them upon one whom he felt to be more worthy of them.* Such are the humble ways and thoughts of all those who are exercised by the Spirit's teaching. John the Baptist stated his relationship to the Savior in John 3:29-30—

"He must increase, but I must decrease . . . the friend of the bridegroom . . . rejoiceth greatly because of the bridegroom's voice; this my joy is therefore fulfilled."

The Law typified by Jonathan had its perfect fulfilment in Christ, and all its aspects focalized upon him and gave place to him. All the shadows and types of the Law were stripped away and merged in to the substance Christ.

In like manner we, as the bride of Christ, should make all our efforts, all our actions and desires, subservient to the foremost position of Christ; loving as our own soul all that has to do with the purposes of God in Christ Jesus. Unless we come to give ourselves over wholeheartedly to God's service, as did Jonathan to David, we fall short of *that transcending love which alone can save.* There will be no reservations, no halfway measures; but a complete esteeming of other better than ourselves to be. There will be a oneness of purpose—that of God's glory—resulting in complete self-abasement.

The sweet bond of affection developed through unity toward God's purpose was marred by the hatred of Saul, exactly as in the attitude of Israel's leaders to the Savior. *The situation created by Saul caused the separation of these two faithful friends.*

How many times during the lives of God's servants do we observe that severance of those who are bound together by Divine love! Rebekah and Jacob, Jacob and Joseph, Christ and his disciples (Luke 24:21)—

"We trusted it had been he which should have redeemed Israel; and beside all this, today is the third day since these things were done."

In 1 Sam. 20 we find David by agreement with Jonathan going to Bethlehem and then return to hide adjacent to Gibeah where Jonathan would determine the disposition of Saul toward David. The combination of events speaks of the death and resurrection of Christ. The meaning of *Bethlehem*, "the house of bread or life," the three days absence, the three days of Christ's burial. It was *in the morning* that he appeared to his friend Jonathan, at the stone Ezel.

*Ezel* means "departure" or "to go away." The inference from this usage of the word is, as is given in the margin, "The stone that *showeth the way*." Our minds go to the Psalmist's words—

"The stone which the builders refused is become the head stone of the corner." (Psa. 118:22).

Christ is the *Stone*, and also the marker that *showeth the way*—

"**I am the way**, the truth and the life: no man cometh unto the Father, but by me" (John 14:6).

All must come to this Stone and meet with the antitype of David if salvation is to be attained. It must be a following of him through death and a resurrection—it must be a resurrection to newness of life.

The invitation of God through Christ calls us to separation, or *departure* from the things of the world. Actually coming to the stone, Christ, is a turning away from the world. If we refuse to accept this principle of our calling we shall find that *the other aspect of separation* will apply at the judgment seat.

"Depart from me, ye workers of iniquity," will be the heart-rending words falling from the lips of the judge. The Stone will then be pointing the way to everlasting destruction.

It is interesting to notice that when Christ sent his disciples to get the colt preparatory to his triumphal entry into Jerusalem, he instructed them where to find it. It is recorded—

"They found the colt tied by the door without in a place **where two ways met**; and they loosed him" (Mark 11:4).

Here is a meeting of the Law with the New Covenant in Christ. Perhaps the same thing is implied in the meeting of Jonathan and David at the "stone which showeth the way." The Law was a shadow or schoolmaster *pointing the way* to Christ.

This stone Ezel meant the separation of these two godly individuals; yet those who meet in faith at the stone shall ultimately be joined together in the age to come. This is reflected in what Jonathan later says to David (1 Sam. 23:17)—

"Thou shalt be king over Israel, and **I shall be next unto thee.**"

The whole picture is filled with sadness. The use of arrows to express the attitude of Saul toward David was as a sign. The Hebrew for "arrow" means "to wound, to divide, cut in two, or sever." The wounding of Christ separated for a time between the Savior and his true friends. They fled, and their lives as followers of the Master were cast in the same pattern as David's life, fleeing from Saul.

"*Is not the arrow beyond thee?*" said Jonathan. And then Jonathan gave his weapons to the youth to carry back to the city while he pours out his heart to David. The word "beyond" in this verse means "to alienate." Saul by his actions was alienating the life of David from the inheritance of the Lord, and as David told the king later (1 Sam. 26:19)—

"They have driven me out this day from abiding in the inheritance of the Lord, saying, Go serve other gods."

David's example of faithfulness under tribulation leaves us a clear path to follow. Separation to a wandering life, unassociated with the world, does not mean separation from God and Christ (Matt. 28:20)—

"Lo, I am with you, even unto the end of the age."

In this last meeting of David and Jonathan prior to flight, we see a meeting of Christ and his disciples just prior to his leaving them to ascend to the Father (1 Sam. 20:42)—

"Go in peace, forasmuch as we have sworn both of us in the Name of the Lord saying, The Lord be between me and thee, and between my seed and thy seed forever."

Sadness filled their hearts, yet *confidence in the watchful care of God*; that He would establish that which He had promised. Jonathan knew that David would be king, and that all the efforts of his erring father could not withstand the purposes of the Almighty. Jonathan, though the son of the king, chose rather the friendship of the afflicted people of God, than to enjoy the pleasures of wickedness for a season.

The curtain goes down on the lives of this close association, only to be lifted briefly to impress us with one important lesson. In 1 Sam. 23:16 we read—

"Jonathan . . . went to David into the wood (in the wilderness of Ziph) and **strengthened his hand in God.**"

The exhortation is for us to help one another with the burdens and trials of our wilderness wandering. *This is a basic element of living the Truth* (1 John 3:11)—

"This is the message that ye heard from the beginning, that ye should love one another."

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

Paul, writing to the Hebrews (12:12), after indicating that God works through all our trials and afflictions to bring forth fruit unto holiness, said—

"Lift up the hands which hang down, and the feeble knees."

*A constant concern should be manifested for the spiritual and temporal well-being of every one of our brethren and sisters.*

In performing his part of the covenant with Jonathan, David in later years made provision for the seed of his friend. Mephibosheth, Jonathan's son, is invited to sit always at the table of the king. Mephibosheth we recall was lame in both his feet. His name means "Remover of shame."

In the antitype the righteous shall be invited to sit down in the presence of the king of all the earth, having the shame of former transgressions removed, *their weaknesses and lamenesses healed*—with immortal eyes to behold the king in his beauty.

Partaking once again at the table of the Foundation Stone, which points the way to life eternal, which calls us to separation from the world, let us do so in full assurance that the Seed of David shall become king in Jerusalem, and save all those who have met in seclusion from the world around the Stone which was rejected by the world.

United effort and love for one another in this present age of indifference, will find us assembled at the marriage supper of the Lamb, no longer clothed with the filthy rags of the flesh, but having on the wedding garment, that covering clean and white, the covering of Jesus' Name. This will not be accomplished by our righteousness. It will be predicated only by God's abundant mercy. —E. F.

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## Ecclesial News

**BIRMINGHAM, England—174 Edmund—Memorial 11 a.m.; Lecture 6:30 p.m.**

Greetings to all of like precious faith.

The few here persevere in patience to build each other up in our most holy faith, and endeavor, as opportunity occurs, to witness for Christ. There is much to chafe and vex us in these closing days of Gentile times, but we have abundant evidence of the working-out of God's purpose as revealed by the prophets among the nations. These things thrill all true watchmen. Surely the long-looked-for day is at hand.

We were glad to welcome around the table of the Lord, bre. Hodge and K. Williams, and sis. Williams, and sis. Williams Sr., on Oct. 14. Bro. Hodge gave the word of exhortation which was appreciated. All were from the Newport ecclesia. —bro. T. Phipps

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**BUFFALO, N. Y. —O. F. Temple, Kenmore & Myron Aves.—Memorial 10:15 a.m.; Sunday School 11:45 a.m.; Bible Study Class Wed., 8:30 p.m.**

Greetings and fraternal love to all of like precious Faith.

On June 30 we held our annual Sunday School outing at Emery Park. The weather was beautiful and the day was enjoyed by all who attended. Our blessings on that day were both temporal and spiritual for which we are thankful to our Heavenly Father.

We have been greatly encouraged and strengthened in the Truth by the following brethren and sisters who have met with us at the Lord's Table: bre. & sisters W. D. Gwalchmai, Philip, Cartlidge, H. Gwalchmai (Lndn.); bro. & sis. W. Phillips (Canton).

We were greatly assisted in the work of the Truth by word of exhortation from bre. W. D. Gwalchmai, Philip and H. Gwalchmai.

After a very satisfactory interview with the arranging brethren, the right hand of fellowship was extended to sis. D. Donner on Sept. 30. Sis. Donner was formerly of the Central Fellowship.

Another year is coming to a close. The signs that Christ has given whereby we should know when the time is at hand for his return are being fulfilled before our eyes today. 1957 may be the

eventful year of our Master's return. Our duty as brethren and sisters is to watch with preparedness. —  
bro. Geo. A. Kling

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

As we near the end of another year and our Lord remains at the right hand of the Father, we are encouraged by the signs in the East, and we call to remembrance Christ's words,—

"When ye begin to see these things come to pass . . ."

We are very happy to welcome back to our fellowship sis. Cope Sr. and bro. Clifford Cope. We rejoice in the increase our Father has given us, and thank Him and take courage.

We have been strengthened by visits from time to time: bro. & sis. A. Martin, sisters Ruby Bere, Clara Sparham and Ola Barber, all of London; bro. & sis. Gibson, bro. & sis. J. Jackson, and sis. Beasley, of Toronto; bre. Growcott and Fabris of Detroit. The brethren gave us the word of exhortation by which we were edified.  
—bro. John Fotheringham

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**HONESDALE, Penna.—O. F. Hall, Main St.—Bible Class and Sun. Sch., 10:30 a.m.; Exhortation and Memorial Service, 11:30 a.m.**

The Hawley Berean Christadelphian ecclesia has been meeting at Lake Ariel, Hawley and Glendale, but is now located at the O. F. Hall, Main St., Honesdale. Meeting times are shown above.

We have enjoyed the company of the following visitors: bro. & sis. Wm. Phillips (Canton); bro. & sis. Russell Frisbie (Baltimore); bro. Nicholas Mammone (Hopatcong, N.J.).

Bro. Mammone, having made application for membership in this ecclesia, will be enrolled as a member as of Nov. 18.

Recent striking developments in Hungary, Israel and Egypt proclaim in trumpet tones the—

"Solemn, dreadful, glorious news:  
The Gentiles' times about to close  
And Zion's king appear."

Are we zealously preparing? Fraternal love and greetings to all of like precious Faith,  
—bro. H. A. Sommerville, Lake Ariel, Pa.

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**HOUSTON, Texas—8008 Juntas St.—S.S. 10 a.m.; Breaking of Bread 11; Public Lecture every 3rd Sunday 7:30 p.m.; Eureka Class Wed. 7:30 p.m.**

It has been our pleasure to witness a good confession of the faith and to assist PAUL C. NEELY in putting on the Saving Name of Christ in baptism on Oct. 30. We thank God and take courage that another has taken up the journey with us, and we pray for him as for ourselves, that we "hold fast the form of sound words which we have heard in faith and love which is in Christ Jesus," and "that our God would count us worthy of this calling and fulfil all the good pleasure of His Goodness, and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in us, and we in him."

As you will see from our heading, our Lecture has been changed to the third Sunday to make room for the Quarterly meeting of the Texas ecclesias on the Fraternal grounds at Hye. Approximately

fifty brothers and sisters attended the, first such meeting on Nov. 3 and 4. Our plans were altered somewhat because of the rising river, and our meeting had to be transferred to the home of sis. Martin in Johnson City. Bro. O. Beauchamp delivered a stirring address on the Signs of the Times on Saturday evening. The topic for study Sunday morning was 1st Peter 1. Bro. E. W. Banta's exhortation was on the Epistles of Peter. Recordings of the recent Toronto Gathering were played between times. God willing, the next meeting will be in February.

A public lecture was held in Houston on Nov. 18. Bro. E. W. Banta lectured on the subject: "God's Purpose with the Jew."

It has been brought to our attention that we failed to record the marriage of bro. and sis. J. R. Lucas last May. Sis. Lucas was formerly sis. Michaelle Gale Banta, daughter of the writer. Sis. Glenda Jo Caldwell and bro. Paul Neely were also recently united in marriage. May these young people join hands in earnest application to the things of the Truth. —bro. Chas. Banta.

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**TORONTO ECCLESIA MEETING PLACE  
LEASIDE MEMORIAL COMMUNITY GARDENS, 1073 MILLWOOD ROAD**

We have finally succeeded in obtaining a place of meeting which at present enables us to have Sunday School and Eureka Class at 10 a.m., and our Memorial at 11 a.m. The room is not available for evening meetings.

Visitors will please note that Millwood Road runs east from 1951 Yonge Street, and ends at the Community Gardens. The space we occupy is on the ground floor. There are no stairs to climb.

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**Service Committee**

At the last meeting of the Service Committee, held at Buffalo, N.Y., on Oct. 5, 1956, the Chairman-Secretary was instructed to request that each ecclesia appoint one or more of its members whose duty it will be to work with the Service Committee in the matter of furnishing information and making contacts such as may be necessary in our relations with the Selective Service System. Names and addresses of those so appointed should be sent to the Chairman-Secretary as soon as possible.

Recording Brothers and those in isolation are also requested to send in the following information relating to members and Sunday School Students:

Members: Name, Address, Date of birth and Date of baptism.

Sun. School Students: Name, Address, Date of birth and Date entered Sunday School.

The Committee feels that, with this complete file of information on hand, it will be in a position, under the directing providence of God, to render more prompt and adequate service in individual cases as the need arises. In order to present our case, and maintain the position we must assume in relation to services in the armed forces, it will strengthen our hand and further our cause in our dealings with officials of government, if we have on hand complete and up-to-date information to furnish them.

—bro. E. W. Banta, Chairman-Sec, 7012 Sherman, Houston 11, Tex.

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