

# The Berean CHRISTADELPHIAN

A Christadelphian Magazine devoted to the exposition and defence of the  
Faith once for all delivered to the Saints; and opposed to the  
Dogmas and reservations of the Papal and Protestant Churches

*“The entrance of Thy Word giveth light; it giveth  
understanding to the simple”*

**Edited by W. J. WHITE and B. J. DOWLING.  
Assisted by C. F. FORD.**

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**B. J. DOWLING, 5 Florence St., Worcester, Mass., U.S.A.**  
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# The Berean

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EIGHTPENCE.

### Amendment of the old Covenant of the Kingdom

By Dr. John Thomas.

Here, then, is a change in the Levitical arrangements, and not an abolition of them. The "service" will be amended, not abolished. In the service under the Mosaic Covenant there were "divers washings," but in the service under the New Covenant of the Kingdom "washings" are omitted; for in the Ezekiel Temple there is no laver, or brazen sea, provided. But sacrifices remain; for eight tables are appointed to be set up in the entry of the north gates on which the lowest class of the priests are to slay them for the people. Paul, therefore, did not mean that the Levitical service was absolutely and finally discontinued—that it should be revived no more; but that it should be amended to adapt it to the new circumstances created by the sacrifice and High Priesthood of Jesus, which was to supersede the priesthood of Aaron.

If we be asked the reason for the conclusion that Paul meant amendment, and not final discontinuance of the Levitical service, we reply that it is found in the phrase, "Until the time of reformation," used by him (Heb. ix, 10), His words are *mechri kairou diorthoseos*. The Levitical service continued unchanged for forty years after the proclamation of "reformation" by Jesus; so that the *kairos*, or definite time for discontinuance, was not at his preaching, or even the rending of the Temple Vail. The Mosaic service was not "imposed until the time of *metanoia*" which is the word signifying the "reformation" preached. *Metanoieite* "repent ye," said Jesus. No; it was "imposed until the time of *diorthosis*," which is not "repentance," but *emendation, amendment*; from *diorthoo*, to correct or make right. The subject of the *diorthosis* is the Mosaic Covenant, not the disposition of men. The Mosaic Constitution must be amended to make way for a new order of priesthood, and a service which shall show forth the perfection of its character. The work of amendment in regard to its foundation was laid in the death and resurrection of Jesus. It then became necessary to gather out of Judah sons of Zadok, and the Prince. "Behold, I and the children whom God has given me are for signs and wonders in Israel" (Isa. viii, 18 ; Heb. ii, 13). These children, being separated to Jesus from the Tribe of Levi and the nation for the purposes to be accomplished through them at "the restitution of all things," nothing remained for that epoch, but to give the Mosaic Constitution a thorough shaking. This is called *shaking the heaven*, and was the fulfilment of the prophecy by Haggai (ii. 6), reproduced by Paul in his Epistle to the Hebrews (xii. 26, 27). "Yet once, *it is a little while*, saith the

Lord of Hosts, and I will shake the heavens and the earth." The "little while" was 587 years from the delivery of the prediction; and about 10 years from the date of the Epistle. It was the last time the nation of Israel and the constitution of their Kingdom were to be shaken. Their Commonwealth was to be shaken that "the things made," or constituted, by the Mosaic Covenant, which were incompatible with the rights of the Lord Jesus founded upon "*the word of the oath*" (Heb. vii. 21, 28), might be "removed;" and that "those things which" were in harmony with that word, and which "cannot be shaken might remain." This, then, was the first stage of the "emendation," or as the Gentiles would say, of the "amendment of the Constitution."

The next work in the carrying out of the purpose of the emendation is thus expressed in Haggai:—"I will shake the sea and the dry land; and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts." When this was spoken the Temple was in ruins, the foundation only being laid. The people, then returned from Babylon, said: "The time has not come that the Lord's House should be built" (Hag. i, 2, 4, 9); that is, the 70 years that it was to lie waste from the time of its destruction are not yet accomplished, 66 years only having elapsed. But Haggai was sent to them to stir them up to the work, and in four years after, even in the sixth year of the reign of Darius, it was finished (Ezra vi, 15). When therefore Haggai said, "this house shall be filled with glory" he did not refer to the Temple which Jesus frequented, but to the Temple to stand upon the same site, which is described by Ezekiel, into which "the glory of the God of Israel," even the Son of Man in the glory of the Father, "shall come from the way of the east," and cause the neighbouring earth itself to shine (Ezek. xliii, 1). This is the only interpretation the prophecy will admit of; for when Jesus came, he was neither "the desire of all nations," notwithstanding the fanciful gloss upon Virgil's Pollio, nor was he in glory. The glory of the God of Israel left the Temple, when the Chaldees were about to destroy it; and it will not return until Jesus shall sit upon his throne and bear the glory in the era of "the regeneration."

The shaking of the heavens and the earth, as we have said, refers to "*the end of all things*" (1 Pet. iv. 7), constituted by the Old Covenant; but the shaking of the sea and the dry land, to the kingdoms of the Gentiles, and is thus explained: "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, etc. In that day, saith the Lord of Hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, and will make thee as a signet; for I have chosen thee, saith the Lord of Hosts." (Hag. ii, 22). This period of overthrow is "the time of trouble such as there never was since there was a nation to that same time," when Michael shall stand up, the great Prince who standeth for the Israelites, and who at that time shall be delivered, even all that shall be found written among the living in Jerusalem (Dan. xii, 1; Isa. iv, 3). This is the era of the resurrection of "the heirs" of "the Kingdom which cannot be moved." Michael (*Mi* who, *cha* like, *el* God) the great power of God, even Jesus, the great Prince of Israel, appears at this crisis "to subdue all things to himself," and to complete the work of emendation. He smites the Image of Nebuchadnezzar upon its feet (Dan. ii, 34), and grinds its fragments to powder (Matt, xxi, 44). He brings the King of the North, who is head over an extensive region (*rosh al eretz ravbah*) to his end (Dan. xi, 45; Psa. cx, 6). He causes Gog to fall upon the mountains of Israel; and expels the Gentiles out of his land (Ezek. xxxix, 4), that they may tread this Holy City under foot no more. Having made the nations lick the dust like a serpent (Mic. vii, 17), and bound their power as with a mighty chain (Rev. xx. 1-3), he proceeds in the building again of the Tabernacle of David, and in the setting up of its ruins—that is in restoring again of the Kingdom of God to Israel, or in "the restitution of all things" belonging to the Mosaic Law, compatible with his exercise of the functions of High Priest in Israel. When this work is accomplished the *diorthosis*, or emendation, will be complete.

If the Mosaic Covenant of the Kingdom had been found faultless, then should no place have been found for the second (Heb. viii, 7). The priesthood of the Mosaic was *changeable*, passing from father to son. This was deemed by the Lord a very important defect, which must, therefore, be amended. He determined, therefore, that the priesthood should be changed—that it should no longer "be left to other people"; but should be unchangeable in the hands of Messiah and the Saints, or Zadok and his sons. But this purpose could not be carried into effect, so long as the Mosaic Constitution of the Kingdom continued in force; for this restricted the priesthood to the Tribe of Levi, and made no

provision for a priest of the Tribe of Judah. Now Jehovah purposed that the High Priesthood of the nation should be changed from the Tribe of Levi, and the family of Aaron, to the Tribe of Judah and the family of David. Hence this change of the priesthood being determined, there was decreed of necessity a change also of the Law (Heb. vii, 12). As Christ's priesthood was not authorised by the Mosaic Covenant, something was necessary on which to found it. This necessity was provided for in the Word of the Oath, which runs thus:—"I have sworn, and will not repent, Thou art a priest for ever after the Order of Melchisedec." This oath was uttered by Jehovah upwards of 500 years after the Law was given from Sinai; and constitutes the right of David's son to the priesthood of the Kingdom; as the oath sworn to David also entitles his son to its throne for ever. The grand peculiarity, then, of the New Constitution of the Kingdom over the Old is, *the union of the High Priesthood and kingly office in one person, of the Tribe of Judah and family of David unchangeably, or for ever*. Under the Mosaic, the priesthood and royalty of the Kingdom were separate, and restricted to two distinct families and tribes—the priesthood to Levi and Aaron; the royalty to Judah and David. But this will be amended, and the Lord Jesus, in whose veins once flowed the blood of Levi, Aaron (Luke i, 5, 36), \* Judah and David, will unite in himself the kingly and priestly offices, when he sits and rules upon his throne and bears the glory.

\* Elizabeth and Mary were cousins; and Elizabeth a daughter of Aaron; their mothers were sisters. Hence Mary's blood was Aaronic from her mother, and Davidic from her father Heli. Jesus, therefore, partook of both maternally.

Well, Jesus of Nazareth was manifested to Israel as the son of God at his baptism. It was clearly proved that he was the Christ, and therefore entitled to the things defined in the word of the oaths to himself and his father David. But "he was made under the Law" (Gal. iv, 4), to which he yielded a perfect obedience in all things. He never entered the Court of the Priests, nor the Holy Place; nor attempted to do service at the Altar. Being of the Tribe of Judah, the Law forbid him to advance beyond the Court of the Israelites, or to minister in holy things. So long as the Mosaic Law continued in practical operation, and he inhabited the land, he must have remained among the people. Had Israel continued in their country under the Law to this day, and Jesus had remained with them until now, and they had been willing to acknowledge him and submit to his government, he would not have ascended the throne until the Constitution was amended; "*for,*" says Paul, in view of this condition of affairs, "if he were on earth, he should not be a priest, seeing there are priests that offer gifts according to the Law." (Heb. viii, 4). The emendation of the Covenant must have been preceded by its dedication. This could only be accomplished by the death of the mediatorial testator; for no testament or covenant is of force while the testator liveth (Heb. ix, 16, 17).

Jehovah is the testator, but being incapable of death, His will or covenant was ordained in the hand of a mediator, who became Jehovah's substitutionary testator. As Jesus, the Heir of God, was to inherit under the New, or amended Covenant, having root in the promises, his death was necessitated; for the Covenant in which his rights were vested was of no force till he died and rose again. His death was, therefore, the dedication of the Covenant in his blood; as he himself said: "This cup is the New Covenant in my blood which is shed for many for the remission of sins" (Matt, xxvi, 28; Luke xxii, 20)—and to show the connection between the Covenant and the Kingdom, said: "I will not drink of the fruit of the vine until the Kingdom of God shall come." But when he came to life again after this dedication, he could not even then inherit the Kingdom. The Mosaic Covenant must have been changed; an emendation, however, to which the party in power would by no means consent, as the amendment would have put them all out of the government. Pilate and Herod, Caiaphas and the Council, must have surrendered their offices into the hands of Jesus, who would have promoted in their places his own disciples and friends. But they would not hear of such a thing; therefore, it remained only for Jesus to absent himself, and to abolish the Kingdom until the time appointed in the wisdom of the Father for its restitution to Israel under a better, more permanent, and perfect order of things. ("*Herald of the Kingdom and Age to Come,*" 1851, pp. 176-179).

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(To be continued).

## **"By their fruits ye shall know them."**

(MATTHEW VII. 15-20.)

The High Council of the Salvation Army suggests that General Booth should retire from office, retaining his title of General, and continuing to enjoy the *honours* and dignities attaching thereto. —*Evening Standard*, 10/1/29. (1)

It is complained that undue preference has been shown in *promotions in rank* to members of the General's family. (2)

In the course of the struggle old and trusted officers have been *removed or suspended and warned that they must have no views*. *Daily Express*, 15/1/29. (3)

It is understood that the decision of the High Council will be contested in the Law Courts. *Daily Express*, 17/1/29. (4)

(1) "How can ye believe which receive honour one of another?" John v. 44.

(2) "All ye are brethren." Matthew xxiii. 8.

(3) "They which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you." Mark x. 42, 43.

(4) "Dare any of you, having a matter against another, go to law before the unjust?" 1 Cor. vi. 1.

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"WHY CALL YE ME, LORD, LORD, AND DO NOT THE THINGS WHICH I SAY?"

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## **The Fellow-Heirship of The Gentiles**

### **An Exhortation by Bro. Roberts**

In the portion of the Word read this morning from Ephesians, Paul informs the brethren that, what he had to say to them he said on the supposition that they had heard and understood a certain matter which he styles a mystery.

"If," says he, "ye have heard of the dispensation of the grace of God which is given me to you-ward; how that by revelation He made known unto me the mystery . . . which in other ages was not made known unto the sons of men as it is now revealed unto His holy apostles and prophets by the Spirit."

What is this mystery which in other ages had been withheld from the knowledge of men? He answers the question in the words immediately following:

"That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel."

Let us ponder this a little. Let us look at it first with regard to those that are without, and then as it bears upon ourselves. It would not be needful to consider those that are outside in the matter at all, were it not for the fact that they claim to be the people of the Lord and to stand on scriptural

ground. They are a mighty and a respectable multitude, and always in contact with us in one way or other, and therefore we are bound, more or less, every other now and then, to consider them.

Here then we put their claims to the test. We ask them if they understand this mystery, which before Paul's day was hidden, but in Paul's day was revealed, and by the hands of Paul made open and effectual for the salvation of the Gentiles. If they don't, Paul's words are not for them; for it is only "if" people have heard of the matter, and understand it, that Paul expects what he has to say to be acceptable or appropriate. If people have not heard and understood the mystery of the fellow-heirship of the Gentiles, then there will be much in Paul's letters that is unintelligible.

Ask orthodox professors if they understand it. You will find you will be answered by a blank look. Paul's statement is so much jargon to them—a rattle of words containing no idea. Their ideas and views of things prevent them understanding it. What are their ideas and views? Why, that man is an immortal being by nature, and that immortal souls that are virtuous (as men talk) when they leave the bodies they have inhabited on earth, which they are supposed to do with consciousness, identity and mental power unimpaired, do by reason of the eternal laws of justice (as philosophic babblers phrase it), depart to a blessed state, a saved state; that state to which Abraham and all the prophets are supposed to have departed; consequently, that Pythagoras, Plato, Socrates, and their disciples of the Greek Schools; Confucius, the Chinese philosopher, and all his mandarin and Chinese followers in general; Zoroaster and his Persian devotees; Brahma, the founder of Hindoo mythology, and the multitudes sincerely misguided by him; and all natural thinkers of every barbarous clime and nation, whose thoughts have taken a "religious" turn, however dark and mistaken that turn may have been—I say, the orthodox view is that all these classes—multitudes of whom lived before the days of Christ—have all gone to glory in heaven.

Consequently, of what meaning to them are Paul's words: that in pre-apostolic ages the very idea of the Gentiles being fellow-heirs of the promise with Israel was a concealed mystery;

*"which in other ages was not made known to the sons of men?"*

Not only have they no idea of the fellow-heirship of the Gentiles, but they have no idea that there is anything to have a fellow-heirship in. They have no understanding of the original heirship of Israel. They have no idea of salvation being confined within a certain line of things—within the groove of certain promises established in covenant with the fathers of the house of Israel. Their notions are purely pagan. They think man—all men, Jew or Gentile—immortal; and a happy immortality an affair of natural morality. Consequently, there is no place in their thoughts for the covenants of promise appertaining to Israel, and the long-established exclusion therefrom of mankind in general.

An ingenious adversary, of the orthodox type, might suggest that Paul's words are a confirmation of the orthodox view; that, in fact, they mean that in Paul's day it was revealed what had not before been revealed, that the Gentiles of all ages, before and after Christ, were fellow-heirs of salvation with Israel, notwithstanding their darkness and exclusion from the covenants of promise. The suggestion, however, is inconsistent with those facts of the case which interpret Paul's words. We are not dependent for the meaning of them merely upon the statement itself, though the statement itself is sufficient, for what does he say?

*"That the Gentiles should be fellow-heirs of the same body and partakers of His promise in Christ by the gospel."*

This shows that the fellow-heirship did not relate to pre-apostolic times, and that, where the fellow-heirship was brought into effect, it was by the instrumentality of the gospel, preached and believed; which is sufficient to exclude its application to Gentiles who lived before Paul's day, and on whom the gospel was never brought to bear.

But the facts of Paul's case place the matter beyond all doubt. What are those facts, briefly stated? It was Christ who sent Paul to do this work towards the Gentiles. Now let us listen to Christ's language in committing this dispensation to the hands of Paul:

*"Unto the Gentiles now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan (the adversary) unto God, that they might receive forgiveness of sins, and inheritance among them that are sanctified through the faith that is in me" (Acts xxvi, 18).*

This speaks for itself. The receiving by the Gentiles of forgiveness and inheritance (the fellow-heirship) was contingent on being turned from darkness to light; and this operation Paul was sent to perform on living men. Before he performed it, they were in darkness; and that in this state they were without hope is plainly stated by Paul himself in the case of the very Ephesians to whom he is writing in the chapter we are considering.

He tells them that, before he came to them, they were—

*"Without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. ii, 12).*

This effectually disposes of the suggestion that Paul's mission to the Gentiles was to tell them they had hope, and that they were heirs of salvation and had been so all along without any reference to the gospel. . .

We will now look at the matter in its bearing upon ourselves. We are, of course, all aware of the effect of the apostolic work on all who come within the compass of its operation, as regards their original relationship. Originally, they are Gentiles; but such they no longer remain when they become subject to the adoption that is in Christ. "In time past," says Paul, "they were Gentiles in the flesh," but in Christ they cease to be "strangers and foreigners" and become fellow-citizens with the members of the original Israelitish family—(Ephes. ii. 19-20)—wild olive branches grafted among the branches of the original Abrahamic good olive tree, with whom they partake of the root and fatness of the good olive tree (Rom. xi, 17-24). They are not saved as Gentiles, but as Gentiles transformed into Israelites indeed, Jews inwardly (Rom. ii, 29).

It is not, however, to this aspect of the work of the truth among us to which I wish to call attention; but to one that comes closer than that, viz., the question of what manner of persons it is designed these Jews inwardly should be, and if they be not which, they will be rejected. This is the question with which the epistles of Paul especially deal; and it is from these epistles we get the right cue in the matter.

The epistles have not been addressed to us personally, but they are none the less applicable to us on that account. They were written to certain persons in the first century, not because of their individuality, or because they lived in certain places, but because of their relation to Paul's work and to Christ. For that reason they are addressed (as, indeed, they more than once allege) to "*all that in everyplace call upon the name of our Lord Jesus Christ,*" and therefore to us, if that define our position . . .

We shall all experience at the last the truth of the statement that we are not our own. The judgment-seat will reveal the case nakedly as it is—that we are the property of another, and that all we have is his property, for the use of which we shall have to account. We shall then see that now, in this time, when we are not permitted to see the fact, God has invisibly, but really, by a series of perfectly natural arrangements on the surface, conferred upon us what time, health, money, or opportunity we have, in trust for our trial. We shall see that it is a literal fact, and not a pretty sentiment, that the brethren of Christ are not their own property; but actually belong to their now absent, yet cognizant, and then present master.

Jesus plainly teaches that the decision of our case in judgment will hinge upon our stewardship in these present affairs in which most men can see no divine relation. He says:

*"If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"*

It is added that the Pharisees, *"who were covetous, heard all these things and they derided him"* (Luke xvi, 14). This is precisely the treatment which the doctrine receives at the hands of the same class in the present day; but it is true for all that, and no wise man will be deterred by conventional prejudice from proclaiming the truth. Every man at last will be judged "according to his works:" so Jesus has declared over and over again, and if there seem harshness in the continual assertion of these things, it is due to the peculiarity of the present situation, in which the carnal mind has a host of advocates and apologists, and few are valiant for the commandments of Christ.

The power of darkness is enthroned on every side, and, but for constant vigilance in the fight, the flood would pour in on every side and extinguish the little light enkindled. All seek their own and not the things of Jesus Christ's; so much so that even those who seek the things of Christ are suspected of aiming, like the rest, at their own objects.

Well, the day of Christ will reveal the secrets of all hearts. If a man lives to himself, regarding himself as his own property, and consulting only his own comfort and honour in the present evil world, he will reap as he has sown. The reward that Christ brings is for those who live to him as his servants, agents and stewards, in all their arrangements and affairs; and how this is to be done is made plain in the word of his apostles, which addresses itself to every grade. Servants are to

*"be obedient to them that are their masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ; not with eye-service, as men pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not unto men."* (Eph. vi, 5).

Masters are to "do the same things" to the servants; doing what they do as to Christ, and not to men, in the recollection that they have a master in heaven who is no respecter of persons, and who will render to them according to the divine, and not the human, rule of judgment.

The poor are to be

*"content with such things as they have,"*

yet not to consider themselves exempt from the service of giving at the call of Christ, for the work or for his poorer still; for with such sacrifices God is well pleased. They are to remember that if there be first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not; and that, therefore, the poor can sow as bountifully as the rich, like the widow woman of Christ's commendation, and like the brethren of Macedonia, of whom Paul says that—

*"in a great trial of affliction the abundance of their joy and deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea and beyond their power, they were willing of themselves, praying us with much entreaty that we would receive the gift and take upon us the fellowship of the ministering to the saints"* (Heb. xiii, 5, 16; 2 Cor. viii, 1-4; ix, 6-7).

The rich also have their part marked out: they are to rejoice in the social degradation which their submission to the truth subjects them to (James i, 10), and they are to be *"rich in good works, ready to distribute, willing to communicate"* (I Tim. vi, 18). In this way they are to fulfil the part of *"good stewards of the manifold grace of God"* (1 Pet. iv, 10). All and sundry, of every age and station, who belong to Christ, are to walk in love and follow holiness, without which, they are informed, no

man shall see the Lord (Heb. xii, 14). Being thus found worthy of the vocation to which the kindness of God in Christ has called them, they will be invited at the judgment seat to enter and inherit the kingdom prepared for them. And who shall declare the greatness and joy of their recompense?

The brief conflict of mortal years will have ended in the victory of immortality, and the honour of an unfading crown. Trial will have given place to approbation; labour to its reward; and the endurances of self-denial and obedience, in a dark and evil age, to the unspeakable enjoyments of the incorruptible and perfect world to come.

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## **Editorial**

### PERILOUS TIMES

*"This know also, that in the last days perilous times shall come."* (2 Tim. iii, 1.)

None of our readers will need to be reminded of the fact that we are living in the *last days* referred to by the apostle in the above quotation from his epistle to Timothy. The evidence, with which we are all, more or less familiar, is overwhelmingly convincing, and is in no danger of being forgotten or overlooked. There is, however, a very real danger that we may in some measure, at least, be forgetful of the fact that the apostle, moved by the Holy Spirit, has told us in the simplest and most unmistakable language, that *perilous times* would be a feature of these *last days*.

*Perilous times* implies that something is endangered. There is only one Scriptural answer to the question, What is that something which is endangered in these *perilous times*? It is our eternal salvation. Paul penned these words to the *heirs of salvation* with the object of making them alive to the dangerous character of the *last days*, in which they would be exposed to the real peril of losing their eternal salvation.

Why should the *last days* be especially times of *peril* for the heirs of salvation? We believe the true answer to this question is, Because of the existence of what is called "Christendom"; a condition of society professing to be Christian, but in reality opposed to the teaching of Christ in almost every detail; retaining in a large measure what the apostle describes as "*a form of godliness,*" but completely "*denying the power thereof.*"

In our belief this is precisely the condition of Christendom to-day. There is much profession of the name of Christ; much that passes current for submission to his teaching; but actually Christ and *Christendom* are as far apart as the poles, and in nothing is this fact so apparent as in its attitude towards the Bible. It is refreshing and encouraging to contrast the teaching of Christ and the apostles concerning the Scriptures, with that of their professed followers. "*Search the Scriptures,*" was the advice given by Christ to some in his day who knew not the Truth. "*Ye do err, not knowing the Scriptures.*" "*The Scripture cannot be broken*"; "*For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?*" Here are evidences of Christ's reverence for the Word of God; the upholding of its authority, and an endorsement of its Divine inspiration. The apostles were true followers of their Master in regard to the Scriptures. In the presence of Felix, Paul confessed before his accusers, "*that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets*" (Acts xxiv. 14). Where are the professed followers of the great apostle to the Gentiles, who are prepared to imitate his faithful stand in regard to the Scriptures? Do any of them *believe all things written in the law and the prophets*? Few, indeed, if any; the Bible record of the Creation, untrue! say the clergy. The historical record of the temptation and the fall of man, mythical! The miracles of the Bible, impossible, and therefore did not actually happen! This is the treatment the Bible now receives at the hands of the professed followers of Christ and the apostles, and therein lies one of the *perils* of these *last days*. \* No unbiassed mind can read Paul's catalogue of the evils which would be characteristic of the last days, without recognising in them the traits of Christendom.

*"Traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."*

There is a very real danger that we may be influenced by the existence of this *pretended Christianity* in our midst: this *form of godliness*. Christendom calls light, *darkness*; and darkness, *light*; good, *evil*; and evil, *good*; it denounces our *separateness* from the world, and condemns our attitude in standing aside from its various institutions. If we listen to *Christendom* in these matters, our salvation is endangered; and if we *follow Christendom* our rejection by Christ is certain. This is the plain simple meaning of Paul's warning concerning "*perilous times*."

It is no accident, but the simplest of logical reasoning, that the apostle opens this chapter (2 Tim. iii) with a warning concerning the perilous nature of the last days, and closes it with a declaration concerning the Divine inspiration of the Scriptures, and the necessity of reading and studying them in order that we may "continue in the things we have learned," and "be furnished unto all good works."

In this age of universal unbelief in the word of God, let us heed the apostle's final charge to Timothy, his beloved son in the faith:

*"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.  
Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."*

Only by heeding this sound advice shall we be able to withstand the present unbelief, and maintaining our faith in the word of God, be permitted to receive with the apostle that—

*"Crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing: (2 Tim. iv, 8.)"*

\* In connection with the foregoing we would direct special attention to the article on "*Bishop Gore and the Bible*", by bro. F. G. Ford, in this issue (p. 66).

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## **Notes by the Way**

### FROM ATLANTIC TO PACIFIC

During the past few years we have been making quadrennial visits to the Pacific Coast, in the interest of the Truth, and we have quite recently completed our third tour of the continent.

We have travelled by various routes, through bustling cities, fertile valleys, vast prairies, waste deserts and fractured mountains wild. Travelling thus is no foolish journey for those who have eyes to see. A great field of ennobling study is thus afforded the enquiring mind, extending from man—that paragon of animals, still a creature made of dust—to God's massive piles of rifted rocks, whose sun-bright summits mingle with the sky.

This continuity of ever-changing scenes and the connected succession of ardent and interesting believers that we meet, together with the varied incidents that occur along the way, all help to carry on the absorbing story of life, and lessen that lonesome feeling that sometimes creeps over one in the absence and separation of those we love at home.

We started this time on our circuit of the continent by travelling eastward to Boston, where in the evening a very pleasant company assembled for the consideration of a few finishing details relative to a former meeting, at which an infelicitous resolution was rescinded by the Scotts Hall ecclesia, which happily opened the way for our unity of purpose and fellowship in the work of the Truth.

Among those present were brethren Bruce, Strong, Whitaker, Williams, and others whom it was a real pleasure to meet.

The following morning we boarded the S.S. "Governor Dingley," *en route* to St. John, N.B., the winter port of Canada. Once out upon the tempestuous and deeply wrinkled sea, nothing of importance transpired that would make a record worth while.

Early the following morning the rude sea became more civil, as we drew near to a land of rugged beauties. The towering cliffs of Grand Manan came into view in all their bold, austere grandeur.

Very soon we looked out upon the Wolves, a dangerous reef of rocks that have so oft in the darkness of the night, and in dense fogs, behowled and preyed upon the commerce of the sea, with an attendant loss of life that occurs too frequently.

On our left lay Campobello, a pretty emerald isle, whose wooded heights and open vales were plainly visible, flashing numberless shades of green upon a scene of sunlit beauty.

In a short time we arrived in St. John, and were met at the dock by brother and sister A. D. Duncan, who conveyed us to their home. The writer was now among old-time friends, with whom he had previously mingled for many years, having conducted a dry goods, drapery and furnishing business in that city for over a quarter of a century.

Brother Duncan, in his usual enterprising manner, arranged for and advertised two lectures—one on Sunday evening after the churches had closed, and the other on Monday evening. All were surprised at the attendance on Sunday evening, as there were not half-a-dozen vacant seats in their large hall.

On Monday evening the size of the audience was equally gratifying. Bro. Duncan had a very artistically embellished advertising card placed at the entrance, which attracted much attention. Having planted, another may water, but to God must be left the increase.

On the following day, in company with brother and sister Duncan and brother E. W. Dowling, we motored to Hatfield Point, where we spent a pleasant day in the company of brethren and sisters Ricketson, Burns and Whitenect. Returning, we had a brief conference with brother E. Hay ward, brother and sister Gregg, brethren Stackhouse and Parks, and sister Fox, after which we entrained for Western Canada, via Chicago and St. Paul.

Arriving in Chicago on Sunday morning, we were met at the depot by brother and sister Coverley, and after a delightful auto ride along the Lake Shore boulevards, we rounded up at the Capitol building, where the brethren and sisters hold their meetings. Services were held morning and evening.

Here we met several staunch and zealous believers, among whom were brethren and sisters Barcus, Running, Richards, and others. Monday and Tuesday were pleasantly spent, with meetings each evening at the home of our host and hostess, brother and sister W. J. Clements, and on Wednesday, with a feeling that our stay in the city of Chicago had been quite too short, we boarded the "Pioneer Limited" for St. Paul and Minneapolis.

B. J. D.

*(To be continued.)*

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## Mr. G. B. SHAW AND THE JEWS

Asked by an interviewer if he believed the Jews to be the chosen race, Mr. Shaw replied: —

*"Certainly not. It is this monstrous presumption that has always been their ruin, and the fact that it has also been their consolation in activity and ostracism does not remove it from the category of dangerous delusions. The Jews are too prone to console themselves by lies: the Psalms are my witness to the truth of this." (The Jewish Chronicle).*

On the contrary, it will be their salvation in the days of which the second Psalm speaks. It is no delusion, Mr. Shaw; Moses and the Prophets bear witness to the truth of this.

C.F.F.

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## The Nations in Prophecy

### IV. —TYRE AND SIDON

*"Thou hast been in Eden, the garden of God, . . . thou wast perfect till iniquity was found in thee, . . . therefore, I will cast thee as profane out of the mountain of God."* Dr. Thomas, in writing of this prophecy given through Ezekiel, says: "The meaning of this is obvious to one acquainted with the history of Tyre. It was a royalty of Palestine, in Upper Galilee, whose king, Hiram, was in intimate alliance with Solomon" (1 Kings, v, 12).

Iniquity was found in her: she "remembered not the (above) brotherly covenant" (Amos, i, 9); she mocked at Jerusalem saying: *"Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste"* (Ezek. xxvi, 2), and she trafficked in men, *"The children also of Judah, and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border"* (Joel iii, 6). Therefore *"it shall come to pass in that day that Tyre shall be forgotten seventy years"* (Isa. xxiii, 15).

It would appear that in Old Testament times Tyre three times fell under the conqueror's heel. Almost immediately after Isaiah had spoken these words Tiglath Pileser III and Shalmaneser IV, and later Sennacherib, attacked and reduced the proud prince of Tyrus. "In 664 B.C., Assur-bani-pal besieged Baal of Tyre, "dwelling in the midst of the sea, and forced the Tyrians to submit when they had only sea-water to drink" (*Murray's Bible Dict.*, Art. Tyre). Yet this intermittent ascendancy of Assyria over Tyre does not in any sense fulfil the prophecy through Isaiah, nor, indeed, does any or all of the remaining two conquests in Old Testament times, and the three of our era. There remains one more, and that the seventh conquest, whereby the word of God through Isaiah, Ezekiel, Amos, Joel, and the Psalmist shall receive a complete fulfilment.

Tyre must have speedily recovered from the Assyrian attacks Her glory is revealed by Ezekiel: *"Every precious stone was thy covering, the sardius, the topaz, the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold"* (Ezek. xxviii, 13). *"Thine heart is lifted up because of thy riches . . . therefore, I will bring strangers upon thee, the terrible of the nations"* (Ezek. xxviii, 5, 7). *"Behold, I will bring upon Tyrus, Nebuchadnezzar, king of Babylon, king of kings . . . and he shall set engines of war against thy walls, and with his axes he shall break down thy towers"* (Ezek. xxvi, 7, 9). In the year 600 B.C., Nebuchadnezzar "made a fort against Tyre" and for thirteen years the blockade lasted. "Every head (of his army) was made bald, and every shoulder was peeled" (Ezek. xxix, 18) so that though Tyre fell it was not adequate recompense. *"Yet he had no wages, nor his army for Tyrus, for the service that he had served against it: therefore thus saith the*

*Lord God; Behold I will give the land of Egypt unto Nebuchadnezzar . . . it shall be the wages for his army" (Ezek. xxix. 18, 19).*

Though no remains are found on the mainland the Greek record, that Palae Tyrus (Old Tyre) was here situated must be considered as historical. References in Egyptian and Assyrian accounts to Tyre as an island city do not exclude the existence of one on the mainland, and the fact that water was supplied by an aqueduct would certainly point strongly to fortifications and accompanying buildings erected at its head. But why are there no ruins to testify? Because God had said: "*I will make thee like the top of a rock, thou shalt be a place to spread nets upon . . . they shall lay thy stones and thy timber and thy dust in the midst of the water*" (Ezek. xxvi, 14, 12). For many years after Tyre was forgotten as a nation to be feared; Phoenician judges ruled her, tributary kings from Babylon governed her vassalage, and under the Persians her rulers are unknown to history.

But the fluctuating fortunes of this proud city were not ended. She was to "take a harp," and "make sweet melody that she might be remembered," "that she might commit fornication with all the kingdoms of the world" (Isa. xxiii, 16). Once more, then, the city flourished, and by remaining faithful to Persia, she incurred the wrath of Alexander the Great. Insular Tyre alone remained inviolate in the line of his victorious march to the east. His prestige was challenged, and he commenced an attack, the success of which even his soldiers doubted. For Tyre, built upon an island half-a-mile from the mainland, was surrounded by walls one hundred and fifty feet high. Alexander's design was bold but not immediately successful. Masses of rubbish were cast into the sea to form a mole which might unite island to mainland. But the sea hindered and the enemy destroyed it. More material was needed, the soil was gathered, the very dust was scraped, and old Tyre became "like the top of a rock." The mole was completed, and after seven months of energetic siege the city fell. How closely runs the historic evidence with the prophetic word may be seen by the following parallel:

"She shall be devoured with fire" (Zech.ix.4; Ezek. xxviii. 18).

Alexander devoted her to the flames.

"Arise, pass over to Chittim; there also shalt thou have no rest" (Isa. xxiii. 12).

"Fifteen thousand of the Tyrians escaped in ships " (*Keith's Evidence of Prophecy*" p. 492).

"Thou shalt die the deaths of them that are slain in the midst of the sea" (Ezek. xxviii, 8).

"Multitudes were cruelly slain" (Keith). "8,000 Tyrians are said to have fallen fighting, and 2,000 were crucified by Alexander" (*Murray's Bible Dict.*)

"I will sell your sons and your daughters into the hand of the children of Judah" (Joel iii,6-8).

"Women, children, and slaves to the number of 30,000 were sold" (*Murray's Bible Dict.*).

Yet Tyre rose again, and with Sidon was recognised by the Romans as a free city. Jerome calls it the most noble and flourishing city of Phoenicia, trading with all the world. But first the Saracens, then the Crusaders, and lastly, the Turks bare rule over her, so that "*the port of Tyre small as it is at present is choked up to that degree with sand and rubbish that the boats of those fishermen, who now and then visit this once renowned emporium and dry their nets upon its rocks and ruins, can with great difficulty only be admitted*" (*Shaw's Travels*, v. II, p. 31).

Yet once more must Tyre be conquered so that "*her merchandise and her hire be holiness to the Lord, . . . for them that dwell before the Lord*" (Isa. xxiii, 18). How may this be? Certain verses of this 23rd chapter of Isaiah will supply the answer.

"Pass ye over to Tarshish" (v. 6), "for her feet shall carry her afar off to sojourn" (v. 7). "Pass over to Chittim, there also shalt thou have no rest" (v. 12).

Dr. Thomas, writing of this, says: "*From this it would appear that Tyre was to emigrate from the Phoenician isle to Italy, but not to abide there permanently. . . . Wherever the traffic originally peculiar to Tyre should settle itself as in a stronghold, there would Tyre and her stronghold of Tarshish be.*" Where then did her own feet carry her? (a) To Tarshish. We need not repeat what has been written, identifying this region, by Dr. Thomas in *Elpis Israel*, p. 434. Sufficient to give his conclusions. "*From these facts it may be concluded that the united imperial power of Britain and merchant power of India is the (Tarshish) power of the latter days.*" (b) To Chittim. Josephus identifies this, and says: "*Cethimas (Chittim) possessed the island Cethima: it is now called Cyprus.*" But Cyprus is British, too, so that by way of Venice, Genoa, Lisbon, ancient Tyre has been carried to Britain. Ruskin, in his "*Stones of Venice*" traces the genealogy, and Dr. Thomas draws a remarkable parallel between Tyre and Britain under no less than twenty-one heads. But Tyre was to be a harlot. How can Britain answer? Is not Britain one of the harlot daughters of the Babylonian mother? Is she not drinking more and more of the cup full of abominations? And she will be punished. Her Tyrian pride must be humbled. "Thou breakest the ships of Tarshish by an east wind" (Ps. xlviii. 7). But she will escape the millstone destruction of Babylon, for when the bride and bridegroom are brought "with gladness and rejoicing into the king's palace," "the daughter of Tyre shall be there with a gift" (Ps. xlv, 15, 12), even the gift of "a nation scattered and peeled" (Isa. xviii, 2).

W. R. MITCHELL.

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## **The Seventh Vial**

"*And the seventh angel poured out his Vial into the air; and there came a great voice out of the temple of heaven from the throne, saying, It is done*" (Rev. xvi. 17).

The reader need scarcely be reminded of the telescopic nature of the Seals, Trumpets and Vials, and that the seventh of each of these series expires concurrently.

There are also seven thunders or plagues referred to, e.g., Rev. xv. 1, where they are called "the seven last plagues." As the result of the seventh Vial is "It is done," it is apparent that the *last* plagues, must be included therein. This is of course in entire harmony with the telescopic scheme mentioned. Their description as thunders is found in Rev. x. 4.

In this chapter they are described as "sealed," i.e., the details concerning them are not revealed; but it is apparent from v. 7, where it is written that the mystery is *finished*, that they refer to the same events as Rev. xvi. 17.

For the same reason, the events must be still future, for the result of the utterance of the thunders is "a sea of glass" (Rev. xv. 2), whereas, until Christ has accomplished his work in the earth, the sea (i.e., the nations) is in a state of wild turbulence. .

The fact that they are yet future is also borne out by the sequence of events in Rev. xvi. Down to v. 17 it is obvious that the events are chronological, and there is no reason to think the remainder of the chapter is otherwise.

The coming of Christ is at the end of the sixth Vial (v. 15), and *then* follows the seventh Vial.

If the seventh Vial represents the final judgments on the nations, as we believe, in harmony with Dr. Thomas, this order of events is essential, because the saints are to be associated with Christ during that time; e.g., "*When Christ who is our life shall be manifested (R.V.) then shall ye also appear with Him in glory*" (Col. iii. 4).

The "ye" includes the whole "cloud of witnesses" of Heb. xii. 1, and is doubtless the cloud clothing of the angel of Rev. x. 1.

So far, the facts are simple. But they are reinforced by deeper doctrinal truths in regard to God manifestation, the multitudinous Christ, the Temple of Deity, etc., some of which are difficult to grasp, and are utterly incomprehensible without a knowledge of the Truth.

Dr. Thomas is very precise as to the time of this last Vial. He writes: "*This may be assuredly affirmed, that it will not begin until after the resurrection period or time of the dead, and the capture of Jerusalem by Gog's forces, and its recovery by Yahweh Elohim, the Great King*" (Eureka iii. 605).

There are a variety of reasons for this, the most important of which are the truths concerning the multitudinous Christ.

The summary of the Dr.'s argument in this place is: "*The Seventh Angel is the Eternal Spirit clothed with the white linen and golden girdled company of splendid ones, Jesus and His brethren; who, though incorruptible and deathless, do not let themselves out in their brightness, until they have accomplished their work of this seventh Vial upon the air*" (Eureka iii. 606).

Several texts are quoted, the most important, perhaps, being Zech. xiv. 5, where Jesus is styled "Yahweh" (He who will be), to understand the reason for which entails the comprehension of the doctrine of God manifestation. Jesus as an individual is not Yahweh, but the multitudinous Christ is.

Further, the angels proceed from "the temple" (Rev. xv. 6 and xvi. 17).

God's temple is a living one, consisting of *all* the saints. Therefore, when the seven thunders are uttered, the saints must have been raised, gathered, and immortalized.

It is essential to harmonise these facts correctly.

Some have suggested that the seventh Vial has already begun. It is hinted at in *The Apocalypse and History*, and has been suggested from time to time in *The Christadelphian* as far back as 1905. During the Great War it was observed how the symbols of the seventh Vial seemed to fit the events which were transpiring (they would fit any great war), and hasty conclusions were accordingly arrived at; just as some, when Germany appeared to be winning, alleged that, after all, Germany and not Russia, must be Gog.

But divine prophecies are based on an intricate plan too well founded to be so superficially treated. Deep doctrine underlies all these events, and it is impossible to accept the seventh Vial as pre-adventual.

It has been supposed that the pouring of the vial into the air corresponds to aerial warfare. If it did it would not show that the prophecy was fulfilled in 1914-18; for we may be well assured that, whereas aerial warfare was then only a sideline, so to speak, in future wars the devastation it will cause will be appalling to contemplate.

"The air" is a symbol, just as are the "sun, moon and stars," and must be so understood. Besides, aerial warfare pours its terrors *from* the air *into* the earth, whereas the seventh Vial is poured *into* the air. There is an important difference. In aerial warfare the earth suffers; in this Vial the particular object of destruction is the air.

Another interesting feature which, so far as we are aware, is not observed by Dr. Thomas, is the frequent use in Revelation of the ascription "Lord God Almighty"; e.g., Rev. xv. 3, when the saints sing the song of Moses and the Lamb, at a time when the promises to them have been fulfilled. It is found again in Rev. xxi. 22, which refers to the same time; and there are several other places.

The word used for "God Almighty" is "*Pantokrator*"—a word found only once elsewhere in the New Testament, viz.: 2 Cor. vi. 18, where also it refers to the apocalyptic temple and the fulfilment of God's promises.

The interesting point is that the word is the Greek rendering of the Hebrew "El Shaddai"—the name by which God revealed Himself to the Fathers when the promises were made (e.g., Gen. xvii. 1).

Thus in these events the promises and their fulfilment, in the multitudinous body, are inseparably linked. During the interval between Genesis and Revelation, God bears the memorial name of "Yahweh"—He who will be. When the saints themselves become Elohim, or Shaddai, the name of Yahweh becomes an obsolete title of God, so far as they are concerned, for God will no longer be Elohim in the future, but *is*. The saints being Shaddai (equal unto the angels), God's relation to them is changed. He is the Source from which their strength is derived, and is therefore "El Shaddai" (the strength of the Powerful Ones). This, therefore, is the title given Him by the immortalized saints in apocalyptic prophecy. Incidentally, these facts prove our understanding of the Memorial Name to be correct.

Further, it is manifest that the centre of the judgment outpourings is Jerusalem, the throne of the Lord. The sea of glass which results from the judgments is seen "before the throne" (Rev. iv. 6). The judgments producing it came *out* of the throne (v. 5). (See also Joel iii. 16.) Thus, the throne must have been established. Where and what it is appears from Rev. iii. 21, where Christ promises that those who overcome shall share His throne. Christ's throne is David's, restored. Inasmuch as He promises to share it, His brethren are with Him when He sits thereon; therefore, they are established thereon when the Thunders are poured out, and consequently Christ must have come and rewarded His brethren prior to the outpouring of the seventh Vial.

Thus Rev. xvi. 17 is plain. The Great Voice comes from the temple (the multitudinous Christ), and from the throne (Jerusalem).

To assert, therefore, that the seventh Vial is being, or has been, poured out, is to misunderstand apocalyptic symbols, and would involve the belief that Jesus is here now—which is Russellism, and not the Truth.

For a further exposition of "The air," and the "thunders," the reader is referred to *Eureka* iii. 607 and onwards.

W. JEACOCK.

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Trying to push a wheelbarrow up hill with the wheel chained is about the task attempted by those who try to grow in divine knowledge while making friends with the present world.

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## **The Epistles to the Corinthians**

Corinth, the capital of Achaia, was a great commercial centre. Its citizens were luxurious and licentious, and it boasted of its high culture. The problems which are dealt with in these epistles arose largely from the ecclesial environment, and its mixed population. The brethren had written a letter to the apostle Paul, asking for his counsel on various questions that had arisen; the apostle answers these questions, and at the same time seizes the opportunity to deal with certain disorders which had been reported to him.

In his counsel to the Corinthians the apostle enunciates certain principles which go to the heart of the problems and perplexities which beset the path of the saint in the course of his probation; principles equally applicable to-day, although the circumstances may differ.

Paul's first rebuke is directed to the schisms which existed in the ecclesia: "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." The apostle at once cuts at the root of these divisions, which were the evidence of spiritual immaturity. They were "carnal babes in Christ"; Christ was not divided; he was the head of a body with many members, all functioning in harmony and in obedience to the one Head. Paul and Apollos and Cephas were ministers, by whom they had believed. One had planted and another had watered, but neither were anything; it was God who gave the increase. They were labourers together with God: a truly great and inspiring thought, which, had the Corinthians grasped and kept in mind, would have raised all their efforts to the highest level. Who could act negligently if they remembered that they were labourers with God? And on the other hand, what a thought to keep in mind when weary or discouraged.

Paul, having declared that there was no *foundation* other than Jesus Christ, then proceeds to utter a warning as to the *building*, and details the nature of the materials and the fire of judgment which was to try every man's work. "*Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are.*" Paul proceeds to rebuke severely the ecclesia in their dealing with a gross case of immorality—"How could they, the temple of God, harbour in their midst such unholiness? Impossible. Put away from yourselves that wicked person."

The apostle then touches the question of going to law. It appears that they had been guilty of resorting to the heathen tribunals for the settlement of their differences. Paul does not attempt to discuss the merits of these disputes; rather does he exhort them to suffer wrong, and deals with the matter in his characteristic manner. He reminds them of the exalted position to which they were called: "*Do ye not know that the saints shall judge the world? And if the world shall be judged by you are ye unworthy to judge the smallest matters?*" Further than that, "*Do ye not know that ye shall judge (or rule) angels?*" How much more things that pertain to this life? There could be no resisting such an appeal. How could the future kings of the world, those who were to destroy the whole machinery of human government, resort to heathen judges to settle their differences? The lesson is very plain. If brethren went to law with brethren before the unbeliever in the judgments pertaining to this life, they were unfit to occupy the exalted positions to which the Kingdom of God called them.

Paul emphasises the great thought expressed in the third chapter, that they as a body and as individuals were the temple of the Holy Spirit, purchased with a price, nothing less than the precious blood of the Lamb without spot, and so were not their own; unhallowed thoughts, to say nothing of unhallowed deeds, were a desecration of God's temple; it is the Truth alone in its purity and love which should find a lodgment in our hearts and minds.

In this letter to the Corinthians, Paul reveals, as always, the unselfishness and humility which characterized his work as an apostle. As such he was entitled to maintenance; nevertheless, he refrained from using this power lest the preaching of the Gospel should be hindered. He was determined to be independent of all men; and so he toiled by night, and laboured in the Gospel by day. His glory was to preach the Gospel free; and yet he made himself the servant of all to gain the more. To the Jews he became as a Jew, circumcising Timothy and taking vows, although not compelled to do so. On Mars Hill he condescended to the Greeks, using their language and quoting their poets. To the weak he became as weak, that he might gain the weak; "*for if meat maketh my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend.*" Is that the spirit in which we preach the Gospel, and act towards our brethren? Do we show the same courtesy and consideration for other peoples' weakness and prejudices? Can we say, as Paul could say: "I am made all things to all men that I might by all means save some"? Paul seems to see, stretching before him, the long course he must run, to fulfil his ministry; he recalls the arduous conditions, the denials, the restraints, the agonisings he must endure before the coronal wreath could be his. "*I therefore so run, not as uncertainly, so fight I not as one that beateth the air, but I keep my body under and bring it into subjection, lest that by any means when I have preached to others I myself should be a castaway.*"

Although Paul was charged with so great a mission, he was not puffed up; he never suffered from self-complacency; he realised that preaching the gospel could not by itself save him; he kept a rigid watch and restraint over himself, having always before him the judgment seat of Christ.

The apostle had been asked by the Corinthians concerning the eating of meats offered to idols: such a difficulty does not arise in these days; but in dealing with such difficulties the apostle suggests certain searching questions, which we ought to put to ourselves. If the thing appears lawful to me, is it expedient? Although I may feel at liberty to take a certain course, will it prove a stumbling block to my brother? Will it edify my brother? Shall I seek my own good, or the good of others? and finally, can I honestly and truly say that what I am doing, or propose to do, is to the glory of God? These are the questions which we should ask ourselves when in doubt, as unquestionably the apostle did, and then if we follow his example we shall choose the right path.

The chapter dealing with spiritual gifts is full of edification and instruction. The manner in which the subject is introduced is striking evidence of the actual presence of the Holy Spirit in the early churches. If there had been no supernatural power, how came the apostle to be correcting certain disorders in connection with its manifestation? "*Let all things be done decently and in order. Let the prophets speak, two or three, and let the others judge. If anything be revealed to another that sitteth by, let the first hold his peace.*" The apostle shows how the Spirit was bestowed on the brethren for the edifying of the body of Christ, and emphasises that the body was not one member, but many; also that the wellbeing of every member, even the most feeble, was necessary for the general health of the whole. "*That each should have the same care for another, and if one member suffered, all suffered with it, or if one member be honoured all the members rejoiced with it.*" There were divisions in the ecclesia—envyings, jealousies, emulations and neglect. There could be no spiritual health in such a body. There must be submission and humility; each member performing his part efficiently, whatever its nature. Some of the most vital functions are unseen. A true ecclesia, a perfect body, is composed of varied, active, loving workers; all contributing to the edifying and perfecting of the various members; until all come in unity of faith and knowledge unto perfection: the measure of the stature of the fulness of Christ. Try and picture such a community, animated by faith, hope and love, after the example of our great and living head—what a glorious ecclesia it would be!

It is not possible to attain the ideal to the full—but it must be kept before us. The more we strive to reach up to it, the nearer shall we approach it, and so become in some measure worthy of a place in that glorious and immortal body, the Ecclesia of First-Borns, written in heaven; changed from flesh to spirit, and all our earthiness and weakness swallowed up of life.

Having dealt with the gifts of the Spirit, the apostle proceeds to show "a more excellent way"; and then follows that incomparable passage on charity, or love, greater than faith, greater than hope, greater than all the miraculous gifts of the Spirit. Lack of space forbids our dwelling upon this fascinating theme. We must turn to that other precious chapter on the Resurrection.

The apostle had hitherto rebuked the moral disorders, but the denial of the fundamental doctrine of the resurrection, due to philosophy, was destructive to the very foundation of the Christian faith. As Paul shows, it denied the resurrection of Christ himself; and if Christ had not risen his preaching was vain, and all those asleep in Christ had perished. But as Paul so convincingly proves, the evidence of Christ's resurrection was beyond dispute; he had been seen alive by the twelve apostles; he had been seen alive by more than five hundred brethren, some of whom were still alive; and last of all he had been seen by Paul himself. Christ had risen, and so the sleeping saints would rise at his second coming, and finally the last enemy would be destroyed—death swallowed up in victory; "*O death where is thy sting, O grave where is thy victory. The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*"

It is with this stirring exhortation that the apostle brings to an end his practical and doctrinal counsel to the Corinthians in his first epistle—and the more we ponder its teaching the more do we appreciate its value in dealing with our own ecclesial problems.

The second epistle is very largely a defence of his teaching and authority, as against those "false apostles and deceitful workers" who were his constant detractors. How much these "Satans" added to his afflictions—"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." But none of these things moved him; neither stripes nor imprisonments, labours or fastings deflected him for a moment from the course that was set before him. After recounting the sufferings, the weariness, the painfulness, the cold and nakedness, he adds: "*Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak and I am not weak? Who is offended and I burn not?*"

What a burden for a man of frail physique, worn out with toil and privation—"Without were fightings, within were fears." Yet daily his vision ranged over the various churches in Macedonia, Achaia and Asia Minor; his thoughts were always of them; his prayers daily ascended on their behalf. It is instructive to note his own definition of the nature of the relationship to those ecclesias as revealed in 2 Cor. i, 24: "Not for that we have dominion over your faith, but are *helpers* of your joy." Notwithstanding his apostleship there is no suggestion of lordship. He keeps his authority in the background. He preferred to be a "helper." How truly humble was the apostle; with what tenderness he addresses his children in the faith. The one who domineers never possesses the same influence for good as the one who pleads in love. Here is a lesson for all. This faithful and loving shepherd fed the church with the sincere milk of the word, not lording over it, but humbly striving by loving persuasion and example to lead the flock.

Nevertheless, Paul did not hesitate to use sharpness if the occasion required it. It had cost him much affliction and anguish (chap, ii, 1-4) to administer the reproof contained in his first epistle; but it was not to cause grief, but rather to show the abundance of his love. Paul's love was of the right sort; it did not divert him from his duty, yea, it impelled him. It is a false sentiment which neglects to warn those whom we love of impending danger. Paul's intervention had been successful. The ecclesia had carried out its duty faithfully. The offender had been put away. His eyes had been opened to the enormity of his sin; and he had humbly repented.

Again the apostle shows his greatness and magnanimity. Some were inclined to be over-zealous, and to carry the sentence of excommunication too far; and so he urges them to forgive and comfort the offending brother lest he should be driven to despair. What a lesson for us! If heresy or flagrant sin be amongst us, we must purge it out; but on repentance we must restore the offender in the spirit of meekness and love.

It is in such lessons as this that we perceive how closely Paul followed in the footsteps of Christ.

We must pass over the remainder of this second epistle, which reveals so much the love and humility of the apostle Paul. In the 12th chapter he refers to the visions and revelations he had received, and adds "*Lest I should be exalted above measure, through the abundance of the revelations, there was given me a thorn in the flesh.*" What it was that caused Paul so much distress we do not know. He besought the Lord more than once that it might depart from him. The answer was "My grace is sufficient for thee." Paul submitted; he accepted the cross, knowing that the crown awaited him. "*Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me.*"

Let us then, if we be afflicted and in tribulation, accept patiently, humbly and gladly the Lord's dispensation: "My grace is sufficient for thee."

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J. M. EVANS.

BEAR WITH EACH OTHER. We are all moving on a great march—a vaster assembly than ever moved through the wilderness of old—and when we stand revealed to Him, and He to us, and we to each other, we shall look back with unspeakable sorrow at the jars, and the discords, and the uncharities of this mortal life; and for every sweet kindness, for every loving helpfulness, for every patience, and for every self-denial or self-sacrifice we shall lift up thanks to Almighty God.

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## **Bishop Gore and the Bible**

Certain eminent Church of England theologians have recently published what is called "*A New Commentary on Holy Scripture*," with Bishop Gore as editor-in-chief; reviewing which the Dean of St. Paul's Cathedral remarks that the authors are merely expressing what has been the mind of very many of the clergy for a long time past.

"There is no new thing under the sun," said the Wise Man, and the pronouncements of these men are certainly no new thing. Their voice is the voice of the "Reverend" R. J. Campbell, of New Theology fame, a quarter of a century ago; whose voice was the voice of Bishop Colenso a half-century ago; whose voice was the voice of Voltaire, Tom Paine, and the German metaphysicians of a century ago; whose voice was the voice of unbelievers of all times.

The book frankly avows disbelief in many of the incidents and miracles recorded in the Old Testament. The accounts of the Creation, the Flood and Jonah are described as impossibilities, and dismissed as mere legends.

Apparently the people love to have it so, for there are few (they seem to be diminishing with every fresh onslaught) who refuse to follow these leaders of religious thought in their efforts to discredit the Book, which they were at one time taught to believe in as the "Holy" Bible. "The Scriptures cannot be broken," said the Lord Jesus Christ; but if man's opinion is to be preferred to the Master's emphatic statement concerning the Scriptures, the Book ought no longer to be described by these modern theologians as "Holy," but rather as the "Unreliable" Bible, for so they insist it is.

We wonder why Bishop Gore stops at seeking to discredit the Bible. Why not proceed to declare that Christ's teaching must of necessity be at fault? Because, if the Bishop is correct, he was deluded in supposing that the things written by Moses and the prophets were true, and he himself was therefore unreliable in his deductions therefrom.

To a certain extent we can understand the atheist, the agnostic and the freethinker. But it is difficult to understand the man who declares his belief in the Deity and the power of the Spirit, as exemplified in the virgin birth and the resurrection of the Lord Jesus Christ, and yet denies the possibility of other miracles no more miraculous than these.

The latest declaration of unbelief is, to the believer, but a further proof of the infallibility of the word of prophecy; when we find these soul-merchants selling this class of goods to their customers.

But for the fact that we are told all nations are to be deceived, we should scarcely credit thoughtful people receiving such contradictory reasoning; even so, we are amazed at their gullibility.

So far as we can judge, very few voices have been raised in denunciation of this latest attack on the Bible; but what a to-do there was when the Prayer Book was assailed! Columns and pages of the newspapers were devoted to the controversy; and even Parliament itself, and, indeed, the whole country, was agitated over the pros and cons of the matter.

Turning to the Prayer Book we find, among other set prayers, a prayer for rain. In the event of a drought we suppose this prayer for "moderate rain and showers" is offered by Messrs. Gore, Inge &

Co., believing in the power of God and in perfect faith that *their* prayer will be heard; but why (logically) should the power of God be limited to their wishes of, say, a 24 hours' duration of the rainfall? And why should the miraculous answer to the prayer of Elijah (James v, 17, 18) be considered incredible?

Again, we find in the Prayer Book a prayer to be used on the occasion of storms at sea, with an acknowledgment of God's control of the winds and waves.

If, then, God has control over the elements, could He not, if He saw fit, cause a depression of the dry land and an upheaval elsewhere, bringing to pass an unprecedented flood, accompanied by torrential rains, and so destroy the world of the ungodly, as the Bible declares He did in the days of Noah?

But is the control spoken of really believed in by those Church dignitaries who characterize the story of the flood as a fable?

The prayer continues: "*We confess when we have been safe and seen all things quiet about us we have forgot thee our God, and refused to hearken to the still voice of the word and to obey thy commandments; but now we see how terrible thou art in all thy works of wonder, the great God to be feared above all.*"

There is undoubtedly a great truth contained in that confession, the full force of which will be realised by those who use it, in a day not far distant.

Geologists and scientists interested in formations, fossils, and other such things that speak of the world's antiquity, may theorise and speculate as they will. There is nothing in their conclusions which makes the Mosaic account of the creation incredible. The first two verses of Genesis may cover millions of years; and the command to *replenish* the earth (Gen. i, 28) points to a far distant pre-Adamic existence. (See *Elpis Israel*, p. 10).

Why should the account of Jonah's experiences always be such a stumbling block? Scientists themselves tell us of extraordinary creatures of a day gone by; and there is on record the authenticated account of a fisherman in the East who was swallowed alive by a huge fish, and, like Jonah, subsequently escaped with his life; but in any case, to the believer in the power of God, the statement to be found in Jonah i. 17, is all-sufficient: "Now the Lord had prepared a great fish to swallow up Jonah."

Space forbids our attempting to refer to all the reasons which have been advanced to show the Bible contains incorrect and unreliable accounts; but an example may be cited in connection with Jonah and his association with Nineveh, that great city to which he was sent to prophesy of its coming destruction.

Learned German archaeologists for many years boldly proclaimed to the world that no such city as Nineveh had ever existed; or its locality would have been determined long since. It must follow, said they, that Jonah was a myth and Nahum also. Unfortunately, for these learned disbelievers, the ruins of Nineveh have now been discovered, and the irony of the matter lies in the fact that the remains of the city were laid bare and identified by German explorers.

Following the publication of "*A New Commentary on Holy Scripture*" came a leader in *The Times*, appealing for a closer and consistent reading of the Bible, the neglect of which the editor deplored. He speaks of the paradox of a people who will eagerly devour a criticism of a book they will not read; but can it be wondered at when those who should be its foremost champions and exponents classify it with Æsop's Fables?

"Popularise the Bible by lecturing on its contents," advises the editor. Vain advice in an age of superstition, infidelity and gross darkness. But the day is rapidly approaching when the covering which is spread over the face of all nations will be removed, and then will occur such an awakening to realities as came upon Noah's contemporaries—alas, for them as for their prototypes, all too late.

There is practically nothing in this world that man will not doubt, until it is brought home to his limited intelligence by ocular demonstration. At present they "will not see"; hence the necessity of the coming outpouring of God's judgments on this earth, when "they shall see" His power and the determination of His will made manifest.

The lesson for us is to be found in the words of warning in Hebrews iii, 12: "*Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.*"

"IF THEY HEAR NOT MOSES AND THE PROPHETS, NEITHER WILL THEY BE PERSUADED, THOUGH ONE ROSE FROM THE DEAD."

F. G. FORD.

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## **The Parables of Christ**

### **IV. —THE PARABLE OF THE SUPPER (Luke xiv, 15).**

Having considered the previous parables recorded in the fourteenth chapter of Luke, it will be seen that the Gospel call requires people to seek the Kingdom of God and the righteousness of God with singleness of heart; and to renounce the pleasures and honours of this world's providing, and to cheerfully occupy the seats of the despised.

The acceptable guests of Christ are the poor of this world who desire the true riches of the future age. A people who recognise that they are by nature miserable, maimed and blind; and who plead to have their eyes opened, to be strengthened that they may walk uprightly and firmly; the reward of which the friends of Christ seek, is to be blessed in the Kingdom of God. The blessing to be bestowed when Christ appears is a blessing of superlative value, and yet by mankind generally it is lightly esteemed.

The invitation to share in the coming glory, a glory such as has never entered the heart of man, and the reception of that divine invitation by mankind is the substance of the parable of the great supper.

*"A certain man made a great supper and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready, and they all began to make excuse. One said, I have bought a piece of ground; another said, I have bought five yoke of oxen; and another said, I have married a wife. Then the master of the house said, Go out quickly, and bring in the poor, and the maimed, and the halt, and the blind."*

These were brought in and still there was room, and the servants were sent into the highways to compel (constrain) the wayfarers to come in. Although the discerning listeners to the words of Jesus could exclaim: "Blessed is he that shall eat bread in the Kingdom of God," the invitation to participate in the feast is almost universally treated with disdain.

The Jews had been bidden long ago; they were bidden to participate in the blessings of Christ who was the end of the Law, and now Christ had come to his own, and the kingdom was brought "nigh unto them." "Call those that were bidden" first. These favoured people refused to respond to the call. The apostle Peter, addressing those ungrateful people, said: "Unto you FIRST, God having raised up His Son sent him to bless you," and then, as Paul declared to them, seeing they put the call aside (as something not to be valued) and judged themselves unworthy, the call was extended to the Gentiles.

Slow, indeed, has been the response to the greatest honour man can possibly receive; the call to eternal association with the Son of the Almighty. The nation most favoured despised the call; and generation after generation of the Gentiles have turned away from the divine invitation for a piece of land, a few cattle, poultry or pets, or have taken a wife, not as a gift from God to encourage her husband in the duty of putting God and His service before all else in life, with usually little thought of God as they satisfy their desire. Oftentimes with a wife who would herself resent giving place to her husband's love for God. Consequently, the invitation at first neglected is at last forgotten. The desire is satisfied with leanness of soul. No person of this character will partake of the delightful feast which the Lord will provide. The guests who will rejoice at the Lord's table will be those who realized that they were poor, blind, maimed and halt, and who pleaded that their eyes might be opened and their feet strengthened.

The invitation to such people has been sounded in the highways; and to these, how wonderful the reward to be bestowed, when the blind shall see and the deaf shall hear, and the lame shall leap like the unharmed deer, and when everlasting joy will banish for ever all sorrow and mourning! Meanwhile, along the highways the servants still echo the call of their Lord: "*Come unto me all ye that labour and are heavy laden and I will give you rest.*" But are the blind and the maimed to be admitted to the supper merely because of their condition? No, indeed! The admission is to those who, recognising their unhappy condition, are anxious to seek the true physician, to faithfully carry out his instructions that they may be healed; and how the heart thus prepared, responds to the call when they learn that all their infirmities will be cured by the Lord of the feast!

What is it then to faithfully carry out the healer's instructions? Herein lies the test of the peoples' sincere gratitude.

Jesus turned, and said unto the multitude: "If any man come unto me and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple," and "whosoever doth not bear his cross and come after me, cannot be my disciple." Now hear the people murmur! Some say, I shall not hate my kindred; others, the healer does not mean what he says; we are to interpret his words more to our own feelings. But the conditions of the call are clear. Those who truly respond to the invitation of the Lord must die to their former life. They are crucified (put to death) to the world, and the world (which is made up of kindred, business and social associates, municipal and parliamentary dignitaries, and all other organisations) is crucified to them. Their affection for others is as strong as their affection for themselves, as they are naturally; but now they are to become newly-born, with a new love and with new aims. All their desires toward kith and attainment must now be in captivity to the rules attached to their cherished invitation. Their love is for God, and for His righteousness. Duties still remain, and sympathy, too; but their heart has been given to their Lord. Those who are refused an entrance to the supper, as the parable has shown, are those who loved land, cattle and family, rather than the Lord of the feast. Such people are indeed blind; blind as those who sought for light; the difference between the people is that the rejectors of grace are IGNORANT of their blindness.

The people who gratefully heed the invitation are required to bear their cross and follow the Lord; and what, indeed, is the cross other than the crucifixion, or putting to death of the flesh, with the affections of the flesh?

It is a great honour to be called to the supper; an honour generally overlooked. Wise people will carefully and reverentially consider the conditions on which they may enter. For such a gathering there needs much preparation; having clearly understood the glory to be bestowed on the accepted guests, then the cost of preparation must be carefully weighed. Otherwise those who start with great assurance may end in miserable failure. The wise man who contemplates building first counts the cost; and the king about to engage in war should reflect upon the difficulties and prepare for them. So likewise the candidate for a place among the guests of Christ, should understand clearly that he must be prepared to "forsake all that he hath" to follow his Master, for only such can be his disciples (v. 33).

The disciples of Christ are the salt of the earth; and should they lose their saltness, they are good for nothing. There is, however, much comfort, help and encouragement provided for those who are determined to be present with the assembled guests, and to be honoured when the Lord of the supper enters, as the subsequent parables teach.

*Nottingham.*

W. J. ELSTON.

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## THE POPE TO RULE AS SOVEREIGN

### TREATY ON TEMPORAL POWER

*"Italy has agreed to recognize the existence of a Papal State and will name an Ambassador to the Papal Court. ONE OF THE MOST IMPORTANT RESULTS WILL BE THAT THE VATICAN WILL PARTICIPATE IN INTERNATIONAL CONFERENCES AS A SOVEREIGN STATE."* (*International News Service.*)

The revival of Papal influence is an infallible sign that we are in the time of the end. It only remains now for the powers to recognise the agreement by sending Ambassadors to the Papal Court, for they are to "*have one mind and give their power and strength unto the beast*" (Rev. xvii. 13). This indicates the imminent appearance of Christ, for, thus united, they are to make war with the Lamb.

C.F.F.

### WATCH THEREFORE

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## Palestine and the Jews

Though it might appear that there was a lull in the progress of affairs in "The Land," actually such is not the case, as the study of current events there quickly reveals. True, there is not the startling advancement that could be chronicled two or three years ago; but an accumulation of matters of interest recorded in the papers makes it clear that substantial progress is being made in the direction so long ago foretold. Such items of news as the following afford evidence of the great changes that have already taken place in Palestine.

A new inspector of education to the Hebrew schools has been appointed, bringing the number up to three, two of whom are Palestinians proper; this last one has gone from London, a fully-qualified scholar.

The Hadassah Medical Organization report that there has not been a single case of trachoma, that dreadful disease of the eye so prevalent in the East, in any of the Jewish colonies during the past summer.

Another straw which shows the way the wind is blowing, in regard to the British position in "The Land," is a simple but interesting change of costume of certain familiar government officials. The postman and telegraph messengers are now clothed in the familiar blue and red trimmed uniforms, with a concave helmet as headgear, doing away entirely with the former, of Turkish pattern.

Further, a new company has been formed—the Jerusalem Electric and Public Service Corporation, Ltd.—with a capital of £500,000 to work the Mavrommatis Electricity concession in Jerusalem, which lasts for forty-four years, with power to extend a further sixteen years.

The Secretary of the Colony B'nei Brak, and Vice-President of that colony's Bank of Agriculture and Industry, has just visited England in an endeavour to interest people here in that venture. The colony consists of some two hundred families, settled near Tel Aviv, engaged in the textile industry, manufacturing clothing, and, in addition, carpets, celluloid and tannery.

One of the hopes that Zionists have long cherished has at last materialised. The Haifa Bay area has now been purchased by the Jewish National Fund, which has acquired 22,000 durams of land there which have been transferred to the Fund, and a further 5,000 to the Palestine Economic Corporation. They already possessed 11,000 durams in the area which runs along the coast between Haifa and Acre. Great things are now looked forward to industrially, through the building of a great harbour at Haifa.

A book, published in 1839, has been reviewed again in the *Jewish Chronicle*, giving particulars from the diary of a Vicar of Stratford-on-Avon, 1648 to 1679. The facts are interesting, as they relate details of the treatment of Jews in England at this period. At this time efforts were being made to allow Jews to settle in England, and an important argument used in a discussion between Oliver Cromwell, some of the most powerful of the clergy and chief merchants of the city of London, was that permission should be granted in order that the Jews might be converted to Christianity. This had great weight, and one who was present said that he had never heard a man speak so well as did Cromwell on this occasion. Thus was Britain's interest in the Jews awakened, as God, so long ago through His prophets, said should be the case. Her interest has increased, until to-day we see Britain in the exact position, in relation to the Jews, she is destined to occupy in the Day of Christ's Coming.

E. W. E.

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A righteous man reviles not again however badly he may be used. The theory of the Truth is of no value to a man if he submit not to its spirit and precepts.

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## Signs of the Times

**SHEBA AND DEDAN.** — It has long been demonstrated in the literature of the Truth that, by "Sheba and Dedan" (Ezek. xxxviii, 13), and the land "beyond the rivers of Ethiopia" (Isaiah xviii, 1), the British Empire is indicated. Further, that not merely British possessions in India and Arabia are necessitated by the use of such prophetic names, but also British possessions in Africa, where modern Ethiopia (Abyssinia) is situated. Ethiopia and Cush are identical, and it will be remembered that Sheba and Dedan were the grandsons of Cush; not overlooking the fact that Abraham also had two grandsons similarly named, whose descendants occupied Arabia. Isaiah xliii, 3, prophesies concerning Britain's work on behalf of the Jews, "*I gave Egypt for thy ransom, Ethiopia and Seba for thee.*" We are well acquainted with the fulfilment of this prophecy, which began with the occupation of Egypt in 1882, and has resulted in the gradual absorption of a great deal of adjoining African territory, concluding with the occupation of Tanganyika, after the Great War, as a mandated territory.

Thus Britain has become literally the land *beyond* the rivers of Ethiopia, to a far greater extent, doubtless, than Dr. Thomas ever contemplated as possible.

The interesting point we wish now to emphasize is that Ezekiel names "Sheba and Dedan" as opposing Gog—surely indicating that they have a special interest in the situation described by the prophet. Daniel reveals that the King of the North overflows into Egypt, thus showing that he will temporarily control the Suez Canal, and so menace Britain's communications with her African and Asiatic possessions. But, by this time (we may surely judge by their specific mention, together with merchants of Tarshish and the young lions), Sheba and Dedan "have a voice," and are able to "speak for themselves."

Is it not a remarkable sign of the times, therefore, that it is proposed to form a territory with Dominion Status (*i.e.*, the same as Canada, Australia, etc.) out of those very British possessions, which lie "beyond the rivers of Ethiopia" in East Africa, viz., Kenya, Uganda, and Tanganyika? A Commission has been there to study the subject of union, and is to present its report early in the new year, and by the time these lines are read the governors of the three territories will be in London discussing it. It is also believed that the recent tour of the two Royal Princes had a bearing on the matter. The *Daily Express* observed that such a union would create a dominion which would be "*one of the richest states of the Empire*"; gold is one of its yet almost untapped sources of wealth, and shall

we not say that its development will prove to be for the enrichment of the great King to whom "shall be given of the gold of Sheba" (Ps. lxxii, 15)?

W.J.

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## **Ecclesial News.**

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognised Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia tolerating those who hold the "clean flesh" theories of brethren J. Bell and H. G. Ladson.

All such Intelligence should be sent to Bro. C. F. Ford, at 19 Grove Road, Brixton, London, S.W.9, no later than the 7<sup>th</sup> of each month for the following month's issue

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines of brother A. D. Strickler.

All such must be sent in the first instance to Bro. B.J. Dowling by the 1<sup>st</sup> of each month for publication the following month. Address to him at: 5 Florence Road, Worcester, Mass., U.S.A.

**ALL NAMES (both CHRISTIAN and SURNAME) must be given in PRINTED LETTERS.**

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**ASHTON-UNDER-LYNE.** —*Christadelphian Meeting Room, 64, Dale Street, (nr. Chester Square). Breaking of Bread, 11.15 a.m. Lecture 6.30 p.m.* We held a further effort to spread the "good news" on Saturday, December 15th, in the Dukinfield district. This was not so well attended as the previous one, though it was well advertised, and we had engaged a larger hall. Brother Geatley, of Oldham, lectured on the subject: "A KING'S DREAM AND ITS WONDERFUL FULFILMENT." The following have assisted us in the proclamation of the Truth on Sunday evenings: Brethren Geatley, Butterfield, and W. Cockcroft, Jr., all of the Oldham ecclesia. —J. H. MELLOR, *Rec. bro.*

**BRIGHTON.** —*Athenaeum Hall (Room A.), 148, North Street. Sundays: Breaking of Bread, 5 p.m. Lecture 6.15 p.m. Wednesdays: Bible Class (same hall as on Sundays but Room B), 7.45 p.m.* Greetings in our Master's Name. It is with great pleasure we report that on December 9th, 1928, after a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, Mr. GLYNWR JONES, formerly Church of England, was immersed into that saving name by the Avondale Hall brethren. The truth was first shown to our new brother at Bridgend, and we are thankful that our Heavenly Father has enabled us to complete the work that ecclesia began. We hope and pray that he will so run this race that he may, with us, eventually obtain the incorruptible crown that "fadeth not away." The following brethren have assisted us in the proclamation of the Truth during December: L. J. Walker, F. G. Ford, H. L. Evans, J. Warwick, and E. W. Evans, all of the Avondale Hall ecclesia. We "esteem them highly in love for their work's sake." We have also been pleased to welcome to the table of the Lord sisters C. L. Clements (Clapham) and M. Warner (Luton). —J. D. WEBSTER, *Rec. Bro.*

**DERBY.** —*57, Osmaston Road (off Sacheveri Street). Breaking of Bread, 11 a.m. and 3 p.m. alternately. Public Lecture, 6.30 p.m.* We have been assisted in the public proclamation of the Truth by brethren F. Grimes, A. Heason, J. B. Strawson and A. C. Simpson, of Nottingham, and our own brethren, and we wish to thank the brethren and sisters who have attended to swell our little meetings. We are thankful to our Heavenly Father that opportunity has been afforded us to place in the local newspaper an article of 1,000 words entitled: "What I Believe." Some interest is shown and we pray it will bear fruit. —R. J. TOWNE, *Rec. Bro.*

**DUDLEY.** —*Scotts Green. Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Bible Class, Wednesday, 7.30 p.m.* Since our last report we have been cheered by the services of faithful brethren, whom we

wish to thank for their labour of love. We trust they will continue their support if Jesus delays His coming. Brother and sister Price, having now come to reside in this district, will meet with us again. We are also pleased to welcome sister Smith into fellowship after a satisfactory interview. We have been pleased to co-operate with the Wellington ecclesia in the immersion of brother L. BREWER; also the Blackheath ecclesia in the immersion of sis. PRICE. Faithfully your brother. —FRED H. JAKEMAN, *Rec. Bro.*

**IPSWICH.** —78, *Rosebery Road*. It is with heartfelt thankfulness to our Heavenly Father, who has heard and answered our prayers in calling upon three more of our family to enter in at the "strait gate," that we announce the baptism of WILLIAM ALBERT HAYWARD (eldest son), and his wife GEORGINA BEATRICE, who, after a good confession, were both baptised into Christ at Avondale Hall, Clapham, on December 23rd; also CONSTANCE IVY HAYWARD (youngest daughter), on the 30th. It is our earnest prayer that they may grow to the full stature in Christ, and with us be welcomed by Him into His glorious Kingdom. We are thankful to the brethren and sisters of the above-named ecclesia for their kindness in helping us to carry out our Lord's commandment. We have had the pleasure of the company of bro. and sis. Hathaway, and bro. Leslie Hayward and his sis. wife. Our thanks we render unto God for all His loving kindness toward us. —W. P. HAYWARD, *Rec. Bro.*

**LONDON (Clapham).** —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School: 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We have been much saddened by the loss of two very faithful brethren who have fallen asleep during the past month, bro T.M. Nicholl on December 26th, and bro. G. Coppelstone on January 1st. Both of these brethren were conspicuous for their love and zeal for the Truth, which was manifested by their unflinching attendance at the meetings, and in many other very practical ways. We shall miss their company very much, but we take comfort in the prospect of an early reunion with the many sleeping ones whom we have loved in the Truth. On December 23rd we had the pleasure of assisting Miss DORIS CLARA WALKER, and on January 6th Miss EDITH JANE STARES (formerly Baptist) to put on the sin-covering name in baptism. They have our prayers and best wishes for success in the race for life eternal. Bro. H. L. Hayward and sis. G. A. Wilson were united in marriage on December 24th, and we pray they may be real helps to one another in their journey to the Kingdom of God. On behalf of the Ipswich ecclesia we have been privileged to arrange the following immersions, and we rejoice at this evidence of the faithful labours of our brethren and sisters, who will be much encouraged by these additions: December 23rd, WILLIAM ALBERT HAYWARD and GEORGINA BEATRICE HAYWARD; December 30th, CONSTANCE IVY HAYWARD (son, daughter-in-law, and daughter respectively of bro. and sis. Hayward of Ipswich). On December 26th we had our usual Annual Gathering, and our faith was much stimulated by the large company of brethren and sisters and children who assembled, including many visitors from various parts of the country. The afternoon was devoted to the Sunday School scholars, after which tea was provided for a company of about 250. A still larger number were present in the evening when the subject under consideration was: "*Give diligence to make your calling and election sure,*" the speakers being brethren E. W. Evans, W. J. White, J. M. Evans, and P. L. Hone. Meanwhile the scholars were separately entertained, including a lantern address dealing with the life of Moses. We owe unbounded gratitude to our Father in Heaven for these privileges, and pray they may be continued so long as the Master remains away. We have had the pleasure of welcoming the following visitors to the Table of the Lord since our last report: bro. and sis. Winch (Margate), sis. Allwood (Seven Kings), sis. M. W. Piffin (Putney), bro. Manktelow (Redhill), bro. and sis. Heason (Sheffield), bro. Phillips (Luton), bro. Restall (Oxford), bro. and sis. C. Evans (Brighton), sis. M. Hayward (Ipswich), sis. Feltham and sis. Feltham, Jr. (Leamington), bro. and sis. J. Wood, bro. and sis. W. J. White and sis. M. White (all of Purley). — P. L. HONE, *Asst. Rec. Bro.*

**NEWPORT (Mon.).** —*Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m.* We are pleased to state that on December 2nd we had the company of bro. T. Davies, of New Tredegar, who exhorted us in the morning and lectured in the evening, a few of the alien being present. Also it is very pleasing to announce that on Boxing Day we

held a small fraternal gathering, numbering about 30 with friends, and through the mercy and blessing of God a very enjoyable time was spent. The speakers on this occasion being bro. F. Walker, of Bristol, speaking on "*The Call-to Service*," bro. F. Beighton on "*A People for His Name*," bro. T. Davies, of New Tredegar, on "*The Reward of Faithfulness*." The words spoken by these brethren gave us much encouragement and help us to endure firm unto the end, when the reward for such will be eternal life in God's most glorious Kingdom. We were supported by the brethren and sisters of New Tredegar on this occasion. It also gives us much pleasure to report that we have had the company of sis. D. Hilman, of Swansea, at the Table of our Lord. —D. M. WILLIAMS, *Rec. Bro.*

**NEW TREDEGAR.** —*Workman's Hall. Breaking of Bread, 11 a.m. Lecture, 6 p.m.* Since last time of writing we have been assisted by bro. D. M. Williams, of Newport. I take this opportunity to thank the many brethren and sisters for their loving help during 1928. I am also glad to make it known that through that same love it was possible for all at New Tredegar to visit Newport on Boxing Day, and so enjoy a profitable time. Your brother in the patient waiting for the Master's return. —T. DAVIES, *Rec. Bro.*

**NOTTINGHAM.** —*Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Huntingdon Street Schools, Tuesday, 7.45 p.m. Eureka Class, Wednesday, 7.45 p.m.* The annual gathering in connection with the Sunday School was held in the People's College, on Wednesday, December 26th. After tea the children erected a model of the Tabernacle. The model has been made by brethren and sisters, and is to scale 1 in. to the cubit. When erected (with some 150 tents round), one could well imagine the vastness of the encampment of Israel. Also with the model in view, the foreshadowing of the "Tabernacle of God," soon to be manifest among men in its glory, could be well appreciated. The prizes to the scholars were presented by bro. Packer, and altogether a profitable time was spent. The ecclesia has endeavoured to show forth the light of the Truth, not only by the usual Sunday lectures, but in opposition to the clerical denial of the Bible a week-night lecture was advertised for Tuesday, December 18th, on "*The Synagogue of Satan and its present-day infidel Bishops*." A note was also published in the daily paper to the effect that the Christadelphians meeting in the Corn Exchange were a people separate and distinct from every other denomination (whatsoever their name) and their aim was to proclaim the teaching of the Bible as the divinely inspired revelation from God, in opposition to the denial of the Scriptures by the clergy. When the Master returns, then we can cease this contention for the Faith, and every form of opposition will be silenced. —W. J. ELSTON, *Rec. Bro.*

**OLDHAM.** —*Co-operative Guild Room, Greenwood Street, Huddersfield Road. Sundays: Breaking of Bread, 10.30 a.m. School, 2.45 p.m. Lecture, 6.30 p.m. Wednesdays, 7.30 p.m. at Werneth Hall Road.* We are pleased to report that interest on the part of the stranger at our lectures is maintained, and also in the ecclesia we have been strengthened by the reading of "*Eureka*" at our week-night class. We are now practically at the end of volume II, and feel considerably helped in the understanding of the deep things of the Spirit's teaching. We have also had the assistance of bro. H. T. Atkinson (Clapham) in exhortation and lecture. We have welcomed at the Breaking of Bread: Sisters Atkinson (London), and W. J. Elston (Nottingham). —A. GEATLEY, *Rec. Bro.*

**PURLEY.** —*Lecture Hall, High Street. Sundays, 11 a.m., 6.30 p.m. Bible Class: Wednesdays, 8 p.m., Y.M.C.A., North End, W. Croydon.* We have been pleased to welcome to the Table of the Lord bro. and sis. Finch (Seven Kings), sis. Hunt-Smith, sis. Davis, bro. W. Davis, and bro. F. Wood (all of Avondale Hall, Clapham). If the Lord will, the Purley ecclesia will remove to the Gymnasium Hall, High Street, Croydon, on Sunday, February 3rd. We hope to commence with a special course of lectures, particulars of which will be announced later. We are also arranging for a Sunday School to commence on the same date. We hope to have the support of many brethren and sisters.

**PUTNEY.** —*Scouts' Hall, Oxford Road. Sundays, 11 a.m. and 6.30 p.m.* We have now been able to fix the date for our Fraternal, and it will be held, God willing, at the above Hall on Saturday, February 23rd. The meeting will commence at 6.30 p.m. We regret that we cannot extend a welcome to brethren and sisters to tea owing to lack of convenience. We do, however, extend a hearty welcome to all

brethren and sisters to come and enjoy the feast of good things that the speakers will place before us from "THE PARABLES." We have a good-sized Hall with plenty of seating accommodation. We should have announced last month that we regret to lose bro. and sis. E. H. and bro. and sis. C. H. Bath, who have transferred to the Dalston ecclesia. The arranging brethren would like to hear of the present address of bro. Frank Smith. The last address they have is one at Dartford, but, unfortunately, letters have been returned from that address. Would any bro. or sis. who can give any information kindly communicate with the undersigned? —A. CATTLE, *Rec. Bro.*

**REDHILL.** —*Rees' Rooms, Warwick Road. Sundays: 11.15 a.m., Exhortation; 7 p.m., Lecture. Wednesdays: Bible Class, 7.30 p.m. (65, Frenches Road).* We desire to express our sincere thanks and gratitude to the many brethren who have so freely given their labours for the Truth's sake. Truly the minds of Christendom are duped by "false teachers," which is no new experience to the people of God; nevertheless, we plod on, knowing that if it is God's will, our "cry" will be heard. Sis. Milroy, of St. Albans, is meeting with us, as she is living near Dorking. —W. H. WHITING, *Rec. Bro.*

**SEVEN KINGS.** —*No. 2, Pembroke Gardens, High Road. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Tuesdays: M.I.C. and Eureka Class (alternately), 8 p.m. Wednesdays: Bible Class, 8 p.m.* As previously announced, if the Lord will, our M.I.C. hope to hold a tea and fraternal meeting on Saturday, February 9th next, at the Friends' Meeting House, corner of Albert Road and Clements Road, Ilford (within five minutes walk of Ilford Station, L.N.E.R.). Tea at 4.30 and fraternal meeting at 6.30. Four addresses have been arranged for the meeting, the general subject being: "ACTIVE SERVICE IN THE TRUTH'S WARFARE." The following are the speakers: Brethren W. Jeacock (Clapham), S. H. Coliapanian (Seven Kings), A. A. Jeacock (Purley), and T. Moorhead (Luton). A hearty invitation is extended to all brethren and sisters in fellowship to be with us on this day. We were pleased to welcome to the Table of the Lord bro. and sis. Lee (Clapham) on December 30th; and on January 6th, sis. Wellard, who is in isolation at Burnham-on-Crouch, Essex. We regret to announce that the following members of our ecclesia have reverted to the "Temperance Hall Fellowship," viz.: Bro. and sis. Cannell and sis. D. Cannell; bro. and sis. Adey; and the two sisters Bacon (mother and daughter). We grieve to think that these brethren and sisters should have so lightly (and unscripturally) treated the sacred principle of fellowship. —W. J. WEBSTER, *Asst. Rec. Bro.*

**SHATTERFORD (nr. Bewdley).** —Greetings in our Lord and Master's Name. We are endeavouring to hold fast in the narrow way in these days of evil, and we hope and pray that with our Heavenly Father's help and guidance we may hold fast our confidence and rejoicing firm unto the end, and be found among those who will "abide the day of His coming and stand when He appeareth." Since our last report we have been cheered by the following visitors: Bro. H. Greenhill, sis. L. Greenhill and sis. H. Wilton, of the Scotts Green (Dudley) ecclesia. It is also a source of consolation to have bro. Harold Blake, of Worcester, meeting with us as often as possible; and as he is also in isolation there, our meetings together afford welcome seasons of refreshing for us all. With love in the bonds of the Truth, faithfully your brother in Israel's Hope. —H. W. PIGGOTT.

**SWANSEA.** —*Portland Buildings, Gower Street. Sundays; Eureka Class, 11 a.m. School and Bible Class, 3 p.m. Breaking of Bread, 6.30 p.m.* We have been greatly encouraged by the company of the following brethren and sisters during the month: Sis. Rose Jones, of the Llwynypia ecclesia Rhondda; sisters Dorothy Clements and May Morse, and bro. Frank Morse, of Clapham ecclesia, London; bro. Frank Morse kindly giving us words of upbuilding and encouragement at the Memorial Table. —JAMES HENRY MORSE, *Rec. Bro.*

**WELLING (Kent).** —*Scouts' Hall, Warwick Road, High Street (opposite Danson Park). Sundays: Breaking of Bread, 2.45 p.m.; Children's School, 4.30 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m.* We lose our bro. B. Smith to the Redhill ecclesia at his own request, and pray that our loss will be their gain to the honour and glory of our Father's great and Holy Name. We are holding our annual Tea and Prize-giving to the children, God willing, at the above hall on Saturday, March 9th, and shall welcome the company of brethren and sisters in fellowship. We again thank the brethren who have ministered to us and for us by exhortation and lecture. —GEO. L. BARBER, *Rec. Bro.*

**WELLINGTON.** —It is with much joy that we record the baptism at Dudley, on December 12th, of EDWARD LESLIE BREWER (19), formerly Wesleyan. We hope and pray that our young brother will faithfully run the race, and eventually receive the inestimable prize of life eternal from the Lord Jesus at His return. We are grateful to our Heavenly Father for this evidence of His blessing upon our labours, and we feel greatly encouraged. During the year that has passed our monthly lectures have been attended by an average of 10 or 12 strangers, and our witness to the Truth has drawn the antagonism of the clergy. We deeply appreciate the valuable help received from visiting brethren, and for the financial assistance received from several ecclesias interested in the work of the Truth in Wellington. —H. G. SAXBY.

## AUSTRALIA

**MORELAND, VICTORIA.** — *Masonic Hall.* We are pleased to report better attendances at our Sunday School and other meetings, there being at the present no cases of sickness among us. All the more also will we appreciate the perfect health of sparkling spiritual life if we are permitted to put off the old body of corruptibility for "the gift of heavenly health, the gift of immortality." We were pleased to have the company of sis. V. M. Barnard, of Launceston, Tasmania, being on a holiday visit. All join in the hope that she now feels recuperated to return to her work in the Master's service. Our bro. Moir, who embraced the Truth in Tasmania, also paid us a visit at the Lord's Table, and his company was much appreciated. Our brother has taken a position in a country town about 100 miles from our address, and will, therefore, be in isolation. We trust the "Lord will keep him" while thus placed, "and cause His face to shine upon him and give him peace." Your brother in the hope of eternal life. —L. WALKER, *Rec. Bro.*

## CANADA

**LETHBRIDGE (Alberta).** —*Berean Christadelphian Hall, 633, Seventh Street South. School, 10 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m.; Wednesdays: Lecture, 8 p.m.* We have completed our new building and have designated it as above in order to distinguish it from the many halls, with which this city abounds; and we believe that "Berean Christadelphian" is sufficiently distinctive so that we will not be identified with those who "pervert the gospel of Christ." We were highly favoured at the opening services by the presence of our well-beloved bro. B. J. Dowling, of Worcester, Mass., U.S.A., who gave us the first exhortation and lecture in our new building. Bro. Dowling also lectured for us on Monday, August 27th, to a very appreciative audience. Bro. Dowling spent nearly a week with us and addressed the brethren and sisters every evening upon those vital subjects which are now engaging the attention of the brotherhood in relation to the nature and sacrifice of Christ. The stirring words of exhortation and sound wisdom were very timely, as there are some in this city who claim that bro. A. D. Strickler is not teaching the clean flesh theory, and by smooth words and fair speeches are trying to deceive the simple. The saying that "Truth is mighty and shall prevail" is not altogether true of the present age. The Truth has power to enlighten and transform those who submit to it, and it is strong to the down-pulling of error, and the up-building of the faith, where it is skilfully used; but in the absence of inspired men it has been its unhappy lot—like its Master—to be prevailed against for nearly all the centuries that Christ has been away. Saddening, indeed, to see such deception practised by professed followers of Christ. Bro. Dowling's words have thrilled our hearts with determination to remain steadfast, unmovable from the rock of solid truth, in relation to the Captain of our Salvation, and rejoice over the possession of the word of life as men rejoice over the possession of a great spoil. Our bro. Will J. Turner has again visited us, and in his usual hearty manner exhorted the brethren and sisters, and spoke words of life and consolation to the strangers, pointing them to Christ as the only Name given among men whereby we might be saved. Bro. Robert Neville, of Winnipeg, is staying in the city, having found work here. We welcome him to our ecclesia. —SIDNEY T. BATSFORD, *Rec. Bro.*

**OSHAWA (Ont.)** —Since our last report we have been pleased to welcome at the Table of the Lord bro. A. J. Russell, of Toronto, who has obtained temporary employment here, and bro. and sis. G. G.

Biers, of Rochester N.Y., U.S.A., who paid us a visit. We continue week by week "Breaking Bread" and making use of our brethren's faithful exhortations; we continue also our weekly witness to God's Truth in the local paper under the heading, "CHRISTADELPHIAN," which appears among the Church notices, and we pray that our Father is causing some to be looking up the Scriptural proofs given. We have invited Bible questions, and offered free literature, but the response is small as usual. Of three interested friends, two have left the district, and the third, while believing our teaching to be "The Truth," will go no further. We have come into contact with five of various "fellowships" claiming to be brethren, and have done, or are doing, what we can to show them the more excellent way. As a sign of the fast approaching day when Ezekiel xxxviii will be fulfilled we notice Russia has been very actively buying Canadian horses and also much corn; almost all other countries are turning to the motor-car in which to "run to and fro," but the northern army is to come down "riding upon horses"! We are thankful to the brethren who still write to us and also to the Editors of the "*Berean*," who are supplying such good reading matter for the brotherhood. May our Magazine continue as in time past, the means of helping us towards obtaining a place in the glorious Kingdom of God. Your bro. and sis. in Israel's Hope.—GEO. ELLIS.

## NEW ZEALAND

**CAMBRIDGE (Waikato).** —The brethren and sisters in fellowship living in the Waikato district held a fraternal meeting on October 22nd (the Labour Day holiday in N.Z.) at a Hall in Hamilton especially engaged for the occasion. Invitations were sent to the brethren and sisters in the Auckland Province, and to bro. Banks, of Wanganui, but owing principally to the great distance none were able to be present. The pleasure and profitableness of the meeting was considerably added to by the baptism of Mrs. EMILY SARAH MORGAN, aged 42, wife of bro. Morgan, after giving a good confession of her belief of the Truth as it is in Jesus. Sis. Morgan has exceptional abilities and possesses the ornament of a meek and quiet spirit, with the determination to obey God's commandments, and our prayer is that she will go on to perfection, and at last receive God's gift of eternal life through Jesus Christ our Lord. During the evening, bro. Morgan gave an address on "The Times and Seasons," using a circular chart for illustration, which was much appreciated. We think the "*Berean Christadelphian*" Magazine is very good indeed, and are grateful to the brethren who are giving their time and labour in its publication. — T. J. CONNOLLY, Rec. Bro.

(Sis. Irene Connolly, daughter of the writer, who has been sick for close on three months, is now improving, for which cause we are thankful to God for His mercy; she is also mindful of the brethren and sisters' prayers and sympathy. —T.J.C.).

**WHANGAREI (P.O. Box 55).** —Greeting in the Saving Name. We have not much to report, our little meeting being the same in numbers, and we rarely see an alien at our meeting; of course, they do not realise they are foreigners, which, in large measure, doubtless accounts for their lack of interest in the things of the Truth. We have lately passed through a General Election in which the Government was badly defeated, losing nearly half their number. Labour gained a lot of adherents, but is not strong enough to form a Government; but that (human Government) is chiefly what interests the people. Well we know what is coming and may we all be found ready when the time comes. Your bro. in Christ. — K. R. MACDONALD.

## UNITED STATES

**LOS ANGELES (Calif.).** —*Woodman of the World Hall, 1040, South Grand Avenue. Sunday School, 9.30 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m.* We continue to hold forth the good news of the coming Kingdom of our Lord and Saviour Jesus Christ, in the few and evil days that remain, before we are called to give account of our stewardship. We have been cheered and encouraged by a visit from bro. B. J. Dowling, of Worcester, Mass., who addressed a gathering of the brethren and sisters, and exhorted and lectured on Sunday, September 23rd. We will all cherish pleasant memories of his visit and pray that the blessing of our heavenly Father will follow his efforts to strengthen the household of faith on this vast continent, where, in some cases, though 3,000 miles or more separate

the ecclesias, yet we are all one in Christ Jesus. We are pleased to report the safe arrival of bro. and sis. Wm. Biggar from Elizabeth, New Jersey, who have decided to make their home in California for the present. We also have visiting us bro. Jas. Laidlaw, of Newark, N.J. We cordially welcome our brethren of like precious faith. We report the marriage of sis. G. Miller to bro. H. Thomson; the ecclesia extend their best wishes and hope their new relationship will be helpful to them in making their calling and election sure. —JAS. C. M. SHARP, *Rec. Bro.*

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### **ECCLESIAS IN THE UNITED STATES AND CANADA.**

IN FELLOWSHIP. —The Brethren named will be willing to supply information as to Meetings in their vicinity on the basis of purity.

#### **CANADA.**

Brantford, Ont. —H. W. Styles, 117 Victoria Street.  
Guelph. —J. Hawkins, 9 Elizabeth Street.  
Halifax, N.S.—Pauline M. Drysdale, Brae Burn Road, Armdale.  
Hamilton, —E. D. Cope, 120 Flatt Avenue.  
Hatfield Point, N.B.—J. S. Ricketson.  
Lethbridge, Alberta. — Sydney T. Batsford, 412 7th Avenue South.  
London. —W. D. Gwalchmai, 18 May Street.  
Moncton, N.B.—T. Townsend, 11 McAllen Lane.  
Montreal. — J. V. Richmond, 701 Wellington Street.  
Quebec, P.Q.—R. Manicom, 145 Eleventh St. Limoilou.  
Oshawa, Ont. —Geo. Ellis, 305 Courcellette Avenue.  
Richard, Sask.—Fred W. Jones, Box 30.  
St. John, N.B. —A. D. Duncan, 46 Adelaide Street.  
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.  
Vancouver, B.C.—John B. Allen, 790 40th Avenue, E.  
Winnipeg. —W. J. Turner, 108 Home Street.

#### **UNITED STATES.**

Arlington, Texas. —Joseph H. Lloyd, Route 2, Box 43.  
Baltimore, Md.—D. E. Williams, 1939 W. Mulberry Street.  
Beaukiss, Texas. —A. C. Harrison.  
Brookfield (North) Mass. —Dr. G. H. Gillander, Duncan Block.  
Boston, Mass.—John T. Bruce, 23 Hosmer St. Everett, Mass..  
Buffalo, N.Y. —L. P. Robinson, 43 Birch Place.  
Canton, Ohio. —P. Phillips, 1123 Norris Place, N.E.  
Carlton, Texas. —S. S. Wolff.  
Chicago, Ill. — Frank Coverley, 120 Albion Street, Park Ridge.  
Clyde, Texas. —T. H. Tunnell, Route 2, Box 138, Callahan, Co.  
Dale, Texas. —J. Bunton.  
Denver, Colorado. — Percy Dixson, No. 340 Irvington Place.  
Detroit, Mich. —G. Growcott, 3985 Field Avenue.  
Dripping Springs, Texas. —J. O. Banta.  
Elizabeth, N.J.—Ernest Twelves, 409 Washington Avenue.  
Forestville, Conn.—Adam Johnson, 110 Central Street.  
Freeland, Luzerne Co., Pa.—Ivor Morgan 125 Highland.  
Glendale, Pa. —T. J. Llewellyn, 105—15<sup>th</sup> St. Scranton, Pa.  
Hawley, Pa. —H. A. Sommerville, Ariel.  
Hebron, Texas. —J. Lloyd.  
Jasonville, Indiana. — Aude Plew, R.F.D., No. 3.  
Jersey City, N.J.—S. L. Van Akin, 82 Caryl Avenue, Yonkers, N.J.

Lampasas, Texas. — W. A. Ray.  
Lansing, Ohio. —A. P. Ruthem, Bridgeport, Ohio. Route 2, Box 142.  
Los Angeles, Cal. — Jas. C. M. Sharp, 2725 So. Rimpau Blvd.  
Lubec (North) Maine. —A. L. Bangs.  
Mason, Texas. — E. Eastman.  
Newark, N.J.—R. W. Seldon, 852 So. 15<sup>th</sup> St., Newark, N.J.  
Pomona, Cal.—Ernest Irwin.  
Portland, Oregon. —Carl Hanson, 779 Roosevelt Street, Portland, Oregon  
Post City, Texas. —A. W. Greer.  
Robert Lee, Texas. —James Greer.  
Rochester, N.Y. —G. G. Biers, 243 Genesee Pk. Blvd.  
Rochdale, Texas. —R. O. Greer.  
Santa Barbara, Calif.—W. S. Davis, 310—5<sup>th</sup> Avenue  
San Saba, Texas. —S. H. Farr.  
Seattle, Wash.—E. Quittenton, 4706, W. Dawson Street.  
Scranton, Pa. —*See Glendale.*  
Seymour, Conn.—Geo. Carruthers, 31 Pershing Ave.  
Stephenville, Texas. —R. R. Wolff.  
Stonewall, Texas. —Clarence Martin.  
Taylor, Texas. —E. Swayze.  
Winters, Texas. —J. M. Clayton.  
Worcester, Mass. —B. J. Dowling, 5 Florence Street.  
Yucaipa, Cal.—R. Smead, R.R.I., Box 57.  
Zanesville, Ohio. —J. P. Phillips, 1520 Euclid Avenue.

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→ Errors and omissions will be gladly rectified by sending particulars to B. J. Dowling, 5 Florence St., Worcester, Mass, U.S.A.

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## Notes.

DISTRESSED JEWS' FUND. —Received from a brother (N. Harrow) 12/-

CORRECTION. —Distressed Jews' Fund report 1928. On page 30, "A Birmingham ecclesia" should read "Brimington ecclesia."

SUBSCRIPTIONS. —Will intending subscribers for 1929 please notify brother White without delay, to prevent disappointment by non-receipt of *Berean* after this month.

INTELLIGENCE. —Received too late for insertion; held over till next month: Holloway (N), Luton, Bridgeport (Ohio), Chicago (Ill.), Elgin (Texas), Hamilton (Ont.), London (Ont.), Worcester (Mass.).

MSS RECEIVED. —*The Presence of Christ* (P.H.); *The Rivers of the Bible* (C.L.); *The Return of Christ to the Earth* (J.H.D.); *Angels* (W.B.F. Vancouver). We hope to find space shortly.

THE TRIAL. —Will any brother or sister who has a copy of this book by bro. Roberts for disposal notify bro. C.F. Ford, 19 Grove Road, Brixton, London, S.W. 9.

DUDLEY. —Bro. F.H. Jakeman writes: "Sis. D.C. Jakeman wishes me to write on behalf of the sisters class of the Scotts Green ecclesia, thanking those sisters who have kindly sent parcels of clothing for distribution among the needy cases in our Sunday School."

THE DERBY DAILY TELEGRAPH. —Copy of issue Dec. 24<sup>th</sup> received containing an excellent 3 column article by bro. R.T. Towne on *The Bible as the Inspired and Infallible Word*. The editor in a

brief comment describes the writer as being “brought up in the modern school of thought”; this is a strange description of such a vigorous contention for a wholly inspired and infallible Bible.

THE BIBLE TRUE. —About 30 years ago there was discovered in Egypt the city of Pithom (Ex. I. 11), with the remains of store-houses having walls of sun-dried bricks 22 feet thick. These walls were being built at the time the order went forth “Thus saith Pharaoh, I will not give you straw,” for careful examination showed that some of the bricks were made of mud mixed with straw, and then came layers of bricks which contained no straw (specimens of both are to be seen in the British Museum). Professor Poole and other Egyptologists commented at the time “thus is the seal of historic truth stamped upon the Scripture narrative of the Exodus.”

PUTNEY. —The Putney ecclesia are arranging a Fraternal meeting for Feb. 23<sup>rd</sup>. See Intelligence in this issue.

WELLING. —The annual tea and children’s prize-giving will be held (God willing) on March 9<sup>th</sup>. See Ecclesial News.

SEVEN KINGS. —If the Lord will, the Mutual Improvement Class will hold a Fraternal Tea and Meeting on Feb. 9<sup>th</sup>, 1929, at the Friends’ Meeting House, situated at the corner of Albert and Cleveland Roads, Ilford. The Tea will commence punctually at 4. 30 p.m. and the after-meeting at 6. 30 p.m. A programme that will provide spiritual help for all has been prepared, under the heading of *Active Service in the Truth’s Warfare*. All in fellowship are invited, and may be assured of a very hearty welcome. Intending visitors please notify the M. I. C. Sec., bro. Philip Coliapanian, 27 Wanstead Park Road, Ilford.

#### ANSWERS TO DECEMBER PUZZLES

1.—	2.—	3.—	4.—
HOPE	J	Sandalls	BEN
OBED	YES	AbagthA	BEN-HAIL
PERE	JESUS	P ete R	BEN-HANAN
EDEN	SUN	P rou D	BEN-JAMIN
	S	H az O	BEN-HADAD
		I ro N	
		R o Y	
		E sse X	

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#### DECEMBER PUZZLES RESULTS (Maximum marks 20).

Rachel Briggs	(Canada)	20	Iris Brett	(Ruislip)	19
Evelyn Briggs	(Canada)	20	Douglas Brett	(Ruislip)	19
May Hughes	(Dudley)	20	Helen Baldock	(Canada)	15 (Nov.)
Primrose Jakeman	(Dudley)	20			