

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.
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EIGHTPENCE.

What is the Hope of the Christian?

By Dr. John Thomas

It can scarcely be necessary for me to explain to my readers that the above enquiry relates to the Object of hope. What is the Object of hope to the Christian? and, what to the Church? Neither can it be requisite to explain at any length, that the Object of hope inquired after, is not any which may actually, as matter of fact, be pursued by Christians, or by the Church, but, what is the Object of hope set before us in Scripture? What are we there taught to hope for, whether regarded as individual Christians, or as forming a part of the Church of God? Momentous inquiry! There cannot be one of greater importance than that on which we are now entering.

Man was not made for the present, and the present was never intended to satisfy man. Whatever might have been man's destiny had he remained unfallen, we are all aware that his fall was foreseen, and that the One for whom, as well as by whom all things were made, was not the first man who was of the earth, earthy, but "the second man, the Lord from heaven." It is in association with his glory, hereafter to be revealed, that we find the true destiny of our race; that for which man was created, and for which the heavens and the earth were formed. When "all things in heaven and in earth are gathered together in one, even in Christ," then, and not till then, will the first and second great ends of creation and of redemption—full glory to God, and full blessing on the creature—be consummated. It is not in the present scene of confusion and darkness, of mystery and of evil, that the glory of God is accomplished and manifested to perfection. Neither is it in man's hurried transit from the cradle to the grave, that the destinies of his being are fulfilled. The present is leading on, indeed, to the full display of God's glory in the future; and it is in the present that all the seeds of man's future are sown. But it is in the future that the harvest shall be reaped, and God be glorified in the result. It is for the future, not the present that man exists.

The present was never designed to satisfy man. That it does not, as a matter of fact, is attested by the consciousness of all. Let the character of the present, and the extent of the future, be what they may, the present fails to satisfy, and it is for the future the heart sighs and yearns. How the child of two or three aspires to the schoolboy's lot; the schoolboy pants to be a youth; the youth to be a man; and

the man, be his circumstances what they may, finds not in those circumstances what satisfies and fills his heart, but reaches after that which the future holds out to view. It is not in man to be satisfied with the present. True, indeed, his aspirings may be limited to the present state of being. But his present portion in this state of existence is not that which contents him; it is the future which he expects to do so, even if it be a future here—a future within the precincts of this narrow world, and this short life. It is for the future, not the present, man actually lives; just as we have seen that it was for the future, not for the present, man was made. It is with the future that hope has to do. "Hope that is seen is not hope: for what a man seeth (or possesseth) why doth he yet hope for? But if we hope for that we see (or possess) not, then do we with patience wait for it." This is true of all hope; it is of the Christian's hope that it is spoken; but it is true of hope whatever be its character or its object. At least thus much is true, that what we hope for is that which we possess not at present. And it is thus that hope becomes such a stimulus to exertion, such a solace in affliction, such a light amid surrounding darkness, such a stay when no other stay remains. Extinguish hope, and happiness is gone. Let the faintest glimmering of hope remain, and man's misery is not complete. Poor unconverted sinner! False hopes may flatter and deceive thee, till thou art cast into the pit of darkness; but once there, no single ray of hope, true or false, will ever penetrate the eternal gloom. The Lord awaken thee, ere it be too late, to a sense of the awful prospect that awaits thee, if thou shouldest live on, and die in sin and unbelief.

My subject, however, is hope, blessed be God, not despair! And what more powerful in its influence than hope? It is the hope of harvest that cheers the husbandman in his toil. The exile is sustained in his wanderings by the hope of once more beholding his beloved country. It is in the hope of re-visiting his native shores that the mariner ploughs the deep and braves the storm. The merchant is stimulated by the hope of gain; the student by the prospect of celebrity; the warrior by the hope of conquest, and it may be, of spoil. Take away from these the hope of securing the objects they severally pursue, and all motive to exertion or endurance is withdrawn. Rob that mother of the hope of seeing her children happy and esteemed, or at least the hope of their being so, whether she should live to see it or not, and what do you leave to support her amid her daily and nightly anxiety and toil? Ah, it is thus that even in this world hope goes beyond the limits of the individual's life, and leads men to act for a future in the well-being of their offspring, when their own career on earth shall have come to a close. And hope, even in respect to things of this life, sweetens the bitter cup, and sustains under the heaviest load of present calamity and grief.

But if the present thus invariably fails to satisfy, and if hope, on which the heart lives and feeds, be bounded by the present state of existence, it follows, that as those things which have been hoped for come to be possessed they are found to be as unsatisfying as all else; and thus the history of human life is the history of disappointed hopes. Either the object of hope is never attained, or when attainment has transformed the future into the present, that which has been bright to hope becomes dull and insipid in possession; and the heart still longs and sighs for something which it possesses not. It is, of course, of the natural heart I speak thus. The sum of all that it seeks, as well as of all that it possesses—is vanity and vexation of spirit.

What an infinite mercy it is that amid the bustle and excitement of this vain and fleeting world, any should have their attention arrested by eternal realities. There are realities which never pass away. And when the light of eternity shines into the soul, how solemn the conviction which presses on the conscience, that not only has one's life been wasted in pursuing that which satisfies not, but worse than wasted, as having been spent in sin and rebellion against God. As long as my thoughts are limited to time and sense, I may regard nothing but myself, or, which amounts to the same thing, my own immediate circle, which becomes a kind of second self. But the moment eternity is seriously thought of, God must be brought in, and then I find that all my restless longings and searchings after something to satisfy and fill my heart, are the fruit of that heart's having been alienated from God. When once this discovery is made the question ceases to be: How am I to be satisfied? The one all-absorbing question becomes, How is God to be satisfied? How is His favour to be secured? Happy the man whose attention is thoroughly aroused to such enquiries! Thrice happy he who has had them all resolved by the light which the Gospel affords as to the person and the work of Christ.

Dear Christian reader, you have not only had such questions awakened in your conscience, but you have had them satisfactorily answered. You have understood that if you cannot satisfy yourself, it is vain to suppose that you can satisfy God. Nor is it needed. You have been led to see that however angry—justly angry—God is with sin, and however solemn the deserved consequences to the sinner who lives and dies in sin: God has viewed sinners, yea, a whole world of sinners, with such compassion and love, as to give His only begotten Son that whosoever believeth into him should not perish, but have everlasting life. In his blood-shedding on the cross, you have discerned how God can be just, and the justifier of him who believeth into Jesus. And as to how God's favour is to be secured, you understand fully that it is not by works of righteousness which you have done or hope to do, much less by any priestly influence which your fellow-sinners can use on your behalf. No, you read your title to forgiveness and acceptance in the glorious person, the perfect obedience, the sprinkling blood of God's holy Lamb. The assurance of God's acceptance of him, and of all who believe in him, you see in God's raising him from the dead, and placing him at His own right hand in Heaven. And conscious as you are of clinging to Christ as your sole trust and confidence in God's presence, how sweet the peace which he breathes into your spirit, as he gently with his own lips assures you, "Because I live, ye shall live also." You, at least, need no longer to go hither and thither, restlessly enquiring, Who will show us any good? You have found the true, the everlasting good. The light of God's countenance; acceptance in Jesus; peace through his blood; a conscience purged from sin; the privilege to enter boldly into the Holiest—by the blood of Jesus; these with the love of God shed abroad in your heart by the word believed, so that you joy in God Himself through our Lord Jesus Christ, are blessings of such a character that your heart is effectually weaned from the ten thousand objects on which it was once wasted; and you can understand the Saviour's words to the poor Samaritan woman, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life." The secret of happiness—true, satisfying, unailing enjoyment—has been disclosed to you.

"Why speak then," it may be said, "of the Christian's hope?" Ah, this is not your question, dear Christian reader. He who would ask this question is not in the secret which you possess. It is true that you have tasted of real happiness of eternal life, in the knowledge of the Father, and of Jesus whom He has sent. But this is not to say that you have the full, perfect, unhindered enjoyment of this happiness—this life. This is still before you, as the object of your hope. "Then the Christian is not satisfied, any more than others?" It may seem so to the worldling; and it is quite true, that in one sense the Christian is not satisfied; but it is in a widely different sense from that in which the worldling is not satisfied, because he knows nothing, is possessed of nothing, which can either now, or at any time, satisfy him. The Christian knows One who can and is possessed of one who can satisfy him. He knows Christ; he possesses Christ; he enjoys Christ; Christ is his life; Christ is his peace; Christ is his joy; Christ is his portion; but, as yet, he has never seen Christ. It is by faith he possesses, by faith he enjoys him; but the more he knows, and enjoys him thus, the more he longs to behold him. "Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." Yes, my brethren, believing in Christ, whom we have not seen, we love him; we rejoice in him with unspeakable joy; we receive the salvation of our souls. But to see Christ; to have the salvation which he wrought out on the Cross applied to our bodies as well as to our souls; to have it perfected in our experience even as it respects our souls; to have it consummated thus in all who are fellow-partakers with us of Christ; to be with him and with them in our Father's House; to behold his glory which the Father has given him; to appear with him in glory when he appears; to reign with him over a ransomed and redeemed and happy creation; to fulfil our part in the universal harmony of all in heaven and all in earth, when all shall bow the knee to Jesus, when every tongue shall own him Lord, and all voices shall join to celebrate his praise; this, and far more than this—far more than heart can conceive or tongue explain, is what we wait for; and, above all, we wait for him, whose return shall introduce us to all this perfect blessedness—we "wait for God's Son from Heaven", whom He raised from the dead, even Jesus, who delivers us from the wrath to come. HE IS OUR HOPE. We know him now by faith as our Saviour, our Lord, our Life, our Peace, our Joy, our All. AND HE IS OUR HOPE. He is plainly said to be so in 1 Tim. i. 1: "Paul, an Apostle of Jesus Christ, by the commandment of God our Saviour, and Lord

Jesus Christ, OUR HOPE." And what he is thus in so many plain words expressly declared to be in this passage, he is shown to be by the uniform, unvarying testimony of Gospels, Acts, Epistles, and Revelation. On few subjects is Scripture testimony more copious; on none is it more uniform and express than on this. The Lord grant us to consider it to our profit.

(To be continued).

Praise

An Exhortation by Bro. Roberts

The psalm read this morning (xcv.) furnishes, as every portion of Scripture does, themes of profitable meditation. It opens with an invitation to praise: "O come, let us sing unto the Lord: let us make a joyful noise unto the Rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms." We are told in another psalm: "It is good to sing praises to our God, for it is pleasant, and praise is comely." In the psalm before us a reason is given for the invitation to indulge in this good thing. It is not a mere sentimental rapture, though sentiment and rapture have their fullest and most reasonable scope in the act of praise directed to God. It has a reason and the reason is: "For the Lord is a great God." Another psalm, like many besides, indicates the nature and extent of the greatness: "By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth."

Let us open our minds to this great idea. It lies at the very root of the Truth. It is the beginning of the gospel, the ground of our hope, the source of all true consolation. It is the end of salvation; for what do we find in all the delineations of the perfected state but praise as the foremost occupation—the highest delight of those who have part in it? Of the apocalyptic four beasts, symbolic of Israel redeemed (and if we are saved we shall be incorporate with them), it is testified that they rest not day nor night, saying: —

"Holy, holy, holy, Lord God Almighty, which was and is and is to come. And when those beasts give glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever, four and twenty elders fall down before Him that liveth for ever and ever, and cast their crowns before Him, saying, Thou art worthy, O Lord, to receive glory and honour and power, for Thou hast created all things, and for Thy pleasure they are and were created."

How reasonable is praise to God. He made us, and not we ourselves. He made all things. Do we admire the stupendous and well-ordered movements of the universe? Are we impressed with the beneficent march of the seasons? See we anything in the poise of the elements and the inimitable adjustment of the intricate forces of nature? or are we struck with the exquisite skill exhibited in the construction of the minutest fibre in plant or animal? To man we can attribute nothing of all this power and all this wisdom. Man himself is a product of it. He is a helpless, if not an admiring, spectator. He cannot modify the fundamental laws around him, if he appreciate ever so little or desire ever so much. He can but manipulate (and that on a very small scale), the materials brought to his hand; and these he can only use in subjection to already established laws and affinities which he is powerless to touch. To God we look with ascription of all this wealth of wisdom and power, and the contemplation of Him generates praise. If He fill heaven and earth by His Spirit—if thus he is near to every one of us—if all this mighty framework of visible existence around us is the concretion of the invisible energy of His Spirit—if every faculty we possess, and every idea we conceive, and every beauty we admire in the great work around us are traceable to the impress of His eternal wisdom on the materials He has provided and employed in the construction of heaven and earth, is it not reasonable we should, like David, call upon all that is within us to bless His Holy Name?

An apparently curious theme of adoration is furnished in the psalm: —

"In His hand are the deep places of the earth: the strength of the hills is His. The sea is His, and He made it: and His hands formed the dry land."

Why should "the deep places of the earth" be mentioned more than the flat places or the wide places? There seems to me a reason. If there is one time more than another when we are enabled to feel our own absolute insignificance, or tempted to doubt the power of God, it is when we have to do with the deep places of the earth. On the iron-bound coast, you peep over the mighty crags into the dizzy depths below, where ships are specs, and great rocks like very small stones on the strand; or from a mountain side, you gaze down into a yawning gorge into which a single false step would precipitate you to destruction; or in the mammoth underground caves of the American continent, you wander with lantern light in miles of mazy darkness, till at the end you come to a fathomless deep into which you throw stones that never reach the bottom, so far as you can make out from the sound, in such places and at such times there is a world of meaning in the words: "In His hand are the deep places of the earth." If in His hand are the deep places of the earth, we powerfully feel how great is He and how entirely and implicitly we are in His hand. So also with the strength of the hills. The great mountains overwhelm us with the idea of stupendous power; if this strength is "His," how strong is He, as well as wise and kind. It is not without a meaning that the Scriptures speak of Him as "the great and dreadful God." His greatness is unsearchable. It is staggering to our poor capacities. We can but recognise it and yield the feeble tribute of our praise.

There is something to consider in the fact that the psalm before us invites us to praise. Who gives this invitation? Well, doubtless, in the first instance, the invitation is David's; but we must never forget that the Spirit of God spake by David, and that David, in the Psalms, personates the Son of David (the Messiah), as shown by the frequent application of the Psalms in this way by the Spirit in the apostles. The psalm shadows forth the glorious invitation which the Captain of our salvation will address to all his brethren, and through them to all the world in the day of his manifestation. He has said, "In the midst of the church I will sing praise unto Thee"; and again, "I will praise Thee in the midst of the great congregation." The world has not yet seen this great sight, when the Lamb, in the midst of the symbolic 144,000—"the general assembly and church of the first-born"—will give the signal for an outburst of praise such as has never been heard upon the wings of the wind, in the history of the human race at all events. And such praise! Every person in the assembly will take an enlightened and an efficient part. Every heart will be fully concentrated—"fixed" is the psalmical phrase—on the high and holy object of it, who, though "above all blessing and praise," has declared His delight in the pure-hearted adoration of those whom He has made. There will be no such drawback as we experience now in our midst: there will be no drawing nigh with the mouth while the heart is far away. There will be no technical pre-occupation with notes; no mechanical unfeeling utterance of words; no mere musical, and sometimes unmusical, sounds from the throat. Every mind will be aglow with great thoughts of God; every heart with the transport of admiration; and every voice in full accord with those laws of musical harmony which, with all other laws, are laws of God's own constitution. All who take part will have been changed from the mortal and the frail to the undying and the strong; from the stunt and the incapacity and the weakness of this corruptible to the strength and glory and efficiency of the spirit-nature, whose capabilities of enjoyment will be at their highest tension in the act of collective praise to the Eternal Father of all, of whom and to whom and through whom are all things.

We are looking forward to this feast of praise. We are not there yet. We are in the state described by Paul: "made subject to vanity—not willingly, but by reason of him who has subjected the same in hope." These are the days of our pilgrimage. But they need not be praiseless days. Nay, they must not be; it is part of the calling to which we have been called to "render the fruit of our lips, giving thanks to His name." We are "a chosen generation—a peculiar people—a royal priesthood"—even now (1 Pet. ii. 10), part of whose vocation it is to "show forth the praises of Him who hath called us out of darkness into His marvellous light." We are called upon to "Rejoice in the Lord," and to give expression to this joy in "psalms and hymns and spiritual songs." Paul and Silas in prison, in the darkness of the night, prayed to God and "sang praises, and the prisoners heard them" (Acts xvi. 25). The invitation of the Psalm before us is an invitation to sing unto the Lord now: "To-day, if ye will

hear his voice," for these words form part of the psalm—(verse 7) we are told to "harden not our heart" as Israel did in the wilderness. Now if we shut our hearts to the luxury of praise and the sweetness of prayer, are we not "hardening our hearts?" Some people call this "singing and praying, 'soft.'" Be it so: softness is the opposite of hardness; and we are divinely warned against hardness. Because popular superstition has run into one extreme, that is no reason why we should run into another. If men professing the Truth are inaccessible to the feelings that find expression in praise, is it not a proof that they are in the very attitude deprecated here? Paul directly applies the psalm to us in Heb. iii., and he applies it specifically on this question of heart-hardening. He says (verse 6) we are the house of Christ "if we hold fast the confidence and rejoicing of the hope firm unto the end." Then having quoted this psalm in illustration, and this part of it "To-day, if ye will hear his voice, harden not your hearts, etc.," he says: —

"Wherefore . . . take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin."

Consequently, we listen to a divine exhortation, when we listen to any brother's warning against an indurated state of the spiritual affections. No true man in Christ will dislike such warnings, if they are delivered in a benevolent and reasonable spirit; for such a man sufficiently knows by experience the tendency of human nature even in the best of men to sink into this state. And he delights in the reproofs of the Spirit. He feels like David: —

"Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil that shall not break my head" (Psa. cxli. 5).

It is possible for the truth to interest the intellect, while the affections are set upon things on earth. In such a case, even the intellect itself will soon cease to be charmed by the testimony, whereas to the mind whose affections are set on things above, the word of the Lord will always hold the place assigned to it in all the Psalms, wherein it is declared to be more necessary than food: sweeter than honey: more valuable than piles of the precious metals.

A man's relation to this question of "praise" is almost a criterion of his whereabouts as to the "hardening," deprecated in the psalm; if he has no delight in the direction of praise, it is a bad omen, and one demanding his particular attention. It is a remarkable feature that this hardening of the heart is spoken of as a matter subject to our will. The exhortation "harden not your heart" implies that it is within our volition to some extent to harden or not harden our hearts. This would seem as if it were contrary to truth. The truth would seem to be that if a man's heart is hard, it is so by a constitution which it is beyond his power to alter; and that to exhort him to harden not his heart, is like exhorting him to change the colour of his hair or the height of his stature. The truth, however, is not altogether according to the appearance of things. The state of the heart, like the state of the body, is pretty much a question of treatment. If a man cleanse, nourish and exercise the body, health, vigour, and symmetry are the results. If a man neglect these, wanness and weakness come instead. Consequently, though at a given moment, it might be absurd to say to a man in the latter state, "change your state," as regards the result possible by a certain line of action, it would not be so absurd as it would seem. So in this other case the state of our mind is a question of the influences to which we subject them. We may harden them in a divine direction by neglect of divine things, or by exercising them in merely natural things. It is here where the reasonableness of the exhortation appears. It is here where responsibility arises as to the state of our hearts.

A man realising this, will see the wisdom of regularly setting apart at least 20 minutes a day for the reading of the holy oracles. This reading is the greatest antidote in the present dispensation for the heart-hardening which is common to all men by nature. Next to it comes the morning and evening sacrifice of prayer—oftener, like David and Daniel, if the heart so frame, but at least thus often. This, like a watering of the seed sown by the word, will help that bringing forth the fruit thereof by which the Father is glorified. Then there are the assemblies of the saints enjoined by the word, which are a

great help in the same direction. Next, there is nothing like the actual performance of well-doing for quickening of the heart towards God, and keeping us in a right frame and attitude. Let a man accustom himself to doing good—let him ponder his daily surroundings in the light of the commandments of Christ, and aim to adapt himself to those surroundings in accordance with those commandments, and he will be wonderfully helped. The combined result of this mode of life will be realised in a state of continual mental sympathy for divine ideas and things, otherwise expressed in apostolic phrase, "a being conformed to the image of the Son of God." It is, in fact, the growth of the new man after the image of Him who has begotten him by the word. The outward man may perish from many causes, but by such a course this inward man will be renewed from day to day, and manifest his increasing vigour by the increasing burden we shall feel with the present sinful state of things, and increasing desire for the change that is to be brought unto us at the revelation of Jesus Christ.

The other side of the picture is to be seen in that opposite course which certainly brings a hardness of heart for which a man will be held responsible. In this opposite course, the man neglects the reading of the word. He does not absolutely leave the Bible unread, but he adopts no system; he does it at haphazard, as time and inclination may suit. The consequence is, it is never very convenient, and never very enjoyable. The affairs of this life are always exacting, and he always accords to them the first claim. Bible reading is attended to at odd times, when he has nothing else particularly to do—perhaps on a Sunday afternoon occasionally, when he is heavy, or on a weeknight, when he is tired out with a day's work. It becomes more and more occasional, as time goes on, until it is practically shelved altogether. By and bye, he wonders if the Bible is true, and becomes finally perhaps an easy prey to the shallow objections of a very superficial and unprincipled scepticism. If he does not exactly sink to this depth, he hangs on a dead branch—a weight and a grief of mind to those who are flourishing on the sap of the true vine. This man, whose delight is not in the law of the Lord, soon ceases to pray. He is tired at night, and he is in a hurry in the morning, and he does not see any particular use in praying. And so in the habitual absence of this opening and subduing and sanctifying act of the mind, his carnal heart settles gradually into a state of hopeless induration. The meetings he thinks are all very well in their place, and he is easily kept at home; and as for bringing the precepts of Christ to bear on daily surroundings, he will be heard to whisper that religion should be kept in its own place. Money-making, by any means, is his charm; and he will be found standing in the way of sinners, and sitting in the seat of the scornful, and prominent in all pleasure taking, and condescending even to worse follies in which he "does not see any harm." His heart is hardened, and he has hardened it; and in the hardness of his impenitent heart, he is treasuring up wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds.

Brethren, be it ours to listen to the Spirit's exhortation to harden not our hearts as in the day of Israel's provocation. Let us obey the other exhortation, which says: —

"My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence, for out of it are the issues of life. . . . For the ways of man are before the eyes of the Lord, and He pondereth all his goings. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction, and in the greatness of his folly he shall go astray."

Editorial

"DISPUTED DAILY."

In Acts xvii. 17, we learn from the record of "Luke the beloved physician," that Paul, while in Athens, disputed daily with "devout persons" in the synagogue, and in the Market also, with such as met him there.

The Agora or Market, where Paul disputed daily, was not one of those crowded, untidy spaces set apart for the merchandising of produce, etc., in so many modern cities and towns, but should rather be compared with one of those beautiful squares to be seen in some of the richest of our modern cities, enclosed with handsome historical buildings and adorned with many sculptured statues.

In the palmy days of Athens this place was the centre of a world-renowned public life, where distinguished orators, statesmen and poets met for the discussion and cultivation of the various systems of subtle and refined philosophy which were prevalent in Paul's day.

Amid such surroundings, in such celebrated fields, and in the midst of some of the world's most famous men, the Apostle to the Gentiles disputed daily for a time, and with such profound argumentation, that the ruins of the then prevailing false systems of religion and philosophy, are now strewn all along the pathway of succeeding history, while the name of the crucified One whom Paul preached is heard throughout the world. Truly

"This thing was not done in a corner."

By his powerful reasoning and his eloquent presentation of Scriptural facts, Paul won for the Truth the heart of a man who stood high in the great Court of Athens.

His name was Dionysius, a member of the Areopagus—a sovereign tribunal at Athens, famous for the justice and impartiality of its decisions. He "among others clave unto Paul and believed." History informs us that Dionysius was a man of remarkable attainments, and because of his devotion to the Truth suffered martyrdom.

Paul's manner of disputation was not only marked by zeal, courtesy and oratory, but by the unaffected yet profound learning of one who was "mighty in the Scriptures."

He could arrange and classify under their appropriate headings, the facts, conditions and provisions revealed and related throughout the Book, and handle the vital questions of life with a power and force, to which rabbis, statesmen and philosophers were strangers.

On other occasions recorded by Luke, the Apostle spoke with such vigour and scholarly attainments that in one instance, the Ruler of the people was constrained to admit it, saying: —

"Much learning doth make thee mad";

and one of the Kings before whom he was brought, was so impressed by his powerful eloquence, that he was moved to confess it, saying: —

"Almost thou persuadest me to be a Christian."

His keen intellectual reasoning from the Scriptures, on the things of the Kingdom and Name, disclosed a breadth of information, a maturity of thought and a soundness of conclusion, that had never been surpassed and possibly not equalled in logical argumentation. Such disputation won its way, smoothly, graciously and rapidly into the hearts and sympathies of all reasonable men having ears to hear; while the accredited leaders of the people with their heterogeneous pile of traditional lore, as in the present day,

WORE THE LIFE OUT OF RELIGION,

in handling even the simplest problems "not knowing the Scriptures."

Paul knew the Holy Scriptures which are able to make all "wise unto salvation," and when "brought before Kings and Rulers," the Lord gave him "a mouth and wisdom which all his adversaries were unable to gainsay or resist."

A knowledge of the Scriptures cannot be acquired without pains and application. It is a work that requires deep digging for the pure water of life, but when once we reach a certain depth, the waters spring up to meet us.

The acquisition of knowledge broadens the scope of perception and widens the realm of thought. In other words, knowledge aids in the acquirement of a further knowledge of God, adding amazingly to its store.

Thus the search for the knowledge of God bestows its own peculiar recompense, and as we draw from Wisdom's inexhaustible fountain, we begin to realise that even in the present life it is true that

"To him that hath shall be given."

This we observe was remarkably illustrated in the lives of Dr. Thomas and brother Roberts, more especially in the former. To perceive the Truth accurately and to think and reason it out correctly, should be the aim of all our Bible reading and study; and the importance of this cannot be exaggerated, for there are those who read the Bible with but one object in view, namely, to snatch from its context some phrase or word from a portion of the Book, that may be used perversively to support a false theory.

In Luke's record the word translated "disputed," signifies to discuss, to reason—"Come, let us reason together," saith the Spirit; while in 1 Tim. vi. 5—"perverse disputings," a different Greek word is employed, meaning wrangling, or as the margin reads: "gallings," an exercise in which as the Apostle indicates, only "men of corrupt minds" indulge.

Wrangling among brethren, however, which must ever be deplored, must not be confounded with an earnest contention "for the faith which was once delivered to the saints," which is a matter of commandment.

Some believers studiously shun their duty in this matter, as though Truth and error were on an equal footing. They seem to regard a state of mental equability as the great end to be diligently sought and persistently attained, even at the expense of first principles. They will readily sacrifice any doctrine to achieve their aim, namely, peace at any price. This they regard as the one supreme accomplishment of ecclesial life. But this spirit of toleration of error for the sake of peace is conspicuous in all the epistles of Paul, by the manner in which it is opposed. Paul insisted upon "sound doctrine." To Timothy he wrote: —

"Charge some that they teach no other doctrine,"

and with those who did, he disputed daily anywhere and everywhere. We must be followers of Paul:

— "Be ye followers of me as I also am of Christ"

We must gird ourselves as the Apostle did for the work, by putting on the whole armour of God that we may be able to withstand error with divine truth. It is a great task, but it must be faithfully performed, if we are to keep the faith first pure, then peaceable. We must try the teachers and their groundwork as we would try the metal of coins, but with greater attention and accuracy, in that there is much more at stake.

History discloses the fact that many "devout persons" in the past have by their good words and fair speeches, proved powerful in deceiving the hearts of the simple. There are those of like character and disposition to-day, who labouring under a conceit of superior discernment to that of Dr. Thomas and brother Roberts, which is really only a cloak of ignorance, are endeavouring to draw away disciples after themselves.

Like those of Paul's day they are "deceiving and being deceived," and although they may possibly be sincere, they are none the less "deceivers." Sincerity and devoutness do not alter the character of their work.

Furthermore, the captious disputations of the unlearned and the unstable, tend only to evil, and to the embarrassment of the work of the Truth. Their voice, therefore, should not be heard in counsel, and the excuse that "they think they are right," does not justify their retention in fellowship.

"Handling the Word of God deceitfully,"

is a great sin, and should not be countenanced in the least by believers. Those who do favour it in any way, incur responsibility.

Having regard to the vital interests at stake, how solemn is the duty of leading men to God! How clear and unmistakable should the plan of salvation be made. How terrible the responsibility of those who lead them by "crooked paths," that deviate from the narrow way. How deep the guilt and how dire the doom of those who "corrupt the Word" and pervert the Gospel of Christ!

None could be more explicit and pronounced than was the Apostle Paul in warning believers of the seriousness of this matter. How earnest was his appeal to the Galatian brethren: though we or even one of God's angels, direct from His presence, with the atmosphere of heaven encompassing him, "preach any other gospel unto you than that which we have preached, let him be accursed." The Gospel is a declaration of facts and facts cannot vary. They are exclusive, admitting of no compromise. Right is right and truth is truth and we must stand for it, whatever the peril may be.

Paul has left us a priceless example; hear his burning words once more: —

"I have taught you publicly and from house to house. . . . I have not shunned to declare unto you all the counsel of God. . . . I have kept back nothing. . . . I ceased not to warn every one with tears . . . that grievous wolves shall enter in, also of your own selves shall men arise, speaking perverse things to draw away disciples after them."

At all times and under all circumstances he put his utmost and unremitting energy into this work. Let us then be earnest and faithful followers of him, as he was of Christ.

B. J. D.

A WORTHY EXAMPLE.

An ecclesia in Canada decided to, and did reprint some of Brother Roberts' works, as they found they could get large numbers produced at a lower price, and desired to obtain a larger circulation thereby; in fact, before approaching him, they had reprinted 4000 "Kingdom of God", and 2000 "Prophecy and the Eastern Question". Upon this being brought to Brother Roberts' notice, and being asked if it met with his approval, he replied—"Certainly, we shall thank ANYBODY ANYWHERE to PRINT and DISTRIBUTE what may be found effectual for the dissemination of the pure word". (The Christadelphian, 1878, p. 286).

The Nations in Prophecy

VI. —TARSHISH, THE MODERN TYRE

The daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour (Psa. xlv. 12).

This association of the name of Tyre with the glories of Christ's kingdom causes us to look more closely at the numerous prophecies relating to Tyre, realising that they possess a significance

much deeper than appears on the surface, and which is, of course, entirely unperceived by the spiritually blind citizens of "Christendom."

Previous contributors to this series of articles have submitted convincing evidence to shew that the great nations of the past which occupy such a prominent place in the Old Testament narratives all have their counterpart in the "latter days"; and a proper understanding of the purpose of God leads to the discovery that Tyre is of especial interest to the adopted seed of Abraham in these closing days of gentile misrule, because so many of us are nationals (happily not "citizens") of this race mystically styled "daughter of Tyre," or "Tarshish."

Tyre of old was a kingdom in Palestine bordering on the Mediterranean sea northward, occupying land given by God to His people, but whose inhabitants were not driven out by them, wherefore God declared "They shall be as thorns in your sides, and their gods shall be a snare unto you."

Probably no kingdom of old was more closely connected with Israel than Tyre, and the details of their association are especially noteworthy having regard to the role to be occupied by Tarshish, the latter-day Tyre.

"Her merchandise and her hire shall be holiness to the Lord: and it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing" (Isa. xxiii. 18).

It is stated by the prophet Ezekiel (xxvii. 12.) that Tarshish was a merchant of Tyre "by reason of the multitude of all kind of riches; with silver, iron, tin and lead." Therefore, if the source of supply of these metals to the Tyrian market can be ascertained, the Scripture Tarshish is discovered: only one answer is, of course, possible. It is a fact that tin was universally employed by the ancients as an alloy for the hardening of copper in the making of swords and other implements; and it is also certain that none of the ancient civilised countries possessed tin mines—all countries being supplied by the markets of Tyre, where the original source of supply was kept a close secret; a circumstance which it is difficult to appreciate in these days of quick transit and rapid communications. The Greeks and Romans subsequently discovered the same source of supply, and found that these Islands were known as "The Baratanac Isles." Britannia is a Celtic name, and the Celtic language is Phoenician naturalised in these Islands from the first settlers, the descendants of Tarshish, son of Javan, one of those by whom "The isles of the gentiles were divided in their lands."

In Syriac (from which the Celtic word "Britannia" is derived) Baratanac means "the land of tin"; therefore, the modern name Britain, being but a modification of the ancient "Baratanac" or "Britannia," "The British Isles" literally means "The Tin Isles"—which clearly identifies Britain as the Tarshish of the Scriptures that supplied Tyre with the minerals already named, and particularly tin. There is ample evidence in Cornwall and the south and west coasts of Ireland of the existence of ancient mineral mines worked by Phoenician enterprise.

It is, of course, true that there were two places called "Tarshish," the one in the west already mentioned, and the other in the east; and while it is evidently the western Tarshish that is alluded to in Ezekiel xxvii, it is clearly the eastern Tarshish that is mentioned in 1 Kings x. 22.

"For the king had at sea a navy of Tarshish with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks."

The products mentioned, considered in conjunction with the time occupied by the voyage, clearly point to India as the eastern Tarshish; but instead of this creating a difficulty, it only serves to strengthen the identity of antitypical Tyre. It is impossible to come to any other conclusion than that the Bible Tarshish is Britain, a conclusion that is made certain by the position that Tarshish was to occupy in the "latter days." Britain stands pre-eminently and exclusively in relationship to the modern

world where Tyre, the greatest merchant and maritime power of the past, stood in relation to the ancient world.

The article on Tyre in the February issue mentioned the remarkable parallel drawn by bro. Dr. Thomas between ancient Tyre and modern Britain; and before referring to the part assigned to the latter in connection with the world-wide upheaval that is imminent, it may be helpful to some readers if we enumerate these points of identity which were so vividly clear to this sturdy pioneer, even in his day, when many of the positive evidences with which we are now familiar seemed, naturally speaking, incapable of realisation: —

"Tyre was the mart of the nations; so is Britain.

"Tyre was the mighty fortress of the sea; so is Britain.

"Tyre's merchants were princes, and her traders nobles of the land; so are Britain's. (And to a far greater extent now, than when our brother made these observations).

"Tyre was a dispenser of crowns; true also of Britain, as shewn in her Continental and Indian history.

"Tyre was the daughter of Tarshish as well as of Sidon; so is Britain the daughter of Tarshish as well as of Tyre, and granddaughter of Sidon.

"Tyre emigrated to, and afterwards beyond, Chittim and beyond the sea of Tarshish (or Mediterranean), in and beyond which is now located the British power—the Ionian Islands, Malta, Gibraltar, and the British Isles.

"Tyre was the stronghold of the ships of Tarshish, or ships trading to India and the coasts of the Mediterranean; so is Britain, pre-eminently.

"Tyre played the harlot with all the kingdoms of the world upon the face of the earth; this is true of Britain in a greater degree than of Tyre in the most brilliant period of her career.

"Tyre was strong in the sea, she and her inhabitants, who spread their terror through all the inhabitants of the earth; Britain's naval history shews that this is also true of her.

"Tyre's wise men were the pilots of her state; so of Britain's what is called 'the Collective Wisdom' are the pilots and calkers who navigate the vessel, and stop the leaks.

"Tyre was the great workshop of her time; so is Britain. (All that is best in skilled craftsmanship still emanates from Great Britain).

"The Tyrian and British trade are identical.

"Tyre was QUEEN OF THE SEA and military; so is Britain.

"Tyre's chief trafficker was Tarshish; so is Britain's. (Eastern Tarshish and western Tarshish stand in such relationship to each other that either must collapse without the other).

"Tyre boasted in the greatness of her wisdom, and her heart was lifted up because of her wealth; and she set her heart as a goddess, in the midst of the seas; this also is signally true of Britannia.

"Tyre was a monarchy, whose king was bedizened with all the flashiness in which vain mortals delight; so is Britain—a commercial power tricked out in all the trappings of royalty.

"Tyre ruled in Eden, the garden of God, and existed there at the time of her overthrow by Nebuchadnezzar; Britain's influence is also in the ascendancy there; and will yet rule there as potentially as Tyre; when the Russo-Assyrian, the Nebuchadnezzar of the latter days, shall confederate his forces to expel her from the land.

(This has become an accomplished fact in our own generation).

"Tyre was a wide-spreading covering protector—a protecting power; the position of Britain, whose covering protectorate spreads throughout the earth.

(A parallel of far greater significance as the outcome of the Great War, with its British mandates for the near and middle east).

"Great wealth and prosperity filled Tyre with violence; and through the multitude of her iniquities by the unrighteousness of her traffic she prostituted her asylums; the same cause produces the same results in Britain; her factory system, unions, institutions, ecclesiastical merchandising, supporting Mohammedanism, Hindooism, Popery, and so forth, for the sake of advantage—make the resemblance striking.

(Yes, even to the extent of diplomatic representation at the Court of the Mother of Harlots, who, as the result of events that have transpired recently, is able to declare, 'I sit a queen, and am no widow, and shall see no sorrow').

"Tyre was a harlot; so is Britain; the Anglo-Hibernian daughter of Babylon, the mother of harlots, and of all the abominations of the earth.

"The royal merchant power of Great Britain, then, for the reasons adduced, is the daughter of Tyre; the Mystical Tyre in her development beyond Chittim far away westward of its ancient predecessor and parent in the world-wide commerce of the earth."

The parallelism between ancient and modern Tyre is not yet complete. So far as ancient Tyre is concerned, the only period that really concerns us is that time when she was in the closest and most amicable relationship with the people chosen by God, i.e., during the reign of Solomon, renowned for wisdom and riches, reigning on Mount Zion over the twelve tribes of Israel who were then in united occupation of the land. At that time we perceive the Son of David ruling over the Kingdom of God by Divine appointment, and having the co-operation of a gentile power of commercial and maritime pre-eminence; Jerusalem in the fulness of her ancient glory, her king the wonder and admiration of the whole earth, and her people enjoying a condition of security and prosperity hitherto unknown. This desirable state of affairs soon gave place to the sordidness of man's evil ways, but while it lasted it was a type of that more perfect state of things which will prevail when the Greater Son of David reigns in Mount Zion, and in Jerusalem, and before his ancients gloriously (Isa. xxiv. 23).

Britain, the antitypical Tyre, has been assigned a prominent place in the consolidation of that kingdom which shall "stand for ever," but her co-operation in the fulfilment of the wise decrees of the Lion of the Tribe of Judah will not come spontaneously. Britain exists to-day as one of the daughters of the "Mother of Harlots," and, therefore, cannot escape the consequences of the gathering storm. First dismayed by the loss of her coveted possessions, her "Gateway to the East," and the destruction of her land forces by the Northern invader, and finally humiliated by the annihilation of her greatest treasure and pride—the "Ships of Tarshish" swept away by omnipotent power like leaves before a breeze (Isa. ii. 16; Psa. xlvi. 7)—the inhabitants of these Isles will, at length, be disposed to listen to those messengers who will bring an invitation of peace from the City of the Great King (Isa. lxvi. 19). Then, and by no other means, will they yield obedience to the Shepherd and Stone of Israel, whom even the winds and the sea obey.

As an outcome of these stirring events the whole of Britain's available resources will be placed at his disposal, in fulfilment of the many promises which we know cannot fail—notably Isa. lx. 9-10; Psa. lxxii. 10. etc. There will then be no more occasion for patriotism or national pride, because: —

"The loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day" (Isa. ii. 17).

P. L. HONE.

"She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow" (Rev. xviii. 7)

* * *

THE POPE TO BROADCAST TO THE WORLD

BEAM SYSTEM FOR THE VATICAN

"The "Daily Express" understands that a beam wireless system is to be erected in the new Vatican City, a system which will be one of the most, if not the most, powerful in existence, so that the voice of the Church, expressed by the Pope himself or his representative, can be heard in every corner of the world.

It is expected that on great occasions the Pontiff himself will broadcast to the world.

The greatest interest is being taken in this development by the Roman Catholic world, AND IT MUST YIELD IMMENSE HELP TO THE CENTRALISED AUTHORITY OF THE CHURCH".

"Daily Express."

The Epistle to the Colossians

Epaphras was the founder of the small ecclesia at Colosse (Col. i. 7) and was with Paul at Rome, circa A.D. 63, while he was awaiting his trial "in his own hired house." Onesimus was sent to Colosse to his master, Philemon, bearing the short epistle by which Paul hoped to effect a reconciliation between the runaway slave and his owner.

Although Paul had never been at Colosse he was well acquainted with the state of affairs there owing to the friendly presence of Epaphras whom he speaks of affectionately as his "fellow prisoner" (Phil. 23). Philemon was also an elder of the same ecclesia, and Archippas was the Recorder (Phil. 2: Col. iv. 17). Tychicus was to accompany Onesimus, and the two brethren were entrusted with another epistle addressed to the ecclesia at Colosse.

Colosse was the oldest of three towns situated close to one another in the upper valley of the Meander in the Province of Asia, the other two being Laodicea and Hierapolis. These had outstripped their mother town until Colosse had become the least in importance. Laodicea was a very wealthy town and Hierapolis boasted of its wonderful architecture. Paul links them together in the same way as we in this country link the pottery towns (see Col. iv. 13).

The ecclesia at Laodicea was the largest, and the instruction to let that ecclesia have the epistle to read is interesting (iv. 15). The epistle to the Laodiceans referred to there is on very good grounds identified with the epistle we know as that to the Ephesians. Timothy was with Paul at Rome at the time and is associated with him in this letter (i. 1).

Paul had been far from well and Luke had just joined him as a "beloved physician."

Like most, or all, of the epistles, certain troubles and internal difficulties called forth its writing. In this case they are quite clear. The Colossians are warned against: —

1. Asceticism, or the elevation of a very strict morality of a monastic type above all else.
2. A tendency to belittle the saving work and pre-eminent position of the Lord Jesus.

3. A rigid observance of various parts of the Mosaic law and Rabbinical tradition, insisted upon by those known as Judaizers. This is also strongly dealt with in the Epistle to the Galatians.

It will be seen that the cult known as Gnosticism had appeared here in its incipient stages.

This extravagant asceticism afterwards became the chief characteristic of several GNOSTIC sects, and being inherited from Pagan sources, mainly Alexandrian at the outset, began the movement which developed the monastic systems in the ripe Apostasy of the Roman Catholic Church.

"The mystery of iniquity doth already work," Paul had said in his reference to this movement (2 Thess. ii. 7). It follows as a consequence that the Epistle under review embodies the Spirit's teaching concerning morality—the moral side of the Truth—in contrast to man's teaching, just as the Epistle to the Romans gives the mind of God regarding the relationship of the Mosaic Law to the Gospel and the Promises. When a person desires baptism to-day it is customary, and it is correct, to examine such an one to see if the things concerning the Kingdom of God and the name of Jesus Christ are truly believed and clearly understood. Such interrogation is very necessary in regard to the doctrinal basis of the Truth, because of the "strong delusions" existing in the so-called Christian world. Relaxation in this direction brings much evil in its train.

A very fragrant memory remains to the present writer from the day of his own baptism.

On that day a venerable brother, now long asleep, whose duty it was to perform the actual ceremony, sent for him, as his uniform custom was with all new entrants upon the great race for eternal life, and informed him of the great importance of his being well grounded in what he termed "the moral side of the Truth."

He opened the Scripture at the Epistle to the Colossians, and declared it to contain an epitome of that moral side. His witness was true, and no better service could have been performed at that time than to draw attention thereto.

Turning to the epistle we find set forth the foundation principle of all true Christian morality:

— "That in all wisdom and spiritual understanding you may walk worthy of the Lord" (i. 10.)

Attention is at once fixed on the Lord Jesus Christ. In this he is the greatest "the first born," and in him "all fulness (or completeness) dwells."

He is always the first—the supreme—the only perfect example of holiness and righteousness. With Him, at no time, did outward show and ritual observance take the place of inward chastity. The "precepts and doctrines of men" forbidding the use of natural things, may have "a show of wisdom," but are of no value to check the indulgence of fleshly passions. Such lusts can only be conquered by the setting of the heart on things above where Christ abides seated on God's right hand.

Not asceticism—the ring fence of a monastery, or the flagellations of a mystic—but true, large-hearted Christianity in the real sense is needed. It is expressed thus: —

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another. . . and above all these things put on charity which is the bond of perfectness" (iii. 12, 14).

These things result not from the discipline of a cell, but from constant and glowing contact with those of like faith; and of continued experience (and probation) among those who are without.

The mortification of the "members which are upon the earth" which all possess, must go on while still exposed to the winds of this world.

"Resist the devil and he will flee from you" is sound doctrine and true, and strength of character is built up on constant resistance begotten of determination, not of timid sheltering.

The second chapter deals very fully with the various details of the matter. The great thought of Jesus as the Head is expressed here in one of the most beautiful ways found in the whole Bible. It is, in fact, moving and stirring in its message of hope and strength in Him: —

"the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."

As the head in the natural body is in complete touch with every part of the system so in the spiritual body all "in Christ" are in immediate relationship with Him, involving complete sympathy and understanding. Therefore we are guided by Him, directed and cared for, and from Him we take our instructions on the way we follow—till we find complete and perfect harmony in the fulness of that day when all the elect of God shall be gathered into one. The keynote of all good service is struck in these words: —

"Whatsoever ye do, do it heartily as to the Lord and not to men" (iii. 23).

The manner in which our daily duties impinge upon our spiritual life could not be better expressed than in the third and fourth chapters. If we are husbands our duty and privilege is to love our wives.

If we are wives there is a fitting comradeship in the Lord. Perhaps the word "submit" does not quite carry the sense in chap. iii. 18. The real idea is to "give one's self to." How happy the husband labouring in the Truth whose sister-wife gives herself to him that she may build him up in the Lord! How many times experience shows that the main strength of a man is found in the wife he loves who lives for the Truth and for him. If we are children there is sage counsel to "obey your parents: this is well pleasing to the Lord." Human fathers are not always perfect in dealing with their little ones, so there is something for them: —

"Provoke not your children lest they be discouraged."

It may be truly observed that this Epistle covers all the activities of our daily lives and guards us against carelessness in respect of our walk and conversation, while it restrains us from conceit, self-satisfaction and sanctimoniousness.

So the antidote to the false teachers of Paul's own day is supplied, and it comes down to the present time with the same power to cleanse and to encourage.

Its final notes speak of brotherly comradeship in the Faith. Brethren praying for one another: helping one another to walk in wisdom: redeeming the time: buying up opportunity: seasoning speech with salt: interested in one another's welfare and doings: giving kindly salutes one to another, and offering wishes for relief from strains; these are the closing words.

If the injunctions and exhortations prevailed in any ecclesia how happy its condition! If home life was permeated with the spirit breathed forth in this epistle what a delectable family would be therein! We turn reluctantly from contemplation of this beautiful document.

G. H. DENNEY.

"Raised Incorruptible" (1 Cor. xv. 52).

"With such as contend that the righteous are raised incorruptible it is judgment first and resurrection afterwards! This is an inversion of the divine order, by which the whole subject is confused. The author believes that the divine order is the best; and he believes, too, that the righteous are raised incorruptible; but also, that the raising is not one instantaneous event like the lightning's flash, but an order of development, initiated in the dust, and ultimating after judgment in incorruptibility and deathlessness of body."

Elpis Israel xxii.

The Millennium in Scripture and History

I. — MOSAIC AND PROPHETIC TEACHING CONCERNING THE MILLENNIUM.

That God would send a Saviour to inaugurate a reign of righteousness and peace, by means of which he would reconcile the world unto himself, is a doctrine which occurs in Jewish and Christian Eschatologists, and is held by various people, in all kinds of obscure and out-of-the-ordinary circumstances.

The first, so far as records go, to hold this doctrine was Enoch, though there can be no doubt that it was familiar to Abel, although definite evidence of this does not exist. Concerning Enoch we read in Jude, verse 14, that he prophesied, saying: "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all." Here then is Enoch looking forward to the second coming of Christ as the judge of living and dead. This implies a knowledge of the resurrection, and of the bestowal of eternal life in the Kingdom of God. We might reason similarly with regard to the facts related concerning Abel, though in his case the evidence is more inferential, and less definite.

Noah also was a believer in the coming of Christ in power and glory, for he says: "God shall enlarge Japheth, and he (that, is God) shall dwell in the tents of Shem." This is probably a reference to God dwelling in the habitation of Shem at Jerusalem.

We next come to the fathers of the people of Israel: Abraham, Isaac and Jacob. These patriarchs expected to receive in an age yet future, everlasting possession of the land of Canaan, together with a joint rulership with a particular individual of their seed over all the earth (see Gen. xxv. 18; xxii. 17-18; xxvi. 1-3; xxxv. 11-12; Rom. iv. 13).

The children of Israel went down into Egypt, and while there Joseph, Jacob's favourite son, died. In his last hours he charged the children of Israel to carry up his bones from thence, when the time came for them to be brought up from Egypt into the land which God had promised to Abraham, Isaac and Jacob. We find then that Joseph was a believer in these promises, and doubtless wished to be buried in Canaan that he might be in that land when the Redeemer should come there to raise the dead. This request is found in Gen. l. 24-26, and the record of its fulfilment in Exod. xiii. 19.

Moses, who wrote the record of these events, was a wholehearted believer in this promised reign of Messiah: and he esteemed this greater riches than the treasures in Egypt. In Deut. xxx. and Lev. xxvi., he gives glowing pictures of the restoration of Israel in the day of Messiah.

David was a believer in this glorious reign. He had been promised a son who should sit on his throne in his presence for evermore, and he describes this promise and the hope belonging to it as being all his salvation and all his desire (see 2 Sam. vii. 12-16; xxiii. 1-6).

The prophets give us grand and sublime descriptions of the Millennium. We can only give a few selections. Isaiah's visions are well known. His personal faith in the establishment of Messiah's Kingdom is testified by the fact that he said that his children were for signs from the Lord of hosts

who reigned in Mount Zion (viii. 18), though his prophecies are everywhere couched in the language of sincere faith. He prophesied the restoration of Israel's commonwealth, their city and temple, under a Greater Son of David (ii. 1-4; ix. 6-9; xxxiii. 5-6).

Jeremiah prophesied to the same effect. He says, that Israel would no more rejoice in their deliverance from Egypt, but rather in the fact of having been regathered out of the north country and from all other places whither God had driven them (Jer. xxiii. 5-8); finally placing them for ever in their own land.

Ezekiel foretold with great detail the restoration of the city and temple, the re-establishment of the twelve tribes in their own land, and that the glory of God would be manifested in that land in the sight of all nations (xxxviii. 39, 40-48). This necessitates the reign of Messiah on earth.

Daniel foretells an aspect of the matter which the other prophets only mention incidentally. He deals with the manifestation of God's Kingdom as one which rules all the earth, and does not allude to it as the Kingdom of Israel restored. He shows that its head would be the Son of Man, and its rulers the saints of the Most High (vii. 13-14; 26-27).

The other prophets, one and all, speak of the Millennial reign of Christ. Hosea tells us that in the latter days the children of Israel would return and seek the Lord their God and David their King, and mentions the abolition of the grave and of death, as one of the things that pertain to that kingdom (iii. 3-5; xiii. 14-15).

Joel speaks of God dwelling in Zion, at a time when the wicked had been destroyed. He mentions the deliverance of all who believe in God in that day, and foretold the going forth from the Lord's house of living waters. Evidently, then, he believed in the restoration of the Kingdom and throne of David, and in the rebuilding of Jerusalem and the temple (ii. 32; iii. 12-15; 18).

Amos foretells the scattering of the children of Israel among all nations, their regathering, the restoration of the throne of David, and a time of great prosperity as a result of abundant harvests, such as could only be produced by the special providence of the Almighty (ix. 8-15).

Obadiah foresees the ruin of Edom, that is of Gentile dominion, and the establishment on Mount Zion of Saviours, whose reign would be Yahweh's—that is to say, these Saviours are Christ and his Saints reigning in Mount Zion and in Jerusalem, and before the ancients (Abraham, Isaac and Jacob) gloriously (verses 17-21; Is. xxiv. 23).

Jonah is the only prophet who does not mention the coming Kingdom. He, however, foretold a certain restoration of Israel (see 2 Kings xiv. 25-27), and in his own person typified the scattering and regathering of Israel (see his prayer, ch. ii. 3-7).

Micah prophesied of one to be born in Bethlehem, who would rule over Israel and deliver him from the latter day Assyrian. He also said that God would perform His promises made to Abraham and Jacob many years previously (v. 1-5; vii. 18-20).

Nahum foretold the cutting off of the wicked, and the proclamation of universal peace from Mount Zion (i. 15).

Habakkuk saw one coming from Mount Sinai against the hosts then in possession of the Holy Land, and saw him thresh the nations in anger, and deliver his people from oppression (iii. 1-5).

Zephaniah represented Israel restored, with God singing over them in the attitude of a lover toward his bride; and shows that at that time all the earth will serve the Lord, and be of one speech in order that they may all agree together in so doing (iii. 8-10; 15-17).

Haggai prophesied of the overthrow of all kingdoms, and the establishment on their ruins of the kingdom ruled by the desirable of all nations, that is the Saints in Christ Jesus with their Head (ii. 6-7; 20-23).

Zechariah's visions are full of this day of glory. He foretold the rebuilding of Jerusalem and the temple; the coming of Messiah in humility and also in glory, even mentioning the Mount to which he would come; the destruction of the enemies which would arise against Israel; the cessation of every curse, and the filling of Jerusalem with God's glory (ii. 4; viii. 1-7; ix. 9,10; xiv. 1-5, 11,21).

Malachi foretold that all nations would bless Israel, and that in that day the Saints would utterly destroy the wicked from the earth (iii. 12; iv. 1-3).

We may therefore note, that from the earliest ages down to the very close of inspiration in the days of Ezra, there were those who believed that a day would come in which God would intervene in the affairs of men, that the present condition of sin and death in the earth is not final, and that God would give to all who believed and feared Him an inheritance in a condition of things to be established in the earth, in which so far as they were concerned sin and death would be no more; and finally these should be destroyed and the earth freed from every curse.

J. H. DYER.

The Messages to the Seven Churches

I. —EPHESUS.

It was towards the end of Paul's third journey that the moving interview took place between the Apostle and the elders of the ecclesia at Ephesus, as recorded in Acts xx.

Being anxious to arrive in Jerusalem in time for Pentecost, Paul could not spare time to again visit the Ephesian ecclesia, and so "from Miletus he sent to Ephesus and called the elders of the church."

The words he uttered to them were of a sobering character and should have made a lasting impression upon their minds, for the theme of the Apostle was the necessity of purity of doctrine and the danger of apostacy.

"Take heed unto yourselves and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of God which He hath purchased with His own blood. For I know this that after my departing shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away the disciples (R. V.) after them."—Acts xx. 25-30.

Terrible words—words which could not have fallen lightly upon the ears of those Ephesian elders.

"Of your own selves."

Yes, from among that very number listening so earnestly to the words of Paul, would arise men "speaking perverse things."

It seems almost incredible, especially when we recall their distress at parting with Paul, and yet it was only about six years later that the Apostle from Rome wrote to Timothy, —

"This thou knowest, that all they which are in Asia be turned away."

But, as Doctor Thomas writes, "before they were abandoned to utter perdition in their own corruption, the spirit addressed them through John in Patmos," and being only little more than a quarter of a century from the time of Paul's warning.

They were not yet utterly bad, as witness the words of Jesus. — Revelation ii. 2-6.

They had left their first love—the grievous wolves referred to by Paul had secured a grip and were commencing their ravage upon the flock. But it was not yet too late—there was time to "remember from whence they had fallen" and to recall "all the counsel of the Deity" which Paul had not shunned to declare unto them.

We find, however, that the Ephesian ecclesia never regained that which they had lost; they went from bad to worse and the time came when their lightstand was removed, even as Jesus said it would be if they failed to do "the first works."

Now it is to be observed in the words of Jesus addressed to the ecclesia at Ephesus, that he says, "He that hath an ear let him hear what the Spirit saith unto the Churches."

These words show that whilst primarily the message was to Ephesus, yet what was said applies to all since that time.

The seven ecclesias were types—actual ecclesias and actually addressed—but nevertheless types of seven different stages representing the gradual corruption of the Truth.

The promises and warnings made in those seven messages are promises and warnings to all true believers of all ages who are members of "the one body."

"I know thy works," says Jesus.

How clearly this shows that Jesus walked in the ecclesias of the first century. He was well acquainted with their works, their patience, their weakness and so forth. And so to-day, it can be said both ecclesially and individually, "I know thy works," for "all things are naked and opened unto the eyes of him with whom we have to do."

This is both a sobering and a comforting thought.

It is comforting to realise that Jesus knows our labours and our difficulties—he knows of all those little unseen acts performed in his service—he knows of all those little difficulties and heartaches which we often think we endure alone.

Our labours in the truth, in whatever direction, are known and accounted to us for righteousness, so long as we are working faithfully. It is the MOTIVE which is taken note of, for we may work in the Truth's service to satisfy our own greed for favour and position.

How sobering to realise that one day—at the judgment—Christ will say whether he has approved or disapproved of our service.

It is just as possible for us to leave our first love as it was in the case of those at Ephesus, and we are wise if we endeavour to understand the reason for their departure from the "one faith," in order that we may not fall into the same error of condemnation.

The danger which the elders at Ephesus failed to observe was one which threatens the Truth in our day, and can be summed up in the one word POPULARITY. This was the disease which grew so rapidly in the Ephesian ecclesia and which led to all sorts of other phases of heresy.

It was the earnest contention of Paul against such that made him so unpopular. This is the inevitable result of faithfulness to the Truth. There can be no settling down, no fraternising; faithful saints must always be unsympathetic with the aims and ideas of any who would make the Truth popular.

Although Paul had written to Ephesus from Rome, and had warned them to "be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive," they had been turned from their "first love" by the subtle arguments of the Judaisers—those people who endeavoured to embody points of the Law of Moses with the Truth.

To the Jew, the law and faith of his fathers was a very real thing, and it was not easy to throw this over and embrace the new teaching. Therefore there came a temptation to graft on to the Truth parts of the Mosaic observance, so that the Truth became more palatable to the Jewish convert.

Paul had denounced this heresy and declared: "If any man preach any other gospel than that which I have preached, let him be accursed."

Before the coming of Christ, the Law was good, and a shadow of good things, but when Christ came and died, the Law was fulfilled—therefore, when later on some attempted to graft parts of the Law on to the Truth, it became sin.

But in spite of Paul's earnest contention, corruption set in as a result of the progress made by those who were trying to make the Truth popular. This popularising of the Truth in some form or other, has been the underlying trouble of the apostacy in all its stages—the endeavour to get away from the stern requirements of Jesus, and make the Truth palatable to the "man in the street," so that the wrench is not so great or hardly noticeable when embracing the Truth, from that which is associated with worldliness.

In these days we have to follow the example of Paul, and contend earnestly against those who endeavour to make the Truth more acceptable to those who are loath to "come out" in the absolute sense. We are not troubled with Judaism as such, but there is a tendency to be respectable, to keep in with the world and to find loopholes so that the commands of Christ can be got round—to immerse candidates without sufficient care that they have a full and proper understanding of the Truth in all its bearings.

Perhaps we might think that these are mere expressions without a foundation in fact. Happy are we if this is so, but we must not overlook the fact that the ecclesia at Ephesus had many things to commend them to Christ and of which no doubt they were not only fully conscious, but which would make them feel they were "alive" in the Truth.

Jesus acknowledged their "works and labour and patience and how they could not bear them which were evil; and that they had tried them which say they are apostles and are not and had found them liars." For these things they were to be commended, but even so they had left their first love and Jesus warned them to repent.

Ought we not then to be quite sure that we are not in a similar position?

It is our bounden duty to examine ourselves in the light of the knowledge we have concerning Ephesus, on the principle, "Let him that thinketh he standeth, beware lest he fall."

Yes, we too must listen to the voice of warning, "Take heed unto yourselves," for the days in which we live are fully as dangerous as any that have passed. We may not be subject to open and bitter persecution and striving unto blood, nevertheless, our times are evil and trying, and the apostolic prediction has been only too well realised, "in the last days perilous times shall come."

We say again that one of the greatest dangers we have to face is the subtle desire on the part of some to make the truth popular. Why, not long since we were told that we ought not to denounce the clergy from the platform in such strong terms. This cry has been raised before, and when we come to probe into the reason behind it, we find it is the fear of giving offence. This is but one illustration of the thin end of the wedge, which tries to open up a way which will make the Truth more palatable and popular. Jesus never considered the results of "offending" the Scribes and Pharisees, and neither need we in our day all the while we speak faithfully from God's word.

"And now brethren I commend you to God and to the word of His grace which is able to build you up."

This is the best advice possible, either in Paul's day or ours.

The word of God contains an unlimited supply of wisdom and guidance with which to combat the perils of our times. The scriptures are the antidote to heresy and worldly temptations.

How foolish then if we neglect to refresh our minds therefrom day by day, for Paul declares that God's word is "able to build you up and give you an inheritance among them that are sanctified."

As the warning to Ephesus is applicable to ourselves, so is the Divine promise:

"To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God"

Let us then strive to overcome, even if all hands are against us, realising that Jesus is still walking the ecclesias and our works and patience are known.

Let us strengthen the things that remain, waiting patiently for our Lord's return, which we verily believe is close at hand, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

F. C. WOOD.

The Parables of Christ

VI. —THE SHEEPFOLD (John x. 1-18).

The Parable last considered brought to our notice the fact that the divine call to repentance was the outcome of God's great mercy. God sent His Son as a Good Shepherd seeking for lost sheep. It will be wise, therefore, at this point to consider the teaching of the Lord Jesus concerning the Sheepfold, as recorded in the tenth chapter of the record by John. It is usual to apply the figure of the Sheepfold to the Household of Faith, but a difficulty at once arises with such an application, because the Good Shepherd calls his own sheep OUT of the Fold. The necessity for careful reading of the inspired word is again shown by the usual misquotation of the 7th verse, which is: —"I am the door of the Sheepfold," whereas Christ actually says: —"I am the door of the Sheep."

The first point then to engage attention is the Sheepfold. It was a fold which evidently had been in existence for a long period of time, and during that time thieves and robbers had entered. These evil men had not entered by the door, they had climbed to their position among the sheep some other way. The one who entered by the door was the Good Shepherd, and the Porter was ready to announce him. The Shepherd entered and called his own sheep out of the Fold. Seeking for an explanation of this figure in the Word of God, we find that a people had been chosen to be the flock of God, and a fold had been erected round about them. The people of Israel had been separated from all nations, also they were fenced off and guarded by the Law of God. "He made his own people to go forth like sheep, and guided them in the wilderness like a flock" (Psalm lxxviii. 52). "Thou leddest thy

people like a flock by the hand of Moses and Aaron" (Psalm lxxvii. 20). These people could therefore sing: —"He is our God; and we are the people of his pasture, and the sheep of his hand" (Psalm xcvi. 7).

The saddest part of their history is that which relates to the thieves and robbers who climbed in and passed themselves off to the unsuspecting sheep as their shepherds. So successful was this nefarious work that by the time the true shepherd appeared, the place had become a den of thieves, and most of the sheep had been stolen by them. These thieves did not "Heal that which was broken, nor feed that that standeth still; but did eat the flesh of the fat, and tear their claws (hoofs) in pieces" (Zech. xi. 16). They were shepherds that clothed themselves with the wool, but did not feed the flock. They did not heal the sick nor bind up the broken, nor seek that which was lost (Ezekiel xxxiv.). None of these shepherds entered the door, the right entrance for the true shepherd. The door by which the true shepherd entered was sacrifice. That true sacrifice which declares the righteousness of God in the condemnation of the flesh. This Truth was constantly exhibited within the Sheepfold. The offering for sin, the burnt offering, and the peace offering were all brought to the door of the Tabernacle, and only by the blood of the sacrifice could the High Priest enter. The True Shepherd was to come to do God's Will by the offering of himself. "The Lord hath chastened me sore; but he hath not GIVEN ME OVER unto death," because the Shepherd was not to be held by death once he had declared the righteousness of God's condemnation of sin. Therefore we read again: —"I shall not die, but live, and declare the works of the Lord. Open to me the gates of righteousness, I will go into them; This gate of the Lord, into which the righteous shall enter. Blessed be he that cometh in the name of the Lord; bind the sacrifice with cords, even unto the horns of the altar" (Psalm cxviii. 17 to end).

Understanding clearly the meaning of the Sheepfold, the robbers, the door and the Good Shepherd, the Porter will be readily recognised. In the Sheepfold of the House of Israel, porters were appointed by David to watch at the doors of the Temple, so that intruders should not enter. God appointed a faithful Porter at the door of the Sheepfold to watch for the coming of the Good Shepherd, and when he saw him, he cried: —"Behold the Lamb of God." The shepherd came as a Lamb because only by this sacrifice could he enter the door, or gate of righteousness. Being then ready by sacrifice to enter the fold, his first work was to call out from that fold the sheep that knew his voice; for there had come to be a great difference between the sheep. Therefore God must "judge between cattle and cattle" (Ezekiel xxxiv. 20). Those who knew the Shepherd's voice left the fold and entered into the Shepherd's love, and he became their door through which they might enter and be saved: —"Verily, verily, I say unto you, I am the door of the sheep, all that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved" (verses 7-9).

The thieves had fleeced the flock, but the true sheep of the Good Shepherd did not heed their voice to follow them. Thieves, robbers and hirelings are not prepared to suffer for the flock, they only desire to gain, and when danger approaches they leave the sheep to their fate and consider their own safety. The Good Shepherd would not leave the sheep when the wolf approached, and his faithfulness cost him his life. "I am the Good Shepherd; the Good Shepherd giveth his life for the sheep, therefore doth my Father love me, because I lay down my life, that I might take it again" (vv. 14, 17). Thus the Shepherd was smitten and the sheep were scattered, but the Father had given this precept: That the Shepherd should have the right to lay down his life and to take it again. This right was given because God had set His love upon His perfectly obedient Son.

It will be seen that the Shepherd having called from the Jewish Fold those who knew his voice, then sought for the lost sheep from among the Publicans and sinners as the other Parables have shown; finally an appeal was made to those sheep away in the wilds—the Gentiles, and they were all called to be one FLOCK under the care of one SHEPHERD. The word "Fold" of verse 16 should be "Flock." The people who listened to the Lord Jesus soon began to show of what kind of sheep they were. "There was a division again among the Jews" (v. 19). A great number of Christ's hearers could not understand his words, and when some of them said; "How long dost thou make us to doubt. If thou be the Christ, tell us plainly?" Jesus answered: "I told you—but ye believe not, because ye are not of

my sheep—my sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them to me is greater than all; and no man is able to pluck them out of my Father's hand" (vv. 24-29). The Fold then to which the Good Shepherd came was the Jewish Fold in which the Israelites had been "shut up" or enclosed, until the Faith was revealed (Gal. iii. 23).

Many hirelings had made their appearance in the Fold before the true Shepherd came, so that when the Porter opened and announced him, only few in the enclosure knew the voice. The true Shepherd came by sacrifice, to declare God's righteousness and to crucify the flesh. The Shepherd having called his own sheep from the Fold, he sought others who were lost. It was the lost he was seeking; sheep despised by the hirelings whether they remained inside their association or had been driven over the fence. "Come unto me" cries the Shepherd, "and I will give you rest." The Shepherd's sheep, those who are careful to heed his voice, will be gently tendered. "He will gather the Lambs in his arms," and those sheep will flee in fear from the stranger's voice. There are sheep for the Good Shepherd not of that fold, sheep among the wilds of the Gentiles, and they also have been called; there is now neither Jew, nor Gentile, they are all one Flock, a Flock composed of those who are despised and scorned, indeed, altogether lost in the eyes of the hirelings, both of the Jewish and the anti-Christian Fold. Strictly speaking the Gentiles are not the sheep of a Fold, they are sheep of the wilds, or of the heath; called in human society, Heathmen or Heathen. The Jews had been placed in an enclosure by God, and the victims of the Apostasy are enclosed by the man of sin, while the sheep of the true Shepherd are following their Master, finding pastures of his selecting, and soon they will enter into the Paradise towards which the Shepherd is leading them.

Nottingham.

W. J. ELSTON.

Signs of the Times

"MEN'S HEARTS FAILING THEM FOR FEAR"
(Luke xxi. 26).

Although there are no particular reasons why the nations should anticipate an immediate outbreak of war, we suppose there never was a time when newspapers and magazines were so filled with discussions concerning prospective future wars and their horrors as to-day. At the close of the Great War, Mr. Lloyd George said a great deal about it being "a war to end wars," but now we have his chief supporting newspaper, the Daily News, publishing daily articles headed: "THAT NEXT WAR." Many of its readers prefer not to be instructed about it, e.g. "We strongly disagree with so much stress being laid on the subject of war." But an article for that same day, found in an adjoining column, says: "Make no mistake about it—the Russian leaders have a fanatical belief in the inevitability of war" (Apl. 4th, 1929). This is but typical of numberless gloomy forecasts of future war which fill the columns of the British press.

Further, we see little written concerning the honour and glory of war—it has become too universal—the days when wars were waged by professional soldiers have passed. Nowadays the whole strength of the nation is requisitioned, and the terrible results of modern warfare are experienced by all. The last war was but a foretaste of what future wars will be like.

No wonder, therefore, that men realising its inevitability are genuinely fearful of what the next war will bring.

M. Clemenceau says: "I fear that the way is going to be covered with the bodies of the dead and wet with the tears and blood of millions."

Mr. A. G. Gardiner says: "We are all arming in a panic fear."

Fear of what is coming is everywhere; and yet men know not how to avoid it. The method they attempt is the very one that will bring conflict, and when it does come, make it worse. It is, in the words of Mr. Churchill "to be so much stronger than our prospective rivals that he will not dare to attack us." To attain this superiority is the aim of all the Great Powers.

Undoubtedly God is behind them confounding their counsels, for it should be plain that His way is the only way to bring peace, viz., to prevent the nations learning war any more and to destroy their weapons (Is. ii. 4).

Lord Birkenhead sees what is wrong, but says statesmen "are unable to prevent those evils. How many of us believe that in fact war can be abolished?"

It would be a sorry outlook for us, if, realising these things, we did not understand their import; but doing so, and knowing they are signs of the times, we gladly accept Christ's invitation to "lift up our heads."

W.J.

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 7th 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 1st 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.

ASHTON-UNDER-LYNE. —64, Dale Street, nr. Chester Square. Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Since last reporting, we have had as visitor sis. F. McNair, late of the Liverpool ecclesia. We have altered the time of meeting for the memorial service from 11.15a.m. to 3 p.m. We have been assisted in the proclamation of the Truth by brethren W. Cockcroft, junr., and W. V. Butterfield of the Oldham ecclesia, also bro. Heyworth of Rochdale. —J. H. MELLOR, Rec. Bro.

BRIDGEND. —Dunraven Place. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Tuesday: Bible Class, 7.30 p.m. We are pleased to report that we have had the company of sisters Rose Jones and Hilda Ellis of Llwynypia. The writer has removed to Bridgend and his new address is: 3, Grove Road, Bridgend, to whom all ecclesial correspondence should be sent. —GOMER JONES, 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. It is with much pleasure we record that our numbers have been further increased by two. On the 14th April, Miss MARGARET JONES and MR. EDWARD JOHN TELLUM, after giving a good confession of their knowledge of the things concerning the Kingdom of God and the name of Jesus Christ, were baptized into that saving name. Both were formerly members of the Church of England. We pray that they will so run this race that they may receive the Master's approval when He returns. We thank the Clapham brethren for their assistance in this matter. The attendance of strangers at our lectures is still

very encouraging, and they showed much interest in the lectures for April given by brethren A. A. Jeacock (Croydon), C. O. Owen, C. N. Hatchman and J. Warwick (all of Clapham). After this month, May, brethren of our ecclesia are filling one date in each month, thus relieving, in some slight measure, the work of the Clapham brethren, who render us such ready and constant support. We are having special advertising for the month of May, and besides advertisements in local papers have distributed in all 3,500 cards and leaflets. We pray that the word sown may fall on good ground and bring forth fruit, that God's name maybe honoured and glorified. We have been pleased to welcome as visitors during April: brethren Gomer Jones (Bridgend) and A. Cheale (Seven Kings), and sisters Clark and V. Westley (Clapham), C. Jeacock (Croydon), McCree (Redhill) and M. Warner (Luton). Sis. Stock of Clapham meets frequently with us. —J. D. WEBSTER, Rec. Bro.

CROYDON. —Gymnasium Hall, High Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, at Horniman Hall, North End, W. Croydon, 8 p.m. We are pleased to be able to report that we have now commenced a Sunday School, which is held simultaneously with our Sunday morning meeting. During April we have had the pleasure of the company at the Table of the Lord of brethren Cyril Clements, W. Davis and Francis Wood, sisters Davis, M. White, F. White, C. Clements and Hunt-Smith (all of Clapham); bro. and sis. Crowhurst (Rainham), sisters Milroy (St. Albans), P. Perry (Putney) and Finch (Seven Kings). If the Lord will, we intend to hold our annual outing and fraternal gathering on Saturday, June 8th, visiting Kew Gardens on this occasion, with an after-meeting at the Ivy Hall, Wellesley Road. Particulars and programmes will be sent to ecclesias in fellowship in due course. —A. A. JEACOCK, Rec. Bro.

HITCHIN. —"Eureka," 61, Radcliffe Road. Sundays: Breaking of Bread, first Sunday in the month, 5.30 p.m.; other Sundays, 6.30 p.m. Thursdays, M.I.C., 8 p.m. We are continuing our small meetings in patient waiting for the Lord's return. We have to report the transfer of our sis. L. Austin to the Luton ecclesia, with whom she now meets, having taken up occupation in that town; we commend her to the care of the brethren that she may be assisted on her journey to the Kingdom, and find acceptance in the day of account. Our loss has been made good by the transfer to us of sis. M. Fletcher from Clapham, who has taken up permanent duties at Letchworth, and meets with us while we wait for the dawn. Since our last report we have been cheered by the company of brethren E. C. Clements (Clapham), E. Hart (Bedford), and E.H. Bath (Holloway), who have given us helpful words of exhortation; also bro. L. Phillips of Luton. —HERBERT S. SHORTER, 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. In April Intelligence it was recorded that we had been very pleased to welcome back into fellowship, bro. Thomas Wilson, senr., and sis. A. Wilson. Since that report, bro. Wilson was taken ill suddenly and fell asleep on April 20th. The short illness, followed so quickly by death, was a distressing shock to sis. Wilson and her son, our bro. T. Wilson, but how consoling is the thought that they are of those who are counselled not to sorrow as those without hope. May "the God of all comfort" sustain them in their trial. Bro. Wilson was interred at Morden Cemetery on April 25th, bro. Jannaway presiding on the sad occasion, which should serve as a reminder to each of us that we know not "the day nor the hour." We are pleased to record the baptism, on April 28th, of LILIAN MAY NEATE, daughter of bro. and sis. C. Neate, and an ex-Sunday School Scholar. We pray that our young sister may "so run" that she "may obtain." During the past month we have had the pleasure of the company at the Lord's Table of the following: Bro. and sis. Cotton and sis. M. Bird (Bedford), bro. Jones (Brighton), sis. F. Wood and sis. L. Wood (Croydon), sis. Osmond (Dudley), bro. Raymond Hayward (Ipswich), bro. and sis. Burton and sis. Squire (Luton), bro. Newman (Margate), bro. D. M. Williams (Newport), bro. and sis. Crowhurst (Rainham), sis. McCree (Redhill), bro. and sis. Stafford and sis. Allwood (Seven Kings), sis. Saxby and bro. Leslie Brewer (Wellington), and bro. W. J. Elston of Nottingham, who visited us in the service of the Truth. The Mutual Improvement Class paid their thirtieth visit to the British Museum on Saturday, April 27th; about 150 brethren and sisters were conducted round the Egyptian Rooms and Galleries, and after tea a fraternal meeting was held at "Denison House," Victoria. Four addresses

were delivered under the general title, "In the last days, perilous times shall come," and a very profitable time resulted. Visitors were welcomed from Bedford, Blackheath, Brighton, Colchester, Croydon, Dudley, Hitchin, Holloway, Ipswich, Luton, Margate, Newport, Rainham, St. Albans, Seven Kings, Welling, Wellington, West Ealing. Sis. M. Fletcher having removed to Hitchin will in future meet with the brethren there, to whose care we commend her. —F. C. WOOD, Asst. Rec. Bro.

LONDON, N. (Holloway). —Central Library, Manor Gardens, Holloway Road (next Royal Northern Hospital). Sundays, 11.15 a.m. Co-operative Hall, 129, Seven Sisters Road, nr. Finsbury Park Station and Nag's Head: Thursdays, 8 p.m. Our fraternal gathering on May 4th was a great success in every way, and was very largely attended. The addresses given were upbuilding and very helpful. Brethren M. Joslin, S. H. Coliapanian, E. W. Evans and G. H. Lethbridge were the speakers, with bro. D. L. Jenkins presiding. We have commenced a series of public lectures on "Present-day Problems" in a district not previously touched. These are on Sunday evenings at 7 p.m., at the Union Lodge Hall, 223, Archway Road, near Highgate Station. We have had the company of several visitors at our Sunday morning meetings, including sis. Porter of Walthamstow and bro. and sis. Joslin of West Ealing. Bro. G. H. Lethbridge has been appointed Assistant Secretary. —GEO. H. DENNEY, Rec. Bro.

LONDON, N. (Holloway). —INVITATION TO BRO. B. J. DOWLING. We have invited bro. B. J. Dowling, American editor of the Berean Christadelphian Magazine, to visit this country in the near future. We are sure his presence and help in this country would be of great benefit to all who are of like mind. As soon as we have word of his acceptance of the invitation, we shall be communicating with other ecclesias with a view to using his services to the best advantage. —GEO. H. DENNEY, Rec. Bro.

LONDON (Putney). —Scouts' Hall, Oxford Road. Sundays, 11 a.m. and 6.30 p.m. Our small ecclesia has been strengthened by the transfer from the West Ealing ecclesia of bro. and sis. Buck and bro. Phillips, who will in future meet with us. We now number 15 effective members and the help and mutual comfort from this addition will be greatly appreciated. Our appeal through these pages for news of bro. F. Smith has not had any result, and the brethren are still anxious to get into touch with our brother; we shall be glad if any bro. or sis. can help us. —A. CATTLE, Rec. Bro.

LONDON (West Ealing). —Leighton Hall, Elthorne Park Road. We have removed to the above Hall, where we hope, with the blessing of Our Heavenly Father, to continue the proclamation of the Truth. We are sorry to report the transfer of bro. and sis. W. F. Buck and bro. Phillips to Putney ecclesia, which gains by our loss. They are leaving us on account of the ill-health of sis. Buck and bro. Phillips, the Putney meeting being much nearer for them. We shall be glad to see any brethren and sisters in fellowship when this way. —T. G. BRETT, Rec. Bro.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Sunday School, 2.45 p.m. Thursdays, 8 p.m. On Saturday and Sunday, June 22nd and 23rd, we purpose (God willing) to make a little extra effort in proclaiming the "Good News." Bro. W. J. Elston of Nottingham has kindly promised to assist us in our labours on this occasion. We have arranged to hire the largest hall in the centre of the town for the Saturday night lecture, the title of which is "The Synagogue of Satan," with the sub-title of "Its Present-day Infidel Bishops— 'And now, O ye priests, this commandment is for you.'" (Mal. ii. 1.) Judging by the number of keenly interested strangers we have just now it would seem that the particular part of the "field" in which our Father has seen fit to place us is not altogether barren and unfruitful. There are several who are now receiving instruction in the Spirit's teaching, either at their homes or at the homes of brethren. Sisters Squires and Allen, sisters in the flesh to bro. Brookes of Clapham, have been unable, and will continue to be unable, to attend the meeting for some time owing to illness of all three of sis. Squires' children; they have received a number of kind letters from brethren and sisters in London, which have been much appreciated. Sis. L. Austin, late of the Hitchin ecclesia, has found employment in Luton and so has transferred her membership to our ecclesia. Visiting brethren and sisters who broke bread with us during the last two months are: sis. Townsend of Steeple Morden, sis. D. Crumplen of Clapham, bro. and sis. Wells and sis. Watcham of Colchester. —A. H. PHILLIPS, Rec. Bro.

NEW TREDEGAR. —Workman's Hall. Breaking of Bread, 11 a.m.; Lecture, 6 p.m. Bro. Rees (Newport) visited us on March 31st and exhorted us in the morning, also lectured in the evening, on the question "If a man die, shall he live again?" We are endeavouring to arouse interest in the Truth by distributing 50 Bible Advocates every month, and 100 of the little cards advertising Christendom Astray kindly sent to us by bro. Jannaway. We take this opportunity of thanking those anonymous brethren and sisters who have shown their loving sympathy with sis. Stenner; we also thank the brethren and sisters of Plymouth for 50/- sent for her use. Conditions have now improved, and we would like all to know that our sister does not want; the London brethren and sisters, through bro. J. M. Evans, supply all that is needed. —THOMAS DAVIES, Rec. Bro.

PEMBERTON (nr. Wigan). —Christadelphian Meeting Room, Orrell Gardens, Orrell Post. Sundays: School, 2 p.m.; Breaking of Bread 3 p.m.; Lecture, 6.30 p.m. Wednesdays, 7.15 p.m. We have just concluded our lectures in Billinge without succeeding in drawing any to our meeting room, or showing any visible sign of interest in the things pertaining to the Kingdom of God and the name of Jesus Christ. This is, however, one of the signs that we are living in the time of the end. God's word has no room in the hearts and minds of the people, but we have the consolation of knowing we have done our duty in this direction; having planted, we leave the rest in hope to our Heavenly Father. We thank bro. A. Geatley of Oldham, who came to our assistance in this effort on March 27th, and spoke on the subject of "A King's Dream and its Wonderful Fulfilment"; we are not discouraged, but rather rejoice, knowing the time is drawing near when our Lord and Master will be here. We have transferred the membership of bro. A. Tickle to Liverpool, as he has removed there in pursuit of employment; we commend him to the true fellowship sustained by bro. and sis. Mandale. Our sympathy goes out to our bro. R. Turner and family, who have sustained the sad loss of their father, who, after a brief illness lasting only a week, fell asleep unexpectedly; a lesson for us all, to be prepared now, for death may overtake us at any time. Bro. G. H. Denney of London paid us a surprise visit on Sunday, April 28th, being on a business journey in this direction; he exhorted in the afternoon and lectured in the evening on the subject, "Are we living in the time when the dead shall be raised?" a planned subject advertised for one of our brethren, who invited bro. Denney to take his place. We had a good attendance of strangers, and his visit was very much appreciated by all, and we were encouraged and strengthened in the Faith. We have been further strengthened from time to time in the work of the Truth by brethren W. V. Butterfield and A. Geatley (Oldham) and bro. I. J. Mandale (Liverpool), whom we sincerely thank. —J. WINSTANLEY, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street. Sundays: School, 10.30 a.m.; Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays, Bible Class, 7.45 p.m. On Thursday, April 25th, we gave another week-night lecture, bro. J. Hodge speaking upon the subject, "Calvary—What was enacted there? Its place in the Divine Scheme of Redemption," but the attendance on this occasion was no better than at the previous lecture. We intend, however, to carry out our programme (God willing) and give the final lecture of the winter series on Thursday, May 30th. Since our last report we have been greatly encouraged by the fact that we have been able to assist another child of Adam to put on the saving name of Christ. Our new sister is MRS. MARIAN OLIVE BRYAN (formerly Church of England), who was immersed at the Public Baths on Tuesday, April 9th, and received into fellowship on the following Sunday. Sis. Bryan has been a regular attendant at the lectures for a considerable time, and has evinced great interest in the "things of the Name," with this result; we pray that our sister may remain faithful to her calling, and experience the joy of an abundant entrance into the Kingdom of our Lord and Master. It is refreshing to us to know that, in spite of the apathy of the world in general, our Heavenly Father is still at work calling out a people for His Name, even in these closing days of the Gentile Age, and we therefore feel greatly encouraged to press forward unfalteringly, always abounding in the work of the Lord. On Sundays, March 31st and April 7th, we were pleased to have the company and fellowship at the Lord's Table of sis. Fraser of the North London (Holloway) ecclesia, who was also present at our Easter fraternal gathering. —H. R. NICHOLLS, Rec. Bro.

SOUTHEND-ON-SEA. —68, Cumberland Avenue. Hamstel Lane 'Buses pass the turning (running from L.M.S. Stator). Breaking of Bread, 6 p.m. every 1st and 3rd Sunday in the month. We are glad to report the continued visits of bro. and sis. Finch from Laindon, who, with the writer and his sister

wife, form the little meeting in this place. Also we had the help and support of bro. and sis. J. L. Mettam of Seven Kings ecclesia on Sunday, April 21st, bro. Mettam giving us a helpful exhortation, which was much appreciated. We shall be very glad for any bro. or sis. passing this way to visit us as above. —WM. LESLIE WILLE.

WELLING (Kent). —Co-operative Hall, High Street. Sundays: Breaking of Bread, 11 a.m.; School and Bible Class, 3 p.m.; Lectures, 6.30 p.m. Wednesdays: Bible Class, 8 p.m. We have been further blessed by being enabled to procure the above hall, which is in a far more useful position to attract the attention of the stranger to hear the things concerning the Kingdom of God and the Name of Jesus Christ than was our late place of meeting. We would also draw especial attention to the alteration in the times of meeting. We have received help towards the Kingdom by the ministration of brn. P. Coliapanian and W. M. Whelan (Seven Kings) and bro. A. M. Lee, who was accompanied by sis. Lee (Avondale Hall); we pray that their work and ours may result in our being gathered together to minister eternally for Yahweh and His Christ. We cannot see any visible results of our efforts at Gatley Hill, but remembering "the days of Noe" are not discouraged by this sign of the times. We thank the brethren who helped us. —GEO. L. BARBER, Rec. Bro.

CANADA

WINNIPEG (Canada). —Royal Templar Building, 360, Young Street. Sundays: School, 9.50 a.m.; Memorial Service, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class, 8.15 p.m. We are pleased to report that on November 2nd, 1928, we assisted two more of the members of our Sunday School to put on the Sin-covering Name of Jesus by baptism. Miss RUTH LEAPER (20), daughter of bro. and sis. D. G. Leaper, and Miss MARGARET E. POLLOCK (19), daughter of bro. and sis. G. Pollock. Our two new sisters in company with sis. Mary A. Pollock, have left Winnipeg to take up their residence in The Pas, Manitoba, where they will be in company with bro. Gordon Pollock, who went up there about a year ago. There will now be quite a little meeting at The Pas. May God bless their efforts to spread the knowledge of the Truth in the North Land. We held our Sunday School Treat and distribution of Prizes on New Year's Day, and our ecclesial Fraternal Gathering on Good Friday. About 70 sat down to tea on both occasions and a pleasant and profitable time was spent by all. We had an enjoyable visit from bro. and sis. Sadler from Dafoe, Sask., and bro. John Gordon of Richard, Sask., visited us twice on his way to and from Scotland. — WILL J. TURNER, Rec. Bro.

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, 17½ Cremarie Street.
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 Dixon, No. 340 Irvington Place.
Detroit, Mich. —G. Growcott, 3985 Field Avenue.
Dripping Springs, Texas. —J. O. Banta.
Elgin, Texas. —F. I. Beardslee, Route 1.
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—15th St. Scranton, Pa.
Hawley, Pa. —H. A. Sommerville, Lake Ariel, Pa.
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.
Los Angeles, Cal. — Jas. C. M. Sharp, 2725 So. Rimpau Blvd.
Lackawaen, Pa.—John L. D. Van Akin.
Lubec (North) Maine. —A. L. Bangs.
Mason, Texas. — E. Eastman.
Newark, N.J.—R. W. Seldon, 852 So. 15th 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—5th Avenue
San Saba, Texas. —S. H. Farr.
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.

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

Notes.

WELLING, KENT. —The attention of brethren and sisters is directed to the change of address, etc., as notified in the ecclesial news.

FORTHCOMING TEA MEETINGS AND FRATERNAL GATHERINGS. —Oldham, June 1st; Croydon, June 8th (see ecclesial news); Clapham, June 29th.

BRO. F.P.R. (OXON). —Your letter arrived too late for this issue, but we hope to make use of it next month. It is encouraging to read of the efforts of faithful brethren in the trying circumstances of isolation. —C.F.F.

Many of our readers will learn with sorrow of the death of brother A.H. Chidzoy of the St. Helens Ecclesia, Swansea. Bro. Chidzoy was baptised about fifty years ago, and during that period took an active part in the work of the Truth in South Wales. Our sympathies are extended to the members of brother Chidzoy's family in our fellowship, —brother and sister H. Morse of Winnipeg, Canada.

TO SEVERAL IN WALES. —Yes, we are pleased to say that bro. Davey is now in our fellowship. True, for a short time he was not; but it was through misapprehension, having been misinformed and misled by some who went out from us, because they were not of us. It is simply another illustration of our Master's words: "The sheep follow Him, because they know His voice. A stranger they will not follow, but will flee from him; because they know not the voice of strangers." They discern the strange voice by its foreign accent. Our brother's address is: J.T. Davey, 75 West St. Beverly Farms, Mass., U.S.A. —B.J.D.

J.C. —We surely appreciate the fact that you like the Berean Christadelphian, but while you remain a member of an ecclesia, whose "Intelligence" appears in the columns of a Magazine representing those who countenance false teaching, we cannot insert your ecclesial news, however much we might personally wish to favour you. If such a thing has occurred in the past, we can assure you it has not been the fault of the editors of this magazine, and we shall ever do our best to prevent its recurrence. We must not implicate nor entangle ourselves in any way whatsoever with those who feel free to "compromise" with false teachers, as more than one magazine editor has suggested. If you and those of "the same mind" with you stand aside from those who fail to see the necessity of withdrawing from all false teachers, and thus "avoid" the company of those who are "double-minded and unstable in their ways," we would then be able to place your name on the 3rd cover page list of those in fellowship, and we would then be happy indeed to publish your ecclesial news. —B.J.D.

THE BIBLE TRUE. —On a series of barrel-shaped cylinders in the British Museum are recorded the building operations of Nebuchadnezzar II in Babylon; an extract reads: "I finished its summit, the temple of the Seven Planets which is the tower of Borsippa which former kings had built, and raised it to the height of forty-two cubits, but had not finished; its upper part from extreme age had rotted away." The British Museum guide book says this refers to the "repair and completion of the very ancient shrine of the god Nebo at Borsippa, the modern Birs Nimrûd, which has been identified with the TOWER OF BABEL" (Records of the Past, vol. vii. p. 76).

HAMPTON COURT AND BUSHEY PARK. —The 42nd Annual Outing of the South London (Clapham) Ecclesia and Sunday School will (God willing) take place on Saturday, June 29th, 1929, at Bushey Park and Hampton Court, to which all brethren and sisters in fellowship are affectionately invited. Programmes may be had on application to bro. H.T. Atkinson, 16 Carver Road, Herne Hill, London, S.E. 24.

