

# The Berean Christadelphian

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

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

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## **EDITORIAL**

### **Faith Without Works Is Dead**

There is a familiar saying that "History repeats itself," and how true it is! After Jesus had departed, and the apostles had received the gift of the Holy Spirit, Peter addressed those assembled in Jerusalem on the day of Pentecost. The result of his exhortation was:

**"Then they that GLADLY received his word were baptized: and the same day there were added unto them about 3000 souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers"—Acts 2:41-42.**

The number of believers increased rapidly; ecclesias were formed in various places. Before long, however, trouble began. Paul, in 1st Cor., referred to some who contended that there is no resurrection. In 2nd Cor. he mentions being in peril among false brethren. And that only 27 years after Pentecost! Four years later, he speaks of some forsaking the assemblies. John also testified that (after another 21 years) many false prophets had gone out into the world. This was not unexpected, for Paul had warned the Ephesian elders:

**"After my departure grievous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw disciples after them"—Acts 20:29**

Six years later he cautioned Timothy in this manner:

**"The time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths"—2 Tim. 4:3-4 (RSV).**

The transition from stedfastness to looseness and lukewarmness was gradual and insidious. From month to month very little change would appear, but after a lapse of YEARS a marked change would be visible. So, as the 1st century closes, Jesus accuses the Christian body that—

- 1. Some had left their first love.**
- 2. Others had a name to live, but were dead.**
- 3. Another group boasted they were "rich, and increased with goods, and had need of nothing," but Jesus told them that they were "wretched, miserable, poor, blind and naked."**
- 4. Five ecclesias out of 7 had to be warned: "Repent, or else. . ."**

His warning, however, went unheeded by the majority, as is usually the case. Things went from bad to worse until they turned away their ears from the truth and wandered into myths, and for many years the people floundered in darkness.

This darkness continued until the middle of the 19th century, when the clouds parted and the light of apostolic truth shined again. In Elpis Israel and Eureka we have the Truth in all its purity. This labor of love by John Thomas—aside from the Bible—has no equal in the world today.

As a result of this work many turned to the Bible, and ecclesias were formed in various parts of the U.S. and the British Commonwealth. To distinguish these believers from others claiming the name "Christian," Dr. Thomas gave us the title "Christadelphians," meaning Christ's brethren.

A 100 years has passed, and as one looks over the Household today he must confess that history is repeating. How can we tell? Let us look at some of the requirements and see if they are being maintained:

- 1. Come out and be SEPARATE from the world.**
- 2. Be not conformed to the world; love not the world or its things.**
- 3. Be zealous of good works, always abounding in the Lord's work.**
- 4. Forsake not the assembling of ourselves together.**

These are, of course, but a few of the requisites that are essential in the life of one who professes belief and obedience of the Gospel. A lot is being said in these days about what we BELIEVE, but very little consideration is apparently being given to how we WALK. Yet one is just as important as the other. They cannot be separated, for:

**"He who says 'know him' but disobeys his commandments is a liar, and the truth is not in him"—1 John 2:4 (RSV).**

If we are seriously interested in our eternal welfare, we will pause for a moment and consider well our standing in relation to our belief and OBEDIENCE of the Truth. Let us ask ourselves—

- 1. Are we keeping ourselves separate, or are we being conformed to this world by partaking of the things it loves?**
- 2. Are we walking worthy of God?**
- 3. Are we as ENTHUSIASTIC about keeping the precepts of Christ as we are in pleasing ourselves?**
- 4. If Jesus were to address a letter to US, as he did to the 1st century ecclesias, would he accuse us as he did them?**

These are not idle questions—they are very serious, important and weighty. The name we bear is an honorable and exalted one—a name that stands for the One Faith, and for separation from the present evil world in its religious, social and political aspects. There is grave danger of its being tarnished, dishonored and made meaningless.

Let us be wise and OPEN OUR EYES to what has happened in the past. Let us also be wise and open our eyes to the present when the pleasures of this life are crowding God's Truth and Word from the minds of many. We are living in the last days—the days in which the world is pleasure-mad. Many also that profess Christ have become lovers of pleasure rather than lovers of God, and some hold the form of religion but deny the power of it by the way they walk.

Yes, let us open our eyes and behold the King in his beauty! The things we see now are temporal, and will soon be gone. But the things that are unseen are eternal, and those are the things to which we are related in the One Hope of the Gospel. My beloved brethren and sisters, the standard is high and the reward is great! —Editor.

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## TRADE UNIONS

It is better to avoid trade unions. No doubt there are certain TEMPORAL advantages to be gained by joining them; but these are outweighed by other considerations. The law of Christ requires us to "do to others as we would have them do to us;" to "be subject to masters with all fear; not only to the good and gentle, but also to the froward, for this is thankworthy if a man for conscience toward God endure grief, suffering wrongfully" (1 Pet. 2:18).

When strikes or lock-outs arise, the rules of trade unions work antagonistically to this, which they consider all "cant." A faithful brother with clear discernment of the end will submit to Christ's "light yoke" and be careful to keep his neck clear of the other.—Christadelphian, 1900.

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## The Chariot of the Cherubim

*By brother John Thomas*

### PART TWO

But Zechariah saw the chariots "*going forth*." The wings of the cherubim are their armies; and the horses of the chariots are the same. "When they stand," says Ezekiel, "they let down their wings," which in motion are, "as the noise of great waters," or a multitude of people.

They go forth to conquer for themselves their dominion, or as Daniel expresses it, "to take the kingdom;" to "slay the fourth beast and to destroy his body;" to "take away his dominion, to consume, and to destroy unto the end."

They "*shall reign upon the earth*;" but the nations will not accept them for kings and priests without compulsion. The saints in their career of conquest are "the stream of fire flowing and issuing from before the Ancient of Days." They are "the angels of Christ's power in a fire of flame;" the tormentors of the worshippers of the Beast and his Image, and the receivers of the mark of his name, with fire and brimstone in the presence of the Lamb and the 144,000 redeemed from the earth—the firstfruits—who follow the Lamb whithersoever he goeth.

They are the chariot wheels of the Spirit, full of eyes, and a burning fire—Dan. 7:9; Rev. 14:3 10; 2 Thes. 1:7; Eze. 1:18.

The Four Chariots in motion are "the called, and faithful, and chosen" in company with the King of Kings, in actual conflict with the nations of the earth (Rev. 17:14); and are seen in Rev. 19:14, as the armies in the heaven upon white horses following the Word of God, who smites the nations with the sword of his mouth, and rules them with rod of iron. They are the war-chariots of the Spirit in the conflict of "the great day of God the Omnipotent Ruler—*Pantokrator*."

They invade the north and the south, and then make their expeditions into all other parts of the earth. The horses of the chariots represent the forces commanded by the Saints; and the *colors* of the horses, their operations upon their enemies. The chariot horses are not literal horses; for it is written in Hos. 1:7,

"I will have mercy upon the house of Judah, and will save them by Jehovah their Elohim, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen;"

But—

"He will make Judah as His goodly horse in the battle"

"And they shall be as mighty men, who tread down their enemies in the mire of the streets in the battle; and they shall fight BECAUSE Jehovah is with them" (v. 5).

Judah and Israel are Jehovah's battle-axe and weapons of war, by which He will break in pieces the nations and destroy the kingdoms—Jer. 21:20; but without the Spirit they can no more effect this than a battle-axe can wield itself in fight.

*The saints will ride the tribes of Israel in their wars.* They will be their goodly horses, then, in their conflicts with the Kings of the earth and their armies, which will be utterly routed and overthrown. Says Habakkuk:

"Thou wilt ride upon Thy horses, Thy chariots are salvation. Thy bow is made bare; the oath concerning the tribes is the word, Selah."

"With indignation Thou wilt march through the earth; even in anger Thou wilt thresh the nations. Thou wentest forth to save Thy people, to save Thine Anointed . . . Thou leddest Thine horses through the sea, the foaming of mighty waters."

And alluding to the same crisis David says in Psa. 68:18,

"The chariot of 20,000 Elohim, 1,000's of 1,000's: the Ruler is among them as on Sinai, in the Holy (Land)."

From these collateral testimonies we see that the symbols of Zechariah's vision represent the tribes of Israel, the Saints and the Messiah at their head, as "the chariot of Israel and the horsemen thereof," in which the Eternal Spirit rides for the redemption of His people and the subjugation of the world.

The idea is grand, and was employed in a typical sense by Isaiah when predicting the fall of Babylon in chap. 21:7-10. He says that the Lord told him to set a man on a tower to watch, and to report what he should see in vision. On looking, the watchman announces that he saw—

"A chariot and a couple of horsemen; a chariot of asses, a chariot of camels."

He then listened with great earnestness, and hearing a roar, he cried out, "A Lion!" The meaning of this is explained in v. 9:

"Behold, here comes a chariot of men and a couple of horsemen."

And he continued to say,

"Babylon is fallen, is fallen; and all the graven images of her gods He hath broken to pieces on the earth."

The Ass was the symbol of Media, and the Camel of Persia. Hence "the chariot of asses" was the army of the Medes under the horseman, "Darius the Mede;" and "the chariot of camels" the army of Persians under the other horseman, "Cyrus the Persian."

These chariots of v. 7 are there styled simply "a chariot of men" under the two horsemen. This is very plain and satisfactory; and from it we learn that an army under its commander is a chariot in Bible language; and its commander a horseman, or charioteer.

The word *Pahrahsh*, signifies both "horse," and "horseman"; hence, in prophecy, one is sometimes made to stand for the other.

When this chariot of Medes and Persians came in sight of the Lion he began to roar. This was the Lion of Babylon. Isaiah, Jeremiah, and Daniel, all make a lion the symbol of Babylon's power. The watchman heard the roar of this lion in vision. But it did not scare off the "asses" and the "camels;" for

though he mentions the lion no more, he declares the fall of Babylon, which was equivalent to saying that the lion was snared and taken, or slain.

Zechariah's 4 chariots and horses, then, are the hosts or armies of Jehovah, from which—in relation to mundane affairs—He derives to Himself the title "Jehovah of Hosts."

There are 4 divisions of His chariot, according to the standards of the encampment, and answering to the wheels. In "the war of the Great Day," the 2 Mountains of Brass will demand primary attention. The black horses are therefore sent forth into the north, and the white horses after them. The result of this invasion is the conquest of the north—of Assyria, and Persia, and Togarmah of the north quarters, and so forth.

And while this is going on, the spotted horses go forth to the invasion of Egypt, or the south country, as seen also by Habakkuk. When these horses have done their work in the north and in the south, the Two Mountains of Brass will have disappeared; and the prophecy of Isa. 19: 23-25, and of Mic. 5: 5-6, will be fulfilled. The land of Israel will have been wrested from the Gentiles; and Assyria and Egypt, conquered and annexed to the New Kingdom of Israel; and their populations enlightened, healed and blessed in Abraham and his Seed, according to the Gospel.

But besides the levelling of these two mountains, there will be much other work to be accomplished. Therefore the fleet horses sought permission to go forth wherever the enemy was in arms. They received authority to go. Zechariah records that they ran to and fro in the earth, but he does not tell us against what powers they contended.

His silence upon the point is interrupted by Jesus Christ, who revealed to John that they would march with him against the Kingdoms of the West, styled apocalyptically, "the Beast and the False Prophet," and "the Ten Horns." Of them he says in Rev. 17:14,

"These shall make war with the Lamb, and the Lamb shall conquer them; because he is Lord of lords, and King of kings; and they that are with him are called, and chosen and faithful."

When this war is finished, the kingdoms of the West will have been taken possession of by the Saints, as Daniel has foreshown, and then the apocalyptic acclamation will proclaim an existing situation of affairs; for "The Kingdoms of this world" will "have become Jehovah's and His Christ's." (Dan. 9:15).

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

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### **"BE YE TRANSFORMED BY THE RENEWING OF YOUR MIND"**

Those "who submit themselves much to the Bible's influence will, gradually and insensibly, approach nearer and nearer the end to which it leads. Progress either upwards or downward is, for the time being, an unconscious process. You do not feel which way you are going. But after a lapse of time, if you stand and look back, you can see which way you have gone, whether you have become more worldly-minded, more selfish, more insensible to divine things, or more and more awake to the higher relations of being disclosed in the Bible.

It is a very pleasant experience to feel that you are making progress, but you cannot make progress unless you submit yourself to that which will induce your progress; and the only way to make certain of our progress in relation to the Truth is to be CONTINUAL readers of the Word—to continually SUBMIT OUR MINDS to the action of those ideas that have been evolved by the Spirit through the prophets and apostles.—Bro. Roberts.

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# The Prince-Priest of the Age to Come

By brother Robert Roberts

## PART EIGHTEEN

### 2. Supposed safeguards against the Prince.

Ezekiel 46:18 is made an objection:

"The Prince shall not take of the people's inheritance by oppression, to thrust them out of their possession.

"He shall give his son's inheritance out of his own possession, that My people be not scattered every man from his possession."

This is understood as a law to protect the people from injustice on the part of the Prince and it is rightly considered inconceivable that injustice should be possible on the part of Christ.

But *is it a LAW*, in the sense of a legislative safeguard? Is it not rather a *prophecy* of the conditions that will be in force, and the reason of them? It must be the latter, *even on the mortalist* supposition: for even those who entertain that supposition are bound to believe that in that age "the people shall be all righteous" (Is. 60.21)—much more the Prince who "reigns in righteousness."

"All shall know Me from the least even unto the greatest."

If so, injustice on the part of the Prince is out of the question, *even if a mortal!* Therefore, the verse in question is the *prophecy of a fact*, and not the enactment of a law. It is on a par with the statement in the previous chapter (45:8):

"My princes shall no more oppress My people."

It is a prophecy. There was *great force in such a prophecy* in view of the state of things described by Ezekiel only a few chapters before the temple vision, and by Isaiah, thus:

"The Lord will enter into judgment with the ancients of His people, and THE PRINCES thereof; for ye have eaten up the vineyard and the spoil of the poor is in your houses.

"What mean ye that ye beat My people to pieces and grind the faces of the poor? saith the Lord of Hosts" (Isa. 3:14).

In Micah 3:9, we read,

"Ye heads of the house of Jacob, and PRINCES of the house of Israel, that abhor judgment and pervert all equity."

Ezekiel's words are:

"Woe be to the shepherds of Israel that do feed themselves . . . Thus saith the Lord God, behold I am against the shepherds, and I will require My flock at their hand, and will cause them to cease from feeding the flock. . . .

"I will save My flock, and they shall be no more a prey . . . and I will set up one shepherd over them, and he shall feed them, even My servant the Beloved: he shall feed them, and he shall be their shepherd.

"And I the Lord will be their God, and My servant David (or the Beloved) A PRINCE among them. I the Lord have spoken it" (34:2, 10, 22-24).

Now, if Ezek. 46:8 be admissible as a prophecy concerning a Righteous *mortal* prince (if that were the meaning), what ground of reasonable objection can there be to its applicability as a prophecy to him who is pre-eminently *the* Righteous Branch of David, the shepherd, who is to feed Israel as a shepherd feeds his flock—in kindness and gentleness and justice, and who, therefore, "shall not (as many princes before him have done) take of the people's inheritance by oppression" when he wants to make a gift to a favored one; but shall give out of his own possession.

It will be the aim of such a purposed shepherd government—

". . . that My people be not scattered every man from his possession" (Ezek. 46:18).  
—but this is stated as a blessed result, and not because there is any danger of its being otherwise under the shepherd prince.

\* \* \*

### **3. The alleged inconceivability of the Christ-Prince giving land gifts.**

With some it is a difficulty that the prince should be spoken of in verse 16 (the same chapter) as "giving a gift (of land) unto any of his sons." Is such a transaction conceivable they ask, between Christ and his brethren? If it has become inconceivable, it is only because of the artificial and false ideas of Christ and his work that have become prevalent in the earth through sentimental literature.

It ought not to be inconceivable with those who believe that Christ will sit on the throne of his father David, and reign in Jerusalem as King of the whole earth. It rather opens out a beautiful realm for contemplation. *The Kingdom will be a REALITY.*

Salvation is not a dream or a state of idle sensuous bliss. It is an affair of strong immortal men possessing the earth and ruling mankind. The head of them is Christ. In the carrying out of this affair, there must be details, and here is one of them: that Christ, the prince, has an estate of his own, of immense extent, embracing many hundreds, probably thousands, of square miles in the best of the land, when it is—

". . . like Eden, like the garden of the Lord"

—and that in this royal domain—in the very presence and under the wing of the Holiness and majesty of the whole earth, it shall be his happiness, when he chooses, to confer the happiness and high honor of a special residence and possession upon such as enjoy his special approbation. When such are his sons (that is, his immortal brethren), the inheritance is for ever; when they are mortal servants, it is a revocable gift, and reverts in the jubilee.

It may seem a "gross" conception to modern spiritualisms, but it is scriptural, and it is reasonable and beautiful, and is such an arrangement as none of the most refined and sublimated spirituals of our day despise in actual life. If a well-appointed mansion, a real seclusion, is a desirable attainment in these mortal days, why should it be a thing despised when righteousness reigns, and when there is immortal strength in the possessors to enjoy the gift without drawback?

Whatever sentimental objection there may be, it is a matter of divine promise that the friends of God shall inherit the earth and reign therein with Christ; and Ezekiel's vision is a glimpse of what this means in practical fact. The thing seen is nothing but beautiful and altogether lovely.

\* \* \*

### **4. Alleged inapplicability of "sons" as descriptive of the brethren of Christ.**

But, says the objector, the brethren of Christ cannot be his sons as well. "It is not scriptural to consider the saints as the children of Christ." We join issue with the objection. The "redeemed from

among men" sustain various relations. They are saved sinners: but they are also priests—even now (1 Pet. 2:5).

They are the brethren of Christ, but they are also his bride (Rev. 19: 7, 8). They are sons of God, but they are also children of Christ, considered as the offspring of "the last Adam" (1 Cor. 15:45). They are sons of the first Adam and sons of the last as well. This is true as a matter of fact: physically descended from Adam, spiritually descended from Christ. They are so recognized and described in the express terms of Scripture:

"He shall see his seed."

"Behold I and the children that God hath given me" (Heb. 2:13).

In this connection they are his sons. They are sons of Abraham, sons of Zadok, or sons of the Prince, according to the relation in which they are considered. All truth is coordinate. We must not let truth exclude truth. We make this mistake when we say that, because the saints are the brethren of Christ in the apostolic writings, therefore they are not the sons of the Prince in a vision shown to Ezekiel in exhibition of his glory.

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

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### **"WE ARE UNPROFITABLE SERVANTS"**

*"When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was OUR DUTY to do."*

The law of Christ goes contrary to modern sentiment on many points. Here is another instance. The modern temper attaches little weight to the consideration of "duty." It inclines men to take great credit to themselves for well doing, and in its more generous form, to recognize it in others. No sooner does a man do anything fairly decent in this line, than his friends get up a testimonial or a complimentary dinner, or some other way of "doing honor one to another."

Jesus discourages this tendency; and in this he is in accordance with the highest form of reason of which man is capable. Man, as a created being, owes it to God to obey His commandments. God has associated our highest well-being with it. God's approval of the performances of our obligation, and the recompense He purposes, are all of His favor.

There is no claim on our part. We do our duty: we do not profit God in this. We cannot. "We are unprofitable servants," in this sense. The profit is all on our side. Boastful sentiment is barbarous. Even complacency is offensive. Only the attitude of humility is reasonable.

If those who have "done ALL those things that are commanded" are acceptable only when they say, "We are unprofitable servants," what is the position of those who do NOT "the things that are commanded?"

This is the most pointed bearing of Christ's injunction in this case. He illustrates it by the case of servants who do their duty. They are acceptable, but are not regarded as specially meritorious. But if they do not their duty, they are worse than useless. This is the position of the bulk of those who say they are "Christians."—"Nazareth Revisited."

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## Christ Our Passover

*"None of you shall go out of the door of his house until the morning"—Ex. 12:22.*

What would we know of the Passover—its institution—its observations—its purpose—if we did not have with us the Scriptures which were written aforetime (before apostolic days) for our edification and comfort?

Lacking knowledge of these things, how could we make an intelligent comparison any more than those brethren at Corinth to whom it was first directed? We see by the record in Exo. 12 that the Passover as originally instituted was—

1. The means by which those Israelites were preserved alive who would otherwise have perished with the Egyptians.
2. That this deliverance was only effectual as long as they observed and rigidly obeyed the commands connected with its observance.
3. That it was a complete separation from the world—a point which the Apostle Paul labors in his letter to those Corinthian brethren.
4. That it was the then present means whereby future deliverance was effected and secured.
5. That the mercy and love of God moved toward them in a manner which gave them protection then, and deliverance later.

The Law of which the Passover is a part is said to be a "*Form of knowledge and of the truth,*" and it formed in many respects a "testimony of those things which were to be spoken after." Do we not all stand related to a coming deliverance compared with which the original Passover sinks into insignificance? To quote again the words of Paul, "Even Christ our Passover is sacrificed for us." What is this but saying that the Passover Lamb has been slain for the family of God?

Now the Apostle outlines one command to those Corinthian brethren and sisters in connection with the Passover observation, but he has left us a rule of interpretation by which the whole transaction lives anew.

In the narrative recorded in the book of Exodus, every family of Israel was required to slay a lamb, sprinkle its blood upon the door post and eat its flesh before the morning.

This, of course, was very important because everything else hinged upon it. It not only established the Divine principle that without the shedding of blood there is no remission of sins, but is the first instance whereby a nation moved by faith and was delivered because of obedience.

The family nature of the Truth is fully outlined in the New Testament, and the *Ecclesias today are like so many families meeting together to keep the feast throughout the long night of gentile darkness.*

We note also that the families of Israel were not only commanded to sprinkle the blood of the lamb, but also to eat its flesh before the morning. Jesus said to the Jews,

"The bread that I will give is my flesh, which I give for the life of the world."

And then, to emphasize the necessity of us living on the things of Christ, he said,

"Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you."

That is, without hope of deliverance. Every ordinance in connection with the Passover was from God; yet it was presented in such a way that they literally "*worked out their own salvation with fear and trembling.*"

What a picture is presented to us—the Gentile Egyptians sleeping through the darkness of that fateful night, while the houses of the Israelites were full of life and activity and purpose.

"And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand, and ye shall eat it in haste, it is the Lord's Passover" (Exo. 12:11).

It is not hard to see the counterpart of these things today. We are here, so to speak, shut off from the world; we are here to keep the feast. Are we active, diligent, ready and vigilant for the things of Christ? The Apostle Paul well remarked,

"They that sleep, sleep in the night."

Are we fully equipped for action, fruitful in all good works, ready to distribute, willing to communicate? Paul terms the Ecclesia the Household of God, but are we as completely separated from the world as those Israelitish families who found such separation a means of salvation?

It was a grim, stern, anxious and sorrowful congregation of Israelites who assembled that night, for they did eat it *with bitter herbs*. They were in a state of great suspense as they rested in the commandments of God; but God's love, power and protection overshadowed them and brought joy in the morning.

In the type it was one short night, but in the antitype it is a long night of Gentile darkness. We have the Lamb of God—we have the light of truth—we have the promise of Divine protection and deliverance. Jesus forged the links which bind three dispensations when he said of the Passover,

"It shall be fulfilled in the Kingdom of God."

The great activity and work of the ecclesia is seen in the fact that during Christ's absence they have carried the torch of righteousness and truth from one generation to another. We, in this day, should give light, succor, and aid to all within the house. It is a law of God's house that *whatsoever we do for one another during our Master's absence we do for him*. In Matt. 25:40 we read,

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In Exodus 12:22, we read,

"None shall go out of the door of his house until morning."

It is with sadness that we have to note that some *have* left the house, and have forsaken their own mercy. Some have grown weary of well-doing. Still others have left because they love the present world, and some even think that they can build a better world without Christ.

Let it be our prayer that they may see the error of their ways and return to the riches of the Father's house. "*Go not out of the house;*" neglect not the ecclesia; forsake not the assembly. If we go out before morning, *we step out into the darkness of the night.*

The Apostle Paul introduced this glorious thought of "Christ our Passover" to those Corinthian brethren and sisters to emphasize a command in connection with its observation—a command so important that the whole effectuality of the Passover rested on it. He writes,

"Purge out the old leaven that ye may be a new lump."

So important did he regard this that he wrote "that the spirit may be saved in the day of the Lord" (1 Cor. 5:5)—evidently meaning that the lightstand be not removed.

At the Passover feast the families of Israel were commanded to *put away leaven*, hence the strength of Paul's statement —"For even Christ our Passover is sacrificed for us."

Leaven has a corrupting and souring action on whatever it comes in contact with. It works quietly, subtly and thoroughly because it is hid and ceases not to work until all is leavened. The Apostle, in this chapter associates it with "*malice and wickedness*."

Paul's admonition, exhortation, and warning are clothed in words of hope and comfort, even as he wrote a statement which we have since associated with lovely song,

"Therefore, let us keep the feast, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. 5:8).

If the Apostle were alive today and directed a letter to us, what would he say? Would he note that there may be some who are indifferent to the things of God? Would he charge us with being wrapped up too much in the things which perish? Would he say that we are concerned too much with our present welfare and future security? Or would he, reviewing our work for a generation, say (as the Spirit did to the Ecclesia at Ephesus)—

"For my name's sake, thou hast labored and not fainted"?

Would he say to us, as he did to the Ecclesia at Thessalonica,

"We are bound to thank God always for you brethren, as it is meet, because that your faith groweth exceedingly, and the love of every one of you all toward each other aboundeth"?

He might even remind us, as he did the Corinthians, of the reason why we should keep separate from the world, or why we should be diligent in the Household, by saying again,

"For even Christ our Passover is sacrificed for us."

There is something about the Truth that lifts us up and gives us new strength, courage, and determination to face the future.

If some of us have erred from the Way, we can find consolation in the words of Elihu to Job,

"Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more" (Job. 34:31).

We would like to offer a few thoughts on our first reading this morning—Exo. 35—because it stands related to what we have already advanced. Moses had come down from Mount Sinai, visibly affected by God's presence, so much so that the people were afraid to come near him.

Noting the transaction of Sinai and how Moses was affected by it, the Apostle wrote,

"So terrible was the sight that Moses said, I exceedingly fear & quake."

We think of the Law of Moses as comprehending a series of "thou shalt" and "thou shalt not," and even in connection with the tabernacle construction Moses was charged to—

"See thou make them after the pattern shown thee in the mount."

Yet in the midst of this, when God sought habitation through which He would dwell in the midst of the children of Israel, He commanded that *nothing should go into the construction of this house that was not the product of a willing and ready mind*. Five times the word "willing" occurs in this chapter. In vs. 4 & 5 we read this is the thing the Lord commanded—

"Take ye from among you an offering unto the Lord . . . And they came every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, for all his service, and for the holy garments" (v. 21).

The offering of both men and women is specifically noted.

"All the women that were wise-hearted spun with their hands."

Bezaleel and Aholiab were chosen and endowed with the Spirit to be both skilful and cunning workmen in engraving and shaping the glory and beauty of the tabernacle. Of these two men it is noted that God put in their hearts that they may teach.

Who can fail to see in this a type of Christ and the apostles who labored so that we may be vessels of honor in the house not made with hands, and for glory and beauty in that greater and more perfect tabernacle. Their work was a work that abided and will abide until a people for His Name has been hewn out from the great rock of humanity.

To some extent these two men represented a great company of others whom the Apostle called "workman that need not be ashamed"—those who have endeavored to shape and adjust their lives to Divine requirements. In v. 25 we read,

"And all the women who were wise-hearted did spin with their hands, and brought that which they had spun both of blue and purple, and of scarlet and fine linen."

This was delicate and precise work, not only needed for the time being, but to reflect the glory of God in future manifestation. Let not those who labor amongst us in the Sunday School work, in works of mercy, and in service of song, think that they labor in vain. These things by which we, in love, serve one another are like delicate and fine needlework with which we are weaving the web of salvation.

One thing is necessary, and that is that we submit to each other in the fear of the Lord, that the charge of the Apostle Paul to the Corinthian brethren and sisters of long ago does not stand against us—

"And the eye cannot say unto the hand, I have no need of thee."

When all our activities find *full ecclesial support*, it is then that the ecclesia is edifying itself in love. Who then is wise-hearted among us, who then is willing-hearted?

"For thus shall ye eat it with your loins girded, your shoes on your feet, and your staff in your hand—it is the Lord's Passover."

Today we may work in weakness and in sorrow; today we may be despised and feel very keenly the humiliation; but it is lifted by the joy of fellowship and assembly. David, in Psa. 46, saw the ecclesia in triumph, and writing of it noted that,

"The King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework: so shall the King greatly desire her beauty."

*Brethren and sisters, if this is the end in view, is there not a glorious and deep-rooted spiritual reason for all our activities together?* —W.T.

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### **FRIEND TRUTH**

Human memory is a very feeble thing. The substance of the mind, as it were, is always on the move—always changing, always receiving new impressions, new thoughts. The thoughts and impressions of yesterday are feebler to day than when first received; and as time goes on, they become feebler and feebler, until we are almost unconscious of them.

To keep a thing constantly in the mind, it must be held continually in contact with it in some shape or form. The faces of friends seen daily are not forgotten. Now the TRUTH is our great Friend. If we look in its face daily, we shall keep it in mind; but if we live in neglect of it, if we abandon or refrain from reading the Scriptures, or assembling one with another, the face of friend Truth will become dim.

The impressions that the Truth has made upon our minds will gradually fade, until they disappear altogether, and we shall become worldly-minded. What a mistake for any of us to give the preference to any friend above friend Truth!

Friend Business, Friend Society, Friend Enjoyment will cheat us at last; but Friend Truth is a tree of life to them that lay hold of her. Happy is everyone that receiveth her; she will never deceive us, but be precious and refreshing to our last mortal hour, and crown us with life and joy for evermore. — Bro. Roberts.

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### **"LET HER BE COVERED"**

Paul's direction was that women should be covered in the assemblies. The SIZE of the assembly or the LOCATION of it does not alter the principle. There should be no contention over the matter. Paul cut it short authoritatively in his day: "If any man seem to be contentious, WE HAVE NO SUCH CUSTOM (as woman being uncovered), neither the churches of God."

Doubtless in very small meetings in private houses it seems strange for a sister to cover her head in her own house; but we remember that they broke bread from house to house in apostolic times, and we cannot suppose that the example of the Corinthian women would be tolerated because of the smallness of an assembly. DISCERNING sisters will GLADLY submit to the apostolic ruling.—Christadelphian, 1900.

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## **National Restoration of the Jews**

### **A Three-Night's Debate**

#### **PART FOURTEEN—CONCLUSION**

Mr. Randolph's 6th address for the negative on behalf of the "Church of Christ" (opposing bro. Beauchamp of the Pomona, Calif., ecclesia.)

I should like to take some of my time to express my appreciation for your cooperation in this discussion. Your attention has been good, and I appreciate the sincerity of my opponent, and I really believe that he has done the very best that he possibly can. He hasn't done very well. He hasn't

sustained the proposition. He has defeated himself. I wouldn't have to do a single thing except to read the passages he has introduced in order to prove it.

He says that Mr. John Thomas' prophecies came to pass. The strange thing to me is that he could predict these things that were going to come to pass; and now that they actually have, he can't read one single word from the inspired teaching that says they have. It looks as if he ought to be able to cite one, but he has not.

He speaks of "Mr. Randolph—his church." I don't have a church, Mr. Beauchamp. I beg to be excused. I'm just a member of the Lord's church.

He tells what the members of the Church of Christ have predicted or that they do predict, but I can only accept that as descriptive or representative of the Church of Christ. We don't need any predictions, sir. You can beat us all to pieces at that. We don't even challenge you in the field. We just turn you loose and let you go and then uproot your predictions.

### **BORN OF WATER AND OF SPIRIT**

I told you last night that I didn't think he would say anything about the new birth. He didn't. I made a charge against him and his position on it. He didn't deny it. I suppose I correctly represented it. If I did not, I would like to call upon him to correct me on it right now. I'd like these people to know what he believes about John 3:3-5.

**Bro. Beauchamp: "We're not discussing the new birth at all, and I do not choose to be drawn into something we're not discussing."**

Mr. Randolph: "I thought you were going to tell me what you believed about it."

**Bro. B.: "No. You told me to tell them, but I didn't offer it to them."**

Mr. R.: "Did I tell the truth? Did I correctly represent it?"

**Bro. B.: "No."**

Mr. R.: "Baptized in water now, consummated in the resurrection? Is that the new birth of John 3? Do you want to answer that?"

**Bro. B.: "I don't understand your question."**

Mr. R.: "When is man born again, born of the spirit? Take my time. I don't mind."

**Bro. B.: "I don't mind answering that."**

Mr. R.: "All right."

**Bro. B.: "If you will let me answer the application you make of it—the comments you make on my answer."**

Mr. R.: "You can't tell the people what you believe."

**Bro. B.: "We haven't been discussing that."**

Mr. R.: "Let's discuss it now."

**Bro. B.: "I know you have been anxious to quit the subject, but I didn't know you had it quite that bad."**

Mr. R.: "This is on the subject, sir. I want to know how you're going to get that kingdom in the millennium to increase. Are we going to be born again into it? That's what I want to know."

**Bro. B.: "No."**

Mr. R.: "No? We won't be born again of water and the spirit?"

**Bro. B.: "I have told you before, numerous times, how the kingdom is to grow."**

Mr. R.: "You have never shown it. I deny that you have ever shown it last January or this December. You have never touched it."

**Bro. B.: "Well, that's your opinion."**

Mr. R.: "No, it is not. You have not."

**Bro. B.: "We're born of water, yes, now. We're born of spirit when we become spirit nature."**

Mr. R.: "When do we become spirit nature?"

**Bro. B.: "After the resurrection."**

Mr. R.: "Then what I said is so, isn't it?"

**Bro. B.: "No."**

Mr. R.: "That is what I said—that you believe in water baptism now and it is consummated or finished, you said, when we become spirit creatures; and just now you said 'in the resurrection.' That is exactly what I charged you with saying."

**Bro. B.: "Let me ask you something since you started all this. Right there in those very verses which you tried to turn against us it says, 'The wind bloweth where it listeth'." (Interruption by Mr. Randolph) "You brought all this up, not I. And you offered to let me speak, so let me speak."**

**In that very chapter John says, concerning the birth of the spirit, that the wind bloweth where it listeth, thou canst not perceive from whence it comes nor whither it goeth, and so is everyone that is born of the spirit.' In Ontario, I showed that Jesus Christ did that very thing."**

Mr. R.: "He did what?"

**Bro. B.: "He could come and go as the wind."**

Mr. R.: "Can you do that?"

**Bro. B.: "No. I'm not born of the Spirit. If YOU'RE born of the Spirit, you ought to be able to do it."**

Mr. R.: "Are you going to be able to do that sometime?"

**Bro. B.: "Yes, absolutely."**

MODERATOR: "Let's get back to the proposition."

**Bro. B.: "That's what I think. I'll debate this proposition with you anytime you please."**

Mr. R.: "You will have to do better than you have done in this one. You haven't debated anything yet."

**Bro. B.: "Again, that's your opinion."**

### **WRONG TO INTERPRET**

Here is the difficulty. Mr. Beauchamp wants me to interpret, and he is complaining because I don't tell him what the promises mean. That isn't my position. I'm in the negative. You're in the affirmative. You're the man who is supposed to be affirming the proposition. I deny it. That's the way debating is done. You affirm. I deny. I don't have to explain anything. I'm not supposed to be able to interpret prophecy.

You say that you can. Peter says that the Apostles could. He didn't say that you could. You say that I can't; therefore you definitely and directly contradict what Peter said about it. He said, "I don't claim to be inspired." —(Bro. BEAUCHAMP: "I DIDN'T SAY THAT.")—I mean, "interpret"; but you tell us in the next breath what the prophecies mean. That is interpretation. I can't tell you what any prophecy means if it hasn't been interpreted. And, incidentally, you can't either, sir.

He said, "I thought last night I had heard everything;" and I'll just bet he thought that very thing. I just have an idea that he thought he had heard everything that could be said against the thing he had introduced. A lot more could be said against it.

He said that I said that Peter said David had to be in his grave. I didn't say any such thing. I said that Samuel said in 2 Sam. 7:10, "While David slept with his fathers." Samuel is the gentleman who said it. I simply referred to the fact that Peter emphasized that David's sepulchre was with them on the day of Pentecost when the Church of God, the kingdom of Christ, had its beginning; and it harmonizes with prophecy.

Wrong to interpret? Definitely so. It is wrong to interpret, but he keeps on continuously trying to do it. Now then, he charges me with being like the Pharisees because I won't believe the thing that he asserts. There is just one thing wrong with that. He got the wrong man of the Pharisees. You know what the trouble was with the Pharisees or the Sadducees? Jesus taught them, and they would not accept it.

### **GENEALOGIES**

Now then, about genealogies. You say that I didn't prove anything, but I gave you Lev. 25:13-28. I gave you Jer. 12:14-15. I gave you Ezra 2:70. I gave you Neh. 7:5, and also v. 64; but you won't believe what God said about it. I don't think you could get one of your own brethren to read those verses and agree with you that the condition of the inheritance of the land, a possession, a restoration to it, was not that they would only possess it according every many to his heritage. The genealogies DID have to be established, and these very passages say that they did.

### **"AT MY TABLE IN MY KINGDOM"**

Also, he failed to tell you anything about that kingdom of the Lord's table. He has never told us yet whether or not they accept the teaching of the New Testament on observing the Lord's Supper. Luke 22:28-30 and I Cor. 11:46 establish the Lord's Supper in the kingdom between the death of Christ and the coming of Christ. If you observe it, you must be doing it in the kingdom.

Do you know why the new birth of John 3:3-5 can't be believed divine? It is simply because of the fact that it would constitute a kingdom now, and he can't harmonize his theory with it. Everyone born of water and the spirit would enter in the kingdom Jesus said, "Except ye are, ye cannot" Every negative has its positive, therefore, if you are, you enter the kingdom since the kingdom must be the second coming of Christ

### **HOW DOES KINGDOM INCREASE?**

He can't complete that new birth until Jesus comes to set up his kingdom. Now then, in order for that kingdom to grow and increase, there must be a continual resurrection all the time in order for it to continue to grow, and it doesn't, it can't be the kingdom of Luke 13 There is your difficulty, sir

### **BELIEVING IS DIFFERENT FROM INTERPRETING**

Then once again he charged that the Apostles in Luke 24 were condemned because they couldn't understand prophecy. That isn't so, sir. You need to turn and read the facts. The condemnation was placed upon them because they were slow to believe. There's a lot of difference in believing and interpreting prophecy. I believe every prophecy of God, but I do not hold the position that I can interpret the prophecies of God.

People were slow to believe and Jesus condemned them, but he never condemns any man for a failure to interpret prophecy. Jeremiah did condemn the man who claimed to be able to do it, and you come in that classification whether you word it that way or not. That is exactly the position you occupy and the thing you're attempting to do before these people.

### **CIRCUMCISION**

But let us notice again. No, they won't have to be circumcised to get in that restoration. There is going to be a new covenant, and it doesn't have circumcision in it. Now incidentally, every passage that you have introduced in your so-called restoration to the land of Palestine refers to the people who were then subject to circumcision, and they had to be circumcised or else they had to be cut off.

### **THE NEW COVENANT**

But now, he says we have a new covenant, and, of all things, Jer 31: 31 introduces that new covenant. Heb. 8: 8-13, Paul quotes it in the New Testament. That is the very covenant of Jer. 31. Now, here is the picture. There is going to be a new covenant. I want you to hear just a little bit about this old and new covenant. From Hebrews 10 9-10, we read:

**"Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second."**

Now, this is the covenant of Jer. 31. He says it is the covenant of the restoration. That is the new covenant that doesn't have circumcision in it. He is going to establish the second by the which will we are sanctified. It doesn't say "we would be" but "we ARE sanctified." How? Through the offering of the body of Jesus Christ once for all. That is your covenant of your restoration. It hasn't been revealed yet, you tell us. It hasn't been established. Now, what is the sector and the circumference of the core of that new covenant? The offering of the body of Jesus Christ for the salvation of mankind.

I told you last night and the night before last that the gentleman made necessary the death of the son of God once again, and he has proved it tonight by the very fact that this covenant must be put into force, that it must become operative and effective in the restoration of Israel in the national sense—the covenant without circumcision.

Then Christ will have to die to confirm and to establish that covenant. I told you that he believed it and that he made it necessary. He may deny all day, but that is the consequence of his doctrine, and the other things that I have charged against it are definitely true—the death of the Son of God, and all that is accomplished in that death, mean nothing.

### **MATERIALISM**

He says that I can't convince the Christadelphians that they're materialistic. If he continues to preach what he has in this debate, he'll do it because that is the very thing he has been preaching all the while and that is exactly the connection and the application that he makes of Jeremiah 31: 36 and the new covenant in Hebrews 8: 8-13. That is his application. Materialistic now? The only thing that is in the doctrine is materialism.

I deny, sir, that you've made one single reference to the spiritual purpose in the kingdom of God in this whole discussion. Everything has been materialistic. Don't tell me that I do not know what it means. I know what it means. I mean that it's opposed to the spiritual, and there hasn't been anything spiritual in a single thing that you have introduced to these people. It's as Judaistic as the old law itself.

### **MOSES' LAW MUST BE RESTORED**

Now you want to do away with the kingdom of God, the church of the Lord Jesus Christ, and go back to the old law. No, he doesn't want the law; but you go back to the law if you restore Israel to the land. That was the condition of that restoration, and I want these people to remember it.

As we close the last session of this discussion I want you to be reminded once again from Deut 30: 1-10 and kindred passages that the condition of the restoration was the keeping of the law that was written in that book, Deuteronomy—God's law that was revealed to Israel. To keep it was the condition of their being restored. He says they will be restored, but there will have to be that condition. Or is God going to contradict Himself as he has already charged Him with doing?

You said God can do it even though they can't identify themselves according to genealogies. God will take care of that thing, but God is the very one who said that it was a condition of their inheritance. Now then, you have God doing something that He said He wouldn't do. Yes, and you're going to have Him doing the same thing in restoring Israel to the land of Palestine without the observance of the old Mosaic law.

I know it hurts. I know it burns. But that is the consequence of your doctrine. You will have to go back to it, and you might as well accept the circumcision with it. You can make a better argument on that than you have upon the other; at least the very chapter that cites it says it is an everlasting covenant. You could have made a great way on that as well as you have upon any of the others.

### **THE CHURCH IN GOD'S PURPOSE**

Sure, it's materialistic. There isn't anything but Judaism in it. You absolutely ignore every promise of God concerning the church and every fact related through the Apostles concerning that divine institution. You recall that Paul argued in Ephesians 1 that when God raised Christ from the dead, He gave him to be exalted above principalities, powers, might and dominion, and every name that is named, not only in this world, but also in that which is to come. He gave him to be head over all things to the body which is the church, the fulness of Him that filleth all in all.

Mr. Beauchamp and friends, the church of the living God is the fulness of Him that filleth all in all. Jesus Christ was given to be head of that institution. He was made to be head of it in that he was

exalted above principalities, powers, mights, and dominions, and everything that is named, not only in this world, but in that which is to come.

In v. 21 of Eph. 3, we read, "Unto him be glory in the church throughout all ages, world without end." Do you believe in the church of the Lord Jesus Christ? No, you don't believe in it. You don't have any use for that spiritual institution that cost the murder of your Lord and mine. Why, you can't even refer to your communion, to the congregation of the church. You have to use a Greek term to identify it—"ecclesia." Why have a title half Greek and half English? Why can't you honor the Lord by accepting the fact that he purchased the church with his own blood?

Materialistic? What's in your doctrine that isn't materialistic? Give me one single feature of it that isn't materialistic. It's all materialistic. I know the consequences of that. I'd hate to have to accept them, but that is definitely your system. The New Testament reveals a system of faith. "Circumcision availeth nothing, neither uncircumcision, but faith which works by love." "The gospel is the power of God unto everyone that believeth."

The gospel is a system of faith. It is not a system of materialistic ideas. It isn't a system of work. It is faith in the church of the living God and in the gospel age and dispensation.

### **PRIVATE INTERPRETATION**

Furthermore, your system of teaching and the very heart and core of your doctrine is of private interpretation of the Old Testament prophecies, and that stands directly opposed to what the Apostle affirmed in 2 Pet. 1:19-21:

**"We" (the Apostles) "have a more sure word of prophecy; whereunto ye do well that ye take heed"—(You ought to do it)—"as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy is of any private interpretation."**

He says that it didn't come from any private source. It's not talking about what it came from. It's talking about what you do with it when you read it. A private interpretation.

**"For the prophecy came not in old time toy the will of man: tout holy men of God spake as they were moved toy the Holy Spirit."**

But your system depends upon your interpretation of it. If you didn't interpret the Old Testament prophecies in the absence of one single citation to a New Testament writer interpreting that prophecy, you couldn't even have a system of religion. It wouldn't exist. It breeds upon that very thing of private interpretation of prophecy.

What matters it to you if Jesus died once or ever for the sins of mankind? What matters it to you if he suffered for you? You want him to die again. You have to die again; that's the consequence of your doctrine. It doesn't seem to bother you that he might have to suffer again upon Golgotha's height. It doesn't seem to bother you that he would have to go through the ignominious death that he suffered once for all, tasted death for every man. You're going to make him do it again in order to usher in once again a materialistic regime over in the land of Palestine.

You tell us that it's already started though your proposition said that it would be established at the second coming of Christ, when he would set up his kingdom, and the Jews would become subjects of that kingdom. That is your proposition. But now he says it's already started. Mr. Beauchamp, I defy you to go to your library and get the latest edition of Mr. Webster's dictionary and see what the definition of Israeli really is. Mr. Webster says that it is of or pertaining to Israel. It isn't Israel. It never was. It isn't now. It never is. It never can be. It isn't even a forty-second cousin to it. It doesn't look anything like it.

He gave us a great speech on agriculture, on development, on resources, and what's going on over there; but that isn't proving the proposition that the man's affirming that these things will be established at the second coming of Christ. The next time you debate it you're going to state in your proposition that it's already started. Maybe it could include that, but this proposition says that it will be established at his second coming.

### **THE SUFFICIENCY OF THE CHURCH**

You deny, sir, the sufficiency of the church of our Lord because of a restoration of the old Jewish economy, its vessels of ministry, that could never effect the salvation of sin. The blood of bulls and goats cannot take away sin; but without the shedding of blood, there is no remission of sin. Materialistic? Definitely so. Everything is material about it. There is no salvation in it. You deny the church of the living God and deny the sufficiency of that institution to accomplish the purpose of God when Paul said in Eph. 3:10-11:

**"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. according to the eternal purpose which He purposed in Christ our Lord."**

Definitely, it was the purpose of God. He intends it from the foundations of the world. It was always in His mind and to that institution there is salvation unto a lost and dying world.

### **LAST STATE WORST THAN THE FIRST**

National Israel be restored? I want to call your attention, my friends, to just what is in prospect for national Israel. Listen from Matt. 12:43-45

**"When the unclean spirit is gone out of man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. EVEN SO shall it be also unto this wicked generation."**

What? The last state is worse than the first. The first was really bad. The last will be worse. Does that look like a restoration of Israel? Does that look like a time of sublime bliss and eternal happiness? The last state will be worse than the first.

### **THE WICKED HUSBANDMEN**

In Matthew 21:33-45 we read about the parable of the husbandmen, the householder. He sent servant after servant unto those tending it, and they persecuted and killed. After awhile, he sent his own son, thinking surely that they would pay respect to him; but they killed the son himself. Now then, the application is made.

The Lord asked, "What shall the Lord do with that wicked character?" They answered, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Jesus saith unto them:

**"Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore I say unto you,**

**The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."**

And listen:

**"When the chief priests and Pharisees had heard his parables, they perceived that he spake OF THEM."**

He was speaking of the Jews. What was to happen to them? They were to be ground to powder. Does that look like a time of bliss in the future for the nation of Israel? What was it Jer. 23 said about the prophets that prophesied peace? That is what my opponent has done; but the Son of God prophesied destruction—a grinding to powder.

### **SUN GO DOWN AT NOON**

**"The end shall come upon My people of Israel; I WILL NOT AGAIN pass by them any more." "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day" (Amos 8:2, 9).**

There is your identification of the time when He would not pass by Israel any more—when the sun went down at noon, when the Son of God hung upon the cross and cried out, "My God, my God, why hast Thou forsaken me?" Darkness was over all the earth even at noon day, and in that day was Israel not to be passed by any more by the Lord. V. 14 says, "Even they shall fall and NEVER RISE UP AGAIN." You're doing all you can to raise them up; but God says, "No. They shall never rise up again." Jer. 23:39-40 reads:

**"Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence: And I will bring an everlasting reproach upon you, and a perpetual shame, which SHALL NOT BE forgotten."**

That is the future of the Jews. Why? All, my friends, because of their failure and refusal to believe the simple teaching of the Son of God and his Apostles; because they were not willing to accept a system of faith revealed in the New Testament; because of a very strange thing that my opponent is troubled with—a refusal and an inability to believe in Jesus Christ and the plan of salvation he has revealed to the world; because we are not willing to accept the basis and premise of our salvation, faith in the son of God, belief in him as the climax of God's love expressed to a lost and dying world.

He died to save us. Once for all he tasted death for every man. He made the supreme sacrifice. He gave his all, his very self, in order that we might have the plan of salvation, that we might be forgiven of our sins and have a hope of everlasting life in yonder world. That is the sacrifice of the Son of God.

I beg of you to search his word, meditate upon it, prayerfully study it, believe it, and from the heart, obey it. May God bless you and help you to do it is my prayer for you.

Thank you.

\* \* \*

This concludes the debate. We hope it has been found interesting and helpful. Some have wondered at the usefulness of giving the opposition arguments in full. We hesitated at printing some of the coarser parts of Mr. Randolph's wording, but we concluded it would greatly reduce its usefulness to tamper with it.

The principal purpose in printing it was to exercise the brethren and sisters in combating the darts of the adversary. To those who question the advisability of publishing it, we would ask:

"Can you on the spur of the moment give a good exposition of the true teaching of all the passages Mr. Randolph attempts to use against the Truth, and a convincing rebuttal of the arguments he uses—with readily-found supporting passages?"

If not (and most of us must confess we fall short of what we would desire in this respect) then surely a study of the opposition arguments should be very helpful in training us to be able to "Be ready at all times to give an answer for the hope within us."

Mr. Randolph's arguments give us good practice in defending our faith, and we believe they would be a beneficial subject for class study and discussion. Though some of it is obviously unsound or beside the point at issue, much also is quite ingenious and has a superficial appearance of logic. His principal line of debate appears to be to quote whatever he feels supports him, (from Old or New Testament), but to rule out all passages that refute him on the ground that to quote them constitutes "private interpreting" (however clear or obvious the meaning may be).

We would appreciate the views of the brethren regarding the desirability of printing another debate.

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## **"Behold, Thy King Cometh!"**

*"He came if haply he might find anything thereon . . . and when he came to it, he found nothing but leaves."*

Our readings in Mark have brought us to the last week of Christ's ministry. Since the raising of Lazarus he had spent a few weeks east of Jordan, and is now returning with his disciples.

At the end of ch. 10 they pass through Jericho. From here to Jerusalem was about 15 miles—a steady climb out of the valley into the mountains—a rise in altitude of nearly a mile. Bethany lay on the route, about 2 miles from Jerusalem, at the eastern edge of the built-up Jerusalem suburbs—from there on down to Jericho was through barren hills. It was on this route that the parable of the Good Samaritan was laid.

At the times of the yearly feasts (and this was one of them) this road was filled with travellers coming down to Jerusalem from Galilee and the north.

As ch. 11 opens, Jesus and his disciples are in the vicinity of Bethany and Bethphage, the latter being between Bethany and Jerusalem and apparently the village where, in v. 2, he sends 2 disciples for a colt. Matthew here refers us to Zechariah:

"This was done that it might be fulfilled what was spoken by the prophet, Rejoice greatly, O daughter of Zion: behold, thy King cometh unto thee. He is just, and having salvation; lowly, and riding upon an ass."

(It is interesting to note that for "having salvation" the margin in Zech. 9:9 has "saving himself.")

"Lowly, and riding upon an ass." The ass was a very common animal, a beast of burden and humility and peaceful activity, in sharp contrast to the horse, a symbol of pride, rulership and war.

Israel were forbidden to multiply horses, and in harmony with this we find in their early history their judges riding upon asses. Later their kings, in earthly splendor, turned to horses.

The prophecy in Zech. immediately continues:

"I will cut off the horse and the battle bow . . . and he shall speak peace to the nations . . . and his dominion shall be from sea to sea . . ."

—this lowly king who comes into his kingdom riding upon an ass. Surely the thoughtful Jew from Zechariah's day on must have wondered and pondered over this strange prophecy!

The ass was one "*on which never man had sat.*" Two points are emphasized in this, uniqueness and separation. Jesus, we remember, was laid in a tomb "*where never man had laid.*" In his life and death, he broke new ground—opening a "new and living way" which never man before had trod.

But there is another aspect. In the Law, the red heifer which was sacrificed and burnt to provide the ashes of separation that were used to cleanse anyone unclean, must be one which had never borne a yoke—never been used for any other purpose. Its whole life and existence must be entirely devoted to the one cause.

No man can satisfactorily serve 2 masters. If he tries, he will fail in both. "No man that is called to be a soldier entangleth himself in the affairs of this life." (What an unsuspected depth of meaning there is in that word "entangleth"!)

"They found the colt tied by a door without, in a place where 2 ways met" (v. 4).

What is the reason for putting that in? Perhaps it is to give us a sense of *sign and symbolism* in these events. We remember that the events of this day were the climax and turning-point of Christ's mission to Israel. All that went before was building up to this.

This day he was to be presented to them as the divinely-sent King and Savior, and they were to joyfully accept him as such. But, within a week, what a change was to occur, and with what long and bitter consequences for Israel!

Surely Israel stood, this day, "*by a door — ("I am the Door") — in a place where 2 ways met.*" One way was "Hosanna to the Son of David"—the other was: "Crucify him!"

What are we to learn from the method of taking the colt? Jesus told them to just walk up and take it, and if the owner questioned them, to simply say: "*The Lord hath need of him.*" No request, no explanation.

Is not this the lesson of Job? "The Lord hath need of him." The Lord's purposes and the deep counsel of His wisdom requires things a certain way. Man may not understand, but his wisdom lies in believing and readily accepting the will of the Lord in faith.

There is something marvellous in the statement itself: "The Lord had need of him." How could the Lord have need of *anything*? Of all the wonders of creation, there is nothing to compare with the wonder of creating personalities which can, through trial and sorrow, become fit to minister to God's eternal pleasure and fellowship. "The Lord hath need of him." God does not rest upon His Own divine all-sufficiency, but seeks the love and companionship of man.

Having brought the colt to Jesus, they spread their garments on it, and he sat thereon. In this coronal procession, as the King came to his royal city, the furnishings of his mount were not the usual jewelled and gorgeous equipage of royalty, but the common clothes of his humble followers.

The natural mind will say: "What a haphazard makeshift for such an important occasion! How much better it would have been to have planned it properly and have gotten suitable equipment! How much more orderly and impressive it would have been!"

We need only think back to the splendors of Solomon's court—the wonder of his age—to see the contrast with this one who came claiming to be his greater and more majestic son.

But there is far more depth and significance and beauty in this scene, and in the use of the common work-clothes of his followers, than in all the empty trappings of Solomon's external splendor.

John records at this point that much people, when they heard that Christ was coming, went to meet him, carrying palm-branches and crying, "Hosanna to the Son of David." Here we see enacted a symbol of Christ's later approach from the east to the Holy City with the 144,000, bearing the palms of victory in their hands and singing the Song of Moses and the Lamb.

And so this ever-increasing procession advanced toward the Holy City, just as eventide was approaching. The road led over the southern slope of the Mount of Olives, which up to this point in the journey obscured the view of the city. But Matthew says that as they came to the descent of the Mount of Olives—that is, as they reached the crest of the road and the city came into view—there was a spontaneous burst of song:

"The whole multitude began to rejoice and to praise God with a loud voice."

*But there were 2 exceptions to the general rejoicing*, as we learn from Matthew. On the one hand some of the Pharisees said, "Master, rebuke thy disciples." It is quite evident they were displeased and out of harmony with the spirit of the event.

Doubtless they sincerely felt it was presumption and blasphemy. Doubtless they also felt it was a very undignified and unseemly proceeding, out of harmony with solemn, restrained religious worship and liable to bring upon them the restrictions of the Romans.

And as the acknowledged religious leaders of the people, they would resent any popular religious movement that was outside of their own initiative and control. Probably this latter would be the most powerful motive of their annoyance, though they would not recognize it as such.

But there was another who did not enter into the general rejoicing, though for a far different reason.

"And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!"

*"At least in this thy day!"* The great day of crisis and of opportunity for Jerusalem came—and passed, and they did not know.

He was not deceived by the fickle Hosannas of the multitude. He knew that within a week all this shallow enthusiasm would have melted away and he would be standing in Pilate's judgment hall, looking out alone upon a human sea of malice and hate, self-hypnotized by the chant of "Crucify him, crucify him!"

From the crest of the Mount of Olives road, as the palm-bearing and singing multitude approached from the east, the whole city lay spread out before them. On the left, to the far south, was Gehenna, the valley of Hinnom; above that, within the south wall, the royal hill of Zion.

Before them, in the valley between them and the city, was the Garden of Gethsemane, which would mean nothing to the multitude, but much to Christ as he gazed on the scene.

At the north end of the city (now looking toward the right) was the gleaming white Temple, built by an Edomite usurper who had striven to destroy the royal Heir at his birth. Edom is the same root as Adam—red earth. The Temple truly stood for the flesh—the very symbol Jesus himself used—shining in its whitewashed hypocrisy of external religious pretension and internal fleshly bickering and hate.

God was in His holy Temple—*but not in this one*. The glory had departed from this spot 600 years before, as Ezekiel saw in vision. God was in the Temple He had prepared for Himself—the spiritual Temple that this fleshly Temple was even now plotting to destroy, and did destroy. But in 3 days God raised it up again.

And further north—beyond the city wall—*the hill of Calvary*.

"And Jesus entered into Jerusalem, and into the Temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve."

"And when he had looked about upon all things"—another of those strange expressions that lead to so much thought! Here was his final survey—his final evaluation. And how sadly short it fell of what might, and should, have been!

"He came if haply he might find anything thereon, and when he came to it, he found nothing but leaves"—

—*nothing but outward pretence and show*.

It was now evening. The dark night was closing down upon Jerusalem, and Jesus and the 12 disciples went back over the Mount of Olives to spend the night in Bethany with Lazarus, Mary and Martha.

In the morning, on the return journey to Jerusalem, the scene of the previous evening, and its consequences, is enacted in impressive symbol, as recorded in vs. 13-14:

"And seeing a fig-tree afar off having leaves, he came if haply he might find anything thereon . . . and he found nothing but leaves, and he said, No man eat fruit of thee hereafter forever."

*Fig leaves*. Ever since the Garden of Eden they have been a symbol of a vain attempt to conceal barrenness and nakedness. The fig was a slowly-maturing tree, requiring several years of patient, hopeful labor. When matured, it was very prolific, bearing 2 crops a year. Hence it became a symbol of well-established plenty and prosperity, long waited for.

In the Kingdom age, every man will sit under his own vine and fig-tree. So Jesus, by the power of the Spirit, saw Nathanael—the "Israelite indeed in whom there was no guile"—sitting under his fig-tree.

In connection with a former destruction of Jerusalem, Jeremiah in vision saw Israel as figs—good and evil.

The fig-tree was remarkable in that the fruit began at the same time as the leaves, unless the tree were barren. The statement "For the time of figs was not yet" seems a little out of harmony with the picture, but the simplest meaning seems to be that the ripe-fruit time, the *picking* time, was not yet, so there should be fruit. A comparison of the wording of similar passages supports this.

We note, "He was hungry." He *needed* the fruit, just as we have seen in the case of the ass—"The Lord hath need of him"—The fig-tree had the honored opportunity of ministering to his needs, and it failed. He was hungry, and it gave him no meat.

In the parable of the fig-tree, in Luke 13, the household says: "These 3 years I come seeking fruit on this fig-tree, and find none." We wonder whether God has come to inspect our accounts, and has said: "*No fruit yet—just leaves.*" And how much longer before the edict is pronounced: "Cut it down; why cumbereth it the ground?"

It is notable that this was Christ's only miracle of cursing, and it was upon a tree. The only other miracle in any way comparable is the destruction of the swine in connection with the healing of the demoniac. There it was animals. To round out the picture, it was fitting and necessary that his judicial, as well as healing power be manifested, but only in a symbolic way, on animals and trees, for his mission at that time was to save men's lives, not to destroy them.

The closest he ever comes to harming human beings is in the next verse of this chapter, where he cleanses the Temple—another vivid and deeply symbolic manifestation of the power and authority he possessed.

The Temple was both the proudest and the most sacred spot in the nation—the center of the glory, dignity and responsibility of the ruling priesthood.

"*Make not my Father's House a house of merchandise.*" What was wrong with selling sacrificial animals and providing the necessary money-changing facilities? These were not only not wrong—they were essential. But the trouble was that these necessary things kept growing and closing in until they obscured, and then overshadowed, and finally smothered the spiritual.

"It is written, My House shall be called of all nations the House of Prayer."

That was the great and central divine purpose in the Temple and in the Jewish nation—a nation of priests to manifest His Holy Name to the Gentiles—but it had become hopelessly bogged down in merely natural, fleshly things.

This is one of the biggest things we have to fight today—to keep the perfectly legitimate natural from swamping the spiritual. The Gospel of God is the most wonderful and most holy thing among men—it is the power of eternal perfection and redemption—but the great problem is to keep it held up high and clean and separate from natural things.

We have no illusion about this hall being the House of God, but inasmuch as it is devoted to the service of God and proclamation of His eternal, saving Truth, we are under responsibility to keep it clear from all that is merely natural or social.

Paul emphasized the same lesson and the same ever-present danger when he wrote to the Corinthians: "What, have ye not houses to eat and to drink in?" The spiritual—never too strong in this dispensation of weakness—was, as ever, being crowded and suffocated by the robust companionship and pleasure of the flesh.

The next day, passing the same way, they discovered the fig-tree "dried up from the roots." Upon their exclaiming at it, Jesus brought out the greatest lesson involved—

**"Have faith in God.** Whosoever shall say to this mountain, Be cast into the sea, and shall not doubt in his heart—he shall have whatsoever he saith."

No obstacle can stand before the power of Faith. Now abideth these three—Faith, Hope and Love. Faith is the first, the foundation, the root, blossoming into Hope, and bringing forth the fruit of Love.

What is Faith? Both Paul and James made it clear that Faith is the power and driving force that makes men act contrary to nature and in defiance of human wisdom.

Faith does not consist of a passive acceptance of certain doctrines—it is an *active, living way of life*. Faith, says Paul, is the power that made Noah give his life to building the ark; that made Abraham leave everything behind and wander as an alien for 100 years; that made Moses turn his back on the luxuries of Egypt and throw in his lot with a rabble in a wilderness because they were—in their destiny and their potentialities—the people of God.

"Faith cometh by hearing, and hearing by the Word of God." Faith is not ignorant superstition, or surface emotion. Faith is deep-rooted in knowledge, though there are many shallow imitations that only time and testing can reveal.

Jesus here tells his disciples that prayer without Faith is useless. There is no use praying unless our way of life gives evidence that we believe God not only can, but WILL, take full care of those who seek Him.

"He that cometh to God must believe that He is a Rewarder of them that diligently seek Him."

There is no use professing faith while at the same time giving evidence in our lives that we have more confidence in the protective power of worldly goods, or worldly organizations, or worldly companies whose guarantees of protection we buy.

But what else does Jesus here say is essential to effectual prayer?

—"And when ye stand praying, forgive, if ye have ought against any: that your Father also may forgive you" (v. 25).

There is a form of forgiveness—cold, patronising and self-righteous—that is worse than no forgiveness at all. True forgiveness, as Jesus makes clear, is that kind we ourselves hope to get from God. It is not a matter of writing off the offence, and letting the barrier remain— unless we are quite content to be so treated by God.

There is a proud and evil human saying, "I forgive, but I do not forget"—a selfish attitude that seeks the personal gratification of granting forgiveness without assuming any of its humility or burden. Here again—would that type of forgiveness from God satisfy us, when we ask Him to *blot out our failures from His memory*?

Jesus is always slipping a few words that upset our carefully-framed picture, and make it so hard for the flesh. Speaking of the fate of the unmerciful debtor, he says (Matt. 18:35)

"So likewise shall my heavenly Father do also unto you, if ye **from your hearts** forgive not every one his brother."

"*From your hearts*"— there is the key. We must get resentment and irritation clean out of our hearts, or they will poison us and bring us down to death.

At the end of the chapter the rulers, incensed by the events of these 3 days, come to him in another attempt to trap him in his words. What was his authority for doing these things?

But he gave them an answer which, while perfectly relevant to the question—as all the eagerly listening multitude would perceive—still turned their question against themselves.

He asked them, "Was John's authority of God or of man?" The point and relevancy of his answer lay in the fact that John proclaimed himself as being sent for the very purpose of testifying to, and preparing the way for, Christ. John publicly and dramatically, as the climax of his mission, identified Christ as the Messiah.

Jesus simply reminded his questioners that he and John stood or fell together, and that they could answer their own question by telling where John got *his* authority.

Here the divine wisdom and mercy is shown in sending John to lay the foundation for the work of Christ. John was in line with what the people would naturally expect of a prophet. He was wholly and harmoniously within the established framework of the Mosaic system. But his work was to teach them to expect and be prepared for a change.

So it is with the unfolding of the divine purpose. It is precept upon precept, line upon line, each built upon that which preceded. The rulers rejected Christ because they rejected John. But the people accepted John and still rejected Christ. How could that be? In the same way they accepted Moses and rejected Christ. Jesus told them, "He (John) was a burning and a shining light, and ye were willing for a season to rejoice in his light."

"For a season." But there was no permanent effect—no depth of earth—no true comprehension of the purpose—above all, *no fundamental change of life*, for John's basic mission was to bring about a national purification and renewal of heart. His warning was: "The ax is laid to the root of the tree"—the barren Israel fig-tree. Therefore he exhorts with imperative urgency—"Bring forth fruits —fruits meet for repentance."

But no fruit came—only more leaves—a prolific and showy display of the fig leaves of piety and religious pretence. But no fruit—none of the essential inward fruits of the Spirit—love, joy, peace, long-suffering, gentleness, meekness—so the Roman ax descended, and the Israel fig-tree fell, and lay downtrodden and prostrate for 18 long and terrible centuries.

But now, in the great cycles of God's purpose, the fig-tree is again putting forth leaves, and soon the King will come again from the east to seek the fruit, and to present himself to the royal city.

—G.V.G.

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### NO GOOD THING

There is one thing always welling up from within — always active and growing—never requiring cultivation; and that is the disposition that John thus describes: "The lust of the flesh, the lust of the eye, and the pride of life."

These things grow in the flesh, for they are of the flesh, but the other (the faith of Christ) does not. The other is a plant of heavenly origin, and if we do not carefully nurture the good seed from which it grows, it very quickly becomes extinguished by the rank and vigorous weeds which spring with rapid self-growth.—Bro. Roberts.

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### The Throne of His Glory

*"The king made a great throne of ivory, and overlaid it with pure gold. And there were 6 steps to the throne with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and 2 lions standing by the stays. And 12 lions stood there upon the one side and on the other upon the 6 steps. There was not the like made in any kingdom"* (2 Chron. 9:19).

When we consider that "There was *not the like made* in any kingdom," in conjunction with the fact that it was made after a *divine pattern*, first shown to David, along with the temple plan (I Chron. 28:11), it becomes evident that it was designed to foreshadow something in relation to the throne of him who said of himself: "Behold a greater than Solomon is here."

The erection of the throne was preceded by years of war, between David ("beloved") and the enemies of the Lord. Even so it was revealed that David's Son and Lord, of whom the Father spake saying, "This is My beloved Son, hear him"—even of him it is written (Rev. 17:14),

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

But as Solomon ("peaceable") reigned and prospered in a time of abundant peace, even so the reign of Jesus will be one of peace and prosperity which springs from the highest wisdom holding the reins of government. The reign of Jesus will be the reign of "The Prince of peace."

"Of the increase of his government and peace there shall be no end, upon the throne of David and upon his Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. 9:7).

With the Scripture before us as its own guide and interpreter we reach the following conclusions.

## SIX STEPS

Six steps denote the period of 6,000 years in the world's history, reaching from Adam till the millennium; by 6 stages of 1,000 years each, corresponding to the 6 days work of Elohim (God), in transforming the earth from a state of chaos into an abode highly suitable for human habitation, even as it is written:

"For a 1000 years in Thy sight are but as yesterday when it is past, and as a watch in the night" (Psa. 90:4).

"Beloved, be not ignorant of this one thing, that one day is with the Lord as a 1000 years, and a 1000 years as one day."

The world's week of work is nearly expired, and the "Sabbath that remains for the people of God" draws nearer and nearer. Soon the voice that rang over Galilee's stormy water—"Peace, be still," will be heard above the tumult of the nations, and the waves and the roaring seas subside; "And immediately a great calm." Then shall Zechariah's words find their fulfilment—

"The whole earth sitteth still and is at rest."

## STEPS

There has been an *ascending* scale in God's revelation of Himself to man, visible to the most casual glance. Thus, the promise to Eve that her seed, though wounded in the heel, should yet crush the serpent's head, was made clearer by Enoch:

"Behold the Lord cometh with ten thousand of His saints, to execute judgment upon all."

Slowly, as the nations grow, He cuts off a people for Himself, promising to Abraham,

"In thee, and in thy seed shall all families of the earth be blessed."

And as His rebellious people are scattered among the nations, He reveals to a Gentile king Nebuchadnezzar, His purpose running through human events. Finally He speaks through His Son, Jesus, who is the Alpha and Omega of the work of the ages, and crowns them all. So there are 6 steps up to His throne.

## TWELVE LIONS

Twelve lions immediately connect themselves with the 12 tribes of Israel which are inseparably joined to God's promises and kingdom. More particularly do they remind us that the occupant of the throne is "The Lion of the tribe of Judah," and will manifest himself in lion-like strength in the destruction of all who set themselves against him, at his appearing. Israel also will therefore be a lion-kingdom, as it is written:

"Behold, the people shall rise up as a great lion, and lift himself up as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain."

"Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel.

"Behold, I will make thee a new sharp threshing instrument having teeth (Heb. mouths). Thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff."

In the days of John it was:

"Behold the Lamb of God that taketh away the sin of the world."

In the days of Jesus enthroned in universal dominion it will be:

"Behold, the Lion of God who will utterly root transgressors out of the earth and rule the world with a rod of iron."

If there were 12 lions on each side, as the text seems to indicate, then the duplication brings in the promise to Abram,

"In thee and in thy seed shall all families of the earth be blessed."

The work of the apostles in its initial stage was Jewish, but after Pentecost, was widened to include the Gentiles. In fact, their labors in the ultimate really became a Gentile work; inasmuch as the written gospels and epistles have been carried into all lands and are this day accepted by Gentiles, while rejected by Jews. So true believers, not of the blood, but of the faith of Abraham, have become grafted into the good olive tree and partake of its roots and fatness.

Two lions standing by the stays, one on each side of the throne, may also denote the duplication of the Jewish nation by increase from the Gentiles.

"Other sheep have I, which are not of this fold; them also I must bring, and there shall be one fold, one shepherd."

Or they may be taken in connection with the request of the mother of James and John:

"Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom;"

—and the answer returned by the king:

"It is not mine to give; but it shall be given to them for whom it is prepared of my Father."

What 2 strong men are the stays of Christ's throne we know not; perhaps *Moses*, as the root writer of the Old Testament, and *Paul*, from whose writings we gather the mind of Christ.

Some would suggest *Abraham* and *David* as the chief parties to God's covenant, with Christ on the throne as the central figure of the whole plan, and the seed promised to both; but enough of things unrevealed.

## IVORY AND GOLD

The colors of these are much used in internal decorations. The material being ivory, we have a magnificent work of art in *White and Gold*. The use of these colors in the throne is very significant to Bible students. White denotes purity of life and mind in walking after God's laws. God says, In Isa. 1:18:

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Again in Dan. 12:10 we read,

"Many shall be purified, and made white, and tried."

Also Revelation 7:14,

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Christ also promises that they—

"Which have not defiled their garments, shall walk with me in white, for they are worthy."

But not only does white denote *purity* and the remission of sins by the blood of Jesus through faith and immersion, and obedience; but even among the nations in our own day white denotes *peace*. A white flag in war denotes the desire on the part of those holding it for a temporary if not complete, cessation of hostilities. That the throne was white denotes a reign of peace.

"He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

"Scatter thou the people that delight in war" (Psa. 68:30).

"He maketh wars to cease to the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire" (Psa. 46:9).

The reign of Christ on earth is to be pre-eminently the reign of peace. The long-talked-of "Federation of the World" will be accomplished by him without man's counsel or aid. When he as King shall send forth the law from Zion, then,

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever; and My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

## GOLD

The high estimation in which Gold is held among men would at once indicate its use in Scripture, to denote that rare and precious thing among men, highly pleasing to the Creator: *faith in God*, whether as in days of old, in His *spoken*, or as in our time His *written*, Word.

"Without faith it is impossible to please Him."

But gold does not denote faith in the abstract, but that *living* faith which moves men to *works* of righteousness.

"Faith without works is dead, being alone."

It is faith, accompanied by labor in striving, first, to purge ourselves from "that sin that doth so easily beset," and then steadfastly endeavouring to enlighten *others* as to "The way, the truth, the life," while keeping ourselves unspotted from the world and its defiling ecclesiastical and secular institutions.

It is only a strong grasp of the facts concerning Christ in his 3-fold character of Prophet (when here on earth), High Priest (as he now is in heaven, after the order of Melchisedec), and King (as he will be on his return), that will move a man to build gold, silver and precious stones.

So Jesus counsels us to buy of him "gold tried in the fire," and "white raiment," or the *White and Gold* that builds up his throne. It was because of Israel's unfaithfulness to the covenant that God had given, that Jeremiah laments—

"How is the gold become dim! How is the most fine gold changed! The stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!"

It was the exceeding rarity of this fine gold that caused Jesus to exclaim,

"Nevertheless, when the Son of Man cometh, shall he find faith on the earth?"

The gold of Israel's belief in the "I SHALL BE"—already alloyed with earthly devices and idolatry in Jeremiah's day—had almost disappeared in the time of Jesus.

"Incense has become an abomination."

"Your new moons and feasts My soul hateth."

"They offered polluted bread, the blind, the sick, and the lame, in that they made the table and altar of the Lord contemptible."

And so He said through Malachi,

"I have no pleasure in you, neither will I accept your offering."

Yea, though Jesus wrought among them the works that no other did, or can do in this (superficially) scientific age, yet did the Jews reject him, and the Gentiles are no wiser, as even they "shall be cut off" for a like unbelief, making void the Word of God through their Gentile traditions. Nevertheless, fellow-Gentiles and fellow-grafts into the Abrahamic stock, let us remember the words—

"They that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His Name.

"And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels."

—Sparkling gems set in gold and reflecting the light that springs from the *Sun of Righteousness*, risen "with healing in his beams."

## A FOOTSTOOL OF GOLD

A Footstool of Gold *fastened* to the throne shows that the golden age of which poets sing and philosophers and philanthropists vainly strive to create, lies in the yet future 1000 years; when the world lies prostrate under the feet of Jesus, the victorious King of the Jews, crowned by the divine hands and ruling the world with a rod of iron.

## NONE LIKE IT IN ANY KINGDOM

"None like it in any Kingdom" is the glorious future promised by God and indicated by the various features of the throne. The present is the time of kingdoms of men, they govern after their own evil ways. The voice of an Emperor rules in military despotism, or the voice of the people (equally impotent for good) is heard through Presidents, or through Parliaments.

The Government of today will be succeeded by another tomorrow; the *Acts* of last year need *Amendments* this, and next year will be made obsolete. God is not in all their thoughts, nor His honor in their laws.

However, God will speak plainly and forcibly enough to these modern legislators, when He unbare His arm again, in the person of Jesus His son, returned to take possession, as it is written,

"I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Those of the white and gold character rejoice as they look forward to the establishment of God's Kingdom on the ruins of the present Babylonish systems that rend the earth; and as they see Isaiah's thrilling pictures of Messiah's reign, they, with Abraham, "*Rejoice to see his day, and they see it and are glad*"—glad not merely for the promised deliverance to themselves (if found worthy) from sin and death to glory, honor, immortality; but that the whole creation will be delivered from the manifold evils under which it groans, being burdened; glad to know that civil and ecclesiastical tyranny shall cease: for he will make all his—

". . . officers peace, and thine exactors righteousness . . . Violence shall no more be heard in thy land, wasting nor destruction within thy borders."

No more shall the Beast dominions prey on the saints, no longer the Gentiles desolate the Holy Land, no longer the bitter struggle of the masses against the classes; for he shall—

". . . bind their kings with chains, their nobles with fetters of iron."

The insoluble problems that have vexed the people since their scattering in Babylon, and which have grown more perplexing and difficult with the development of the nations, and which have caused social upheavements and internecine and national wars, till the earth has been soaked with the blood of 10s of 1000's of the sons of Adam; find in him their final solutions, which are not of man, but of God—

". . . Who doeth all things after the counsel of His own will."

In Jesus we have the "*Desire of all nations*," whether they know it now or not. Yes, the Man of Sorrows, the despised Nazarene, the thorn-crowned claimant to Israel's throne, will come again, but in true kingly state. A right royal procession will his be, angels thronging his way, those divine messengers which "excel in strength;" and later on another class, ransomed from death and made equal unto the angels, herald his word to the uttermost parts of the earth. Then shall—

"The government be upon his shoulders, and his name shall be called Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

A new system of government will the Lord Jesus establish in the earth, that will reach to the very root of every evil, to destroy or heal, for he—

". . . shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge, and reprove with equity for the meek of the earth."

Education, commerce, manufacturing industries, agricultural pursuits, hours of labor, wages, shipping, railways, etc.—in short, the whole of the present complex and involved questions—will be by him regulated to the minutest detail for the universal good; all social questions set on a right basis, light and intelligence will permeate all society, causing at last the angelic song, "Glory to God in the highest, and on earth peace and goodwill among men," to be a great reality, so that—

"It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

Dear brethren, we have been called to the high position of sharing in the glories of the "Great white throne" (Rev. 20:11), and are called upon as a preparation to purge ourselves from dead works, to overcome evil, to subdue the thinkings of the flesh, to *conquer sin in ourselves*.

This can only be accomplished by waiting constantly at Wisdom's doors, so that we may take on more fully the image of him who hath called us to his kingdom and glory. That we may at last be accounted worthy of immortality, is the prayer of your brother,

—S.C.

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### WORK OUT YOUR SALVATION

There are many who desire the resurrection of the wise, and, as Balaam, would like to be of the number; but who either give themselves no trouble to attend to it, or are ignorant of the means of attainment, or will only labor for it according to their own suppositions of possibilities.

The blessedness of the resurrection is a laborious acquisition—a contention for the mastery over ourselves, and the world around us. This can only be attained by the "taught of God," who understand His doctrine and yield it the faithful and self-sacrificing obedience He requires. Then "labor to enter into His rest; for many shall seek to enter in and shall not be able." They will be excluded from the Kingdom of God because they have not sought entrance into it in the appointed way. "Seek first the Kingdom of God," saith the Great Teacher, "and His righteousness."

How highly important is this exhortation now, seeing that in a very short time the resurrection will have transpired, and no further invitation to inherit it presented to the world! Ought we not, then, to awake to earnestness, and by a rigid scrutiny of our faith and practice, obtain a scriptural satisfaction, if we shall be able to stand unabashed before the Judge of the living and the dead?

—Bro. Thomas.

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## Ecclesial News

**BIRMINGHAM, Eng.**—174 Edmund St. Memorial 11 a.m.; Lecture 6:30 p.m.; Bib. Cl. Thurs. 7:30 p.m.; Sun. Sch. 11 a.m.

**BOSTON, Mass.**—355 Newbury St.—S.S. 10:30 a.m., Memorial 11:45; Lecture 1st & 3rd Suns. 2:30 p.m.

**BRANTFORD, Canada**—44 George St. — Sundays: School 9:45 a.m.; Memorial 11 a.m.; Lecture 7 p.m.

**BUFFALO, N. Y.**—O.F. Temple, Kenmore & Myron Aves.—Memorial 10:15 a.m.; S.S. 11:45; Bib. Cl. Wed. 8 p.m.; Public Lecture 3rd Sun. each mo., Oct. thru May.

**CANTON, Ohio, U.S.A.**—2729 Ninth St. S.W.—Sun. Sch. 9:30 a.m.; Memorial 10:30; Lecture 8 p.m.; Bible Class Wed. 8 p.m.

**CLOVER BAR, Alberta, Canada**

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

**DENVER, Colo.** — 432 S. Emerson St. — Memorial 11 a.m.; S. S. 10 a.m.

**DETROIT, U. S. A.** —2610 Ewald Circle—Sunday: Memorial 10 a.m.; Bible Class 11:30; Lecture 7:30 p.m.; Thursday 8 p.m.

**FLAXCOMBE, Sask., Canada**

**GLENDALE, Cal.**—5105 Hermosa, cor. Colorado Blvd., Eagle Rock (P. O. —Bx 66. Los Angeles 42)—Bib. Sch. Sun. 9:30 a.m.; Breaking Bread 11; Lecture 7 p.m.

**HALIFAX, N.S.**—4 Hemlock Ave.

**HAMILTON, Ont., Can.**—Crescent Hall, 63 King St. W.—S.S. 9: 45 a.m. Memorial 11; Lecture 7 p.m.; Thurs. Bible Class 8 p.m.

**HAWLEY, Penna.**—O. F. Hall, Main and River Sts.—Suns.: Lecture 1st Sun. in mo. 10:30 a.m.; Bib. Cl. and S. S. 10:30 a.m.; Memorial 11:30 a.m.

**HOLLYWOOD, Calif.**—1749 N. LaBrea Ave—S. S. 10 a.m.: Memorial 11:15.

**HOUSTON, Tex.**—8008 Junius St.—S.S. 10 a.m.; Memorial 11; Round Table Discussion 1st & 3rd Sun. of mo. at 8 p.m.; Wed. Eureka Cl. 8 p.m.; also Study Class Monday morning.

**JERSEY CITY, N.J.**—651 Bergen Ave. S.S. & Bib. Cl. 9:45 (except July and Aug.); Lecture & Memorial 10:45.

**LAMPARD, Sask., Canada**

**LAMPASAS, Texas**—1604 Ave. "I" East Memorial 11 a.m.; Sun. School 10 a.m.

**LETHBRIDGE, Alta., Can.**—633 7th St. S.—Memorial 11 a.m.; S. S. 12:30 p.m.; Lecture 7:30 p.m.; Bible Class Wed. 8 p.m.

**LONDON, Ont., Can.—Orange Hall, 388 Clarence St.—Suns: S. S. 10:15 a.m.; Memorial 11:30; Lecture 7 p.m.; Thur. Cl. 8 p.m. at WCTU Hall on Clarence St. ½ block N. of Dundas.**

**LOS ANGELES, Cal.—8480 California Ave., South Gate, Cal.—S. S. 9:30 a.m.; Memorial 11 a.m.; Lecture 7:30**

**MASON, Texas**

**MELBOURNE, Australia**

**MIAMI, Fla.—Memorial 7 p.m. Sun. at 2940 S.W. 23rd Ter.; Wed. Cl. 7:30 p.m. at 3428 S.W. 65th Ave.**

**MONCTON, New Brunswick. Can.**

**MONTREAL, P. Q., Canada—YMCA Bldg., 1000 Gordon Ave., Verdun —Memorial 11 a.m.**

**NEWARK Ecclesia—Woman's Club of Orange, 369 Park Ave., Orange, N. J. —S. S. 10 a.m.; Memorial 11 a.m.**

**NEWPORT, Mon., England—Clarence Hall, Rodney Rd. (opp. Tech. Col.) —Sundays: Breaking Bread 11 a.m.; Lect. 6:30 p.m.; (3rd Sun. of month —Supplem. B. of B. after lecture).**

**NORTH BATTLEFORD, Sask., Can.**

**PHILADELPHIA, Pa.—2027 Chestnut St.—Breaking of Bread 10:30 a.m.; S. Sch. 9:30 a.m. (Sept. to July); Bib, Cl. Thur. 8 p.m. (place movable).**

**PLYMOUTH, Eng.—O. F. Hall, 148 Union St.—Breaking Bread 11 a.m.; Lecture 6:30 p.m.; Bib. Class Thurs. 7:30 p.m.**

**POMONA, Cal.—Ninth & Gibbs Sts. — S. S. 9:45 a.m.; Memorial 11; Lecture 7 p.m.**

**PORTLAND, Ore—IIOOF Hall, 4519 S.E. 65th Ave.—S.S. 10 a.m.; Lecture 7 p.m. (every other Sun.); Bible Class Wed. 8 p.m.**

**RICHARD, Sask.—Breaking of Bread, 10 a.m.; Bible Class, 8 p.m. Wed.**

**ST. JOHN, N. B., Canada.**

**ST. ALBANS, Herts., Eng.—O. F. Hall, Victoria St.—Memorial 11 a.m.; Lecture 6:30 p.m.**

**SANTA BARBARA, Cal.—Vernon Rd. at Stanley Dr.—S. S. 9:45 a.m.; Memorial 11; Lecture 7 p.m. (1st & 3rd Suns.); Mtl. Imp. Cl. 7:45 p.m. (2nd & 4th Suns.); Bib. Cl. 7:45 p.m. Wed.**

**SARASOTA, Fla.—1707 Sara-Bra Airport (SE corner)—Memorial 10 a.m.; S.S. 11:30 a.m.; Bib. Cl. Tues. 8 p.m.; Improv. Cl. Wed. 8 p.m.**

**SAN ANTONIO, Tex.—R4, Floresville.**

**SCRANTON-GLENDALE, Penna.**

**SELKIRK (near Albany), New York.**

**STEWIACKE, Nova Scotia, Canada**

**TORONTO (Fairbank Hall), Can. — Lander Ave. at Vaughan Rd. S.S. 9:45; Memorial 11; Sun. Lecture 7 p.m.; Wed. Cl. 8:15.**

**TORONTO (Kimbourne Hall), Can. — 1480 Danforth, Toronto 6—Sun. Sch. & Eureka Class 9:45; Memorial 11; Lecture 7 p.m.; Wed. 8:15.**

**WHANGAREI, New Zealand**

**WICHITA FALLS, Texas — Box 343— Sun. Sch. 10 a.m.; Memorial 11.**

**WINCHMORE HILL Eccl.—Canning Hall, Canning Cres., Wood Green, London N 22— Memorial 5:15 p.m.; Lecture 7 p.m.**

**WORCESTER, Mass.—Grandview Hall, 21 Grandview Ave.—S. S. 10 a.m.; Breaking Bread 11.**

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HYE, Texas .....July 26 to Aug. 2.

(Please tell us of any others)

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