

The Berean CHRISTADELPHIAN

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

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

Edited by W. J. WHITE and B. J. DOWLING.

Published by W. J. WHITE, 102 Ribblesdale Road, Streatham, London,
S.W., 16, to whom all orders should be sent.

Bro. B. J. DOWLING, 5 Florence St., Worcester, Mass., U.S.A.

Subscription { Single Copies... 9/- per annum, post free
{ Two or more ... 8/- " "

CONTENTS	Page
Dr. John Thomas (Christadelphian): His Life and Work	473
Editorial	475
The Wedding Garment (R. Roberts)	482
Conversations Concerning the Truth	486
Notes on the Daily Readings for November	489
Palestine and the Jews	492
Christadelphian Answers	494
Ecclesial News	495
The Children’s Page	500
Sunday School Lessons	501
Puzzles	503
Paragraph	481

IN FELLOWSHIP. —The brethren named will be willing to afford information as to meetings in their vicinity on the basis of purity: —

ALDRIDGE (Staffs.).—E. Hingley, “Eureka,” Branton Hill Lane.

ASHTON-UNDER-LYNE. —J. H. Mellor, 27 Newmarket Road, Waterloo.

BEDFORD. —W. H. Cotton, 23 Rosamond Road.

BEWDLEY. —H. Pigott, “Shatterford,” nr. Bewdley.

BEXLEY HEATH. —See Welling.

BIRMINGHAM. —A. E. Tandy, 135 Bearwood Road, Smethwick.

BLACKHEATH (Staffs). —C. F. Powell, 20 West Street.

BOURNEMOUTH. —J. Wilkinson, 438 Wimborne Road.

BRIDGEND. —W. Winston, 43 Coity Road.

BRIGHTON. —S. Barratt, 50 Mafeking Road.

BRIMINGTON. (Chesterfield). —R. Wharton, Station Road.

BRISTOL. —A. G. Higgs, 4 West Street, St. Philips.

CHADWELL HEATH (near Ilford, Essex). —J. C. Adey, 156 Perth Rd., Ilford.

COCKERMOUTH. —E. Fleming (Miss) Soulsby’s Court, Kirkgate.

COLCHESTER. —L.H.W. Wells, 45 Drury Road.

CROYDON. —See Purley, Kenley, Surrey.

DERBY. —R. J. Towne, 54 Beaufort St., Cowsley Estate.

DUDLEY. —F. Jakeman “Halford,” Stourbridge Road, Scotts Green.

FALMOUTH. —W. Warn, Budock House.

GREAT BRIDGE. —T. Phipps, “Holmleigh,” Providence St., Tipton.

HARROGATE. —Mrs. W. Mosby, “Holmside,” Borough Bridge Road, Knaresborough.

HEANOR (Notts). —Arthur Bowles, Church Street.

HITCHIN. —H.S. Shorter, “Eureka,” 61 Radcliffe Road.

HUDDERSFIELD. —W. Bradford, 11 Longlands Road, Slaithwaite.

ILFORD. —See Chadwell Heath.

IPSWICH. —W. Hayward, 78 Rosebury Road.

LANGLEY MILL. —A. Bowles, 21 Milnhay Road.

LEAMINGTON. —Mrs. Feltham, "Holmdene," 36 Warwick New Road, Leamington Spa.

LEICESTER. —A. C. Bradshaw, 52 Beechfield Avenue, Birstall.

LICHFIELD. —S.M. Harrison, 102 Birmingham Rd.

LIVERPOOL. —I. J. Mandale, 8 Landseer Rd., Everton.

LONDON (Dalston, N.). —G. H. Denney, 47 Birchington Rd., Crouch End, N.8.

LONDON (Putney). —A. Cattle, 172c New Kings Road, S.W.6.

LONDON (South). —F. Button, 1 Hillsboro Road, S.E. 22.

LONDON (West). —J. M. Taylor, 39 Gloucester Road, Ealing, W.5.

LUTON. —A. H. Phillips, 48 New Town St.

MARGATE. —A. Furneaux, "Lachine," Addiscombe Rd.

MOTHERWELL. —R. D. Ross, 34 Coronation Rd., New Stevenston, Scotland.

MYTHOLMROYD, YORKS —F. Shepley, 3 Calder Terrace.

NEW BARNET (Herts.) —E. C. Clements, 17 Plantagenet Road.

NEWPORT. (Mon.) —D. M. Williams, 3 Constance Street.

NEW TREDEGAR. —G. Evans, 22 Jones St., Phillipstown.

NOTTINGHAM. —W.J. Elston, 97 Woodborough Road.

NUNEATON. —W. H. Wilson, St. Elmo, Edward Street.

OLDHAM. —A. Geatley, 27 Lynton Avenue, Hollinwood.

OXFORD. —F. Mayes, Hunt Stables, Stadhampton.

PEMBERTON (near Wigan). —J. Winstanley, 29 Green Lane, Orrell.

PLYMOUTH. —J. Hodge, 1 Notte Street.

PORTSMOUTH. —A. G. Corder, 28 Upper Arundel Street, Landport.

PURLEY. —A. J. Ramus, 66 Lower Rd., Kenley, Surrey.

RAINHAM. —E. Crowhurst, Fairview, Herbert Rd., Maidstone Rd.

REDHILL. —W. H. Whiting, 65 Frenches Road.

RHONDDA. —G. Ellis, 18 Sherwood, Llwynypia, Rhondda, Glam.

ROCHDALE (Lancs.)—T. Heyworth, 345 Bk. Market Street, Whitworth.

ROPLEY (Hants). —S. Marchant, Farmer.

SHEFFIELD. —S. Heason, 21 Robert Road, Meadow Head.

SHREWSBURY. —J. Evans, 12 Poplar Avenue, Castlefields.

SOUTHPORT. —Miss Doris Jannaway, 73 Oak Street.

ST. ALBANS. —W. Goodwin, The Bungalow, Beresford Rd., Fleetville.

ST. AUSTELL. —A. Sleep, Moorland Cottage, Moorland Rd., St. Austell.

SWANSEA. —J. H. Morse, 33 Gerald St., Hafod.

TIER'S CROSS. —H. Thomas, Tier's Cross Haverfordwest, Pembroke.

WALSALL. —A. M. Jordan, 12 Edward St.

WELLING (Kent). —G. L. Barber, 74 Crayford Way, Crayford.

WELLINGTON (Salop). —H. Saxby, 39 Ercall Gardens.

UNITED STATES.

B. J. Dowling, 5 Florence Street, Worcester, Mass, U.S.A.

CANADA.

W. Smallwood, 194 Carlow Avenue, Toronto, Canada.

EAST AFRICA

F. Browning, Nairobi, Kenya Colony.

INDIA.

L. W. Griffin, Chakadahpur.

AUSTRALIA.

NEW SOUTH WALES. —P. O. Barnard, Rhyll, New Lambton, Newcastle.

VICTORIA. —J. Hughes, 55, Glenhuntly Rd., Elsternwick, Melbourne.

NEW ZEALAND.

K. R. MacDonald, P.O. Box 55 Whangarei.

TASMANIA.

J. Galna, 5 Lanoma Street, East Launceston.

Notes.

REDUCED SUBSCRIPTION FOR 1928. —The attention of American and Canadian subscribers is directed to the fact that subscriptions for 1928 (God willing) will be due soon after the arrival of the present number. We purpose reducing the cost to Eight Shillings per annum, post free. There will thus be a uniform charge for the single copies and Ecclesial parcels.

BRO. H. ROBERTSON. —We duly received copy of correspondence with bro. S. In view of the fact that the said brother has not been in our fellowship for the past four years or more, we really do not feel called upon to either go into the matter, or give space to its consideration in our pages. Our earnest endeavour is to devote our limited time and space to what is edifying to the greatest number.

TO SEVERAL BRETHREN AND SISTERS. —Don't worry; there is no danger of the "free list" being discontinued. God willing, the magazine will come along as hitherto. We shall always be glad to receive additional name and addresses of any who, whilst anxious to have the magazine, cannot afford the subscription. A few of our number who are able to do so gladly provide the necessary means.

MARGATE. —Attention is directed to the change of meeting place. See current Ecclesial News.

We gratefully acknowledge receipt of several very encouraging letters from well-wishers. We shall be glad to receive newspaper cuttings on matters of interest to brethren and sisters, also literary contributions not exceeding say 1,500 words. As the magazine work has to be done after daily business, and fitted in with many other Ecclesial duties, the Editor cannot undertake to acknowledge receipt of newspaper cuttings, or to return unused manuscripts.

The Berean
CHRISTADELPHIAN

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

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

Edited by
W. J. WHITE and B. J. DOWLING.

Published by

W. J. WHITE, 102 Ribblesdale Road, Streatham, London, S.W. 16.

Volume 15, No. 11

NOVEMBER, 1927

EIGHTPENCE.

Dr. John Thomas (Christadelphian)
His Life and Work.

(Continued from page 443).

CHAPTER 47.

In reply to the notice on the cover of the Campbellite magazine, which we reproduced last month, the Doctor transmitted to Mr. Wallis the following letter of introduction from a New York Campbellite brother: —

"217 Spring Street,
"New York.
"May 30th, 1848.

"DEAR BROTHER WALLIS,

"Before repairing to our house, No. 80 Green Street, to hear him once more, I cannot rob myself of the honour of writing you a word by which to introduce to your personal acquaintance and Christian courtesies our very highly esteemed brother, Dr. John Thomas, Richmond, Virginia, United States. He is on a tour through England and Scotland to proclaim, at his own charge, if necessary, in this fearful crisis of the world's history, the 'Gospel of the Kingdom'. In submitting to the divine injunction, 'prove all things, hold fast that which is good,' I am sure you will proclaim a hearing for him, and if so you will have the riches of Moses, the Prophets, and the Psalms laid before you, and all made to enhance the glory of the Christ whom you love, and to adorn the everlasting Kingdom over which he must quickly descend to take possession and to reign in with all his saints gloriously. Receive him kindly, brother Wallis, and you will prove him to be both a Christian and a gentleman, conflicting testimony to the contrary notwithstanding. Accept my own and Sarah's Christian love, all of you, and oblige yours in the hope of incorruptibility when Christ comes,

J. and S. BEADMAN".

In answer to this, the Doctor received the following letter:

"Nottingham, July 5th, 1848.

"DEAR SIR,

"The letter of introduction given to you by our much-esteemed bro. Beadman, of New York, with the announcement of your address in London, was duly received yesterday morning. In the evening of the same day they were both read, and made the subject of consideration by the brethren assembled for worship, in Barker Gate Meeting-House in this town.

"Whilst the brethren all felt desirous of manifesting proper respect for the letter sent by brother Beadman, who some years ago emigrated from us to the United States, yet from certain facts known to them, they could not but deeply regret that you had abjured all connection with, and even avowed open hostility to those whom we consider to be the disciples of the Lord Jesus Christ in the United States, renouncing most if not all that you had learnt whilst among them as being altogether erroneous and vain.

"With these facts before us—while we desire not to exercise any power or control over any man in carrying out his conviction of truth before God—it was nevertheless deemed by the brethren present, including all the officers of the Church, to be inexpedient and improper on our part, either to invite you to Nottingham, or in any way to lend our influence in furthering the object of your visit to this country.

"We remain, dear sir, on behalf of the Church, your wellwishers,
JAMES WALLIS, THOMAS WALLIS,
JONATHAN HINE, WILLIAM POWERS,
HENRY MEEKLY, WILLIAM MARRIOTT ".

The following is the Doctor's reply: —

"3 Brudnell Place, New North Road,
"Hoxton, July 8th. 1848.
"A.M. 5934—true A.D. 1848.

"To the Congregation assembled at Barker Gate Meeting House, represented by Messrs. J. Wallis, Jonathan Hine, Henry Meekley, William Powers, and William Marriott.

GREETING.

"A communication of an epistolary character, signed by the gentlemen above recited, 'on behalf of the congregation', is before me. When I look at it, it creates in me no little astonishment. I did not write to the Barker Gate Congregation; why, then, does it address me thus? I forwarded to Mr. James Wallis and Mr. Jonathan Hine letters of introduction from a mutual friend, and behold here is an epistle signed by six persons, of an accusative, judicial, and repudiative nature. Is this the way letters of introduction to individuals are disposed of in these realms? I have a letter of introduction to Dr. Adler, the Chief Rabbi of England. Will it be submitted to the Synagogue of the Jews before I am admitted to personal civilities, and the urbanities of life? If this be indeed a custom which has grown up in my fatherland since I left it, I humbly conceive it is one 'more honoured in the breach than in its observance'. But from this marvellous breach of etiquette, so unique in all its phases, let us turn our attention to the no less incongruous epistle before us:

REPRESENTATIVES OF THE CONGREGATION:

"Since then, you have undertaken to address me thus, I proceed to remark that the things you state as 'facts before you' are nothing more than inferences, either yours or those of persons inimical to what I believe and teach. I have indeed 'abjured' what I conscientiously believe to

be erroneous, but I have not 'abjured' all connection with, and avowed open hostilities to, those whom you consider to be the disciples of the Lord Jesus Christ in the United States! You have no proof of this, unless you regard Alexander Campbell as the incarnation of the disciples of the Lord Jesus Christ in the United States! The evidence is against your supposed 'facts' in the very introductory letters submitted to the congregation by Messrs. Wallis and Hine! In your congregational epistle you speak of my friend as 'our esteemed brother James Beadman', to whose letter 'the brethren all felt desirous of manifesting proper respect.' The sentiments expressed in his letter, not to your congregation, but to Messrs. Wallis and Hine, show that I am not in 'open hostility' to him, whom you style your 'esteemed brother.' On the contrary, he is a member of 'the Disciples' Church', 80, Green Street, New York, where I spoke on the night but one previous to my leaving that city for this country, and on which occasion two persons came forward and were immersed in their baptistry. Do you not esteem or 'consider' the New York 'Disciples' Church disciples? I believe you do, for they are orthodox at Bethany. Now the majority of that Congregation, without its being suggested by me, offered me the use of their house that I might address them, which for their sakes I accepted. Is this evidence that I 'have abjured all connection with' those you call your brethren? Ought you not to acquaint yourselves with the real facts before you jump to conclusions by which you create 'facts', and by your resolves founded upon these suppositious premisses, cut yourselves off from the knowledge of things which might establish you in that 'full assurance of hope' which is the rarest commodity in these latter days?"

(To be continued).

Editorial.

THE DISTRESSED JEWS.

There are few, if indeed any features which so greatly distinguish Christendom from the Truth, as does its attitude towards the Jews. Occasionally we hear of a little mild interest in them on the part of the "sects," but the interest is not of a very enlightened character, being usually either purely an historical interest, or an attempt to "convert" the Jew, which means, to persuade him to abandon his hope of national restoration, in exchange for the vain and unscriptural doctrines of Papal and Protestant superstitions. A collection for the distressed Jews would, we think, meet with very little response in the churches and chapels. The fact is that Christendom does not love the Jew, and has no interest whatever in his national hope, regarding with more or less indifference and unbelief what the Bible says concerning the future of his race. It is not so with those who know the Scriptures and God's purpose with both Jew and Gentile as revealed therein. To such the Jew is an object of special regard.

The Jews are God's people; the only people whom God has chosen out of all the nations for Himself. They belong to God as does no other nation. Of none other has God said, "I will bless them that bless thee" (Gen. xii. 3). The history of the world testifies to the fact that God has abundantly fulfilled this promise, which he made to Abraham, the progenitor of the race. Nations and individuals have been either blessed or cursed, according to their treatment of God's people, Israel. Our own nation is a striking illustration of this fact. Within the past fifty years the destinies of this country have, subject to God's over-ruling care, been in the hands of a Jewish Prime Minister, and many politicians foresee a likely repetition of that event in the near future. Whilst nearly all the world has persecuted and plundered the Jew, he has found refuge in England, and has been free to engage in commerce and politics, and even to attain to the very highest position in the land. Can it be questioned, that Britain has been blessed as a consequence of her treatment of the Jews? Is it not a significant fact that the Truth has made great progress in the English-speaking countries where the Jew has been favourably received, and little, if any progress, in those countries where he has been despoiled?

Christendom, ever ready to justify its own treatment of God's people reminds us that the Jews have been very wicked, and that God is now punishing the nation for its sins. This is perfectly true; it

has been so declared by God: "You only have I known of all the families of the earth: "therefore I will punish you for all your iniquities" (Amos iii. 2).

We have, however, always to remember that God has not asked us to co-operate with Him in the punishment of His people. It is ours to bless and not to curse; to soften their hard experiences and not help forward the affliction (Zech. i. 15).

The sin of Israel was unbelief; they refused to hear and to obey the word of God, and the Gentiles are no better, but rather worse in this matter. Unbelief is the prevailing attitude of the Gentiles, and Christendom has departed further from God's Truth as revealed in the Scriptures than have the Jews.

The fall of the Jews from their previously favoured and unique position is not a matter for boasting on the part of the Gentiles, but rather an occasion for thankfulness, and for the exercise of humility. The apostle Paul, gives us the mind of the Spirit in regard to this, when he tells us, that through their fall salvation is come unto the Gentiles (Rom. xi. 11) and continues, "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear" (Rom. xi. 17-20).

"As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief" (Rom. xi. 28-30).

The position of all true believers, is that of fellow-heirs with Israel of the promises made of God unto their fathers, Abraham, Isaac and Jacob. In God's wise arrangements we are debtors to Israel for the great blessings to which we stand related. It is through their fall that salvation has come to us. Do we realize this? If so, what response does it awaken in our hearts? It is here that the Truth separates us in a very practical manner from the "sects" of Christendom. The practical bearing of the matter is indicated by Paul in Rom. xv. 27: "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things".

Ministering to the needs of God's chosen nation, Israel, is therefore an obligation resting upon those who are related by the Gospel to their "good things"; faithfulness to this obligation has from time to time been manifested in the forwarding of amounts collected by the ecclesias to the distressed Jews in Jerusalem and elsewhere.

In the eyes of the present unbelieving generation this is no doubt regarded as an act of folly, but on the part of those who know the thoughts of the Lord, it is an act of faith; a declaration of our faith in the unchanging purpose of God with Israel, as well as of our faith in His promise to "bless them that bless thee". The opportunities of thus ministering to the needs of God's distressed people are, we feel sure now drawing to an end, and it may therefore be well to remind our readers that a considerable sum is now in the hands of our bro. Bellamy awaiting despatch to the proper quarters in due course, and to which he will be only too pleased to add further contributions either from ecclesias or individuals. We hope shortly to publish the usual report of this fund. W.J.W.

* * *

NOTES BY THE WAY.

TORONTO, CANADA. —Visiting Toronto three hundred years ago, your eyes would have looked upon a rather picturesque Indian village, with the "Indian pipe" flowers blooming in the

sunlight of a smiling spring, while the shadows lay dreaming in the resplendent waters of a vast and beautiful lake, whose bright and gleaming liquid, although regarded as "holy", still failed to wash the poor Indian white. This lake was styled by the Indians "Ontario", meaning in their language "Beautiful Waters".

The discerning native tribes quickly perceived that the spot was a convenient place of meeting, where their various trails and canoe water-routes could merge, and therefore they named it "Toronto": in the Indian tongue, a "Place of meeting".

In 1749, the French Governor of Canada established a trading post here calling it Fort Rouille, where he unfurled the white flag of the Bourbons to the breeze.

During the stirring events of prophecy fulfilling in the French Revolution in 1793, the first British Governor of Upper Canada, chose the place for a Provincial Capital, naming it "York" in honour of a son of King George III.

In 1834 the place was incorporated as a city, resuming the original Indian name, "Toronto", with a population at that time of 9,000. To-day, although less than a hundred years have rolled by, the same city or "Place of meeting", is styled the "Queen City of Canada", with a population of 650,000.

Again, had you visited Toronto from the South, say one hundred years ago, you would have had the privilege of travelling with a small but dignified company in a stern paddle-wheel steam-boat, which had but recently engaged in the enterprise of plying between Niagara and York. There were not so many then "running to and fro" as there are now. What a difference between then and now, when crowded palatial steamships run regularly between these two ports!

It may be interesting to mention at this time, that in the final settlement with the Mississauga Indians for the possession of the "Place of meeting", over 250,000 acres of land were transferred to the Crown for the munificent sum of eight shillings.

Comparing the present with the past, we may point out that the Bank Clearings in this "Place of meeting" for 1926 were approximately five billion dollars.

Three distinct nationalities have found Toronto a convenient place of meeting, and in these days many meetings are convened there. In three of these we are more or less interested. They are styled "Christadelphians". One meeting is of the Thomas- Roberts type, another is called the Andrew-Williams following, and the third, the Strickler-Hill "branch", as denominated by one of their own company. These parties are fairly well known to the readers of this Magazine.

The first company mentioned meet every Sunday in Kimbourne Hall on Danforth Avenue, and are striving to, and succeeding, in maintaining the Truth in its purity.

The second have departed from the Truth on a very essential point, claiming the non-responsibility of enlightened but unbaptized rejecters of the Truth.

The third is a still worse departure, for they claim that the flesh of Christ differed from that of Abraham and David in this respect, that it had no sin in it "inherited or innate" (see Darkness p. 91). While they admit that sin was condemned in the flesh of Christ, they claim it was in a "moral sense" (p. 44), making Christ morally a sinner.

Bro. C. C. Walker and the Temperance Hall Ecclesia still fellowship this "beclouding" and "damnable heresy" (2 Pet. ii.1).

As the combat deepens, these errors are bravely opposed, and the faith earnestly contended for in Kimbourne Hall, consequently, among the many meeting-spots scattered over this great continent,

Toronto is one the brightest. The workers in Kimbourn Hall are both energetic and enthusiastic and thoroughly alive to the best interests of the Truth.

At their Annual Easter Gathering this year, which we had the pleasure of attending, they certainly made "a joyful noise unto the Lord", singing the Great Creator's praise. But as already indicated the joy of their ecclesial life has not been unmixed with pain. Bro. Edwin Hill, like "Alexander the coppersmith, did much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood" the Truth. He has been withdrawn from "according to the Scriptures" (1 Tim. i. 20; 2 Tim. iv. 14, 15).

He has been described, and not inaptly, as a "Protean Christadelphian", from Proteus, a mythical god, assuming different shapes. He certainly has an amazing facility for transformation. With him almost everything is possible.

At the commencement of his ecclesial career, he was in fellowship with the first party—the Thomas-Roberts, as styled by some. He next joined the second party. His next move was to the third party, whose teaching he formerly denounced as "hypothetical theoretical propounds along the lines of heathen theology". We quite agree with this definition of bro. Strickler's teaching, so correctly given by bro. Hill, but we are quite at a loss to know how this same bro. Hill can so easily change and now endorse this Protean "blasphemy", and we are equally puzzled to know upon what Scriptural principle bro. C. C. Walker can still fellowship the same, and proclaim these "heathen propounds" "fundamentally sound". The Birmingham Christadelphian was once vehemently opposed to all papal and pagan dogmas, but judged by bro. Hill's definition, it is not so now. These conditions perplex us all, but "there is nothing hid that shall not be manifested" when the time comes. In the meantime let all the faithful be comforted by Christ's words: "In patience possess ye your souls".

THESE ATTRACT ATTENTION.

Probably the largest number that have ever assembled at this "Place of meeting" (Toronto), was during the past year when a million-and-a-half attended the Great Canadian National Exhibition, which has become the World's Greatest Annual Fair. The grounds cover approximately three hundred acres of Park land, on which a great number of large and extensive show buildings have been erected, the value of which is estimated at six million dollars. These are all surrounded by spacious lawns, bedecked with luxuriant flower settings. In these buildings are displayed many wonderful exhibits from all parts of the known world, giving the visitor a broader conception and a better comprehension of the material progress and development of these latter days when many are running to and fro and knowledge has been increased, as predicted by Daniel the prophet.

As many as twenty-five thousand autos are parked daily in and about the Exhibition grounds during the Big Fair, and ten per cent, or more of these are from the U.S.A.

We must also note the fact that Toronto is a veritable city of Parks, having not less than sixty-eight. The largest of these is High Park adjoining the Humber River and Valley, and directly north of Sunnyside Beach. It covers three hundred and thirty-five acres of hills, valleys and plains, and is of great natural beauty.

In the company of bro. Wm. Smallwood, we made a circuitous journey through this Park, closely observing its many pleasing features. Crowning a beautiful hill in the south-west corner, is the burial plot of the donor of the Park, enclosed by a portion of an ornamental iron fence, which previously served for one hundred and sixty-five years to enclose St. Paul's Cathedral in London, England.

On another occasion in the company of bro. Harold Smallwood, we made a tour through the best residential district, which includes Ontario's Government House, an admirable specimen of

perfection in the building art, and a fitting home for the distinguished citizen who occupies it. Another worthy of mention, is the Castle of Sir Henry Pellatt, built on the brow of Well's hill, at a cost of two million dollars. It and the "stables" as well, are of great architectural beauty. There were also many other elegant homes, all reminding us of the words of Inspiration: "Wise men die and leave their wealth to others. They spend their days in wealth, and in a moment go down to the grave". The wealth of the sinner is laid up for the just, who in the resurrection shall be made equal unto the angels and shall die no more (Ps. xlix. 10; Job xxi. 13; Prov. xiii. 22, and Luke xx. 36).

Toronto is also famous on account of the number of its Universities. These institutions of learning seem to be well patronized by such as are "ever learning but never able to come to a knowledge of the Truth" (2 Tim. iii. 7).

Some appear to get their heads so full of the scraps of learning, that their brain has no room to move or work on higher matters. Others filled with the new wine of false doctrine, become mentally intoxicated, passing into a state of carelessness and forgetfulness, heedless of the fact that there is a God.

Indeed it has been suggested that a good sign to place over the doors of some of these institutions of learning, would be: "Beliefs extracted without pain". They enter as believers in a God, but leave as evolutionists.

It would be well for such students on leaving college to enter the Riverdale Zoo, in the same city of Toronto, and make a prolonged study of the antics and habits of their supposed ancestors or forefathers. The study might really be ennobling to them, and the entertainment afforded might effect a rational cure, and convince some of the more thoughtful at least, of the absolute truth of the words: "GOD FORMED man of the dust", but hath taught him "more than the beasts of the field and made him wiser than the fowls of heaven" (Gen. ii. 7; Job xxxv. 11). While "all are of the dust and all turn to dust again" (Ecc. iii. 20), "life from the dead" will be the portion of the just. None but a fool would say, "there is no God". To deny His existence, is to destroy the nobility of the creature to whom God gave "dominion over" His works. "Cease to hear the instruction that causeth thee to err from the words of knowledge" (Gen. i. 26; Prov. xix. 27). B.J.D.

The word of a man of truth is of more value than the written bond of a knave. The former will stand: the latter may be upset by a quibble. But who is a man of truth like the man who fears God? — R.R.

The Wedding Garment.

A Sunday Morning Exhortation by Bro. R. Roberts.

Our meeting this morning, and the meetings of all the brethren throughout the world, have a particularly interesting significance in the light of a certain parable spoken by Christ. The parable referred to the hostile attitude of the Jewish leaders, and the great body of Jewish people, towards himself. It was spoken to illustrate the real nature of that attitude from a divine point of view. A man's course may appear one thing to himself, and be quite another in fact, when wholly seen.

Paul, destroying the disciples in zeal for the law, appeared, in his own eyes, a righteous man, approved unto God; in God's eyes he was "Kicking against the pricks": that is, he was hurting himself, and not those against whom he was fighting.

So the Scribes and Pharisees thought themselves defenders of the kingdom of God in opposing Christ, whereas, they were in reality excluding themselves from any part in it when it should be established in its final form.

To set forth this was the object of the parable, and also to intimate certain consequences, highly unpalatable to them, which would result from their action. It is in those consequences that we are personally interested.

The parable is to be found in Matt. xxii. and Luke xiv. It is as follows: —

"A certain king . . . made a marriage for his son, and sent forth his servants to call them which were bidden to the wedding, and they would not come . . . Then saith he to his servants, The wedding is ready but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither, not having on a wedding garment? And he was speechless. Then said the king unto his servants, Bind him hand and foot and take him away," &c.

It is not difficult to discern the leading significances of this parable. In the king we recognize God, who spoke to the fathers and wrought with them for the execution of His purpose: that purpose is represented as a marriage feast for His Son. A marriage feast is the most joyous occasion in human experience, and fitly though feebly represents the character of God's great purpose with the sons of men.

His purpose from the beginning has been to spread a banquet of love and every good thing in the earth. His Son is the central object of this banquet. It is a marriage feast for His Son; but before it could be a glory and a joy to Him, there must be a partner and guests.

The provision of these is from the human race by invitation. The invitation was first sent to Israel after the flesh, who were chosen as the national basis of the purpose. But the bulk of them did not accept the invitation, for lack of understanding. They accepted it in a certain way. They consented to be the Lord's people and rejoiced in the fact, but they used it for their own glory, and shut God out of the matter. They approached God with their lips but their hearts were far from Him. And therefore, after long patience, there came a time when the invitation was extended to another class.

It is here where our personal relation to the parable comes into view. Before Israel's rejection of the message, we were outside of its scope altogether—"strangers from the covenants of promise, and aliens from the commonwealth of Israel". Till Paul's day, God suffered the Gentiles to walk in their own ways, and winked at the ignorance prevailing among them. This is testified (Acts xiv. 16; xvii. 30). Our ancestry is altogether undistinguished from this point of view: we are the descendants of barbarians, who were without God and without hope in the world (Eph. ii. 11). They had a hope and they had gods; but both were matters of imagination, and, therefore, are not Scripturally recognized.

By the hand of Paul and his co-labourers, the invitation, which had been lightly regarded by Israel in their generations, was extended to the barbarians, and, therefore, to us.

Here we are, this morning, a company of their descendants. We have not heard Paul's living voice, but we are none the less invited. The invitation, by Paul, has come to us. We have it here in our hands. We know from Paul's authority that that invitation was to survive his decease, and continue in force till the Lord's appearing. Consequently the fact of Paul's word having come to us in the understanding of it, is evidence of the invitation referred to in the parable having come to us. The servants of the parable are commanded to go out to the highways and hedges. We belong to the party of the highways and hedges, which is destined to furnish a considerable contingent of guests to the marriage feast.

Here comes an important practical question, to which the parable furnishes an answer. Shall we be accepted as the King's guests merely because we have answered the King's summons by the

hand of the King's servants in the hedges and highways? Shall we enter the kingdom of God merely because we have believed the gospel and been baptized? Shall we be chosen merely because we have been called? The answer of the parable is in harmony with Peter's exhortation to make our calling and election sure, which implies possible uncertainty. What is that answer?

When the King came in to see the assembled guests, he found one without a wedding garment, and said unto him, "Friend, how earnest thou in hither, not having on a wedding garment"? This shows that something was implied in the invitation that was not expressed in the first instance. The invitation was, "Come to the feast". The implication was, "Come in a fit state".

The King's question shows that every guest, though freely invited from the highways and the hedges, was required to come in a fit dress for the occasion. The man might have said, "I came because I was asked to come"; but the King's question shows that he regarded the acceptance of the invitation an acceptance also of the implied conditions. Now, let us come to the point. What are these implied conditions? What is this wedding garment?

We ascertain from another figure of the same matter. The guests in their collective capacity are symbolized in the Apocalypse as a woman in white array—a bride in fine linen, clean and white. And concerning this white raiment it is added, "the fine linen is the righteousness of the saints" (Rev. xix. 9). In the parable this principle is illustrated in its individual application. Each applicant for a place at the feast, must possess the individual righteousness, without which no man shall enter the kingdom of God (1 Cor. vi. 9; Matt. v. 20).

The sentiment that Christ's righteousness alone is to be the basis of our acceptance, is one of the countless and pernicious corruptions of clerical theology. It doubtless originated in the misapplication of a certain element of apostolic truth, namely that which informs us that all are under sin, and that our salvation is not of works; but through the righteousness of faith that is in Christ.

Men have long ceased to perceive that this principle applies only to unjustified sinners, and not to those who have been placed in a justified or forgiven position, through the obedience of faith. Christ is righteousness for sinners in this sense, that God offers to forgive them for Christ's sake, and to grant them a co-heirship with Christ, of what Christ, as a manifestation of God, has achieved for himself. But when sinners become saints, they come into relation to a new principle. They are responsible to him as servants to a master, and he will judge them according to their works (Rev. ii. 23; Matt. xiv. 27; 2 Cor. v. 10; Gal. vi. 8). If they bring forth fruits to the Spirit (that is, do and be what the Spirit in the Word requires) they will receive everlasting life; and if they bring forth fruits to the flesh (that is, be and do what the mere natural mind prompts a man to do) they will inherit corruption. So says the last testimony referred to. Hence it is that the Apostles dwell so incessantly and so emphatically, on the necessity for brethren to walk as saints, and to be on their guard against conformity to the world, lest any be hardened through the deceitfulness of sin (Heb. iii. 13). If we present ourselves to Christ as one of the guests unprovided with that raiment of personal righteousness which he requires, we shall assuredly be rejected, and no man can learn what that personal righteousness is, so as to have it in continual available remembrance, except by the continuous and preferential study of the word of Christ contained in the writings of the apostles and prophets.

Apart from this, a man with even a complete theoretical knowledge of Christ may become so infected with the spirit of the world around him, which also exhales so freely from his own heart, that while professing the name of Christ he will walk in the flesh, having a name to live while utterly dead to the high things of God.

The Spirit-merchant has erected a house for the sale of his wares. In the Bible, he has spread them out to view, and cries at the street corners: —

"Unto you, O men, I call, and my voice is to the sons of men. O ye simple, understand wisdom, and, ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things, and the opening of my lips shall be right things" (Prov. vii. 4, 6).

Those who respond to this call will experience the truth of the assurance that:

"Happy is the man that findeth wisdom and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand, riches and honour. Her ways are ways of pleasantness and all her paths are peace" (Prov. iii. 13-17).

The experience of the goodness of divine wisdom begins even now in the constant satisfaction which springs from the answer of a good conscience towards God and towards man, and in the joyful hope of ineffable good, when the weary journey of this life shall have come to an end, as come it will. But what shall we say of that final form of the experience which will be the lot of those who shall be declared by Christ to have overcome and kept his works unto the end?

Language simply fails to define and imagination to conceive it. We can simply say with David: —

"Oh, how great is Thy goodness which thou hast laid up for them who trust in Thee before the sons of men".

The rebuke of His people will be taken away from all the earth. It will no longer be the portion of the Sons of God to endure the quiet scorn of those whose portion is in this life, who dwell at ease, and are filled with substance, whose eyes stand out with fatness, and who have more than their hearts can wish.

The Sons of God will be in honour when the children of the flesh in all ranks of society shall have passed away, and become a mere memory. The Sons of God are in heaviness for a season: but when their warfare is accomplished, when the fight is passed, they will exchange the garment of praise for the spirit of heaviness, and in the vigour of an immortal nature, rejoice evermore in the great joy which is the appointed portion of the accepted guests at the marriage of the King's Son. Well may it be said:

"Blessed are they who are called to the marriage supper of the Lamb".

Conversations Concerning the Truth.

"WILLING RATHER TO BE ABSENT FROM THE BODY, AND TO BE PRESENT WITH THE LORD" (2 Cor. v. 8).

Themia. —I think we ought to commence with the first verse of the chapter which reads: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands".

Thelia. —Yes, you know we are told in 1 Cor. xv. 44, that there are two bodies, a natural and a spiritual. Don't you think the natural body is the earthly house of this tabernacle and the spiritual body the building of God?

Irene. —In the 4th chapter of this second letter, Themia, we read in verse 18, "the things which are seen are temporal; but the things which are not seen are eternal" and that is said in connection with the outward man which is perishing, isn't it?

Alethia. —Isn't that the meaning of the passage we have to consider? We have only a fleeting state of existence now, but if we are faithful God will give us an eternal existence and make us a pillar in His temple.

Thelia. —It seems from this first verse then, that our heavenly house is immortality.

Eusebia. —There is no difficulty in understanding verse 2 is there? "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven".

Alethia. —Oh no! Don't we long for it?

Carrie. —It says, "If so being clothed we shall not be found naked". I cannot get the meaning of that.

Alethia. —If we are approved at the Judgment we shall be clothed upon with immortality as explained in the fourth verse: "that mortality might be swallowed up of life".

Eusebia. —Don't you think Jesus helps us here? In Rev. iii. 18, we read: "I counsel thee to buy of me . . . white raiment, that thou mayest be clothed and that the shame of thy nakedness do not appear". Paul means the same that we shall be clothed upon with our house which is from heaven—only if we are found clothed with the white raiment of righteousness. Doesn't the Apostle mean in verse 4 that we suffer affliction in this mortal state and long to be delivered, not by death but by being made incorruptible, at the coming of Christ.

Thelia. —I cannot understand the next verse: "Now he that hath wrought us for the selfsame thing is God, who also hath given us the earnest of the Spirit".

Eusebia. —The word "wrought" means formed by work. In Isaiah xxix. 23, God calls the children of Abraham the work of His hands.

Themia. —Ephesians ii. 10 explains that "For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Thelia. —Oh, I see! It has puzzled me, and also the words "God hath given unto us the earnest of the Spirit".

Alethia. —That is a foretaste of the powers of the world to come as referred to in Hebrews vi. 45.

Eusebia. —For the faithful then, this mortal, fleeting existence is to be succeeded by immortal life. In this life we groan, and being sure that eternal life is coming, because the powers of the coming age were actually tasted in the time of the Apostles, we strive for the garment of righteousness which will be clothed over with immortality. God has revealed the works which please Him and if we conform to them, then, through His word God will be shaping us as His true children. And now we come to the difficult verses: "Therefore we are always confident". Why? Because they had tasted of the powers of the world to come. So that they were sure that the coming kingdom was real and tangible, not a dream or a fairy tale. And they were not only confident but "willing rather to be absent from the body and to be present with the Lord".

Themia. —He had in mind the appearing of the Lord Jesus, knowing that after his death his next conscious moment would be when Christ returns.

Irene. —The Apostle is contrasting mortality and immortality, and meant that while he was alive and labouring with them he could not be with the Lord.

Alethia. —Paul seems to have before his mind the change from a temporary building like the tabernacle to an eternal house, doesn't he? The believers of Paul's day would together constitute a

temporary dwelling, they were built upon the foundation of Christ, but they were subject to change and pain.

Eusebia. —Yes, of course, and in the individual sense each believer, while in this mortal body, would be absent from the Lord, walking by faith and not by sight. Their great desire was to be away from the association of mortal members of the tabernacle and to be at home with the members of the temple of God in the immortal state. The Lord Jesus himself would then be among them.

Alethia. —To be at home in the way Paul speaks of means more than being in a house, doesn't it?

Eusebia. —Yes, the word "Endemeo" used by the Apostle in this case is a different one from the word translated house or home in other places. "Demeo" is related to democracy or people, so that Paul seems to mean that while we are among our own people in the body, we are not with our own people in the visible presence of Christ, and Paul and his faithful brethren and sisters would rather leave the association in the body of mortality and be with their own people with immortality, when the living temple of God will be overlaid or clothed upon with immortality.

Alethia. —Most of Paul's brethren would be hoping that the change would come before they died, don't you think? Paul knew that Christ's return was some distance off and so he exhorted his brethren that whether they were still present in the tabernacle composed of the believers, or absent in death, they might be accepted of the Lord Jesus when they appeared before his Judgment seat.

Eusebia. —And as you reminded us, Alethia, while we are in this habitation, even with those we love, we do groan at times, and we earnestly desire the Lord to come from heaven and to build the eternal house, in which there will be neither sorrow nor sighing.

Notes on the Daily Readings for November.

2 CHRONICLES XXX.

The first chapter of our readings this month introduces us to the great effort which king Hezekiah made to bring the people of Israel back to the worship of God. The purifying hand of affliction had come upon the Kingdom of Judah during the wicked reign of Hezekiah's father. The King of Syria had invaded the land and carried off a multitude of captives to Damascus, and Pekah the king of the ten tribes had slain 120,000 of the subjects of Ahaz, and among the slain was one of the king's sons; also the governor of the king's house and the nobleman who was next to the king. In addition to the slain, 200,000 were taken captive. The land was further invaded by the Edomites and the Philistines. We read, "The Lord brought Judah very low because of Ahaz" (chap. xxviii. 19).

This invasion of Judah by the northern kingdom was their last successful war. Shortly afterwards the King of Assyria invaded their land, and after a siege of three years Samaria was taken and Israel carried captive into Assyria.

Six years before the captivity of the ten tribes, Hezekiah, at the age of twenty-five years, came to the throne of Judah. It was a time of trouble, but the king set to work to bring the two tribes back to faithful service to their God. The king appealed to the Levites who, in response, aroused themselves and were purified according to the requirements of the Law given through Moses. The Temple was restored, and once more the sacrifices were offered to Yahweh. The Levites came in their order with their musical instruments, and the sound of praise to God once more was heard in the courts of the Lord. Then, as our reading informs us, Hezekiah appeals to the remnant left of the northern kingdom to come and join his people in keeping the Passover of the Lord. We read that, although for the most part, the people of the north scornfully derided the messengers of the king, nevertheless "divers of Asher and Manasseh and of Zebulun humbled themselves and came to Jerusalem" (chap. xxx. 11).

From verse 18 we learn that many of them who came from Israel had not cleansed themselves before partaking of the Passover. Hezekiah prayed for these people and the Lord pardoned and healed them. How frequently this passage has been quoted to excuse laxity in God's ways! It should be remembered that Israel had been out of touch with the true service of God for over 250 years, and now they had humbled themselves before God, and in repentance had journeyed to Jerusalem, leaving all their brethren who were indifferent to the call to repentance. They came to join the people who had determined to make a stand for the purity of the Truth of Yahweh. Because of this fact they were pardoned for their failure to observe the preparation required by the Law as given in Exodus xii., and the Lord healed them. Such an incident ought never to be quoted to excuse those who, in face of every appeal from the Word of God refuse to humble themselves and return to faithful service.

The second book of Chronicles opens with the record of the glorious reign of king Solomon, and it closes with an account of the overthrow of the Kingdom and the desolation of the land. Four hundred years elapsed, during which time the kings, the priests, and the people allowed sin to work its way into supreme control; a little here and a little there; line upon line; until the Truth was cast to the ground and iniquity triumphed. The reformation of Hezekiah was undone by his son, and after long patience God cast Judah out of His land, as He had previously cast out Israel (chap, xxxvi.).

Again let us receive our admonition. God has called us to be more faithful as husbandmen in His vineyard. Let us be determined to keep the apostatising evil at bay.

EZRA.

The book of Ezra brings us to the time when Judah's seventy years' captivity had ended. A new generation of Jews had arisen; born, for the most part in exile. Ezra records the Proclamation of the Persian king, permitting all Jews who desired, to return to the land of Judah (chaps, i.-iii.). We must remember that although Ezra records the journey of the exiles from Babylon, he himself was not among them, he was not even born yet. The Jews were led to their land by Zerubbabel, and in the seventh month they arrived in the country of their fathers. When the returned exiles were assembled at Jerusalem they found it in ruins, and their first work was to set up the altar so that they could keep the feast of Tabernacles (chap. iii. 1, 3, 4). In the second year the returned Jews began to build the Temple, and when the foundation of the House was laid there was great rejoicing. The priests assembled arrayed in their robes of office, and the sons of Asaph brought their cymbals, and they sang praises to God (chap. iii. 10, 11). Trouble, however, soon made its appearance. First, the people who were in the land when the Jews returned, and were now their neighbours, offered a friendly hand: — Let us join you in your work, we seek your God and we sacrifice to Him; let us join with you (chap. iv. 2). The conduct of Zerubbabel, Jeshua, and the chief of the fathers of Israel, in response to the friendly overtures of the people of the land, has been preserved in the Scriptures for the guidance of all generations of God's children since that time. "Ye have nothing to do with us" (ver. 3). Such a reply caused the adversary to manifest his real character. The people of the land set to work to prevent the building of the House of God, which task they had previously professed a desire to help in. It is easy to forget that it is God who separates His children and requires them to keep separate, so that they may be preserved in His ways. So with us: there exists to-day those in Christ and those out of Christ. There are no half-way people. The enemies of the returned Jews succeeded in causing the building to cease. The work ceased for fourteen years, until God sent the prophets Haggai and Zechariah to rouse the Jews up to renewed efforts. Attempts were soon renewed by the adversary to prevent the building of the Temple, but so long as the people had a mind to work and refused to be deceived by the cry that "the time is not yet" for the House to be built, God protected them. So the House of God was finished, and the joyful day arrived for its dedication. The offerings were brought with gladness, and the priests were once more set in their divisions, and the Levites served in their order, and the Lord made them joyful (chap. vi. 14, 18-21).

From the time when Darius gave permission for the returned exiles to proceed with the building of the Temple, sixty years passed by. Darius has passed off the scene, and Artaxerxes is now the king of Persia. At this time we see another man raised up to seek the good of God's, people. Ezra, a

descendant of Aaron, appeals to the king for permission to go to Jerusalem. When Zerubbabel led the Jews back from the long exile, Ezra was not born, but, he has "prepared his heart to seek the law of the Lord to do it" (chap. vii. 10). Artaxerxes, in response to Ezra's appeal, made a decree that all the people of Israel, including the priests and the Levites who were still in the realm of Persia, and who were desirous of returning to Jerusalem, should go up with Ezra (ver. 13). Some 1,480 assembled at the river Ahava, and then it needed another appeal by Ezra to the Levites before they came (viii. 15), and in response to this appeal some 308 Levites came up. Thus do we ever find that those who should be first are last, and the last first.

Chapter ix. exhibits to us the mind of a true servant of God towards the sin of marriage with an alien. Ezra's words bear the stamp of God's approval, and have been preserved by God to admonish us. Let us consider them:—"The holy seed have mingled themselves with the people of the land" (ix. 2)—"then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away." and Ezra said, "O my God, I am ashamed and blush to lift up my face to thee, my God." . . . "And now, O our God, what shall we say after this? For we have forsaken the commandments" (verses 4, 6, 10). And then there is placed upon record for all future generations to read, a list of the names of those who had married strange wives (x.).

Thirteen years after Ezra's arrival in Jerusalem, Nehemiah obtained permission from the king of Persia to go to the city (Neh. ii.). Matters had not progressed much during these thirteen years. The wall of Jerusalem was broken down and the gates were burned, and the Jews in the provinces were in great distress (Neh. i. 3). Nehemiah set himself courageously to the work of his God, and he found the opposition quite formidable. At first his enemies treated him with contempt, and later they organized a general massacre of the Jews (iv. 11), but the Jews who lived near to the supporters of Sanballat and Tobiah heard of the plot and informed Nehemiah that his enemies were coming up from every quarter ver. 12, LXX). Being thus warned, Nehemiah armed the Jews, and so frustrated the treacherous design of the adversary. Nehemiah worked on, refusing feigned friendship (vi. 2), and was fearless of intimidation (ver. 7). No doubt the prophet was often saddened by the conduct of his own brethren, some of whom were in league with Tobiah, and they reported Nehemiah's doings to his enemy, and they were ever ready to speak of Tobiah's good deeds (vi. 18). This evil intercourse with the alien resulted in one of the grandsons of the Jewish High Priest becoming son-in-law to Sanballat—the man who would have murdered the true workers for the God of Israel (xiii. 28).

When the wall of the city had been restored, the doors set up, and the porters appointed to their office, all the people assembled to hear Ezra read from the Law of Moses (viii. 1), afterwards the people returned to their homes rejoicing because they had understood the words of the Law (verse 12).

HOSEA.

The prophecies of Hosea take us backward in history over 300 years from the events recorded by Nehemiah. We are taken back to the reign of Jeroboam II., and within fifty years of the time of Elisha. King Jeroboam's son, Zachariah, was slain by Shallum who seized the throne, thus bringing to an end the dynasty of Jehu in the fourth generation, as foretold in the second book of Kings.

The prophet Hosea is to be made painfully aware of the unfaithfulness of Israel to their God (i. 2). An unfaithful wife is to bear to the prophet children. The meaning of their names being, in order, Avenging, Unpitied, and, Not My People (verses 4, 6, 9). In such a way the nation espoused to God had been unfaithful. The house of Jehu had been no better than the house of Ahab, and so the blood of the house of Ahab shed by Jehu was about to be avenged, in the destruction of the house of Jehu. Not only so, but on account of the persistent idolatry of the northern kingdom, the care and pity of which for so long a time God had extended to them, was about to be withdrawn, and the ten tribes would be given over to the dominion of the Gentiles, and God would no longer acknowledge them as His people. Yet although Israel were to be cast off, God gives assurance that His covenant with Abraham would remain unbroken, and the number of the true children of Israel would be as the sand; because in

places where it has been said unto them, "Ye are not my people, there it shall be said unto them, Ye are the sons of the living God."

In his letter to the Romans, the Apostle Paul explains that this prophecy had reference to the call of the Gentiles, who, by baptism into Christ, become members of the Israel of God, and when that call has been completed, then the cast-off children of Israel will join the children of Judah and come out of the land (into which they have been driven), for great shall be the day of Jezreel (Hosea i. 11). In that day Jezreel, which time and again has been the scene of Israel's defeat, will be avenged. The true Israel of God in that day will be made immortal so that they may inherit the land for ever, and the nation which for so long has been unpitied and disowned will be brought to dwell again in the land, and God will respond to the needs of both land and people. By sad experiences the nation will ultimately humble themselves and seek the Lord their God. For many days they would be without a king, without a prince, without a sacrifice, without an altar, without a priest, and without Urim and Thummim (iii.). "Afterwards they shall seek the Lord their God . . . in the latter day." The return of Israel is beautifully told in chapter vi.

JOEL.

Joel, under the inspiration of God, brings before the people of Israel the successive invasions which would desolate their land. In chapter iii. we read of the dreadful invasion by the northern army of the latter days. The cruel army from the North is called "God's army" because it is brought upon the land to execute God's judgments. But when the Jews are humbled before God, and their priests plead for deliverance, then God will hear, and remove the northern army, driving it into the wilderness (ii. 25). After the invader has been destroyed, then the other nations of the earth will be brought under the power of God, and God alone will be exalted, and Jerusalem will be made a praise in the earth, because the Lord Jesus himself will dwell there.

Nottingham.

W. J. ELSTON.

Palestine and the Jews.

The recent Zionist Congress at Basle and the preparations for same, present a striking commentary on bro. Dr. Thomas' statements in Elpis Israel in regard to the long-prophesied return of the Jews to the Land of Promise. Here is part of that pronouncement, to be found on page 402 of the old edition: —

"The pre-adventual (before Christ's coming) colonization of Palestine will be on purely political principles, and the Jewish colonists will return in unbelief of the Messiahship of Jesus, and 'The Truth' as it is in him. They will emigrate thither as agriculturists and traders in the hope of ultimately establishing their Commonwealth."

The precision of our brother's reading of the prophets as reflected in the present position of Jewry, should greatly stimulate our belief in the fact that Christ is at the door.

Dr. Weizman, perhaps the chief driving force to-day of Zionist, in an interview given prior to the Conference, confirms to the letter our brother's statement. Speaking of the political aspect, he said: —"Whilst the Zionist movement had not yet attained its goal, it had made considerable progress since the last Congress." Another remark was: —"We have been fortunate in obtaining during recent years the support of new political agencies established in several countries for the furtherance of Zionist aims. In the House of Commons an Inter-Parliamentary Palestine has been established. In France, the Society, France-Palestine has developed very satisfactorily; also an influential pro-Palestine Committee has been organized in Germany. A similar Committee will, we hope, shortly be formed in Italy, and we feel confident that the example will be followed in other countries."

He also said, "We must advance the upbuilding of the Jewish National Home in Palestine with all our powers within the shortest possible period of time. Our own resources have grown enormously, but for the largest enterprises, such as banks and industrial companies, we, just as any other people in our position, need the co-operation of big capital from abroad. We, Zionists, must never lose sight of the fact that the life-work of this our generation is the reconstruction of Palestine. To carry out this essential task we must have the organized help of all Jews, Zionist or non-Zionist, who can be persuaded to co-operate. Such co-operation of non-Zionists is also of essential importance for the strengthening of our political position." Thus, as bro. Thomas said would be the case, the political motive of Israel's return to the Land is the outstanding feature. The financial spirit of the enterprise is no less marked in other statements, for example the following: —"During the last two years many proposals for opening up new essential financial resources have been mooted. There are the recommendations of the Committee set up to investigate the possibilities of a loan, and further, those of the Economic Conference held last year in London. The establishment of an Agricultural Bank has been discussed. There are the proposals for the transformation of the Jewish Colonial Trust into an Investment Company. There is the further purpose of the Financial Advisory Committee for the establishment of a large holding bank to finance the Zionists' Banks, the Mortgage Banks, the Industrial Banks to be founded, the Plantation Companies, and also to grant advances to the Zionist funds for productive purposes. Two things were felt to be necessary: that a big financial campaign must soon be launched, and the collaboration of prominent capitalists must be secured".

"The system may require revision, but the essential principles of our policy of colonization has stood the test of experience—that is, the priority of agriculture, the employment of Jewish labour, the principle of the self-labour of the settlers, the policy of national land ownership, the provision of mortgage and industrial credits (which, of course, require considerable extension), the enlistment of the active co-operation of the settlers in the direction of the work, and last, but not least, the energetic spread of Hebrew through the medium of the schools.

"In regard to the settlers, the workers possess an invaluable reserve of spiritual and physical energy. They maintain remarkable discipline, even in such difficult times as the present. They have a deep sense of national responsibility. There are in Palestine some 35,000 persons belonging to the working classes, and since the time of Herzl social reform has been an important plank in the Zionist platform. The aim of our economic policy must be to achieve productivity, and for this there is needed a sound expert administration of the undertakings. Success will only come when men direct the various enterprises who are bent on achieving results and obtaining profits for the enterprises under their control. It must be learned to distinguish between the pioneer enterprises and undertakings of a business character. Middle-class concerns must also learn that the general laws of economic life apply in Palestine as elsewhere. The workers' enterprises are, of course, especially exposed to criticism, being, in a particular degree, our creations.

"Reforms are necessary, but they must not be carried out at the expense of the social spirit and the creative idealism, which are the strongest foundation of our work of reconstruction".

The question was asked: "Are the middle classes not frightened away by the Socialist experiment of the workers?" The answer came: "The experiments must cease to be experiments! An economic system which justifies itself within a reasonable period can well be defended, and certainly not the less so because it also means social progress. Faith in our strength, a real inner discipline, and the consciousness of the essential justice of our cause, will help us in weathering all storms."

Reflection on these expressed sentiments of the leader of Zionism causes almost wonderment at the clarity of the vision of bro. Dr. Thomas, in regard to the conditions under which the long-promised and long-looked-for restoration of Israel would take place. It renews confidence in his further pronouncement that it was the direct sign that the Messiah, for whom Jewry—as we have seen—has no room or place in its plans, is actually at the door. Naturally our minds run back to these days of our predecessors in lifting up and keeping up the light of Truth, when Zionism was but a dream—not a fact, as we see it to-day. It was seventy-seven years ago when our brother wrote as he

did, and forty-seven years went by over the heads of the brotherhood—those who were eagerly and anxiously looking for some little indication of the fulfilment of the prophecy; and when, thirty years ago, Zionism was launched, it was almost impossible to describe the joy, the emotion felt, in anticipation of the speedy coming of him who shall be the "Desire of all nations."

At this time Herzl wrote: —"The Jewish movement has entered history, for at Basle the Jewish State was founded." "And," he added, "the State is not so much a question of territorial possessions, as the peoples' will-to-be-a-State."

In August, 1897, it was merely an abstract idea, and impalpable to the great majority. To-day, it is a fact under the exact conditions depicted in the Prophets and set forth by bro. Dr. Thomas. Then, Jewish life was wholly dejected, dispirited, and disjointed. Persecution, anti- Semitism, contempt, and punishment were rife, and internally Jewry was a narrow, inactive, fatalistic, and despairing mass of people in the main; but now, Jewry is very much alive, stirring its dry bones. An active process of regeneration is afoot, and the desolate land is already becoming transformed from a state of stagnancy and decay, into a large measure of advancement and prosperity. This is an exhortation and also a warning; as soon will go forth the call to spiritual first, and afterwards to natural Israel.

"PREPARE TO MEET THY GOD, O. ISRAEL".

E.W.E.

Christadelphian Answers.

When possible these Answers will be compiled or abridged from the writings of old CHRISTADELPHIANS—Dr. Thomas, R. Roberts, and other veterans. Questions to be dealt with in these columns should be addressed to F. G. Jannaway, 99 Stockwell Park Road, London, S.W.9.

19. —A PROTESTANT FALLACY ON WORSHIP.

It is true that no man or power has a right to interfere between God and the conscience; but it is also true that no man has a right to worship God as he pleases. This is a Protestant fallacy. Man has a right to worship God only in the way God has Himself appointed. "In vain do ye worship Me, teaching for doctrines the commandments of men". This is the judgment pronounced by the wisdom of God upon all worship which He has not instituted. He declares it vain worship; concerning which the Apostle to the Gentiles says: "Let no man judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath; let no man beguile you of your reward in a voluntary humility and worshipping of angels. Be not subject to dogmatisms after the commandments and traditions of men; which things have indeed a show of wisdom in will-worship and humility" (Eplis Israel, page 7).

(To be continued)

Ecclesial News.

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

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

All such Intelligence should be sent to Bro. Denney, at 47 Birchington Road, Crouch End, London, N.8, no later than the 25th of each month for the following month's issue

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

All such must be sent in the first instance to Bro. B.J. Dowling by the 10th of each month for publication the following month. Address to him at: 76 Florence Road, Worcester, Mass., U.S.A.

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

DERBY. —"Azriel" 54 Beaufort St., Cowsley Estate. We regret to state that after long forbearance we have withdrawn from bro. P. Brough, who has failed to observe the commands of the Lord Jesus Christ. The word of exhortation has been faithfully given by brethren C. J. Miller, A. Packer and F. E. Grimes (Nottingham). We have also had the company of sis. Packer. —R. J. TOWNE, Rec. Bro.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School 11 a.m.; Lecture 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately) 8 p.m. Thursdays: Bible Class 8 p.m. We are pleased to report that four more have needed the call to "come out from the world", and have been baptized into the Saving Name; Sept. 4th, Mr. John Guilbert Torode (neutral); Sept. 11th, Mr. Arthur Rupert Noel Owen (neutral); Sept. 25th, Mrs. Sarah Eugenie Squire (Church of England); Sept. 25th, Mr. Lloyd George Chapman (neutral). We have had much pleasure in welcoming back into our midst, bro. Alfred James Hopper, and sis. Ethel Hopper (both late of Brixton); also sis. Ida Jessie Davies (late of Forest Hill); each of whom, having applied for re-fellowship have been interviewed, and found to be in complete agreement with our position in regard to the matters which have been the cause of separation. Also, we have gained, by removal, bro. and sis. Cyril Clements from Purley. We have been very pleased to have the company at the Table of the Lord of the following visitors: —bro. G. H. Denney (Dalston); sis. Parsons (Purley); sis. Ward (Canton, Ohio, U.S.A.); bro. Newman (Margate); sis. Joyce Squires (Luton); sis. Wright (Luton); bro. Crowhurst (Rainham); sis. F. Woods (Purley). —P. L. HONE, Asst. Rec. Bro.

LONDON (Gunnensbury). —Ivy Hall, Wellesley Road off Cambridge Rd. We regret to report the removal of our bro. and sis. Adams and bro. L. Carter to the St. Albans district. They will in future be meeting with the St. Albans ecclesia. We trust that our loss will be their gain. Our sis. D. Allwood has also left us, and now meets with the Clapham Ecclesia. —T. G. BRETT, Rec. Bro.

LUTON. —Oxford Hall, Union Street (off Castle St). Sundays: Breaking of Bread 11 a.m., School 2.45 p.m., Lecture 6 p.m. Thursday: Bible Class 8 p.m. We count it a privilege and honour in having been used by the Master to bring out two more from the Gentile darkness into the glorious light of the Truth, viz., Mrs. Margaret Ethel Squires (formerly a Wesleyan) who was baptized on Sept. 24th (our new sister is sister in the flesh to bro. Brookes of Clapham); and Mrs. Sarah Anderson on Oct. 8th (who formerly belonged to the Salvation Army). Sis. Anderson is the aged mother of our bro. Horsier who has recently joined us from the Glasgow Ecclesia (Birmingham Temperance Hall fellowship). It is our earnest prayer that both, having made a good beginning in "the race", will so run as to be

accounted worthy of the prize. We have gained by removal bro. and sis. Chas. Ask (Macclesfield), they have both been formerly members of our ecclesia and we give them a hearty welcome among us once again. We are glad to let the brethren and sisters know that our bro. T. A. S. Moorhead has returned from the rest and change ordered him by his doctor and is now greatly improved. A goodly number of interested strangers continue to attend our Sunday evening lecture. We have been greatly cheered and helped by the following brethren who have given of their best in the service of the Truth: — brethren C. F. Ford, F. G. Jannaway, G. M. Clements, E. A. Clements, Evan Evans, C. F. Clements, H. T. Atkinson and Geo. Denney. We count them worthy of double honour—"Muzzle not the ox that treadeth out the corn". —A. H. PHILLIPS, Rec. Bro.

MARGATE. —Liberal Club and Institute, "Addiscombe House", Hawley Square. Sundays: Lecture 3 p.m., Breaking of Bread 4.15 p.m. Wednesday: Bible Class 7.30 p.m. at "Lachine", Addiscombe Road, Dane Park. Will brethren and sisters kindly note the alteration of address of our place of meeting as above. We extend a hearty welcome to all in fellowship. —A FURNEAUX, Rec. Bro.

MOTHERWELL (Scotland.) — Orange Hall, Milton Street. Sundays: Breaking of Bread 11.30 a.m., School 1.15 p.m. Week-night Class alternate Thursdays, 7.30 a.m. Lecture alternate Sundays, 6.30 p.m. We purpose, God willing, commencing our winter course of lectures on October 2nd, and thereafter every alternate Sunday for six months. We take this opportunity of thanking the brother (who desires to remain anonymous) for gift of money sent, through which we have been enabled to give greater witness for the Truth. We are distributing for our first series of lectures 2,000 lecture cards, to be followed later by a further 2,000 for the second series. We are also inserting in the local paper a bold front page advertisement, and in addition have replenished our stock of the Truth's literature for distribution to any strangers who may come. We pray that a blessing may rest on the donor of the gift and on us also that we may, as stewards of the Word, use the gift in a manner which will give glory to our Heavenly Father through Jesus Christ our Lord. We were pleased to have with us on two Sundays in July sis. Dorothy Quin of the Plymouth Ecclesia, whom we welcomed to the Table of the Lord. —ROD. H. ROSS, Rec. Bro.

NOTTINGHAM. —Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture 6.30 p.m. Huntingham Street Schools, Eureka Class, 7.45 Tuesdays. Mid-week Meeting, Wednesday, 7.45 p.m. The lectures continue to be well attended and much interest is manifest on the part of the stranger. On Saturday, October 8th, forty brethren and sisters journeyed to London. The morning was spent in visiting the exhibits at the British Museum, and noting how each objection raised by the unbeliever had been silenced by discoveries vindicating Bible history. In the evening a feast of good things was in store, arranged by the brethren and sisters of the Clapham Ecclesia. The subject for consideration at this gathering was "The whole armour of God". Refreshed and strengthened in mind, but tired in body, the brethren and sisters arrived home soon after midnight, but all were in attendance the following morning to remember the Master's command. Regarding our previous announcement concerning literature, The Declaration is now in supply. Through the help of a brother who is anxious to help get the Truth's literature among those still in darkness, we are able to supply the first 2,500 Declarations at two pence each. These will be supplied to any for distribution to the alien. —W. J. ELSTON, Rec. Bro.

OLDHAM. —Co-operative Guild Room, Greenwood St., Huddersfield Rd. Sundays: Breaking of Bread 10.30 a.m., School 2.45 p.m., Lecture 6.30 p.m. Wednesdays: Bible Class 7.30 p.m., 140 Werneth Hall Road. On Saturday, Sept. 10th, we held our Fraternal Gathering, when a company of about sixty brethren and sisters, including many from the surrounding ecclesias, were present. The meeting was addressed by the following brethren, upon the theme: "The Sons and Daughters of God in Days of Probation." 1st, See that ye walk circumspectly, redeeming the time, because the days are evil (Eph. v. 15, 16), bro. W. Cockcroft, sen. (Oldham). 2nd, If God be for us, who can be against us? (Rom. viii. 31), bro. W. Southall (Birmingham). Bro. W. V. Butterfield presiding. We had a really upbuilding time, listening to faithful words of counsel and encouragement in the service of our Lord. We have had the welcome assistance of the following brethren: W. Southall (Birmingham); J. B. Strawson (Nottingham); J. Winstanley (Pemberton). Visitors during this period have been sisters

Bradshaw, W. J. Elston, J. B. Strawson (Nottingham); sis. Bogan (Ashton-u.-Lyne). We are also pleased to welcome back amongst us sis. M. Cockcroft, who has returned from St. Austell. —A. GEATLEY, Rec. Bro.

PEMBERTON (nr. Wigan). —Christadelphian Meeting Room, Orrell Gardens, Orrell Post. Sundays: School 2 p.m.; Breaking of Bread 3 p.m., Lecture 6.30 p.m. Thursdays 7.15 p.m. We still continue our efforts which the Truth demands, and we feel as convinced as ever that our position is based upon the Word of God, in spite of efforts to prove the contrary. We regret there are a few close by who had wholeheartedly supported us in our fight for the true Faith who have now gone back to the system of compromise; we pray they will retrace their steps. Ever since our stand for the Truth it has been a real education to us and has made us realize more the strenuous efforts those early defenders of the Truth, such as Dr. Thomas and bro. Roberts, had to make; we also realize what a work it was the apostle Paul performed, remembering how he laboured night and day. It is a good thing to be placed in such circumstances as we are; having to earnestly contend for the true faith; we mean to continue by the help of God in these days of ease and tolerance. We regret we have had to withdraw from bro. T. Littler, jun. —J. WINSTANLEY, Rec. Bro.

PORTHLEVEN (Cornwall). —Sis. Amy Hosking, having been interviewed by bro. Sleep (St. Austell), and found to be in harmony with the Clapham brethren on the various matters which have troubled the ecclesias recently, has been received into our fellowship, and has broken bread with bro. Sleep. Will intending visitors please note the following address: Miss AMY HOSKING, Cliff Place, Porthleven, Cornwall.

PURLEY. —Lecture Hall, High Street. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Wednesdays: Bible Class, 8 p.m. at Y.M.C.A., North End, West Croydon. We have lost the company of bro. and sis. C. Clements, who have rejoined the Clapham (Avondale Hall) Ecclesia. —ALFRED J. RAMUS, Rec. Bro.

WELLING. —Scouts' Hall, Warwick Road, High Street (opposite Dawson Park). Sundays: Breaking of Bread 2.45 p.m., School 4.30 p.m., Lecture 6.30 p.m. Wednesdays, Bible Class at 8 p.m. We continue to hold our meetings and are encouraged by the regular attendance of strangers. We thank the brethren who have helped us in the service of the Truth. Kindly note change of address of undersigned to 74 Crayford Way, Crayford, Kent. —GEO. L. BARBER, Rec. Bro.

TASMANIA.

LAUNCESTON. —Temperance Hall, York St., Small Room. Sundays: Breaking of Bread 11 a.m., Lecture 7 p.m., School at 14 Frederick St. 2.15 p.m. Wednesdays: Bible Class, 7.15 p.m. With great pleasure we report the following additions by immersion: July 28th, Eric Lovell Moir, age 23 (formerly Church of England); and July 29th, Ruth Elizabeth Galna, age 18 (second daughter of the writer, and a former member of our Sunday School). Our fervent prayer is that they will run well. We have to again record our indebtedness of bro. H. Robertson (Melbourne), who come over to Launceston and examined and immersed our new brother and sister, and lectured on the following Sunday in the Mechanics' Hall, on "The recent Jerusalem earthquake, premonitory of a greater earthquake in the near future". About thirty strangers being present. —J. GALNA, Rec. Bro.

CANADA.

BRANTFORD. —The Forresters having to give up the C.O.F. Hall, we have, therefore, moved to the Maccabees' Hall, 25 George St (across the street) where we hope to be more comfortable. Visiting speakers since last report have included brethren Pyne and Gwalchmai (London); Growcott (Detroit); Turner (Winnipeg); and Hawkins (Guelph). Bro. Payne also favoured us with an address on Monday evening. Other visitors at the table have been sisters Growcott and May Blake, bro. and sis. Wm. Styles and bro. Albert Styles (Detroit); bro. Dan. Gwalchmai, jun., and wife, sisters Clara Gwalchmai

and Smith and bro. Marshall (London); and sis. John Hawkins (Guelph). On Sunday, August 14th, the ecclesia motored en masse to Toronto to meet bro. Denney. On June 18th, bro. E. Styles and sis. Elizabeth Hickman were married, bro. Marlett doing what was necessary as appointed by the powers that be. (Here we may say that in Ontario only "ministers and clergymen" can "solemnize marriage"). On July 1st we and the Hamilton Ecclesia held a joint picnic at Oakland's Park. —H. W. STYLES, 117 Victoria St., Rec. Bro.

MONTREAL (Que.) —Allies' Hall, 284 Charron St., Pt. St. Charles Sundays: Breaking of Bread 11 a.m. It is with great regret we have to report the death of bro. E. A. Pennycook after a long illness. His last days were made up of great suffering, but he now rests in peace awaiting the Master's return. He died in the hope of obtaining the crown of life in that day. On Aug. 28th, we had a visit from bro. Cope, of Hamilton, who exhorted us. —J. V. RICHMOND, Rec. Bro.

TORONTO (Ont.) —Kimbourne Hall, 1484 Danforth Av. Sundays: Breaking of Bread 11 a.m., School and Bible Class 10 a.m., Lecture 7 p.m. Wednesdays 8 p.m. On Sunday, Aug. 14th, we experienced one of the most delightful events in our ecclesial history. We had looked forward to the day for several months as the time when we would entertain our English editor, bro. Denney. As soon as we heard that Toronto was the only Canadian city that he would be able to visit, we decided to invite the brethren and sisters from other ecclesias to be with us. They responded far beyond our expectation and helped to make the day one long to be remembered. In the morning we assembled around the table of the Lord with visitors from Hamilton, Brantford, Guelph and London (Ontario), Montreal (Quebec), Winnipeg (Manitoba), Buffalo (New York), and Detroit (Michigan). Among our visitors we were surprised and pleased to see bro. and sis. Geo. Ellis, late of Luton (England), who are now residing in Oshawa, Ont., a city thirty-two miles from Toronto. Bro. Denney gave the word of exhortation which was based on the reading for the day, bringing to our attention many of the lessons and sayings of the Master. At noon lunch was served, and in the afternoon the meeting was called to order and bro. Denney spoke to us again, taking for his subject "The Berean Christadelphian and its work". He was then followed by a brother from each ecclesia who spoke briefly along the same line, and in some cases gave suggestions as to how they thought our magazine might be improved. Tea was served and after a brief intermission arrangements were completed for the public meeting. Again bro. Denney spoke to us taking for his subject "The Neglected Bible". We are greatly indebted to our brother for his labour of love while among us and our best wishes go with him as he continues his work in the service of the Master. It is our earnest prayer that the editors of the Berean Christadelphian will long be spared to continue their work or that our beloved Lord will soon return and relieve them of their heavy duties. At the close of our gathering we felt that we could best express ourselves in the words of the sweet Psalmist of Israel when he said, "Behold, how good and how pleasant it is for brethren to dwell in unity". —GEO. A. GIBSON, Rec. Bro.

UNITED STATES.

CHICAGO. —811 Capitol Building. Sundays: Breaking of Bread, 10.45 a.m. We were pleased to have bro. Denney's company for a few days, which brought back to the writer and his sister-wife happy reminiscences of earlier days in England. We said good-bye to our busy brother feeling refreshed in body and mind and assured that he is carrying on a noble work, and endeavouring to overcome this great spiritual and doctrinal declension that is among us here. May he prosper in his efforts to keep the faith as simple and as pure as the day we believed. —FRANK COVERLEY, Rec. Bro.

DALLAS (Texas). —We wish to report the removal of sis. Evelyn Price, sis. I. Turner, and the writer to Hamilton, Ont., Canada. Our prayer for those of like precious faith throughout Texas is that they may remain faithful, always bearing in mind that ours is a lofty calling. Let us make it and our election sure by redeeming the time. Old country brethren mailing circular letters, etc., kindly note removal. —ADELINE TURNER, Grimsby Beach, Ont., Canada.

ROBERT LEE (Texas). —The Annual Fraternal Gathering was held near Hye, Texas, this year. The meetings commenced Aug. 8th, and continued over the following Sunday. There were eighteen lectures and exhortations, delivered by the following speakers: brethren Clarence Martin (Stonewall); W. J. Greer (Robert Lee); F. A. Gerdis (Mason); Lindsay (Rockdale); and others from Post City, Robert Lee and Rockdale. There were three immersions: Mrs. Cecil Wolfe (neutral), wife of bro. Lee Wolfe; Miss Harrison, daughter of bro. H. C. Harrison (Beaukiss); and Mr. Robert Owen (neutral), brother in the flesh to bro. C. L. Owen, of Robert Lee. One afternoon was given over to the children, about seventy-five in number, when addresses were delivered by brethren J. O. Greer and Clarence Martin; prizes were distributed. Great interest was shown in the exercises of the gathering which on the whole was a splendid spiritual feast and a success in every way. We would be glad if the Lord would come before another year rolls round. The signs of His Coming are certainly very interesting. Here in Robert Lee, we had a pleasant visit from sis. Evelyn Price (Dallas), who has now returned to her former home in Canada. —JAMES GREER, Rec. Bro.

The Children's Page.

DEAR BOYS AND GIRLS,

When you sit down to breakfast in the morning, or come romping home from school so hungry for your dinner or tea, you are not surprised to find food good and in plenty before you. You would only be surprised if no food were there.

This most unusual event may have happened to you, and it certainly does happen to children of very poor parents. These children are then reminded of something which more fortunate children seldom realize, and that is their dependence upon their parents for so many necessities.

But even father or mother cannot supply these necessities unless our Father which is in heaven, caused the regular growth of plant and animal life. Why does that never fail? Because God has promised that it shall not. He has said, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

The last few days have shown God fulfilling His promise. The leaves are turning brown, and falling; summer is giving place to winter, and the vegetable world is about to enter its period of sleep to wake up into life, and produce food for man and beast next spring and summer.

We can all repeat the words of the Psalmist: "Both young men and maidens: old men and children: let them praise the name of the Lord."

Your sincere friend,

W.R.M.

SUNDAY SCHOOL LESSONS.

NOVEMBER, 6th, 1927.

Subject for proof —That Jesus is the Son of God.

Acts viii.

The qualities of zeal, conscientiousness, thoroughness, and devotion to duty, possessed by Saul of Tarsus, which fitted him for the great work to which he was afterwards called by Christ, are well brought out at the opening of the chapter. Verse 4 shows how the scattering abroad of the brethren through persecution resulted in a much more wide-spread preaching of the Gospel.

Many first principles are brought out in the record of Philip's sojourn at Samaria. His preaching concerned the kingdom of God and the Name of Jesus Christ (ver. 12). It was accompanied by signs and wonders according to Christ's promise that the word might be confirmed. Those that believed were baptized according to the command of Christ (Mark xvi. 16). The reference to Simon the sorcerer reminds us of a practice particularly prevalent in the Roman world during the apostolic age, but which has always existed where superstition and idolatry have been rife. Divination, sorcery, and such like were condemned by God in the Law of Moses (Deut. xviii. 10). The modern counter-part of these things is Spiritualism, with its false claims to be in touch with the dead.

Simon's offer to purchase the power of the Holy Spirit with money, met with a severe rebuke from Peter, inasmuch as the favour of God can only be obtained when the heart and the mind are right in His sight. The incident of Philip and the Ethiopian eunuch provides much scope for enlarging on the object, mode, and efficacy of baptism.

* * *

NOVEMBER 13th, 1927.

Subject for proof — That Jesus possessed human nature.

Acts ix.

The conversion of Saul of Tarsus whilst journeying to Damascus to persecute the followers of Jesus, furnishes us with one of those infallible proofs mentioned in Acts i. 4, concerning the resurrection of Christ from the dead. The evidence which Saul's experiences provide of the reality of the event are well dealt with in Further Seasons of Comfort, pp. 124-125. A few interesting glimpses of Saul's life before his conversion may be obtained by reference to Acts xxii. 3, and Phil. iii. 5.

In the words of God to Ananias (ver. 15) is brought out the mission and apostleship of Paul. The word "apostle" means "one sent forth", and thus Saul was sent forth by Christ to preach the Gospel to the Gentiles. He makes a noteworthy reference to the fact that he was a witness to Christ's resurrection and that he was called to be an apostle, in 1 Cor. xv. 7-10. Having received his sight, which he had temporarily lost, and having been baptized, Saul immediately preached Christ in the synagogues, a course which soon aroused opposition and hatred from among the Jews. They sought to kill him at Damascus, but in obedience to Christ's command (Matt. x. 23) he fled and took refuge at Jerusalem, where his life was again endangered, necessitating his removal to Tarsus. The latter part of the chapter provides many illustrations of the working of the Holy Spirit, impressing us with the powers of the age to come (Heb. vi. 5).

* * *

NOVEMBER 20th, 1927.

Subject for proof — That Jesus was sinless in character.

Acts. x.

The calling of Cornelius to the knowledge of the Gospel teaches many important lessons. His devoutness, beneficence, and prayerful disposition were not in themselves sufficient to gain for him eternal life. It was necessary that he should know and love God, and render obedience to Him, before his deeds could be acceptable. Nevertheless, his godly bent was not unheeded by God, who directed his steps that he might discover what was still necessary.

Peter was shown by a vision that the Gentiles were to be made fellow-heirs with the Jews, of the promises made to the fathers. His vision of clean and unclean beasts reminds us of the law of

Moses on this subject (Lev. xi.; Deut. xiv.). It is evident from Peter's statement later (ver. 28), that the animals stood for persons possessing certain qualities. "God hath showed me that I should not call any man common or unclean". The barrier between Jew and Gentile was removed by the death of Christ (Eph. ii. 13; Rom. xi. 15). Henceforward, there was neither Jew nor Greek, but all were one in Christ Jesus (Gal. iii. 28).

Having made the acquaintance of Cornelius, and having understood the meaning of the vision, Peter proceeded to preach to him, the crucifixion, resurrection, and future mission of Christ. Cornelius and many with him believed, whereupon they were baptized in the name of the Lord. The great lesson for children is that if they exhibit a godly bent as did Cornelius, they too will be directed to the knowledge of God and be shown the way to become related to eternal life.

* * *

NOVEMBER 27th, 1927.

Subject for proof —That Jesus was anointed with the Holy Spirit.

Acts xi.

The contention between the Jews at Jerusalem and the Apostle Peter concerning the events of the previous chapter reveals the separateness which existed between Jews and Gentiles. Many Jews were slow to learn that the door of faith had been opened to the Gentiles, and it was not long before some attempted to Judaize the teaching of Christ. The Apostles were continually engaged in checking this tendency (Acts xv.; Galatians iv.; Colossians ii. 16).

Peter rehearsed to the apostles and brethren at Judea the vision he had beheld, wherein he was instructed concerning the calling of the Gentiles. It is interesting to notice how this matter had been the subject of prophecy centuries before (Isaiah ix. 2; lxx. 1).

The faithful Jews rejoiced at the lesson taught by Peter's vision, and glorified God, that to the Gentiles also had been granted repentance unto life (ver. 18).

Shortly after these things, tidings were brought to the church at Jerusalem that men of Cyprus and Cyrene had been preaching to the Gentiles at Antioch. Thereupon Barnabas was sent thither. His faithfulness is brought out many times in the Acts of the Apostles (Chap. iv. 36; ix. 27; xi. 24; xiv. 14, etc.). The chapter concludes with the account of the relief sent from the brethren at Antioch by the hands of Barnabas and Saul to those at Jerusalem, consequent upon the distress caused by the famine in the days of Claudius Cæsar. In this we have a lesson of brotherly kindness and love—virtues indispensable to those who would please God (Matt. xxv. 31-46).

* * *

DECEMBER 4th, 1927.

Subject for proof —That Jesus died as a sacrifice for sin.

Acts xii.

Herod, mentioned in verse 1, was the son of Herod the Great, who is well-known for the temple he rebuilt, and for the slaughter of the infants at Bethlehem (Matt. ii). The Herod of this chapter was responsible for the death of John the Baptist, and the death of James (ver 2). He is also the Herod before whom Christ was arraigned (Luke xxiii. 7). Having seized Peter, Herod imprisoned him, but the angel of the Lord was sent to deliver him from the prison. Notice the prayerful attitude of the believers (ver. 5), and compare also Peter's words in verse 11 with the statement of David in Psalm

xxxiv. 7. Peter speedily made known the circumstances of his release to the brethren, but his evil experiences did not stop him from further testifying to the name of Christ. We can better appreciate the comfort and encouragement which the brethren would derive from such evidences of the goodness and protection of God, as the deliverance of Peter would afford, by remembering the dire persecutions to which they were subject from time to time. Herod's vain-glory and pride before the Tyrians and the Sidonians brought upon him the anger of God, who smote him with instant death. The lesson is that God alone must be glorified, and that though He is kind and longsuffering to those that fear him, yet to the wicked He is a consuming fire.

PUZZLES.

Please send answers by the last day of November to W. R. Mitchell, 46 Thornlaw Road, West Norwood, S.E.27, and write your name and age on answer sheet.

* * *

1. —SQUARE PUZZLE.

1. A faithful man you here will see,
Whose heirs God's saints can claim to be.
2. When Israel to God's favour are restored,
They shall no more call Him, "My Lord."
3. In Genesis this word you'll see,
It is of Benjamin a prophecy.
4. If the Truth we do not embrace,
This we shall be from God's grace.
5. When judgment was on Babylon poured,
This kingdom was an instrument of the Lord.

* * *

2. —DIAMOND PUZZLE.

1. The thirteenth letter of the alphabet.
2. The past tense of "sit."
3. The Adversary.
4. A publican.
5. A son of Ephraim.
6. A river in central England.
7. Fourth from the end in the alphabet.

* * *

3. —DOUBLE ACROSTIC.

1. Meaning father.
2. A heathen deity.
3. The father of one of king David's valiant men.
4. A girl who ministered to king David.
5. A prophet.
6. Father of Jonah.
7. Wife of David.

The initial and final letters give the name of a faithful man and a wise woman respectively.

* * *

4. RE-ARRANGE THE FOLLOWING LETTERS TO FORM THE NAMES OF FOUR PLACES THROUGH WHICH CHRIST PASSED.

ELALIGE
MRAAISA
HCIROEJ
ADSHTBEIA

ANSWERS TO SEPTEMBER PUZZLES.

K
RIB
RENEW
KINGDOM
BEDAN
WON
M

ENOS
NEBO
OBED
SODI

B e e r s h e b A
E l i a B
N a p h t a l I
A z o t u S
I s a i a H
A s A
H u s h a I

ANANIAS.

RESULTS (Maximum Marks, 20).

Kenneth Adey, 20
Dennis Adey, 20
John Powell, 20
Ruth Nicholson, 20

Doris Higgs, 19
Alary Briggs, 20 (Canada)
Bessie Briggs, 20 (Canada)
Ruth Briggs 20 (Canada)
Florance Harper, 20 (New Zealand).