

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.

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Notes.

EXTRA PAGES. —We have included a few extra pages this month in order to deal with the increased demand upon our space.

ECCLESIAL NEWS. —Bro. C. F. Ford is kindly taking over this department of the work. To save time all such items should be sent direct to him, at 19 Grove Road, Brixton, London, S.W.9.

EDITORIAL. —We are very sorry that the Editorial from bro. B. J. Dowling came to hand a day or two after we had completed the present number; the fault is ours—we were trying to hurry up the printer. God willing, it will appear next month.

CHANGE OF ADDRESS. —Bro. Jas. C. M. Sharp has removed to 2725 South Rimpau Boulevard, Los Angeles, Cal.

DISTRESSED JEWS. —We acknowledge receipt of the following amounts which we are handing to bro. Bellamy: Stadhampton, 5s.; Liverpool, £4; Great Bridge, £1 1s.

DISTRESSED JEWS FUND REPORT. —A cheque for £350 has been forwarded to the "Zionist Organization" and duly acknowledged. Bro. Bellamy's report is to hand but had to be left over till next month through lack of space.

ACKNOWLEDGEMENT. —Lines, "The Jewish Pilgrim", from bro. Phipps, which we shall try to find room for later. Cuttings from Jewish World and Daily Telegraph, from bro. J. H. Dyer—many thanks. "Times and Seasons" from bro. W. H. Mosley (Canada). It may be possible to insert this and invite comments and suggestions concerning our brother's conclusions.

BOXING DAY IN LONDON. —The South London (Clapham) Ecclesia has arranged the usual Gathering for the Sunday School scholars, to be held (God willing) on Tuesday, 27th December. The children will be entertained in the afternoon, when addresses will be illustrated by Eastern Costumes, to be followed by tea, and a Fraternal Gathering, to which all brethren and sisters in fellowship are affectionately invited. Programmes may be had on application to bro. F. J. Button, 1 Hillsborough Road, East Dulwich, London, S.E.22.

"CHRISTENDOM ASTRAY", FREE. —5,000 copies are now being printed on antique paper and well bound in Cloth (similar to the 4/6 edition). The first 3,000 can be had free by Library or Ecclesial Bookstalls for lending purposes. Over 1,000 are being despatched to the "Free Libraries". Matthew x. 28 has prompted a few Christadelphians to provide the cost. Orders to bro. F. G. Jannaway, 99 Stockwell Park Road, S.W.9. (The "Maranatha Press" is publishing the same book for selling purposes at 1/6 each).

TO OUR SUBSCRIBERS. —Will any brother or sister receiving an extra copy this month, please pass it on to someone else. We are sending out many free specimen copies hoping thereby to increase our list of subscribers.

TO MANY BRETHREN AND SISTERS we tender our sincere thanks for very cheering letters, which encourage us to go on in the work. We are also equally grateful for a few communications in the opposite direction; these are just as helpful as a means of avoiding self-satisfaction.

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DECEMBER, 1927

EIGHTPENCE.

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

(Continued from page 475).

CHAPTER 48.

In the "Greeting" to the Nottingham Congregation, Dr. Thomas went on to say: —

"Another of your 'facts' is that I had renounced all I had learned and taught while among the reformers, as altogether vain and erroneous. This is utterly untrue. While I was 'among them', as you say, I learned from the Word the things I now hold, and which have substantially appeared in the Christian Messenger, edited by Mr. J. Wallis, and continued to be published there with approval by him and many others in this country, until, as I have been informed, the monied aristocracy of the party in this region put their veto upon them. Emigrants to the United States possessed me of this solution of the problem of the sudden stop put to the publication in the Messenger of anything from my pen.

"I still teach what I have taught for years, though I admit that I did not see that some of the things taught belonged to the faith which justifies. Must a man never progress? If he discover an error in his premisses, must he ever hold to it for the sake of consistency? May such a calamity never befall me! Rather let me change every day, till I get right at last.

"Will you judge a man after the fashion of the Inquisition—by the reports of his enemies? Does your conscience or the Word teach you to hear only one side of a case before you give your verdict? If such be your practice, I thank God that your justice and morality are not mine. But I hope better things of you, though at present you seem under a cloud. That you may judge whether I have renounced all, etc., I will just state in brief what I teach, that I may henceforth also leave you without excuse, if you repeat so unfounded a statement:

"I. —I believe and teach that the Scriptures of the Prophets and Apostles are able of themselves to make men wise unto salvation, and that whatever is not according to these ought

not to be received. There is nothing which can be shown to be taught here, but what I do and will receive it with all my heart.

"II. —I believe the promises made to the Fathers Abraham, Isaac, and Jacob, in their literal or grammatical import, and in the everlasting covenant made with David.

"III. —I believe in that kingdom spoken of by Daniel and the Prophets, which will soon be set up by the God of Heaven upon the ruins of all States and Empires.

"IV. —I believe that the Son of Man is to possess this kingdom and the dominion of the globe, but that he was first to be a sufferer, become obedient unto death, rise from among the dead, lead captivity captive, sit at the right hand of the Ancient of Days until the time comes to set up the kingdom; then come in power and great glory to rule men justly in the fear of the Lord.

"V. —I believe that Jesus of Nazareth is this prophetic sufferer and glorious King of men; the Son and anointed one of God, and the great Captain designed to lead many sons to glory.

"VI. —I believe that the Gospel comprehends the things concerning this promised Kingdom, AND, not or, but and the things concerning the Name of Jesus Christ.

"VII. —I believe that the obedience of the Gospel consists in a believer of the things indicated in No. VI. being immersed into the Name of the Father, Son, and Holy Spirit, and that in submitting himself to this act of faith, his faith, like Abraham's, is counted to him for righteousness, or remission of past sins. This I understand to be baptism for the remission of sins.

"VIII. —I believe that man is a sinner by constitution and by practice, and by both entitled to the good and evil of the present state, to death and corruption.

"IX. —I believe that glory, honour, incorruptibility, and life, are attributes of the Kingdom of God, and not of sinful flesh, and that whosoever is accounted worthy of the Kingdom will receive them. Hence they are set before us as a matter of hope, and recompense of reward.

"X. —I believe that the promises are a part of the Faith that justifies the obedient, as it is written, 'through the knowledge . . . are given unto us exceeding great and precious promises, that BY THESE ye might be partakers of the DIVINE NATURE. To obtain the Kingdom a man must be a partaker of the Divine Nature, or he cannot share with the model of that nature—even Jesus, —in the inheritance. One of the distinguishing features of this nature is Justice. ' Why do ye not of yourselves judge what is right'?

"XI. —I believe in the resurrection of the righteous to possess the Kingdom; and of the unrighteous . . . to judgment, etc.

"XII. —I believe that Jesus will come soon, in propria persona, to the salvation of those 'who look for him', and raise his saints, and to take away the dominion of the nations from their present rulers.

"XIII. —I believe the saints shall rule the world for 1,000 years.

"XIV. —I believe more about the present eventful times than I can write now.

"XV. —I believe in that repentance which results from the belief of the exceeding great and precious promises, which is essentially the disposition of the fathers Abraham, Isaac, and Jacob, and known by the fruit of the spirit—that it is the goodness of God, and not terror, that leads men to repentance.

"XVI. —I believe it is the duty, and privilege of the faithful to 'contend earnestly for the Faith originally delivered to the saints'; to meet every first day to break bread, for mutual edification, etc., and that the Apostolic churches had a plurality of elders, etc.

"These things I believe and teach as the doctrine of the Word. If you can prove from that Word that a single item is not there, I will renounce it. If I can prove them, you will be equally candid and receive them. If you say, We do believe them, then between you and me, there is no controversy. We must, therefore, be agreed. But woe to you if we do agree, and you forbear to cooperate in their advocacy, from fear of man on this or the farther side of the Atlantic Ocean. Remember that 'the fearful' are classed among the 'abominable', and therefore as certain to be excluded from the Kingdom as 'the unbelieving.'

"In the fifth number of the British Millennial Harbinger there is a notice concerning certain 'Evangelists' expected from America. In that notice the Editor says: 'We fear the present state of the country—the dread of fever, cholera, etc., together with the prosperity of the cause in the United States (! ! !), will prevent many from undertaking the benevolent enterprise for the present year. Still in this conjecture we may be mistaken.'

"Among the 'items of news' one says: 'I herewith send you £10, being the contribution of the congregation in this place to the fund for supporting an evangelist; and hope one will soon be obtained with spirit and wisdom, to go forth publishing the glorious Gospel of the blessed God. Have you heard anything certain as to who is to come from America for this good work?'

...

After reproducing further extracts, Dr. Thomas went on to say: —

"From these extracts put into my hands by 'our esteemed bro. Beadman,' before I left the States, there seems to be a general wish for some to come over and help you. Are these Macedonian cries mere party invitations and sighs? or is there a sincere desire to have THE WORD preached? If the latter, the question will not be who preaches, but what is preached. The state of Europe (for I am now going to France), the state of England, the dread of fever or cholera, have not deterred me from coming over expressly to offer you the Truth without stipulated fee or reward. Though I pretend not to be an 'evangelist' (a believer of the Gospel of the Kingdom, inspired and attested by the Spirit, and not only a bearer of the good message, but a worker of miracles and an ordainer of elders), but simply an expounder and teacher of the Word; I believe I can give an impulse to things in England, if I can obtain a hearing, which American 'evangelists' cannot, because they do not study, and therefore, do not understand the Prophets, which they treat as an old almanack, and fit only for Jews. Excuse me for saying this much concerning myself; Paul said much more when his claims were disputed by those who sought popular favour at his expense.

"Perceiving the lifeless condition in which you are in England, though surrounded by such stirring scenes, my 'benevolence' was aroused in your behalf; and without begging or borrowing, milking the goats or fleecing the sheep on vain pretences, but by means of my own slender resources, I have encountered all the hazards by which American 'evangelists' are supposed to be deterred, to arouse you to spiritual consciousness and to show you more of the Lord's mind and will than I am persuaded you are acquainted with. I come not to dispute with you, but to teach you, if indeed you are teachable; nor to controvert 'Campbellism', unless you force it upon me; nor to justify myself, unless you compel me—I am come to urge upon you the Truth, for its own sake, stripped of all meretricious appendages thrown around it by the folly and imbecility of partizans. But, alas! thus far you 'judge yourselves unworthy', of this 'labour of love and work of faith'.

"In conclusion, I have replied to your uninvited congregational epistle faithfully and candidly. I have spoken plainly in the spirit of truth, not intending to offend you. . . .

"I have much more to say to you, but cannot say it now. Do with this letter what you please, provided only that you do not use it as the clergy do the Bible.

"In the hope that you may enter the Kingdom of God by a resurrection or transformation when the Lord comes, I subscribe myself, your servant for the Truth's sake,

JOHN THOMAS.

(To be continued).

Many of the commandments of Christ are of the test order. They put obedience to the proof and exercise us directly in the recognition of God and in practice of patience in preparation for exaltation. They are intended for no other purpose. When Christ commanded his disciples to resist not evil and to give way to the aggressor and to refrain from taking vengeance, it was not that it is in itself a good thing for the evil to have the upper hand, or the wicked to go unpunished. On the contrary, his purpose is in the end to destroy the evil and inflict direct vengeance on the offenders even to the point of merciless extermination, and that too by the hand of the saints. But the command to his people meanwhile to submit to wrongful suffering, like sheep in the midst of wolves, and to return evil for evil to no man, is one of many ways in which the commandments of Christ lay the foundation of a tried and obedient faith in all those who submit to them, against the day of power and exaltation and glory. —R. ROBERTS, in *The Visible Hand of God*.

True Discipleship.

A Sunday Morning Exhortation by Bro. R. Roberts.

It is profitable to remember that the basis of our meeting this morning and of all the meetings we hold, and the basis of our hope concerning the future, is the work of the apostles in the first century. Keeping this distinctly in view, we are able to judge our position Scripturally and to conform it to the right model in points where it may lack.

As an ecclesia, or assembly of the called, we are acceptable to God through Christ, only in so far as we are what Paul laboured to make the ecclesias in his day.

He gives clear expression to his aim in this matter in the words found in 2 Cor. xi. 2: —

"I am jealous over you with a godly jealousy, for I have espoused you to one husband that I may present you a chaste virgin to Christ".

Let us try to imagine ourselves members of the community to which Paul addressed these words, and it will help us to realize our true position as brethren and sisters of the Lord Jesus. There was no drying Euphrates in those days; there was no Eastern Question engaging the universal thoughts of men, and stirring actively the hopes of those looking for Christ. The hope of Christ's appearing was before the minds of the brethren, but not as a matter of imminent expectation.

Paul told them plainly, in writing to the Thessalonians (2 Thess. ii. 2), that that day would not come until the development and manifestation of the man of sin power, symbolized by the little horn of Daniel's fourth beast. They had therefore none of the excitements that belong to the hope of Christ's speedy appearing. Their position was one of fidelity to Christ, based upon deeper and more lasting considerations.

The question we must address to ourselves is, Do we participate in their standing in this respect? Is our position one of "repentance towards God, and faith towards our Lord Jesus Christ", without reference to the sensationalism of public events? It is to be feared that in some cases, at all events, the true answer would not be a satisfactory one.

The nature of the times we live in exposes men more or less to the liability of being absorbed in the signs of the times from a merely political point of view, to the sacrifice of the real and lasting claims of the Truth on their affections. There are, doubtless, cases in which the withdrawal of the political aspect of, latter-day expectations, connected with Christ's appearing, would leave the mind destitute of all interest in the purpose of God. It is for us seriously to examine ourselves on this point.

Mere prophetic politicianism would be no qualification for association with Christ in the day of his appearing. The preparation of the bride for union with her Lord; consists of something much higher than acquaintance with the political symptoms of his approach. This acquaintance is, of course, a characteristic of true disciples living in our period of the world's history; but it is outside the essence of true discipleship.

True discipleship existed vigorously in the days of the apostles, when as yet the signs of the times in some of their details, had not been revealed. It is to this class of discipleship that we must conform, if the advent of Christ is to be of any advantage to us. This discipleship, while greatly interested in the signs of the times, is independent of them for its existence. Its life is drawn from sources deep and lasting as the universe itself. It depends not for its warmth and activity upon the transient phases of God's political work among the sinners of the earth.

The basis of its vitality and its love is broad. It is substantial and deep as the history of Israel spread over the centuries to our own day. It is lively and real, as the power and wisdom of the God of Israel. And true and permanent as the Lord Jesus Christ, who is the only abiding fact in human history, though men see him not yet.

There is a present life in true discipleship which contrasts strikingly with the state of mind which lives on the sensations of expectation. We see the features of this life reflected in all the writings of Paul and David by the Spirit. God is an every-day fact in such a life. To thank Him and praise Him and trust Him, are its every-day exercises and luxuries.

Christ is a reality in such a life, as the priest who ever liveth to make intercession for us, and who is able to save to the uttermost all those who come unto God by him. His mastership is recognized every moment, and wisdom sought in doing his commandments. Joy is experienced in the contemplation of his excellence, and sobriety and purification acquired in the realization of his holiness.

Prayer and meditation in solitude, are the natural reliefs of a life based on these foundations, and the benefit of others in temporal ministration, and the work of the Truth its congenial expression. All pleasure-following, and politician-mongering are alike foreign to its vital bent. It finds adequate sphere in the jog-trot monotony of every-day life, enduring as seeing Him who is invisible, and "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season".

In our conceptions of well-doing we must beware of being guided by popular standards, whether in religious or secular circles. Polite society embodies the mind of the flesh in its precepts and practices, and religious society, where it is to be found, is, as a rule, but the organic manifestation of superstition, originating in the long established apostasy from apostolic principles, which occurred in the first century. We must draw our inspiration from one source only.

There is no safety outside the oracles of God. The well-doing that is acceptable to God, consists of the doing of those things He has required, and we cannot in our age learn what these things are otherwise than by the study of the book where they are recorded. We cannot learn them from the common talk and the current thoughts of society. Men have long since gone away from the Bible in this matter. In fact the world at large has never at any time received and practiced Scripture principles.

The beginning of things was barbarism and the present situation of things is but the adaptation of barbarism to the new circumstances created by the state adoption of a form of Christianity.

Some Bible principles are to be found in contemporary recognition; but these are only such as are common, more or less, to all forms of civilization. Not to steal and not to lie, are maxims which even the Pagans delighted to honour.

True Bible principles, go much higher and deeper than the so-called morality of popular discourse. They are scattered thickly all over the surface of Bible composition, and many of them are such as the most cultivated morality of the natural mind cannot receive.

The keeping of the commandments of God, because they are His commandments, is a rule of action out of the reach of the natural man: yet it is the simplest rule in the household of God—one of the first of first principles. There is no safety for any of us apart from the adoption and practice of this simple principle.

No form of disobedience is so dangerous as that which is proposed under the plea of doing good. It is an old doctrine,

"Let us do evil that good many come."

Paul himself had to oppose it in his day, and his verdict on its advocates is vigorous and unmistakable: —

"Whose damnation is just".

Such apologists for disobedience are far more dangerous than those who oppose Christ out and out; for they may beguile the unwary to their destruction. A knowledge of Christ and a profession of subjection to him will be of no ultimate value to us, if it turn out that through the power of our traditions we are living in daily disobedience of his commandments.

The course of obedience may be trying to the flesh and blood. It is intended to be so. No test of our faith could be more complete or beneficial than the command to do things contrary to our natural inclinations, and which there is no reason for doing but the simple one that they are commanded: but if the trial is heavy, the prize of victory is beyond our power to estimate. And our trial is only short at the longest. It will soon be over, even if we live the full age of man.

A human life-time is not even a tick on the clock of eternity, and when past, it is past never to return. Well, therefore, may we accept whatever portion of the suffering of Christ comes to us through the obedience of his commandments. Well may we say with him, "The cup which my Father has given me to drink, shall I not drink it"?

If we suffer with him we shall reign with him. Our light affliction which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory.

We require the visible hand to give us faith in the invisible. God does not ask us to trust the one without showing us the other. It is the visible hand of God in the past that has laid the foundation of faith in the invisible one in the present. It is what God has openly, visibly, manifestly, undoubtedly done in the beginning of things, that furnishes the ground for the wholesome belief in His present and continued operation in a way not manifest, but necessary, for the guidance of affairs to their appointed issue in that morning of brightness and peace which is to succeed the present night of darkness and confusion. —R. ROBERTS, in *The Visible Hand of God*.

* * *

Could human power produce a star? No; yet there it is. Consequently there is a power that is not human power. Will a sane man affirm that to this power miracles are impossible? The denial is common, but then sanity is rare. Man, himself a product of the invisible energy that sustains all things, cannot surely be in a position to limit the possibilities of the power that has produced him. —R. ROBERTS, in *The Visible Hand of God*.

Editorial.

THE CLOSING YEAR.

The appearance of the present number marks the completion of Volume XV., and is a reminder that another year is drawing to its close. To the world generally it has been a year of disappointment. At its beginning high hopes were entertained that the year would witness a great revival of trade, and that the world was about to enter upon a brighter and happier period than that through which it had recently passed. It was thought that as a result of the hard experiences of the previous year, wisdom had been gained, and a feeling of security attained which would bring in its train a measure of prosperity re-acting upon all classes of society for good. The closing year witnesses the falsification of these hopes. The promised revival of trade has not been realized; the predicted brighter horizon has been overshadowed by many dark and ominous clouds, and the expected feeling of security has proved elusive. In England almost all classes are still suffering from the effects of the labour upheaval of last year, whilst trouble in China (apparently the result of Russian diplomacy), and the breaking off of diplomatic relations between England and Russia following the raid on the "Arcos" premises in London, have combined to produce a sense of insecurity, and to fill men's hearts with distrust. Leading statesmen are now publicly hinting at a coming great war which they feel to be inevitable, and thus, for the majority, the year draws to its end in disappointment mingled with fear.

Those who know The Truth, however, have no such feelings. They were not deceived by the glowing pictures presented a year ago; on the contrary there was a conviction in the minds of most that the world had entered upon the beginning of that "Time of trouble such as never was" foretold through the prophet Daniel; a period of trouble associated with the reappearance of Christ in the earth, and the outpouring of God's judgments upon the world of the unrighteous. Thus whilst the world is distressed by the year's events, the hearts of the brethren and sisters have been lifted up by the realization that these events are a further indication that our redemption draweth nigh. From the prophetic point of view, we think the outstanding feature of the year has been the development of Anglo-Russian antagonism, exactly in harmony with the requirements of the prophecy of Ezekiel xxxviii. The progress made by Zionism in the past thirty years, resulting today in a condition of Jewish prosperity in Palestine exactly as required by the prophecy: a projected development of the almost unlimited chemical resources of the Dead Sea, and other developments in the Land will soon attract the envious eyes of the invader from the north parts who will come down upon the Land to take a great spoil, where she will be met by the British Power, now already in her appointed place in the Land as the protector of God's people. Thus all the conditions essential to the fulfilment of the prophecy are in existence, and the development of Anglo-Russian antagonism appears to be the final preparation for the ushering in of the war of the great day of God Almighty; the Times of the Gentiles are drawing to a close, and Zion's Glad Morning is about to dawn. "When ye see these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

THE CHURCH CONGRESS.

The sixty-second Church Congress recently met at Ipswich, when the subject chosen for consideration was "The Kingdom of God in a Country Diocese." From 1,500 to 2,000 members took part in the Congress Sessions, including Bishops, Archdeacons, and clergy from all parts of the country. The published speeches reveal an astounding ignorance concerning the elementary principle of Bible truth—"The Kingdom of God"—which they had met to consider. Without exception, the Kingdom was regarded as but another name for the "Church", and the speakers mostly directed their

remarks to the consideration of various aspects of Church problems and work in the villages and country towns. The proceedings revealed a striking contrast between current theology and the teaching of Christ and his Apostles. The inspired writer of the Acts of the Apostles records that after his resurrection from the dead Christ was "seen of his disciples for forty days, speaking of the things pertaining to the Kingdom of God", with the result that in the minds of his hearers there was created a desire to know when the Kingdom would be restored to Israel. Paul also, as a prisoner at Rome, expounding and testifying the Kingdom of God, confessed before his hearers "that for the Hope of Israel I am bound with this chain". Apparently none of the great men of the Church perceive the slightest connection between the "Hope of Israel" and the "Kingdom of God"; certainly none who read their utterances regarding the Kingdom of God would thereby be moved to enquire as to the time of Israel's restoration; but Christ will soon come to establish the Kingdom in power and great glory, and then men will realize how terribly they have been duped by their blind leaders, learned though they be in almost every subject except the one essential matter, the Gospel of the Kingdom of God; of this they are in hopeless darkness. As "children of the light" let us "seek first the Kingdom of God and His righteousness."

THE REVIVAL OF PAPAL INFLUENCE.

Two interesting indications of the influence of the Papacy have occurred during the past month. A remarkable leading article has appeared in the official organ of the Vatican emphasizing the early possibility of a formal reconciliation between the Papacy and the King of Italy. The retrocession of territory is regarded by the Papacy as an essential condition of such reconciliation, and Signor Mussolini, the Italian Premier, is regarded as favourable to the step. Mussolini would doubtless greatly welcome the powerful support of the Pope, in exchange for a small concession of territory, but would encounter much opposition, which even he may not be strong enough to overcome. The incident, however, is interesting as showing the aspirations of the papacy in the direction of a restoration of temporal power.

A further evidence of Papal influence even in Protestant England is supplied by the controversy in the Church of England regarding the doctrine of Transubstantiation, or the Real Presence, which, although a Romish doctrine, is now with many other similar errors largely adopted by the Church. The Bishop of Birmingham, for once at least on the side of truth, has recently denounced the absurdity of the doctrine, and thereby provoked Canon Bullock-Webster to make a public protest during the service in St. Paul's Cathedral on a recent Sunday morning. The incident throws a light upon the manner in which Rome is extending her influence and gaining the position of supremacy in which she will be able to say "I sit a queen and am no widow, and shall see no sorrow" (Rev. xviii. 7). She will be found in active alliance with the kings of the earth in their final conflict against Christ, and will then reach her doom and "be found no more at all" (Rev. xviii. 21). The revival of her influence is an assurance that her end is near.

SUBSCRIPTIONS FOR 1928.

We have to remind our readers that subscriptions for next year (God willing) will be due on receipt of this number. As announced last month the reduced terms are EIGHT SHILLINGS per annum post free. Will intending subscribers kindly note that a new posting list will be compiled from orders actually received; failure to re-order will, therefore, result in the non-receipt of the January issue. To save unnecessary work, will all subscribers kindly accept the January number as evidence of the receipt of subscriptions.

W.J.W.

NOTES BY THE WAY.

HAMILTON, CANADA. —The road from Toronto to Hamilton runs through the centre of one of the finest fruit-growing districts on the continent, affording the traveller an ever-changing panorama of beautiful gardens, orchards and vineyards, stretching away on one side to the blue waters of Lake Ontario, and on the other, at times, extending apparently to the sky; until at length this fertile

section of Canada becomes like "a garden enclosed" by the rugged slopes of the Hamilton "Mountain." This mountain is a continuation of that precipitous ridge of highland over which the mighty waters of Niagara plunge some forty miles to the west. This high precipitous ridge of Niagara formation follows the shore of the lake very closely, to Burlington Bay, where it sweeps back from the lake in a beautiful curve, forming a magnificent natural site for a beautiful city sloping gently from the mountain to the bay.

Hamilton was founded in 1778 when Robert Land ploughed his first acre with a hoe, and harrowed it with the bough of a tree. In 1813 George Hamilton owned the place, and the city of Hamilton was born when he laid out his farm in village lots.

One of the leading thoroughfares in the city of Hamilton is called McNab Street, and it runs from the mountain to the bay. It is named after the Hon. Allen McNab, a leading spirit of later days than those of Geo. Hamilton; and other streets branching off from it are named for his friends.

In the names of those streets the citizens of Hamilton are able to read a brief autobiography of this celebrity of bygone days—Sir Allen, and also his political friends who aided him in rising to fame and fortune. From his baronial castle on Hamilton Heights, he could look down in his latter days upon the thriving city below, and pride himself upon its growth and prosperity. For a time he spread himself "like a green bay tree," yet he and his friends have passed away. "Their inward thought is that their houses shall continue for ever and their dwelling-places to all generations. They call their lands after their own names. Nevertheless, man being in honour abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve [delight in] their sayings". They are held in great honour, and kept in memory for a short time by monuments erected to their praise.

But even these monuments sooner or later become ruins, and their history becomes "as a tale that is told," and so they perish like the beasts from record and recollection.

THE MASQUERADE OF LIFE.

Upon the streets of this "ambitious little city", as elsewhere, we meet the young, the middle-aged, and the old. Some are grinning, some are groaning, some look charming, some look mad. Some are mirthful, some are mourning, some dress'd gay, while some look sad. Observing closely these exhibitions of the various moods, phases and conditions of human life, our thoughts flash from one to the other—from the grave to the gay, from the light and lively to the sad and the severe—and thus the story of life in the world and its vanity, is briefly told or read, and we who "take heed" to God's Word are happily taught thereby to steer a middle course and "rejoice evermore."

But this pinnacle of peace that "passeth all understanding" can only be reached by those who rejoice in the Truth. Apart from the Truth "all is vanity and vexation of spirit". Even those sprightly rosy maidens with their wilful little thorns, and that jolly breed of bright fellows so nimble, bold and strong, must all sooner or later be arrayed in death's mournful livery, and God's grassy coverlet of green shall then wave with modest pride over their pale and ashen remains in long-forgotten graves. The Truth alone outbuilds and outlasts all merely human efforts to survive. Her monuments shall firm remain when all others have mouldered into dust.

It is refreshing to know that a goodly number in Hamilton are labouring abundantly in the Truth's service to erect for themselves a more precious and enduring type of monument than those of human kind. The Truth is the spur that moves men and women, to scorn the world's pleasures and delights, and live laborious days, for such is our present lot—"strength, labour and sorrow": for the Truth's warfare is always in some way or other, a struggle. Nevertheless, like Paul we can "take pleasure in reproaches, in persecution, in distresses, for Christ's sake: for when we are weak, then are we strong".

Hamilton's faithful and most useful labourers meet in Pythian Hall every Sunday in obedience to the Lord's command, and to conserve the Truth's interests. These sturdy workers have borne the heat and burden of the day, sometimes with aching heads and hearts, for they have suffered more or less from the various hot extremes of error and the scorching winds of false doctrine, that have arisen from time to time. Among these is a cruel sect of law-givers who would "lade men with burdens grievous to be borne," but they themselves would "touch not the burdens with one of their fingers" if placed in similar circumstances. Their words, however, are like cobwebs: "the small flies are caught but the great break through."

THE GARRULOUS TOWN-PUMP.

Before concluding we must briefly refer to one of Hamilton's beautiful parks or public gardens. It is in the very heart of the city and is styled "the Gore." In the midst of this garden, a graceful fountain diffuses its grateful waters to the thirsty wayfarer. This fountain in the Gore marks the site of one of those garrulous old town pumps, which in "ye olden time" formed the centre of gossip and tale-bearing. These habits are sisters to the green-eyed monster. They are passions that exact the hardest service and pay the bitterest wage. Those who cultivate them, whether it be at a town pump, on the street, in the home or elsewhere, are the most unlovable objects in the world. Their evil whisperings prove nothing except that the gossips themselves are infected with the disease they attribute to others.

They work harder to secure their own "damnation", than do some others in trying to secure salvation. Such characters develop a morbid relish for evil tales and revel in the misery of others. When the Lord cometh to make up His jewels, these will be found sadly lacking in lustre, having diminished or obliterated the Spirit-Word lustration by disobedience to the Lord's command: —

"Thou shalt not go up and down as a tale-bearer" (Lev. xix. 16).

"The words of a tale-bearer are as wounds" (Prov. xviii. 8).

"The whisperer separateth chief friends" (Prov. xvi. 28).

"Where there is no tale-bearer, the strife ceaseth" (Prov. xxvi. 20).

The good suspect such tales and are uninfluenced thereby, but the credulous believe, because they love the lie, and may finally be submerged in the angry waves they have helped to raise, and hurried on to ruin and destruction by the fierce winds of a just retribution. B.J.D.

The effort to think out what you have read will engrave the facts so deeply upon the memory that they will not be effaced by the rushing in of a new and different set of ideas. —R.R.

Britain and Zion.

The position of Britain among the nations of the earth is well calculated to captivate the imagination of those who know not the revealed purpose of the Eternal, and who, consequently, fail to perceive that this enchanting picture of power and glory is but a dissolving vision, destined to recede and vanish away before the eclipsing splendours of the approaching Millennial dawn.

The material advances of Britain during the past century have indeed been remarkable. Her possessions encircle the globe, her ships are found in every sea; her colonies are far more numerous, and more prosperous than those of any other power. Her wealth is great, her fleet is invincible (humanly speaking), she is Queen of the Sea: and because of all these things her pride is great, and "her heart is high and lifted up", and she says, "with my wisdom and with my understanding" have I gotten all these riches, and have added to my treasures silver and gold; by my great wisdom have I

extended my dominions in all parts of the earth, and made myself supreme upon the sea; yea, I am "full of wisdom and perfect in beauty".

In short, she ascribes all her success to British pluck and enterprise, and the wisdom of her rulers, and honours not the God of heaven whose providential guidance has made her what she is. The principles that animate her rulers are earthly and sensual. Her statesmen and merchants are actuated by avarice, ambition and greed. All her riches have been acquired by pandering to the "lust of the flesh, the lust of the eyes, and the pride of life", which constitute the sum total of the existence of her rulers, her great men, her merchants, and peoples, in all their works and ways.

Through all the years of her eventful history she has maintained an adulterous alliance with an apostate Church (one of the harlot daughters of the audacious Roman whore), which "speaks great things and blasphemies" against the God of Heaven; thus bringing into disrepute His Word, and Name and People. This "harlot-mistress of the seas" will not be allowed to practice her harlotry much longer; for, thus saith Yahweh concerning her; "Thine heart is lifted up because of thy beauty, thou hast corrupted thy wisdom because of thy glory; I will cast thee to the ground, I will lay thee prostrate before kings (Jesus and the saints), that they may behold thee". "All those that knew thee among the nations shall be astonished at thee"; and the spectacle of thy degradation shall fill them with terror, and thou shalt never have an existence (political) any more (Ezekiel xxvii. 17-19).

"Then shall all her princes come down from their thrones, and lay away their robes [of State], and put off their brodered garments; they shall clothe themselves with tremblings, they shall sit upon the ground, and shall tremble and be astonished". And men shall take up a lamentation for thee and shall say, How art thou destroyed that wast a habitation of seafaring men, the renowned empire that was strong on the sea?

Two thousand years ago Britain was an almost unknown island, beyond the bounds of civilization, inhabited by savage tribes. Behold her now, in the plenitude of her power and glory! By such extraordinary evolutions does the Deity display the wonders of His providential ways.

By the humbling of her pride and greatness of her fall the Almighty will teach nations that He alone controls their destinies, and directs their energies into such channels as will bring about the end which He has predetermined from the beginning.

The time is near at hand when the Lord Jesus and the Saints will utterly abolish the British Empire, and take possession of all its wealth. At the same time they will "build up the tabernacle of David", that has been so long in the dust, and transfer the riches and glory of all Gentile nations to Zion, for "the Lord of Hosts hath purposed to stain the pride of all glory and to bring into contempt all the honourable of the earth".

The anti-typical Tyre, shorn of all her power, riches, and splendour, becomes the humble, obedient ally of the returned King of the Jews and the immortal princes of Israel. Hence it is written: "Surely the isles shall wait for me, and the ships of Tarshish shall be first to bring my sons from far; also their silver and their gold with them, unto the name of the Lord of Hosts and the Holy One of Israel" (Isaiah lx. 9).

And concerning Zion at this same time, it is also written; "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. The Gentiles shall come to thy light, and kings to the brightness of thy rising; thy sons shall come from far, thy daughters shall be nursed at thy side, because the abundance of the sea shall be converted unto thee; the wealth of the nations shall come unto thee. The sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my mercy have I had mercy on thee. The nation and kingdom that will not serve thee shall perish. The sons also of them that afflicted thee shall come bending unto thee and all they that despised thee shall bow themselves down at the soles of thy feet . . . And thou shalt know that I, Yahweh, am thy Saviour and Thy Redeemer, the Mighty One of Jacob" (Isa. lx. 1-16).

Thus hath the God of Israel declared His intention to transfer the wealth, commerce, and power of the nations to His own beloved Zion, which will occupy the place of honour among the nations of the future age, the admired of all mankind, "the pride and glory of the earth". Wherefore, "let us mention the loving kindnesses and the praises of Yahweh, according to all that He hath bestowed upon us according to His mercies, and according to the multitude of His loving-kindnesses".

The Scripturally enlightened cannot fail to perceive that Britain is a providential development. This is the secret of her remarkable success in building up and maintaining the vast fabric of her world-encircling dominions. This accounts for the vigour of the British people, and the magnitude and peculiar structure of the British Empire; as also that mysterious organic connection of the colonies ("young lions") with the Mother Country; that unity of sentiment which, however intangible it may appear, is strong enough to defy geographical barriers, and to overcome, in great measure, the differences of race and religion.

It also enables us to understand what is so puzzling to the nations of Continental Europe, that while their attempts at colonization have resulted in failure, the British Empire has grown in strength and cohesion by the attachment of self-governing communities—offshoots from the parent stem.

The British Empire is undeniably a great one, as judged by human standards and the annals of the past. It is the best governed and most civilized on earth. But there are many hideous blots hidden from view amid its regal magnificence and glittering pageants. The poverty, destitution, and ignorance of millions of her peoples; many whose lives are one continuous struggle in the lowest depths of poverty and degradation. So far does it come short of an intelligent believer's ideal of a perfect civilization that "his righteous soul is vexed from day to day" with the unrighteous deeds and God-defying attitude of its inhabitants. There are many "blots" painfully apparent to the discerning, which serve to emphasize the world's crying need for an all-wise, all-powerful, and righteous administration of its affairs, such as God in His wisdom has provided for, and such as in His good time and pleasure He will inaugurate, to the utter prostration of human glory, the abolition of human power, and the blessing of all nations in Abraham and his seed the Christ, in fulfilment of His "exceeding great and precious promises".

Toronto.

WM. SMALLWOOD.

To-day only is yours. Make the best of it while you have it. When it is gone it is like the snapped cable dropped in the sea: you cannot get it on board again. —R.R.

Reflections by the Way.

OUR FATHER.

"Our Father which art in heaven" (Matt. vi. 9).

"Our Father" leads our thoughts at once to the appreciation that we are members of the "family of God." Members of a family with all the becoming duties and privileges of family life and work. Christ, we note, did not teach us to pray "My Father", nor even "Father", but essentially "Our Father". This surely was intended to remind us that we are not only children, but that we are all children; dependent one upon another for the maintenance of family life and happiness, and for the comforts and advantages of a family circle. In true Christian families one looks for, and finds, common aims and ambitions. Ambition to preserve the name of their Father unsullied from contamination by the world; solicitude for the others' welfare, and devotion to preserve and bring at the end, all the members of the family into the presence of their Father. Are these the characteristics of "our family in God"? Are these childlike characteristics observable in us? Have we childlike confidence in our Father's promises and arrangements? Childlike trust and unhesitating devotion? Have we concern for the others, which is infinite, God-like in its never-tiring love? Are we, as Peter writes, of one mind, having

compassion one of another, love as brethren, sympathetic, courteous? Let us keep in mind our Father's promise (it will aid us), "As a father pitieth his children, so the Lord pitieth them that fear him".

* * *

THAT TONGUE.

"The tongue is a little member and boasteth great things" (James iii. 5).

"Therewith bless we God, even the Father; and therewith curse we men". Is it true of us! Alas, how often it is true, that we speak unadvisedly with our lips; idlers, tattlers, busybodies, speaking things which we ought not. How cruel; how cowardly is gossip. Think how tiny a spark may set the largest forest ablaze. Yes, and how little a word may pierce the heart of our brother or sister as a sword. How true that the tongue defileth the whole body and setteth on fire the course of nature. "My brethren," says the Apostle, "these things ought not so to be". Let us be wise. Nothing is easier than to utter a word. But how difficult to retract it! And how impossible to remove its effects. Our words must be words of wisdom, seasoned with salt, that we may edify, so that our companions may give thanks to God for our companionship. Can we so live and speak? It is a life's work, but it is a work that must be done if, at the end, we would receive approbation from our Elder Brother. "The tongue of the wise useth knowledge aright" says the wise man. Yes, and there is a season, and a time to every purpose under heaven—a time to keep silence, and a time to speak. A wise man will know when to speak and when to keep silent, for "a word fitly spoken is like apples of gold in pictures of silver". "Whoso keepeth his mouth and his tongue keepeth his soul from trouble".

God's Elect.

That God has chosen some to be heirs of the Kingdom, and to receive honour and glory and immortality at the coming of Christ is the definite and emphatic testimony of the Apostles.

Furthermore, by the example of Christ, who "for the joy that was set before him endured the cross", we are encouraged to dwell upon the exalted position which those who are thus chosen will soon be called upon to occupy, as an incentive to patient endurance, in order to make our calling and election sure.

Honoured by men and angels; given such power and authority as no son of Adam has ever experienced in the history of the world; the divinely appointed agents of blessing all families of the earth; relieving pain and sorrow and distress; teaching men the way of peace and happiness and everlasting life; endowed with glorious immortal bodies; enjoying and conscious of such joy and gladness as we cannot with our finite minds conceive; and above all, able to fulfil God's will with perfect obedience, not falteringly and uncertainly with many failures as we do now at the best, but with that absolute obedience which He desires and which will cause Him to delight in us: that is the joy that is set before us; that is what it means to be one of God's elect.

Having been called "to the faith of God's elect, and the acknowledging of the Truth" (Titus i. 1) we are exhorted to lift up our hearts and voices to God with thanksgiving, and to rejoice in these things; and surely they are sufficient to fill us with gladness. We may be troubled and distressed, weary and tired, but if we will but let our minds dwell upon these things and the reason we have for rejoicing, our heaviness will be lightened, and we shall be ready to shout aloud for joy.

These were the thoughts which caused David to rejoice in all his tribulations, as it is recorded over and over again.

"I will rejoice in Thy salvation".

"Let the righteous be glad; yea let them rejoice before God; yea let them rejoice exceedingly".

“Be glad in the Lord and rejoice ye righteous and shout for joy”.

All who receive the Truth in the love of it experience this exaltation, and like David rejoice exceedingly. It is impossible for them to contemplate their calling without emotion. They are overwhelmed with amazement that God has called them; and their hearts are filled with gratitude and love towards God and His dear Son through whom alone they stand related to this great salvation.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is" (1 John iii. 1,2).

The mind of all the saints who are striving to make their calling and election sure is expressed by bro. Roberts, who shortly after coming to a knowledge of the Truth wrote to Dr. Thomas: —

"Brother Thomas, my gratitude is unbounded. I cannot possibly give utterance to my feelings. What a great salvation has been revealed. What a book is the Bible. What a God is Jehovah. My heart swells with grateful emotion when I contemplate these things. My thanksgiving knows no bounds".

Is that our attitude to the Truth? Are we like David and bro. Roberts? Do we rejoice exceedingly in our salvation? Is our gratitude unbounded? Does our thanksgiving know no bounds? If we are wise we shall examine ourselves in this way, for it is revealed that self-examination is one of the ways which will help us to make sure of our election.

We are approaching the time of the year when it is customary in business for people to take stock as it is called; that is, to examine their position, to see how they stand, and what progress they have made in their business; how much profit or loss they have made during the past twelve months. One object being to discover any errors which have been made, and to eliminate any source of weakness or loss with a view to regulating and strengthening the business during the coming year.

It may be helpful to us to apply these methods to our business of seeking the Kingdom of God and His righteousness.

Looking over the intelligence from the ecclesias in the pages of the Berean during the past twelve months it is interesting and encouraging to note the many additions there have been to those who have responded to the call of the Truth. In the Clapham Ecclesia alone there has been an increase by baptism and refellowship of nearly fifty brethren and sisters. Like Paul (Acts xxviii. 15), we thank God and take courage at this evidence of His blessing upon our labours. But there are other items of intelligence which temper our rejoicing with sadness. We read of some who have despised their calling, and like Demas have returned to their love of this present world. Alien marriages, fleshly reasonings, and other influences have proved too strong; the meetings of the brethren ceased to interest them, and the Bible was neglected, until at last the Truth has become entirely forsaken. And this with the knowledge that we are living in the last days of the "time of the end", with the coming of Christ imminent—an event to be looked for daily.

What is the cause of this falling away? Is it due to the prevailing unbelief and scepticism? or to the disbelief in the Bible which the clergy are teaching? or to the general clamour for pleasure and excitement? or it is because the narrowness of the way has become irksome, and the flesh craves for a little more ease, a little more latitude in Divine things?

Possibly these are all contributory causes, for the Truth is seldom renounced suddenly; it is a little in this direction and a little in that, until at last the desire to resist ceases and the lure of the world becomes irresistible.

The lessons for us, whether we have only recently obeyed the Truth or whether we have been in it for many years, are plain.

Let us remember that we are not called to discover the Truth, that has been done for us; what we have to do is to "obey from the heart that form of doctrine which was delivered unto us" at our baptism. We have the Truth; don't let us waste our energies and puzzle ourselves and others by speculations and attempted improvements. That way leads to disaster. What we have to do is to maintain the purity of the doctrine, and bend all our energies upon moulding our characters in the pattern of our great example, Jesus Christ.

And now to complete our stock-taking in view of a New Year which may see the day of His coming.

Is the Bible still a book of absorbing interest to us? or do we give a few hurried minutes to our daily readings, and devote the rest of our leisure to eagerly devouring newspapers or novels?

Do we read the works on the Truth? or can we honestly say we have "no time"?

Is a part of our daily life devoted to prayer, personal and private? or are we too tired at bed-time and find we have no time to spare when we rise in the morning?

Do we look forward to the meetings, counting the days, and feeling greatly distressed if anything prevents our attendance? or do other interests come first?

Are we grateful for the word of exhortation, whoever may be the speaker? or do we resent anything that disturbs our self-satisfaction and makes us feel uncomfortable?

Do we endeavour to govern our daily lives by the commandments of Christ? or are we taking it for granted that it is all right because we are Christadelphians?

Courage brethren and, sisters; we are still in heaviness through manifold temptations, and our faith is still being tried and will be till the end; but it is the continual effort to make our calling and election sure that will count in the end, in spite of many failings. Let us therefore hold fast and face the coming year with steadfastness and hope, "knowing brethren beloved your election of God" (1 Thess. i. 4).

Thanks we give and adoration
For Thy Gospel's joyful sound;
May we gain Thy great salvation,
And in Christ approved be found.

Clapham.

C. F. FORD.

THE BOOKS OF THE BIBLE. —The arrangement of the Books of the Bible has been a gradual development, in which the authors of those books have borne a principal part. The five books of Moses (Genesis, Exodus, Leviticus, Numbers and Deuteronomy), for example, were written and arranged during his lifetime. He is visible in the course of the narrative as the writer and arranger (Num. xxxiii. 2; Deut. xxxi. 9). So also Joshua (Josh. xxiv. 26). We have not particular information in every case, but we have the general information of an inspired authorship, whence would result the conclusion that the divine superintendence, active in the composition, extended to the arrangement, and gave us the orderly disorderliness that makes the Bible like Nature. The order could not be improved. There might be more chronological exactness, such as putting Job much nearer the beginning; but the spiritual symmetry of the book would be spoiled by any interference with the present order. The present order (speaking of the Old Testament) was in force in the days of Jesus, and is said to have been completed by Ezra, who was specially used as an instrument of God's work towards Israel. The Ecclesiastical Councils have had nothing to do with it, except as providential witnesses to facts. —(R.R., in Good Company, I., p. 391).

Ecclesial News.

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

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

All such Intelligence should be sent to Bro. C. F. Ford, at 19 Grove Road, Brixton, London, S.W.9, no later than the 10th 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: 5 Florence Road, Worcester, Mass., U.S.A.

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

ASHTON-UNDER-LYNE. —Christadelphian Meeting Room, 64 Dale Street. Sundays: Breaking of Bread 11 a.m.; School, 3 p.m.; Lecture 6.30 p.m. The little band here are still holding fast and proclaiming the Word of the living God. The ground, however, seems hard and barren, for few come along to hear the glad tidings of the Kingdom. On Saturday, October 1st, we held our Annual Fraternal Gathering in the Cooperative Hall, when three upbuilding addresses were listened to, dealing with three phases of the subject, "The Consolations of the True Faith". The speakers were bro. Winstanley (Pemberton); bro. Geatley (Oldham); and bro. Heyworth (Whitworth). It was felt that we had had a really edifying time together. Over fifty brethren and sisters and friends sat down to tea, and there were quite sixty present at the after meeting, visitors being present from Liverpool, Pemberton, Rochdale, Bacup, and Oldham. At the memorial table we have welcomed in fellowship sisters Hatch (Clapham), and Pritchett (Seven Kings). The following brethren have assisted us to proclaim the Word: Bro. Cockcroft, sen. (Oldham), and brethren Geatley and Butterfield of the same ecclesia. With a view to bringing our meeting room more prominently before the notice of the public, we decided to erect an electrically lighted sign above the doorway, and are hoping this may be a means of drawing attention to our Bible lectures. —J. H. MELLOR, Rec. Bro.

BEDFORD. —Montrose Rooms, 62 Harpur St. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Since our last report our little Ecclesia has been greatly cheered and encouraged by the company and much valued help of the following visiting brethren: bro. C. R. Crawley (Luton); brethren H. Southgate, Leslie Walker, Ivor Evans, H. L. Evans, H. Kirton, F. C. Wood, E. A. Clements, T. Wilson, and F. G. Jannaway (all of Clapham); and bro. M. Smith (Coulson); most of the brethren named gave the exhortation in the morning and lectured in the evening. We have a few interested friends, and our earnest prayer is that our Heavenly Father may, in His infinite goodness and mercy, see fit to bless our united efforts in giving an increase to our numbers, from those who attend from time to time. Interest was shown on the occasion of bro. F. G. Jannaway's visit by a good attendance at the lecture on "Palestine Awakening", which was a most convincing exposition of the near approach of Christ. We are also pleased to report that bro. and sis. Edward Hart (Flitwick, Beds.), are now meeting with us. Visitors: sis. H. L. Evans (London); bro. Goodwin (St. Albans). —W. H. COTTON, Rec. Bro.

BIRMINGHAM (John Bright Street). —Shakespeare Rooms, Edmund St. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Wednesdays, Bible Class 8 p.m. We regret to report that two more of our number have returned to the Temperance Hall Fellowship: bro. and sis. Warrender; they were supporters of bro. Viner Hall on the Divorce Question, and have not met with us since the Ecclesial decision on this matter. Since our last report we have had Four Special Lectures to proclaim the Truth

in this city which were well attended. We all appreciated the help of bro. F. Jannaway, bro. Elston and bro. Harrison, who spoke to us the words of life. —A. E. TANDY, Rec. Bro.

BRIGHTON. —Athenaeum Hall (Room C.) 148 North St. Sundays: Breaking of Bread, 5.15 p.m.; Lecture 6.30 p.m. We are glad of another opportunity to thank our brethren who have helped us in the proclamation of the Truth as it is in Jesus. We regret to say our aged bro. Hiscock has suffered much pain for some twelve weeks now, and is in consequence unable to meet with us, his hope is none the less real however, and he is looking forward to the time when the hope of us all will be realized. We have been pleased to welcome the following brethren and sisters: bro. Collett, sis. C. Collett and sis. B. Collett, sis. Jenkins, and sis. Eileen Jenkins, bro. J. R. Evans, bro. and sis. H. L. Evans (all of Clapham); bro. and sis. Jeacock (Purley); sis. L. Jeacock, bro. F. and R. Jeacock (Clapham); bro. Webster (Seven Kings); bro. Furneaux (Margate); sis. Crumplen (Clapham). We heartily invite all in fellowship to the Lord's table. There is a noticeable increase in the attendance of the stranger which is encouraging. —S. G. BARRETT, Rec. Bro.

BRISTOL. —Druid's Hall, Perry Road (top of Colston St.) Sundays: Breaking of Bread 11.0 a.m. Though "few in number" we are still endeavouring to keep the Light burning in this corner of God's vineyard. Being unable to attract the stranger to our lectures we devote the time to Questions and Study for the brethren and sisters, both Sunday and Wednesday evenings, and are finding it of great benefit to all. We are greatly blessed in our Sunday School, which totals about twenty-four, all being strangers' children except three (daughters of the writer). We also have a young blind sister, and if any brother or sister has any works of the Truth in Braille she would greatly appreciate the loan of same. With sorrow we report the withdrawal from bro. Holdsworth, for holding and preaching false doctrine in regard to the Resurrection. May our "Resurrection and life" soon appear, is the prayer of all the faithful in Christ Jesus. —A. G. HIGGS, Rec. Bro.

DERBY. —With joy we make known that on Tuesday, November 8th, at Nottingham, Margaret Annie Murfin, 19 (formerly Church of England) put on the sin-covering name of the Lord Jesus Christ in the appointed way. We are greatly encouraged and pray that the Father will richly bless her, and keep her in all her ways until by His mercy she attains unto the rest that remaineth for the people of God. We have had the company of bro. and sis. G. Barnett (Nottingham). Bro. Barnett gave the word of exhortation. —R. L. TOWNE, Rec. Bro, "Aziel", 54 Beaufort St.

DUDLEY (Scotts Green). —Christadelphian Hall. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays: Bible Class, 7.30. We are pleased to report that sis. Leah Levett, after witnessing a good confession of the things of the kingdom and the Name, was immersed on Wednesday, 12th October. We trust that she will continue firm to the end and that God's blessing will attend her efforts. Sis. Brewer, who has removed to the Pottery district now meets with brethren and sisters of Temperance Hall Fellowship, and is therefore out of fellowship with us. We wish to thank the brethren who have faithfully served the Truth at Dudley and trust that if Christ delays his coming, we may enlist their help to steadfastly proclaim and maintain the Word of the Truth of the Gospel. —FRED. H. JAKEMAN, Rec. Bro.

GREAT BRIDGE. —Christadelphian Meeting Rood, Whitehall Road. Sundays: Breaking of Bread 3.30 p.m., Lecture 6.30 p.m., Sunday School, 11 a.m., Bible Class Thursday, 7.30 p.m. We are still maintaining the lightstand in this dark place, preaching the Word, endeavouring to be instant in season and out of season, whether they will hear or whether they will forbear. We have gained by removal from Birmingham, sis. Southall, sen., who is now residing here. We have had the valued help of the following brethren in the service of the Truth: S. M. Harrison, D. C. Jakeman, A. M. Jordan, and T. Pearson. We have also welcomed the following visitors: sis. D. Meese (Dudley); sisters Doyle, Baker, sen., Lily Baker and bro. C. F. Powell (Blackheath). We thank all who have helped us during the year, above all we are grateful to God for His goodness to us the sons of men, and thank Him and take courage. —T. PHIPPS, Rec. Bro.

IPSWICH. —78 Rosebury Road, Sunday: Breaking of Bread 11.15 a.m. We continue to remember our Lord and Master at the above address. We have been greatly encouraged and strengthened by visits from the following brethren and sisters: bro. W. Webster (Ilford); bro. W. E. White, bro. Ivor Evans, bro. and sis. Southgate, bro. and sis. H. Atkinson, bro. C. E. Sutch (all of Clapham). We were very pleased to meet at the table of the Lord, sisters Wade and Swain (Colchester); also bro. L. Hayward and sis. Gladys Wilson (Clapham). Bro. R. Hayward and I thoroughly enjoyed our visit to the Fraternal meeting at Denison House, Saturday, October 8th, also at Avondale Hall the following morning, where we renewed acquaintance with many of like precious faith. We accord a hearty welcome to all in fellowship and are thankful to all who have helped us along the narrow way. —W. P. HAYWARD, Rec. Bro.

LIVERPOOL. —8 Landseer Road, Everton. Sundays: Breaking of Bread 11 a.m., 6.30 p.m. Eureka Class. Thursday, 7.30 p.m. Bible Class. We are sorry to have to report the removal of sis. F. MacNair to London, where she will meet with the brethren and sisters at Clapham (Avondale Hall) Ecclesia to whom we commend her. The removal of our faithful sister is our loss, leaving only my sister wife and myself here in Liverpool; still we are not discouraged but determined to hold fast to faithful words, that we may be able, by sound doctrine, both to exhort and to convince the gainsayers. Thus our meetings, God willing, will continue as usual, waiting anxiously, but patiently, for our Lord from heaven. We shall be glad to have with us those in fellowship who may at any time be passing through this city. —I. J. MANDALE, 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 rejoice that three more have embraced the Hope of Israel and were baptized into Christ on November 6th, viz., Mr. William Charles Townsend, Mrs. Doris Mary Townsend, and Mrs. Eliza Sarah Booker. We paid a visit to the Natural History Museum, South Kensington, on Saturday afternoon, October 8th, with a large party of brethren and sisters from Nottingham. A most profitable time was spent, after which, an excellent tea was enjoyed by about 200 brethren and sisters at the Zeeta Cafe, Victoria. In the evening nearly 350 brethren and sisters were present at Denison House, near Victoria Station, when four upbuilding addresses were delivered, under the general heading of "The Whole Armour of God", the speakers being brethren J. B. Strawson, F. G. Jannaway, W. J. Elston, and J. M. Evans. An affectionate welcome was extended to co-labourers from Bedford, Bexley Heath, Birmingham, Brighton, Bristol, Chadwell Heath, Clapton, Dalston, Gunnersbury, Ipswich, Luton, Margate, Nottingham, Purley, Putney, St. Albans, and elsewhere. The reports submitted at our Annual Meeting held on 13th October, have been a source of much encouragement to us, and we are truly grateful to our Heavenly Father for so richly blessing our efforts in His vineyard. During the past twelve months we have been privileged in assisting thirty-eight to put on the sin-covering Name, while four have been welcomed back into fellowship, showing a net increase of forty in our membership. We have gained by removal sis. D. Allwood (Gunnersbury), and have been pleased to extend a hearty welcome to the Table to the following brethren and sisters: bro. and sis. F. Jakeman (Dudley); bro. W. Hayward, bro. Raymond Hayward (Ipswich); sis. Warren, sis. Allen (Luton); bro. Newman (Margate); sis. N. W. Puffin (Putney); sis. Maynott (Nottingham). We propose, God willing, to hold our usual fraternal gathering on Tuesday, December 27th; further details will be announced later. —P. L. HONE, Asst. Rec. Bro.

LLWYNYP1A (South Wales). —18 Sherwood Street. Sundays: Breaking of Bread 11 a.m. On Saturday last we went to Newport, where we were happy to meet bro. W. J. Elston (Nottingham) who had journeyed there in the work of the Truth. We extend a cordial welcome to any of like faith. —G. ELLIS, 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. It is with pleasure we report that we have been privileged by our Father in "expounding the way of Truth more perfectly" to sis. N. Townsend, lately

of the Partial Inspiration fellowship, residing at Steeple Morden (near Royston), some fifteen miles or more from here. Sis. Townsend was immersed some forty years ago. Sis. Brett of our meeting first heard of the Truth a few years back from sis. Townsend, and now sis. Brett has been instrumental in causing her friend to see "The Way" more clearly. Bro. C. F. Clements, of the Clapham Ecclesia has also gladly given of his services in helping sis. Townsend to come to her decision. After correspondence between bro. Arthur Andrew, of the Balham (Partial Inspiration) meeting, sis. Townsend has made a bold stand for the whole Truth and is now thoroughly convinced that the Scriptures are wholly inspired and infallible and therefore free from error of any description, save such as be due to translation and transcription. —A. H. PHILLIPS, 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 p.m. Lectures alternate Sundays, 6.30 p.m. The brethren and sisters will rejoice with us in that, yet another has come out from the surrounding spiritual darkness, into the glorious light and liberty of the Gospel. Miss Ellen Law, 22 (formerly United Free Church) after witnessing a good confession, was baptized into the sin-covering name of Jesus on the 26th October. We pray that our sister may be strengthened to run the race set before her, and that at the Master's return she may be among those who will stand approved. The attendance of the stranger at our lectures is somewhat disappointing, nevertheless, so far, we have always had an odd one drop in. So realizing the indifference there is toward the Truth in these days we take courage when even one comes, and strive to keep the light burning in the darkness which surrounds us. —ROD. H. ROSS, Rec. Bro.

NEWPORT (Mon.) —Clarence Hall, Rodney Road, opposite Technical Institute. Sundays: Breaking of Bread 11 a.m. Sunday School 2.45 p.m., Lecture 6.30 p.m. We are pleased to say that on September 18th, we had the company of bro. and sis. F. Jakeman (Dudley). Bro. Jakeman gave us the word of exhortation which was much appreciated, and in the evening, lectured to us; a few strangers being present. On October 30th, we had the pleasure of a visit from bro. W. J. Elston (Nottingham), who exhorted us to all good works, and we were all encouraged thereby. Bro. Elston's lecture in the evening was enjoyed by all present. On November 6th, we had with us bro. Daniel Jakeman (Dudley), who faithfully delivered the word of exhortation, and lectured in the evening, a few strangers being present. We take this opportunity of thanking these brethren for their services once again, and hope they may gain the reward for work well done. We have all been very much encouraged, and had a very uplifting time with the visiting brethren, for which we thank our Heavenly Father, and are encouraged to plod on in His service. —D. M. WILLIAMS, 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. On October 22nd, bro. V. Copestake and sis. D. Newman, both of this ecclesia, were united in marriage; our earnest desire is that their first aim will be to assist each other in the preparation for the marriage of the Great King's Son. We are pleased also to report that on October 25th, Norman Stubbs, the son of bro. and sis. Stubbs, of this ecclesia, was baptized into the name of the Lord Jesus. It is cheering to see the lambs enter "the fold". On Tuesday, December 27th, the Children's Party will be held in the Huntingham Street Schools. —W. J. ELSTON, Rec. Bro.

NUNEATON. —"The Elms", 344 Tuttle Hill. Sis. Winifred Clee (Coventry) and the writer were united in marriage on October 20th last. We are still in isolation in Nuneaton, but we break bread every Sunday at the above address, excepting when we are occasionally able to visit one of the surrounding ecclesias, the nearest being about twenty-two miles away. We should be pleased to have the company of any brethren or sisters who might be passing this way, and we can assure them of a very hearty welcome. —W. H. WILSON.

PLYMOUTH. —Oddfellows' Hall 148 Union Street Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Thursdays: Bible Class, 7.45 p.m. On Thursday, October 27th, at 7.45 p.m., we had a special lecture on the subject, "The Return of Jesus Christ". We made a large distribution of hand-bills, inviting an attendance on such an important event. We were very gratified to have a number of visitors

and a good attendance of the brethren and sisters. We were very pleased to have bro. G. H. Denney with us on this occasion. Bro. Brett gave us an excellent address on The Return of Christ, emphasising His approaching conflict with the armed hosts of Europe—His conquest of the world—His judgments—the inauguration of a time of blessing such as man has never known. We hope to continue our special efforts during the winter months by a lecture on the last Thursday in each month. We were pleased to welcome to our fellowship, on Sunday, November 6th, sis. Amy Hosking (Porthleven, Cornwall). —JOHN HODGE, Rec. Bro.

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, Croydon. We have been pleased to welcome to the Lord's Table the following visitors: sisters Davis, E. Ford, L. Jeacock, and G. Squire; brethren W. Davis, J. Evans, R. Jeacock, J. Squire, and S. Warwick (all of Avondale Hall, Clapham). We should like to take this opportunity to thank the brethren who have lectured for us at our Friday evening Special Effort, and also the brethren and sisters who supported the meeting by their presence. —ALFRED J. RAMUS, Rec. Bro.

SEVEN KINGS. —2 Pembroke Gardens, High Road. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Wednesdays: Bible Class 8 p.m. We have had the pleasure of the company of bro. and sis. Stafford from South London (Clapham) Ecclesia, who in future will meet with us. We take this opportunity of thanking the brethren who have assisted us in the proclamation of the Truth in this place. —J. C. ADEY, Rec. Bro.

SHREWSBURY. —It is with much grief that we have to report great discouragement in the work of the Truth in this locality. We were able to rejoice for a brief season at the end of July when three special lectures were given in Wellington, the attendance at which was most encouraging, and some little interest was aroused, but since then we regret to say our bro. Evans has stood aside on the Divorce question. Certain brethren of the Temperance Hall fellowship who have come to reside in Shrewsbury are paying great attention to our two sisters at Shrewsbury. One of these brethren in an interview with the writer stated that bro. Pearce had recanted his false view, but he was unable to furnish me with evidence as to when and where, and with regard to bro. Davis, he could not satisfy me that he has withdrawn his statements, but urged that bro. Davis was directing his remarks against the method of withdrawal. On the evidence, of course this argument is unsound. The writer, who is very much alive to the position, and is hopeful that possibly some good may result. The whole position is very difficult, but whatever happens, even if we have to stand alone, we will stand for the Truth inviolate. We should like to say how much we appreciated the help of our bro. and sis. J. M. Evans and family, and brethren D. C. Jakeman and W. J. Elston, during our special effort in July. —H. G. SAXBY.

SOUTHSEA. —10 Wilton Terrace, Marmion Road. Sundays: Breaking of Bread 6.30 p.m. It is with great pleasure and thankfulness to our Heavenly Father that we have been cheered on our way by the attendance at the "Memorial Feast" of the following brethren and sisters: sis. Cockcroft, sen., and sisters A. A. and N. Cockcroft (Oldham); bro. H. H. Elston, and sis. L. Lomax (Nottingham); bro. Furneaux (Margate); also sis. Acock (Clapham), who has been meeting with us for a short time, but has now returned to her home near Bath. We commend her to God's care and guidance. Bro. J. Roberts, formerly of Plymouth, who is now residing here, will in future (God willing) meet with us. Thus we suffer the loss of one, which is made up by the coming of another. They all received a hearty welcome, and we feel we were all mutually upbuilt and strengthened to run the race with patience. We all thank the brethren for their help at our meetings. —Owing to the state of my sister's health, the Bible Class is unavoidably suspended. —A. G. CORDER, Rec. Bro.

SWANSEA. —Portland Buildings, Gower Street Sundays: Eureka Class 11 a.m., School and Bible Class 3 p.m., Breaking of Bread 6.30 p.m. Thursdays: 7.30 p.m. During the month we have been encouraged by the company, at the Memorial Table, of sis. Muriel Bullen and bro. J. Warwick (Clapham), bro. Warwick giving us words of encouragement. And on Thursday, October 27th, we had a special address by him on the coming of the Lord, illustrated by chart. We had quite a full meeting

every seat being occupied, the address being much appreciated. Being somewhat isolated, we greatly appreciate these visits of the brethren, and their labour of love. We have quite a number of young people interested, and have started a Bible Class on Sunday afternoons, 3. 0 p.m., for instruction in the glorious Truth. We hope thereby to see the fruits of the labours of the brethren and sisters who have this work in hand. — J. H. MORSE, Rec. Bro.

WELLING. —Scouts' Hall, Warwick Road, High Street (opposite Danson Park). Sundays: Breaking of Bread 2.45 p.m., School 4.30 p.m., Lecture 6.30 p.m. We have pleasure in reporting the "Birth of water" of Doris Sowerby at the Public Baths, Dartford, on Saturday, September 10th. Her entry into the race for life eternal gives encouragement both to her mother, sis. Sowerby, and to the Sunday School teachers, of which she was a scholar. We pray that she with us "may so run as to obtain". We sorrowfully report against our new gain the loss of our bro. and sis. Kemp, sen., to the Bexley Heath Studio Ecclesia, and sis. Bantick to the Co-operative Hall Ecclesia, neither of which are in our fellowship. — GEO. L. BARBER, Rec. Bro.

CANADA.

LETHBRIDGE. —Harmony Hall, Higinbotham Block, Corner 5th St and 2nd Avenue, South. Sundays: School 10 a.m., Breaking of Bread 11 a.m., Lecture 7.30 p.m. Wednesdays: Lecture 8 p.m. We have been cheered on our way Zionward by a visit of bro. and sis. D. Gwalchmai (London, Ont.), bro. D. Gwalchmai was visiting a City some 150 miles from here in a business capacity, but hearing of a few saints being resident in Lethbridge, kindly placed his services at our disposal. (Will other brethren who may visit the West kindly take note). Our visiting brother comforted us with sound words of exhortation, and lectured in the evening to a fair company of strangers, despite the fact it rained almost every minute bro. and sis. Gwalchmai were with us. Such visits are a real oasis to us in our wilderness journey, and we thank our brother for his thoughtfulness on our behalf; may our Heavenly Father abundantly bless him, and may his words of warning concerning Christ's near return fall in good ground, and bring forth fruit, even to an hundred fold. On July 9th, the Sunday School picnic was held at Monarch, the journey of forty miles being made by motor, where the brethren and sisters and children and friends spent a happy time at the riverside. We have withdrawn from sis. Olive Jones on account of her attitude in going to law. After labouring alone for many years in this city, I am glad to have the very able assistance of bro. W. Blacker and bro. W. Pickford, in the work of publicly proclaiming the glad tidings of the Kingdom of God. Our two young brethren are workmen that need not to be ashamed, and have proved themselves able warriors in the fight for purity of doctrine, and soundness of speech, which is invaluable in these days when wholesale departure from the Truth seems to be the order of the day, the responsibility for which must rest with those who can so trifle with the most sacred interests on earth. —SIDNEY T. BATSFORD, Rec. Bro.

MONTREAL (Que.) —Allies' Hall, 284 Charron St., Pt. St. Charles Sundays: Breaking of Bread 11 a.m. We are pleased to record the baptism of Mr. Edward Mackay (Methodist), and Mrs. Irene Mackay (neutral), son-in-law and daughter of bro. and sis. Viney. Having remembered the Creator in the days of their youth, our hope and prayer is that they may walk worthily and be found approved on the day of judgment. They entered the Truth together; may they enter the Kingdom the same way. —J. V. RICHMOND, Rec. Bro.

HAMILTON (Ont.) —Berean Christadelphian Ecclesia, Pythian Hall, Jackson St., West. Sundays: School 9.45 a.m., Breaking of Bread 11 a.m., Lecture 7 p.m. Thursdays: Bible Class at 8 p.m. We take great pleasure in announcing the visit to Hamilton, on August 15th, of our esteemed bro. G. H. Denney, whose company we were delighted to have, our only regret was his stay was all too short. In the evening bro. Denney met the brethren and sisters at the home of bro. J. P. Viberts, and gave us stirring words of exhortation, comfort and advice, which greatly strengthened the brethren and sisters present, and by his kind words and actions he won the hearts of all the brethren and sisters he came in contact with. On Sunday, August 14th, about twenty-six brethren and sisters journeyed to Toronto to met bro. Denney at Kimbourne Hall, where brethren and sisters from all the surrounding ecclesias in

Canada and the United States had met to welcome him, and give him their hearty support in the work he is engaged in, in standing firm for the truth inviolate. His words of exhortation were most comforting and upbuilding, also his address in the evening was very stirring and enjoyed by all present. The very pleasant day in the service of the truth came to an end all too soon. We take this opportunity of again thanking our brother for his excellent thoughts and labour of love. If the Lord tarries we hope he will be spared to pay us another visit and stay longer. We have also the company of bro. J. Beasley (Toronto) who gave us the word of exhortation, and lectured in the evening. We thank our brother for the aid so cheerfully given in service of the Truth. We are pleased to welcome into our midst once again sis. Lilian Cope, who has returned from England after three months' visit among faithful brethren and sisters. We take this opportunity of thanking the brethren and sisters of the Clapham Ecclesia for the great kindness and love extended to her while sojourning among you all. We have been compelled to withdraw our fellowship from the following brethren and sisters: bro. and sis. H. W. Ward, bro. and sis. T. Pryer, who have reverted back to their former understanding of the alien Divorce question, which teaching we repudiate as unscriptural. Sis. Florence Ward has resigned her membership from our ecclesia, being dissatisfied with our fellowship. With regret we announce our withdrawal from bro. J. McDermid for his marriage with the alien. We have been pleased to welcome the following visitors to the Lord's Table: bro. J. Beasley (Toronto); bro. and sis. A. Percival (London, Ont.); sis. Sprague (Philadelphia, U.S.A.); sis. Gruitt (Buffalo, U.S.A.); sis. Florence Styles (Brantford). —E. D. COPE, Rec. Bro.

RICHARD (Sask). —Before these notes are read in the Berean, our bro. H. G. Graham, will have left us to take up his residence presumably at Victoria, B.C. The meeting at Victoria, like some others has failed to make good in the matter that is now affecting the Brotherhood on "the Nature and Sacrifice of Christ", an evil that is spreading to the great danger of all concerned. The writer during a recent visit, definitely declined their association even though many old friends are members of that meeting, and this fact and the reason for it, is well known to bro. Graham. We are all very sorry to part with his company, especially under the circumstances. Time will test our bro. Graham as it has and will test us all. God's supremacy in faith and practice must come first, then all will be well. But we also have good news. The Truth has taken hold of another here, in the person of Mr. Stanley Tyson, one of the most useful and gifted men of our district. He was recently immersed into the Name of Christ, at the home of our bro. and sis. George Bull, and he promises to make a useful and persistent worker in his new position, because of the ability God has given him. Time will tell. We are glad to have his company and help. Bro. and sis. George Suard (Clover Bar, Edmonton), recently paid us a week-end visit. We hope the visit will be oft-repeated. —FRED. W. JONES, Rec. Bro.

SAINT JOHN (N.B.) —Christadelphian Hall, 38 Charlotte Street Breaking of Bread, 7 p.m. It is with sorrow we report the loss of our bro. Edward Hampton who fell asleep in Christ August 13th, 1927, after a painful illness. He was over thirty-five years in the truth, was one of our exhorting brethren and will be greatly missed from the Table of the Lord. He leaves his wife and sister both in the Truth. Bro. Townsend (Moncton, N.B.) spoke appropriately at the house and grave. He now rests, awaiting our Master's appearing and call to come forth. —ARCHIBALD DUNCAN, Rec. Bro.

WINNIPEG. —Royal Templar Bldg., 360 Young Street. Sundays: School 9.50 a.m., Breaking of Bread 11 a.m., Lecture 7 p.m. Wednesdays: 8.15 p.m. Bible Class. We are pleased to report that once more we have seen the fruits of our labours, having assisted Mrs. Elizabeth Mouncey to put on the sin-covering Name by Immersion. Our new sister is a daughter of sis. J. Young, and a sister in the flesh to sis. A. Young. May our sis. Mouncey run the race successfully and so obtain the stephan of victory, i.e., eternal life. We are also glad to say that bro. Herbert Tickle, who has been standing aside since February, 1926, has accepted our position and resumed fellowship with us. We had a short but pleasant visit from bro. and sis. J. D. Baines (Montreal) in July, bro. Baines strengthening us by the word of exhortation. We are grateful to our brother for his "labour of love" on our behalf. We held our Sunday School Picnic on June 25th at St. Paul's Agricultural Fair grounds. The weather was everything we could wish for, and a very enjoyable outing was spent. About sixty-five were present. We re-opened our Sunday School and Bible Class the second week in September, after having been closed for the summer months. We are considering the Book of Hebrews at our mid-week Bible Class.

The attendance at all of our meetings is splendid, and we have several very interested friends who are giving earnest heed to the things spoken from the Word of Life. —WILL. J. TURNER, Rec. Bro.

UNITED STATES.

CANTON (Ohio). —Eagle Hall, McCurdy Block, Walnut and Tusc St., E. Sundays: School 9.30 a.m., Breaking of Bread 10.30 a.m. We have gained one by the return of bro. J. D. Thomas to this city from Stubenville, O., but regret to announce the loss of another by the return of sis. Ellen Ward to London, Eng., on August 6th. We quickly feel the absence of one who has been among us for many years, being a faithful attendant at the meetings and an able support to our singing. We regret very much that we were unable to share the pleasure and assistance of bro. Denney's visit to the U.S.A., but financial conditions among ourselves prevented us from seeking to be included in his programme of places to be visited. We were reluctant to miss the opportunity to arouse interest among ourselves and the alien by the coming of an able defender of the Truth, but circumstances were against our desires. Visitors: bro. A. P. Ruthem (Lansing, O.); bro. and sis. Hanes, bro. B. Luther, bro. Collins (Cleveland, O.); bro. and sis. J. Phillips (Zanesville, O.); sis. Jentsch (Akron, O.). —P. PHILLIPS, Rec. Bro.

CLYDE (Texas). —Our recent visitors have been brethren James and Jesse Greer and families from Robert Lee, Texas. We are cheered and encouraged by the following additions to our ecclesia: Mr. and Mrs. Simbriskie, of Clyde, Texas, and Mrs. Eva Davis, married daughter of the writer, all formerly neutral. The latter lives over twenty miles distant from Clyde, but will meet with us as often as possible. —M. A. TUNNELL, Rec. Bro.

DENVER (Col.) — Charles Bldg., 15th and Curtis Street, Room 221. We are pleased to report that we had bro. and sis. Barcus (Chicago, Ills.) here on a visit. Bro. Barcus gave a very interesting exhortation which was refreshing to all present. Also bro. D. Hamil (Jasonville, Ind.), who is contemplating making his home here. We extend a cordial invitation to all visiting brethren who hold the Truth in its purity. —P. DIXON, Rec. Bro.

JASONVILLE (Ind.) —South Virgil Street. Sundays: Breaking of Bread 10 a.m. School 11 a.m., Lecture 7 p.m. Wednesdays: Improvement Class, 7 p.m. We are glad to report the baptisms of Helen James (31), daughter of bro. and sis. James Hunter of this ecclesia, and William Hunter (14) their grandson. Our new bro. and sis. were baptized early Sunday morning (October 2nd). We went from the water to the Hall for memorial services, and from there to the park where the brethren and sisters took dinner together. We are thankful for these new additions, and for the fact that they understood and believed the Truth as it was taught by brethren Thomas and Roberts. They would have none of the modern "reservations" concerning faith and duty. For the convenience of the brethren in America, I am selling the books printed by the Maranatha Press. —AUDE PLEW, Rec. Bro.

LOS ANGELES (Cal.) —Woodmen of the World Hall, 1040 South Grand Avenue. Sundays: School 9.30 a.m., Breaking of Bread, 11 a.m., Lecture 7.30 p.m. Wednesdays: 7.45 p.m., Cleveland Hall, 7.30 South Grand Avenue. Since last report the following have obeyed the call of the Gospel and put on the sin-covering Name in the appointed way: on May 15th, Mable Magill (17) daughter of our bro. and sis. H. H. Magill; May 22nd, Mary L. Johnston (17), daughter of our bro. and sis. A. C. Johnston; July 31st, Jack Sheppard (17) and Victor Sheppard (15); Aug. 28th, Hazel Lightfoot (16), grand-daughter of our sis. Saunders. All these young people have been instructed in our school. In the case of our two young brethren, Jack and Victor Sheppard, their parents having moved to Arizona some few years ago they received their Sunday School lessons by mail, with very gratifying results. They made the journey, some 700 miles, to Los Angeles with their grandmother, sis. Vanoyes, for the express purpose of obeying the Truth in the waters of baptism. On September 4th, we baptized Mr. Herbert W. Collister, 29 (neutral). Mr. Collister has been a regular attender at our lectures for some time. Our earnest prayer is that our new brethren and sisters, with us, may faithfully run the race and receive the crown of life at the appearing of our Lord and Saviour Jesus Christ. The duties placed upon us by the Truth are by no means always pleasant ones. We regret having to report withdrawal of fellowship

from the following members of this ecclesia: bro. and sis. H. P. Goldstrass for long absence from the Table of the Lord: bro. Fred Thomas for deserting his sister wife: sis. Ava Bain for obtaining legal divorce from her husband, on the ground of desertion and non-support. On May 30th, we held our usual Annual Ecclesial and Sunday School Basket Picnic at Eagle Rock Park, all present having an enjoyable time. —JAS. C. M. SHARP, Rec. Bro.

WORCESTER (Mass.) — Foster Hall, 2 Foster Street. Sundays: Breaking of Bread 10.30 a.m., School 12 n., Lecture 7 p.m. Since our last report we have been cheered and encouraged in our contention for the purity and integrity of the One Faith by the addition of five more to our number. Names as follows: brethren Fred. C. Walton and Russell Waid and sisters Fannie L. Walton, Julia M. Waid, and Susie M. Lawton. These brethren and sisters have long been Christadelphians, but felt it their duty years ago to withdraw from some brethren and sisters who went astray on the nature and sacrifice of Christ. They have remained separate ever since, and have long been misunderstood and misrepresented by words, by shrugs and by hums and ha's. Happily through the writings of bro. Dowling in the Berean, they were brought to see that there was practically no difference in belief between themselves and the Foster Hall Ecclesia. After several pleasant interviews, we found that both they and we had been misrepresented by others, and consequently our misunderstandings were soon straightened out, with the happy result, that on Sunday, October 16th the above named became members of the Foster Hall Ecclesia. Our meetings and lectures are well attended and there are prospects of further additions. —A. MARSHALL, Asst. Rec. Bro.

AUSTRALIA.

CHARLESTOWN (New South Wales). —We have to thank bro. F. Jannaway on behalf of our late husband, father and brother, for the booklet "Christadelphians Then and Now". Had he been with us I am sure he would have valued it, not only for the sake of the sender, but as the true basis of fellowship, and as such it would have come next to his Bible in value. In his thirty-three years of ecclesial life, his chief exhortations were for first purity and then peace, and now his next conscious moment will be at the Judgment Seat of Christ. May he and each and every one of us be worthy of a place in that glorious Kingdom where there will be no more sadness and sorrow. Your sisters in Christ, E. M., M. R., and F. E. Bryen, wife and daughters of our late bro. Charles George Bryen.

The Children's Page.

DEAR BOYS AND GIRLS,

This is a business letter. Don't say at once you will not read it, for sometimes business letters are not all dry reading. This one will be something like a piece of bread and butter—one part dry, the other more toothsome.

You will have noticed that our Magazine has been thinner of late, thirty-two pages instead of forty-eight. If you work that out as a percentage you will see that it is a big shrinkage. Well, now, the Editor's scissors have not missed the Children's Page, and he has had to clip off a portion of that which is especially devoted to you.

Because of this we have had to reduce the puzzle section to the very smallest limit, and you will notice that their form has been changed. We hope the Editor can spare us this little space, but if the worst comes to the worst, we may have to discontinue them until the Magazine grows again.

So far for the bread, now for the butter. We hope to give one or two prizes to those who head the list. This list will be compiled (D.V.) next January, so that the answers for December will complete the present series. Be sure to send in your answers. Your sincere friend,

W.R.M.

SUNDAY SCHOOL LESSONS.

(Space forbids more than a brief digest of the chapter down for consideration each week. A fuller lesson may be obtained by application to the Secretary of the South London Christadelphian Sunday School, 16 Carver Road, Herne Hill, S.E.24).

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DECEMBER 11th, 1927.

Subject for proof —That God raised Jesus from the dead.

Review of Lessons.

The first twelve chapters of the Acts of the Apostles present the record of the establishment of the Truth in the earth in the first century. Foremost in the work was the apostle Peter, to whom had been entrusted "the keys of the Kingdom of Heaven" (Matt. xvi. 19). These keys were used by Peter, firstly in his preaching of Christ crucified and resurrected to the Jews, as recorded in chapters two to five of the Acts, and secondly in his preaching to the Gentiles, first of whom was Cornelius (Acts x).

The Apostles were assisted in their witness for the Truth by the possession of the Holy Spirit, the power of which is illustrated many times in the chapters under review. By means of their labours, the Apostles succeeded in establishing a number of communities or "ecclesias" throughout the Roman world. The word "ecclesia" comes from two Greek words which express the idea of a call to come out from something. The effect of the preaching of the gospel by the apostles was to separate a number of people from the world of the ungodly to the love and service of God.

All who thus obeyed the call believed the Gospel (Acts iv. 32; v. 14; viii. 12), then were baptized (Acts ii. 41; viii. 38), and afterwards continued stedfastly in the apostles' doctrine and fellowship (Acts ii. 42, 46). The first twelve chapters of the Acts of the Apostles show how the number of believers quickly grew, how many were persecuted, imprisoned, and even killed because of their fearless devotion to the work of God (Acts v. vii. ix.). Yet how God was with them in all their afflictions, strengthening their faith, so that they could overcome and endure even unto death, to receive at the coming of Christ a Crown of Life.

* * *

DECEMBER 18th, 1927.

Subject for proof —That Jesus is now immortal.

Annual Examination.

The lessons during the year have been from 2 Samuel vii. to 1 Kings xi.; Matthew and Acts i.-xii. Copies of questions based on the year's lessons may be obtained on application to the address at the head of this section. The age of the children for whom they are intended should be given.

* * *

DECEMBER 25th, 1927.

Subject for proof —That Jesus is now a Mediator in Heaven.

No lesson has been arranged for this Sunday in order than an opportunity might be afforded for discussing and explaining the questions set at the examination, or for a special address with which to conclude the year's studies.

* * *

JANUARY 1st, 1928.

Subject for proof —That the Holy Spirit moved the writers of the Bible.

Acts xiii.

The large extent of the Apostle Paul's journeyings recorded in this and succeeding chapters, will be better appreciated by reference to a map. He travelled hundreds of miles through difficult country, sometimes among friends, but more often among enemies, preaching the Word of God. Leaving Antioch, he proceeded with Barnabas to Cyprus. After preaching to the Jews at Salamis, they crossed the island to Paphos where they met Sergius Paulus, the deputy of the country. This man desired to hear the Apostles, but Elymas the sorcerer, a false prophet, sought to turn away the deputy from the faith. As a punishment, Elymas was smitten blind by the Holy Spirit, which was possessed by Paul, whilst Sergius was converted to the Gospel. The incident illustrates how an honest seeker after Truth will not do so in vain (Isaiah lv.), but those who refuse and oppose the word of God, will most assuredly be punished by Him.

Leaving Paphos, Paul and Barnabas journeyed through Pamphylia to Antioch in Pisidia where Paul accepted the invitation of the rulers to preach in the Synagogue. He reviewed the history of the children of Israel in Egypt in the wilderness and in their occupation of the land of Canaan, making particular reference to the promise of God to David that his seed should be a Saviour to Israel. The Jews had condemned this Saviour, even Jesus, to death, but God had raised Him from the dead in fulfilment of His promises to the fathers, and the utterances of Israel's prophets, and through Jesus was now preached forgiveness of sins.

On the following Sabbath great multitudes of Gentiles came to hear the preaching of Paul, but the Jews were thereby moved with envy, causing them to oppose the apostles. Consequently the way of Salvation was finally declared opened to the Gentiles (ver. 46), and from henceforth Paul became the apostle to the Gentiles in accordance with Christ's statement to Ananias (Acts ix. 15).

PUZZLES.

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

* * *

1. —SQUARE PUZZLE.

- | | |
|----------------------------------|-------------------------|
| i. Son of Seir. | iii. A prophet, |
| ii. An Ecclesia was formed here. | iv. The home of a bird. |

2. —Re-arrange the following letters to form the names of four places through which Paul passed: —

SMCAUASD

AELTMI

STUEILM

USPHSEE

3. —HIDDEN PERSON.

Great grandson of Solomon, who reigned over Judah for forty years. He devoted his life to purging idolatry from among his people, but at the end of a faithful life, he left God out of account and died of a terrible disease.

4. —HIDDEN PLACE.

A place in Central Canaan, of the tribe of Benjamin. On two occasions God manifested Himself there to Jacob. Later, a golden calf was erected there by Jeroboam.

ANSWERS TO OCTOBER PUZZLES.

1. —

AHAB
HOME
AMON
BENO

2. —

J
MEN
MOREH
JEROHAM
NEHOM
HAM
M

3. —

JetheR
ExampleE
ZeeB
EnhakkorE
BalaK
ElishamA
LamecH

4. —Samaria.

* * *

RESULTS (Maximum Marks, 20).

Mary Briggs, 20
Ruth Briggs, 20
Bessie Briggs, 20
Kenneth Adey, 20
Dennis Adey, 20

Doris Higgs, 20
Ruth Nicholson, 19
Clara Beasley, 14
Ambrose Withers, 11