

Price 8d

January, 1928

The Berean CHRISTADELPHIAN

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

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

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

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

Bro. B. J. DOWLING, 5 Florence St., Worcester, Mass., U.S.A.
Subscription ...8/- per annum, post free.

CONTENTS	Page
Dr. John Thomas (Christadelphian): His Life and Work	1
Enduring for Ever (R. Roberts)	4
Editorial	8
Reflections by the Way	14
1928	16
Notes on the Daily Readings for January	20
Distressed Jews' Fund Report	23
Ecclesial News	25
The Children's Page	32
Sunday School Lessons	33
Puzzles	35

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

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

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

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

BEWDLEY. —H. Pigott, "Shatterford," nr. Bewdley.

BEXLEY HEATH. —See Welling.

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

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

BOURNEMOUTH. —J. Wilkinson, 438 Wimborne Road.

BRIDGEND. —W. Winston, 43 Coity Road.

BRIGHTON. —S. Barratt, 50 Mafeking Road.

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

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

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

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

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

DUDLEY. —F. Jakeman "Halford," Stourbridge Road, Scotts Green.

FALMOUTH. —W. Warn, Budock House.

GREAT BRIDGE. —T. Phipps, "Holmleigh," Providence St., Tipton.

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

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

HITCHIN. —H.S. Shorter, "Eureka," 61 Radcliffe Road.

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

ILFORD. —See Chadwell Heath.

IPSWICH. —W. Hayward, 78 Rosebury Road.

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

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

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

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

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

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

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

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

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

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

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

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

NEW BARNET (Herts.) —E. C. Clements, 5 Hadley Road.

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

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

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

NUNEATON. —W. H. Wilson, "The Elms," 344 Tuttle Hill.

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

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

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

PLYMOUTH. —J. Hodge, 1 Notte Street.

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

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

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

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

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

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

ROPLEY (Hants). —S. Marchant, Farmer.

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

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

SOUTHPORT. —Miss Doris Jannaway, 73 Oak Street.

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

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

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

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

WALSALL. —A. M. Jordan, 12 Edward St.

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

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

UNITED STATES.

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

CANADA.

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

EAST AFRICA

F. Browning, Nairobi, Kenya Colony.

INDIA.

L. W. Griffin, Chakadahpur.

AUSTRALIA.

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

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

NEW ZEALAND.

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

TASMANIA.

J. Galna, 5 Lanoma Street, East Launceston.

Notes.

ECCLESIAL NEWS. —Many brethren and sisters have expressed their appreciation of this feature of the magazine; others have expressed surprise that we seldom receive News from some Ecclesias. We should like to periodically receive such items from every Ecclesia in fellowship, so that all may be kept in touch with the activities of brethren in various quarters. We shall do our best to make room for all such communications, even though sometimes they may have to be rather curtailed. Will Recording Brethren please note.

CHANGE OF ADDRESS. —Bro. E. C. Clements has removed to 5 Hadley Road, New Barnet.

DISTRESSED JEWS. —We acknowledge receipt of five dollars from Montreal, which will be handed to Bro. Bellamy for inclusion with other amounts in hand.

TEMPLE OF EZEKIEL'S PROPHECY. —A brother has a spare copy (latest edition) either for sale, or in exchange for other works. Please communicate with Bro. F. Lea 43 Linden Avenue, Orrell, Nr. Wigan, Lancs.

ACKNOWLEDGMENT. —Various newspaper cuttings of interest from Bro. J. H. Dyer received with many thanks.

FOR THE BLIND. —A complete set of the Scriptures in Braille type is available for the use of any blind brother or sister. Any part can be had from Genesis to Revelation, by application to Sister (Miss) Eva Potier, 13 Rolls Court Avenue, Herne Hill, London, S.E.24. (See Ecclesial News from Bristol this month).

The Berean
CHRISTADELPHIAN

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

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

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

Published by

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

Volume 16, No. 1

JANUARY, 1928

EIGHTPENCE.

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

(Continued from page 508).

CHAPTER 49.

The letter from Dr. Thomas produced in our previous chapter addressed to the Nottingham congregation was sent to the last named of those signing (William Marriott). The Doctor sent it to him in consequence of hearing a good report of him before starting from New York, and because he was afraid that if he sent it to Mr. Wallis it might be suppressed. Mr. Marriott, however, supposing each of the six subscribers to the said epistle had received a copy of the Doctor's Reply, likewise held the communication as one personal to himself, and instead of communicating it to the Campbellite congregation at Barker Street, sent it to the Millerite Church at New Radford, with whom the Campbellites had been, aforesaid, on terms of co-operation, but, were now, in some degree, estranged. This Millerite Church had been hurt at the notice of the Doctor's coming, which appeared on the cover of the British Millennial Harbinger, and were only waiting for an opportunity to open the door which the 'Campbellites' were so anxious to keep closed. The Doctor's letter, sent to Marriott, and by Marriott submitted to them, gave them the opportunity, and evoked the following: —

"New Basford,
"Near Nottingham.
"July 17th, 1848.

"DEAR BROTHER THOMAS,

"Although to us personally a stranger, yet we address you as a brother in the Lord, to congratulate you upon your safe arrival in this country, to express to you the interest we take in the object of your mission, and our wish for your success in the cause of Truth.

"We have observed with feelings of regret and dissatisfaction a notice put forth upon the cover of the British Millennial Harbinger for July; the object of which seems to be to throw discredit upon your mission in this country, and thus to impede the benevolent object you have in view. We think it our duty to address you to express our sympathy towards you on this trying

occasion, and to assure you that the sentiments expressed in that most unchristian-like document by no means represent the feelings and wishes of the great body of believers here

"J. Wallis states further that the Second Advent brethren, or those who believe in the personal, literal, visible reign of Christ for 1,000 years in this world, are anticipating a high treat on the occasion of your visit. This is true, and he might have added with equal truth, that a great body of the New Testament disciples anticipated this treat also. Now in order that we and they may not be disappointed, we have unanimously agreed to offer you the use of our Hall of Worship at any time you may make it convenient to visit Nottingham. We have accommodation for 300 to 400, and we might, if it were deemed necessary, perhaps be able to obtain the use of some larger place

"That the Lord may direct your course and strengthen you in the cause of Truth, is our earnest prayer.

"Believe me, dear brother,

"Yours in the blessed Hope, and on behalf of the Advent Brethren,
D. WIDDOWSON,

Secretary."

"Thus," says the Doctor, "from an unexpected and unknown source, a door of utterance was opened to us in the Jerusalem of this 'Reformation' in Britain, even in Nottingham, where it was 'deemed inexpedient and improper' by the Simon Pures of that town for us to receive an invitation to visit. The invitation, however, came, and we accepted it, promising to deliver our first discourse at the Second Advent Meeting House on Lord's Day morning, July 30th, 1848," and which invitation paved the way for visits by the Doctor to Derby, Lincoln, Birmingham and Plymouth.

While the British Millennial Harbinger was bitterly hostile to the Doctor, another Campbellite periodical, entitled The Gospel Banner, expressed its sympathy and stated it was willing to receive contributions from the Doctor's pen.

As soon as the unfavourable notice concerning the Doctor's visit appeared on the cover of the British Millennial Harbinger, the Gospel Banner published a recommendatory letter of the Doctor, accompanying the letter with the following remarks: —

"We insert the above communications, as we believe many of our readers, in common with ourselves, feel anxious to know some particulars respecting Dr. Thomas. Candour forbids us to condemn any man exclusively on the testimony of his opponent, without having heard himself, or his friends, in his defence. We are happy to find that a testimonial of the Doctor can be produced from so respectable and highly intelligent an individual as our esteemed brother Beadman.

"We cannot at present pledge ourselves one way or other with respect to Dr. Thomas. To shut our pages against all who differ from us, would be to assume infallibility and perfection of knowledge in the mysteries of the Kingdom, which we are by no means prepared to do. We shall, therefore, as heretofore, exercise our own judgment, with respect to the articles which we admit into the Banner, receiving those which we consider calculated to edify, to increase the knowledge, or excite the enquiry of our readers; and giving our brethren who differ from us an impartial hearing."

Thus The Gospel Banner became an impartial medium of both sides, and allowed the Doctor to speak for himself in its pages.

Accepting the invitation of the "Millerites," Dr. Thomas visited Nottingham in the late summer of 1848, and spoke several times in the Assembly Rooms to packed and eager audiences. Reporters attended from the several Journals published in the town and full outlines appeared. A deep impression was made by the thirteen lectures which were delivered, which eventuated in the formation of a community on the basis of The Truth, more or less clearly apprehended.

The door thus opened, no man was able afterwards to shut. Millerism in Nottingham introduced the Doctor to Millerism in Derby, Birmingham, and Plymouth, at each of which the Doctor was heard by large audiences; while Campbellism took him by the hand in Lincoln and Newark. "Our course," says the Doctor, "was simple and straightforward, for without pledging ourselves to the opinions or partyism of any, we were prepared to lay the testimony of God before all."

Towards the end of 1848, the Doctor visited Scotland, and while in Glasgow obtained a large hearing from the public. A friend with whom he had become acquainted by letter, engaged an empty chapel for a week, and advertized a lecture each night in the week, and three on the Sunday. At the first there were only about 200 present. At the second, more; and as the meetings went on the attendance increased. At the close of one of the meetings, a Campbellite brother rose and said it was a pity such interesting and important lectures should not be heard by the citizens of Glasgow. He proposed the formation of a committee to advertise the lectures thoroughly. Accordingly a committee of fourteen was organized, who distributed bills and placards throughout the City. The effect was manifest in the cramming of the chapel, which it was said would hold 1,000 people. It was then resolved to engage the City Hall which would accommodate five or six thousand. The Doctor lectured here four times, and was crowded each night, at the last lecture multitudes could not obtain admission. The interest was due to the troubled state of Europe, on which the Doctor descanted in the light of prophecy.

(To be continued).

Enduring for Ever.

An Exhortation by Bro. Roberts.

We have often read in the Scriptures the assurance that "the word of the Lord endureth for ever." There is a great deal of consolation in that assurance when we realise all that it involves.

There are two phases in which we can consider it. There is first the one exhibited in the fact stated by David and repeated in the first chapter of John, that "by the word of the Lord were the heavens made"; and by Paul, that He "upholdeth all things by the word of His power." In this aspect of it, we realise the stability of the universe. Some may think there is no particular need for realising this. They will think otherwise if they call to mind the many theories, held some of them by the most scientific of men, to the effect that the universe is in a state of constant transmutation, and that there is no guarantee that the earth may not be blown to perdition by internal explosives or slowly disappear by disintegration, or that the sun itself may not go out from exhaustion.

We are helpless in reference to such depressing and demoralising thoughts if we rely merely upon our thoughts as natural men. We can show no reason in the nature of things why heaven and earth should endure. The fact that they have continued till now only establishes a reasonable presumption that they will still continue; it does not prove that they will. For all that we know about it, it may be as the speculators dismally forbode; it might be that the materials of the universe might lose their cohesion and shape and relapse to chaos, involving us all in a general annihilation. But when we realise the truth of the Scriptures, and, therefore, the truth of the statement "that the word of the Lord endureth for ever," we have strong consolation. It is a great revelation that all things exist in the will of God; that all things are but the concretion of His invisible energy according to His intention.

There is no room for accidental perdition or spontaneous dissolution here. Nothing can interfere with the foundation things have in the word of Jehovah. It is no inflated figure of speech that describes God as the rock. Its perfect appropriateness is evident when we think of His Spirit as the medium and formative executor of His purposes, radiated by His volition from the presence of His eternal power and glory. This is His word in its physical relations.

There is rest for our feeble minds in the fact that His word is everlasting: that though the world passeth away and human life as we know it at present is a fading flower, "the purpose of the Lord standeth sure."

We have His word for it that heaven and earth are for ever: therefore, we are unaffected by the theories and thoughts that would make all things uncertain and our lives as the mere bubbles on a restless ocean of everlasting change. We rest in the Lord and have the comfort of hope and the quietness of assurance for ever.

We are tranquilised and made glad by the knowledge that the Eternal Father has a purpose involving the perpetual stability of the glorious place we inhabit, that in ages to come He will shew us His kindness in Christ Jesus, when His Name shall have attained that exaltation among men which is the basis of all blessedness.

But there is another aspect of the subject. The word of the Lord stands related to us in what He has said by the holy men of God, who spake as they were moved by the Holy Spirit; and this has a practical bearing upon our well-being as individuals. In a certain sense, this is the more important of the two aspects of the subject. The stability of heaven and earth is of no special value to those who stand unfavourably related to the word of the Lord in its individual application.

It is no comfort to a man lying in prison under sentence of death, that heaven and earth are safe from cataclysm. On the contrary, he would be glad if all things went to ruin with him. It is to the durability of the word of the Lord in this sense that we now devote a few thoughts.

Peter applies it directly in the following quotation from Isaiah: —

"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof fadeth away, but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

In the chapter read this morning from Isaiah, we have another illustration of the fact that the word of the Lord endureth for ever. It is a prophecy concerning Damascus, which at the time the prophecy was written, about twenty-seven hundred years ago, was a flourishing state on the border of the kingdom of Israel. The prophecy is, that Damascus would be taken away from being a city and become a ruinous heap; that the fortress would also cease from Ephraim, and the kingdom from Damascus.

At the time the prophecy was written, there was nothing to indicate that it would come to pass. Could we go back to that time, we should find every appearance of stability in Damascus and Ephraim—cities with high walls, rearing their towers to heaven, streets thronging with healthy, busy people, engrossed with the interests of the day as men now are, and pompous official men, swelling with the importance always associated with sense of power and possession.

In these surroundings the words of the prophet would seem not only improbable, but insane. Yet those words, written in quietness at a long distance from Damascus have prevailed, and are with us to-day, when the pomp and glory they denounced are a dream of the past. They were the words of the Lord which endureth for ever.

The lesson is of great practical value to us, because of other prophecies that are as yet only matters of hope. Men around us condemn these prophecies; but where are their little heats when even a generation is past? Ask this of a hundred years ago. There were men of busy thought and brilliant diatribe among the adversaries of the Bible, and their words were powerful with many, both in exciting public meetings, and in the eagerly scanned page of written declamation. Their thought was, they had quenched the Scriptures, and established the light of a dawning age of "reason."

But time has rolled on, and they have passed into the grave, and their stout words are forgotten, while the word of the Lord, enduring for ever, has quietly and irresistibly, like the laws of the universe, accomplished itself in the history of mankind, tending by degrees towards the appointed consummation when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.

It is observable that the era of the desolation of Damascus, was also to be one of leanness to Jacob (verse 4): —

"In that day it shall come to pass that the glory of Jacob shall be made thin and the fatness of his flesh shall wax lean."

The following verses (from 5 to 11) are occupied with a description of the adversity thus alluded to. This description is briefly summarised in the statement in verse 9: "there shall be desolation."

A notable feature in the description is the reason given for the desolation that should befall the house of Israel. This reason deserves particular notice, as it affords us a lesson of true wisdom capable of individual application. The reason is: —

"Because thou hast forgotten the God of thy salvation and hast not been mindful of the Rock of thy strength."

We are informed by Paul that these things were written for our instruction. The generation to whom they were actually addressed has long since passed into oblivion, but we live with the words in our hands: and is it not a lesson of instruction we need? What shall we be rejected for, if we are rejected, but for this very offence of Israel? It is the glaring offence of all society around us.

People are not mindful of the Rock of their strength. God is not in all their thoughts. They are taken up with what they have and what they are, to the exclusion of the Bestower of all. They take all the credit as if they were the creators of the things they boast in.

The wise man claims and receives the credit of his wisdom; the strong man glories in his strength as though it were his own production; the rich man puts on high looks and arrogant airs, as though the permission to control a little more substance than his neighbour were a reasonable ground of lordship. In this lies the thorough ungodliness of the world, and the great barrier to friendship with it on the part of those who have been separated by the word to be the sons and daughters of the Lord God Almighty. The world robs God of the recognition and reverence and praise which are His.

If they profess that they know God, in works they deny Him. What fellowship hath light with darkness? Only those who have a name to live and are dead could be found advocating a friendship which Jesus has forbidden and himself has set us the example of refusing.

Shall we unite in bonds of friendship with those for whom Christ would not pray?

"I pray not for the world"—(Jno. xvii. 9).

Surely no one could be guilty of it who believes in Christ and reverences him as our leader and teacher sent from God. We must be on our guard: the beginnings of things are insidious. Little slips lead to greater ones. Resist the devil and he will flee; give in to him a little, and he will soon push the door open and force himself into the house.

Let us daily meet with God in the word, and we shall be strengthened to see and walk in the right way. If we neglect the reading of the word, under the idea that it is a formal and superfluous affair, we shall lose ground and come to experience what Paul meant when he spoke of being "Hardened by the deceitfulness of sin."

Against this he asks the brethren to be on their guard; and to help one another to be on our guard. His words are:

"Exhort one another daily while it is called to-day, lest any of you be hardened through the deceitfulness of sin." (Heb. iii. 13).

Incessant exhortation of a reasonable sort is both healthful and necessary. It is apostolically enjoined and experimentally demonstrated to be necessary. This must be the explanation of these Sunday morning addresses.

To some the voice may appear harsh and the standard high; but they will change their minds when the shadow of death comes over them or the glory of the judgment seat overwhelms them. They will see that this constant affirmation of the truth of God in its bearing on the house of God is the highest kindness and, perhaps, may have conferred even on them at last, the highest benefit which it is possible for one man to receive at the hand of another. At all events, whether acceptable or otherwise, as long as God permits this voice to be heard in the land of the living, it will be heard on behalf of the great and universally neglected fact that if men are unmindful of the Creator of heaven and earth, they forfeit the title to existence at His hand, and will at last experience that ruin that came upon his own nation, Israel, because of this offence.

Editorial.

THE "PEACE AND SAFETY" CRY.

There has been an unusual amount of peace talk during the past few weeks. The ninth anniversary of Armistice Day has been accompanied by what are doubtless genuine and sincere expressions of the desire of all classes for peace and security. The horrors of the Great War are by no means forgotten, and everywhere there exists the keenest desire to avoid a repetition of that terrible experience.

The failure of the recent Naval Conference at Geneva, and the slow progress made by the League of Nations Preparatory Commission for the Disarmament Conference, prompted the Labour-Socialists to raise the question in the House of Commons, and in the course of the subsequent debate there was much evidence that with the universal desire for peace, there exists a fear that things are inevitably drifting in the opposite direction.

Mr. Ramsay MacDonald, speaking at an international peace demonstration a few days ago said: "In spite of all our losses and burdens, the mind of Europe is still clinging to the superstition that the best way to secure peace is to prepare for war," and as a remedy for the present disturbed state of the world, made the following suggestion: "You will always have the risk of wars until you give Europe the psychological feeling of security. Let us get Europe feeling safe, and then you will get into the habit of arbitration." As in Israel's history so also to-day there is much talk of peace, even whilst the preliminary thunders of God's judgments can be heard. "Peace, peace, when there is no peace." "When they shall say, Peace and safety; then sudden destruction cometh upon them." And so Mr.

Lloyd George has recently directed attention to the fact that preparation for war is greater to-day than at any previous period. In Europe alone, he said, fifteen million men are trained to the use of arms, and ready for battle, equipped with weapons infinitely more destructive than those in existence in 1914, and concluded in his characteristic manner by saying: "The fact of the matter is this: The whole of Europe is fermenting calamity in the devil's vat."

The servants of God are by no means dismayed at the trend of events, for they are a sure indication "that the salvation of Israel is about to come out of Zion." "The nations angry" is associated with "the time of the dead" (Rev. xi. 18.) and the "giving of reward" to the saints, and thus we are able to extract comfort from the very things which cause dismay and fear to the great men of the earth, knowing that our redemption draweth nigh.

A NEW WAR-CLOUD IN EASTERN EUROPE.

Just as the Council of the League of Nations is about to meet at Geneva, there comes to hand the news of the existence of an extremely delicate situation between Lithuania and Poland. The dispute appears to be the outcome of the forcible annexation of Vilna and the adjacent territory to Poland in 1920. Lithuania has never recognised this seizure of her capital city, and has repudiated the authority of the Ambassadors' Council which awarded the annexed territory to Poland; consequently the ordinary political relationships between the two powers have been broken off for the past seven years. The already delicate situation has now been further aggravated by the Soviet Government presenting a Note to Poland, attributing to that power the intention of forcing hostilities on Lithuania. A difficult task confronts the League of Nations at its approaching meeting. The incident provides a further illustration of the universal unrest amongst the nations, and reminds us that the only hope is in the coining of the Sun of Righteousness, who alone can and will disperse the war-clouds which now loom so threateningly upon the horizon.

DEAN INGE ON SUPERSTITION.

Lecturing before the British Science Guild at the Goldsmith's Hall, Dean Inge stated that, "There had been a marked recrudescence of superstition since the war; miraculous cures, necromancy, and other forms of supernaturalism had more adherents than in the last century." Whilst recognising the existence of the evil, the Dean appears to be entirely unable to point to the remedy. It is to science that he looks with confidence as the means by which the evil may be finally overcome. "I hope," says the Dean, "that the scientific conscience will win a great victory by driving into limbo that mass of half-beliefs we call superstitions." We are reminded of Paul's handling of the same subject at Athens (Acts xvii.) "Ye men of Athens, I perceive that in all things ye are too superstitious"; it was not however to science (falsely so-called) that the Apostle directed the Athenians as the means of casting out superstition, but to the Scriptures, and especially to the revealed purpose of God to send Christ to rule the world in righteousness, "whereof he hath given assurance unto all men, in that he hath raised him from the dead." Indications exist on every hand that we are on the eve of that great event, when "the kingdoms of this world are to become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever." (Rev. xi. 15.) Evidently the Dean does not believe in the "glorious appearing of our Lord and Saviour Jesus Christ"; perhaps it is the scientific conscience which causes him to say, "We might also dismiss the idea of an imminent end of the present world order, a notion which had on the whole a great and an unfortunate influence upon early Christian thought and which still lingered in some religious circles. A catastrophe was always possible, but the chances seemed to be that our race had a hundred thousand years, perhaps even a million years, in which to try every possible and impossible social experiment." A million years more of social experiment! Has this leader of Christendom no better hope than this? For our part we intend, with God's blessing, to cling tightly to the hope of the gospel of the Kingdom, and to dismiss the Dean's dismal and dreary notions.

W.J.W.

THE SIN PRINCIPLE NEVER "VERY GOOD."

An esteemed brother in England quotes the following sentence from our editorial in the September BEREAN, and makes the following enquiry: "Does not this sentence require a little further elucidation? It is a hard saying." The sentence to which he refers reads: "The effect cannot precede the cause, therefore, to say that Adam's nature was in the same condition physically before he sinned as after, is to give the lie to Scripture and to reason. It is not only a denial that death entered by sin, but an irrational assertion that the effect—death, existed in reality before that which the Bible declares to be the cause of it, namely sin."

Of course, the thought expressed in this sentence, is in perfect harmony with Paul's inspired statement in Rom. v. 12, that death came by sin, and therefore, in no other way. The Scriptures as a whole, are a unit on this question.

Our brother's difficulty therefore, is not in connection with the Scriptures, but rather with certain quotations, which he makes from the Ambassador of 1869.

Our brother quotes from p. 85, as follows: "There was a change in Adam's relation to his Maker, but not in the nature of his organization." He also quotes from pages 241-242, "He was in a new condition as regards the future, though not in a new condition as regards the actual state of his nature."

Our brother sees, as others do, a conflict of opinion and thought, between these words and those quoted from the BEREAN.

Our brother also quotes from the Christadelphian of 1874, p. 140, where Bro. Roberts speaks of "death becoming a PHYSICAL LAW of Adam's being," which clearly indicates a change in the state or condition of his physical nature; and also a change in Bro. Roberts' mind on the question; seeing that to become thus and so, one must pass from one state or condition to another—the "actual state" or "condition," must be for the better or the worse. In Adam's case the physical change was for the worse, the law of sin and death was implanted in his nature.

Brother Roberts' words quoted from the Christadelphian for 1874, are therefore strictly in accord and agreement with the quotation from the BEREAN; but both quotations are apparently in conflict with what was written in 1869.

True Christadelphians have never been disposed to take things for granted, but rather to weigh and consider, believing that all uninspired writings should be brought to the test of Scripture and reason. Therefore, brethren of many years ago, after reading with diligence and attention these quotations from the writings of brother Roberts in 1869 and 1874, and perceiving the conflict of statements, were similarly embarrassed by the difficulty, which our esteemed brother has brought to our notice; and they urgently sought in those days to obtain directly from Brother Roberts himself an explanation of the difficulty.

We have his reply in the Christadelphian for 1877, p. 471, where he wrote, saying: "The article in the Christadelphian for 1869, continues to represent our convictions on the subject of which it treats, viz., 'The Relation of Jesus to the condemnation which we all inherit from Adam. However, we should if we were writing it again, express ourselves more explicitly in view of the searching controversy which has arisen on the subject of sin in the flesh. We should guard ourselves against forms of expression which seem to favour the false ideas that have come to be advocated. In asserting for instance that there was no change in the nature of Adam in the crisis of his condemnation, we should add, that though his nature continued of the order expressed in the phrase 'living soul,' A CHANGE OCCURRED IN THE CONDITION OF THAT NATURE, through the implantation of death, as recognised in the statement that 'death ran in the blood of Mary'; and on the subject of sin in the flesh, we should add that the effect of the curse was as defiling to Adam's nature as it was to the

ground which henceforth brought forth briars and thorns: and that therefore after transgression, there was a bias in the wrong direction which he had not to contend with before transgression."

Thus Brother Roberts in a very straightforward manner and in a few honest words explains the difficulty which others as well as our good brother, have experienced in trying to reconcile Brother Roberts' statements.

In harmony with what Brother Roberts wrote in the Christadelphian for 1874, p. 140, we quote also from p. 87, as follows: "Adam before and after transgression was the same nature but in two different states" or conditions. In the first state his flesh was "very good"; in the second state there dwelt in it "no good thing" but rather "indwelling sin" was there, which being transmitted to all his posterity, was styled "the sin of the world."

Again he wrote: "Adam prior to his fall was neither mortal nor immortal"—Christadelphian, 1873, p. 316. Then in affirming a change from this state or condition to mortality, he said: "There was in Adam after he sinned, a physical principle, which reigns in the whole man, causing pain and sorrow, and finally brings him to the dust of death"—1874, p. 158. Thus clearly, unequivocally and "explicitly," did Brother Roberts teach that Adam's nature was not in the same physical condition before, as it was after he sinned.

In the Christadelphian for 1898, p. 20, Brother Roberts defines "sin in the flesh" as an "ingredient (a component part—B.J.D.) in human nature," which it was not when the nature was "very good"; and on p. 343, he says: "The sentence passed because of sin, affected their bodily state," that is, changed its condition.

The whole Bible plan of Redemption is built upon a recognition of this basic fact, that "in the crisis of their condemnation, a change occurred in the condition of their nature" (R.R.) and a very serious one too, namely, "the implantation of death," as a law in their nature.

Now, therefore, as indicated by Brother Roberts, the time having come when so many professing Christadelphians will not endure sound doctrine, very grave harm to the Truth may easily be done by failing to "guard ourselves against forms of expression which seem to favour the false ideas that have come to be advocated." Brother Roberts' "searching controversy" with Edward Turney forced this truth home upon him.

So instead of there being "no real change" as our correspondent suggests, there was indeed a very real change in the physical nature of our first parents, when they sinned; and it was Brother Roberts' constancy and fidelity to the Truth that caused him to change his mode of expression, when he realized that the Scriptural records demanded such a change.

Knowledge in the Truth has its infancy, its youth and its strength of years. We do not learn it all in a day nor a year. Our years should not find us and leave us at a standstill in the knowledge of the Truth—no wiser at the death of a year than we were at its birth; we should grow in knowledge as the years roll by. Brother Roberts did, and it is folly for us to expect to discover that same fullness and richness, in the grasp of the Truth in all its details, in his earlier writings, that we find so manifest and conspicuous in the compositions of the years of his maturity.

What different conditions would prevail to-day if some leading Christadelphians had the courage to amend their views, when they become convinced that they are wrong, or at least, not as explicit as they should be.

In this matter Brother Roberts placed himself in perfect harmony with Doctor Thomas, who when writing of the sufferings of our Mother Eve said: "Her animal nature should have remained unchanged if she had remained obedient"—Elpis Israel, p. 108. Again Dr. Thomas wrote, saying: "That physical principle of the animal nature, which is the CAUSE of all its diseases, death and

resolution into dust, is called sin because the development or fixation of this evil in the flesh was THE RESULT of transgression." In other words death came by sin—sin was the cause of the physical change. No other conclusion is rationally possible.

Our worthy brother will now doubtless fully realize that it is NOT "a hard saying" by any means, to affirm that the "fixation of this evil in the flesh," or the "development" of the diabolos, which is "sin in the flesh," and has the power of death, was in truth a mighty and fearful change in the state or condition of Adam's nature.

The diabolos "power" is not obliterated or destroyed by death, as another correspondent in England claims, for death is the consummation of its power—its victory.

While he that is dead is "released or freed from sin," death hath dominion over him, the diabolos hath gained the victory—the living soul is dead, and it must "live again" before "this mortal can put on immortality."

Dr. Thomas remarks, when the body dies it "puts off everything, runs rapidly into corruption, and ceases to be a body. Manifestly it must re-appear as a mortal body, so that when it comes forth corruptible and mortal, this corruptible may put on incorruption, and this mortal may put on immortality. It is evident then, that the thing which comes forth from the grave must be mortal flesh or body." Dr. Thomas thus describes the destruction of the diabolos; "To destroy that having the power of death, is to abolish this physical law of sin and death, and instead thereof to substitute the physical law of the Spirit of Life, by which the same body would be changed in its constitution and live forever." This change will occur "in a moment."

The Spirit in Hosea declares: —

"I will ransom them from the power of the grave;
I will redeem them from death;
O death, I will be thy plagues;
O grave, I will be thy destruction;
Repentance shall be hid from mine eyes."

The "power" of the diabolos can only be destroyed by that future glorious change that awaits all those who are approved at the judgment seat of Christ: not only those who "Come forth" from the tomb, but those also "who are alive and remain"—both classes shall then be changed, when "this mortal shall put on immortality." Then and not until "then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting (sin)? O grave where is thy victory?"

This change has been made possible through the death of Christ: in whose death God condemned sin in the flesh, and by making his soul an offering for sin, an atoning sacrifice was offered to "take away the sin of the world,"

"Three days afterward, to use Dr. Thomas' words, "he was delivered from the principle of evil (the diabolos—B.J.D.) by a resurrection to incorruptibility"—sin was taken away.

Thus was developed the One Saving Name, which we "put on" by baptism into his death, and by which we are covered, so that being planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

Therefore, thanks be to God who giveth us the victory, through our Lord Jesus Christ, by whom we receive the atonement—Gal. iii.: 27; Rom. vi.: 5 ; 1. Cor. xv.: 57; Heb. ii.: 14; Rom. v.; 11.

B.J.D.

Reflections by the Way.

OUR FATHER'S NAME.

"Hallowed be thy name."—Matt. vi.: 9.

"Without holiness no man shall see the Lord." "Be ye holy; for I am holy" are the commands of our Lord's Apostles. So necessary is holiness in the sight of God that Christ makes it the first petition in the model prayer He left for our guidance. But do we really desire that the Name of God shall be hallowed? What are we doing in our daily occupations to hallow that sacred name? What measure have we adopted to sanctify and keep sacred that ineffable name of our Father in heaven? Do we speak unadvisedly of that name at unseasonable times? Are we flippant, regardless, unthinking, when speaking of it? Do we appreciate properly our relationship to that name? Do we take the name of the Lord our God in vain? Filial devotion in one's family is good, right and beautiful; how much more then when the name of our heavenly Father is involved. We are properly jealous for the good name of our brethren and sisters in the flesh, how much more should a good name be sought for, and when attained, be guarded with all wisdom in our brethren and sisters in Christ Jesus, that no reflection shall be cast upon Him by whom we are called. And shall we hallow—make holy, keep sanctified—that name when no apparent difference is observable in the acts, thoughts, and aspirations of the children of God and those of the children of this world. Let us beware! We cannot serve God and Mammon. At all times in season and out of season let thinking upon this Name inculcate reverence toward it and the remembrance that the keeping of it unsullied is our everlasting trust.

* * *

THY WILL BE DONE.

Thy will be done. —Matt. vi. 10.

How hard to say "Thy will be done" when it thwarts our life's ambition, or when in the wisdom of God, misfortunes—as in our finite aspect of life's events we term such experiences—overtake us. Yes, very hard, but every son and daughter of the Lord must thus submit, in devotion to Him who has promised that all things shall work together for good to them that love and serve Him. We must in all wisdom bring our minds and aspirations into subservience to the greater knowledge and understanding of Him who will not suffer us to be tempted above that we are able to bear. How true past experiences have shown that: —

God is too wise to err
Too good to be unkind.

Let us not fear that an all-creating arm shall weary or decay. Let us bravely say in a dark hour, though we cannot see, nor trace the working of His hands, "Thy will not mine be done, O Lord, however dark it be. Lead me by Thine own hand, choose out the path for me." Let us think of the wisdom of such reliance. Are we capable of presiding over and directing our affairs? Are we able to see what the future holds in store? Are we not perplexed above measure even in the simplest decisions that life calls upon us for? Therefore, in the hour of need, let us commit our ways unto the Lord, knowing that He will prosper our goings, and feeling within ourselves what the Spirit long since has revealed, "That it is not in man that walketh to direct his steps."

* * *

The wicked prosper, but only for a time, as part of the probation of the righteous, and they prosper not as the righteous prosper, but to their final hurt. The righteous fall into trouble, but it is for their good. They come out of it to find themselves benefited. When trouble comes, do not think it is

not from God, because it is natural. It may not differ from the trouble of other men in apparent origin and form, but it differs from others in being under an invisible supervision which aims at a result, and will say at a certain point, "Thus far and no farther."

"The Ways of Providence."

* * *

Give yourself to prayer. It will grow on you; it will ennoble you; it will soothe you; it will bring God to you. But prayer must rest on Truth discerned. He that cometh to God must believe that He is. It will help you to pray if you accustom your mind to dwell on facts.

* * *

Hope is like wind in the sails. It will move the ship towards port. Always hope. Each day has new possibilities, especially for those who believe in God.

1928.

A New Year! what reflections those words inspire! first the mind travels backward nearly six thousand years to a time when darkness prevailed over the whole earth. With darkness there is ever associated both hopelessness and death. "And God said, let there be Light." With the light came a delightful morning, — the day appeared. Life soon showed itself in the light. The earth was beautified, the seas swarmed with fish, the heavens were gladdened with the song birds and the animals appeared upon the earth. After such preparation man appeared, made by God and in the image of God. To the man was given a help-meet with whom he could rejoice amidst all the beauties of God's handiwork, and God blessed them. Thus God finished His work and the sabbath dawned. A day of rest, of joy and praise—"And God blessed the seventh day and hallowed it." Could not we wish that the day might have continued for ever? Indeed the day has continued, the work of God in providing a delightful earth was finished at the beginning, but mankind has been unable to enjoy it.

Adam and his wife, the only pair privileged to enjoy the God-provided sabbath, failed to prove themselves worthy of the blessing bestowed upon them. Failing to appreciate the holiness of God's word, which always reveals Light and Truth, they allowed themselves to be enticed by the counsel of darkness which leads only to death. And hence mankind became "subject to vanity." God's Word still sheds forth the Light of Life however, and those who desire to be led by it are granted the honour of becoming the Children of God. These Children of God are now watching for A Glad New Year which will usher them into that Sabbath of Rest, which was prepared at the Foundation of the World.

What is the outlook? For many years the people of God have asked—Will the Lord Jesus return during the coming year? The years have passed and still they watch, so many years have passed that the scoffers rejoice in their imagined triumph as they scorn the anxious watchers. But Jesus will come, and the unready will be left. As one generation of patient watchmen have been called to rest, those who have taken their place have been able to see that Christ has not forgotten his promise to come again. Many generations saw the continued down-treading of Jerusalem as the Lord Jesus said they would, but they saw the rise and development of the man of sin, and the overflowing of the Euphratean Turk over apostate Europe. But now! Jerusalem is shaking herself from the dust. The Jews, so long exiled from their country are slowly yet surely turning their faces Zionward. The Euphratean river has evaporated from Europe so that the way might be prepared. The Merchant power with the young Lions has taken its place in the land, and in the hand of the King of the South there has been placed a mandate from the powers to protect the Holy land from the invader. Thus he stands ready to defy the Northern army, the power destined, according to God's word to come down and fall in the land of Israel, and can anyone now doubt where to look for the threatening invader from the north? Perhaps the most outstanding feature of international politics is the antagonism manifest between Britain, with its banner of Imperialism, and Russia with its determination to destroy all that is

associated with the pride of Empire. And what of the Light of God's word? It is shining in a very dark place, but listen again to the instruction indicating the time of the end. —"Behold darkness shall cover the earth." The Truth is indeed cast down. It seems to be more neglected than at any time since 1860 when Bro. R. Roberts worked so hard to make it known. The love of many has grown cold, many have turned from The Faith, and disregard of Christ's commands is readily excused. "When the Son of man cometh, will he find faith in the earth?" The Lord Jesus replies that unless an end were made to those days no flesh should be saved, but for the elect's sake an end will be made to those days.

If Jesus comes during the coming year! How solemn, how dreadful the thought. Shall we be among those who have grown cold; who have failed to continue in the Apostles' doctrine, and who have strayed to a new form of fellowship? Which indeed is not another but a perversion of the fellowship of God and His Son and all who faithfully continue to walk in the light. All of whom shun the darkness because they know that should they profess to be in fellowship with the Father and His Son while walking in darkness—they are lying. "Let us search our hearts and try our ways" and make sure that we are among those who tremble at God's word, who refuse to fellowship wrong teaching, even if it be taught a hundred miles away; and who refuse the fraternal salutation to all who bring any other than the unadulterated Apostolic teaching, knowing that otherwise we shall be denounced as sharers in their evil. A narrow set of people indeed, from the point of view of the flesh but a people who can reply—It is the Master's command and to him we must give account.

The outlook is serious! Too serious for railing accusations. For regarding those who are straying from the Truth, while no hope can be offered them in their departure from God's ways any more than Paul could offer hope to the followers of Alexander and Philetus, would not all delight to help them back to God's good way? Would not their resolve to give up tampering with God's commands rejoice the heart of all?

We commence our journey in this year 1928 sincerely desiring the help of the Father of all mercies to help us to keep The Truth unsullied; to help us to be true to that sacred trust committed to us. Though we refuse the friendship of all who excuse the adulteration of God's Holy Word, it is not because of any inherent virtue in ourselves, but because obedience is essential to salvation. We are required to be ever ready to help all who desire to return from the ways which lead back to the wicked world from which we have been delivered, but wrong must be condemned. The command is: Reprove, rebuke, exhort with all long suffering and doctrine. Let the resolve be made that our strongest appeals shall be, the example of our own allegiance to the word of God. Determined to be—living epistles, open to be read of all.

Then there is the care of the lambs. "If ye love me," says the Chief Shepherd, "feed my lambs." Suitable food for the sheep can only be obtained at one store—The Word of God. Great care must be taken lest poisonous food be given, otherwise, how shall we meet the shepherd who has given his life for the sheep? The robber, and the vendor of substitutes for the divine food must be kept from the fold. The shepherds also should be careful to work together with humility of mind remembering that they are the bond-slaves of Christ in the service of his Eternal Father.

All questions which have been carefully examined and settled ought not to be further tampered with. God has provided endless gems in His word that His children may be constantly occupied in a godly exercise, only let us each be careful not to formulate theories for self-advertisement. Scripture must be compared with Scripture and the word of God must be carefully divided.

Finally, we are required to become fitly framed together as a holy Temple of God. This temple is being built upon the foundation of the Apostles and Prophets, locked into the Lord Jesus who is the chief corner stone. The living stones of this foundation are widely separated by time. From Moses to the last of the Apostles, fifteen hundred years elapsed, but they form one and the same foundation in the same fellowship. Likewise the stones which are built into the edifice live in different towns and in different generations of mankind, but they are members of the self-same Temple, bound by the same

fellowship. The building goes on, fitted to the foundation by line and plummet, all material which refuses to conform to the divine specifications must be rejected wherever it is found, and in the day of Judgment the whole material will be tried as by fire. God will not permit His Temple, even in this imperfect state, to be spoilt with an ugly bulge on the north side, ignoring an equally unsightly addition on the south, both the result of ignoring essential instructions.

Building in opposition to the Word of God, is work on a foundation other than Christ and his Apostles. Christ cannot be divided. Do not let any of us be engaged in a work like that shown to the prophet Zechariah, in which the builders are leaving the work of God and erecting a habitation for wickedness upon its own base.

In plain language there is but one general assembly and ecclesia of the firstborn undivided by distance. The ecclesias in each town are but parts of that one ecclesia, built upon one foundation, having One Faith and One Law. They are in one fellowship, a fellowship not bounded by towns, but wide as the world and long as the ages, and high, reaching to the heavens. It rejects all who consent not to wholesome words. It is the fellowship of the Father and His dear Son.

Let us be careful to avoid the darkness and to walk in the light of God's Word and then, as we contemplate the outlook, we can cry with heartfelt anticipation—"COME LORD JESUS."
Nottingham. W. J. ELSTON.

How sweet is the calm of the bright and tranquil morning that comes after a night of tempest and suffering. Glorious to Christ must have been the morning of his resurrection. For years he had contemplated the prospect of his suffering with burden of mind. "How am I straitened till it be accomplished." This was the exclamation that admits us to a knowledge of the trouble it caused him (Luke xii. 50). How terrible his sufferings were. Now they were all past. On the morning of the third day, he awoke all healed and strengthened, and stepped forth from the temporary imprisonment of Joseph's tomb, to be "anointed with the oil of gladness above his fellows." We profitably regard the joyful event when we think of it as the type and forecast of the deliverance that awaits all the troubled children of God at the epoch of their resurrection.

"Nazareth Revisited"

Much will be forgiven; but much will also be required at the hands of those who would enter life eternal. His commandments require us to "Look not every man on his own things" only, but to "Bear one another's burdens." If we harden our hearts to the afflictions of the afflicted, and wrap ourselves comfortably in the mantle of God's bestowed mercies, heedless of the needs of those to whom God has given less, the day so powerfully depicted by Christ in Matthew 25 will show us in terrible severity, if we never realised it before, that though we speak with the tongues of men and angels, and though we have the gift of prophecy, and understand all mysteries and all knowledge, if we have not the love that takes an active serving shape, we are of no use to the King whose reign is to be a reign of love and blessing.

"Nazareth Revisited"

Notes on the Daily Readings for January.

GENESIS.

The divinely-inspired record opens thus: "In the beginning God created the heavens and the earth, and the earth was without form, and void; and darkness was upon the face of the deep, . . . and God said, Let there be light." (Gen. i. 1-3.) This declaration is majestic in its simplicity; it is firm and unchanging through the ages. Human speculations appear, flourish and die, just as human speculators do, but God's word is eternally true, like God Himself. According to the learned of this world the earth is at one time flat and at another it is a globe. At one time its tiny atoms are fixed and eternal, at another they are subject to mutation. The simple truth is, that God created the Heavens and the Earth,

that He knows all about it, and that human speculations fail to reveal any real light because the speculators themselves are in darkness. Until the word of God was spoken darkness prevailed over the earth. Without God's word the world is always in darkness.

In the beginning God created the Heavens and the Earth, —Why? Surely for His pleasure as the immortal saints will yet declare. "Thou hast created all things, and for thy pleasure they are and were created." (Rev. iv. 11.) As we reflect upon the wisdom exhibited in the work of creation, the light, the revolutions of the sun, moon and stars, the vegetation, the beauty of the flowers and the production from the earth of food for man and beast, the mental powers given to man that he may love, reason, worship and hope, we can appreciate the praise contained in the inspired Psalm: "O Lord, how manifold are thy works! In wisdom hast thou made them all." (Psa. civ. 24.) It is sad to read that although God prepared so many good things for man, that man should be more ready to heed the subtle philosophy of the serpent than to cherish the word of his God, but the general tendency of mankind to make the same mistake, compels all discerning people to recognise that they are true descendants of the first sinner.

God is merciful! otherwise Adam and Eve would immediately have been destroyed, but it should be remembered that sin is a dreadful thing in the eyes of God. How great has been the work of God to save those creatures of His who would look to Him with earnest desire for salvation. Sin must be condemned before salvation can be realised, otherwise God's righteousness would be dishonoured. The greatness of the divine work for redemption manifests to us the enormity of sin in the sight of God. Adam was directed to sacrifice, and he heard the promise of a seed who will destroy sin (Gen. iii. 15.) The fact of the fall may be denied, but the greatest of earthborns cannot alter the sentence pronounced. The serpent still must crawl. (Gen. iii. 14.) The sorrows of conception cannot be removed (ver. 16). The dominion of man over the woman continues, however unfitted he may be, and after five thousand years the toil for food goes on, and at the end of it all, whether man persuades himself that he is moving on to heaven or to an astral plane, he meets the irrevocable sentence—"Dust thou art and unto dust shalt thou return (ver. 19).

The wise of this age object to the account of the Flood (chap. vii), and say: — The necessary quantity of rain to drown the world could not possibly fall in six weeks. Such people overlook two things which they would do well to view together; first, that they talk and write of the times when the floor of the ocean was suddenly broken up, resulting in terrible inundations, and second, that the Scripture declares that "the fountains of the great deep were broken up." (chap. vii. 11).

"Abraham went forth from Ur of the Chaldees." (chap. xi. 31.) There have been many changes in the method of attacking the truth of the Bible. Quite obsolete now is the claim that the early Books could not have been written in those far off times, because writing was unknown, but the true Bible lover is quite thrilled as he examines the beautiful writing discovered in the buried city of Ur. Writing was certainly known as was the working of gold and the setting of precious stones. As one looked upon the discoveries recently exhibited in the British Museum, the conviction grew strong that the earliest men of our race were certainly not inferior to ourselves, and must have been taught by the Angels of God. The unbeliever hurls his objections at the Bible, but the humble-minded believer sees these scoffers confounded time after time. Objection after objection is silenced by discovery after discovery, proving that "the eyes of the Lord run to and fro in the earth to show Himself strong on the behalf of them whose heart is perfect before Him." (II. Chron. xvi. 9).

PSALMS.

In these latter days of peril, days when the words of Christ come to us with added solemnity—"When the Son of man cometh, shall he find faith on the earth?" (Luke xviii. 8), it will prove helpful if the words of the first Psalm are kept before the mind. —"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." The counsel of the ungodly, the way of sinners, and association with the scornful will surely take away the

desire for association with those who love God's Law, and only if our delight is in the Law of the Lord, shall we, in the day of reward be among the Trees of Righteousness, in the Wood of Life.

The first psalm shows the necessity of being separate from those whose delight is in interests other than the Law of the Lord, and the second psalm brings to view the time when those who love God's Law will inherit the throne of glory; the supremacy of evil being brought to an end. Although the nations rage and set themselves against the Lord and against His anointed, God's King, the Lord Jesus will be established in Zion and the uttermost parts of the earth will become within his possessions. Jesus who was made a little lower than the angels, is now clothed with glory and honour, (Psalm viii. 5) but his glory will not be revealed to the world until all the members of his body have passed through the necessary affliction that they may share his glory. Affliction reveals that which is in the heart, it exhibits the difference between the man whom God desires and those who are unsuited for His purpose. Affliction softens the heart which is right, that it may more readily receive the impression of the mind of the spirit. To the head of the body as also to all the members, it has seemed at times as though God did stand afar off (Psalm x. 1), while the wicked boasted of his hearts desire. Let us also notice that God abhorreth the covetous although the wicked blesseth him (ver. 3). To delight in the ways of God is to appear simple-minded in the eyes of all people who consider themselves great—"the proud scorn the ways of God." (ver. 4), yet the truth is, that God's judgments are far above them and too high for him to see; such is God's unerring declaration (ver. 5). Men have not improved since the time of David; nearly three thousand years ago he asked in wonder: "Wherefore doth the wicked contemn God?" (ver. 13). To-day men despise the honour of being created by God, in the image of God, and glory in claiming the ancestor of the gorilla as their own. How vain are the thoughts of men; they try to grasp two ideas which can never be in company with each other. They wish to think of themselves as improved apes and at the same time as immortal souls using this mortal body as a temporary tenement. Thus folly is enthroned and divine wisdom is despised. These scornful men spread themselves for a little while and then die, but those who have cherished God's word, although for a time they must rest in the dust, will yet delight themselves in peace, when—"the Lord shall be King for ever and ever, and the wicked shall not be" (ver. 16).

The mind of the Lord Jesus is revealed in Psalm xviii.: "I will love thee, O Lord, my strength; the Lord is my rock and my fortress and my deliverer—in whom I will trust—so shall I be saved from mine enemies. (ver. 1-3). The mind here revealed is that which really loves God and which recognises that there is no other source of strength, and implicitly believes that God will deliver in His own good time. Such is the mind we are called upon to copy. When Jesus was crucified the earth trembled, and God sent and delivered His son because He delighted in him (ver. 19). When Jesus returns, and, attended by His brethren, he claims dominion over all the earth, again the enemy will gather against him, but how terrible then will be the recompense. Yahweh will ride upon His cherub, and all the enemies of His son will be chased, overtaken and consumed (ver. 37), and Christ will become the Head of the nations (ver. 43). Great deliverance indeed was given to David, but the deliverance and glory which awaits David's seed will continue throughout eternity (ver. 50).

From Psalm 22 we learn still more of the sufferings of Christ; wicked men, unmoved by the agony of the Son of God, coolly proceed to divide his garments that they might have a memento, and they cast lots to determine who should possess his vesture. But the strong faith of the Lord Jesus was able to hold up before his mind, the joy of that delightful day, when, surrounded by his brethren, he would declare to them the wonders of the name of God (ver. 22). The day when all the ends of the earth will turn and worship before him (ver. 27). The picture of the day of Christ's glory, when all the saints will attend him, and when they will hear the voice of the Lord Jesus singing praise to his Father, and when they will unite with him in praise, will always come as a help to the children of God in their time of trial. Before leaving the Psalms, we must look again at that thrilling scene of the marriage of the King, which is brought to our view in Psalm 45. It is the King who is fairer than the children of men, the King whom God hath blessed for ever and ever. The Queen is at his right, she is clothed in a vesture wrought with gold (ver. 9. Sept.: Version) she has left her own people to be joined to the King who is her Lord and whom she worships. Unitedly they enter the palace with gladness and rejoicing, and people will praise them for ever and ever.

MATTHEW.

When the people came from all parts of Judæa and from beyond the Jordan to Galilee to listen to the Lord Jesus, they were given instructions which had they carefully followed, would have led them to life and glory. Very few of the listeners took heed to the words of Christ; for the most part they murmured and turned away. At the close of his address Jesus said: "Beware of false prophets—(chap. vii. 16)—ye shall know them by their fruits—not every one that saith Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father. He that heareth these sayings of mine and doeth them, I will liken him to a wise man which built his house upon a rock." (ver. 21-24.) The true friend of Jesus therefore will cherish the words of Christ, they will never dare to argue away the importance of Christ's commands and suggest that they cannot be literally carried out now. Truly the world cannot carry them out in their life, and those who in heart turn after the world even while professing the name of Christ, will find the commands becoming increasingly irksome, but who would dare to argue that the immediate disciples of Jesus would have said: "He does not mean these commandments literally."

The words which Jesus uttered as he stood upon the mountain, were to give comfort to the poor in spirit, the meek, the merciful and those who are pure in heart; even though now they are persecuted for Righteousness' sake. Jesus said: "Whosoever shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." (chap. v. 19.) However keen our desire may be to walk in all the commandments of the Lord blameless, at times the flesh asserts itself and we are disobedient. At such times the hatred of the garment spotted with the flesh brings quick repentance and pleadings for forgiveness; but to teach the breaking of the commandments is a most grave offence.

Although the Temple with its altar has been destroyed, we have an altar—Jesus Christ. Let us remember that those who are unreconciled, must first remove the cause of offence before they can approach the altar together (chap. v. 24).

The vision recorded in chapter 17, is most inspiring to the patient watchers. "After six days" the disciples saw the Lord Jesus in his glory and they heard the approving voice of God—out of a bright cloud. Luke tells us that the disciples entered the cloud. In the twenty-fourth chapter of Exodus we read of a cloud that covered the Mount Sinai, and after six days the glory of Yahweh was seen, and His voice was heard by the children of Israel. For six thousand years a cloud of faithful witnesses has been in process of development, some of the constituents of this cloud are revealed to us in the eleventh chapter of the letter to the Hebrews. When the seventh thousand year dawns, this cloud will be made bright and glorious, and the nations which survive the coming judgments, will see in the cloud—the bow revealing the beauties of the Sun of Righteousness; and the bow in the cloud will show to the world that God has remembered His everlasting covenant.

Nottingham.

W. J. ELSTON.

Distressed Jews' Fund Report.

"HOMEFIELD."
FAYLAND AVENUE,
STREATHAM PARK, S.W.
Nov. 1st. 1927.

DEAR BRO. WHITE, —It is gratifying to be able to send you such a good report of our "Distressed Jews Fund" this year. Such should be regarded as an evidence of "faith," rather than that of general "unfaithfulness" we think.

In thus helping "Jacob" in his present time of trouble, we are in a way associating ourselves with God's latter-day work with his nation. How different from the attitude of the Daily Mail, and of

Christendom generally to "Zionism." "Salvation is of the Jews" is unexplainable by them—they know not the thoughts of the Lord in this matter.

With fraternal love in the Truth's bonds,
I am sincerely yours in Christ Jesus,

J. BELLAMY.

CLAPHAM "DISTRESSED JEWS FUND" REPORT,
1927.

AMOUNTS RECEIVED THROUGH THE "BEREAN CHRISTADELPHIAN."

1926.		£ s. d.	£ s. d.
Nov. 18. —	From the Toronto Ecclesia (per Bro. Smallwood—\$50)	10 0 0	
Nov. 18. —	“ Coventry Ecclesia (per Bro. Gates) ...	1 0 0	
Dec. 9. —	“ Montreal Ecclesia (per Bro. Bains) ...	1 0 0	
Dec. 26. —	“ Coventry Ecclesia (per Bro. Clee) ...	2 16 6	
1927.			
Jan. 11. —	“ S.B. Ecclesia	5 0 0	
Mar. 20. —	“ B.A.C. (Acton)	0 3 0	
Mar. 20. —	“ B. & S.R. (Dudley)	5 0 0	
Mar. 20. —	“ B.W.H.W. (Nuneaton)	1 5 6	
Mar. 28. —	“ Coventry (per O.C.)	3 4 0	
Apr. 19. —	“ Detroit and Saginaw	5 0 0	
Sept. 8. —	“ An Ecclesia not in our fellowship ...	<u>1 0 0</u>	
			35 9 0

MISCELLANEOUS

1927.			
Jan. 26. —	From Two Sisters (Nottingham)	1 0 0	
Apr. 24. —	“ A few visiting Brethren to Cornwall...	1 2 6	
May 5. —	“ A Birmingham Ecclesia (per Bro. R. Wharton)	5 0 0	
May 11. —	“ Bro. N.C	<u>0 10 0</u>	
			7 12 6

FROM CLAPHAM.

1927.			
Apr. 17. —	By Private Gift in Collecting Bag ...	100 0 0	
Sept. 25. —	“ Clapham Annual Ecclesial Collection	162 17 1¼	
Oct. 2. —	“ Anonymous in Collecting Bag ...	4 1 4¾	
Oct. 18. —	“ Private Gift (through Treasurer)	<u>40 0 0</u>	
			<u>306 18 6</u>
			<u>£350 0 0</u>

Oct. 27th. —By cheque to the General Secretary of the "Zionist Organisation" for the benefit of The Jerusalem Jewish Hospital and duly acknowledged with accompanying letter.

J. BELLAMY.

* * *

"HOMEFIELD,"
FAYLAND AVENUE,
STREATHAM PARK, S.W.
Nov. 1st, 1927.

DEAR SIR, —In harmony with your letter of the 21st inst., in which you kindly offer to transfer the amount named in our letter of the 14th, to the Treasurer of the Palestine Zionist Executive in Jerusalem, for the benefit of the Hadassah Medical Organization, we have much pleasure in handing you on behalf of the South London Ecclesia, meeting in the Avondale Hall, Clapham. and other Christadelphians, a cheque for £350. The receipt of which kindly acknowledge in due course.

The desire thus to help "Jacob" in his present distress, and our interest generally in the Zionist Enterprise, are begotten of our strong faith in the certain fulfillment of the definite promises covenanted by Israel's God to the Israelitish Fathers—as declared so confidently by your prophet Micah— (chap. vii. 20). "Thou wilt perform (says he) the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

They (the Christadelphians) regard your present-day operations, as a providential inception of the "marvellous things" to be "shewn" to Israel, after the type of their "coming out of Egypt" at the Exodus—(see verse xv. of the same chapter); and the inauguration of God's latter-day programme, so graphically and dramatically depicted by Ezekiel the prophet in chapters xxxvi., xxxvii., and onwards to the end of his prophecy.

The "Dry Bones" of chapter xxxvii. (a description adopted by the Jewish Chronicle the other day) are beginning to "shake"; and the open, and visible manifestation of God's hand in the events of chapter xxxviii., in their development, will cause Israel and the nations, to widely open their eyes. Terrible, and yet glorious realities, are prophetically pictured therein.

We would also like to exclaim "Wake up Israel, and look at the vast dimensions of the magnificent structure given by this prophet"—that in the distance appeared to him as "The frame of a City" (Ezekiel xl. 2). (Probably—we think certainly, to be erected by the willing proffer of British resources; and British labour to a Son of David yet to appear—Isaiah lx. 10; Zech. vi, 12).

The prophet was commanded to show this building to you, upon the conditions of repentance—necessary for its comprehension—(Ezekiel xliii. 10—11).

You are doing, and will do your work; but it will be brought to full success only, by the manifestation of Divinely exercised Spirit Power (Zech. iv. 6).

Please forgive our obtrusive liberty. —Yours very faithfully,

J. BELLAMY.

Israel Cohen, Esq. (General Secretary "Zionist Organisation").

* * *

J. BELLAMY, ESQ.,
"HOMEFIELD."
FAYLAND AVENUE,
STREATHAM PARK, S.W.16.

77, GREAT RUSSELL STREET,
LONDON, W.C.I.
28th October. 1927.

DEAR SIR, —We have received your letter of the 27th inst. with enclosed cheque for £350 the equivalent of which we are forwarding to-day to the Treasurer of the Palestine Zionist Executive in Jerusalem for the benefit of the Hadassah in accordance with your previous instructions. We attach herewith our provisional receipt; a definite receipt will be sent to you direct from Jerusalem.

We have read your letter with great interest and have communicated its contents to all members of our Executive.

We take this opportunity of expressing to you and to the members of your Christadelphian Congregation once again our sincere gratitude for the constant support of our cause. —With Zion's greetings, Yours faithfully.

For and on behalf of the Zionist Organisation,
ISRAEL COHEN.

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. Since last reporting we have been assisted by the following, in the proclamation of the word, Bro. Geatley and Cockcroft, junr., of Oldham. Also Bro. Heyworth of Whitworth, nr. Rochdale. We are extremely grateful to the brethren who have thus helped us throughout the past year, and also to others (some in isolation) who have assisted us financially. —J. H. MELLOR, Rec. Bro.

BEDFORD. —Montrose Rooms, 62, Harper Street. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. We are pleased to report that on the undermentioned dates our little Ecclesia was cheered and brightened by the company of the following Brethren who gave the exhortation in the morning, and lectured in the evening; on November 13th Bro. F. C. Wood (Clapham) on "THE BIBLE, denied by the Clergy; but endorsed by Christ"; November 30th, Bro. A. A. Jeacock (Coulsdon) on "THE MAN, Christ a man approved of God; his power to bestow eternal life on those who obey the conditions"; November 27th, Bro. J. T. Warwick (Clapham) on "THE LAST DAYS. Gentile times fast running out, Christ at the door"; December 4th, Bro. W. R. Mitchell (Clapham) on "ARMAGEDDON." We take the opportunity of expressing our deep gratitude to our fellow labourers for the spiritual upbuilding we receive from their visits from time to time, and the joy that their presence gives us, and for which we thank God, and take courage; and our earnest prayer is that small audiences, and seeming lack of returns, may not deter us in our endeavour to place before those around us who are in darkness, the glorious truths of the future age. Sis. Wood accompanied Bro. F. C. Wood on the occasion of his visit, both staying over the week-end, and we had a most enjoyable time together. —W. H. COTTON, Rec. Bro.

BLACKHEATH (Staffs). —Ross Assembly Hall. Sundays. Breaking of Bread, 11 a.m. Sunday School, 3 p.m. Lecture, 6.30 p.m. Bible Class, Thursdays, 1.30 p.m. at 20, West Street. The year is now drawing to a close and Our Master is still absent, but we have many reasons for expecting Him soon

and how we shall rejoice when we see Him. Whilst he tarries we rejoice at being still permitted to do the work entrusted to us. We have been refreshed and strengthened by the words and presence of brethren who have so unselfishly given of their best in the work of the Truth, for our benefit. We thank them each for their labours. We have also been encouraged by a more regular attendance of strangers during the year. May they see and grasp the Truth ere it is too late. Our Sunday School is only small, but the children are showing much progress, which is a cause of encouragement to the teachers. We have been pleased to welcome Brn. D. Jakeman, D. C. Jakeman, F. Jakeman, Cartwright, T. Pearson, Geo. Jackson, T. Jackson (Dudley, Scotts Green), Bro. and Sis. Southall (John Bright Street), Brethren T. Phipps and Wheatman (Great Bridge), Bro. H. Pigott (Shatterford). —C. F. POWELL, Rec. Bro.

BRIDGEND. —Dunraven Place. Meetings, Sunday Morning, 11 a.m. Breaking Bread, Sunday Evening, 6.30 p.m. Lecture, Tuesday Evening 7.30 p.m. Bible Class. Greetings to all the Brethren. We regret that news from us has been so scarce of late, it is no sign of indifference however, but rather that space may be left for something more important. We are a small Ecclesia, reduced in numbers, but doing our best to keep the light shining brightly. Lately we have been encouraged by the regular attendance of interested visitors, and have great hopes of good results. We are hoping that Bro. Jannaway's 1927-8 theory will prove correct, and that our Lord will come this year. The great Peace Conference quite excites us, and seems to prove how near our Brother is to the mark. We know all the Brethren are watching for developments—may the Lord bless our watching, so that when he comes, we shall enter into his joy. —W. WINSTON, Rec. Bro.

BRIGHTON. —Athenaeum Hall (Room C), 148, North Street. Sundays: Breaking of Bread, 5.15 p.m. Lecture, 6.30 p.m. Wednesday, Bible Class, 7.30 p.m. We continue the Proclamation of the Truth as it is in Jesus with the aid of Brethren from London, and wish to express our thanks to the following who have helped us during the last month: Brn. G. M. Clements, W. E. White, W. P. Lane and H. Hathaway. Also we have been pleased to welcome to the Lord's Table Sis Hathaway and Bro. W. Jeacock. We are always pleased to see any Brethren or Sisters who are this way. —S. BARRATT, Rec. Bro.

BRISTOL. —Druid's Hall, Perry Road (top of Colston St.). Sundays: Breaking of Bread, 11.0 a.m. On Sunday, September 4th, we had the pleasure of the company at the Lord's Table of Bro. and Sis. Cockroft (Oldham). We regret having omitted this from last intelligence. Also on November 27th. and December 4th, Sis. A. Hoskings (Porthleven). We sorrowfully report the death of one of our Sunday School scholars, Florrie Stroud, age 16. At the special request of her parents Bro. F. Walker performed the necessary duties at the graveside on Thursday, December 8th. Our Sunday School still gives us great encouragement to continue, and we are looking forward to the time, if the Lord remain away, when the children can excite enough interest in their parents to persuade them to seek for the truth. Our Blind Sister was rejoiced to receive a most welcome letter from Sis. Rosanna Jones, of 22, Pont Rhondda Road, LLwynypia, Rhondda, who is also blind, and we trust they will be able to receive additional comfort and consolation from their future correspondence with each other. May the Great Physician come quickly to remove all these fleshly ailments and afflictions and may God grant an abundant entrance into His Kingdom to all the Household of Faith. —A. G. HIGGS, Rec. Bro.

P.S. —Our blind Sister is being supplied with the Bible in Braille to her great joy; we should like you to see now she appreciates being able to read the Scriptures by herself—she even reads them in the middle of the night in bed. (All the Scriptures in Braille from Genesis to Revelation have been placed

CREWE. —158, Earle Street. —Myself and sister-daughter are alone here. Our position has been crowded with difficulties and deadly isolation, but we are not down-cast for there is an all-seeing Eye, one that never slumbers nor sleeps. We have stood four square up to now against all attacks; we honour the Truth too much to tolerate any attempt to tamper with it. We cannot do much, but there is one thing we can do, and we take a delight in doing, and that is to contend earnestly for the faith once delivered to the Saints. — SISTER STBELE (Senior). ,

HITCHIN. —"Eureka," 61, Radcliffe Road. Sundays: Breaking of Bread, 6.30 p.m. Wednesdays: Mutual Improvement Class, 8 p.m. We are pleased to report that Miss FRANCES LOUISA AUSTIN, daughter of our Sis. Austin, after making a good confession was immersed into the saving Name on 23rd November, and received into fellowship on 27th November. We pray that she will continue stedfast and be found among the accepted in the day of the Lord. We are also pleased to report that Sis. N. Townsend, of Steeple Morden (to whom reference was made in the ecclesial intelligence from Luton last month), will attend our meetings here as often as possible. We gratefully acknowledge the help of Brethren at Luton in our work for the Master and hope that with God's blessing our small numbers may soon be further increased. Sister Austin of this Ecclesia would be glad to hear from her Sister in the flesh—Sis. G. H. Ward, wife of Bro. G. H. Ward, who went to Australia about 18 years ago and whose last known address was "Gardinia Street, Peakhurst, near Sydney, N.S.W." If any Brother or Sister can say if she is still living and give her present address our Sister would be very thankful. —HERBERT S. SHORTER, Rec. Bro.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays. Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately) 8 p.m. Thursdays: Bible Class, 8 p.m. We have very much pleasure in recording the immersion on November 20th, of WALTER DOUGLAS WHITE—ex Sunday School Scholar, and son of our Bro. and Sis. W. J. White, also on December 4th of MARY VIOLET WOODWARD, daughter of our Sis. Woodward. We pray our young Brother and Sister may be found in faithful occupation when the Master returns. We regret the omission in not having reported earlier the marriage of our Bro. H. Leal and Sis. M. Karley on September 8th. They have our prayers and best wishes for their future happiness and ultimate acceptance at the judgment seat of Christ. We gain by removal Sis. W. Keate (from isolation), and Sis. F. McNair (from Liverpool), whom we are pleased to have with us; but we regret to lose Bro. and Sis. F. A. Stafford, who having moved now meet with the Brethren and Sisters at Seven Kings to whom we heartily commend them. We have had the pleasure of the company at the Lord's Table of the following: Sis. Ida Browning (Nairobi), Bro. Denney, Sis. Allen (Luton) Bro. and Sis. C. F. Evans (Brighton), Sis. Hodge (Plymouth), Bro. and Sis. Stafford (Seven Kings). —P. L. HONE, Asst. Rec. Bro.

LONDON (Gunnorsbury). —Ivy Hall, Wellesley Road, off Cambridge Road Breaking of Bread, 11.0 a.m.; Lecture, 6.30 p.m.; Bible Class, Wednesday, 8.0 p.m. We are greatly cheered by the baptism of Miss EVELYN G. GILLESPIE (formerly Wesleyan), on November 22nd, at the Ealing Baths, and pray that she, with us, may walk worthily and receive the prize at the coming of the Lord. We have been pleased to see the following visitors: Bro. and Sis. Lane, Sis. Potier, Bro. T. Wilson, Bro. and Sis. Kirton, Bro. Brooks and Sis. D. Crumplin of Clapham, and Bro. Moorhead, Luton. —T. G. BRETT, Rec. Bro.

MARGATE. —Thanet Club and Institute, Addiscombe House, Hawley Square. Lecture. 3.0 p.m.; Breaking of Bread, 4.15 p.m.; Bible Class, Wednesdays, 7.15 p.m. (in place of 7.30 p.m.). We are thankful to Our Heavenly Father that in this pleasure-seeking town we are still able, with the help of Avondale Hall (Clapham) and the Seven Kings (Ilford) Meetings, to interest a good average of strangers in our lectures, eight being present one Sunday last month. Our helpers were Brn. W. Jeacock and E. A. Clements (Avondale Hall), and S. W. Coliapanian and F. C. Murton (Seven Kings, Ilford). We were also pleased to welcome to the Lord's Table Brn. L. Collett and Tarling, Sisters Collett, M. Ford and Olga Potier, all of Avondale Hall. — A. FURNEAUX, Rec. Bro.

MOTHERWELL (Scotland). — Orange Hall, Milton Street. Sundays: Breaking of Bread. 11.30 a.m.; School, 1.15 p.m.; Week-night Class, alternate Thursdays, 7.30 p.m. Lecture alternate Sundays, 6.30 p.m. We are very pleased to report that Sis. N. BROWN (formerly of the Glasgow, Mid City Hall Ecclesia, Birmingham Temperance Hall Fellowship) having examined our position as regards fellowship and the Divorce question, and being in perfect agreement therewith, was welcomed to our fellowship on Sunday, 20th November. Sis. N. Brown is a daughter of Bro. A. Brown of this Ecclesia. God willing we propose holding our Annual Sunday School gathering on January 3rd, 1928, at 12.30 p.m., in above Hall, when any Brother or Sister in fellowship will receive a hearty welcome. If we can arrange for a hall, we propose (D.V.) giving a series of lectures in the neighbouring Town of Bellshill, early in the New Year. —ROD. H. ROSS, Rec. Bro.

NEWPORT (Mon.). —Clarence Hall, Rodney Road (opposite Technical Institute). Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. We regret to report, that owing to long continued absence from the Lord's Table, we have had to withdraw from our Bro. W. Winston; this was omitted from last month's intelligence. Although a very few in number we are still upholding the truth in this town, and we should welcome any Brother and Sister who may be passing this way, also those who are in the valleys that surround us; if they write me the meeting can be arranged for their convenience for the day, so that we can all benefit by each others company and be strengthened, and further encouraged in the Master's Service. —D. M. WILLIAMS, Rec. Bro.

NEW TREDEGAR (Mon.). —Bro. Ivor Morgan left us for America on November 11th; we parted with him with much regret and sorrow as he was growing very useful in the service of the truth. We have written commending him to the Brethren in fellowship with Clapham. His future address is: Freeland P.A., U.S.A. This leaves us with but six Brethren at New Tredegar. We trust Bro. Morgan will find work speedily, both natural and spiritual. The times and conditions are evil, but such are to be looked for in the latter days. God has told us to expect no less. Our hope and trust is in the Lord. —T. DAVIES, Asst. Rec. Bro.

NOTTINGHAM. —Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m. Lecture, 6.30 p.m., Huntingdon Street Schools. Tuesday: Eureka Class, 7.45 p.m.; Wednesday, 7.45 p.m. In connection with the Public Proclamation of the Truth we are grateful for the assistance of Brethren W. V. Butterfield, G. H. Denney, F. Jakeman, A. Geatley and W. J. White. The attendance of the strangers at the Lectures continues to be encouraging. Brethren and Sisters are reminded of the Tea and Children's Party to be held (D.V.) on Tuesday, December 27th. After tea there will be the distribution of prizes, and an exhibition of views of Bible Lands. It is hoped that the lantern views will stimulate confidence in the truth of God's word, and that the desire will be quickened for a participation in the glories which are coming. — W. J. ELSTON, Rec. Bro.

Dr. Thomas and Bro. Roberts. Any of our Brethren and Sisters in fellowship will be heartily welcomed at the Table of the Lord or at our Bible Class. —A. GEATLEY, Rec. Bro.

PEMBERTON (NR. WIGAN). —Christadelphian Meeting Room, Orrell Gardens, Orrell Post. Sundays: School, 2 p.m.; Breaking of Bread 3 p.m.; Lecture, 6.30 p.m. Thursdays, 7.15. On Saturday, October 15th, we held our Annual Fraternal Gathering in the School Room, Loch Street, Pemberton. Tea was provided at 4.30 p.m., a good number of Brethren and Sisters being present. At the after-meeting three stirring addresses were given under the general heading: "The Essentials of the True Faith," viz., "Sound Doctrine," Bro. H. Browne (Ashton-under-Lyne); "Pure Fellowship," Bro. A. Geatley (Oldham); "Zealous Service," Bro. W. Cockcroft (Oldham). We had visitors from Ashton-under-Lyne, Bacup, Clapham, Liverpool, Oldham, Rochdale and Southport. It was felt that a most encouraging and upbuilding time had been spent together, especially in view of the perilous times in which we live. We have been further encouraged by the obedience of another of Adam's sons Mr. GEORGE TENNANT, formally Primitive Methodist, who, after a good confession, was baptized into Christ. Our prayer is that our Bro. may hold fast and attain to that immortality which awaits the faithful ones. We have had the pleasant company of Bro. and Sis. Mandale of Liverpool, who purpose (God willing) to come over to us once a month during their time of isolation; also of Sis. Cockcroft of Oldham who accompanied Bro. Cockcroft on a lecturing visit. We take the opportunity of thanking all the Brethren who have helped us in proclaiming the glad tidings during 1927. —J. WINSTANLEY, Rec. Bro.

PLYMOUTH. —Oddfellows Hall. Union Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays, Bible Class, 7. 45 p.m. We held the second of our series of Special Lectures on Thursday, November 24th. The subject being "The Kingdom of God—Its past history—Its future Glory—Heart-cheering pictures from Israel's Prophets." This lecture was given by Bro. H. R. Nicholls. In response to a large distribution of handbills and invitations, thirteen strangers attended, together with a good muster of the Brethren and Sisters. We trust that the seed sown has fallen into some honest heart and will be the means of drawing some from darkness to the Light of The Truth. We are pleased to report that on Tuesday, December 6th, we assisted NORMAN JOHN HODGE, eldest son of the writer, in putting on the sin-covering name by baptism. We are also glad to state that Bro. J. WIDGER, having considered our position on the military and constabulary questions, has decided to join with us in upholding the Truth in its purity and to maintain a pure Fellowship, so necessary in these days, owing to the laxity so prevalent in the Brotherhood. Bro. Widger had previously taken the stand with North London against the Strickler position, but now sees the necessity of going further. We, therefore, take courage and press forward with the desire to receive our Lord's approval. —JOHN HODGE, Rec. Bro.

PURLEY. —Lecture Hall, High Street. Sundays: 11.0 a.m. and 6.30 p.m., Wednesdays 8 p.m. Y.M.C.A., North End, W. Croydon. We have been pleased to welcome to the Table of the Lord, Sis. Davis and Bro. W. Davis (Avondale Hall, Clapham), and Bro. E. H. Bath (Putney). —ALFRED J. RAMUS, Rec. Bro.

REDHILL. — Rees' Rooms, Warwick Road. Breaking of Bread, 11.30 a.m.; Lecture. 7. 0 p.m.; Bible Class (at 65, Frenches Road), Wednesday evenings at 7. 30). It is with much thankfulness to our Heavenly Father that we are able to record that through the efforts of faithful Brethren the seed sown in this district has not been without result. During the past year we have had the pleasure of assisting

SEVEN KINGS (High Road). —No. 2, Pembroke Gardens. Sundays: Breaking of Bread. 11.0 a.m.; Lecture, 6.30 p.m. Wednesdays, Bible Class, 8. 0 p.m. We are glad to report the baptism of Miss EVA HARRIET PAYNE on Sunday, December 11th, 1927. We trust that our young Sister will successfully run the race for Eternal Life, and that we, with her, may enter into the glorious inheritance. This is the third increase by baptism our Heavenly Father has blessed us with since our departure from Cranbrook Hall in January last. We regret to say that Sis. B. Tripp has removed to Ipswich where she has decided to meet with those in fellowship with Cranbrook Hall. We are engaged in a course of lectures on Prophecy, fulfilled and fulfilling, as bearing upon Russia, Britain, Turkey, and the Jews. Several strangers are interested—one or two much so. —J. C. ADEY. Rec. Bro.

SHEFFIELD. —21, Robert Road, Meadow Head. —Sister Heason and I are in isolation here. We meet when possible at Brimington (Chesterfield) or Nottingham (Corn Exchange); when unable to do so we Break Bread at home. We shall be glad to extend hospitality to any Brethren and Sisters who may have occasion to visit Sheffield. —A. S. HEASON.

SHATTERFORD. —We are pleased to say that we are endeavouring with our Heavenly Father's help and guidance, to hold fast the truth in these evil days when there is a great falling away. We are in isolation and unable to report any increase in numbers, but we are thankful that we possess the two volumes of "Seasons of Comfort" which afford us much faithful and upbuilding exhortation at our memorial service. We have much appreciated the company during the past year of the following: Bro. J. Hunt, John Bright Street; Sis. M. Doyle, Blackheath; Bro. H. Greenhill, Dudley. We shall be glad to welcome any Brethren and Sisters who are sound in the faith, who may be passing this way. Hoping we may be accounted worthy in the day of the Lord's appearing and be among those who will live and reign with him upon the earth in the strength of immortal vigour when present things have passed away. —H. W. PIGOTT.

SWANSEA. —Portland Buildings, Gower Street. Sundays: Eureka Class, 11. 0 a.m.; School and Bible Class, 3. 0 p.m.; Breaking of Bread, 6.30 p.m. It is with great pleasure we report the immersion of Mr. ROYSTON KLEISER, 20 (son of our Bro. Kleiser of this Ecclesia). He was baptized into the sin-covering name of the Lord Jesus Christ at the Swansea Public Baths on December 1st. We pray that he, with us, may so run to obtain the great prize of eternal life. On Sunday, December 4th, we had the company of Bro. J. M. Evans (Clapham Ecclesia) and were much encouraged by him with words of comfort and exhortation. He spoke at both our meetings, the Eureka Class and at the Breaking of Bread. —J. H. MORSE, Rec. Bro.

AUSTRALIA.

WEST AUSTRALIA. —Prowse Avenue, Claremont. —Greetings in the Hope of life to all the Brethren. We wish to assure you that we are one with you and that we are running together with you in the race for life. It is a great consolation to us to realise there are co-workers who dare fearlessly to do our Master's will. If any of like precious Faith are coming this way we would gladly welcome them. —BRO. AND SIS. R. M. AND B. E. BROCK.

NEW ZEALAND.

TASMANIA.

LAUNCESTON. —Temperance Hall, York Street. Breaking of Bread, Sundays, 11.0 a.m.; Lecture, 7. 0 p.m.; Sunday School, 14. Frederick Street, 2.30 p.m. Bible Class, Wednesdays. 7. 15 p.m. Still another has put on the Saving Name of Christ—NELLIE GEE, age 14, eldest daughter of Sis. Grace, and a Sunday School Scholar. Her examination and immersion took place on Thursday, 18th of August. We pray that she may successfully run the race set before her, fully realizing her new position. —J. GALNA, Rec. Bro.

UNITED STATES.

CORTEZ, PA. —The following extract from a letter from Bro. Merring of Cortez will interest the Brethren and Sisters: "At the age of about 47 (I am now 70) I began to read the Bible in earnest and soon got out of line with the Methodist Church of which I was a member. About this time an Adventist preacher held a series of meetings here and declared the soul was not immortal. All I can tell you now is that he gave the same proofs Christadelphians do, and I believe he must have had access to their writings. Following the lecture the Methodist preacher tried to prove him wrong; of course I need not tell you it was a miserable failure with his Platonic theories and quoting what great preachers believed and what the red man of the forest. This was more than I could stand and I left the church as nothing but the Truth could satisfy me. After reading the Bible daily for about one-and-a-half years and praying for a saving knowledge of the Truth, I was told that I believed the way that Christadelphians did. This was the first time I ever heard the name. I then got in touch with the little flock and they were very glad to help me. I trust you and the other faithful Brethren will be spared to contend for the Truth in its purity till the Master comes." —HIRAM MERRING.

NORTH LUBEC (Maine). —We have nothing much to report as we are in practical isolation. There are at present only three of us here, including my daughter who teaches school at Hartford, Conn., but she is with us during vacation. There are some here who will admit that this is the right way, but they remain as they are. We wish you and all the faithful ones success in your labours in the one Hope. — A. L. BANGS.

ROBERT LEE (Texas). —Bro. W. J. Greer, writing from Robert Lee, refers to the signs of the times as indicative of the imminent return of the Lord, and urges us to rouse the Brethren up to an appreciation of where we stand by means of suitable articles. This has not been lost sight of; in the February number of the BEREAN an article will appear, God willing, on the lines indicated by Bro. Greer, which we hope will have the effect he desires.

The Children's Page.

DEAR BOYS AND GIRLS,

This month's Magazine bears the mark of a new year. It will be a year of expectancy with your fathers and mothers, just as the last has been. They are looking eagerly for the return of Jesus; and though this great event has not yet taken place, many happenings show that his coming "draweth nigh." You will have heard your parents speaking of the general fear of coming war in Europe; of the

That this may be so in the case of all of you is the wish of—

Your sincere friend,
W. R. M.

We can finish nothing in this life except our history. This is not manufactured on the last day of our life but is spread over all our days. Each day do a little well, and the whole will total up to your satisfaction on the day of account.

SUNDAY SCHOOL LESSONS.

JANUARY 8th. 1928.

Subject for proof — "That there is only one Gospel."

Acts xiv. and xv.

Expelled from Antioch, Paul and Barnabas journeyed to Iconium where their testimony to the Word of God, both by preaching and by miracles converted many Jews and Gentiles. Their stay was prolonged whilst good could be done, but in the face of subsequent persecution, they fled from the City in accordance with Christ's instructions (Matthew x. 33).

Arriving at Lystra, they again preached to the people. Among them was a cripple whose earnestness marked him out as one upon whom a work of power could be wrought. He was cured of his infirmity, upon which the people attempted to worship Paul and Barnabas as though they were gods. The faithfulness of the Apostles is illustrated in their entire repudiation of any such honours, and in their desire to give God the glory (see 1 Cor. i. 27-31). Compare with the case of Nadab and Abihu (Lev. x. 3) and Moses (Deut. 32- 51).

Shortly afterwards, the people at Lystra were persuaded, by wicked Jews, to persecute the Apostles. Paul was stoned, an event to which he afterwards referred in recounting his sufferings (II. Cor. xi. 25). His life was spared, however, and he continued with Barnabas his labours in other cities, arriving at length back at Antioch, the place from which he had started his mission (Acts xiii. 1). Chapter 15 records the discussion concerning circumcision, brought about by certain Judaisers. Notice the object of the Apostles' preaching (v. 14,) also their conclusion on the matter (v. 19 and 20). This chapter affords ample scope for explaining the object and abolition of the Mosaic Law, and the mission of Christ associated therewith (Ephesians ii. 14), (Colossians ii. 14).

* * *

JANUARY 15th. 1928.

Subject for proof — "That belief of the Gospel is essential to Salvation."

Acts xvi.

This chapter records the commencement of Paul's second journey from Antioch. Accompanied

acceptable to God. Lydia and her household were probably the commencement of the band of believers at Thyatira to whom Christ addressed his message (Rev. ii. 18-29).

The imprisonment of Paul and Silas at Philippi illustrates their willingness to endure hardship, "rejoicing that they were counted worthy to suffer for Christ," and also how God was working in their apparent misfortunes to the end that the Philippian jailor and his household might hear the Truth, which they gladly accepted. Applying these principles to our experiences, we can learn the lesson of patience in our trials.

* * *

JANUARY 22nd, 1928.

Subject for Proof — "That the Gospel was preached to Abraham and Israel."

Acts xvii. and xviii.

Paul's bitter experiences of pain and peril at Philippi did not deter him from proclaiming the gospel at Thessalonica and later at Berea. Many interesting allusions to his stay at Thessalonica are to be found in his first letter to the Brethren there. Leaving these places he continued to Athens, the centre of Grecian learning, but a City unlearned in the knowledge of God. It abounded in idols to which countless altars were erected, and in addition there was an altar to the unknown god, lest any of the supposed gods should have been missed out. Paul tactfully seized this opportunity to declare the God of Israel. "Whom therefore ye ignorantly worship, him declare I unto you." Referring to the majesty and greatness of God as the Creator, upon whom we all depend, Paul showed that he cannot be likened to mere men-made images of gold or silver. This great God had revealed His purpose to rule the world in righteousness in assurance of which He had raised from the dead Him who should fulfil this work. Paul's allusion to the resurrection caused many to mock, but others joyfully accepted the good news of salvation.

Leaving Athens, he came to Corinth, a luxurious yet terribly degraded City, where he established a community of believers to whom he afterward addressed the two epistles. Notice the stages in the Corinthian's acceptance of the Truth—they "heard, believed, and were baptized." Verse 22 marks the conclusion of Paul's second journey. In connection with the work of Apollos see 1 Cor. 1-12, 3-5, 4-6.

* * *

JANUARY 29th, 1928.

Subject for Proof — "That the Kingdom of God will be established on the earth."

Acts xix.

That the believers at Ephesus should need to be "baptized in the Name of the Lord Jesus" (v. 4) is an evidence that there is only one baptism (Eph. iv. 5). John's baptism was to bring men and women to a state of repentance and to prepare them for the glorious truths associated with the mission of Christ. It did not unite them to Christ on the promises as described in Gal. iii. 27. Hence Paul commanded these believers at Ephesus to be baptized into Christ.

caused reveals the grave dangers which the Apostles and their followers were continually encountering in their faithful testimony.

* * *

FEBRUARY 5th, 1928.

Subject for Proof: —"That the promises to Abraham will be fulfilled in the Kingdom of God."

Acts xx

Few details are given to us of Paul's experiences on his third journey, part of which is described in this 20th Chapter. It is interesting to pick out on a map the various places he visited. The commencement of this third journey is recorded in Chapter xviii. 23. From Antioch he passed through Galatia and Phrygia to Ephesus (xix. 1) thence into Macedonia and Greece (xx. 1 and 2). From Greece he retraced his steps to Philippi, then sailed to Troas (v. 6). Journeying on foot to Assos, he sailed to Miletus (v. 5) where he met the Ephesian elders.

Notice the apostolic custom to meet for breaking of bread on the first day of the week (v. 7). Paul's long preaching at Troas (v. 9) is better appreciated by remembering that he knew it was his last visit there. We can picture the fervour and earnestness which pervaded that little company who owed so much to the Apostles labours.

In Paul's charge to the Ephesian elders are found warnings concerning the coming apostacy which from that time has grown to world-wide dimensions. This charge should be read in the light of Paul's letter to the Ephesians, and also the message of Christ to them in Revelation ii. in which are indications that the "wolves in sheeps' clothing" had then manifested themselves.

PUZZLES.

Please send answers by the last day of January 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. A city, whose king helped Solomon to build the Temple, | iii. Something we must not say. |
| ii. Something old and something new. | iv. Grandson of Ephraim. |

2. —DOUBLE ACROSTIC.

- | | |
|---|--|
| i. A land east of Eden. | v. A damsel who opened the door to Peter. |
| ii. Gulf of Venice through which Paul sailed. | vi. One of the lands in which Israel were captive. |
| iii. Governor of Shechem. | vii. An enemy of Israel in the |
| iv. Father of Moses. | |

4. —HIDDEN PERSON.

A Jew (related to a Queen) who saved his own people and an alien king from destruction.

ANSWERS TO NOVEMBER PUZZLES.

1 —

ABRAM
BAALI
RAVIN
ALIEN
MINNI

2. —

M
SAT
SATAN
MATTHEW
TAHAN
NEN
W

3. —

Ab b A
BeelzebuB
R i b a I
A bisha G
H o s e A
Amitta 1
M icha L

4. —

Galilee
Samaria
Jericho
Bethsaida

* * *

RESULTS (Maximum Marks, 20).

Ruth Nicholson, 20
Rachel Briggs, 20
Bessie Briggs, 20
Evelyn Briggs, 20
Florence Harper, 20

Helen Baldock, 20
May Hughes, 18
Doris Higgs, 18
Ambrose Withers, 16