

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.

Assisted by C. F. FORD.

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Notes.

The aim and object of the Berean Christadelphian is as stated in the prospectus issued with the December number; that is, to provide a suitable means of contact between the members of the Household of Christ in all parts of the world, and at the same time to supply reading matter of an edifying character. The co-operation of all brethren and sisters in fellowship in the attainment of these objects is cordially invited. There is no question of any material profit accruing to any individuals as the result of the enterprise. At the time of writing the subscription list is barely sufficient to cover the printer's bills and postage. If, and when, income exceeds expenditure the balance will be applied either to increasing the number of pages or to reducing the charge. The only profit we are aiming at is the profit of all of true faith.

THE FREE LIST. —If any brethren or sisters have been overlooked, we shall be glad to receive an intimation to that effect, so that the Magazine may be regularly forwarded. There is no necessity for any who desire to receive it, to be without a copy each month. Several brethren have thoughtfully provided the necessary means.

HOUSEKEEPER. — Wanted by widowed sister, post as housekeeper, experienced. Address: Mrs. Bogan, c/o 19 Grove Road, Brixton, London, S.W.9.

SEVEN KINGS (near Ilford). —The Recording Brother will be glad to hear from the Secretaries of the various ecclesias how many brethren and sisters of their respective meetings intend being present at the Tea and Fraternal Gathering, so that adequate arrangements may be made. (See **SEVEN KINGS Ecclesial News**).

PRELIMINARY NOTICE. —The Mutual Improvement Class of The South London (Clapham) Ecclesia will (God willing) have a Museum Outing with Fraternal Meeting in the Spring. All in Fellowship will be heartily welcomed. Exact date and particulars later. Secretary: Bro. F. C. Wood, 36 Danecroft Road. S.E.24.

"**CHRISTADELPHIAN TREASURY**". —Bro. J. E. Mullan, 222 Sylvan Avenue, Gloucester, N J., U.S.A., requires ten copies of this work and is willing to pay full price. Bro. Jannaway informs us they were all sold as soon as they were published, as were Christadelphian Answers. Will those who have spare copies please write to Bro. Mullan direct?

"**CHRISTENDOM ASTRAY**". —Free—To Several: Our November "Cover Note" was quite correct. The brethren concerned have provided the cash whereby every lending Library—Christadelphian or non-Christadelphian—will receive a copy of Christendom Astray, printed with new type on antique paper and well bound in cloth. They are in a position to thus furnish 5,000 copies if required. The effort is a labour of grateful love which would have gladdened the heart of the author, for Bro. Roberts has left on record his mind that "brethren have my permission to do anything they may desire in the way of printing and publishing works written by me on The Truth."

Until our "Cover Note" appeared the cheapest cloth bound edition was 5/- (plus postage) at which price 5,000 copies would have cost over £1,250, whereas the "Maranatha Press" is producing them at less than £350. The same book will be on sale at 1s. 6d.

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EIGHTPENCE.

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

(Continued from page 3).

CHAPTER 50.

From Glasgow the Doctor was called to Paisley to deliver a lecture at the invitation of some Scotch Baptists—one of whom, a Mr. Coates, a thread manufacturer of wealth and standing, entertained him in princely style; but, "not again"! Elpis Israel caused the friendship to cease. Returning from Paisley to Glasgow, the Doctor attended a Soiree which had been arranged in his honour, the President upon the occasion being one of the City Magistrates, and the attendance numbered about 250. The meeting lasted until about eleven o'clock. As the company was about to disperse, a gentleman rose and complained that after rousing their interest in such vital matters, he did not think the Doctor was fairly treating those he had interested in leaving them without any prospect of returning and following up the work begun. Was it not possible to defer his return to America, and to publish the matter of his lectures in a book, that his friends and the public might possess it in a tangible and permanent form? The Doctor said he hoped to be able to comply and give them a favourable answer. Ultimately he promised that when he fulfilled his engagements with Edinburgh and Lincoln he would return to London, and if they would busy themselves in obtaining subscribers for the work, he would employ his time during the winter in preparing it, instead of returning to America as he had intended. The arrangement met with the approval of the meeting—and thus originated Elpis Israel!

Returning to London he at once commenced the composition of the promised book. Here is what he wrote on the matter in the Herald of the Kingdom, Vol. II, p. 226:—

"For six weeks, the world without was a mere blank, except through a daily perusal of the London Times; for during that period I had no use for hat, boots or shoes, oscillating, as it were, like a pendulum, between two points, the couch above and the desk below. In about four months the manuscript was completed, but whether it would ever behold the light of the public countenance, or remain in the obscurity of an old chest with the blessings of the enemy upon it, so long as it smouldered there, depended on the humour I should find the people in on

visiting them again. With the exception of two discourses at Camden Town, and two at a small lecture room near my residence, and an opposition speech at a Peace Society Meeting, I made no effort among the Londoners to gain their ears. I distributed printed bills, indeed; but a few hundreds or thousands of these among upwards of two millions of people, were but as the drops of a passing cloud to the ocean

"The Peace Society seemed to be the only available medium of access to the public on a large scale. They were trying to convert the world to the 'Peace and Safety' cry, which precedes the sudden destruction from the Lord; and to bring about a system of arbitration for the settlement of national differences, faith in which would of necessity prevent faith in Moses and the Prophets, who preach peace only to the righteous and to those generations of humanity which shall be blessed in Abraham and his Seed, when Christ shall have 'subdued' them to himself by the energy of God

"On Thursday evening, February 22nd, 1849, a public meeting was to be held at the British Institution, Cowper Street, City Road, for the purpose of adopting a Petition to Parliament in favour of Mrs. Cobden's motion for special treaties of arbitration instead of war in the settlement of national disputes. I determined to attend the meeting. But as I intended to oppose the adoption of the Petition, which would, perhaps, bring down the anathema of all present (for the leaders of public meetings are generally intolerant of everything that does not glorify their crotchets, and the peculiar 'wisdom' that sanctifies it) I deemed it best that my (presence should be sanctioned by authority."

In order to get something authoritative the Doctor wrote two letters, one to the Chairman and the other to one of the Secretaries. The former referred him to the latter, and the latter contented himself with a non-committal letter stating he did not presume to say the Doctor would "have no right to move an amendment"! The audience numbered about 2,000, and after the Peace Proposition was placed before the meeting the Doctor rose to propose his Amendment, which alone comprised over 500 words. In speaking to the Amendment the Doctor pointed out that War was of divine appointment, and that when God willed it, it was presumption for men to attempt to stay the Almighty hand. The Doctor, among other texts, quoted Rev. xvi. 6, 8; Isa. ix, 6; Acts x. 36; Matt. x. 34; Ps. ii. 8; Dan. vii. 14; Isa. ii. 4; Jer. li. 20; Isa. xli. 15; Zech. x. 3; Rev. xix. 11; John xviii. 36; Mic. iv. 3; Zech. x. 9; Rev. xx. 1-3; Psa. cxlix. 6-9; Dan. vii. 22; Zech. x. 5; xii. 6; xiv. 14; 1 Thess. v. 2, 3.

The Doctor in reporting his speech, says: —

"The reader is not to suppose that while these ideas were being expressed, the peace meeting was in a very peaceable state. Peace was in the Petition, but war in the people's hearts and on their lips. The audience proved to be nothing more than a mob of anti-tax fanatics . . . It was Mammon shouting, and hissing, and yelling through this unthinking multitude, who made the delivery of my protest almost an impossibility . . . It was a mob of swine, to whom it was not only useless, but dangerous to cast the pearls of truth. But I was engaged in the fray, and being single-handed, I had to open for myself a way out. . . . The reader doubtless, will be curious to know how many were in favour of my amendment? I do not know exactly, but I do not think there were more than half-a-dozen. Myself and seconder, it is probable, would have made eight; which was a large minority in the two thousand, compared with the Noachic minority in a world!"

Next day the Morning Advertiser in its report of the meeting, stated that "Dr. Thomas moved an amendment which was not adopted." On the faint chance of getting it inserted, the Doctor sent the Morning Advertiser a letter headed "War A Divine Institution." Seeing that the said letter comprised about 2,500 words, it was not to be wondered at that it was not inserted.

When the Doctor had finished writing *Elpis Israel* he made a second tour of the country, not only visiting the places he had previously lectured at, but also Birmingham, Newark, Dundee,

Aberdeen and Liverpool. After Elpis Israel appeared, many who were friends turned into deadly foes. In some cases, the book subscribed for was burnt. This was owing to the partial apprehension of the Truth advocated by the Doctor in his lectures. "It was not perceived," says the Doctor, "what I was driving at. The times were exciting, and my lectures were mainly illustrative of their prophetic character. They attracted thousands, of whom hundreds by their subscription to Elpis Israel afforded me the means through that work of re-announcing to this generation Paul's Gospel for the obedience of faith." No doubt hearers had subscribed under the influence of a one-sided interest.

After his effort at Liverpool the Doctor left England on September 11th, 1850, and made a tour of Holland, Prussia, Germany and France, mainly for health: it lasted ten or twelve days. Returning to England, he obtained the appointment of surgeon on board an emigrant ship, and after being at sea thirty-nine days reached New York after an absence of two years and a half.

He had not been back a fortnight before he was taken ill with fever, which confined him to bed for several weeks, and came nigh proving fatal.

(To be continued).

"Walk Worthy of God."

An Exhortation by Bro. Roberts.

Paul tells us, in 1 Thess. ii. 11 what he did when among the brethren in Thessalonica. "Ye know," he says, appealing to their memory,

"how we exhorted and charged everyone of you as a father doth his children, that ye would walk worthy of God, who hath called you unto His kingdom and glory."

What Paul did at Thessalonica, he did among the brethren everywhere else, of course; and, if he were with us he would do the same thing here. He would charge us to "walk worthy of God," and he would do, it constantly.

He would not be content to lay down our duty clearly at the start, and then go on, taking it for granted; he would "harp" on the subject constantly. At least, this is what he did at Ephesus. His own testimony is this:

"Ye (Ephesians) know from the first day that I came into Asia, after what manner I have been with you at all seasons . . . Therefore, watch and remember that by the space of three years I ceased not to warn everyone night and day with tears." (Acts xx. 18, 31).

What Paul did himself he told Timothy to do after him:

"Be instant in season and out of season—reprove, rebuke, exhort, with all long-suffering and doctrine;"

and so to Titus he says:

"I will that thou affirm these things constantly." (Tit. iii. 8).

What he advised Timothy and Titus to do in the first century, he would recommend everyone taking hold of the word to do in the nineteenth; for the work is the same and its difficulties are the same now as then, though the form of surrounding circumstances has changed. The work now, if a work is doing, is the work in which Paul and others were engaged—the work of taking out and

purifying a peculiar people for Christ; and the principal difficulty springs now, as then, from the almost unconquerable bias of the human mind in favour of the present evil world.

What phase of the truth of Christ is it that requires to be the subject of this constant inculcation which Paul exemplified? Let the epistles of Paul supply the answer: for what Paul did by word of mouth, we have here illustrated by the pen. It is the question of our moral relation to God and our moral relation to the wicked world in which we live that supplies the chief material of his discourse.

There are things that there is no need to "affirm constantly." We do not need to affirm constantly that there is a God. We do not need to affirm constantly that man is mortal. We do not need to affirm constantly that Christ is the manifestation of God, and that the kingdom of God will be established on the earth. These things have, of course, to be kept constantly prominent in the presentation of the truth to a fluctuating audience of strangers; but so far as the brethren are concerned, they are in the position of foundations—under the house and out of sight. Once intellectually perceived as the teaching of the Word, they are easily retained; and become weakened instead of strengthened by constant affirmation.

But it is not so with the class of things which Paul made the subject of his entreaties among the brethren at Ephesus, night and day, for three years: these are easily forgotten. The tendency of the natural man is against the memory and the practice of them. Danger is constant, and therefore, warning needs to be constant also.

The thing that Paul would always exhort us to do, if he were among us would be to "walk worthy of God." This defines the matter comprehensively; presents it clearly, and fixes its character unmistakably. Need we be at a loss to decide our course, as saints, if we remember that it is to be "worthy of God?"

The application of this single test will always, with an earnest man, easily settle controversies on practical questions which men of another type find enveloped in fog. Even earnest men need to apply it energetically. The desire to protect the interests or secure the honours of the present life, is liable to mystify a man's reason when they are interfered with by obligations that appertain to the house of Christ.

It is a dangerous sophistry that tries to make the path of wrong appear right or a little less dangerous than the Word represents it to be. This is a sophistry of which we are all in danger, because the love of the present world is innate, and is liable to lead us to favour a loose construction of the commandments of Christ, which is the first step to ruin

In this matter, the world is one master and teacher and the Spirit of God another. Our leaning to the one or the other is of vital importance. Paul thus sharply defines it:

"As many as are led by the Spirit of God, THEY ARE THE SONS OF GOD."

Our standing before God depends upon whether we are led by the Spirit of God or the spirit of the world. A man led by the Spirit thinks and acts in harmony with the Spirit as our instructor in the Word. He may not do this all at once, but if he progresses in the Spirit's tuition, he will come at it, and find himself the subject of a process of transformation which ends in making "a new creature."

To reach this conclusion, however, he must submit himself to the Spirit's influence in the way the Spirit has appointed. The Spirit has given us the Word as the means by which its mind is to be learnt; and it has given us this Word in such a form that this "mind of the Spirit" cannot be apprehended apart from a constant and diligent perusal of the Word containing it.

"Here a little and there a little, line upon line and precept upon precept"

is the principle of its construction. Its wisdom is diffused over all its contents. It is not concentrated anywhere. In this respect it is unlike a human composition which, in chapters and sections, aims at exhausting a particular topic. It is like the inner curtain of the Mosaic tabernacle: the blue and the purple and the fine-twined linen and the golden thread are everywhere through the fabric. It is however, unlike that fabric in this, that in some parts of it you find treasure not to be found in other parts.

This peculiarity has two results: to acquire the mind of the Spirit revealed in the Word, we must make ourselves acquainted with the whole, and the reading of it is a constant feast. It never loses its relish, but becomes sweeter to the taste with use. In this it is unlike all other books

To "walk worthy of God," then, is first to have the heart where Christ's heart was, and then to let the words of our lips and the deeds of our hands follow suit. Christ's heart was fixed on the Father and the Father's will, and the Father's work, and the Father's purpose in the days to come. He had no other interest, no other love, though this, indeed, truly comprehends all interests and all loves.

The world hated him: how could it do otherwise? He testified of it that its works were evil. The world did not hate his brothers, because they bore no such testimony, but were content to earn the good graces of the world by a friendly deference to what was going on around them. They joined in that receiving honour one of another which Jesus declared to be the great stumbling block to faith in His day (John v. 44), and which continues to be the characteristic of the enemy of God to this day. Have principles changed with the lapse of eighteen centuries? Nay, verily, the world is the same, as we sadly find, and Christ, though we see him not, yet, is the same yesterday, to-day and for ever.

He comes anon to deliver, from the present evil world, such as, like himself, are not of it, but who call on the Father, who without respect of persons, will judge according to every man's work. The Lord's choice will rest on those who devote themselves to the doing of the will of his Father; so he often declared on earth. The will is that we make no friendship with a world which is full of everything contrary to his mind; but that standing apart from it, we shine as lights in it, testifying against it, and leaving its pleasures, its honours, its politics, and its wars to its own children, in whom he has no delight.

His intention is to destroy the system of things that goes to make up the world in its present constitution. The coming of Christ is to take vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ. (2 Thess. i. 9). These words are not written in vain. The purpose of God is to destroy the world as it now is, and to establish a new heavens and new earth wherein dwelleth righteousness. Shall we build that which God means to destroy?

Paul warned the brethren night and day with tears: do we need the warning less?

These urgent words will seem kind words by and by. The judgments of God are impending over this generation. The world is divinely declared to be ripe for them. It does not appear so to such as judge after the flesh: that is, who judge it in the light of human thoughts. To them the world appears tolerably well-conditioned in moral matters. With so much church and chapel going and charity, money-spending and education-promoting and scientific nature-investigating, the world in such eyes appears righteous.

They forget that righteousness is a matter of divine estimation, and that the first principle of righteousness relates to men's attitude to God—God the first and last, and who will yet be all in all upon earth as now among the angels. Men may be very civilised one to another and very barbarous towards God. Judgment came on Jerusalem 1,800 years ago, not because there was any lack of mutual deference or refinement, or alms-giving or prayer-saying, or synagogue-attending or knowledge-cultivating.

The sacrifices were offered according to the law and the feasts held in their appointed seasons, actually with more regularity than they had been at any former period in their history. But the true fragrance was awaiting. Sincere recognition of God had ceased.

.....

The very essence of all the service of the law was the fervent recognition and intelligent service of the Creator and Proprietor of all things: but this had vanished from all but a few, and the body politic of Israel was a spiritual corpse. So it is in our day with the Gentiles, and worse; for, with the Jews there was, at least, the form of the institutions which God Himself had appointed, but among the Gentiles there is not even the form of godliness as originally delivered by the hands of the apostles. The doctrines of Jesus are not to be found in the pale of the dominant churches, and the institutions practised are not of his appointment. Add to this the prevalence of unfaith, insensibility to all divine relations and universal disobedience to the commandments of God, and we get some glimpse of a state of things which is divinely declared to be a ripe harvest of wickedness.

From this state of things we are labouring to be delivered, and for the accomplishment of this object it is necessary now, as in the first century, to iterate incessantly the instructions and warnings that tend to the purification of the house of God.

Editorial.

RUSSIA.

The newspapers continue to furnish almost daily evidences of the preparation for war which is quietly and steadily progressing in Russia, and which we think is rightly to be regarded as a sure indication of the nearness of the "battle of the great day of God Almighty." A tendency exists in some quarters to regard the general expectation of the speedy return of Christ to the earth as mistaken and premature, on account of the supposed unpreparedness of Russia to occupy her Divinely-appointed position as leader of the great confederacy of nations in the battle of Armageddon. The observant reader of the daily papers will discern many indications that the "prince of Rosh" is by no means indifferent to the summons to "prepare war" (Joel iii), but is, on the contrary, devoting his energies and vast resources to the accumulation of material by which he will be enabled to fulfil the allotted task. There is almost a tragic paradox in the thought that the weapons which the nations are so feverishly accumulating will no doubt be largely employed by Christ in the accomplishment of their own destruction. Surely "they know not the thoughts of the Lord" (Micah iv. 12) but, "the secret of the Lord is with them that fear Him," and we cannot too highly value the privilege which is ours of being able to look with hope beyond the "time of trouble" and to contemplate Christ's millennial reign of peace.

The Daily Telegraph, on the 29th December, published the following significant indication of the trend of affairs in Russia: —

"It is reported from Moscow that the Soviet aviation and chemical defence organisations have recently combined and intensified their activity all over Russia. The new body thus formed is under the control of the Soviet War Department, and has opened at Krasnodar a new military chemical laboratory.

"According to the Soviet newspapers, the workmen members of the organisation show an enthusiastic interest in devising military inventions, many of which are said to deserve serious consideration. Among these are a war aeroplane and a new kind of armour, both of which are already being used."

From other sources there are similar indications. The present shortage of leather in Britain, and its accompanying steady rise in price, is attributed by British merchants to Russia's continued active purchasing of hides and heavy leather suitable for military purposes.

An Exchange message from Sydney (N.S.W.) states that Soviet representatives have bought 27,000 bales of wool at the Australian sales, whilst it is stated that " the nitrate cargoes, shipped by the Soviet from Chile are of the high-grade quality used exclusively for explosives, and amounted this autumn to 60,000 tons."

According to a communication from Moscow, the Soviet Government is issuing a new 100,000,000 rouble loan, at 13 per cent, interest. It will be the third loan issued during the last six months.

The president of the Soviet Oil Syndicate commenting on the success of Russian Oil exports for 1927, totalling over two million tons, states that this figure is a record in the Russian oil industry, and is more than double the 1913 total. Russia now occupies the second place among oil-producing countries.

BRITAIN'S ISOLATION.

M. Briand, the French Foreign Minister, has expressed the hope that the year 1928 will bring further progress in the policy of Franco-German rapprochement, inaugurated by him and Herr Stresemann, and adds, "Apart from the path followed by me there is only one policy for France, and that is for her to increase her armaments and her arms ad infinitum, and to reject every understanding with her former enemies."

Events are moving rapidly towards the final grouping of the nations for Armageddon, in which Britain is to be isolated from the European Powers. Franco-German friendship would inevitably be followed by an understanding with Russia, and Britain's isolation thus be accomplished, preparatory to the coming of the great conflict on the mountains of Israel.

EARTHQUAKE IN ITALY.

Severe earthquake shocks have been felt in the Rome district, at Velletri, Albano, Frascati, and as far as Frosinone. The whole district is of volcanic origin, and the centres of the shock are craters of extinct volcanoes. People arriving at Rome are reported to be panic-stricken, and are giving alarming accounts of the earthquake.

The incident is a reminder of the terrible destruction which awaits the alleged "eternal city."

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying: 'Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.' " (Rev. xviii. 21).

How complete the catastrophe will be is graphically foreshown by the destruction of ancient Babylon, the very existence of which has until recently been denied. In the coming destruction of Rome no doubt earthquake, and volcanic eruption will be Divinely employed. We are also reminded of the "rejoicings of God's people" when her destruction is accomplished. (Rev. xviii. 20; Rev. xix. 1-7).

BOOKS.

"Of making many books there is no end"; so says the wise man, Solomon. (Ecc. xii. 12). The Publishers' Circular and Booksellers' Record gives interesting testimony to the truth of this statement, in reporting that 1927 has been a record year for publishers; 13,810 books were printed, a greater

number than in any previous year. Novels are on the increase with a total of 3,368, or nearly a quarter of the whole output. Works on religion are third on the list and reach the figure of 1,000. It is an age of reading; nevertheless the only book that can impart true wisdom is increasingly neglected. Bible reading is almost everywhere on the decline. "Give attendance to reading" was Paul's exhortation to Timothy, and it will be heeded by all of Paul's mind. On this subject we would counsel our readers to peruse the incomparable words of brother Roberts in his preface to the Bible Companion.

"Fear God, and keep His commandments, for this is the whole duty of man." (Ecc. xii. 13).

W.J.W.

Notes by the Way.

Guelph, Canada. —On the way from Hamilton to Brantford we spent a day quite pleasantly at Guelph, with Brother John Hawkins, who with a faithful little company, stands firm for the purity of the Truth in that section. Guelph is one of the few cities in Canada that is named for Royalty. From its throne on the hills by the river Speed, it commands a choice agricultural realm of fertile and rolling landscape.

The Provincial Experimental Farm is located here, covering a tract of over six hundred acres.

The streets of Guelph seem to have been laid out after the plan of the web of an ungeometrical spider. Still they are adorned with many solid structures of creamy-white limestone, which is said to be abundant in that district.

"Catholic Hill" with its idol Church and storied windows, occupies a commanding position in Guelph, and looms loftily in the eye of the visitor. Brother Hawkins is patiently waiting for the coming of that day, when "the loftiness of men shall be bowed down, and the haughtiness of men made low, and the Lord alone exalted."

Then he hopes the defects of this "Royal" little city, may be remedied, and he himself permitted to

"See the Papal idols falling!
Worshipped once, but then abhorr'd;
Men on Zion's King then calling:
Zion's King by all adored."

B.J.D.

1928?

"Lord wilt thou at this time restore the kingdom to Israel?" The question is not always to remain unanswered, for at "the time of the end—the wise shall understand." The time of the end has arrived, and where is the wisdom of the wise? DO they understand?

In 1893 the brethren were greatly exercised over the terminal date 1897. The expiration of the 1,260 years of Daniel xii. 7 had been marked by the loss of Papal temporal power in 1867/70; what was to happen 30 years later, when the 1,290 years of Daniel xii. 11 would run out? Great hopes were entertained by many that it would see the Lord's return, and a very interesting and instructive series of articles appeared in the Christadelphian in 1893/4, entitled "The Day of His Coming."

1897 did not see the return of Christ but it marked a great step forward in the divine programme. It saw the uprise of Zionism, and with our present knowledge we can see (what was not so clear in 1893) that it was just what might have been expected; the divinely ordered sequence of events; the decline of Rome would be followed by the uprise of Zion.

But what are we to look for in 1942/5, when the 1,335 years of Daniel xii. 12 expire? The time relates undoubtedly to the setting up of the kingdom, in which Daniel will have his "lot"; but what does that mean? The Resurrection, or the Kingdom fully established?

In, attempting to answer this question we must take into consideration other indications of the same event which we find in the Scriptures; for example: the seven times of Nebuchadnezzar.

In the following article Brother Bellamy shows why he looks for the coming of Christ and the Resurrection not in 1942 but in 1928.

Whether his deductions are accepted or criticised they should have the effect of directing the attention of the brethren to the study of the dates which have undoubtedly been given to us in order that we may understand.

Further comments are invited, but owing to the limited space at our disposal they should be as concise as possible, and not exceed 500 words.

C. F. F.

1. The Babylonian Kingdom of men was planted in Nimrod's days. It had grown to a great tree with large foliage in Nebuchadnezzar's time, and it was indicated to him that it was to be lopped (or topped) by the fall of his dynasty. But its roots and stump were to remain in the earth, banded with iron and brass for seven times, or 2,520 year days.

2. Dr. Thomas fixed the beginning of these days in Nebuchadnezzar's time (B.C. 611).

But would it not be more befitting and responsible to fix the beginning of this long period, from the date of the lopping of the tree, viz.: —542 (when Belshazzar was slain)? then 2520 — 542 = 1978: the end of a period that must see all human government rooted out of the earth, and the rule of the saints fully established.

3. Judah's seven times of punishment; and the other (day) years of Daniel—given to indicate different phases, and stages, in the working out of the Divine purpose, must all end long before the date given above (1978). And further: a correct understanding of the same—as to beginning and ending, must take into consideration the type of Lev. xxiii. 24, 27 and 34, and allow for, and correctly place, the times of the anti-type of Rev. xiv. (i.e., 10 years for the preaching of the aionian good news, and 40 years for the treading of the "Great Wine Press")— See "EUREKA," Vol. III., pp. 398-9 ; 436-40. An exposition that does not do this condemns itself.

4. As to Judah's 7 times of punishment (Lev. xxvi): Dr. Thomas in his "Exp. of Daniel," pp. 114-15, says "But the times of the Kingdom of Babylon cannot be calculated without reference to the times of Judah's adversity. The reason of this is, that when these end, Israel's Commander-in-Chief and his associates at the head of the tribes begin the work of Babylon's destruction."

5. Let the student now look at II Chron. xxxvi. 14-19; Ezekiel xxi. 25-27; and Lam. i. 1-12; and he will see when God "brought the evil" (II Chron. xxxiv. 24-28). According to the Doctor's Chronology that was 592 B.C.

Now 2520 — 592 = 1928! Is not this a synchronism worthy of note?

Now as to the type (as above) of Lev. xxiii. If this date be approximately correct, 1928 marks the arrival of the first day of the anti-typical seventh month for the "blowing of trumpets," and the gathering of the "heads of the assembly" (Lev. xxiii. 24). Ten days (years) later the Great Day of Atonement (v. 27), then 1928 + 10 = 1938; and 1938 + 40 for "Wine Press" judgments = 1978, when the Saints will be in full possession of victory; "With palms in their hands" celebrating their victory with a final Hallelu-yah festival of rejoicing. (See "EUREKA," Vol. III., pp. 640-5).

6. Let it be noted here, for reasons to appear later, that the "FEAST OF TABERNACLES" of the 15th day of the 7th month, is exactly 14 days (years) from the 1st day (1928) thus: —1928-9=one year; 1929-30 =two years; 1930-1 =three years; 1931-2 =four years; 1932-3 =five years; 1933-4 =six years; 1934-5 =seven years; 1935-6 =eight years; 1936-7 =nine years; 1937-8 =ten years; 1938-9 =eleven years; 1939-40 =twelve years; 1940-1=thirteen years; 1941-2 =fourteen years. The end of which brings us to the feast of the 15th; and also to the last of the 1,335 days of Daniel xii. (i.e., rightly understood and computed), thus: —607 A.D.+1260= 1867 (Pope's power over Saints gone); 607 A.D.+1290=1897— Birth of Zionism: the initiation of a Power to await the Doctor's "Commander-in-Chief"; 607 A.D.+1335=1942; a date at which Daniel appears as a constituent of the "Man of brass"—representative of a rejoicing multitude—with a majestic and magnificent building ready for the inauguration of the first "Feast of Tabernacles," in this "Antitypical Booth"—with that necessary for the feast, quite ready for the "SON OF MAN" to behold. Daniel then, too, "standing in his lot" (also the 12 Apostles), as the whole of the East will at this juncture be at the disposal of the "GREAT KING."

7. (To dispel the mists of the Grattan Guinness' Moslem View of these days of Daniel xii., we would here earnestly counsel interested readers, to obtain a borrowed look at Brother Roberts' little work: "Is Christ very Near," unfortunately now out of print).

8. These days (i.e., of Daniel xii.) do not bear relation to the land per se, but by involution only: they are given expressly in elucidation of the question of "How long" to the end, or accomplishment, of the "wonders" just enumerated—among which is the resurrection of the dead—one of the greatest of all wonders. In regard to the desolation of the land—as an expiation for its defilement by God's people, and its duration, we must study Chap. viii. of this prophecy.

9. We hope the reader is now beginning to perceive why we specially called attention to 14 years. But we will try to make our reason for this more clear.

10. Ezekiel is addressed as "Son of Man," and is spoken of as a "Man of Sign." The prophet also says that he saw "Visions of Elohim" (i.e., of the "Elohim of Abraham, Isaac and Jacob"): therefore as a representative of the accepted, he was carried (by the Spirit) right away into Elohim's Day, and permitted to see in vision, and describe an appearance of God's latter-day programme in its actual progression—especially and particularly is this so from the commencement of Chapter xl. In the early part of his prophecy, he sees "Elohim" going forth as God's War "Chariot of Salvation," but he does not give any detailed account of operations. In Chapter xl. he sees "Elohim" at a somewhat later time, in a different character or capacity—as a Builder standing upon the steps of a wonderful structure, ready to show him over his completed handiwork. And the prophet is very careful to state that it was exactly "14 years after the city was smitten." Why is this? because there is to be another "smiting" as described in Zech. xiv. And a study of the 15th verse of Isaiah lix. and its context will reveal a very veiled connection of the two "smitings." "They shall surely (says the Spirit) gather together, but not by me" (if we add "this time" we catch the sense): "Whosoever shall gather together against thee shall fall for thy sake" The first gathering was by God for the punishment of Judah's sin—not so the second. Now he (the enemy) is moved or enticed (providentially, of course) by his own devices, for his destruction.

11. Here we come to the point: fourteen years after the First smiting Ezekiel sees a Vision of the real; fourteen years after the Second, the real will be in existence. In any case, "Let faith and hope be strong, the word of God we know."

12. If the foregoing deduction is correct what an interesting fourteen years! They will not be stagnant years for the rejoicing glorious "SON OF MAN." Faith can imagine much to be going on in the Holy Land, part of which will be unknown to the benighted Powers of Europe—excepting Britain—who as the modern Tyre will as "Strangers" be "building up" the glorious central structure of the coming durable Empire (Isa. lx. 10); Her ships will be speeding thitherward with workmen, material and wealth (vv. 5, 9 and 11; Chap. xviii. 2-3); God's people will be flocking as "doves to their

windows " (Isa. lx. 8); the 10 years proclamation will be in promulgation (Rev. xiv. 6); the "Sour grape" will be "ripening," in preparation for the "Wine Press" (Isa. xviii. 5; Rev. xiv. 20; xix. 15); and the kings of the earth, and the Pope, will be accordingly scheming to destroy the "SON OF MAN'S" whole glorious enterprise (Psa. xi. 2-3), whilst those who know the entrancing sequel, will be smilingly exultant (v. 4).

Let our readers ponder these coming soul-stirring realities, and may their hearts burn within them at the prospect; and be moved to bless and adore the Great Eternal Designer of all, through our Lord Jesus Christ.

Clapham.

J. BELLAMY.

It is the scientific fashion to believe that things have "evolved" themselves. But this is a mere speculation. As a guess, it is not like most scientific conclusions—demonstrated truth; it is a mere theory in the air that has rapidly become popular because of its tendency to liberate from the obligations associated with the Scriptures. It is a guess effectually demolished when the resurrection of Christ is established, for with the resurrection of Christ comes the proof of his divinity and the consequent establishment of Moses and the prophets endorsed by him.

"The Visible Hand of God,"

Conversations Concerning the Truth.

"HAVE YE NOT READ WHAT DAVID DID?" (Matt. xii. 1-9).

Thelia. —When Jesus was passing through the corn fields on the sabbath day, and his disciples began to pluck the ears of corn, the Pharisees murmured, and it was then that Jesus asked them the question we are to consider. Now the first question that troubles me is, were the disciples really breaking the sabbath by such an act?

Eusebia. —Jesus replied to the Pharisees: "If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." I think that answers your question Thelia. Jesus would have condemned the disciples had they been guilty of wrong, but he speaks of them as being guiltless. It was the traditions of the Jewish Leaders which condemned them.

Thelia. —Of course! I remember now, the Law condemned all labour even to cooking food and the lighting of fires, but they were allowed to eat on the sabbath.

Alethia. —The sabbath was given in mercy and kindness, not like the laws of the Elders which seemed to delight in prohibitions without any great purpose in view. God commanded the sabbath to be kept because on the seventh day He had rested from all His work. So the sabbath is pre-eminently a day of rest.

Eusebia. —When we consider the meaning of the sabbath, we seem to find an explanation of many difficulties. The Apostle Paul writes to the Colossians: "Let no man deceive you . . . in respect of the sabbath days, which are a shadow of things to come, but the body is of Christ." (Col. ii. 16-17).

Carrie. —Everything in the law was a type.

Eusebia. —And the sabbath is a type of the "rest which remaineth" as we read in Heb. iv. 9. "There remaineth therefore a rest (a keeping of sabbath—see margin) to the people of God."

Alethia. —The sabbath foreshadows the rest which is coming—the kingdom of which Christ is the King, so we can see that the Son of man is Lord also of the Sabbath." Can't we?

Eusebia. —And it is very interesting to notice that Jesus often healed the sick on the sabbath day, thereby incurring the wrath of the Pharisees, and why? Because instead of looking from the shadows to the substance, the Pharisees saw only the shadows and missed the meaning entirely. Jesus said: "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed on the sabbath day?" It immediately makes us think of the thousand years when Satan himself will be bound; and so of course will have lost his power to bind others. Mercy and healing is the great work of the sabbath.

Thelia. —How full of meaning the typical sabbath becomes, I have never seen it so clearly before. Now we come to another point mentioned in verse 5, "Have ye not read—how on the sabbath days the priests in the temple profane the sabbath, and are blameless?"

Eusebia. —The priests were blameless because God required them to do their work on the sabbath, but again we see the type. Who will be the priests in the temple on the real sabbath? Surely those who have been sanctified to the service of God, they who will "serve Him day and night in His temple." And will it be possible for them to profane the sabbath? No! because the work which they do is God's work. Paul explains this: "He that is entered into his rest, he also hath ceased from his own works as God did from His."

Thelia. —And now what about David eating the shewbread? Jesus seems to bring this incident up to show that the disciples were blameless and therefore would be justifying David.

Eusebia. —There again we must remember that it was the sabbath day, because David came to the High Priest on the day the loaves were changed (1 Sam. xxi. 5) which was the sabbath day. (Lev. xxiv. 8).

Alethia. —But the shewbread was for the Priests only to eat—that is for the High Priest and his family.

Eusebia. —Exactly! Who is the antitypical High Priest, and who are the members of his family? Jesus is the High Priest, and he says: "Behold I and the children which God hath given me." Now David is a member of the family of the true High Priest. In the type, do not David and his followers foreshadow Christ, and those who will go with him into the Temple and take over the duties of the priests' office?

Phylis. —But the High Priest and his family are a type of Christ and his saints as you have just said.

Eusebia. —Quite so! but there is an interesting lesson to learn here: the family of Jesus is not of the Priesthood by natural descent but by election, so that we have a foreshadowing of others who will have a right to the priesthood when the old order is removed from attendance in the Holy Place. And what is the condition upon which they are elected?" These are they which were not defiled with women." (Rev. xiv. 4). Just what the High Priest said to David: "If the young men have kept themselves at least from women." (1 Sam. xxi. 4). Let us keep in mind that the spirit through Zechariah shows us wickedness by the figure of a woman, and also in the Book of Revelation, the false church is represented by a woman.

Alethia. —How significant, but would David know all this?

Carrie. —But if David broke the law, wasn't he guilty? Do you think that seeing he was hungry the priest was merciful and gave him the shewbread?

Alethia. —Hunger is no excuse for breaking God's Law, is it?

Carrie. —Well Jesus said that mercy is better than sacrifice, while the Pharisees by enforcing the Law to the uttermost were unmerciful.

Alethia. —No! Jesus said: "Not one jot or tittle of the Law could pass unfulfilled." The Pharisees were enforcing their own traditions, not the Law of God.

Eusebia. —Jesus made a quotation from Hosea vi. 6: "For I desired mercy and not sacrifice and the knowledge of God more than burnt offerings."

Alethia. —It seems to me that the whole incident was overruled by God. The difficulty to my mind is that God would not overrule David to do something wrong to typify the work of Christ.

Eusebia. —Had the ordinances of the House of God been faithfully kept David would undoubtedly have been guilty, but there are certain things to be remembered: Where was the House of God and in what condition was it?

Alethia. —Of course! The ark was absent, and God had refused to answer Saul. "We enquired not at it in the days of Saul," said David. (1 Chron. xiii. 3). Things were in a dreadful condition, weren't they?

Eusebia. —I wonder if David had these conditions in mind when he said: "And the bread is in a manner common, yea, though it were sanctified this day." (1 Sam. xxi. 5). But wasn't it just an appropriate time for David to be brought by need and receive the shewbread while the Aaronic Priest and his family are removed. Jesus will come and remove the unfaithful priests, and those who have no natural rights will become the privileged people to draw near to God and partake of the bread of the Presence.

In everything consider the end. Your sufferings may be needful to hedge your way to the Kingdom of God, or to prepare you for the exaltation that is to come.

The Blessings of Jacob's Sons.

PART I.

That the patriarchs of Israel were prophets is a fact that the passage of time has proved. God Himself testifies that Abraham was a prophet (Gen. xx. 7), when commanding Abimelech to restore Sarah to her husband. The chief prophecies which are recorded of these worthies concern the destiny of their children, which in Jacob's case are given in considerable detail (Gen. xlix). A noteworthy feature concerning the prophecies or blessings is that the prophet himself was not always fully aware of their import, nor fully conscious of God's purpose. For instance, although God had declared at the births of Jacob and Esau that "the elder shall serve the younger" ((Gen. xxv. 23) and the birthright had become Jacob's in the remarkable manner described in the same chapter, and moreover, by the conduct of the two sons it must have been apparent who was the man of God's choice, yet poor blind Isaac would have given the blessing to Esau, had not Rebekah caused Jacob to take Esau's place. Thus, the blessing which Isaac would have given to Esau, became Jacob's, as God intended, and it was unalterable (Gen. xxvii. 33).

Likewise it appears that, until Isaac was born, Abraham supposed that Ishmael should be his heir, and indeed, beseeches God that it might be so (Gen. xvii. 18), but God continually tells him that this was not his heir but that "in Isaac shall thy seed be called."

God's ways are not man's ways, nor are His thoughts man's thoughts, so that generally, a man's idea of the way in which God will accomplish a purpose, proves to be incorrect; and even the greatest, such as Isaac, have had to learn by experience. In his old age, Jacob, the seed through whom the Abrahamic promises were confirmed, and himself the younger son of a younger son, had learnt to understand God's ways. Joseph brought Ephraim and Manasseh to be blessed by their grandfather, and placed Manasseh, the elder of the two, at Jacob's right hand in order to receive the blessing which he

considered due to the firstborn. Jacob knew better, and reversed his hands, so that the blessing of the firstborn fell to Ephraim in spite of Joseph's displeasure. (Gen. xlviii. 17).

Joseph no doubt did not realise that the same principle was to apply to himself. He was the eleventh son, the youngest but one, but the birthright was to be his, owing to Reuben's transgression, for "the genealogy is not to be reckoned after the birthright." (1 Chron. v. 1). Thus, he has a double portion, and his descendants count as two tribes, his two sons being regarded as heads of tribes in the same way as Jacob's other sons.

Now, the giving of blessings to Jacob's sons marks a change in the development of the "seed" promised to Abraham. Of Abraham's sons only one had been selected as the heir; and again, one only was selected of Isaac's sons. The promise was "not to seeds, as of many." But now all Jacob's sons are included in the blessing and from all these are developed the twelve tribes of Israel, of whose affliction and deliverance Abraham had been made acquainted by God. (Gen. xv. 13, 16). Thus the truth begins to be revealed that although the seed is "as of one," it is a multitudinous one that is being developed. In the one body are many members, but it is only one body, and has only one Head. John in Patmos observed this truth when he saw "ONE like unto the Son of Man," but whose voice was "as the sound of MANY waters." (Rev. i. 15).

The body of Christ is built on this twelfold division of Jacob's seed, as those instructed in the truth are well aware. The sealed of Rev. vii. consist of an equal number from each of the twelve tribes of Israel; James writes his epistle to the twelve tribes scattered abroad; Paul declares that "all Israel shall be saved," and that to be alienated from the commonwealth of Israel is to be without hope and atheist. (Eph. ii. 12). Thus, whether we are Jew or Greek, bond or free, we are all one in Christ Jesus and are children of Abraham. (Gal. iii. 27-9). This teaching of the apostle indicates not only the unity, but the diversity of the body of Christ, just as, although all the twelve tribes were "in Jacob," their diversity was considerable. No less than five different mothers brought them into existence—two of these being free-women (one loved and the other not); two being bond-women, and one the daughter of an Egyptian priest. But in spite of these different sources, and difference in the rank of their mothers, they are all Jacob's sons and none of the tribes of Israel are superior or inferior to another on account of their mother's position. This is obviously typical of Israel after the spirit, who are all brethren in having Abraham for their common father, but whose "maternal" origin is diverse. Some have been bond-men and some free, some rich, some poor, some Gentile and some Jew; but God is no respecter of persons, and the seed of promise is not reckoned according to the flesh.

Now it is Scriptural teaching that the rewards of the righteous will differ in degree according to their deserts. "As one star differeth from another in glory, so also is the resurrection of the dead." (1 Cor. xv. 41-2). Jesus taught that some will have authority over ten cities, some five, and some only one, although all will be immortal rulers in the Kingdom of God. Just as in a great ecclesial house are found vessels of gold, silver and wood (1 Cor. iii. 12), and there are some who seem weak and some strong (although we must be careful if we endeavour to estimate them in order, for God has often had to show His children that many that are first shall be last), so will the blessings be varied.

It is easy to see how the type is in harmony with this. The characters of Jacob's sons were as diverse as their maternal origins; of some we know practically nothing; of others, as Judah and Joseph, we know very much. Their blessings are equally diverse, for of some little is said and that, by comparison, of not very great importance, but of others much of exceeding importance is prophesied. Nevertheless, they were all sons and were all blessed, whether little or much, although as they stand as representative men we cannot say who of them will or will not be found personally in the Kingdom of God, but the individual blessing of all the twelve is important, knowing as we do, the beautiful doctrine of the multitudinous body of Christ. Whilst we may contemplate with disfavour the quarrellings and imperfections of the brethren, shall we not see in their ultimate blessing a strong consolation? Most of us are far from perfect and would not like our faults to be engraved on the page of history as were those of Jacob's sons. Truly, as brethren, we should be "one"; Jesus prayed that his disciples might be "made perfect in one" (Jno. xvii. 23); but we find that in our warfare with the flesh

we are not always victorious and "what I would that do I not" (Rom. vii. 15). Even such pillars as Paul and Barnabas found themselves compelled to separate because "the contention was so sharp between them." (Acts xv. 39). But although we come so far short of what we ought to be, we have confidence that "in the ages to come, He might show the exceeding riches of His grace . . . not of works lest any man should boast" (Eph. ii, 7, 9), and that if we are found in Christ Jesus at the last, we shall not, in God's mercy, lack our reward.

In contemplating then the blessings in Gen. xlix. we are struck with their great diversity. For Gad, Asher and Napthali an average of about twelve words apiece suffices; but for Joseph and Judah about half the total space is required, and we shall observe that in the blessings of the two latter, we have prophecies which obviously concern the Lord Jesus.

From Gen. xlix, it is apparent that the blessings were not meant to apply to the brethren as individuals, for the events were to befall them "in the last days." These "days" must not necessarily be regarded as still future, for as Dr. Thomas proves in considering the scriptural teaching concerning "the end of the world," Jacob's prophecy "relates to events which were to happen in the last days of the Hebrew commonwealth, under the constitution from Mt. Sinai. It stretches the political fortunes of the twelve tribes which, with the blessing on Joseph's sons, it now constituted; touches upon the peculiar features of the several portions of Canaan which should be allotted to them; and reveals certain principal events in connection with the tribes of Levi, Judah and Joseph." (Elpis Israel, C.C. W. Ed. p. 279.)

Thus a long period is covered, stretching from the entrance of Israel into the land of Canaan until a time yet future when the Kingdom of God has been established. For instance, of Levi and Simeon it is stated: "I will divide them in Jacob and scatter them in Israel." (v. 7.) This was fulfilled at the division of the land by Joshua, for neither Levi nor Simeon were given portions as were the other tribes. Levi was scattered throughout the cities of the land and Simeon had to be content with a portion that belonged to Judah. At the same time, the prophecy does have a bearing on subsequent events, for Levi, represented by the priests, was mainly instrumental in securing the death of Jesus. Thus the character given him by Jacob, viz., "angry," "self-willed," "fierce" and "cruel," remained true to the last, and so again, the curse fell on them and they were scattered and divided.

Another prophecy which was fulfilled in the days of Israel's entry into Canaan concerned Zebulon (v. 13) who was to "dwell at the haven (i.e., shore) of the sea." Most of the maps in our Bibles show Zebulon's territory as being entirely inland; but these maps are incorrect, as exploration in Palestine has shown. Josephus tells us that "Zebulon's lot included the land which lay as far as the lake of Genesareth, and that which belonged to Carmel and the sea." Thus Zebulon actually had a sea-border both on the east and the west, amply fulfilling the prophecy made by Jacob. That the fulfilment of the prophecy does not belong to the future division of the land is evident from Ezekiel's description, which shows Zebulon as being the furthest south but one (Gad), and apparently having no sea-border at all.

In the same way, the history of Issachar shows how the prophecy has been fulfilled (v. 14-15). His portion fell in Esdraelon, a land so good and pleasant, that he became indolent and consequently easily subjected to tribute. An indication of the low esteem in which the tribe was regarded appears from 1 Kings xvi. 2, where of Baasha (a man of Issachar) it is said "I exalted thee out of the dust" Here again, we do not seek a future application, for none of the tribes of Israel will be servants unto tribute in the age to come.

In similar fashion we can pass over the brief notices given to the other tribes Dan, Gad, Asher, Napthali and Benjamin, but cannot pass over Judah and Joseph, oft whom so much is recorded that its consideration must be reserved for a subsequent occasion.

(To be continued).

Trouble is often a preparation for good even now. How completely is this lesson illustrated in the case of Joseph, which yields this additional feature, that God may be at work in our affairs not only when there is no trace of His hand, but when it seems impossible He can be at work. It may often seem not only that God is not working with us but that He is working against us. Joseph's case may teach us patience on this point. The very injustices and barbarities of men may be the Lord's hand to put us to the proof and to twist our affairs into a form for future blessedness.

"Ways of Providence"

The Gift of the Holy Spirit.

This subject has often caused perplexity. That many in the early ecclesias were in possession of the Holy Spirit, the scriptures abundantly testify; that it is no longer given is evident, and yet some of the statements of the New Testament seem to suggest that it ought to be the lot of some to possess it to-day, hence the difficulty.

A careful examination of the Scriptures will remove the difficulty and help to a clear understanding of the matter, especially if the purpose of the gift be borne in mind. The purpose appears to be threefold: —

1. To lead the apostles into all the Truth, so that they could instruct the believers in the things concerning the Kingdom of God and the Name of Jesus Christ (John xvi. 7-13). As, however, the New Testament was not written, and it was impossible for the Apostles to be in every ecclesia, the gift was passed on to others that they also might instruct the ecclesias in which they were.
2. To enable miracles to be performed as a testimony to the truth of the doctrine. Mark xvi. 17, Acts ii. 43, 1 Cor. xiv. 22.
3. To encourage the hope of believers by giving them a foretaste of the glories of the age to come. Eph. i. 13-14, 2 Cor. v. 5.

The purpose of the gift shows that it was not meant to continue. When the Scriptures were written and in possession of the ecclesias, it was no longer necessary that men should be inspired to teach the truth.

The continuance of miracles would make them commonplace, and their power as signs would consequently be largely made of non-effect; in addition to which the Scriptures themselves give ample testimony of their own inspiration to the seekers after truth. Lastly, the New Testament Scriptures shed such a light upon those of the Old Testament that the glory of the age to come was effectually opened to the minds of the believers.

Paul in 1 Cor. xiii. 8 states that the gifts should fail, and the New Testament furnishes no evidence that any but the Apostles, or those directly commissioned by them to do so, could give the gift by the laying on of hands. The fact that a believer had the gift, does not seem to have given him the power to pass it on to others. In Acts viii we have the record of Philip preaching at Samaria and attesting the message by many mighty works, but although himself being full of the Holy Spirit, he did not give it to those who believed and it was not until Peter and John came from Jerusalem that they received the gift by the laying on of the Apostles' hands. The epistles to Timothy and Titus suggest that they both had the power to convey the gifts, as they were empowered to ordain elders, and whilst not expressly stated, it appears very probable that the elders received the gift of the Spirit. 1 Tim. iv. 14 appears at first sight to be an exception to the foregoing, but when we compare it with 2 Tim. i. 6, we find that the Apostle Paul was amongst the presbytery, so that it is really no exception.

If these conclusions be correct, then it inevitably follows, that when the Apostles and those commissioned to pass on the gift, passed away, and those upon whom they had laid hands also died, the power would automatically cease, and consequently, the apostate doctrine of Apostolic Succession is proved to be quite untenable.

On the Day of Pentecost, Peter quoted the prophecy of Joel in connection with the first outpourings of the Spirit, and later stated that the promise was to as many as the Lord our God shall call, and consequently to all believers (Acts. ii. 16-21, 38-39). An examination of the prophecy, however, makes it quite apparent that the events of Pentecost were not the real fulfilment of the prediction, but that it has, like many other prophecies, an early and partial fulfilment, a complete fulfilment being reserved for the return of Christ. The outpouring of the Spirit at Pentecost was, therefore, the early and partial fulfilment, and was consequently an earnest (foretaste) of the later and complete fulfilment, when all the saints shall be born of the Spirit (2. Cor. v. 5; Eph. i. 14). Joel mentions the early and latter rain which God would send upon the children of Zion, and we have on the day of Pentecost as it were, the early rain, then an interval, followed by the latter rain, in the first month (Joel ii. 23), the first of the new age ushered in at the return of Christ.

Whilst the complete fulfilment of the promise is at the return of Christ, there is a real sense in which every believer is a partaker of the Spirit. Christ said "The words that I speak unto you, they are spirit and they are life," therefore, those who accept these words, in that sense have the Spirit, but those who refuse to accept the words, whether spoken by the prophets (1 Peter i. 2), Christ himself, or the Apostles (Luke x. 16), however much they may protest to the contrary, have not the Spirit.

In the early ecclesias, the elders could lay hands on the sick and heal them (James v. 14), but the gifts having ceased, it is no longer possible; this does not, however, alter the fact, that "the effectual fervent prayer of a righteous man availeth much."

It has been suggested that the Holy Spirit was withdrawn from the ecclesias on account of corruption, the Scripture brought in evidence, being Rev. ii. 5. The statement is, however, that if the unfaithfulness was continued, the candlestick would be removed; the candlestick was the ecclesia itself, and signifies that the ecclesia would be removed, not simply the withdrawal of the Holy Spirit. Another Scripture used in this connection is 1 Thess. v. 19, but this does not signify that the gift of the Spirit was finally withdrawn on account of its abuse and of the corruption of the ecclesia, but that those possessing it could quench the Spirit, in their own case, and thus lose the gifts bestowed.

Nottingham.

J. B. STRAWSON.

Christadelphian Answers.

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

GIFTS OF THE HOLY SPIRIT.

The Spirit-rain of the Pentecostian era was bestowed upon certain of the Saints to qualify them officially, that they might exercise the gifts for the public benefit—"for the building up of the body of Christ". Paul tells us how long this arrangement was to continue. "Till", he says, "we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man; unto the measure of the stature of the fulness of Christ". This limits the gifts to the above Apostolic Saints; that is to those contemporary with the Apostles, but who may have nevertheless outlived them many years. He testified to this effect very plainly in 1 Cor. xiii. 8, where he speaks of the cessation of the baptismal gifts of prophesying, of tongues, and of the word of knowledge; "prophecies", says he, "shall be brought to an end; tongues shall be caused to cease; knowledge shall pass away" (Herald of the Kingdom, 1861, p. 257).

* * *

RECOGNITION IN THE RESURRECTION.

Yes: we shall be able to recognize our friends in the Resurrection, for Jesus says that "ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God". If Abraham, Isaac and Jacob, are to be known, so will everybody else. This is a matter of necessity. If it were not so, it would be no salvation of the persons that existed before. The Kingdom might have been set up in the day of Creation, if it is not to be composed of persons who will remember the probation they have come through in their several evil days, and therefore the friends they knew and have heard of (The Christadelphian, 1873, p. 177).

* * *

THE SNEERS OF THE OUTSIDER.

Never mind the sneers of the alien at divisions in the Body. Be brave enough to tell them that we hold the Truth dearer than either friend or foe; and that, we are friends with people on the Truth's basis alone; and that if any assume hostile attitude to this, whether he be within or without, he must expect fire and sword. Tell them this, and they will be far more likely to admire your principles than if, while you fought the enemy without, you consented to anything within for the sake of peace (Bible Lightstand, 1884, p. 114).

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 1st of each month for publication the following month. Address to him at: 5 Florence Road, Worcester, Mass., U.S.A.

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

BEDFORD. —Montrose Rooms, 62, Harper Street. Breaking of Bread, 11 a.m. Lecture 6.30 p.m. We are still plodding along in the Master's service, and we thank the visiting Brethren who have helped us in proclaiming the Word of life. On December 11th, 1927, Bro. C. R. Crawley of Luton visited us and gave the exhortation in the morning and lectured in the evening, the subject being "THE WORLD AT WORSHIP: a magnificent house of prayer for all nations. God to choose Jerusalem again." On December 18th, Bro. F. C. Wood of London exhorted and lectured, the subject being "DOES IT MATTER WHAT WE BELIEVE? a right understanding of the Scriptures, Baptism, and an obedient walk in faith necessary to salvation." On December 25th, as a result of the inclement weather we had a small attendance at the Memorial Service, as our aged Sisters dare not venture outdoors, but we were greatly cheered with the company of Bro. Goodwin of St. Albans, and we derived much that is needed in a spiritual way. On January 1st, 1928, Bro. W. E. White of London visited us, exhorting in the morning and gave the lecture in the evening, the subject being "THE GREAT REFORMATION AT HAND: the failure of the 16th century to restore the true Apostolic Faith." On January 8th the undersigned exhorted in the morning and lectured in the evening, subject "WITH CHRIST IN PARADISE: Christ's answer to the Thief on the Cross explained." Our earnest prayer is that some in

this town may, through our efforts, be turned from darkness to the marvellous light of the One Faith.
—W. H. COTTON, Rec. Bro.

BIRMINGHAM. —Shakespeare Rooms, Edmund Street. Sunday: Breaking of Bread 11 a.m. Lecture 6.30 p.m. Wednesday: Bible Class 7.30. We continue the proclamation of the Truth here, refusing to be discouraged by the general apathy. We were pleased with and cheered by Bro. Denney's visit in December when on the Saturday evening we listened to an account of his visit to the American Brethren. We regret having to report that owing to their return to the Temperance Hall Ecclesia, we have signified our separation from Bro. Skinner and Sis. Dolly Norris, also from Bro. Humpage for long continued absence from the Table of the Lord; we trust they will realise their error 'ere it is too late. —A. E. TANDY, Rec. Bro.

BRIDPORT (Dorset). —"Home Cot," Bothenhampton. Like so many of the Brethren and Sisters "scattered abroad" we are in isolation here. We were pleased last month to have the company of Bro. and Sis. Mettam of Seven Kings, we Broke Bread together on Sunday, December 25th, and enjoyed the word of exhortation. We had a very profitable and upbuilding time. As snow delayed Bro. and Sis. Mettam's return we benefitted by having their company longer than we had expected; their visit has been most helpful to us. We thought of you all at Avondale Hall on the 27th when you held your fraternal gathering. We take this opportunity of thanking Sis. Olive King, Sis. Jenkins and Sis. N. Wood for their letters. We shall always welcome Brethren and Sisters visiting this district. With love in the Truth. Your Sisters in Christ. —E. MILLER and D. HALLETT.

BRIGHTON. —Athenaeum Hall (Room C), 148, North Street. Sundays: Breaking of Bread 5.15 p.m. Lecture 6.30 p.m. Wednesdays: Bible Class 7.30 p.m. Since our last report death has been in our midst, having taken our beloved Bro. R. Hiscock, who died at the age 81 years, full of faith in a glorious resurrection, after suffering patiently for about 17 weeks. We sorrow not as others, because we look forward to the time when we shall meet again. We desire to thank our Brethren who have assisted us in the proclamation of the Truth as it is in Jesus. We have been cheered by the company of Bro. Squires (Luton) and Sis. Holden (Clapham). We welcome all of like precious Faith and who are in fellowship. —S. G. BARRETT, Rec. Bro.

DERBY. —"Aziel," 54, Beaufort Street. With sorrow we have to report that Sis. A. CAULTON has left the Truth. On the other hand rejoice to say that Sis. R. M. CLARKE has returned to our fellowship. We have had a large advertisement in the local newspaper for six Saturdays, directing the attention of the public to the "Church Crisis" and offering free literature, but as in the days of Noah so also to-day indifference and unbelief prevails; only three persons displayed any interest. —R. J. TOWNE, Rec. Bro.

(Bro. Towne encloses a copy of the advertisement which is well worded and occupies a space 4 inches by 2½, under Public Notices. The Derby Brethren should not be discouraged; read the second verse of Hymn 178. —ED.)

DUDLEY (Scotts Green). —Christadelphian Hall. Sundays: Breaking of Bread, 11 a.m. Lecture 6.30 p.m. Wednesday: Bible Class, 7.30 p.m. Our Bro. Williams, who has been associated with the Truth for about forty years, fell asleep on November 30th. He was interred at Quarry Bank Cemetery, Bro. D. Jakeman doing what was necessary. Our brother had suffered for a considerable time and could only come to the meetings occasionally. He was the only witness for the Truth in the district where he lived, but he remained faithful to the end, and was an example to those without, who could not understand his separateness from the world. We sorrow not as those who have no hope and trust that our brother will gain the recompense of the reward. We are pleased to report that Sis. G. BACHE after a good confession was baptised into "the Name" on December 14th. We trust that our young sister will grow in grace and in the fear of God's holy commandments and finally gain the great reward. We have also pleasure in announcing that Bro. H. Greenhill and Sis. L. Levett were united in marriage on December 17th. They have the best wishes of the Ecclesia for their future prosperity, spiritual and temporal, and we trust they will be real "helpmates" to each other. —FRED H. JAKEMAN, Rec. Bro.

LIVERPOOL. —8, Landseer Road, Everton. Sundays: Breaking of Bread, 11 a.m. Eureka Class, 6.30 p.m. Thursday: 7.30 p.m., Bible Class. We have been much encouraged by the numerous letters we have received from Brethren and Sisters, which have been world-wide; we take this opportunity of thanking one and all for their kind words and ask them to accept this our acknowledgment. We specially call attention to the fact that my sister, wife and myself pay a visit to the PEMBERTON Ecclesia once a month as stated in the PEMBERTON Ecclesial News of January; this will not interfere with Brethren and Sisters intending to pay us a visit when passing through LIVERPOOL, because we do not leave home until 12.45 p.m. We are also encouraged by the attendance of a stranger at our Bible Class. We pray our labours may find approval when our Master returns, and that we shall receive the "Well done thou good and faithful servant."—I. J. MANDALE.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m. Breaking of Bread, 11 a.m. School, 11 a.m. Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. We are very grieved at the loss of one of the oldest members of our Ecclesia, Sis. Caroline Collett, who fell asleep on the 22nd December, and was laid to rest, at Streatham Cemetery, on 24th December. Our deepest sympathy goes out to our Bro. Collett and family, and we pray they may receive strength to await patiently the glad day of re-union which cannot be far distant. It is with much pleasure that we report the obedience of two more who, following a good confession, were baptised into Christ on 1st January, their names being BEATRICE EMILY DAVISON (formerly Church of England), daughter of Bro. Davison; and JOHN JAMES MUMFORD (Sunday School scholar), son of Bro. and Sis. Mumford. May they be found approved in the day when the Master returns to make up his jewels. Notwithstanding inclement weather, a very profitable and enjoyable time was spent in the company of Brethren and Sisters from all parts who attended our Fraternal Gathering on Tuesday, December 27th. The afternoon was spent in listening to many interesting things regarding Eastern lands; after which about 260 sat down to tea. The subject for the evening meeting was under the general heading of "Our Talents, and the use we make of them"; and the following brethren spoke words of much profit and encouragement upon the various phases of the subject, viz.: Brn. W. R. Mitchell, F. G. Jannaway, C. F. Ford, J. M. Evans, and G. H. Denney. We have been pleased to welcome the following Brethren and Sisters at the Table of the Lord: —Sis. E. Furneaux (Margate); Sis. F. Wood (Purley); Bro. and Sis. Stafford, Bro. Webster, Bro. Coliapanion (Seven Kings); Bro. F. P. Restall (Oxford); Bro. Manktelow (Redhill); Sis. Webster, Bro. Webster (Brighton); and Sis. N. Allwood (Gunnersbury). —P. L. HONE, Asst. Rec. Bro.

LONDON (Dalston, N.). —79, St. Paul's Road, 4 p.m.—We are continuing our meetings here until a favourable opportunity occurs to resume a public testimony; several of our brethren and sisters are helping the Putney Ecclesia in the meantime. We were glad to have the company at the Table of the Lord of Bro. Cordial of Clapham on December 18th. —G. H. DENNEY, Rec. Bro.

LONDON (Gunnersbury). —Ivy Hall, Wellesley Road, off Cambridge Road. Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Bible Class, Wednesday, 8 p.m. We are glad to say that we are still able to continue the proclamation of the Truth to the interested friends who are attending our meetings, but as a result of our reduced resources (mainly brought about by our recent stand for the Truth) we shall shortly have to give up the use of our hall for the Bible Class. We shall be pleased to see any brethren or sisters in fellowship who are in the neighbourhood. —T. G. BRETT, Rec. Bro.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m. School, 2.45 p.m. Lecture, 6 p.m. Thursdays: Bible Class, 8 p.m. On the last Thursday in the old year we all spent a happy and profitable time together at an ecclesial fraternal meeting and tea. Three addresses were given, under the general title of "Christadelphians." The opening address concerned the origin and meaning of the name; the second dwelt upon their "Call to be Saints," and the third dealt with "Their Trials and Temptations—the end everlasting joy." Our annual election of serving brethren for 1928 took place in the last month of 1927. All our ecclesial offices become vacant at the end of each year. We adopt the method of election suggested by Bro. Roberts, that of nominating the brethren

and then voting for them by ballot, which certainly appeals to us as being the most practical and satisfactory. Two clear Sundays are allowed for the actual voting which gives the brethren and sisters ample opportunity to consider whether the brethren nominated possess the necessary Scriptural qualifications according to 1 Tim. iii. 1-7, Titus i. 6-10, and vote accordingly. Each brother and sister is given a voting paper containing a list of the ecclesial offices and the names of the various brethren and sisters nominated for them. We write thus in case the method may be of help to other small ecclesias. With the help of our Heavenly Father we are endeavouring to do our utmost to keep the light brightly burning in Luton, and in this work we are grateful for the abundant labours of our London brethren who have helped us so much in 1927. —A. H. PHILLIPS, Rec. Bro.

NEW BARNET (Herts). —5, Hadley Road. Sis. Clements and I are in isolation here, but we have the pleasure of being able to meet with the brethren and sisters of the Clapham Ecclesia for the "Breaking of Bread." We shall be pleased to extend hospitality to any brother and sister in the "One Faith" who may be visiting or passing through New Barnet. —E. C. CLEMENTS.

NEWPORT (Mon.). —Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. We are sorry to report the return of Bro. T. W. Keepence to the Temperance Hall Fellowship of this town, his reason for so doing being, as he states, that he can see no difference between the Clarence Hall Ecclesia and the Star Building Meeting. —D. M. WILLIAMS, Rec. Bro.

(The "difference" was very clearly shown in the resolution which was passed by the Clarence Hall Ecclesia as reported in the BEREAN for March, 1925, p. 116. We hope Bro. Keepence will carefully examine the facts and retrace his steps; no doubt the Clarence Hall Brethren are doing their best to show him the errors with which he is identifying himself. —ED.)

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. Wednesday: 7.45 p.m. We are pleased to report that Bro. Bernard Smith, The Sycamores, Croft, Wainfleet, nr. Skegness, has made an application for fellowship. Two of our interviewing Brethren paid a visit to him and found that he was sound in his belief and he has therefore been recommended to fellowship. Visitors to Skegness will please note and endeavour to get in touch with Bro. Smith. For some five months our brother has been breaking bread alone, because of the laxity of the meeting in Skegness, which professes to be holding the Faith. Brother Smith first endeavoured to obtain a meeting to place before it the facts which ultimately became a barrier to fellowship, and finally he sent to each member the reasons for his resignation. Bro. Smith like ourselves refuses to fellowship those who associate themselves with the setting aside of divine commands concerning Resisting Evil, Taking Oaths, Going to Law before the Unbelievers, etc. Also the false teaching concerning the Sacrifice of Christ and Marriage with the Alien. The lectures here are still well attended, and interest in the Truth is manifest. Our next Tea Meeting is arranged for Easter Monday, in the Assembly Hall of the Shelton Street Schools (two minutes from Victoria Station); we have outgrown the Huntingdon Street Schools for such occasions. —W. J. ELSTON, Rec. Bro.

PEMBERTON (Nr. Wigan). —Christadelphian Meeting Room, Orrell Gardens, Orrell Post. Sundays: School, 2 p.m. Breaking of Bread, 3 p.m. Lecture, 6.30 p.m. Thursdays: 7.15 p.m. We are pleased to report another addition to our number by the baptism into Christ, on December 21st, of Mrs. TENNANT (formerly Primitive Methodist), the daughter of our Bro. and Sis. Foster of this Ecclesia, and sister wife of our Bro. G. Tennant, whose baptism was reported last month. We sincerely hope and pray she may run the race patiently and faithfully to the end and gain the prize of Eternal Life. On Boxing Day, December 26th, we held our annual Sunday School Tea and Prize Distribution. We had the enjoyable company of Bro. A. Geatley of Oldham, who spoke appropriate words to the scholars and also presented the prizes. A most enjoyable time was spent. —J. WINSTANLEY, Rec. Bro.

PURLEY. —Lecture Hall, High Street. Sunday: 11 a.m. and 6.30 p.m. Wednesdays: Bible Class, 8 p.m. Y.M.C.A., North End, W. Croydon. During the past month we are pleased to have had the company of Sisters Davis and L. Jeacock and Bro. W. Davis (all of Clapham, Avondale Hall). We

have also been much encouraged by the attendance of strangers, and trust that with God's blessing the seed sown will take root and the necessary obedience will be rendered and result in their salvation. —ALFD. J. RAMUS, Rec. Bro.

REDHILL. —Rees' Rooms, Warwick Road. Breaking of Bread, 11.30 a.m. Lecture, 7 p.m. Bible Class (at 65, Frenches Road), Wednesdays, at 7.30 p.m. We are very much cheered from time to time by visits from Brethren and Sisters of like precious faith. During the past month we had the pleasant company of Sis. Bogan (Manchester) and Sis. Hatch (Clapham), both of whom we were pleased to welcome in sweet communion. We have no doubt that the harvest is truly ripe, and therefore the more patiently wait the coming of the Husbandman. We pray that God's richest blessing will rest upon the work of such a Magazine as "THE BEREAN CHRISTADELPHIAN."—W. H. WHITING, Rec. Bro.

RHONDDA (Glam.). —18, Sherwood, Llwynypia. It is with joy and thanksgiving to God that we are able to report a visit to our little gathering on Sunday, January 8th, of Bro. Ray Williams, of the Bridgend Ecclesia, who gave us the Word of Exhortation. We were greatly helped by our brother's visit and conversation, and encouraged to hold fast to the One Faith in these trying times, in hope of our Lord's approval, for whose coming we wait. —G. ELLIS.

ROCHDALE (Lancs.).—345, Bk. Market Street, Whitworth. Greetings in Christ to the Household of Faith from those in isolation in Whitworth, Bacup and Accrington. It is with pleasure we write to say that in this small corner of the Vineyard we are still maintaining a light stand; and proclaim the Truth wherever and whenever opportunity presents itself. The people are very apathetic, but we still hope that some may turn the listening ear and understanding heart, and seek the greatest of all prizes, the pearl of great price, Life Eternal. We still hold the Truth inviolate, although it would be easy to associate with those who compromise and are lax. May our thoughts and actions be guided by the lesson of the ten Virgins until He comes for whom we wait, and may we be found worthy to sit down and sup with Him at the marriage supper of the Lamb, is the prayer of the writer, your brother in Christ. —T. HEYWORTH.

SEVEN KINGS. —2, Pembroke Gardens, High Road. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m. We regret to report that we have lost the company of our Sis. Pritchett, who sailed for Sydney, Australia, on Tuesday, 10th January, where she will be making her home with her son. We commend her to God and the word of His grace; and to the fellowship of faithful Brethren and Sisters at Sydney. We hope to hold a Tea and Fraternal in February or March next. As this will be our first Fraternal we are expecting a good company of visitors from other Ecclesias in fellowship. Further particulars will be given by programme in due course. —J. C. ADEY, Rec. Bro.

SWANSEA. —Portland Buildings, Gower Street. Sundays: Eureka Class, 11 a.m. School and Bible Class, 3 p.m. Breaking of Bread, 6.30 p.m. We are pleased to announce that we have had the company during the Christmas holidays of Sis. May Morse and Bro. Frank Morse (both of Clapham Ecclesia, Avondale Hall). The last-named giving us words of comfort at the Memorial Table, which were much appreciated by us. —JAMES HY. MORSE, Rec. Bro.

AUSTRALIA.

VICTORIA. —Masonic Hall, Davies Street, near Tram Terminus, Moreland. Greetings in His Name. We again take advantage of the opportunity "to communicate." Since last writing we have moved to new quarters, the position being most advantageous in all respects, and in a centre where it is recognised as good for the Truth's work, if it is the Lord's pleasure to give the increase. We trust to make this a beacon for the light of truth in these dangerous days of spiritual darkness and unbelief, and pray that the still small voice of enlightenment will be heeded by the genuine truth seekers, and that they may be guided into the peace of the Lord. We are pleased to report having now in our fellowship Sis. Seales Senr., and her two daughters Sisters Lily and Olive Seales, who had been breaking bread

alone for some years. They are now at one with us in our stand for the Truth as taught by Brn. Dr. Thomas and Roberts, and refuse to be parties to the watering down process, unhappily now prevalent in Christadelphian circles, so called. We have been encouraged by the stand taken by Bro. and Sis. Appleby of the Inglewood Ecclesia. May they continue with us, sharing mutually the good things from the word of Truth, and with us look by faith to the time when the weaknesses and uncertainties of human life shall give place to a surer foundation—when the Eternal Creator will dwell with men. We have commenced a series of lectures and hope to continue, God willing. The first lecture was given by Bro. Hughes, November 20th, entitled "MAN'S ORIGIN AND DESTINY—GOD'S BIBLE PLAN." The second lecture was delivered by Bro. Gregory, December 4th, entitled "ETERNAL LIFE, IS IT A PRESENT OR FUTURE POSSESSION"; we had an encouraging attendance at the second lecture. We can but sow the seed, the Lord will, if it please Him, grant the increase. —Your Brother in Israel's Hope, L. WALKER, Recorder.

WYNYARD. —"Marantha." PREOLENNA. Greetings to the brethren in the name of Jesus whom we love though not having seen. We are completely in the back blocks since leaving Melbourne in 1903; the nearest brother and sister are 70 miles away. Singing I have not heard for 24 years, except at two meetings at Hobart and two at Launceston. I miss this very much, for I delight to hear our hymns sung, and as I told an interested friend recently (who has the loan of our hymn book) anyone sufficiently interested in Bible Truths can learn the Truth from it. We rejoice that we have the very best thing obtainable by man, viz., THE TRUTH, and we are sincerely thankful to our Heavenly Father and to His Son Jesus Anointed. I am now 74 and unless our Lord comes very soon I expect to be of the number who have fallen asleep. Our united love in hope of Eternal Life. —Bro. and Sis. TOM and H. A. GREGORY.

CANADA.

HAMILTON (Ont.). —Berean Christadelphian Ecclesia, Pythian Hall, Jackson St., West. Sundays: School 9.45 a.m., Breaking of Bread, 11 a.m., Lecture 7 p.m. Thursdays: Bible Class at 8 p.m. In renewing a number of subscriptions for 1928 Bro. E. D. Cope writes: "We wish to convey to you our heartfelt appreciation of the BEREAN. We cannot do without it. It is the only Christadelphian Magazine which stands for the Truth in its Purity, and in carrying on this good work you have the support and best wishes of our Ecclesia. It may not be long now before the Master is here—many signs point to His near approach; we are reminded of this in our readings to-day, where we are exhorted to be patient because the coming of the Lord draws nigh. If we only continue looking with patience for His appearing and Kingdom what a glorious prize awaits us. May we be found among those who will receive the welcome "Well done."

LONDON (Ont.). —Ulster Hall, corner Dundas and Clarence Streets. Sundays: Sunday School, 10.15 a.m. Breaking of Bread, 11.30 a.m. Lecture, 7 p.m. Since last writing we have had the following visitors at the Table of the Lord: Bro. and Sis. Hawkins of Guelph, Bro. Hawkins giving us words of Exhortation and lecturing; Sis. Nellie Percival, Sis. Norman Percival, Sis. Percival, Sen., of Hamilton, Bro. and Sis. Gibson and Sis. E. Birch of Toronto. Bro. Gibson giving us words of Exhortation and lecturing for us on July 31st. Bro. and Sis. L. Hedden of Detroit, Bro. and Sis. J. Beasley, Sis. Irene Beasley, Sis. Ella Beasley, Bro. Jackson, Bro. McCharles of Toronto, Bro. Beasley giving us words of Exhortation and lecturing in the evening. We thank these Brethren for their labour of love. On November 7th (Thanksgiving Day) we held our Sunday School gathering in the above hall. The afternoon programme being recitations and songs by the Sunday School pupils and Brethren and Sisters. After tea we had lantern slides on the Life of Paul and the Life of Moses, which were greatly enjoyed by all present. With much regret we have to report the loss on November 3rd of Sis. Louise Howard. Our sister was laid to rest in Mount Pleasant Cemetery by Bro. Robson, a large number of brothers and sisters and friends being present to pay their last tribute. Our Sister now awaits the coming of her Lord and Master. We sympathise with the bereaved ones. We welcome all of like precious Faith, who meet on the Berean Basis of Fellowship. —W. D. GWALCHMAI, Rec. Bro.

TORONTO (Ont). —Kimbourne Hall, 1484, Danforth Avenue. Sunday: 11 a.m. and 7 p.m. Sunday School and Bible Class, 10 a.m. Wednesday: 8 p.m. We are pleased to report that FRANK GRAY of Mount Albert has rendered obedience to the Truth, being immersed into the saving name of the Master on September 8th. Our best wishes go out to our new brother, and we pray that he will hold fast to that which he has gained. We have gained by removal Sis. Ella Todd, from Gratiot Avenue Ecclesia, Detroit, Mich., formerly of Winnipeg, Man.; and Sis. M. A. Luff from Brantford, Ont. We have had the company of the following visitors: —Bro. and Sis. John Hawkins (Guelph), Bro. J. P. Vibert, Bro. Wilfred Green, and Sis. Holt, Jnr. (Hamilton), Bro. D. Gwalchmai, Snr. (London), Sis. Leaper (Winnipeg), Sis. Spragge (Philadelphia, Pa.). We have been encouraged and strengthened by the services of Bren. Vibert, Hawkins and Gwalchmai; their willing help and labour of love for our beloved Lord is greatly appreciated. We have lost the company of Bro. Manicom through removal to Montreal, although we hoped that he would be permanently located in Toronto; his return to his home and association with the brethren in Montreal will be a gain to them. We regret to report our withdrawal from Sis. Abel owing to her long continued absence from the Table of the Lord; and from brethren George and Albert Blunt for unruly conduct. It was with sincere sorrow that we learned of Bro. Denney's illness, which has resulted in his relinquishing his duties as editor of the BEREAN CHRISTADELPHAIN. Under his care and guidance the magazine became one of which faithful brethren could be proud. Our best wishes and love in the Truth go out to Bro. Denney, and we pray that he may soon be restored to health. We are glad to know that Bro. White has taken up the work. With the assistance of Bro. Dowling we hope our magazine may continue to be a trumpet of no uncertain sound, proclaiming the Truth as it is in Jesus. —GEO. A. GIBSON, Rec. Bro. (PER H.W.S.).

NEW ZEALAND.

CAMBRIDGE (Waikato). —It is with pleasure that we send intelligence concerning the Baptism of ALLEN J. STARR, aged 22, into the saving name of Jesus on October 2nd. Our young brother is a son of Sis. Starr, Ngaruawahia, Waikato, and made a good confession, in the presence of witnesses of his belief in the Gospel of God and his duty towards the commands of Christ. He was received into fellowship on Sunday, October 9th, by the Huntly Ecclesia. We have given a good many lectures in this district on the Truths of the Bible and patiently wait for the fruit, recognising that God only can give the increase. The principal speaker at these meetings has been Bro. E. Morgan, late of Shrewsbury, England, now of Hamilton. East, Waikato, N.Z. We are at one with the Brethren in our resolve not to seek redress in a Law Court for any wrong whatever, seeing it would be against Christ's precepts and Apostolic teaching. —T. J. CONNOLLY, Rec. Bro.

WANGANUI. —46, Roberts Avenue, Aromoko. I am in isolation here, where there were once fifty brethren; but I thank God that in these evil days I can look forward and see the longed for day approaching. I am glad to have the opportunity of saying how greatly I appreciate the BEREAN; it has been the means in my case of resuscitating the things that were ready to die. Loving greetings to all the brethren. —E. W. BANKS.

UNITED STATES.

BUFFALO (N.Y.). —Mizpah Hall, 221, West Ferry Street. Sundays: Breaking of Bread, 10.30 a.m. School, 12 noon. Wednesdays: Sunday School Teachers' Class, 7.45 p.m. Eureka Class, 8.30 p.m., at the home of Bro. H. Troutwein, 458, Grant Street. Fridays: Bible Class, 8.15 p.m., at the home of Bro. Charles Robinson, 458, Grant Street. We held our Annual Sunday School Outing on July 4th at Delaware Park, one of Buffalo's most beautiful parks, where a very enjoyable and profitable day was spent by all present. Our six months' course of Lectures terminated the first Sunday in May. We have had the following visitors at the Lord's Table to whom we extended a hearty welcome: —Bro. Wm. Whitehouse, Canton, Ohio Ecclesia; Bro. H. A. Sommerville, and Bro. John Sommerville; Bro. Garing and Bro. Llewellyn, of the Hawley, Pa., Ecclesia; and Sis. Mable Fenn, of New York City; Bro. and Sis. J. Beasley and Sis. Irene Beasley, and Bro. Jackson, of the Toronto Ecclesia; Bro. W. M.

Whitehouse, Bro. H. A. Sommerville and Bro. J. Beasley gave us the word of Exhortation at the Lord's Table, lecturing in the evening. On the 16th May we had the pleasure of a visit from Bro. B. J. Dowling, of Worcester, Mass. A meeting was arranged for the evening when the Brethren and Sisters had the pleasure of being built up in our most Holy Faith by the good things that were so ably expounded from God's Holy Oracles. Again on August 16th we had a feast of good things at the home of Bro. Troutwein, when Bro. Geo. H. Denney, of London, England, spoke to us for a short time, bringing out many beautiful thoughts on polished living stones, how they will shine forth in their splendour in the Kingdom of God. We are sorry to learn that Bro. Denney had to resign as Editor owing to ill-health; but we trust that the new Editor, Bro. W. J. White, with our Bro. B. J. Dowling, will continue the good work as in the past; and our prayer is that the God of Israel may preserve them and keep them in health and strength and we bid them God speed. —L. P. ROBINSON, Rec. Bro.

HAWLEY (Pa.). —Riverside School. Sunday: Breaking of Bread, 10.30 a.m. Sunday School, 11.30. During January, February and March Meeting time will be at 2.30 p.m. Our Tea Meeting held Thanksgiving Day, November 24th, at the home of Bro. and Sis. Chas. E. Frisbie, was a delightful and profitable affair; not only affording scope for binding the members more closely together by mutual interchange of thought, but also recruiting new members to the Ecclesial ranks, as we had the pleasure of assisting three more to "bury the old man" and rise to "newness of life." The new brethren and sisters are FREDERICK W. SWEITZER, 25, son of Bro. and Sis. Sweitzer; DAVID L. SOMMERVILLE, 12; and EMILY E. SOMMERVILLE, 14, son and daughter of the writer. After the Baptisms, tables were loaded with good things from many well-filled baskets, for which we gave thanks to the Giver of all good things. Dinner was followed by the singing of hymns and short addresses by various Brethren, and a programme of recitation of Psalms by Sunday School Scholars. Among those present were Bro. and Sis. Llewellyn and Bro. John Jones of Scranton. Ecclesial visitors since last report: Sis. Mabel Fenn, of New York City, and Bro. John Jones, of Glendale, Lake Ariel, Pa. —H. A. SOMMERVILLE, Rec. Bro.

WORCESTER (Mass.). —Foster Hall, 2, Foster Street, corner Main. Breaking of Bread, 10.30 a.m. Sunday School, 12 noon. Lecture, 7 p.m. "It is appointed unto men once to die"; "death hath passed upon all," no age nor sex is exempt, sooner or later the enemy enters every home. The great enemy has been among us and taken from our midst a diligent worker and ardent lover of the Truth: our Sis. Fanny L. Walton. She leaves a sorrowing husband and one sister, both in the Truth. Although her sojourn among us was comparatively short, we all learned to love her greatly because of her good deeds, her humility and her earnest desire to serve the Truth's interests. Her warm ardent heart is now stilled by death, but not forever. One short sleep past and she will wake eternally when death shall come to her no more. During the same week that Sis. Walton died, we were shocked to hear of the accidental death in Kentucky of Bro. W. S. Beynon, a mining engineer, and a former member of our Ecclesia and son-in-law of Bro. and Sis. B. J. Dowling. He leaves his wife, formerly Grace T. Dowling, also in the Truth, and a son four years of age. Bro. Beynon was killed instantly, he scarcely knew what happened. There are no accidents with God, but with men they are constantly occurring, causing us to realise the uncertainty of life and the necessity of being prepared for any emergency. In both these cases our kindest sympathy is with the bereaved. Although in isolation of late, Bro. Beynon strenuously fought the erroneous teaching of Bro. Strickler. His former devotion to Bro. C. C. Walker was very strong and caused him much worry, but eventually he withdrew from Bro. Walker's Fellowship, because the latter gave the powerful support of his magazine to the Strickler heresy. Bro. Beynon's work was short, it is now finished, he sleeps the sleep of death, and we trust that soon joy will overtake his calm and quiet rest. What a grand and consoling thought is that of the resurrection—that radiant hope of the dawn of a morning without clouds, when the dead shall "awake and sing." "O come Lord Jesus, come quickly."—A. MARSHALL, Asst, Rec. Bro.

The Children's Page.

DEAR BOYS AND GIRLS,

We in the South of England have experienced a heavy fall of snow— common enough to you in the north, and in Canada or U.S.A., but unusual here.

And how differently people treated it. Some grumbled and left it on the sidewalk to be trodden hard and slippery; others took it without murmuring and brushed their portion of the pavement clear and dry.

Yet other two in South London (I do not know them) cleared theirs, but did so grudgingly. They both swept to the buttress in the front garden wall which marked off their section, but so afraid were they of doing a little more than their share that they left a narrow strip of snow a foot wide across the pavement.

How mean and niggardly it looked, didn't it? And it was a danger too, for that narrow strip was unexpected by passers-by, and might easily have caused an accident.

How differently too the Bible instructs us. "Whatsoever thy hand findeth to do, do it with thy might," and "Whatsoever ye do, do it heartily as to the Lord, and not unto men."

Now I am not going to point a moral from this little incident, for you will be able to find it yourself and apply it.

Your sincere friend,
W. R. M.

SUNDAY SCHOOL LESSONS.

FEBRUARY 12th, 1928.

Subject for proof: —"That Christ and His followers will share in the fulfilment of the promises to Abraham."—Acts xxi-xxii.

From Miletus, Paul and his companions sailed without further delays to Tyre, a long journey, but traversed in such favourable circumstances that they had seven days to spare (v. 4), during which time they won the affections of all the disciples there (v. 5). Leaving Tyre, they came at length to Caesarea, where Paul was warned by the prophet Agabus of the dangers which would beset him at Jerusalem. Nevertheless, the apostle was unswerving in his faith and devotion to duty, refusing to allow consequences to turn him from doing God's will. Let us strive to be Paul-like.

From Caesarea, Paul's company journeyed to Jerusalem, where they lodged at the house of Mnason of Cyprus. The mention of this little fact illustrates the obvious truthfulness and artlessness of the narrative, a feature of all the Scriptures, which proves their genuineness. Unless arrangements were made well ahead, it would be impossible to find accommodation in Jerusalem on the feast days, one of which was about to be celebrated. It was not long after his arrival at Jerusalem that the Jews laid hands on Paul, saying that he taught things contrary to the Law of Moses. The uproar caused in the city illustrates the people's intense hatred of the apostle, aroused chiefly because he had been a preacher to the Gentiles. In his defence, he emphasized his Jewish origin, narrated the manner of his conversion, and spoke of his appointed mission to preach the gospel to the Gentiles, whereupon the people were enraged beyond measure, and cried out for his death. Paul would have been tried by scourging had he not possessed the rights of Roman citizenship. To obtain these it was necessary for foreigners, of which the chief captain was evidently one, to pay to the State a large sum of money.

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FEBRUARY 19th, 1928.

Subject for proof — "That the promise to David will be fulfilled in the Kingdom of God,"—Acts xxiii.

The council before whom Paul was tried, was the Sanhedrin, composed of the high priest, priests, and lawyers, numbering in all 71 members. It was the supreme court for settling matters of custom and dispute among the Jews. It had tried Jesus (John xi. 47) and Peter (Acts v. 21).

Paul's failure to recognise the High Priest may have been because he was unaware who the speaker had been, among the large body of men before him. His breach of the Mosaic Law (Ex. xxii. 28) was certainly unintentional. Perceiving that the council was made up of both Sadducees and Pharisees, Paul declared that he was called in question concerning the resurrection, a doctrine which the Sadducees denied (v. 8, Matt. xxii. 23). When we consider how frequently this doctrine is taught in the Old Testament (Gen. xv. 8-16, Job xix. 25, Isa. xxvi. 19, Dan. xii. 2), we easily understand why Christ should say to the Sadducees, "Ye do err not knowing the Scriptures." Paul's statement aroused such a dissension among the Jews that his life was endangered. The chief captain therefore took Paul back into the castle, where his faith was strengthened by a message of encouragement from God. The conspiracy to kill Paul was frustrated by divinely over-ruled circumstances, resulting in Paul being sent to Felix, the Governor.

* * *

FEBRUARY 26th, 1928.

Subject for proof — "That Christ as David's seed will be king over all the earth."—Acts xxiv and xxv.

The charge against Paul was that he had been a public pest, a mover of sedition, and had profaned the temple. Tertullus, the orator employed by the Jews, commenced his speech to Felix in flattering language, though history records that Felix was particularly detested by the Jews. Paul showed in his defence that the charges against him were false, emphasizing his entire belief in Moses and the Prophets, and in the resurrection of the dead. He challenged his accusers to bring witnesses in proof of their charges of unruly conduct, and in the absence of these, Felix commanded that the trial should be postponed till Lysias the captain should appear. When Paul subsequently reasoned with Felix of righteousness, temperance, and judgment to come, "Felix trembled," no doubt fully conscious of his own guilty past, and apprehensive of his own responsibility to judgment. For two years Paul was kept a prisoner, at the expiry of which Felix was succeeded by Festus.

The conspiracy of the Jews to kill Paul (xxv. 3) was frustrated in harmony with God's purpose (xxiii. 11), and shortly afterwards he was brought before Festus for trial, on which occasion he made his memorable appeal to Caesar (v. 12). In the interval whilst arrangements were being made for Paul's journey to Rome, Agrippa visited Festus, before both of whom Paul again appeared to answer for himself. We cannot fail to notice that Felix, Festus, and Agrippa were all agreed in their conclusion that the charges against Paul were entirely unproved. It was his teaching concerning Christ crucified and resurrected that incensed the Jews against him, in spite of the fact that this teaching was based on the Jewish Scriptures of the law and the prophets (xxiv. 14).

* * *

MARCH 4th, 1928.

Subject for proof: — "That the Saints will be co-rulers with Christ."—Acts xxvi

Paul's defence before Agrippa supplies abundant material for enlarging on the first principles of the Truth. The apostle referred to the Israelitish character of the gospel he preached. It was "for the hope of the promise made of God unto our Fathers" that he was accused of the Jews. The covenants of promises were of Jewish origin (John iv. 22, Romans ix. 4). Nevertheless Paul showed that Moses and

the prophets had spoken of a time when Gentiles should be made partakers of the promises (v. 22 and 23) (Is. xlii. 1-7, Hosea ii. 23), that the union of Jews and Gentiles was effected by the death and resurrection of Christ (v. 23) (Eph. ii. 11-16) and that he was an eye-witness of the fact that Christ had risen (v. 13 and 14).

Paul's case is a striking evidence of the certainty of the resurrection of Christ upon which depends the truthfulness of the Bible. Before his conversion he was a strict Pharisee (v. 5), a man of influence in Jewry, who persecuted the Christians with great zeal, yet by reason of his experiences on his journey to Damascus, he renounced all these things, and endured a life of self-sacrifice and hardship, ending in imprisonment and death. These are not the actions of a deceiver, nor can it be said that he was deluded in his repeated statement that he had seen the risen Lord, for his conversion was publicly witnessed by many people, though perhaps they did not understand the meaning of the events they beheld. Paul's statement to Agrippa (v. 29) is well explained by reference to 2 Corinthians iv. 17.

PUZZLES.

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

* * *

SQUARE PUZZLE.

- | | |
|---|-----------------------------|
| 1. An Apostle. | 3. A descendant of Asher. |
| 2. The kind of men Moses chose to be "heads over the people." | 4. Laban's eldest daughter. |

DIAMOND PUZZLE.

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|-------------------------------|-------------------------|
| 1. First in zeal. | 4. A land East of Eden. |
| 2. Something to be conquered. | 5. In one. |
| 3. A city in Asher. | |

DOUBLE ACROSTIC.

- | | |
|-------------------------------------|--------------------------|
| 1. A vessel used in the Tabernacle. | 5. Son of Aaron. |
| 2. Appertaining to sound. | 6. A form of Government. |
| 3. Something to be practised. | 7. A bird. |
| 4. A saying. | |

The initial and final letters give the names of two animals mentioned in the Bible.

JUMBLED NAMES (Four Wicked Kings of Israel).

HAHAIAZ MJAROB HMAESNAS MJEIKHOAI

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ANSWERS TO DECEMBER PUZZLES.

ARAN	DAMASCUS	BETHEL
ROME	MELITA	
AMOS	MILETUS	ASA
NEST	EPHESUS	

* * *

RESULTS (Maximum Marks, 20).

Rachel Briggs, 20	Doris Higgs, 20
Bessie Briggs, 20	May Hughes, 20
Evelyn Briggs, 20	Ruth Nicholson, 20

It is dangerous to cloak the Truth even to propitiate a promising friendship. The Truth is not ours, and we have no right to make it speak an uncertain sound.

