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

Assisted by C. F. FORD.

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EIGHTPENCE.

### Patriotism.

By Dr. John Thomas.

The walk and conduct of Jesus we regard as the rule for all true believers. If these desire to know what they should do in certain trying situations, let them seek to realise what He would do if so placed, and the answer found according to the Word, is the course for them to pursue without regard to consequences. If there had been a civil war in Judea in his day would Jesus and his Apostles have enrolled themselves under the flag of either party? The teaching in the epistle of James "to the twelve tribes" some thirty years after, is proof that they would not. "The fruit of righteousness is sown in peace of them that make peace." This shows that our Civil War is not a fruit of righteousness, and therefore the righteous are interdicted from meddling with it. It is of the lusts of sinful men as were the wars of and fightings in Judea that preceded the dissolution of the Commonwealth of Judah.

"From whence come wars and fightings?" said James to the patriots of his day. "Come they not hence even of your lusts that war in your members?" "Ye lust and have not, ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." Would James and his brethren have mingled in these wars and fightings? Assuredly not; for he condemned them as lustful contentions for the acquisition of the means of gratifying the lusts of the flesh. Satan would be very friendly to us if we would approve his policy. He would commend us for our "patriotism," and promote some of us to be his corporals, captains, and colonels, if we would only fall down and worship him, in unresistingly acquiescing in his invitation to enrol. Thus he would be our friend, and we should be his, and all things would go smooth for a time; and when peace came, if ever, and we escaped the slaughter of battle pro aris et focis \* for Satan's altars and fires, we should receive the thanks of the victors, and be puffed in the lying columns of his newspapers, as heroes transcending in prowess and feats of arms, all the Alexanders and Caesars of ancient and modern times! Thus our vanity would reach to Heaven, where we should collapse into vexation of spirit, being scouted from the Divine Presence as the enemies of God.

\* The Latin of "for altars and firesides" that is, "for faith and home."

No, dear readers on both sides of Mason and Dixon's + line, we have no real concern or interest in the questions that agitate the intoxicated peoples of these States. The Scriptures say, that they are all drunk and strongly deluded, believing a lie to their own confusion. See Rev. xvii. 2; xviii. 3; 2. Thess. ii. 10-12; Isa. xxv. 7. They are now suffering a paroxysm of political delirium tremens; and those who join in with them on either side, must share in the Divine displeasure against both factions. We belong to the land promised to Abraham and his Seed, and to the Kingdom to be established upon it. Our fathers Abraham, Isaac, and Israel, were Syrians; and so are all who are their seed according to the promise. "The flesh profits nothing." According to this we are Gentiles of this or that country. What are their questions and ambitions to us? Their "patriotism" is the selfishness and superstition of the flesh, and all resolves itself into love of goods, chattels, and effects, vested interests, and cerebral magnetism. They are zealous for what they feel. If an object makes them "feel good" in the contemplation of it, they have great and noisy zeal for it; but if they "feel bad" in view thereof, though ever so heavenly, they fight and war against it, and ask its destruction. This is the "patriotism" of North and South, and of all the countries of the Gentiles, a brawling glorification of themselves, and the instincts and interests of their flesh, irrespective of the "righteousness of God."

+ Militant leaders in the American Civil War, 1861.

There was none of what Satan terms "patriotism" in Jesus and His Apostles, who are our example. When he foretold the dissolution of the divinely constituted government of Judea, he did not instruct his disciples to enrol themselves for the defence of the State against the Romans. But he told them to fly from the country. The reason was, His kingdom did not belong to that order of things, constitution, Kosmos, or world; and therefore His servants were not to fight. They were to hold off after His example, till the time arrived for the Kingdom to be set up. This time is not quite come. This is our time. Till then, if need be, we are to take the spoiling of our goods with joy in view of the recompense to follow. There is nothing in "the present evil world" that is worth a true believer's fighting for. Such an one would not fight to free the negroes, nor to keep them enslaved; but he would be quiescent and contented to accept whatever might come as the result of the strife between "the potsherd of the earth;" and accept it, too, as just that "ordained of God." Neither would he fight for the "free school system," nor for any other system approved or reprobated by "Wide Awakeism," or its opposites. His principle is passivity, and to accept results so far as according to the Word. Such a course as this though, is condemned in toto by the flesh. But what of that? "The flesh lusts against the Spirit, and the Spirit against the flesh; and are contrary the one to the other." The very fact that the flesh condemns the course is presumptive evidence in the light of the Word, that it is correct. "Walk in the Spirit," says Paul, "and ye will not fulfil the lust of the flesh." To walk in the Spirit is to walk as Jesus walked, who did not the works of the flesh, among which are wars and fightings for mere human institutions and aspirations.

In view of the whole, then, we say to Brother Packham, be not drafted into the devil's service. It is, however, no use fleeing to any other States of the Union, as the same liability exists in all. He might go to Canada. We would accept this alternative if disturbed. We replied by return mail to Brother Beasley; Norfolk has since been blockaded. Our advice to the brethren there was, be not enrolled; go to prison rather. The authorities will soon get tired of feeding men in prison, perhaps, at the public expense, while money is so depreciated. Fear not their threats. Unionist and Secessionist can go only so far in their violence as God permits, who will doubtless overrule the times for the good of His people, and His own glory. Herald of the Kingdom and Age to Come, 1861, page 139.

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True friendship doubles your joy and eases your sorrows; but to have true friendship you must be a true friend. Learn of God how to be such.

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# The Day of the Lord.

An Exhortation by Bro. Roberts.

The words we have read from 1 Thess. are words of comfort. They are very appropriate to our case this morning for we have need of comfort. We have lost a sister whose society was a help in Christ in the dreary path of pilgrimage we are treading to the kingdom of God. The loss has come upon us very suddenly. She was with us at the breaking of bread last Sunday morning, and this morning she is in her grave, where we laid her last Friday.

We cannot help being powerfully exercised by such an event. Sorrow is the uppermost feeling for the moment. The sorrow, however, I think is for ourselves. We have no cause to sorrow for the dead in Christ. They are at rest; they have got through. For them, the interval of this dark and trying probation exists no more. Waiting for the kingdom is over with them. Their next conscious moment will introduce them to the great fact of Christ having returned, to which they looked as their star of hope during their passage through "time's dark wilderness of years," and that next conscious moment will appear to them immediately consecutive to the last thought they had before closing their eyes in death.

For the dead we sorrow not. In a sense, they are to be envied. It is for ourselves we sorrow; we are left behind, as it were. We are still in the darkness of night, struggling along our difficult pilgrimage with one less to cheer and comfort us on the road.

Out of this self-sorrow, comes a lesson—a lesson always needed though denied by none. We hold life by a very slender thread. Our life is but a vapour that appeareth for a very little time and then vanisheth away. We never know who will go next. It may be anybody's turn.

Who would have supposed that sister Charles Jones would be the next to be called from our side—from the very midst of her earnest watchings for the appearing of the Lord—to join the band of those who sleep in Jesus? If we had been asked to pick out the next most likely to die, we should have made our selection from several others: we certainly should not have included her in the list. Well, as she has thus suddenly disappeared from our midst, between one Sunday and another, so may we.

If so, where is the wisdom of so much care for the present life? Where is the wisdom of large aims for present advantage? When death overtakes us the care is at an end, and the advantages exist no longer for us: and meanwhile, the care may have killed us; the riches, and the pleasures destroyed our prospects in Christ, in having deadened the heart and interfered with a good account for the judgment seat. The danger in this respect is very great because very insidious, and it is insidious because it is associated with so much that is legitimate.

We are apt to pass from the bounds of what is right and safe to that which is unwise and deadly before we are aware. The cares and pleasures of life find a powerful response in the instincts of the natural man, which are strong with us all, at the beginning of the race at all events. We have to be on our guard.

A look at a dead friend now and then is a help to this attitude of circumspection. We realise what is wisdom for them, at all events. We think how bootless their anxiety, of say a week before, has been: how well they might have spared themselves the load of their cares; how perfectly wise was their zealous addiction to the works of Christ, which alone remain their property in the eternal prospect. A reasonable mind will transfer these views from the dead to the living; from a dead brother or sister to one's own still living—but perhaps to be soon dead—self. Such a mind will see and feel and surrender to the force of the apostolic precepts.

Be without carefulness: cast your care upon God, who careth for you. Have faith in God. Having food and raiment, be therewith content. Labour not to be rich. Mind not high things. Pass the time of your sojourning here in fear. Live soberly, righteously, and godly. Be diligent in every good work. Seek first the kingdom of God. Be conducted with the despised. Be like Moses, who refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt. . . .

Because the house of mourning is helpful to all these lessons of wisdom, therefore, it is written: —

"It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all living, and the living will lay it to his heart."

But the day will come when this relation of things will be entirely changed. The day will come when the house of mourning will be abolished, and when gladness and good cheer and true pleasure will be the portion and everlasting joy of the chosen of God.

This is the day exhibited to view in the words of Paul before us in 1. Thess. iv. 13-18. It is the day of the coming of the Lord, whose mission it is at last to put an end to all sorrow and all curse.

"The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first. Then those who are alive and remain, shall be caught away together with them in clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

And well we may. It is the comfort we need. It is a comfort exactly suited to our case. We shall see our sleeping friends in Christ again. They lose nothing by going to sleep. They awake from their deep slumber before the living are removed. Their resurrection is the first sign of the Lord's return; for the living go with them in company to meet him. They are caught away together. Therefore they must come together first; from which it follows—the time of the end having arrived—fanatical as the expectation may appear to those who have not realised the grounds of truth on which it rests—that we may be at any time visited by friends whom we have laid in the grave.

This re-appearance will not alarm those who are looking for it with a rational expectation. It is simply a question of restoring the combinations of elements and impressions that made them before. They will be the same persons we knew before. We weren't frightened at them then; there will be no more reason to be frightened at them now, when they present themselves again in flesh and blood as we knew them. Fright in such things belongs to ghostology—not to the glorious gospel of the blessed God.

There will only be one element of fear in the occurrence. The appearance of the resurrected will mean that the day of the Lord has arrived. If we are terrified at the day of the Lord, then may we be terrified at the re-appearance of the dead, but not otherwise. Those who are living as the Lord's servants need not be afraid of the advent of that day. Other sorts, doubtless, have cause for fear, even though they may be looking for the day of the Lord. This we learn from the words read from Amos—strange words at first sight: —

"Woe unto you that desire the day of the Lord."—(Amos v. 18).

Why should there be woe to any who desire the day of the Lord? Because of what it has in store for them if they are not in harmony with it.

"To what end is it for you?"  
continues the prophet.

"The day of the Lord is darkness and not light. As if a man did flee from a lion, and a bear met him."

That is, an unworthy man desiring release from the evils of this afflicted state, will find the day of the Lord the opposite of a release—a worse form of evil—

"Weeping, wailing and gnashing of teeth,"  
"or as if a man went into the house and leaned his hand against a wall and a serpent bit him";

that is, such a man seeking rest in the kingdom of God, finds its arrival to be the advent of the destroyer:—

"Shall not the day of the Lord be darkness and not light? even very dark and no brightness in it"

Against whom are such terrible words directed? Is it against idolaters, or infidels, or heathen profligates? No! it was against Israel, who complied with the forms of godliness and rendered an external obedience, as appears from the prophet's continuing speech.

"I hate" (saith God) "I despise your feast days, and I will not dwell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them, neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols."

It was a people offering burnt offerings and peace offerings, holding solemn assemblies, and singing solemn songs, that were to find the day of the Lord darkness and not light. How is this? These things were ordained in the law. These services were required by divine appointment; and yet here is a people complying with these divine requirements assured of their rejection. Here are ordinances of divine appointment declared an abomination. . . .

Why were their services unacceptable? The answer is evident from the words that come next after those last quoted: —

"Let judgment run down like waters and righteousness as a mighty stream."

This implies that the contrary state of things prevailed, as described by Isaiah.

"Judgment is turned away backward and justice standeth afar off, for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey. . . ."

What other lesson is to be extracted from this divine picture, than that which Jesus Himself gives us in Luke vi. 24: —

"Woe unto you that are rich, for ye have received your consolation. Woe unto you that are full, for ye shall hunger. Woe unto you that laugh now, for ye shall mourn and weep";

and again by James v. 1, 5.: —

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have lived in pleasure, and been wanton. Ye have nourished your hearts as for a day of slaughter."

We have no rich men among us, or next to none. Therefore, the lesson in this form has, perhaps, no special applicability to us; but it is valuable as showing that we must take no part in the

universal race after pleasure and riches, if we desire to make our calling and election sure; and it is further valuable as showing that all our meetings and our labours and our watchings must be sanctified with the spirit of holy and enlightened zeal for God, and entire consecration to His obedience before they will be of any advantage to us.

Both these lessons are distinct and palpable in their nature, and of urgent suitability in our situation. We are in danger of being infected with the all-prevalent Laodicean spirit around us. We are in danger of sickening and dying in the pestilential atmosphere of public opinion. We are in danger of rejecting the spirit of the holy oracles, because it is not common to receive it. We are in danger of sinking into that state in which our very compliance with divine requirement, so far as form goes, in meeting and breaking bread, and singing and praying, and contending for the faith, are so many mere performances odious to God; and our desire for the day of the Lord a sentiment destined to be quenched in the anguish of a rejection from the Lord's presence at his coming.

The danger will continue till the last moment, and, therefore, till then the warning must be sounded,

"exhorting one another daily, and so much the more as we see the day approaching."

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An enlightened man will not wait till he can do a great thing. If a man waits till he can do a great thing he will never do anything. Do the little things faithfully and these may grow to great. Things that are considered great are made up of many littles, and the man who scorns the little will never reach the great. It is like learning a trade; we must do apprentice work and make mistakes before we can reach proficiency. The man who will not put his hand to watchmaking until he can make a watch will never make a watch at all. The comparison is scarcely applicable, still it contains the same principle to a certain extent. A man persevering in the way of duty will reach results unattainable to the slothful; first because of the natural effect of keeping at it; and secondly because God draws nigh to those who draw nigh to Him, and supplements their labour with His special assistance and direction.  
(The Ways of Providence).

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We must judge all cases (of trouble) from the point of view of the Kingdom of God. If we are guided there no adversity is too bitter that may have prepared us.

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## Editorial.

### THE VICTORY OVER DEATH.

The rule of action generally adopted by theological celebrities of our time, in discussing the matter of death, is first to assume that which is incapable of proof: that is to say, they take for granted the assumption of Longfellow, that death is the portal to an elysian life, and that therefore "There is no death! What seems so is transition." But this postulate is wholly opposed and inimical to Bible teaching, to true science, and to experience.

Death is the most stubborn and universal fact in history, and one of the most outstanding and momentous realities in nature. Its prominence in the Scriptures cannot be exaggerated. Next to life, of which the word death is the natural antithesis, it is more pregnant with meaning and importance to the human race, than all other words in the English vocabulary.

Notwithstanding the unparalleled emphasis laid upon the word in the Bible, the expression has lost much of its force and meaning by reason of the many varied theological definitions given, and it is now very feebly understood, especially in the churches, where folly has vainly striven to rob the grave of its terror and despoil death of its sting, by the preaching of empty pagan platitudes, such as the immortality of the soul and other vague and false doctrines.

But with all such, God's law of sin and death, although a reality in their sin-tainted natures, is wholly misunderstood, and the victory over death that has been won by Christ by virtue of a resurrection, remains to them an untaught mystery.

No part of God's revealed Truth has been more ignorantly or wilfully travestied than the doctrine of the death of the soul, and its redemption from the grave. Yet God's testimony concerning the matter is very plain, open, and manifest, and surely death is not so rare nor burials so few, but that men should understand the matter better than they do.

Ever since the time when that sad confession: "The serpent beguiled me and I did eat" was first made in Paradise, this solemn word death has been linked with human interests of the greatest possible and eternal concern.

In the beginning, man was not only fearfully and wonderfully made from the dust of the ground, but he was Elohistically declared "very good," in his physical or soulical constitution. In the beginning, the "living soul" was a stranger to everything but life, vigour, freshness, and beauty, but after the curse it experienced weakness, languor, disease, and death.

Not only did the vast disturbance in the earth's physical forces, as indicated in the words: "Cursed is the ground for thy sake," affect the physical destiny of man; but in his own body, so curiously wrought, so perfectly made, there was a sad and serious disturbance when the curse came. Before, there were never such chafing, such jarring, such friction in the intricate and delicate machinery as now. Formerly, the stream of life flowed onward in but one direction, now there were currents and counter-currents interfering with the harmonious course of the originally established order of man's being. The sentence "dying thou shalt die" was carried into effect, and became a physical law in the nature of our first parents, and being transmitted to all their posterity, returns them all to the dust from whence they were taken. Thus death comes to all and undoes what birth did for them. The one brought life, the other takes it away. "Dust thou art and unto dust shalt thou return" is sooner or later realized in the experience of all mankind.

Death, therefore, is the opposite of life, and the phenomenon of life as a matter of daily experience may be approximately defined as the result of organic function. The living organism is distinguished from the not-living, by the performance of certain bodily functions in harmony with its environments. The total failure to perform these functions constitutes death. A living man's functional capacities are in accord or agreement with his external relations; while in a dead man they are no longer adjusted thereto. His life has ceased, he must be consigned to the tomb, and very soon he becomes as one who had not been—he hath no "being" of one nature or another—Ps. cxlvi, 2.

Therefore the root idea of death is; a breakdown in the complicated machinery which constituted the "living soul"—a failure of internal relations to adjust themselves to other corresponding requirements. For instance, the heart, the lungs, or the stomach refuse to function, and the stoppage of one part of the machine interferes with the working of the other parts and death ensues—the "living soul" dies.

When we enter the hushed and darkened room where the shrouded form of a loved one lies—one who has been a valued source of comfort to us on the journey of life, but who now lies in death's courtyard—a tenant for the tomb, where the grim and grisly tyrant still reigns: it is then we begin to realize what death really means.

It is then that we feel a touch of the bitterness that flows from the disobedience of our first parents, in visiting the forbidden tree and eating of its prohibited fruit. This is indeed a mournful paragraph in their history. Death resulted from their deed, and was entailed upon all mankind through the law of sin and death which pervades their whole being.

Death was never intended by the Deity to be "a thing of beauty and a joy forever" among mankind, as some do fondly and falsely picture it. It is neither "the crown of life," nor "the gate to endless joy," as taught in many church circles of our day, but is styled by Inspiration "the wages of sin," an "enemy" of mankind, destined to be "destroyed."

The false teaching of many churches has invested death with a mystery that does not belong to it, for whether we consider it from a Scriptural standpoint, or as it strikes the senses, the result is the same—the cessation of all life.

The Bible teaches definitely that death is the gate or door to "the house appointed for all living," where the dead of all ages and conditions are placed on a common level, forming a vast assembly throughout which universal silence reigns, and silence most impressive. We ask the vast army of the dead to tell us the secrets of their quiet home, but not a syllable is heard in reply.

We hear a voice, but it comes not from them, it is the voice of Inspiration saying: "There is no work, nor device, nor knowledge, nor wisdom in sheol whither thou goest"; for "the dead know not anything."

But Inspiration also unfolds "a lively hope" of a literal release from this literal death, by virtue of a resurrection; and this blessed Truth has gladdened the hearts of millions, all along the stream of time. While death and the tomb have always looked dark and revolting to them, they have confidently looked forward to a bright and sunny future—to that "blessed hope," when "many of them that sleep in the dust of the earth shall awake," to a life of "glory, honour, and immortality." Thus shall death be "swallowed up in victory."

We can now but feebly comprehend all that is included in the Scriptural phrase "glory, honour, and immortality"—that "eternal life" which is to be bestowed upon the faithful in that great day.

Our mortal powers are now inadequate to fully analyze and make plain all that is expressed in the promise that our vile bodies shall be changed, and fashioned like unto Christ's glorious body—made "like Him." He is the pattern—the model—being the first-fruits.

What wonderful conceptions of beauty and symmetry, of fitness and perfection, of "excellent glory" and transcendent "brightness" do these inspired words suggest! It is written that "His face did shine as the sun," on the Holy Mount when "he was transfigured before" His favoured three, and the manifestation was so brilliant and fascinating "that they would fain have dwelt continuously amid such glory."

While the splendour of the scene did not then continue, it was nevertheless, a manifestation of the glory that was to follow the sufferings of Christ and continue evermore.

After Christ's ascension to Heaven the rehearsal of this vision became the glowing theme of Inspiration in Peter's second epistle, and those charming and assuring words, as the centuries have passed by, have drawn the wondering eyes of millions of readers to the glory that was then beheld in the transfiguration of the Atoning Lamb of God—the Conqueror of death, and the Redeemer of mankind; and John who was with Him in the Holy Mount added these words: "We shall be like Him, for we shall see Him as He is."

B.J.D.

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## 1928?

What a deliverance! if the Master comes in 1928, and all our dangers are gone for ever. That is why the wise are anxious to understand the times and the seasons which are to be disclosed at the "Time of the End."

It behoves all who enter this discussion to proceed cautiously and endeavour to clear up the existing difficulties. Bro. Bellamy has set us to work, and Bro. Jeacock has wisely focussed on one important point. The proclamation to the Jews that they may have an assured home in the land of their fathers, and be protected there by the British Power marks a clear and remarkable epoch. Take 603 B.C. as the date of the destruction of the Jewish Kingdom, and the commencement of the seven times or 2520 years to pass over Israel, and their expiration brings us to 1917. Can we discover with equal clearness the beginning and ending of other dates? Suppose we give attention to the 1290, when did it begin and when end, and what was there to be accomplished at the end? Was it the pollution of the sanctuary referred to in Daniel xi 31, ix. 27, and viii. 11? or was it the taking away which Daniel himself had seen and which he trusted would be avenged perhaps before he died, as the 70 years captivity had ended? Here is our difficulty. If it is to commence at the taking away of "the Daily" by the Romans, then the year is A.D. 70, and the expiration is 1360 and disappointment.

Are we justified in commencing the 1290 with the setting up of the abomination, which was certainly 460 years after the taking away of "the Daily"? The taking away of "the Daily" and the setting up of the abomination cannot very well form one starting point, seeing the two events are separated by so long a period.

Further, as Bro. J. M. Evans has said, 637 is too early a date to place the setting up of the Mosque over the Temple site. When Omar took the City in 637, a wooden structure was built for the religious observances of his soldiers, and we are informed that it was many years afterwards that the more elaborate building was erected. Closer consideration would place the date of the completion of "the abomination that astonisheth" at 687, just 1290 years from the taking away of "the Daily" by Nebuchadnezzar. From the time of the taking away of "the Daily" there would be 1290 years. Also we read that "he shall cause the oblation to cease," ix. 27, and they (the people from Chittim) "shall pollute the sanctuary of strength, and shall take away 'the Daily,'" (Dan. xi. 31) and "He shall make it desolate, even until the consummation," or completion, (ix. 27).

Did the 1290 commence say 603, B.C.?, and did the desolating abomination commence with the destruction of the sanctuary? and the wars and desolations of ix. 26 continue until 687, when the great structure known as the Mosque of Omar was set over the place of the sanctuary? If so, then we want to know how long these desolating abominations will keep the holy people scattered, and the answer is: unto "a time, times and a half" or 1260 years. 1260 years from 687 brings us to 1947.

There is much more to be considered: dates relating to resurrection, the appointment to the allotted glory, the reconciliation of the Gentiles, etc.; but of these later, the foregoing remarks may be sufficient to stimulate thoughtful discussion.

Nottingham.

W. J. ELSTON.

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Mental gifts hide bodily defects. The right sort of mental gift will in the end remove the defects, cure the body of death, and beautify it for ever.

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## The Overthrow of Paganism.

(Continued from page 133.)

An important fact, now to be noted, is that the chapters of the Revelation do not run in chronological sequence any more than do those of any other book that deals with so many periodic events as does the book of the Apocalypse; it is therefore necessary to go further on in the book, to the twelfth chapter for the fuller elaboration of the sign of the political and religious earthquake that was to happen in the Roman Empire. In this chapter are introduced many symbols much misunderstood, but which, as a matter of fact, are as equally understandable as they are cogent.

The picture presented shows a regal woman, so dazzling to look at as to appear to be dressed with the sun, wearing a diadem containing twelve stars, with the moon under her feet. The woman is about to become a mother, and threatening her is to be seen a great red dragon having seven heads crowned, and in addition, ten horns. With its tail the dragon draws down a third portion of the stars of heaven.

Another scene depicts the woman fleeing into the wilderness for 1260 days. A further scene reveals a great war between two powers, one called Michael, with followers, and the other the Dragon with his followers; further titles are given to the Dragon, namely, "That old Serpent, the devil and Satan which deceiveth the whole world." The fight is shown to end in the defeat of the Dragon and his followers and their removal from the seat of authority amidst scenes of great jubilation.

Yet another scene reveals a power still described as the Dragon, rampant against the woman, who flees into the wilderness and, though pursued relentlessly, escapes destruction by the Dragon.

It will be as well, first of all, to briefly give the meaning of this striking symbol which was indicative of events to happen in the Roman Empire after John's day, and afterwards to show that the interpretation is in full keeping with the Signs given; then finally, to illustrate from history, as far as the limited space will allow, the way the prophecy has been fulfilled.

The woman represents Christianity, embracing all who have accepted the Lord Jesus as the Saviour; but, as is evident from the picture, she has departed from His teaching, as she is shown in the Seat of Government, clothed with the ruling Power, whereas Christ plainly stated before Pilate that His Kingdom (and perforce that of His true followers) was not of that age or world, i.e., the Roman.

The picture shows that the work of the arrowless bowman of the first seal period was completed, the teaching of the Gospel having so permeated the Roman habitable that a new system of religion had arisen, a mixture of pagan philosophy with the teaching of Christ; an accommodation to the tastes of the philosophers, as well as pandering to the ambitions of a predatory priesthood. It bore the name Christian, and through its rising to supreme power even to becoming the state religion, Paganism, pure and simple, was overthrown in warfare in the name of Christ. This is revealed in the symbolic name of Michael and his angels—Michael, a Hebrew word, means "who like God" and not only refers to but is used elsewhere as one of the names of Christ. The meaning of the word "angel" is no drawback, as it simply means "agent" or "messenger," alluding here undoubtedly to those engaged in his work, for the war thus symbolised was Christianity versus Paganism, the Dragon being the symbol of Pagan Rome.

All students of the Scriptures know that the real followers of the Truth as it is in Jesus as taught in the Word of God are described as the Bride of Christ, and again by Paul in 2 Cor. xi. 2, as "a chaste virgin"; whilst those who have departed from this teaching are indicated by the symbol of a woman of exactly the opposite character, one addicted to fornication from the physical as well as the spiritual aspect. The evidence of this is found in such a passage, amongst many others as Rev. ii. 20,

where the departure from the truth is indicated by the introduction of the name of Jezebel, the wife of Ahab, king of Israel, who led Israel into false and evil worship.

The character of the typical regal woman of this symbol reveals the fact that the system of religion she represented though bearing the Name of Christ, held not the Truth in its simplicity and pureness but was a corrupt Christianity in faith and practice. Its real and awful condition is scathingly given in Rev. xvii. 1-6, where she is described "as the Great Whore, The Mother of Harlots, with whom the Kings of the Earth committed fornication," a murderess who has stupefied her followers as though drunken with wine.

Reverting to Chapter xii. 2, it is stated there that the woman, as the result of her evil practices, is about to become a mother, bringing forth a son who shall become a great ruler. Who is the son to be born of this apostate system bearing the name of Christ, who was to conquer Paganism and rule the world in the name of Christ?

The rule for the interpretation of prophecy is first the natural and then the spiritual. So it is with the birth of this Son. The period of gestation is ordinarily 40 weeks or 280 days, and recalling the words of Paul, who stated that the apostasy was already at work in his day, we look to this period, and then by applying the scriptural day for a year principle, and looking at the Church as established by the Apostles in A.D. 33, a starting point is found in the case of Ananias and Sapphira (Acts v.); add 280 (days) years to A.D. 33 and A.D. 313 is reached. In that year (evidence of the rise to favour of Christianity), a decree was promulgated by the joint Caesars, Licinius and Constantine, giving the so-called Christians full liberty to worship, of which they had been deprived. Just prior to this they had experienced ten years violent persecution under Diocletian as depicted in the previous seal; at the death of Galerius just before Constantine started on his struggles for supremacy the persecution (or pains, Rev. xii. 2) was at its worst.

Here then is the period when this son of the woman (the false church) is to appear on the scene. Up to this time Paganism had no rival in the Roman Empire, being, as has been seen, a persecutor of those bearing the name Christian without discrimination. Christ, in his message to the Church at Smyrna foretells this persecution: "behold the devil shall cast some of you into prison and ye shall have tribulation ten days: (years) be thou faithful unto death." (Rev.ii.8-10). The slightest consideration of these words of Christ reveals the fact that the devil of the Bible is not the fabled monster of popular Christianity; additional evidence being afforded in the further message to the Church at Pergamos, "I know thy works and where thou dwellest, even where Satan's seat is." (Rev. ii. 12-13) Certainly not the supposed home of wicked phantasmic disembodied ghosts. On the contrary, Pergamos was one of the centres of pagan Roman government in Asia Minor, from which emanated much persecution of the Christians.

It has already been noted that the Dragon was given the additional names of the Devil and Satan; that is to say, giving the actual meaning of these two words respectively "the false accuser" or "slanderer" and "adversary of the followers of Christ." The Devil of the Bible is "that which has the power of Death" Heb. ii. 14. Sin—"The Wages of Sin is Death." Sin inherent in all mankind, always in opposition to God and His purpose, as in individuals so also of necessity in governing bodies composed of sinful men; specifically referred to in the symbols presented as the persecuting government of Rome which pursued the followers of Christ to the death. It must be noted here that when the woman herself seized the reins of government from the Pagans, she adopted exactly the same course with the true followers of Christ who refused to follow her in her departure from the one Faith. This is shown by the continuance of the symbol of the Dragon, which drove the true church into the wilderness, the outskirts of the Roman Empire, where they were persecuted by the Roman Catholic Church, as this system became known, for the space of 1260 days (years).

Further identification of the Roman Empire with the symbols is brought to view in the seven heads and ten horns of the Dragon, and the diadem of the woman which contained twelve stars.

The City of Rome is not only built upon seven hills, but also had seven different forms of government before the Empire was broken up by the Barbarians, and was divided up into ten different states as portrayed by the ten horns.

At the time when John wrote the apocalypse under the direction of Christ, twelve Caesars had occupied the Imperial throne, which was the Sixth Head or form of government that Rome had had. This figurative woman is depicted as inheriting this rulership, having metaphorically, the twelve Caesars in her Crown.

The picture shows that the Dragon, before the birth of the son of the Church, drew with his tail the third of the stars of heaven.

The explanation of this is that up to one year before the date previously referred to for the gestating of the son, namely, A.D. 312, the Roman Empire was divided into four sections, ruled by four Emperors; but in this year two of these went to war with each other: Maxentius (who ruled Italy) fighting against Constantine in the West. Maxentius was totally defeated at the Battle of Milvian Bridge by Constantine, who is supposed to have seen a vision of a cross in the sky and to have adopted it as his standard. It should be here noted that Constantine's father was well disposed to the Christians and his son had been tutored by one, named Lactantius.

This fight reduced the four divisions of the Empire to three, that of Constantine, Licinius, and Maximin, the last named being a violent persecutor of all Christians.

Then came a war between Licinius and Maximin, the latter of whom was defeated; thus was a third of the stars of heaven drawn down by the tail or latter end of the Dragon, for Licinius now repudiated Christianity altogether, associating himself with the Pagans against it. So we have the scene set for the war in the Roman heaven; one representing all that Christ stands for, against Paganism.

We are told "the Dragon prevailed not, neither was their place found any more in heaven," or, in the language of history, first at the Battle of Adrianople and then at that of Chrysopolis (or Scutari) in A.D. 324, Licinius was routed and his army destroyed, and himself put to death, and Constantine was hailed by the Church as the first Christian Emperor, though history records he was not baptized until a few days before his death. Christians (so-called) had fought in his armies and supported him in all his endeavours, and when he was seated on the throne (as Emperor presiding over the Councils of the Bishops of this Church) which he occupied for fourteen years, Paganism, as such, was destroyed, and Christianity was made the state religion of the world. The jubilation was so great over this victory that the leaders of this Church declared that the Kingdom of God was then set up on earth; thus was the symbol of verse 5 fulfilled, which states the son was caught up to God and His Throne. Thus was prepared the way for the setting up of the lawless one, the man of Sin, headed up in the Papacy, which when enthroned in power as it was by decrees of the Emperors Justinian and Phocas, persecuted the real followers of Christ with all the fierceness of the Dragon whose throne had been usurped.

This system was described as the Mother of Harlots, indicating there were to be daughters born of her, and it is common knowledge that the English Church, the Greek Church, and all the numerous sections of nonconformity are daughters of the Mother Harlot, and in the main still hold and teach the principal doctrines of Roman Catholicism. The whole system, says Paul, is to be destroyed at the coming of Christ, and the exhortation to all who have ears to hear the Spirit's words is, "Come out of her, my people that ye be not partakers of her sins," Rev. xviii 4, and to those who have come out, to keep out of its deadly embraces.

E. W. EVANS.

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## Worship in the Age to Come.

### An Address given at the Clapham Mutual Improvement Class.

During the last few weeks we have been considering stirring and momentous events. From Sinai and the judgment seat, we have followed the march of Christ and his immortal saints to Jerusalem; we have seen the overthrow of the Gogian hosts, the triumphant entry of the victorious Messiah into Jerusalem and the subsequent grinding of the image of human power into dust, during the forty years judgments.

As the result of this long and devastating war, the world lies in chaos. Human authority has been swept away, society disintegrated, commerce at a standstill, the population decimated and the adults contemporary with Christ's coming have disappeared.

"The earth is utterly broken down. The earth is clean dissolved, the earth is moved exceedingly, the earth shall reel to and fro like a drunkard, and shall be removed like a cottage. —Isaiah, xxiv. 19, 20."

The old heavens and earth have passed away to make way for the new order; there will be reconstruction of society from foundation to keystone, social, political and religious, and its new head, heart and centre will be the holy hill of Zion.

The millennial reign of Christ is a great step forward in God's plan. The Deity has created all things for His pleasure and ultimately:

"Every creature, which is in heaven and on the earth and under the earth and such as are in the sea and all that are in them will ascribe blessing and honour and glory and power unto Him that sitteth upon the throne and unto the Lamb for ever and ever."

This is the true attitude of the creature to the Creator. It is irrational that man should be ignorant and heedless of the One to whom he owes his existence and all that he has. How glorious the day when the whole creation shall adore Him in grateful praise:

"For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles and in every place incense shall be offered unto my name and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts."—Malachi i. 11.

This last passage implies that in every place there will be a centre for praise and worship. No details are revealed and so it would not be wise to speculate, but as the immortal saints are priests as well as kings it is only reasonable to conclude that in every community there will be a place in which God's law will be taught and prayer and praises ascend to the Creator. Be this as it may, the grand feature of the future age will be the annual assembly at Jerusalem for worship and sacrifice:

"And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."—Zechariah xiv. 16.

No longer will innumerable opposing creeds distract the people, no longer will men indulge in the folly of worshipping the Deity according to the dictates of their own conscience. All will be compelled to conform to the religion as by Divine law established; rebellion will be effectually dealt with: famine or plague will soon bring the insubordinate to reason.

A notable feature will be the re-institution of sacrifice:

"Even them (the sons of the stranger) will I bring to my holy mountain and make them joyful in my house of prayer, their burnt offerings and their sacrifices shall be accepted on mine altar, for mine house shall be called an house of prayer for all people."—Isaiah lvi. 7.

This re-introduction of sacrifice is quite intelligible to those who are scripturally instructed and who therefore understand the Deity's ways and the principles upon which He acts in His approaches to the fallen Adamic race. The exceeding sinfulness of sin cannot be too strongly emphasized. Man's alienation from God was dramatically exhibited by the Mosaic sacrifices which were a prophecy and type of the great sacrifice to come. And the new generation will be taught by the same object lesson that man in his natural sinful condition is obnoxious to God. These sacrifices will point back to Calvary where the righteousness of God and the sinfulness of man were so awfully declared as a basis for re-conciliation.

According to analogy the sacrifices of the future age will be offered at one centre, the holy hill of Zion.

This journey to Jerusalem will be the great event of the year amongst all nations—probably certain difficulties will present themselves to our puny human powers and limitations, but they will be as nothing to Him upon whose shoulders rest the universe. Problems of transit, time and space and many physical obstacles will resolve themselves in the presence of divine might, wisdom and contrivance. Even human invention is now largely annihilating time and space. The nations will be at peace, prosperous and leisured with no envious enemy to lay hands on their possessions, and so the joyful bands flow to Zion at their appointed season. What a holiday!

Now, it may be asked, do the scriptures reveal particulars of the arrangements necessary and adequate for such vast assemblies in Jerusalem? Any specification of the edifice, any details of the worship and sacrifice? The answer is in the affirmative. As in the case of the Tabernacle of Moses and the Temple of Solomon, the Deity has revealed the plans and details.

Once a year at least we read the prophecies of Ezekiel. Surely the last nine chapters are there for our edification and instruction. Why should these minute constructional details be recorded? There can only be one answer: they are there to be understood.

The question will probably arise, Do you accept Brother Sulley's work as a correct representation of the plans and specifications contained in Ezekiel's prophecy? The answer is that a study of the works referred to, viz., "The Temple of Ezekiel's Prophecy" and "Pentaletheia," iii., iv. must impress the majority of readers with the extreme probability of the accuracy of the author's conclusions—to put it no higher. They are the result of a careful, cautious and deliberate survey by a trained architect, furnished with certain necessary re-translations. His conclusions were not hastily formed and the final result was contrary to his own preconceived notions. It is important also to note that he proves his measurements. If the said author has not correctly read the details, we can only say that at any rate we have a magnificent conception; a building which in its ample dimensions, magnificent proportions and arrangements, surpasses all human efforts.

We think it is only proper to make these observations and at the same time to acknowledge our indebtedness to Brother Sulley for the substance and to a large extent the terms employed in this address.

Before dealing with the Sanctuary it will be interesting and instructive to note the re-division of the Land as set forth in Ezekiel's prophecy. We see that the land is to be divided into parallel cantons six to the north and six to the south of the portion called the Holy Oblation. These cantons will be allotted to the restored twelve tribes.

The Holy Oblation will be fifty miles square and is divided into three parts; the northernmost portion being set apart for the sons of Zadok, the centre for "the priests, the Levites" and the southernmost division is for "the possession of the City."

The Sanctuary is situated in the midst of the Holy Oblation and the new city "Jehovah Shammah" will occupy the southernmost section. On either side of the Holy Oblation the residue of the territory will be the prince's portion. Each of these portions demand our close attention.

(To be continued.)

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## Damascus in Prophecy.

"And God stirred him up another adversary, Rezon . . . and he gathered men unto him, and became captain over a band . . . and reigned in Damascus" (1. Kgs. xi. 23-24). Thus Damascus, under Rezon's kingship, consolidated the political ascendancy of Syria, and came into the scope of God's purpose. Yet unless we perceive the golden vein of Truth running through the quartz of the world's affairs, the historical details are nothing but a mass of musty facts and but sad commentary on the way men conduct their everyday affairs. But God has spoken, "My counsel shall stand and I will do all my pleasure" (Is. xlvi. 10), and those words of the inspired prophet constitute the basis of divine workings in the polity of nations, exhibiting the destinies of all ages shaped to the end determined, and showing the remarkable analogy between PROPHECY and its HISTORICAL FULFILMENT.

"And he was an adversary to Israel all the days of Solomon . . . and he abhorred Israel and reigned in Syria." So the "vilest men are exalted" when divine control requires an evil man for an evil situation, and hence Rezon, a worker of iniquity was set up because of Solomon's wickedness. Israel were a sanctified people, blessing was to follow their obedience, but rebellion would bring disaster. The law was the basis of Israel's constitution as the people of God, and at every step in their history they were confronted with the divine scheme; yet we shall fail to grasp the reason which underlies all God's procedure unless we are as eager to study that law as Israel after the flesh were to forget it. Rezon was no chance adversary: he was raised up according to clearly defined plan and an explicit purpose. "If" said the Almighty Keeper of Israel, who neither slumbers nor sleeps, "ye will not hearken unto ME . . . If ye shall despise my statutes . . . I will set my face against you. . I WILL BREAK THE PRIDE OF YOUR POWER." (Lev. xxvi. 14-19.)

The study of the historical details of this Damascene dynasty founded by Rezon are of interest to us inasmuch as they connect with God's purpose, and thus illustrate the truth of divine utterance placed on record centuries before. From Rezon's time onwards, until its political extinction, the city of Damascus exercised a profound and evil influence over God's heritage, whether as its friend or its foe; and Ahijah, the prophet, in his denunciations of Israel's wickedness, shows why these evil kings of Damascus were permitted to smite God's people "as a reed is shaken in the water." This servant of God is one of the few we can refer to, for seeing that we are early in Israel's history as far as the utterances of the prophets are concerned, our choice of references is limited if we are to be chronologically correct. God gave Ahijah this message, "Go, tell Jeroboam, thus saith the Lord God of Israel, Forasmuch as I exalted thee . . . and made thee prince over my people . . . and yet thou hast not been as my servant David . . .but hast done evil above all that were before thee, Therefore, behold, I will bring evil upon the house of Jeroboam." (1. Kgs. xiv. 7-15)

Ahijah's prophecy was short-dated, for just twenty-two years after Jeroboam's accession, in Baasha's reign, the Syrians began that long period of war and intrigue against Israel which only ended with the destruction of Damascus by the Assyrians; and in those conspiracies against God's people, none was more conspicuous and none more cunning than Rezon's grandson, the Benhadad of the Assyrian records. The great Benhadad I. was a most consummate ruler, an astute politician of more than the characteristic oriental duplicity; an intriguer, whose sixty years of rule made him a fitting instrument for the retributive work which the evils of the times called for in the divine wisdom. In the first book of Kings, chapter xv, we read of troubles and strife between the two kingdoms of Israel, the

inevitable result of a "house divided against itself," and the detail given by the Chronicler shows that Benhadad sold his sword to the highest bidder. So Asa of Judah bought the aid of Damascus with silver and gold which he plundered from the treasures of the House of the Lord; the league with Baasha was broken, and the Syrian armies advanced into the hill country of Naphtali with Samaria as their objective.

Flushed with these military successes, and with his armies under the walls of Ahab's capital, Benhadad thunders his boast against Israel. "The gods do so unto me, and more, also, if the dust of Samaria shall suffice for handfuls for all the people that follow me." Cowardice was not one of the Israelitish king's weaknesses, but his retort savours more of fleshly confidence than Godly fear: "Let not him that girdeth on his harness boast himself as he that putteth it off"

Even in these dire circumstances, controlled by God for the chastening of His people, His mercy was not altogether withdrawn. The long conflicts and frequent clashes with Damascus appear in the light of warnings spread over years of forbearance, before the final doom came by the mighty Assyrian. It is interesting to note here that both Israel who despised the law, and the heathen power of Damascus who were divinely used to punish them, passed out of political existence by the same terrible agency. So God interposes for His great and holy Name's sake . . . "Hast thou seen all this great multitude? Behold I will deliver it into thine hand this day, and thou shalt know that I am the Lord." Thus the mission of Damascus in the divine purpose was to turn Israel to repentance. God delivered the beleaguered city by a sortie in which the besiegers were disastrously defeated, and the Syrian armies withdrew, to return the next year.

This brings us to Benhadad's council of war, held to consider the campaign which ended so disastrously at Aphek. How often has the alien sought to limit the power of Israel's God to suit the thinkings of the carnal mind! Benhadad's captains sought a (to them) reasonable basis to explain their defeat, and they argued "Their gods are gods of the hills; therefore they are stronger than we, but let us fight against them in the plain, and we shall be stronger than they" (1. Kgs. xx. 23). In view of its untruth the plausibility of the idea from the heathen point of view need not be considered. The one dominant fact which does arise, however, is patent to all, and that is the fatal persistence with which unenlightened men seek to explain away the workings of the Eternal.

The victory at Aphek shattered the Damascene king's offensive, and the record shows us that the military initiative passed into the grasp of the powerful alliance between Judah and Israel, and the war was carried to the frontiers of Syria at Ramoth Gilead. But again we find God interposes. Ahab's terrible sins made him an ill-chosen brother-in-arms for the godly-minded Jehoshaphat, and Ahab's death in the battle put an end to an alliance which should never have been contracted. "And a certain man drew a bow at a venture and smote the king of Israel between the joints of the harness . . ." By such apparently insignificant things as a shot at random does God control events to the end determined. Ahab's miserable death fulfilled the inspired prophet's words, "Thus saith the Lord, because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life . . ." (1. Kgs. xx. 42 and xxii. 34).

So the armies of Damascus again advanced and closely invested Samaria, and in the terrible famine which ensued came direct fulfilment of age-long prophecy. The appeal of the woman who cooked her child against the cheat of the woman who held hers back from the awful bargain reminds us of the words of Moses. "And if ye will not for all this hearken unto me, then I will walk contrary unto you, also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. . . ." (Lev. xxvi. 27-29). Thus we see Damascus in prophecy—the arm of the fury of God. The words of Moses fulfilled to the very letter.

Concerning Hazael's succession to the throne of Damascus there is deep interest in Elisha's prophetic announcement. Benhadad's long career is drawing to a close. The proud head of the thirty-and-two king confederacy is dying, and the prophet of Israel read the heart of his traitor successor. The dark and evil mind of Hazael was an open book to the eyes of God's seer. "And the man of God wept.

And Hazael said, Why weepeth my lord? And he answered, Because I know the evil thou wilt do to the children of Israel. . . . The Lord hath shewed me that thou shalt be king over Syria." So Hazael posts back to his sick master and having hastened the course of events by the application of a thick cloth dipped in water, mounts the throne (2. Kgs. viii). Hazael's crime again fulfils prophecy, for, as we have seen, Benhadad was a man whom God had appointed to utter destruction.

It was about this time that "the Lord began to cut Israel short, Hazael smote them in all the coasts of Israel; from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead in Bashan." Why God so employed this regicide Hazael is clearly stated, "Jehu took no heed to walk in the law of the God of Israel . . . he departed not from the sins of Jeroboam which made Israel to sin." (2. Kgs. x. 31-33.) Jehu and the ten-tribe kingdom had no excuse; for they knew the law and also the divinely imposed penalty for disobedience, "Cursed be he that confirmeth not all the words of this law to do them." (Deut. xxvii. 26.) Jehu and his people failed to appreciate God's precepts, hence the punitive work of Hazael fulfilled Elisha's prophecy, "I know the evil thou shalt do to the children of Israel."

So Damascus and her kings fulfilled prophecy in the God-controlled punishments meted out to Israel. But this is not all. Damascus does such work from the evil promptings of a flesh-incited policy of greed and ambition, and thus the decree of the Almighty goes forth against the destroyer. God's dealings are impartial and just, and history shows the reason for the fate which the Eternal Controller of the kingdoms of men dealt out by the hand of Tiglath-Pileser and his successors. Isaiah's 8th chapter gives the divine forecast of events, which duly transpired in the reign of Rezin, the last of the kings of Damascus.

A wretched alliance between the heathen Rezin and the apostate Pekah, king of Israel, is directed against Judah; but God says, "It shall not stand, neither shall it come to pass . . . the riches of Damascus shall be taken away. . . . Behold the Lord bringeth upon them the waters of the river . . . even the king of Assyria . . ." Ahaz of Judah in his extremity bought the aid of the powerful Assyrian monarch, who ravaged Damascus, carried its people captive to Kir and slew Rezin, which exactly fulfilled God's word by Amos, uttered sixty years before the event (Is. vii. 7 and viii. 7; Amos i. 3-5; 2, Kgs. xvi. 7-9).

After this overthrow by the Assyrian (the rod of God's anger), the city receives but casual mention. Its polity and independence went for ever. Under Daniel's Third and Fourth Beast kingdoms, it became of some importance, for after the overthrow of the Ram dynasty of the Persian, the Macedonian Goat found in the city the royal family of Darius and all that monarch's treasures. Pompey in his advance through Syria occupied the place about B.C. 64. The Locust power of Rev. ix. took it in A.D. 633; the Euphratean power in the eleventh century again burnt it, and in 1401, the mighty Tamerlane utterly destroyed it; which fulfilled the prophecy "Damascus is taken away from being a city, and it shall be a ruinous heap. . . . This is the portion of them that spoil us, and the lot of them that rob us." (Is. xvii.)

These words have a deep significance, for "the city of blood" is finally to behold the glories of Israel restored; that is the reason for the prophet linking the burden of Damascus with the eventide of Israel's trouble, and the great desolation which shall then befall the latterday Assyrian. For we read "Damascus and Hamath which belonged to Judah (2 Kgs. xiv. 28) "were garrisoned by David, who sought to make the land of possession co-terminous with the Land of Promise. This is an acted prophecy, for God uses both words and deeds to foreshadow the coming events in His mighty programme; and as David pushed his border to the Euphrates, so will the glorious Lion of the tribe of Judah when He comes to mete out the "portion of them that spoil us."

Thus this short study illustrates the truth expressed in our brother Paul's saying " . . . prophesying serveth not for them that believe not, but for them which believe." (1 Cor. xiv. 22.) To all God's elect, the experiences of Israel in the past show forth the solemn comforting assurance of Jehoshaphat's prayer. "O Lord God of our fathers, art not thou God in heaven? and rulest not thou

over all the kingdoms of the heathen?" (2 Chr. xx. 6.) Thus, amid war's upheavals and political earthquakes; amid invasions and the overturning of dynasty after dynasty; the passing of governments and the very obliteration of civilisation itself—the divine purpose alone remains unshaken. And that is the great lesson to be learnt from the passing of this once mighty city of Benhadad.

The spirit of prophecy in the vision of these men of God looks beyond the fallen hopes of man and the futile ambitions of each succeeding godless age, and across the wreck of the social fabric so laboriously built up by the nations, all saw the wonders of the end determined and its glorious promise:

"MY COUNSEL SHALL STAND AND  
I WILL DO ALL MY PLEASURE."

H. M. DOUST.

Wraybury.

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Never open your purse for charity if you cannot open your heart also. Rather give no dole than give it with a grudge. The Lord loveth a cheerful giver.

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### The Trees of the Garden.

"The Lord God planted a garden eastward in Eden . . . and out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food." The internal evidences of the divine origin of the scriptures are, designedly, far more weighty than the external evidences; showing that it has been the purpose of God so to construct the Bible that faith and love should be stimulated and increased by the study of its contents. Nothing human can stand still, everything must move—either forward or backward, a serious thought that should be taken duly into account when engaged in that periodic conning over of progress made, called by Paul self-examination, which a faithful walk in the truth demands.

Now one of the greatest evidences of the inspiration of the Bible is the uniformity of its teaching, whether in allegory, parable, simile or direct statement, the same great truths are always propounded: the one purpose of God with the earth and its occupants, the one faith is always set forth; and a study of the Bible with this fact in mind will reward the seeker with additional material for that groundwork of "substance of what is hoped for" which the epistle to the Hebrews informs us is one of the two elements of the faith.

The Bible speaks much of trees, and this particular manifestation of the creative power of the Almighty contributes its full share towards setting forth in parable and symbol the great truths concerning the purpose of God. In Ezekiel xxxi. the various kings of the nations surrounding the land of Israel are likened to trees—the trees of Eden, the garden of God, they are called, a point to which Dr. Thomas calls attention in dealing with the extent of the paradise of the Deity; and among these trees, one towers above the rest: the King of Assyria, and he is described in symbolic language as the most powerful of them all, possessed of riches and majesty, and the envy of all the lesser kings. Pharaoh, King of Egypt, is then introduced as another tree, which has endeavoured to emulate the Assyrian tree in height and importance, but the Spirit through Ezekiel declares that he should not be successful, but on the contrary, be cut off, his branches and his boughs broken, just as the Assyrian had fared before him; God's object in meting out this treatment being "to the end that none of the trees by the waters exalt themselves for their height," and also that the Egyptian tree himself might "be brought down with the trees of Eden unto the nether parts of the earth" the pit, hell, or death, as it is variously expressed in the same passage. The meaning of all this is clear enough, and is also testified in plain language in other parts of the Scriptures: Assyria, all the lesser kingdoms round about, including Judah, and finally Egypt to be all, on account of their wickedness, delivered by God into the hand of the King of Babylon, who also was himself to be punished in his turn. Thus does God, by simple symbol, plainly declare beforehand, since it was for the most part prophecy when uttered, His purpose with nations and kingdoms.

The song recorded in the fifth chapter of Isaiah, shews in parable form God's dealings with His people; the form which the parable assumes gives it a much more powerful appeal than if the spirit had employed ordinary language, as is done in Isaiah xxii. 12-14 and Amos iii. 2, where the same judgments are referred to, since in this parable Israel are invited to step out of themselves, as it were, and pass impartial judgment upon their own conduct, laid bare before their eyes under the figure of a vine planted amidst the most favourable surroundings, and which yet proved an abject failure. "Judge" says God through the prophet, "Judge, I pray you, betwixt me and my vineyard, what could have been done more to my vineyard that I have not done in it: wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?" then add the testimony of Jeremiah ii. 21, "yet I had planted thee a noble vine, wholly a right seed; how then art thou turned unto the degenerate plant of a strange vine to me?" and Israel's true position, in terms of the figure employed is fully stated. God compels them to admit that, although he had every right to expect fruit, none was forthcoming. In Ezekiel, chapter xv. the same figure is used, the same judgments foreshadowed, and in the same unanswerable manner. "What is the vine tree more than any tree?" If it bears no fruit, of what use is it? its wood can be put to no purpose save that of burning. The grapes God sought and the wild grapes He found are set out in Isaiah v. 7, and those who can read in the original point here to a beautiful play upon words—"He looked for judgment, but behold, oppression; for righteousness, but behold a cry." Thus, then, do the Scriptures set out in figure Israel's sad history of failure, culminating in their rejection and putting to death of their Messiah, and a few years later in the destruction of Jerusalem and their final dispersion, events which the Lord Jesus Himself foretold by means of a similar figure, though with certain modifications; but the symbol of the actual vine and branches he reserved to Himself and His disciples for the purpose of exhibiting their mutual relationship.

(To be continued.)

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After reading anything good give two or three minutes of quiet thought to the subject before turning your attention to other things. See how much you can remember concerning it; and if there were any new ideas, instructive facts, or points of especial interest that impressed you as you read, force yourself to recall them. Your mind will thus get under control, and learn to obey your will.

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## Notes on the Daily Readings for May.

### DEUTERONOMY.

It is a great privilege to be entrusted with the proclamation of the Gospel of salvation, but the privilege is attended with grave responsibilities. The divine command is: If any speaketh, as oracles of God he must speak, and to speak contrary to the oracles of God is to become accursed. When one speaks contrary to God's law, then all who fail to discern the error are lead astray; therefore, in the law given through Moses, we read "The prophet, which shall presume to speak a word in my name, which I have not commanded him to speak—even that prophet shall die." (Deut. xviii. 20.) Courage begotten of implicit trust was required of the people of God; even though the enemy was more numerous and better equipped. (chap. xx. 1-4.) All who became faint-hearted at the sight of the foe were required to leave the ranks and return home lest they should weaken the courage of their brethren, (ver. 8.) To be courageous in face of overwhelming odds requires faith, and to have faith there must exist the conviction that the work is being done as God requires. In this age it is the duty of God's children to make sure that their warfare is being waged for the glory of God, and is proceeding in strict accordance with the commands of God. Then faith will remove the anxious fear of the strong and numerous foe; for they will be assured of the protection of Almighty power.

Association with evil people has always been forbidden, and the reason for the prohibition is clear. Evil is inherent, therefore where evil and good are in constant association, the good is necessarily fighting a losing battle with the natural tendency. When Israel entered the promised land it was necessary for the Hittites, the Amorites, the Canaanites, etc. to be destroyed, (ver. 17), otherwise Israel would assuredly go after their abominations and so sin against the Lord their God. (ver. 18.)

Now God's people are pilgrims among the nations, and the providing of things honest in the sight of all requires proximity, still they must keep themselves unspotted, and the frequent meetings of "those who fear the Lord" to think upon His name, will serve to counteract the evil environment.

The nation of Israel had the lesson of separateness constantly before them. "Thou shalt not sow thy vineyard with divers seeds, lest the fruit of thy seed which thou hast sown and the fruit of thy vineyard be defiled. Thou shalt not plow with an ox and an ass together." (ch. xxii. 9-10). So God's children must not be unequally yoked together with unbelievers, neither must the holy seed be mingled with the people of the land. When those who have been in covenant relationship with God refuse to honour God's word, they must be put without the camp, and must be as the outside world. Until reconciled, there can be no joining hands in the service of God. There have been many failures because of the desire to be friendly where friendship was forbidden. Among those failures are Solomon, Jehoshaphat, and Eliashib the priest. True holiness was required of the congregation of Israel, they were not to do good merely because wrong-doing, if discovered, would bring them into disgrace and trouble, but because God was present "in the midst of the camp" (chap, xxiii. 14), and no wrong-doing could be hidden from the eyes of God. The same recognition is required from the people of God to-day. "Be ye holy, for I am holy" is the command. "Know ye not that ye are the Temple of God?"

In Deuteronomy xxv. 17-19 we read: "Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt, therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about—that thou shalt blot out the remembrance of Amalek from under heaven." Over 350 years passed from the giving of this command, and Israel became settled in the land of their hopes, and in response to their request they were being ruled over by a king who could go out and come in among them; but this king failed to understand the sanctity of a divine command. The time had arrived to carry out the instruction given so long before—"Thus saith the Lord of hosts—go and smite Amalek and utterly destroy all that they have." Saul, however, dishonoured God's word, and like so many others mistook his disobedience for an act of kindness, and consequently was rejected.

The failure to obey God's word cannot be atoned for by kind words and actions of one's own devising. "The Lord hath commanded thee to do these statutes." (chap. xxvi. 16.) "Keep the commandments which I command." (chap, xxvii. 1.) "Cursed be he that confirmeth not all the words of this law to do them." (ver. 26.) Failure to observe one of the curses written in this chapter brought Judas the betrayer, under its operation: "Cursed be he that taketh reward to slay an innocent person." (ver. 25.) and the chief priests who had the charge of the law were the men who offered the reward. The curses laid upon Israel because of their iniquity were to be a sign and a wonder for ever. (chap, xxviii. 46.) The nation would become a proverb and a byword among all nations whither the Lord should lead them (ver. 37), and afterwards, when among those foreign nations Israel would call to mind the words of God and obey His voice, then God would gather them from those nations and bring them into the land which their fathers possessed, (chap. xxx. 1-5.) These are some of the divine predictions "British Israelism" forget when trying to steal the promised blessings from true Israel and enjoy them in Great Britain and America,

What sad thoughts, also thoughts of future satisfaction would fill the mind of Moses as he gazed westward from the mountain of Nebo, and heard the word of the messenger of God—"This is the land!" (chap, xxxiv. 4.)

#### THE SONG OF SOLOMON.

The upright virgins who are drawn to the one whose name is as ointment poured forth (The Anointed) cannot help at times bringing reproach upon themselves from their near relations. "My mother's children were angry with me." (chap. i. 6.) It is a sad experience. Those virgins would not be so reproached were they to go in pursuit of pleasure or if they worked hard at business, but because their strength is given to the work of Christ, trouble arises. It is the eternal enmity at work! The godly

mind will recognise the sanctification demanded, and will find encouragement in the word of God, "Hearken, O daughter, and incline thine ear; forget also thine own people, and thy father's house." (Psa. xlv. 10). So that like Rebekah, she turns from earthly ties to be espoused to the promised heir, with new brethren and sisters a hundredfold. "Tell me, O thou whom my soul loveth, where thou makest thy flock to rest at noon, for why should I be as one that turneth aside (wandereth about) by the flocks of thy companions." (ver. 7.) It is when the mind awakens to the fact that it is separated from the companions of the beloved that it truly turns to seek the way to association and then the direction is clear—learn from the true shepherds, and go forth by the footsteps of the flock, (ver. 8.)

"While the king sitteth at his table, my spikenard sendeth forth the smell thereof." (ver. 12.) The spikenard is one of the fragrant plants of the enclosed garden to which the spouse is likened (chap. iv. 12-13), the fragrance of which will delight her beloved. A foreshadowing of this out-flowing of humble gratitude is seen, when Mary poured the pure Nard upon the feet of the Lord Jesus. "I am the lily of the valley," says the fairest among women, and her beloved adds, even "as a lily among thorns." (chap. ii. 1-2.) This striking contrast carries the mind forward to chapter vi. verse 8, "There are threescore queens, and fourscore concubines and virgins without number; but one alone is my dove, my perfect one, she is THE one of her mother."

The spouse is equally ready to recognise the distinctiveness of her beloved.

He is as clearly recognised as the Apple tree among the Forest trees. Beautiful indeed would the apple tree appear at the time when "the flowers appear on the earth; when the winter has gone and the time of the singing of birds has come." (chap. ii. 12.) The charge given in verse 7 is of great importance. "I charge (adjure) thee, O ye daughters of Jerusalem, that ye stir not up, nor awake love, till he (or it) please." Love for the Bridegroom must awake spontaneously, there is a danger through mistaken zeal, of urging people to join ecclesias instead of being careful that they come into the Truth, and so become truly espoused to the Anointed. Until the shadows flee away, the beloved one must remain upon the mountains of Bether (separation), (ver. 17.) The separation ended, then the perfect one, the undefiled who for so long has been in hiding-places, will be called forth to meet the face of her Lord. (ver. 14.) The rejoicing company will march up from the wilderness of Sinai (chap. iii. 6), a right glorious throng of heroes, and when their land has been cleared of the enemy—the foxes who for so long have spoiled the vines (chap. ii. 16), then the redeemed will enter into their possessions appearing like the pure white snow of Lebanon (chap. iv. 8), and the Lord will be among the company of his willing people, and what will He see? "A company of Mahanaim" (the host of God). (Chap. vi. 13, compare with Gen. xxxii. 2).

## ISAIAH.

At the time the prophet Isaiah was sent to proclaim the word of God, the condition of the nation of Israel was most discouraging. The long reign of King Uzziah was drawing to a close, the king had been a leper for many years as a result of his failure to respect the holiness of God's House. Uzziah had lived in isolation, and Jotham his son, had managed the affairs of the kingdom. In the northern kingdom revolt had been frequent. Six kings had reigned during the last 39 years of the life of Uzziah; one had reigned but a month and another six months. In one case only, Pekahiah, did the son succeed his father. Both Pul and Tiglath-Pileser, kings of Assyria had invaded the land of the ten tribes. After the deaths of Uzziah and Jotham his son, Ahaz, became king of Judah, and then even greater abominations were practised in the land. Children were sacrificed in the fires of Hinnom, molten images were made to Baal, and when trouble came the king trespassed yet more, and Judah was brought very low. It was to such people that Isaiah carried the message of God, saying—"I have nourished and brought up children, and they have rebelled against me." (chap. i. 2.) "Sinful nation" laden with iniquity, (ver. 4.) "The whole head is sick and the whole heart faint." "Hear the word of the Lord, ye rulers of Sodom." (ver. 5-10.) So the nation appeared in the sight of God. And although God was about to cast the people out of His land, He remembers those who will be faithful to Him both at that time and in all subsequent generations. It is for the sake of these people that the comforting assurance is given, that peace will come, and nations will flow to Zion to learn of God's ways (chap,

ii.) The poor will be ruled with righteousness (chap. xi. 4), and it will be said—"The Lord hath founded Zion, and the poor of His people shall trust in it." (chap, xiv. 32.)

#### THE ACTS OF THE APOSTLES.

Although a Gentile, the appeals of Cornelius were remembered by God, and he was sent to the Apostle Peter to learn the way of approach to God. This incident is no contradiction of the fact that under the law of Moses Gentiles had access to God only by being brought within the holy covenant made to Israel, in the manner provided for. Also under the dispensation of the new covenant there is approach to the throne of grace only through baptism. Jesus says—"No man can come to the Father except by me." Also "I pray not for the world." That the circumstance of Cornelius was unique is shown in that a special revelation is given to convince Peter that it was the work of God. The way of salvation was about to be opened to the Gentiles (chap. xi. 18), and a suitable man was ready knocking for the door to be opened. The door was opened to him and he was baptized into the family of God. The fact that Cornelius was a soldier has been mentioned as a difficulty, but the lesson really is that people in any position may have the Truth taught them. When they believe, then they are required to obey it in the love of it, and only those who do so obey, will find approval. All that Peter taught Cornelius is not recorded, but from the time of John the Baptist, it had been laid down that those who truly repented, must refrain from violence, and one of the first instructions of the Lord Jesus was that among His people the taking of any oath was forbidden. From the time of his baptism Cornelius could not do violence to anyone, and if he had taken an oath so to do if called upon, then obedience required that such oath must be renounced. There would be no disregard of the divine law in the transaction, seeing Peter was divinely inspired, and Cornelius anxious to obey. Of Cornelius we hear nothing further, most probably like so many more in his day, he had much to give up for Christ's sake and the gospel. It is not to be expected that details of obedience should always be given. It is accepted that obedience is rendered where conduct is divinely approved. Cornelius could no longer be a true centurion of the Roman power.

In chapter xvii, verses 6-8, there is an interesting fact mentioned. Jason and certain brethren are brought before the (Politarchs) rulers of the city. This is the one place where the word occurs. In other passages we read of Magistrates (chap. xvi. 22), or the Deputy (chap. xiii. 7). Seeing that the Roman provinces were not ruled by chiefs of the city, the quotation has been used against the accuracy of the Bible. However, it is now known that this unusual privilege was, for a short time enjoyed by Thessalonica. The grant is supposed to have been made by Tiberius (Nero), who was contemporary with Paul, and in the Hall of Inscriptions in the British Museum there is a portion of an arch from Thessalonica, with an inscription where the Politarchs are mentioned. The Bible is always unerring.  
Nottingham.

W. J. ELSTON.

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It is a good habit to review what one reads. Go all over it again in your mind before passing on to other matters. It exercises and disciplines the mental faculties, strengthens the memory, and teaches concentration of thought. The mind soon learns in this way to think and reason correctly, to separate and classify different kinds of information: and in time, instead of being a lumber room, in which the various contents are thrown together in careless confusion and disorder, the mind becomes a storehouse where each special class or item of knowledge, neatly labelled, has its own particular place, and is ready for use the instant there is need of it.

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## 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 7<sup>th</sup> 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 1<sup>st</sup> of each month for publication the following month. Address to him at: 5 Florence Road, Worcester, Mass., U.S.A.

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

ASHTON-UNDER-LYNE. —Christadelphian Meeting Room, 64, Dale Street. Sunday School 10. 0 a.m. Breaking of Bread 11.15 a.m. Lecture 6.30 p.m. Commencing May 6th the times of meetings are altered as above. Will brethren and sisters please note. Since last reporting we have been assisted in proclaiming the Truth by the following: brother Heyworth of Whitworth, and brethren A. Geatley and W. Cockcroft, jnr., of Oldham. — J. H. MELLOR, Rec. Bro.

BLACKHEATH (STAFFS.). —Ross Assembly Hall. Sundays: Breaking of Bread 11 a.m. School 3 p.m. Lecture 6.30 p.m. Thursdays: Bible Class 7.30 p.m. at 20 West Street. We have pleasure in recording an encouraging first quarter of the year's work, and we thank God for His continued blessing. The meetings and Bible Classes are well supported and we are having a few strangers at all our Meetings. We have started an adult class in our Sunday School consisting of some of our young members and a few young people who are looking into the Truth; we are greatly encouraged and feel that the work may soon bear fruit to the saving of some. On Tuesday, March 6th, we were able to have a special Lecture, being the first week-day Special Effort for many years. The result was very encouraging, about sixteen strangers were present and a good company of brethren and sisters from Scotts Green Ecclesia Dudley, Great Bridge and Birmingham. Bro. S. M. Harrison of Lichfield was the speaker, the subject being "LIFE, DEATH AND RESURRECTION—A God given reason for them all, and their necessity in the fulfilling of God's purpose with the earth, and man upon it." We advertised the Lecture by means of hand bills, distributed chiefly from door to door, and thank all who have helped. We have welcomed the visits of brethren D. C. Jakeman, F. Jakeman, T. Pearson and E. Cartwright (Scotts Green, Dudley); brethren T. Phipps and Weetman (Great Bridge); brn. R. Smith and Hunt (Birmingham): whose work in the Truth we have much appreciated. We would like to offer our thanks to the brethren who have sent out such a witness to the Truth in the distribution of Christendom Astray; this work must bring joy to the hearts of all faithful brethren and sisters. —C. F. POWELL, Rec. Bro.

BRIDGEND. —Dunraven Place. Sundays: Breaking of Bread 11 a.m. Lecture 6.30 p.m. Tuesdays: Bible Class 7.30 p.m. Our little Ecclesia will be reduced by the removal of bro. Emlyn Jones to Brighton. He will be accompanied by his two sisters who have been interested visitors at our lectures; we trust their interest will be maintained at Brighton, and the brethren there have the pleasure of completing the work begun here. The work of circulating Christendom Astray proceeds slowly but surely; it is astonishing how little interest exists, and how difficult it is to get even serious people to search for truth. Over and over again, we have worked out the times of Dan. xii., and we are very much refreshed and encouraged by the articles in the Berean entitled "1928?" which bear on this absorbing topic. —W. WINSTON, Rec. Bro.

BRIGHTON. —Athenaeum Hall, 148 North Street (Room C). Sundays: Breaking of Bread 5.15 p.m.; Lecture 6.30 p.m. Wednesdays: Bible Class 7.30 p.m. We welcome at our meetings all of like precious faith and fellowship who are on visit to this town. We realise it is through God's mercy that we are enabled to carry on here, and we are trying to use every opportunity for the furtherance of the Truth as it is in Jesus. The attendance of the stranger continues low, but we are encouraged if only one or two come in to hear the Word of the Lord as it is expounded by our brethren. We have been favoured by the company and help of the following brethren during the past two months: L. Walker, F. C. Wood, A. A. Jeacock, E. W. Evans, C. O. Owen, W. E. White and W. Webster; also we have been pleased to welcome at the Lord's table sister Jeacock (Purley) and sisters K. and P. Ellis (Clapham). — S. G. BARRETT, Rec. Bro.

CARDIFF. —46 Tudor Road, Riverside. We are in isolation in Cardiff having removed here from Bristol as announced in March Berean. We feel the loss of our brethren and sisters, and especially of the meetings, very much, but we are determined with God's help to maintain the Truth, and would welcome any brethren and sisters in fellowship who may be visiting Cardiff, if they will please notify us in advance of their coming. We shall meet, God willing, with the brethren and sisters at Newport as often as possible. We have been very pleased to have a visit from brother Williams of Newport. Fraternal greetings and love in the Truth to the brethren. Your brother and sister in Christ. — H. T. and E. SMITH.

DUDLEY (Scotts Green). —Breaking of Bread 11 a.m. Lecture 6.30 p.m. Bible Class: Wednesday 7.30 p.m. Greetings to the brethren. We are pleased to report the baptism of REGINALD WOOD after a good confession of "the Things of the Kingdom and the Name." He was a member of our Sunday School and the teachers can rejoice at this evidence that their work is not in vain. We trust our young brother will strive to maintain good works and lay a good foundation against the time to come. We have appreciated the labours of brethren G. H. Saxby, J. B. Strawson, W. J. Elston, T. Phipps and W. Southall. We have been pleased to welcome at the table sister Saxby and sister Southall. —FRED H. JAKEMAN, Rec. Bro.

GREAT BRIDGE. —Christadelphian Meeting Room, Whitehall Road. Sundays: Breaking of Bread 3.30 p.m.; Lecture 6.30 p.m.; Sunday School. 11 a.m. Thursdays: Bible Class 7.30 p.m. We are maintaining an open door in this place, preaching the Glorious Hope of the Gospel to whosoever will listen; response is small: few seem to have ears to hear, but we are not discouraged nor cast down, taking comfort from Jesus who said it is good for the disciple to be as his Master, who was despised and his message of glad tidings rejected by his own nation. Meanwhile we are endeavouring to exhort each other and build each other up and save ourselves from this untoward generation, thanking God daily for the blessing of His Truth. We have received help and encouragement in the work of the Truth from the following brethren: S. Shakespere, F. H. Jakeman, D. C. Jakeman and D. Jakeman, all of Dudley; S. M. Harrison of Lichfield and W. Southall of Birmingham. We have also been pleased to welcome around the Table of the Lord the following visitors: bro. and sis. C. F. Powell and sisters Bennet of Blackheath and Wilson of Nuneaton. —THOMAS PHIPPS, Rec. Bro.

LEICESTER. —52 Beechfield Avenue, Birstall. We still continue in the Apostles doctrine, and in the patient waiting for the consummation of all our hopes, rejoicing in the full assurance that our redemption draweth nigh. We would like to add a word of appreciation and thanks to the sisters of the Clapham Ecclesia, for the type-written exhortations which we receive from time to time. We have been encouraged by the company of sisters Dorothy Smith, N. Bradshaw, B. Widdowson and K. Butters, all of Nottingham. — A. C. BRADSHAW.

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. On the 11th March we had the pleasure of assisting THOMAS HUDSON KARLEY (son of bro. Karley, and Sunday School scholar) to put on the name of Christ in the appointed way; he has our prayers and best wishes in the

race that is set before him. We have been glad to have the company at the Lord's Table of the following: bro. and sis. Winch (Margate), bro. Crowhurst (Rainham), bro. Rivers (Putney), sis. Allen (Luton), bro. and sis. Higgs (Bristol), sis. M. Hayward (Ipswich), sis. Allwood, bro. P. Coliapanion, bro. and sis. P. E. White, sis. Finch, bro. Finch (all of Seven Kings), bro. and sis. Wells (Colchester), bro. and sis. A. T. Abbotts (Redhill). On Friday, April 6th, a most profitable and enjoyable time was spent in the company of a large number of Sunday School scholars, and brethren and sisters from all parts. The afternoon, as usual, was devoted mainly to the scholars; after which tea was provided at the hall for a company of about 280. The programme for the evening consisted of six addresses upon the life and work of the Apostle Paul, by brethren J. L. Mettam, A. A. Jeacock, W. R. Mitchell, P. E. White, E. W. Evans, and W. J. White; and all present were truly grateful to our Heavenly Father for a most encouraging and upbuilding time. During the evening the scholars were separately entertained with suitable lantern slides, etc. As announced elsewhere, the Mutual Improvement Class have arranged a visit (God willing) to the South Kensington Natural History Museum on Saturday, April 28th; tea at Zeeta Cafe (opposite Victoria station) at 4.30; after meeting at Denison House (near Victoria Station) at 6.0 p.m. A cordial invitation is extended to all brethren and sisters in fellowship. —P. L. HONE, Asst. Rec. Bro.

LONDON (Gunnerybury). —Ivy Hall, Wellesley Road, off Cambridge Road. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m. at 39 Gloucester Road, Ealing, W.5. Will the brethren and sisters please note that our Bible Class is now held at 39 Gloucester Road, Ealing, W.5. We are grateful for a donation from an anonymous brother towards the expenses of the propagation of the Truth. —T. G. BRETT, Rec. Bro.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6 p.m.; Sunday School, 2.45 p.m. Thursdays, 8 p.m. Our sister Squires (Senr.) was recently taken ill and had to undergo a serious operation. We are glad to say that our Heavenly Father, who is never unmindful of the prayers of His servants, granted our requests—the operation proved successful and our sister is now making satisfactory progress. Sis. Brooks of Clapham (her sister-in-law) has been staying here for some time nursing her during convalescence. The writer and his sister wife take this opportunity to thank various brethren and sisters for kindly thoughts and sympathy extended to them in their recent bereavement. We are pleased to report that there are one or two keenly interested friends attending our meetings and we think it will not be long before we shall again be blessed by an increase in our numbers. —A. H. PHILLIPS, Rec. Bro.

MARGATE. —Thanet Institute, Hawley Square. Sundays: Lecture, 3 p.m.; Breaking of Bread 4.15 p.m.; Wednesdays: Bible Class, 7.15 p.m. Our little Meeting has again been strengthened by the baptism of Mr. ALFRED JOHNSON, aged 17, formerly neutral. He was baptised by the Clapham brethren on Sunday, March 11th. Our new brother first heard of the Truth through another of our brethren working with him, early last winter. Although much averse to the doctrine for a long time, he quietly studied the matter for himself, and proved the Truth to be the only source of salvation. Having remembered His Creator in the days of his youth, we pray that he will hold fast to the end. This is a great encouragement to us, and also we are sure, to the brethren who so willingly give their services each Sunday in proclaiming the Gospel to the strangers and building us up with words of Exhortation. We still maintain a good attendance of strangers. Should any brethren be visiting Margate at any time, we should welcome their help at our Bible Class, at the above address, on any subject of their own choice. —A. FURNEAUX, Rec. Bro.

MOTHERWELL (Scotland). —Orange Hall, Milton Street, Sundays: Breaking of Bread, 11.30 a.m.; School 1.15 p.m. We regret that our effort to proclaim the Truth at Bellshill was not a success; about ten strangers came in during our first lecture but Truth did not seem to appeal to them so they did not stay long and there was no response to the second lecture. \* The attendance of the stranger at our lectures in Motherwell during the winter has been very poor. But despite these disappointments we rejoice that through our proclamation of the Truth, there has been, in the mercy of God, another hewn from the rock of Gentile superstition. Mrs. J. MCLEOD, wife of bro. McLeod, has, after witnessing a good confession, been baptized into the Name of Jesus. We pray that our sister may run the race

successfully and obtain the prize of Eternal Life at the Master's return. We regret to learn of the death of bro. Robert Hosie of Hamilton. Bro. Hosie will be better known to the older brethren and sisters in the Truth who took part in the Responsibility question. He had been in failing health for some time. Our sympathies are with sister Hosie in her loss. —ROD H. ROSS, Rec. Bro.  
(\*Don't be discouraged brethren; yours is not a new experience (see brother Roberts' Autobiography, p. 138). Christ's approval depends upon efforts, not results. —ED.)

NEW TREDEGAR. —Workmen's Hall. Breaking of Bread, 11 a.m.; Lecture, 6 p.m. Greetings in our Lord. We are very thankful to the brethren at Plymouth and London for their help and consolation in this our time of trouble. We are glad to say that the conditions here have greatly improved this last three weeks and hope they will continue, but at the best we are but five brethren and only one able to speak in public. We would greatly appreciate the visit of any speaking brethren from Bridgend, Newport, Swansea or Rhondda; if any brother would communicate offering his service we would be very grateful. Your brother in Christ. —THOMAS DAVIES, Rec. Bro.

NOTTINGHAM. —Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Huntingdon Street Schools; Tuesday, 7.45 p.m.; Eureka Class, Wednesday, 7.45 p.m. We are pleased to report another response to the divine invitation to become the children of God. On February 29th MARJORY WILSON, daughter of sister Wilson of this Ecclesia was baptised into the name of the Lord Jesus. The event was insignificant in the view of this world, but "there is joy in the presence of the Angels of God over one sinner that repenteth."—W. J. ELSTON, Rec. Bro.

OLDHAM. —Co-operative Guild Room, Greenwood Street, Huddersfield Road, Sundays: Breaking of Bread, 10.30 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. at 140 Werneth Hall Road. We delivered our second Saturday evening lecture on March 17th in the Clarksfield Board School. We had hoped to have bro. Denney with us, but he was unable to come through illness, and his place was taken by bro. W. Cockcroft, Senr., who spoke on "Signs of the End of the World." The attendance was very encouraging. An account of the lecture appeared in the local papers. Bro. J. Winstanley, Pemberton, exhorted and lectured on March 25th: and on March 31st we held our Sunday School Party. Bro. Cockcroft, Senr., presided, and addresses were given by brethren W. V. Butterfield and A. Geatley, interspersed by recitations from the scholars. We have welcomed the following to the Breaking of Bread: bro. and sis. Heason of Sheffield, sis. Steele and sis. Olive Steele of Crewe, and sis. Winstanley and bro. and sis. Littler of Pemberton. —A. GEATLEY, Rec. Bro.

PEMBERTON (Near 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. It is our sad duty to record the death of our sister Johnson on March 13th. She was a faithful lover of the Truth and of that "meek and quiet spirit which is in the sight of God of great price." Bro. W. Cockcroft of Oldham came and spoke acceptable words of edification and consolation at the home and at the grave side. Our sympathy goes out to brother Johnson and his family in their sad loss, but we sorrow not as those who have no hope, for we shall meet again in the glorious resurrection morn soon to dawn on this troubled world. Our sympathy goes out also to our sister Dorothy Greenhalgh who has sustained a similar loss in the death of her mother. It is our pleasing duty to report the return to fellowship of our brother and sister James Silcock, at which we all rejoice. Our lectures continue to be well attended by the stranger, and we have been assisted in making known the glorious message of the Coming Age by brother I. J. Mandale of Liverpool, and brethren A. Geatley, and W. V. Butterfield of Oldham, to whom we are very grateful. —J. WINSTANLEY, Rec. Bro.

PURLEY. —Lecture Hall, High Street. Sundays, 11 a.m. and 6.30 p.m. Wednesdays: Bible Class, 8 p.m., Y.M.C.A., North End, W. Croydon. We have been pleased to welcome to the Lord's Table sisters Davis, D. Bayles, O. Button and L. Jeacock, and brethren W. Davis and R. Jeacock, all of Avondale Hall, Clapham. —ALFRED J. RAMUS, Rec. Bro.

REDHILL. —Rees' Rooms, Warwick Road. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 7 p.m. Bible Class (at 65 Frenches Road); Wednesdays at 7.30 p.m. We were pleased to welcome the following visitors during the past month: brethren P. Colliapanion, W. Webster (Seven Kings), L. Walker, H. Kirton and M. Smith (Clapham); sisters Walker, D. Bayles and M. Smith (Clapham) and Sweet (Seven Kings). —W. H. WHITING, 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 report that on Thursday, March 15th, BRINLEY LLEWELLYN BOWEN, age 21 years (son of sister Bowen of our ecclesia) was immersed into the sin-covering name of the Lord Jesus at the Swansea Public Baths, and was received into fellowship the following Sunday. Our earnest prayer is that he may run well and be found approved when our Lord returns. On March 11th we received an application from sister E. Kleiser for re-fellowship, regretting her absence from the Lord's Table; this being so we gave her a hearty welcome back, and she was able to meet with us at the Memorial feast on March 25th. We are greatly encouraged by these additions to our ecclesia and give thanks to our Heavenly Father for His mercy and goodness unto us. (We now number seventeen.) —JAS. HY. MORSE, Rec. Bro.

TIER'S CROSS. —Haverfordwest, Pembroke. Breaking of Bread, 2.30 p.m. It is a long time since our last report and we have still nothing new to report; We do what we can by preaching the Truth in conversation, but few will listen. We feel glad that summer is nigh again so that we may be blessed with the company of some of our beloved brethren and sisters, and in the meantime we are very thankful for the Berean; may God bless the editors and contributors and enable them to continue. —H. THOMAS.

WAINFLEET (Lincs.). —The Sycamores, Croft. In an attempt to make known the glorious Truth of God in this district the Nottingham Ecclesia have delivered a series of lectures in the Coronation Hall, Wainfleet, by brethren Strawson, Simpson, Elston and Packer. Although the town and neighbourhood was twice billed, and 400 pamphlets given away, the attendance was small, but we are pleased that two or three seemed to be interested; may it please the Father to draw them out of darkness into light. Since then bro. Strawson has visited us for the week-end, his company and counsel were much appreciated. Brethren and sisters visiting the neighbourhood of Skegness or Chapel please communicate. —BERNARD SMITH.

WALSALL. —12 Edward Street. Greetings in the Lord. We are practically in isolation here, there being only brother Cole, sister Jordan and myself standing apart and upholding the Truth in its purity in this city of 100,000 inhabitants. We attend the meeting of the brethren of the John Bright Street Ecclesia at Birmingham, and make known the Truth in a private capacity to all who will listen, as opportunity offers. We do not make much progress, however, and we do not expect it in this degenerate age. The general indifference in the world and the laxity in the household are trials of faith which we believe we are to expect should precede the coming of the Lord, so we take courage and comfort ourselves with the hope of his speedy return. Your fellow pilgrim Zionwards. —A. M. JORDAN.

WELLINGTON (Shropshire). —37 Ercall Gardens. Sincere Greetings. You will rejoice with us that about a dozen strangers have attended each Lecture which we gave as announced in the April intelligence, and five copies of Christendom Astray are out on loan. We have had really quite nice Meetings, and on Thursday we had a few questions, which provided us with a good opportunity of contending for the Truth. There were several young people present who seemed quite interested. We hope and pray that God's blessing may rest upon the work which we are privileged to do for Him. That His great and Holy Name may be honoured and His Word exalted is our chief desire. Please convey our warmest love in the Truth to the brethren and sisters. —Sincerely your brother in Christ. —H. G. SAXBY.

## AUSTRALIA.

VICTORIA. —Masonic Hall, Davies Street, Moreland. Breaking of Bread 6 p.m.; Lectures, alternate Sundays, 7 p.m. Greetings in His Name. We are still labouring in the service of the Truth, and although few will listen we know we are discharging our responsibilities by doing so. We are glad to say several interested strangers tell us they are greatly interested in Christendom Astray which we have induced them to read, and promise to attend our meetings. We have been pleased to have the company of our sisters Symington at the Lord's Table, and were encouraged to find them alive to the responsibilities of the Truth, and contending for the purity of the doctrine in their home State, Western Australia. It is pleasing to see brother Roberts' faithful contention for, and insistence upon, purity in fellowship, being maintained by the Berean. Your brother in Christ. —L. WALKER, Rec. Bro.

## CANADA.

HAMILTON (Ont). —Berean Christadelphian Ecclesia, Pythian Hall, Jackson Street West. Sunday School and Bible Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Thursday: Bible Class at 8 p.m. We held our annual Sunday School entertainment on Saturday, February 4th, when the brethren and sisters and scholars assembled in the above Hall. A very interesting and profitable programme was presented. The scholars entertained the brethren and sisters with recitations, singing and instrumental music; after which eighty beautiful lantern slides were shown upon the screen illustrating different stages in the life and mission of the Lord Jesus Christ. The scholars having taken for their lessons the Life of Christ as recorded in the Gospel according to Matthew, these beautiful pictures impressed the lessons more upon their minds. The prizes were then presented to the scholars for their work during the past year. A very pleasant evening was spent by all present. We rejoice in having assisted two more of Adam's race to put on the saving Name in baptism, Mr. CHARLES SPARHAM, 69, and Mrs. MARY SPARHAM, 68, being the father and mother of our bro. W. Sparham and sister Sydney Curry. Our best wishes and prayers go out to our new brother and sister; we pray they will continue in the narrow path and run with patience the race which is set before them and at last receive the great reward: Eternal Life. We have had the pleasure of the company of brethren Clifford Styles and Fred Marlett of Brantford, both brethren speaking encouraging words of Exhortation and lecturing on stirring Bible subjects; we thank them for their untiring labours. We have also been glad to welcome sister Florence Styles to the Table of the Lord. —E. D. COPE, Rec. Bro.

MONTREAL (Quebec). —Allies Hall, 284 Charron Street, Pt. St. Charles. Sunday, 11 a.m. Breaking of Bread. It is our pleasing duty to announce that two more of Adam's daughters have put on the Name of Christ in the persons of Mrs. EDITH TINKER, wife of bro. Tinker, and Mrs. NELLIE FIELD, wife of bro. Field. Having sought refuge in the Ark by passing through the waters of baptism in the appointed way, our earnest prayer is that they may run the race set before them faithfully and at last obtain the crown of life. —J. V. RICHMOND, Rec. Bro.

OSHAWA (Ont.). —305 Courcellette Avenue. Loving greetings. We are pleased to report that we have placed a copy of Christendom Astray in the Free Library here, and that another copy is being read by an interested young man. A clergyman asked sister Ellis a week or so ago which church she attended; of course she told him she was a Christadelphian. "Oh," he said, "I have read quite a lot of the Christadelphian books, Dr. Thomas your founder, was a profound thinker, and I have a great respect for your people." What a pity such men prefer to remain in the Churches and preach what they must know is error. With much love in the Faith from sister Ellis and myself. Your brother in the Master's service. —GEO. ELLIS.

(Many, like the Oshawa clergyman, know enough of the Truth to have respect for it, but lack the courage to "come out and be separate." The Daily Mail (April 10th) quotes from the will of a gentleman who directs that "a member of the Christadelphian Association is to be paid a guinea to give an address at the grave."—ED.)

## NEW ZEALAND.

WHANGAREI. —We are pleased to be able to report the baptism on January 21st, 1928, of CLYDE DOIDGE, age 24, second son of sister Doidge of Auckland. The examination was conducted by brethren Connolly and Leevesque, and as our new brother was brought up in the Faith, and had a good knowledge of the Truth, the principal thing was to make clear recent errors and their consequence, which is very necessary to guard against these days. We pray he may endure to the end. For the information of visiting brethren we would state sister Doidge will now meet with her son Sunday mornings at 132 Parnell Road, Auckland. —K. R. MACDONALD, Rec. Bro.

## UNITED STATES.

CANTON (Ohio). —Eagle Block, Corner Market Avenue and 8th Street, S.W. Sundays: School, 9.30 a.m.; Breaking of Bread, 10.30 a.m. We wish to call attention to the change of our meeting address, having moved to the above Hall at the first of the year. It is our pleasant duty to report the baptism of Miss LENA SOBERS (Sunday School scholar) on December 14th after a good confession of the things of the Kingdom and the Name of Jesus Christ; we hope she will run faithfully and finally obtain the crown of life that fadeth not away. We are pleased to report the return of sis. Ellen Ward to this ecclesia after a stay of about three months in London, England. On November 6th we had the pleasure of extending the right hand of fellowship to bro. Ed. Woolliscroft after a satisfactory interview on the matter that had formerly separated us, namely the Responsibility Question. We held our Sunday School Christmas meeting on Sunday, December 25th, and a pleasant programme of songs and recitations was rendered by the members of the school, and prizes were distributed among deserving ones for merit and attendance. We are very sorry to report that bro. W. Whitehouse has been compelled to give up all duties, ecclesial and otherwise because of ill health, but we hope he will soon improve, and be able to resume his able services in our midst again. —P. PHILLIPS, Rec. Bro.

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## SUNDAY SCHOOL LESSONS.

MAY 13th, 1928. —Genesis xiv and xv.

Subject for proof —That hell is the grave.

Amraphel has been identified by authorities as the Khammu-rabi of the monuments, now in the British Museum, which affords striking confirmation of the biblical narrative concerning the battle of the kings. The unwise choice of Lot (chap. xiii. 11) soon had evil results, for he found himself among the captives taken during the battle. Upon hearing the news of his nephew's capture, Abram armed his servants and succeeded in rescuing Lot and his fellow-prisoners. The subsequent meeting of Abram and Melchizedek is commented on in Hebrews vii, wherein the Apostle shows that Melchizedek was a type of Christ. His name means king of righteousness, and his title and place of rule indicated that he was king of peace. He combined in one the office of king and priest, as will Christ when He sits upon His throne. Paul's description of him (Hebrews vii. 3) must be understood in connection with his priestly office, which was not dependent upon descent, as was that of the Levites, but was of special appointment by God. Abram refused to keep the spoil (ver. 22), because it would have been unseemly for a servant of God to accept gifts from heathen and idolatrous kings.

The comforting assurance by God, "Fear not, Abram" (Chap. xv. 1) will be better appreciated by recalling that it was now ten years since Abram had received the promises at Haran, during which time he had been the victim with others, of famine, had been separated from Lot, and in difficulties both in Egypt and with the kings of the land. Abram's question (ver. 2) was not indicative of a lack of faith but of an intelligent interest at the mode by which the promises should be fulfilled under the existing circumstances. The ceremony described in verses 9-17 illustrates the custom of those days, in confirming a covenant. Many types can be observed in it, pointing forward to the experiences of Christ as the promised seed. Notice also the unmistakable teaching concerning the resurrection.

In answer to Abram's question "Whereby shall I know that I shall inherit it?" he was told, "Thou shalt be buried in a good old age" (ver. 16), thereby involving the need for resurrection. Compare verses 13 and 14 with Ex. xii. 40 and Gal. iii. 17. The apparent difference in time is explained by the word "afterwards."

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MAY 20th, 1928. —Genesis xvi, xvii, and xviii.

Subject for proof —That there will be a resurrection of the body.

Abram was now 85 years old, and Sarai 75, and as yet the promised seed (chap. xiii. 15) had not come. Sarai therefore endeavoured to fulfil God's purpose her own way, instead of relying on the unerring wisdom of God. She thought to adopt Hagar's child, Ishmael, but her plans resulted only in unhappiness, and strife. Hagar fled into the wilderness with her child, but though hidden from Sarai, her whereabouts were known to God, who sees and hears all. (Psalm cxxxix.) For Abram's sake Ishmael was blessed, and the fulfilment of the prophecy (xvi. 12) is seen in the character of Ishmael's descendants, the Arabs.

Thirteen years after the birth of Ishmael, the covenant was again renewed to Abram, with especial reference to the greatness of his seed. In the changing of his name was contained a prophetic utterance. Abram means "Father of exaltation," Abraham signifies "Father of a multitude." Sarai means "contentions," Sarah signifies "princess." Both names point forward to the "multitude which no man can number" (Rev. vii. 9), and to the royalty (Rev. v. 10) to be revealed in the age to come.

Circumcision was appointed as the token of the covenant. Its application to Spiritual Israel is given by Paul (Col. ii. 10). The twelve sons of Ishmael (xvii.-20) are recorded in chap xxv. 12-16.

Chapter xviii affords an opportunity for explaining the scriptural teaching concerning angels. Their work, Psalm ciii. 20, Heb. i. 14; their nature, Psalm civ. 4, Luke xx. 36.; their appearance, Gen. xxxii. 24, etc. Sarah's laughter was the occasion for the enforcing of the lesson, "Is anything too hard for the Lord?" Abraham's pleading for Sodom is better understood by recalling that Lot and his family were still there, for it was not known to Abraham at this time that God had arranged for the deliverance of his nephew and those with him. Notice Abraham's humility (ver. 27).

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MAY 27th, 1928. —Genesis xix and xx.

Subject for proof —That some will not rise from the dead.

"Some have entertained angels unawares" (Heb. xiii. 2), as is shown by this sixth chapter. Though Sodom was excessively wicked, Lot preserved his integrity and righteousness (II Pet. ii. 7-8). Having been warned by God to flee, he passed the warning on to his sons-in-law, who ridiculed the suggestion. No doubt it was the presence of his married daughters and their husbands in Sodom that caused Lot to "linger" (ver. 16), and later caused his wife to "look back." (ver. 26.) Christ bids his followers, "Remember Lot's wife," Luke xvii. 32, because her experiences illustrate the folly of disregarding God's commands, and looking back upon things which God desires us to leave behind. The judgments of God on Sodom and Gomorrah are an earnest of the judgments to be poured out on an unbelieving world at Christ's coming. These cities are "set forth for an example, suffering the vengeance of eternal fire." Jude 7.

The word Abimelech (chap, xx) is a title rather than a name. It signifies "Father of the king." Abraham perceived the sinful character of the inhabitants of Gerar, and so adopted the plan of making his wife known only as his sister, which in fact, she was. (ver. 12). Three important points come out of

a consideration of this incident. Firstly, God's care is apparent for His servants, Abraham and Sarah. See Psalm xxxvii. 23 and Psalm xci. Secondly, Abimelech, who was evidently a righteous man was providentially delivered from evil (ver. 6). The incident illustrates the workings of God in relation to all who sincerely pray, "Deliver us from evil." Thirdly, the precaution recorded in verses 17 and 18 was taken that no doubt could possibly arise concerning Isaac being the seed promised to Abraham.

JUNE 3rd., 1928. —Genesis xxi. and xxii.

Subject for proof —That the responsible living and dead will be judged by Christ at His coming.

At the birth of Isaac, Abraham was 100 years old, Sarah 90, and Ishmael 14. Isaac means "laughter," and as a typical name of the chosen seed, is significant of the redeemed who shall have everlasting joy (Is. xxxv. 10). In course of time, Ishmael mocked Isaac, on account of which he and his mother, Hagar, were cast out. Ishmael, like Cain, exhibited the characteristics of the seed of the serpent, whilst Isaac, like Abel, as the seed of the woman experienced persecution and trouble. The two seeds have been developed in the world's history down to our days. Paul describes this incident as an allegory (Gal. iv. 24) or a representation of something else. The matter is expounded in Elpis Israel, page 224. The essential feature was that "in Isaac shall thy seed be called," referring of course to Christ. Nevertheless for Abraham's sake, Ishmael was blessed and caused to multiply. He excelled in the things pertaining to this life (ver. 20) and took a wife out of the land of Egypt (ver. 21), the centre of idolatry and superstition. Compare with the choice of a wife for Isaac.

Abimelech's covenant with Abraham was made at Beer-sheba, meaning "the well of the oath," a place which afterwards became the extreme southern boundary of the land of Israel.

Chapter xxii describes how Abraham's faith was justified by works. (James ii. 21.) The word "tempt," (v. 1) is better rendered "prove." The incident prefigured the sufferings, death, and resurrection of Christ, see Hebrews xi. 17. The chapter is deeply impressive of the wonderful character of Abraham, which won for him the titles "The Friend of God," and the "Father of the faithful."

H.T.A.

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## The Children's Page.

DEAR BOYS AND GIRLS,

Quite recently, many of the London newspapers contained glowing descriptions of a large building which has been completed in that great city. The King and Queen rode in royal splendour to open it, for an institution almost as well known as the city itself was about to take up its abode in the new buildings.

We wonder how many of those who saw that procession and opening ceremony knew anything of the grand building which is so soon to rise up in the earth; that building to which all nations must go, the wonderful temple which God has designed to be a House of Prayer for all nations, that they may there keep the Feast of Tabernacles, and rejoice before Him? Very few, we fear.

And who will open this house? Not the royal ones from among the Gentiles. The Glory of the God of Israel will enter from the east and fill this house; a glory which will be manifested through Jesus the Prince who comes as King of Kings, and Lord of Lords.

Now we who know how soon his coming will be, know also that it will not be long before this beautiful temple will rise to beautify the place of God's Sanctuary, and make the place of His feet glorious.

Happy shall we all be, if we are privileged to see this building and worship and rejoice therein.

Your sincere friend,

W.R.M.

## PUZZLES.

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

### DIAMOND PUZZLE.

- i. In hope.
- ii. Something the disciples used.
- iii. An Apostle.
- iv. Out of this number of lepers one only turned back to glorify God.
- v. In army.

### DOUBLE ACROSTIC.

- i. A hero of faith mentioned by Paul.
- ii. On account of whom the great tribulation was shortened.
- iii. A herb tithed by the Pharisees.
- iv. A name given to Babylon through Isaiah.
- v. Second son of Judah.
- vi. Manasseh was buried in this man's garden.
- vii. The last Judge of Israel.

The initial and final letters give two attributes of Deity.

JUMBLED NAMES. —(Four musical instruments mentioned in the Bible).

YPSREALT    TTREPUM    SCYLAMB    RDUEMPLCI

### NAMELESS INCIDENT.

A beggar sitting at the gate of the Temple receives from two men something more valuable than money.

\* \* \*

### ANSWERS TO MARCH PUZZLES.

TAMAR	J	JECHONIAS	
ABIHU	RAM	ZOROBABEL	
MIZAR	JAVAN	ELEAZAR	STEPHEN
AHAVA	MAD	SALATHIEL	
RURAL	N		

(See page 4 of cover for results).

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ECCLESIAS IN THE UNITED STATES AND CANADA.

IN FELLOWSHIP. —The Brethren named will be willing to supply information as to Meetings in their vicinity on the basis of purity.

CANADA.

Brantford, Ont. —H. W. Styles, 117 Victoria Street.  
Guelph. —J. Hawkins, 9 Elizabeth Street.  
Halifax, N.S.—P. Drysdale, 19 Gale Street.  
Hamilton, —E. D. Cope, 120 Flatt Avenue.  
Hatfield Point, N.B.—J. S. Ricketson.  
Lethbridge, Alberta. — Sydney T. Batsford, 412 7th Avenue South.  
London. —W. D. Gwalchmai, 18 May Street.  
Moncton, N.B.—T. Townsend, 11 McAllen Lane.  
Montreal. — J. V. Richmond, 701 Wellington Street.  
Onaway. —W. G. Crawford.  
Oshawa, Ont. —Geo. Ellis, 305 Courcellette Avenue.  
Richard, Sask.—Fred W. Jones, Box 30.  
St. John, N.B. —A. D. Duncan, 46 Adelaide Street.  
Toronto. — Geo. A. Gibson, 106 Wolverleigh Blvd.  
Vancouver, B.C.—John B. Allen, 790 40th Avenue, E.  
Winnipeg. —W. J. Turner, 108 Home Street.

UNITED STATES.

Arlington, Texas. —Joseph H. Lloyd, Route 2, Box 43.  
Baltimore, Md.—D. E. Williams, 1939 W. Millbury Street.  
Beaukiss, Texas. —A. C. Harrison.  
Brookfield (North) Mass. —Dr. G. H. Gillander, Duncan Block.  
Boston, Mass.—H. S. Ricketson, 41 Moreland Street, Roxbury.  
Buffalo, N.Y. —L. P. Robinson, Box 153, Ebenezer.  
Canton, Ohio. —P. Phillips, 1123 Norris Place, N.E.  
Carlton, Texas. —S. S. Wolff.  
Chicago, Ill. — Frank Coverley, 120 Albion Street, Park Ridge.  
Clyde, Texas. —T. H. Tunnell, Route 2, Box 138, Callahan, Co.  
Cortez, Pa. —Hiram Merring.  
Dale, Texas. —J. Bunton.  
Denver, Colorado. — Percy Dixson, No. 340 Irvington Place.  
Detroit, Mich. —G. Growcott, 3985 Field Avenue.  
Dripping Springs, Texas. —J. O. Banta.  
Forestville, Conn.—Adam Johnson, 110 Central Street.  
Glendale, Pa. —T. J. Llewellyn, Smith Building, Mill Street, Peckville.  
Hawley, Pa. —H. A. Sommerville, Ariel.  
Hebron, Texas. —J. Lloyd.  
Jasonville, Indiana. — Aude Plew, R.F.D., No. 3.  
Lampasas, Texas. — W. A. Ray.  
Los Angeles, Cal. — Jas. C. M. Sharp, 2725 So. Rimpau Blvd.  
Lubec (North) Maine. —A. L. Bangs.  
Mason, Texas. — E. Eastman.  
Nanticoke, Pa.—Ivor Morgan, 430, Koscuiszko Street.  
Pomona, Cal.—Ernest Irwin.  
Post City, Texas. —A. W. Greer.  
Robert Lee, Texas. —James Greer.  
Rochester, N.Y. —G. G. Biers, 243 Genesee Pk. Blvd.

Rochdale, Texas. —R. O. Greer.  
San Saba, Texas. —S. H. Farr.  
Seattle, Wash.—E. Quittenton, 4706, W. Dawson Street.  
St. Louis, Mo.—Wm. Pole, 3962, Delmar Blvd.  
Scranton, Pa. —See Glendale.  
Seymour, Conn.—Geo. Carruthers, 31 Pershing Ave.  
Shoholo Falls, Pa. —M. Hart.  
Stephenville, Texas. —R. R. Wolff.  
Stonewall, Texas. —Clarence Martin.  
Taylor, Texas. —E. Swayze.  
Winters, Texas. —J. M. Clayton.  
Worcester, Mass. —B. J. Dowling, 5 Florence Street.  
Yucaipa, Cal.—A. Walton, R.R.I., Box 57.  
Zanesville, Ohio. —J. P. Phillips, 1520 Euclid Avenue.

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→ Any omissions from above List will be gladly inserted by sending name and address with particulars to B. J. Dowling, 5 Florence St., Worcester, Mass, U.S.A.

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### Notes.

NOTTINGHAM. —A Fraternal Gathering has been arranged for Saturday, 19<sup>th</sup> May, in the Shelton St. Assembly Hall. A model of the Tabernacle will be erected, and the lessons of the Tabernacle considered. Tea at 4 o'clock; after meeting at 6 o'clock. All brethren and sisters in fellowship invited.

SUNDAY SCHOOL PRIZES. —The most suitable prizes are most certainly Bibles and Hymn Books and works on the Truth, but we cannot say that no other books should ever be given. Children cannot go through life in ignorance of everything else, and carefully chosen books directing their studies in the right way are quite suitable as prizes. There are for example some excellent series of Nature Studies written for children, which are both interesting and instructive, and to the child taught to recognise the handiwork of the Great Creator they should be valuable adjuncts to Sunday School instruction. On the other hand it would be wrong to give as prizes so-called 'religious' story books which are likely to convey or suggest false ideas, or novels, or any books which tend to foster love of the world and to diminish interest in the Truth. (Reply to M.E.R.).

We quite agree with your comments upon the wrong views concerning fellowship which are held or condoned by the Birmingham (Temperance Hall) ecclesia, but have had to omit from your "Ecclesial News" through pressure upon out space. (Bro. L.W. and others).

Brethren and Sisters are reminded that on Saturday afternoon, April 28th, the South London (Clapham) Mutual Improvement Class will (God willing) visit the Natural History Museum, South Kensington. This will be followed by tea at the Zeeta Café, 138 Victoria Street, at 4.30 p.m. , and a Fraternal Meeting at 6 p.m. at "Denison House," 296 Vauxhall Road. Four addresses have been arranged under the general heading of "EXHORTATIONS TO FAITH AND OBEDIENCE," as follows: —

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|---------------------------------|-------------------------------------|
| i. The Reality of the Truth.    | iii. Christ's thief-like appearing. |
| ii. Called, but not yet chosen. | iv. The Future Recompense.          |

DISTRESSED JEW'S FUND. Ten dollars received from "four sisters and a brother" per Bro. Barlow, Buffalo, N.Y., which has been handed to Bro Bellamy.

Our thanks are due to several readers for their encouraging words of appreciation. Some ask if the absence of controversial matter indicates, the adoption of a peace-at-any-price attitude; they need not be uneasy, that is not and never "will be our attitude, but Solomon says, "To every thing there is a season", and wise men recognise that when all that can be said on any subject has been said, it is "a

time to keep silence.” We can see no good purpose to be achieved by re-fighting the battles of recent controversies. Contention is right in its proper place, but of itself it will not secure for any a place in the kingdom of God. The fruits of the spirit are enumerated in Gal. v. 22-23, and these we are striving to bring forth and to encourage in our readers.

MARANATHA PRESS. We are requested to direct attention to the following alteration of address: —  
Maranatha Press, Maranatha, Farley Road, Croham Heights, Croydon.

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MARCH PUZZLES RESULTS (Maximum Marks 20).

Ruth Nicholson (Manor Park) 20	Irene Gibson (Canada), 20
Doris Higgs (Bristol), 20	Iris Brett ( Ruislip), 19
Peggy Higgs (Bristol), 20	Douglas Brett (Ruislip), 19
Primrose Jakeman (Dudley), 20	Rene Jennison, 19
May Hughes (Dudley), 20	Helen Baldock (Canada) 19
Bessie Briggs (Canada) 20	Clara Beasley (Canada) 19
Rachel Briggs (Canada) 20	Dennis Wagner (Canada) 14
Evelyn Briggs (Canada) 20	