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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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CONTENTS	Page
The Land Shadowing with Wings (Dr. John Thomas) ... ..	193
The Pride of Life (R. Roberts) .....	196
Editorial ... ..	201
1928? .....	205
The Crusades .....	206
Worship in the Age to Come .....	210
The Apostle Paul .....	213
The Trees of the Garden .....	219
“It shall bruise thy head and thou shalt bruise his heel” .....	221
Ecclesial News ... ..	224
Sunday School Lessons .....	230
The Children’s Page ... ..	232
Puzzles .....	232

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### The Land Shadowing with Wings.

By Dr. John Thomas.

To the Editor of the "New York Sunday Times."

"In your journal of the 1st inst., you have a short editorial under the above caption wherein you inform your readers that 'of late several sermons have been preached from the xviiiith chapter of Isaiah,' which runs thus—'Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia. That sendeth ambassadors by sea, even in vessels of bulrushes,' etc.

"In your remarks you say that 'it seems now to be generally conceded that America is the land which the prophet Isaiah saw in his vision,' and that 'indeed there can be no doubt of it, as this is the only continent lying beyond the rivers of Ethiopia.'

"In reply to this I would observe that though it may be thus 'generally conceded' the text and context will not admit of such a construction. General concession may give a quietus to 'things seen and temporal,' but is always to be put to the question in relation to the politics of the Kingdom and throne of David, which is to be built to all generations . . .' (Psalm lxxxix, verses 3, 4, 24, 26, 29, 36, 37).

"The xviiiith chapter of 'that great Prophet,' Isaiah, has manifest reference to the Israelites, the natural subjects of David's Kingdom which, for 2,400 years past, has been 'trodden down,' and its territory 'spoiled' by the Chaldeans, Persians, Macedonians, Romans, Saracens and Turks. This chapter is part of a prophecy which commences at chapter xvii, 12. It begins with 'Woe to the multitude of many people,' and 'to the rushing of nations'; for 'God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind'—verse 13. These 'rushing nations,' Ezekiel tells us, are 'Gog, the land of Magog, Rosh, prince of Meshech and Tubal,' in alliance with 'Persia, Ethiopia (Cush), and Lybia, all of them with shield and helmet (a Tartar host); Gomer, and all his band; the house of Togarmah of the north quarters, and all his bands, and many people with Gog'—a Russo-Tartarian host, which 'shall rush' to the battle of their overthrow 'like the rushing of many waters,' even against the Israelites, partially resettled in the country promised to their fathers. At this 'evening tide,' shall Jacob be in

trouble' (Isa. xvii, 14), for 'then will be a time of trouble, such as never was since there was a nation even to that same time; and at that time 'Israel shall be delivered' (Dan. xii, 1); for 'before the morning he,' the autocrat, 'is not. This is the portion of them that spoil us (Israelites), and the lot of them that rob us' (Isa. xvii, 14).

"In view, therefore, of this 'consummation so devoutly to be wished,' by Israel, and by all that love him for Messiah's sake, who shall judge among the nations sitting on the throne of his father, David, Jehovah makes proclamation by the prophet to the power, which, in His providence, He has appointed as Israel's protector in the affair of their partial restoration to the land of their fathers, 'which is the glory of all lands.' This protecting nation is insular and maritime, having possessions 'beyond the rivers of Khush.' 'Ho, to the land shadowing with wings!'—protecting with its power, as a bird protects its young under the shadow of its wings; which is beyond the rivers of Khush, not 'the undiscovered land,' but 'beyond the rivers' which water the tract of Asia, lying between the Tigris, Caspian Sea, and Persian Gulf, and known as Khushistan—the ancient Asiatic Ethiopia. Now, Mr. Editor, if you take the bearings of the shadowing land lying beyond Khushistan, you will find that a line drawn in a north-easterly direction from Jerusalem, where Isaiah was when he made this prophetic invocation, will run through Khush, Afghanistan, and the Punjaub, and strike the Himalaya mountains, which bound the Anglo-Indian empire on the north.

"This protecting nation, whose territorial empire is thus indicated, is the nation of the sea which cannot 'send an ambassador' unless by sea. There is no exception to this fact; whereas, in relation to the United States, its government can, if it please, send ambassadors overland to all the States of South America, British ambassadors cannot move from their sea-girt isle except by sea; and they are pre-eminently 'swift messengers,' being for the most part in steamers. Hence I conclude that the protecting power is not America, but the maritime arm of Britain, whose Indian territory lies from Jerusalem 'beyond the rivers of Khush,' the preservation of whose ascendancy in Hindoostan is entirely connected with the future destiny of the territory of David's Kingdom; and the Jews, 'the merchants of Tarshish and the young lions thereof' (see Ezek. xxxviii, 13), under the Holy One of Israel are the Cyrus and his hosts of their restoration in these latter days, even as the Autocrat of all the Russias is the modern Pharaoh, who 'shall rush like the rushing of mighty waters' against them, to his own discomfiture and utter destruction.

"In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land (Palestine) the rivers (overflowing desolations) have spoiled, to the place of the name of the Lord of hosts, the mount Zion.' This is so faithfully descriptive of the nation of Israel, in its origin and subsequent misfortunes, as to need no comments by way of illustration. 'This chapter,' as you well remark, 'is a study of itself, and contains most pregnant matter for deep reflection and consideration; but clearly the first word is mistranslated.'

"As yours is a Sunday paper, I submit these remarks as not unworthy the perusal of your patrons, Gentile and Jewish; nor inappropriate even to those whose minds are absorbed in the pious exercises and observances of the day. The religion of Messiah is inseparable from the international politics of these latter days.

"In hope that the ensign of Israel's independence may soon be unfurled upon their native mountains—that David's throne and Kingdom may be speedily restored—and that 'Messiah the Prince,' both Son of David and Son of God, may sit and rule thereon as King of Israel and Emperor of the World,

"I subscribe myself,  
"Respectfully yours,

"JOHN THOMAS.

"Richmond, Va.,  
"1847."

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“My earnest desire is to see developed in Britain a people who shall be separate and distinct from all others; the foundation of whose distinctiveness and separation shall be the intelligent belief and obedience of the truth; not mere opinionists and speculators, but a people in whom is 'full assurance of faith', and 'full assurance of hope'. Such a people would be 'a people prepared for the Lord' ”.

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DR. THOMAS.

## The Pride of Life.

An Exhortation by Bro. Roberts.

The prophetic oracle (Zeph. II.) read in our hearing this morning is fraught with lessons that do not lose their force with the flight of time, but become, on the contrary, the more needful as we prolong our stay in the evil world in which we dwell. Continuing contact with the world, we all know, is liable to have the opposite effect from that desired by Paul when he said:

"Be not conformed to this world, but be ye transformed by the renewing of your minds" (Rom. xii, 2.)

At first, when we become acquainted with the truth, the power of a new and enthusiastic ideal may keep us separate from the spirit and principles of the world; but as time goes on and the friction of life becomes more trying to endurance, and the resources of perishing human nature fail, that ideal is apt to lose power, unless nourished and cherished by that daily renewal of our acquaintance with the divine ways and thoughts which God has expressly provided for us in the voluminous oracles of His truth.

The particular portion of the Word before us this morning relates to defunct cities and peoples. It is none the less our property, however, for that. These things were written, not for the sake only of the places and persons primarily affected. Even the incidents that transpired so long ago as the exodus of Israel to the promised land under Moses, were written, Paul says, "for our admonition." (1 Cor. x, 11).

In this sense, the Scriptures generally—all the Scriptures—are—

"profitable for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii, 17.)

It is a very unenlightened view that regards them merely as historical record—merely as a literary monument of antiquity. This unenlightened view we have, perhaps, all shared, more or less, one time or another, in the days of our ignorance. Emancipated by the truth, we are enabled to recognise in them the living illustration and interpretation of divine wisdom, of which their historical form is but the effective accident.

The oracle before us is one of wrath, first against Israel, then against the Philistines, Moab, Ammon, Ethiopia and Assyria. The reason of the wrath is that which mostly concerns us. In the case of Israel, it is directed against—

"the men that are settled on their lees, that say in their heart, The Lord will not do good, neither will He do evil."

This class are said in Malachi, ii, 17, to have "weared the Lord with their words," in saying: "Every one that doeth evil is good in the sight of the Lord," and "Where is the God of judgment?" Isaiah (v. 19) represents them as saying:

"Let Him make speed and hasten His work that we may see it, and let the counsel of the Holy One of Israel draw nigh and come that we may know it"

In these delineations, it is not difficult to recognise a form of sentiment by no means uncommon in modern times. Men "settled on their lees," well-to-do in circumstances and comfortable in the surroundings with which they have chosen to environ themselves, easily slip into the mood which is expressed in our day by the word "Deism." They practically come to believe that there is no God. The Deity, according to their comfortable thoughts, is indifferent; creation is a huge machine which He works mechanically upon certain fixed principles, without any discrimination of individuals or individual action.

They think He takes no concern and probably has no knowledge of the ways of men, good or evil; that He leaves all things in general to work themselves out by a series of blind chemical adjustments in which the idea of Jehovah meting out good and evil and taking pleasure in one class and not in another is excluded. This is the impression made by nature, which, as the platform of operations, is, doubtless, constructed upon the principle of fixed relation of forces, and men in general have a bias in favour of the notion that un-supplemented nature seems to favour, and are pleased to think that God takes no interest and exercises no control in the domain of human nature. In prosperity, this notion, favoured by natural bias, is liable to obtain ascendancy, and to find expression in easy-going theories that minister to the comfort of healthy people in good circumstances. . . .

What God regarded with displeasure then we may be quite sure is no less displeasing to Him now, for He is unchangeable. He has revealed that, however much appearances may teach the contrary, He attentively regards what is passing in the earth; that He taketh pleasure in those who fear His name and is angry with the wicked every day; and that, in due time, He will cause every responsible man to find according to his ways.

Contrary as it may be to the philosophy of human brains, alias sinful flesh, He will finally do good to those who please Him by their affectionate interest in His ways and obedience to His commandments, and inflict unspeakable evil on those who regard Him not and presumptuously set at nought His appointments. Narrow-minded as it may seem to the philosophers, evildoers are objects of aversion to the Eternal Father of all; and the impunity they now enjoy is only the result first of the divine patience, and, secondly, of the fact that God hath appointed a time, not yet arrived, for judging the righteous and the wicked. . . .

As regards the Gentiles inveighed against in the portion of scripture read, their crime was of a different order, but one also common in our day. After describing the evils that would come upon them, the prophet says:

"This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord of Hosts. The Lord will be terrible unto them; for he will famish all the gods (or rulers) of the earth, and (as the final result) men shall worship Him, everyone from his place, even all the isles of the heathen."

It is interesting to recollect that in these oracles of truth we have a divine view of human ways: a picture of the situation of things among men as they appear to God's eyes. It is here where their value lies: the insight they give us into God's views of men and things. As the children of God—constituted such by the obedience of the gospel—it is of the first importance that we should use all diligence to obtain and cherish such an insight. . . .

The point is illustrated in the statement before us. Who among men in general would make it a crime that a man or a nation should be proud? and that they should reproach the people of the Lord of Hosts? Why, this is the characteristic of all polite society in our day. They are proud—oh, so proud! and it is considered one of the cardinal points of a true civilization to have and to cultivate pride.

As for divine things and divine people, whether you understand the Jews nationally or the poor who are rich in faith, there is no richer theme of jest among them. The characters of Scripture and their imitators among the living alike come in for their mirth, and they are not considered to sin very grievously in having their joke on such topics. Yet, Scripturally viewed, they are "sinners before the Lord exceedingly," and had need to tremble in the presence of the patient Creator of heaven and earth. Their pride and their scorning will evoke the appointed visitation in due time. It is written,

"The Lord of Hosts hath purposed to stain the pride of all glory, and to bring into contempt all the honourable of the earth";

and though His anger is held back against the appointed time, and men in their temerity make defiant use of the liberty God allows them meanwhile, the hour will arrive when the truth of His word will become manifest in the tempest that will strike confusion and terror into the hearts of His enemies, and bring their power in ruins to the earth.

"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down and the Lord alone shall be exalted in that day." (Isa. ii, 11.)

The perfect reasonableness of all this will be manifest to those who realise that man is a creature only permitted to live by the power of the Creator, and that no ground of pride or glory exists in the possession of privileges. Even the angels, "greater in power and might," vaunt not themselves, but veil themselves in the presence of the terrible Majesty and irresponsible power of the Eternal Self-existence filling heaven and earth, from whom they have derived their glorious attributes. How odious and unreasonable, then, are the airs and pomposities and insubordinations of "dust and ashes." . . .

We ask where is Nineveh? where her glory? We have but to read the prophecy before us, as if it were history:

"He will make Nineveh a desolation and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations; both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds; for He shall uncover the cedar work"

Living nearly three thousand years after the day of Nineveh's greatness, we are the witnesses to the truth of this prediction. Nineveh has disappeared from the path of commerce, where she once occupied a position supreme as London to-day. She is obliterated from the sphere of human greatness; she is wiped out of existence; she is no more, Nahum's words have been fulfilled:

"the voice of thy messengers shall no more be heard."

At the time these words were uttered, nothing seemed more unlikely; but the word of the Lord endureth for ever, and Nineveh has succumbed to its power. . . .

What brother of Christ would be found in the ranks of patriotism, blowing the fleshly bubble of national pride? Only such an one as has not yet realised the calling to which he is called, which separates all brethren in every age from every "kindred and tongue and people and nation," and forms them unto God a royal priesthood against the day when He will by Christ, break all nations with a rod of iron, and dash them in pieces like a potter's vessel. Such, in the day of their probation have nothing to do with the potsherds of the earth but to let them alone to their own strifes and their own toil in the fires of vanity. With John, their brother, they take high ground. They say, "We are of God."

They acknowledge themselves strangers and pilgrims in the world to which their coming captain has told them they do not belong. They refuse to be of it. They accept the consequences; the contempt of the rich; the opposition of the poor; the enmity of neighbours; the loss of privilege; the

deprivation of honour; the exclusion from profit; exposure to loss and shame and poverty and suffering; yea, and death itself, if, in the will of God, such a result await the course of faithfulness.

It is only for a time. The day of trial will soon be over. "He that overcometh" will abide for ever in the day of the new heavens and the new earth, when the present state of things and all the glory of it will have passed away like a dream. Of the meek, he will then inherit the earth. He will be no stranger in it, but will be one of its great and powerful and honourable ones, established on the unmovable foundation of immortality. He will no longer have to struggle with the mortifications of contempt and self-denial; every knee will bow to him as a constituent of the corporate Christ in all the earth and all earth's plenty and delight will be at the disposal of his hand.

He will no longer have to discipline himself from one dark day to another to a patient continuance in well-doing by the power of faith in the word of God, enabling him to overcome the world: for the day of light and liberty and the open vision will have come; weakness will have given way to praise-inspiring strength; patience, to the delights of perfect joy; faith, to full, satisfying sight; toil and conflict, to the open award of the victorious wreath and a bountiful share in the glory, honour and immortality of Jehovah, manifest in the Son of David.

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HOW TO IMPROVE WEEK-NIGHT MEETINGS. —1. Think about the meeting all day and anticipate it with pleasure. 2. Be sure to be in time: punctuality shows interest, and the lack of it interrupts those present, and seems to throw cold water on their earnestness and efforts. 3. Take your seat close to the platform so that you may be a helper, not a mere onlooker: all must do their part if they want to keep the meeting alive. 4. Sing cheerfully: bright joyous singing to the even beat of the music wonderfully helps, while lagging behind or singing with dull monotony destroys the harmony and throws a damper on the service of others. 5. If you are called on to pray, be brief, burning, believing, pouring out the heart unto God, which is deeper than lip service. Pray as did a brother of whom it was said: "He prayed as if God were so near him he brought His presence into the room to all the others assembled." 6. In exhortation remember that out of the abundance of the heart the mouth speaketh, and if you feel your mind not prepared to give edification to others, rather read from the writings of others than be wearisome. Speak within the time given rather than overstep it. Stop while your hearers are hungry, which we learn from nature is better than over-feeding. 7. When the meeting closes, give a hearty welcome to any strangers present, and friendly greeting to your brethren and sisters. Try and make the meeting as much like a happy family gathering as possible, and mention it often during the week as a season of refreshing. 8. If observing these rules does not improve the meeting, be more earnest in private prayer; but at any rate let each member resolve if the meeting be not in a healthy state it shall not be his or her fault.

Christadelphian, 1890.

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## Editorial.

### VANITY OF VANITIES.

Thus Solomon sums up all human efforts and attainments belonging merely to the present life. A pleasure-seeking and God-defying generation may, as it does, regard the comment as the gloomy outpouring of a pessimistic mind, but they are nevertheless the words of inspiration, and therefore a part of the "all scripture" which is "profitable for instruction in righteousness." The Truth alone enables us to realise how unerring is the "wise man's" verdict on the subject.

The present is a restless age; almost universally the human race has devoted itself to a ceaseless round of pleasure; sightseeing and entertainment-hearing occupy the time and the energies of the great majority of the sons of men, with the inevitable result so plainly put on record by Solomon centuries ago: —

"The eye is not satisfied with seeing, nor the ear filled with hearing." Ecc. i. 8.

The theme of the book of Ecclesiastes is the utter vanity of all purely temporal things, and as we look around we see just exactly what Solomon so well describes. We behold an apparently unending procession of mankind from the cradle to the grave: "One generation passeth away, and another generation cometh." We see ceaseless labour and a wearying round of repetition: —

"All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing."

"The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." Ecc. i. 8, 9.

And so in this wonderful book Solomon goes through the complete list of the things upon which the world sets its affections: material possessions, riches, honour, amusements, pleasures, madness and folly; and upon these, and all else his verdict is: "vanity of vanities; all is vanity."

If we have rightly laid hold upon the Truth, and the Truth has rightly laid hold upon us, Solomon's view of these matters will be our view, for the Truth alone enables us to see that at present everything is out of joint. We see much labour, unceasing toil, but no satisfaction; we see "servants on horses, and princes walking as servants"; the wicked flourishing, and wisdom despised; the deserving passed over and the utterly unworthy honoured and exalted; but it is no new thing; Solomon saw all this and more, as he says: —

"I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all." Ecc. ix. 11.

The sum of the whole matter is, "vanity of vanities," or the utter emptiness of all purely present things.

The religious world of our day tries hard to gloss over these truths; it does so by telling men and women that when this life's little frets and worries are over, we enter upon a greater and a happier and perfect life in a future state: it tells us: —

"One thing is certain: when this life is o'er,  
We die to live, and live to die no more."

How sad! What a deception! Solomon records the Truth upon the subject: —

"The living know that they shall die, but the dead know not anything." Ecc. ix. 4.

and adds the wholesome exhortation to all,

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecc. ix. 10.

Here is the true wisdom; let us heed it, and endeavour to estimate all present things at their true value, and realising the vanity of present fleeting things, be diligent in the pursuit of the things which belong to the unending future.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecc. xii. 13, 14.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14.

This is our hope: let us hold it fast, for the day is near when Christ will come to bring to each of us, if faithful, eternal life, unending joys, and unalloyed happiness in His Kingdom. How different from, and how far above all the vanities of the present, will be the eternal blessings of His Kingdom! the endurance of the present vanities is but a part of the necessary preparation for the coming day of glory.

#### BRITAIN AND EGYPT.

Egypt has continued to occupy a prominent place in the events of the past month. A grave situation arose as a result of the defiant attitude of Nahas Pasha, the new Egyptian Premier, in reference to the passing of the Assemblies Bill; the British Government, on March 4th drew attention to the fact that "certain legislative proposals introduced in the Egyptian Parliament" would, if they became law, seriously weaken the hands of those responsible for the protection of life and property in Egypt. A serious crisis appeared inevitable when Nahas Pasha publicly announced the Egyptian Government's decision to pass the Bill "which will receive the Royal Assent like any other law, and be likewise applied without delay or equivocation." The real issue thus raised, is whether or not Britain is responsible for the protection of foreign interests in Egypt. Britain's determination to maintain her position in Egypt, is clearly set forth in the ultimatum presented to the government at Cairo on Sunday, April 29th, demanding before 7 o'clock on Wednesday, May 2nd, the withdrawal of the Assemblies Bill. Before the time-limit expired Nahas Pasha proposed to the Senate that the Bill be postponed till the next session in November, which was agreed to.

Thus for the present, the crisis is over, and the warships which Britain had dispatched to Egyptian waters have been recalled. The real lesson of the incident is Britain's firm resolve to maintain her position in Egypt, which as we pointed out in the April issue is a striking illustration of fulfilled prophecy. "I gave Egypt for thy ransom" (Isa. xliii. 3) is God's plain declaration; divine responsibilities are thus imposed upon Britain which she cannot evade, even if she were willing and anxious so to do.

#### EARTHQUAKES.

An extraordinary series of earthquake shocks has been experienced in Eastern Europe. The Balkan Peninsula, Salonika, and Turkey have all felt the effects with more or less serious consequences, but by far the worst disaster has befallen Corinth, where successive waves of earthquake have practically destroyed the city, which is reported to be in ruins; 9,000 houses are said to have collapsed, and 50,000 people to be homeless.

Modern Corinth was comparatively a small place, of quite recent existence, the old city having been destroyed by earthquake about seventy years ago.

The ancient Corinth is of especial interest on account of Paul's labours there. It was a city almost wholly given to luxury and license; it was to Corinth that Paul journeyed from Athens, and there meeting with much opposition from the Jews intended to depart and go unto the Gentiles. He was turned from this intention by God speaking to him in a vision as recorded in Acts xviii. and saying: —

"Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." Acts xviii. 9, 10.

Paul continued to labour in Corinth for eighteen months, as a result of which an Ecclesia was established to which he subsequently addressed the two Epistles contained in the New Testament.

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The King of Italy narrowly escaped assassination in the streets of Milan, whilst he was travelling from the railway station to open the Milan Fair. A bomb was exploded at a spot which the King was due to pass, with the result that sixteen persons are reported killed and forty injured.

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The Angora Grand Assembly has decided on the disestablishment of Islam as the state religion of Turkey. A steady progress in this direction has been made since the war. On October 29th, 1923, the Sultanate was abolished, and Turkey proclaimed a Republic; on March 3rd, 1924, the Ottoman Caliphate was abolished, and last year, full liberty of choice in religion was officially granted to Turkish majors.

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Terrible outrages are again reported from China. Two hundred Japanese civilians are reported massacred at Tsinanfu, men, women and children being put to horrible tortures. Japanese warships and aeroplanes are being despatched for the protection of nationals, and for this purpose Japan proposes to occupy Shantung. The situation is regarded as very critical.

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The new British submarine, Odin, has just been launched at Chatham Dockyard. The Odin is said to be about twice as large as the majority of the present British submarines, and to carry eight torpedo tubes, one 4-in. and one smaller gun. And so the struggle for naval supremacy proceeds.

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Twenty-five thousand men employed in the Rhine shipping trade are on strike, and there are no German tugs or barges at work on the Rhine. Acts of violence are reported, and men who refused to strike have been the subjects of assault by pickets.

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In 1924 the Russian population consumed 2,200,000 gallons of vodka; in 1927, the consumption increased to the enormous total of over 90,000,000 gallons. The working population is estimated to have spent from 14 to 17 per cent, of their wages on liquor, and the drinking habit is gradually infecting both women and children. The remedy is not in Bolshevism any more than in Tsarism, but in the coming King who shall reign in righteousness and rule in judgment.

W.J.W.

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## 1928?

The discussion which has taken place during the past four months under this heading shows that the brethren who have taken part in it are united in their conviction that we are in the "time of the end," and that, whether the dates of Dan. xii. have a papal or moslem application, they point to the days in which we live, and the years immediately ahead, as those in which we may look with confidence for the Lord's return.

Those who are watching the signs of the times see frequent indications that, although the whole world seems absorbed in the mad rush of pleasure-seeking and money-making, in apparent "peace and safety," thoughtful people are apprehensive of the near approach of a terrible catastrophe.

In view of Bro. Jeacock's conclusion that 1932-35 is the critical period, it is significant that M. Henri de Jouvenel (French delegate to the League of Nations), is quoted by the Daily Mail as saying:

"For my own part I look forward with dread to 1935. Those who conducted the peace negotiations built up a structure that will hold good for fifteen years. But what are fifteen years in the whole course of history? 1935 is the crucial year."

Truly men's hearts are failing them for fear of those things which are coming on the earth.

And here for the time we must leave the matter. Not because there is no more to be said, or the subject has ceased to interest—that will never be 'till 'the day of his coming' ends all uncertainties—but because much good matter is awaiting space, and variety tends to health and strength in spiritual as in natural food. If opportunity offers we shall return to the study of the "times and seasons"; meanwhile an examination and comparison of the suggestions which have been made cannot fail to be profitable; always remembering that it would be unwise to let our hopes depend upon any particular year, for enough has not been revealed to justify us in doing so. Should 1928 pass and find us still awaiting the summons; if 1932, and even 1947, come and go and Christ still tarry, would our faith be shaken? No! for it rests upon a stronger foundation than uncertain chronology; it rests upon the word of the unchangeable and mighty God. "I wait for the Lord, my soul doth wait, and in His word do I hope." (Ps. cxxx. 5). God HATH appointed a day; therefore, knowing the word of God, let faith and hope be strong.

"For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry" Hab. ii. 3.

C. F. F.

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## The Crusades.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." —Rev. ix, 13-15.

Although the Crusades are not directly referred to in the Apocalypse, they had an intimate and important connection with the events of the sixth trumpet. The sounding of this trumpet draws our attention to the East, to the four angels bound in the great river Euphrates; not literal angels, of course, but military powers. For when these angels were loosed, John saw, not four individuals, but innumerable horsemen, in battle array. Those myriads of Turkish horsemen which poured into the Eastern Third of the Roman Empire in four great waves over a period of 391 years and one month. Their mission was to "kill" the third part of men; and this was finally accomplished with the fall of Constantinople in May, A.D. 1453, exactly 391 years and one month ("an hour, a day, a month and a year") from the date when Togrul Beg was proclaimed the temporal chief of all faithful Moslems, the occasion being sealed by his marriage to the Caliph's daughter in A.D. 1062.

Togrul Beg died the following year and was succeeded by Alp Arslan, who "passed the Euphrates at the head of Turkish Cavalry" in 1063 (Gibbon). Alp Arslan was assassinated in A.D. 1072, and was succeeded by Malek Shah, who reigned 20 years, and was the first to bear the title of "Commander of the Faithful." The first angel had now been loosed. No longer was he bound by the Euphrates, for the Turks extended their conquests westward, and Malek Shah reigned prosperously over a kingdom which stretched from China westward to the neighbourhood of Constantinople. On Malek Shah's death his empire was divided into four dynasties. One of these was the dynasty of Roum.

At the head was the valiant Soliman who invaded the Roman provinces of Asia Minor and extended the Seljukian kingdom of Roum to the Bosphorus and Hellespont.

The first angel, instead of being bound by the Euphrates had now pushed those bounds westward, to the very confines of Constantinople itself. The Greek emperor trembled behind the walls of his capital and supplicated the help of the Latins in the defence of the city of Constantine. Thus, not more than forty years after the inauguration of Togrul Beg, the loosing of the first angel was completed; Constantinople and its empire were on the verge of ruin, threatened by this powerful Turkish kingdom of Roum, and it seemed as though nothing could prevent the first angel-power from crossing the Bosphorus and completing the ruin of the third of the Roman Empire by besieging and taking Constantinople.

But, as Dr. Thomas remarks in "Eureka": "To have permitted the killing of the third of the men worshipping the dæmonials and idols at that epoch would have falsified the vision. They were to be killed, not by bows and arrows, but 'by the fire, and by the smoke, and by the sulphur bursting forth out of the mouths of the horses.' This was a power of destruction, not in operation in the days of Soliman, the Seljukian king of Roum." This indicated the necessity of an intervention, and such an intervention was duly provided for by the Hand of Providence. This is the niche in the Apocalyptic programme filled by the Crusades.

The Crusades, although ultimately ineffective in Palestine, yet had the effect of crippling, and keeping in check, the power of the Turks, so that the loosing of the other three angel-powers was delayed for a long period. The Crusades extended over a period of 200 years, and were the means of upholding the tottering Greek Empire from final destruction, until the Turks had perfected those inventions of war by which prophecy had decreed that the "third of men" should be killed; "The Fire, the Smoke, and the Sulphur"—John's description of the artillery which ultimately gave the Turks the advantage over the Greeks at Constantinople.

James, in his epistle, exclaims: "Behold how great a matter a little fire kindleth." This applies to the Crusades. It was one man, Peter the Hermit, who applied the torch. About 20 years after the conquest of Jerusalem by the Turks, he visited the Holy Sepulchre, and was greatly stirred by the oppression of the papal worshippers under the Turkish dominion. He declared to the patriarch at Jerusalem, "I will rouse the martial nations of Europe in your cause!" Peter was a Frenchman, a native of Amiens, and his influence reminds us forcibly of French influence in the latter days; it went forth to the kings of the earth and caused the nations to gather together to battle. He hurried back from Palestine, announced his scheme to Pope Urban II, who applauded the hermit's great design of arming Europe for the deliverance of the land and sepulchre of Christ. The Pope promised Peter his full support, which was forthcoming in the Council of Clermont, when he proclaimed a PLENARY indulgence to all who should enlist under the banner of the cross, the absolution of ALL their sins and a full receipt for ALL that might be due of canonical penance. Gibbon says: "At the voice of their pastor, the robber, the incendiary and the homicide arose by thousands to redeem their souls by repeating on the infidels the same deeds which they had exercised against their Christian brethren." Zeal for the Crusades spread with extraordinary rapidity; the clergy and laity of the papal countries joined the movement in tens of thousands, and impressed on their garments the sign of the cross. Some enthusiasts even branded the sign on their flesh.

The first Crusade was fixed by the Council of Clermont for August 15th, 1096; but enormous herds of the most savage and refuse of the people would not wait for the official date, but set off, some months earlier, under Peter the Hermit and Walter the Penniless. Gibbon says: "Their genuine leaders (can we credit such folly?) were a goose and a goat, who were carried in the front and to whom these worthy Christians ascribed an infusion of the divine spirit." After many vicissitudes in the march across Europe these hosts plunged headlong against the Turks in the kingdom of Roum. They were tempted into the plain of Nice by Soliman, overwhelmed by Turkish arrows, and their bones heaped into a white pyramid. Of these first Crusaders, 300,000 perished without taking a single city from the Turks. They were followed by the more serious Crusaders—the princes and knights, the chivalry of

the papal nations. Incredible multitudes marched under the banners of these knights of the cross. The Greek emperor's daughter exclaimed "that Europe was loosened from its foundations and hurled against Asia."

Nice, the capital of Roum, was besieged and taken, Soliman was driven out of his kingdom, and the Crusaders marched on through Asia Minor to Antioch. The siege of Antioch was successfully accomplished, but at a terrible cost; it wrought the ruin of the Crusaders cavalry and an enormous loss by famine, desertion and fatigue. The city fell in June, 1098, but it was not till May the following year that the morale of the Crusaders was sufficiently recovered to spur them on to their objective, Jerusalem. After a forty days' siege, Jerusalem fell on July 15th, 1099. Godfrey of Bouillon was elected king, to guard the Crusaders' conquests in Palestine. Fourteen days later the Sultan of Egypt approached with an army to retake the city, but he was utterly overthrown at the battle of Ascalon and the Latin kingdom of Syria was firmly established. The laws and language, the manners and titles of the French nation and Latin church were introduced into the land.

There were seven Crusades in all, but, as Gibbon remarks: "However splendid it may seem, a regular story of the crusades would exhibit the perpetual return of the same causes and effects, and the frequent attempts for the defence or recovery of the Holy Land would appear so many faint and unsuccessful copies of the original"

Briefly, we might state that the second Crusade was launched forty-eight years after the first, under Conrad III, and Louis VII, to support the falling fortunes of the Latins. Jerusalem, however, was captured by the famous Turk, Saladin, in A.D. 1187.

Europe was stirred by this reverse, and the Emperor Frederic Barbarossa, Philip Augustus, King of France, and Richard I, King of England, lead the third Crusade. The attack was made by sea, and the fleets anchored at Acre, which was taken after a siege. The victory was most dearly purchased; 100,000 Christians were slain, and a greater number lost by disease or shipwreck. Richard advanced to Jerusalem, but to his chagrin was forced to give up when within sight of the city owing to the collapse of his army. The fourth Crusade was diverted from Syria to Constantinople. In the fifth, 200,000 Franks landed at the Nile to attack Palestine from the South, but the attempt was a complete failure. In the meantime, the Emperor Frederick II, who had been excommunicated by the Pope, bargained with the Moslems and obtained the restitution of Jerusalem from the Sultan on condition of equal religious freedom for both Christians and Moslems. But the Latin occupation of the city was suddenly terminated by the strange irruption of savage hordes of Carizmians, who rolled headlong on Syria and carried all before them. Jerusalem was pillaged, and the military orders almost exterminated in a single battle.

The sixth and seventh Crusades undertaken by Louis IX of France, proved abortive, and the close of the long crusading period was marked by the loss of Antioch, which was taken by Bibars, Sultan of Syria; then Acre was besieged and taken, and the Sultan issued an order that the churches and fortifications of the Latin cities were to be demolished. Gibbon concludes: "And a mournful and solitary silence prevailed along the coast which had so long resounded with the WORLD'S DEBATE."

What was the subject of this debate or claim? It was that the papal worshippers possessed a peculiar title to the Holy Land, and that this title, which was inalienable, had been sealed by the blood of their divine Saviour. And they affirmed it was their right and duty to rescue their inheritance from the Mohammedans, who profaned His sepulchre and oppressed the pilgrimage of his disciples.

The light of the Truth enables us at once to point to the flaws in this argument—an argument which depopulated Europe and overwhelmed Asia. The first flaw was the assumption of these Crusaders that they, the worshippers of relics and images, were the true followers of Christ. Secondly, whilst the true believers have an inalienable title to the land, which title was truly sealed by the blood of Christ, yet it is a fatal mistake to suppose that Christ's servants have the right to take the sword and wrest their inheritance from the enemy. Whilst their Master is away, the servants of the Lord must not

strive, but be gentle unto all men. They may not take the sword or employ any other means to enforce their rights. They are commanded to exercise patience, not to resist evil, not to avenge themselves. But, when the Lion of the Tribe of Judah appears and gathers his saints around him, then will they go forth a mighty immortal host, to obtain their inheritance by conquest. In that day those who have received the seal of God in their foreheads will contend with and overcome all who possess the sign of the cross or mark of the beast. The city, the land, and finally the whole world will be freed from Catholic, Protestant and Pagan infidels, and Christ will be King of all the earth; and the saints of the Most High shall take the kingdom, and possess it for ever, even for ever and ever.

G. M. CLEMENTS.

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## Worship in the Age to Come.

An Address given at the Clapham Mutual Improvement Class.

(Continued from page 171.)

The arrangement of the Holy Oblation, this fifty-mile square in the centre of the Holy Land follows very closely the Israelitish encampment in the wilderness. The priests serve in the sanctuary. The Levites are their ministers, and outside are the tribes of Israel.

It will be convenient to consider the features of the Holy Oblation in the order in which a visitor would see them on arriving in the land. Let us imagine ourselves journeying to Palestine with the joyful multitudes on their way to the annual sacrifice. We arrive in the land, no longer desolate, for God has fulfilled His promise and made "her wilderness like Eden, her desert like the Garden of the Lord." The hills are clothed with verdure, her smiling valleys are richly cultivated, and dotted here and there are prosperous settlements of Israelites.

We arrive at the southernmost portion of the Holy Oblation, termed the "Possession of the City," measuring fifty miles from east to west and ten miles from north to south. In the centre is the City itself—"YAHWEH-SHAMMAH" ("The Lord is there"). The residue of the territory lying east and west of the city is occupied by selected ones out of all the tribes of Israel, whose duty it is to "serve the city" (Ezekiel xlvi, 18-19) and it is added that those who so serve the City shall receive the increase of the adjacent territory.

This reference is most interesting. It is evident that this great city is the home of the worshippers on their annual visit to the Temple, and that it will be the duty of those Israelites dwelling in the possession of the City to minister to the comfort and well-being of the pilgrims from all parts of the earth during their sojourn in the Holy Land. What an interesting and wonderful place will this City be—itsself a magnificent and imposing sight. Nearly ten miles square, with twelve gates, broad ways and stately buildings for the reception of the visitors who throng its streets.

What a contrast these holiday-makers present to the crowds which frequented Gentile resorts in the days of the kingdoms of men. Gone is all vulgarity and coarseness and folly; here are true gentlemen and gentlewomen—cultured and prosperous, intelligent and orderly, cheerful and godly; all intent on the solemn yet joyful celebrations to take place in the Holy Sanctuary.

And so the day comes to proceed to the place of God's throne in the northernmost division of the Holy Oblation.

To reach this Sanctuary the worshippers will emerge from the northern gates and pass through the "Portion of the Levites," entailing a journey of about twenty miles through a country of paradisaic beauty. Here are the dwellings of the Levites who are not permitted to come near unto the altar because they went astray after idols, but who are subordinate ministers, "having charge at the gates of the house, and keepers of the charge of the house for all the service thereof." (Ezekiel xliv, 10-14).

The chief duties then of the Levites will be to prepare the sacrifices and to guard the entrance gates of the Sanctuary. They will occupy the outer court of the Temple and will receive the worshippers, directing them to their appointed places.

And now for the Temple itself: the road to it lies through a hilly country and from one of the summits the Sanctuary bursts upon the view. It is not like our usual conception of a temple. It is best described in the words of Ezekiel as "the frame of a city." This expression conveys the idea of breadth and amplitude; not one structure, but a vast square range of buildings with bold arches, majestic pillars, and long galleries flanked by huge towers at the four corners.

Seen from a distance, this immense temple, with its outer courts measuring about a mile on the four sides, is overpowering in its majesty.

Within this square is the Temple proper, forming a circular sweep of equally imposing arch buildings. Within this majestic colonnade is the Holy Mount, a hill pointing to heaven with the great altar on its summit. If the reader will look at the frontispiece of "Pentateuchia," III and IV, he will get some impression of the magnificence of the Holy Sanctuary. As we approach the Temple, we realise even more the imposing dimensions. The mile of beautiful arches, perhaps white marble, towering 120 feet above us, and pierced by a number of gates.

Under these gates flow continuously streams of living waters. These waters come down the south side of the hill, circulate through the Temple, cleansing and purifying, and issuing under the gates, flow towards the Dead Sea, whose waters are healed thereby.

Here is the first lesson for the worshippers. In Ezekiel xlvii, 6, the question is asked: "Son of Man, hast thou seen this?"—as much as to say, have you grasped the fact that there is no entrance into God's Holy Sanctuary except through water? There are no bridges over this stream, and so the worshippers pass through the waters into the Sanctuary.

At the gates there are sacrificial tables for the slaying of the animals offered. Another reminder that it is by blood as well as by water that entrance is obtained into the Divine favour.

We enter the porch and pass into the outer court, two hundred feet wide, and look to right and left at this avenue, a mile in length, with its double row of arch buildings over a hundred feet high, containing hundreds of rooms. At each end of the outer court are the immense buildings where the sacrifices of the people are boiled. (Ezekiel xlvii, 24).

We pass from the outer court into the inner court, a vast quadrangle four miles round, and there before us is the Temple proper; an immense circle, three miles in circumference, and close on two hundred feet high.

Within the circle and towering high above it so as to be visible to all in the Sanctuary is the Holy Hill of the Lord, with its altar of sacrifice.

The service of this altar is restricted to the priests, the Sons of Zadok. In Ezekiel xlv, 4, we read:

"The Holy portion of the Land shall be for the priests the ministers of the Sanctuary, which shall come near to minister unto the Lord, and it shall be a place for their houses and an holy place for the sanctuary."

And in chapter xlviii, v. 11, these priests are referred to as the Sons of Zadok. It is in the northernmost portion of the Holy Oblation that are situated the palaces of the immortal Sons of Zadok, near to the Sanctuary and Altar of which they are the ministers, approaching near to Jehovah.

But their functions are not merely priestly. This magnificent circle of buildings not only encloses the Holy Hill of Sacrifice. We read in Psalm cxxii, 1-5, concerning Jerusalem: "There are set thrones of judgment, the thrones of the house of David."

And so in harmony with the prophecy through Micah:

"It shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem."

The teaching of the ways of Deity and the administration of his law will be in the hands of the immortal priests, the Sons of Zadok, and this great Temple of Justice will be the scene of their labours.  
(To be concluded.)

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## The Apostle Paul.

A sceptic was once silenced when, on demanding an undeniable proof that Christ rose from the dead, he was answered by the retort, "Explain Paul."

No one can study the life and letters of the Apostle Paul without realising that the overwhelming cause of all his actions was the conviction that Christ had risen from the dead, and that he had seen him.

It was this conviction which changed the proud exclusive Pharisee into the humble member of the despised sect which he had hitherto hated and persecuted. And not only so, but it kept him firm to his purpose during more than 30 years of almost inconceivable trials and disappointments, hardships, imprisonments and persecutions, and finally lead him unflinching to a martyr's death.

There are many instances on record of men changing their religious opinions. But always slowly. So sudden and complete a change of mind and purpose of a masterful and logical mind is unique in history; it stands alone. In a single hour—probably within the space of a few minutes—Saul of Tarsus was changed; changed irrevocably. A change which has resulted in a similar change in the beliefs and lives of numberless men and women from that hour to this. That is what the sceptic's friend had in mind when he said "Explain Paul."

What is the explanation?

None is possible, except that of Paul himself. He says it was that Christ had risen, and had appointed him to preach the gospel of salvation.

We do well, then, to study his life and dwell upon his teaching, as is done in the following articles, which summarise addresses at a recent fraternal gathering.

C. F. F.

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### I. —SAUL OF TARSUS.

"A young man whose name was Saul"—"He made havoc of the church—Breathing out threatening and slaughter"—Damascus.

Saul of Tarsus is introduced to us in the Acts of the Apostles, where we read at Chap. vii, v. 57: "Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young

man's feet, whose name was Saul"; a young man of about 30 years of age, filled with zeal and enthusiasm, and acting with the authority of the Jewish leaders and the Sanhedrim.

He was born at Tarsus, from whence we get the title of our subject, a merchant trading district in Cilicia, a centre where people of different races, trades and characters would meet; and there this young man would come in contact with many of such people, and naturally his character would be formed accordingly. He was the son of a Pharisee of the tribe of Benjamin. His education commenced in the home-life of a strict Jew, who, in the carrying out of the law, would educate the child in the Law of Moses. His trade was that of a tent-maker, because it was a local trade; a trade which would enable him to work leisurely and at the same time think deeply. His education was at the feet of Gamaliel, a great man, well-known at that day. Thus Saul of Tarsus would be well acquainted with both Roman and Greek ideas and thoughts, and with such a training he would become a man of very wide knowledge and capable of developing a very fine character.

The Apostles were men of various types, as we learn by our study of Scripture. The Apostle John, for instance, the Apostle of love; the Apostle Peter, that rock of which the Lord Jesus speaks; but the Apostle Paul, as Saul of Tarsus was to become, was somewhat different from the others, because he was a man of great learning, of much intellect, one who had an individuality of his own, a forcible character that would have to be reckoned with in the world. He was recognised as we have said by the Jewish leaders and the Sanhedrim as being a man of ability; therefore, he would carry much weight in the duty which he was performing at this time. The zeal which he showed at the death of Stephen was the outcome of his training, of his education, and his respect for the law, for the temple and for the priesthood. In Acts xxvi, v. 9, we find him mentioning these facts: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities."

And so we see that although but a young man, he had power and authority to put men to death; to beat them and drive them into exile; such was the confidence which the Sanhedrim had in Saul of Tarsus.

He used this power with great harshness, making havoc in the meetings of our early brethren. That is recorded in Acts viii, v. 3: "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." Because of the teaching of the brethren concerning the Lord Jesus Christ and his death and resurrection, accusing the Jews as they did of crucifying the Messiah—the Jews, and Saul in particular, were, to use his own words, "exceedingly mad." He did his utmost to rid the world of these people with their despised teaching; he put the whole of his power into this work of making havoc among the brethren; but little did he realise that he was spreading the truth most effectively. The more he persecuted them the further did they flee, in fulfilment of the command of Christ—"If they persecute you in one city, then flee to another," and this the brethren did. And so the truth was spread, and we can thank Saul of Tarsus for it. The believers may have been at this time as some commentators tell us, "a despised, small miserable crowd of people," but they were very effectual in their teaching, or they could not have aroused the interest and antagonism of this leader of men.

We come now to the great crisis in Saul's life. In Acts ix, v. 1, we read: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord went unto the high priest and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." Here was to be a continuation of havoc, of beatings and of trouble for the brethren even at Damascus; but this was the turning point in the divine plan of Saul's salvation. The story of his conversion is well known; it is one of the outstanding records of history. He, like another man who sought to do injury to the people of God, was stopped in the way. "As he journeyed he came near Damascus; and suddenly there shined round about

him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks." How had Saul of Tarsus interfered with the Lord Jesus Christ? He had never even seen Him. What was the meaning of this question, then: "Why persecutest thou me?" Here is the application of a great lesson for us: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Any word, any thought, any deed, against one of the least of Christ's brethren is done unto Christ, and there is no gainsaying that fact; we cannot lift a pen or utter a word against our brethren without its affecting our Master. Saul would remember, too, when he heard these words, the statement in Acts v, v. 39: "But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." This would come to his mind because it was his own teacher, Gamaliel, who made the statement.

How does all this affect us? The persecutions which Saul of Tarsus committed against those who became his brethren never afterwards left his mind. In Corinthians xv, v. 9, we see what the great Saul of Tarsus thought of himself after his conversion: remember, a man of much learning, of much intellect, a man with individuality and character. He says: "For I am the least of the Apostles, that am not meet to be called an apostle, because I persecuted the church of God." He never forgot that, in the great work that he carried on from the time of his conversion. A great leader was this man, with all the talents necessary for the work which he had to do as the Apostle to the Gentiles; and to show his deep gratitude to God through the Lord Jesus Christ because he had been delivered from darkness into the glorious light of the gospel, he frequently referred to his unworthiness because he had persecuted the brethren. He taught men the whole counsel of God, but always in the foreground was his exhortation to "love the brethren." "Dare any of you deal with one another in any other spirit than that of Christ?" That sums up his teaching and his own rule of life, as is shown by his words, "Though I speak with the tongues of men and of angels, and have not charity—have not love—I am nothing." The Apostle Paul—Saul of Tarsus—realised that fact: without love, the spirit of Christ, he was nothing.

Ilford.

J. L. METTAM.

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## II. —PREACHING THE GOSPEL.

"The doctrine of the cross"—"The Hope of Israel"—"Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ."

The enthusiasm which the Apostle showed in his persecution of the believers marked his preaching of the gospel when he was brought to a knowledge of the truth. In the Acts of the Apostles ix, 20, we read: "And straightway he preached Christ in the synagogues that he is the Son of God." It is evident that more is referred to than the setting forth of first principles in an endeavour to convince and convert those outside the Commonwealth of Israel, although that part of the preaching was most effectually carried out as is evidenced by the ecclesias which the Apostle was instrumental in forming.

While Paul taught and expounded the deep things of the Spirit, he always insisted on the simplicity of the gospel, and the reason for this is very evident from the second letter to the Corinthians, chap. xi. The Corinthian believers, or some of them, evidently despised this simplicity, and so Paul says in chapter xi, 2: "I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ"—a lesson for all of us. In our study of the Scriptures, in our attempts to get into the deep things, there is danger that we may be corrupted from the simplicity which is in Christ, the simplicity of the gospel. We have seen in the ecclesias some who think they are wise above that which is written. They think they know more and they get corrupted; they corrupt the way of God because they do not keep in mind the simplicity of the gospel; and in his letter to the Galatians, chapter iii, v. 1, Paul has to lament that some were apparently being drawn away from the truth. He says: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" The Galatian believers had attempted to graft on

to the simplicity of the gospel some of the rites and ceremonies of the law, thus corrupting the gospel of Christ.

We have the reference to the doctrine of the cross in the Apostle's preaching, and in the 1st Epistle to the Corinthians i, 18, we read: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" and in v. 23: "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." The doctrine of the cross has been very much corrupted in Christendom. The churches have made an idol of the cross; they think they are showing homage to Christ by bowing down to it. The doctrine of the cross was foolishness to those Greeks among whom the Apostle lived. It was a stumbling-block to the Jews as it is to this day. One who was crucified as Jesus was, suffered death as a criminal—one who had been brought under the curse of the Law. But to those who believe, the doctrine of the cross is the power of God unto salvation.

In his preaching of the gospel, Paul sometimes used an alternative term, "The Hope of Israel," an expression which we all understand and frequently use. He says in Acts xxviii: "For the hope of Israel I am bound with this chain"; and in his letter to the Ephesians, chap, ii, v. 11, he shows the connection between the doctrine of the cross and the hope of Israel. "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands: that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

We are reminded again in his letter to the Ephesians that there is only one hope; in his letter to the Colossians that hope is laid up in heaven; there is no hope apart from the Commonwealth of Israel, and outside the Commonwealth of Israel there can be no salvation. We are reminded that the doctrine of the cross is precisely the same thing, the Hope of Israel, and we must be in that commonwealth if we would inherit eternal life.

Paul's preaching is also described as "Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ." The Apostle lays particular stress upon the doctrine of the Kingdom of God in his exhortations. In Acts xx, he says that he went amongst the Ephesians "preaching the Kingdom of God"; he was with them for three years. And in chapter xxviii we find in his captivity in Rome for two whole years he preached the Kingdom of God. This is undoubtedly the same doctrine which he had in mind when he wrote to the Romans, where he says in chapter i, he would come and preach the gospel to them also.

The need for dwelling upon this lies in the fact that there is a liability to fall away from the truth if we do not ever keep in mind the simplicity of the gospel. The preaching of the gospel of the Kingdom reminds us that through belief and obedience immortality is obtainable. The Apostle in his first letter to Timothy (i, 10), says: "Christ hath abolished death, and hath brought life and immortality to light through the gospel," and we are reminded of this repeatedly in these letters. In the 1st letter to the Corinthians, chapter xv.: "Flesh and blood cannot inherit the Kingdom of God." He enumerates in his letters to the Galatians and Colossians the things which will exclude from the Kingdom—warnings to us all to be careful that in our preaching of the gospel, in our listening to the preaching of the gospel, we are to apply everything to our daily life, and so live that we may be found fit for that Kingdom.

In writing to the Colossians, chapter iv, 9-11, he names certain brethren and says: "These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me." Can we say that we are a comfort to all who preach the gospel? Are we imitating these fellow-workers with the Apostle in this respect? It is a lesson we do well to apply ourselves to learn.

In the Epistle to the Philippians i, 27, he says: "Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel"—and in the second letter to Timothy, iv. 1 and 2, he exhorts him to "preach the word, be instant in season and out of season"—continually proclaiming the truth, the Hope of Israel, that is the exhortation to us all; working together with one mind for the faith of the gospel, so that in the day of the coming of our Lord and Master we may receive the "well-done," which means eternal life and happiness."

Wallington.

A. A. JEACOCK.

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## The Trees of the Garden.

(Continued from page 178.)

The Apostle Paul, in dealing with the relative positions of Jew and Gentile in Romans, chapter xi., illustrates his argument by means of the figure of the wild and good olive trees, and in this manner those to whom he wrote were enabled the better to appreciate the exact standing of both Jew and Gentile in the sight of God. Let them not, said he, boast themselves as believing Gentiles against Israel; God's people are as a good or cultivated olive tree, whereas the Gentiles are but a wild or field olive tree, and if God sees fit to break off some of the branches from the good olive because of their lack of faith, and in their place to graft in branches of the wild olive, on account of their faith, this should be no occasion for boasting on the part of these latter, but rather for grateful recognition of the goodness of God, and a taking to heart of the warning afforded by a consideration of His severity in His dealings with the natural branches cut off through unbelief; nor must they forget that "thou bearest not the root, but the root thee."

Moreover, these natural branches, though severed, are yet again to be grafted into their own olive tree, if they abide not in unbelief, "for God is able to graft them in again." How easy it is in the light of this simple parable to get these matters in their true perspective; Israel, God's own chosen people, children of the stock of Abraham, unto whom together with his seed, the promises were made, after much long-suffering of their perverseness, cast off temporarily for their unbelief, but when the times and opportunities of the Gentiles are fully expired, to be brought back into their once-favoured position, as it is written "and so all Israel shall be saved."

The trees of the field form the subject matter of yet another symbolic picture of the purpose of God, a purpose which has not yet received its fulfilment. When we read that the Lord God planted the garden eastward in Eden, and stocked it with all manner of trees pleasant to the sight and good for food, we read not only a statement of fact but also a statement of allegory. For we learn from the Scriptures that it is God's intention to plant another garden, and to set in it trees that are pleasing in His eyes, and that bring forth fruit pleasant to His taste. In the first Psalm it is testified of the righteous that "he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." But the ungodly are also likened to trees, as in Jude 12, "trees whose fruit withereth, without fruit, twice dead, plucked up by the roots."

The same two classes of people are also referred to in Jeremiah xvii. in similar terms; but to neither righteous nor wicked has their reward yet been given. The Lord Jesus, however, was commissioned to preach to the meek, good tidings of a time to come when they should be called, not without reason, "trees of righteousness, the planting of the Lord, that he might be glorified." This will be at the time when, as in Ezekiel chapter xvii., God will crop off from the top of the young twigs of the Jewish cedar, a tender one and plant it upon the mountain of the height of Israel, where it shall

bring forth boughs, bear fruit, and be a goodly cedar, and all the trees of the field thus shall know that God has brought down the high tree, exalted the low tree, dried up the green tree, and made the dry tree to flourish.

At that time God will, according to His promise in Isaiah, chapter xli. make provision for abundance of water, and plant in the wilderness the cedar, acacia, myrtle, and olive trees, and will set in the desert the fir, pine, and box tree together; the state of things that the feast of tabernacles was designed to foreshadow.

Thus the Bible concludes, as it began, with the picture of a garden, the wood or forest of trees of life, planted on the banks of a river, as He has promised, yielding a constant supply of fruit, and leaves that will be able to heal the nations, exactly in harmony with Ezekiel, chapter xlvii., where the same picture is described as "all trees for meat growing on the banks each side of the river, whose leaf shall not fade neither the fruit thereof be consumed, the fruit being for meat and the leaf for medicine," to the end that "men may see and know and consider, and understand together that the hand of the Lord hath done this and the Holy One of Israel hath created it"—the garden.

No wonder then that fruitful trees and all cedars are represented as praising the Name of the Lord, for in that day, indeed, His Name alone will be excellent and His glory above the earth and heaven.

Ropley.

C. LINDARS.

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“What a strange result. All those Pharaohs and world Empires in their day seemed to have the weak toil-worn Hebrews in their hand. That little Hebrew band and God's purpose through them, has seemed a helpless, hopeless thing in their mighty grasp. But death and the sere sand and silence have fallen over Babylon's and over Pharaoh's splendid realms, temples and monuments. Their kings are mummies. But the band of bondmen, with their spiritual destinies, went forth, ever forward, to Sinai, to the Land of Promise, to the voice of Prophets, to the Temple of Zion, to the Messiah Hope. Through a darker bondage in Babylon they passed unbroken still. And the hope went on till the Christ came.

(Selected.)

(Good! but the writer does not see far enough. The time of Jacob's trouble is not yet over, and the Hope of Israel is still in the future. ED.)

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### **"It shall bruise thy head, and thou shalt bruise his heel"—Gen. iii. 15.**

Seeing that in the above sentence there is contained the only gleam of hope in the situation created by Adam and Eve in the garden of Eden, care should be exercised that the words are clearly understood. The present generation of mankind is very careless in its speech, but when dealing with Scripture it must be remembered that "holy men of God spake as they were moved by the Holy Spirit."

First then it should be noted that there is no promise to the woman in this sentence, a mistake frequently made when referring to it. The words were addressed to the serpent. Next it is a mistake to say that the sentence signified that the wound in the head would be fatal, but the woman's seed receiving the wound in the heel would not be seriously hurt. The serpent bite in the heel signified a mortal wound just as fatal in its immediate consequence as a wound in the head. Careful consideration should be given to the condemnation of the serpent. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The enmity between the woman and the serpent may be readily understood. However desirable evil may be made to appear, when sin has been committed and remorse has followed, depend upon it the tempter will be hated, however friendly the previous relationship had been. The case of Amnon and Tamar is not without its lesson in this direction.

Not only was there to be enmity between the serpent and the woman, but between the serpent's seed and the seed of the woman. The seed of the serpent is sin manifest in people who disregard the word of God. The Pharisees were a brood of serpents in open enmity against the Son of God. They were of their father the devil who was a murderer from the beginning—a liar and the father of the lying philosophy against the word of God. The Apostle John declares that there are two families in the world—the devil and his children who have been enemies from the beginning, and the children of God who have set themselves against sin. The moral attitude of these latter children is—we cannot sin, although their body has still the motions of sin in active operation. The seed of the woman is Christ, and in Christ we see the manifestation of righteousness and a complete submission to the word of God. In a wider sense the seed of the woman includes all the members of the body of Christ.

The words of the Edenic sentence bring before the mind a scene of deadly conflict between a man and a serpent, and in the conflict both are killed. The man is bitten in the heel and the serpent is crushed in the head. Death was absolute death in each case. It is a confused idea which supposes the serpent to be quite killed and the man to be somewhat dead. Christ died; a victim of the serpent bitten flesh, and he depended upon the love of God to raise him from the dead.

The word translated "bruise" (Gen. iii. 15) is interesting; this appears to be the only passage where it is so rendered, once it is translated "break" (Job. ix. 17). "He breaketh me with the tempest," and once it is rendered "cover" (Psa. cxxxix. 11). "Surely the darkness shall cover me," the idea in David's mind was evidently—overwhelm. The word conveys the thought of an overwhelming blow; seeing then that the blow in both seeds was fatal, wherein lies the hope? Keeping clearly in mind the fact that the wound in each case was fatal, the significance of the part of the body where the smashing blow fell, will immediately appear.

The head is the place where all evil is conceived. "The carnal mind is not subject to the law of God, neither indeed can be," it is "enmity against God." (Rom. viii. 7). There the woman's seed, Jesus, aimed his fatal blow at sinful thought wherein lies the enmity. The serpent's wound entered deeply into the flesh but failed to affect the mind of the woman's seed. Herein was illustrated to perfection a body in which the serpent poison worked, but a mind in complete service to God and gaining complete mastery over all evil motions. The sin in the flesh of Christ was crushed and the flesh in which it operated and received its defeat was transfixed to the stake where all its power and sting were destroyed. That the heel represents the flesh in which sin works, is shown in Psalm xlix. 5. "The iniquity of my heels shall compass me about." Christ received the death wound in his flesh, but the serpent or sin power received his wound in the brain, or where sin is conceived.

God raised His Son from the dead, and changed the body of Christ to one of incorruptibility. Christ thus became the victor over sin for evermore; the grave could not possibly hold him, not indeed because of some virtue in the dead body of Christ which caused it automatically to spring from the grave, but because God had promised that Christ should rise. "This commandment have I received of my Father," and again, "He asked life of thee, and thou gavest it him, even length of days for ever and ever." (Psa. xxi. 4.) A true conception of the way of salvation leads us to the love of God as the source, and the declaration of God's righteousness through Christ as the means. By baptism we participate in the death of Christ and become members of the woman's seed. The combat must continue until the end; meanwhile for us a High Priest is essential because at times the poison affects our thoughts, and apart from the pleadings of our "Head" and the forgiveness given for His sake we should be lost. In the completed seed we see the Head which completely crushed the serpent.

It is interesting to note that as in the case of the twelve disciples there was "a devil," so among the twelve tribes of Israel one is described as a serpent. "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels so that his rider shall fall backward." (Gen. xlix. 17.) The tribe of Dan introduced idolatry amongst the tribes as we read in Judges xviii. The men of Dan took the young Levite who had served Micah, they took also the molten image from the house of Micah and set up an

idolatrous worship while the House of God was at Shiloh. How remarkable then that the name of Dan is not among the symbolic tribes who are to serve before the throne of God and from whose eyes all tears will be dried. (Rev. vii.)

In the Septuagint the verse referring to Dan reads: "Let Dan be a serpent in the way besetting the path; biting the heel of the horse (and the rider falleth backward) waiting for the salvation of the Lord." In this Scripture the wicked tribe is pictured as a serpent, the emblem of sin, that is in opposition to the one who in the hour of danger had his mind fixed upon the salvation of the Lord. The demonstration of God's work of redeeming His Firstborn, and through Him the Ecclesia of the Firstborn, incidentally shows the fallacy of the clean flesh heresy.

In the garden of Eden, God revealed in figure the conflict to the death between the seed of the woman and the seed of the serpent. By sacrifice and by the figure of the cherubim the way of salvation was clearly revealed to Adam and his wife. All who are called in Christ Jesus are required to understand that there can be no fellowship between the children of God and the children of the devil, and also that there exists no intermediate class; all who do not belong to God through Christ are the children of sin. In the day of judgment many who claim association with the Lord will be sent to share the destruction prepared for the devil and his angels. All God's children copy with care the perfect work of their Head and keep their mind free from the serpent's fangs. The cruel beast will constantly encompass their heel (Psa. xlix.) wherever these people walk; sin will be in evidence, but their merciful and gracious High Priest well knows their danger and has said: "He that is washed needeth not save to wash his feet, but is clean every whit." The hearts of the children of God have been sprinkled from an evil conscience and their bodies washed with cleansing water. A little while longer and their flesh will be made perfect, impervious to sin "for this corruptible will put on incorruptibility," and the victors, the completed seed of the woman will cry "O grave where is thy victory? O death, where is thy sting?" "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

Yes, Christ crushed sin, though he died in the conflict, and God has raised him from the dead because of his victory, and Christ will destroy sin in all the members of his body.  
Nottingham.

W. J. ELSTON.

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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.

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ASHTON-UNDER-LYNE. —Christadelphian Meeting Room, 64, Dale Street, nr. Chester Square. Breaking of Bread 11.15 a.m. Lecture 6.30 p.m. Sunday School 10.0 a.m. We continue to hold forth the Word of Life in this corner of the Master's vineyard, and lectures are delivered week by week with

the assistance of the Oldham brethren, to whom we are deeply grateful. We are sorry to report that bro. and sis. Ryder have withdrawn from our fellowship without any scriptural reason. On Saturday, April 28th, we held our Sunday School party and prize distribution; and an enjoyable time was spent. Bro. Geatley of Oldham addressed the scholars, dealing with the exodus of the children of Israel and their journeying in the Wilderness. A large map, which our brother had prepared, made the address very interesting indeed. Afterwards the prizes were distributed, and we all felt that we had spent an upbuilding and profitable time together. The brethren and sisters here are delighted with the "Berean" and it is eagerly looked forward to. The high tone maintained is sure to benefit all who will read, mark and learn. —J. H. MELLOR, Rec. Bro.

(Writing later, bro. Mellor says bro. and sis. Ryder have joined a meeting connected with Temperance Hall, Birmingham. It seems to be a case of personal differences which are often more difficult to deal with than doctrinal matters. The Ashton brethren have done their best, as is shown by particulars sent us. It is very lamentable. —Ed.)

BEDFORD. —Montrose Rooms (upstairs), 62, Harpur Street. Breaking of Bread 11.0 a.m. Lecture 6.30 p.m. We are still holding forth the Word of Life to those who have willing ears, and although the attendance of the alien is very scanty, we shall not cease to "cry aloud," leaving the ultimate results to the One who doeth all things well. We are not discouraged, remembering the experiences of the worthies of old; and when we think of the days of Noah, and the words of the Master as to the state of Christendom at the epoch of His second appearing, we are spurred on in our continued efforts in His vineyard, to the end that we may hear Him say to us in the near future, "Ye have done what ye could." We thank the brethren who have helped us in proclaiming the good news since our last report, as follows: — On March 11th, bro. F. C. Wood lectured on "Christ's teaching concerning rewards," etc.; March 18th, bro. J. T. Warwick on "Christ's teaching concerning his return"; March 25th, bro. H. M. Lee on "Christ's teaching concerning the keys of the Kingdom, etc."; April 1st, bro. C. N. Hatchman on "Where are the dead?"; April 8th, bro. H. Southgate on "The world in darkness, etc."; April 15th, the writer lectured on "Does it matter what we believe?"; April 22nd, bro. W. R. Mitchell (Clapham) on "Human Government: Man's Rule a failure, etc."; April 29th, bro. E. J. B. Evans on "Social Unrest, etc." We were pleased to welcome the following at the Memorial Service: March 18th, bro. and sis. Hart (St. Albans); March 25th, bro. Goodwin (St. Albans). —W. H. COTTON, Rec. Bro.

BRIDPORT (Dorset). —"Home Cot," Bothenhampton. Sincere greetings in the Faith. We should like to say how pleased we were to welcome at our Memorial Feast on Sunday, April 8th, sis. Carter of Seven Kings Meeting and sis. Bantar of the Clapham Meeting. We had a very helpful and refreshing time together, and shall be always pleased to welcome any brethren and sisters who are visiting or passing through this district. Also we wish to thank all the brethren and sisters, both of Seven Kings and Clapham Meetings, for words of comfort sent by letter and exhortation; we thoroughly appreciate them and they are very strengthening and upbuilding to us. We are pleased to say we have one stranger interested, and we pray if it is in God's purpose, her eyes will be opened to His glorious truth, which we know is a pearl of priceless value. With our united love, begotten by the truth, your sincere sisters in Christ. —(Mrs.) E. MILLER and (Miss) D. HALLETT.

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. As already reported by bro. Winston (Bridgend), we gain by the removal of bro. Jones and trust he will be of great help to us here. Also we are encouraged to see a few interested strangers attending the lectures fairly regularly. We have appreciated the help of the following brethren in the proclamation of the Truth: E. J. B. Evans, H. W. Hathaway, I. P. Evans, H. L. Evans, T. Wilson, and hope that their efforts will bring forth results to the honour and glory of our heavenly Father. We have been pleased to welcome to the Lord's table sis. Jenkins and sis. Eileen Jenkins, bro. and sis. S. R. Wood, bro. S. G. Warwick, bro. and sis. C. Hatchman, bro. and sis. Karley, sis. Hathaway, sis. Sewell, sis. H. L. Evans, bro. Nicholl, all of Clapham, and sis. Payne and bro. W. Webster of Seven Kings. We welcome all of like precious faith and fellowship. —S. G. BARRETT, Rec. Bro.

COLCHESTER. —2 Barrack Street (corner of Brook Street). Sundays: Breaking of Bread 11.15 a.m. Lecture 6.30 p.m. We are pleased to report that on 15th April bro. and sis. Smith and sis. Noy formerly of Temperance Hall fellowship applied to us for fellowship. After a successful interview by bro. J. Adey of Seven Kings and other brethren, and being satisfied that they understood the reasons why we have stood aside from Temperance Hall, they broke bread with us for the first time April 29th, 1928. We trust they may be accounted worthy of a place in God's kingdom, and that they may be of help to us in proclaiming the "Good News" to the people of this town. —L. WELLS, Rec. Bro.

(We rejoice with our Colchester brethren; but fellowship is not "of Temperance Hall" or any other place. "If we walk in the light . . . we have fellowship one with another" (1 John i. 7), and if we depart from it we lose that fellowship. The Apostle John speaks only of one fellowship (1 John i. 3). —ED.)

CREWE. —158, Earle Street. Greetings in the Master's name. We would like to thank the sisters for their letters of encouragement. They have been a tower of strength to us in our isolation. We break bread in remembrance of Christ, and are doing our best in a sincere stand for the truth. We feel we are least in the household, but trust in the mercy of God, we may gain a place in the Kingdom. Your sisters in Christ. —SISTERS STEELE.

EAST DEREHAM (NORFOLK). —23 St. Nicholas Street. Greetings to all of like precious faith. Sister W. Wells and myself, who are in isolation here, desire to express our appreciation of the kind letters of love and sympathy which have been received from numerous sisters. We take this opportunity of thanking them and pray that God's blessing may rest upon them for their labours in the Master's vineyard, and also that Christ may soon return to gather together all those who have taken upon themselves His name. —A. M. WELLS.

HITCHIN. —"Eureka," 61, Radcliffe Road. Sundays: Breaking of Bread 6.30 p.m. Thursdays: Mutual Improvement Class 6.45 p.m. We continue to hold our small meetings in this town and to use such opportunities as our Father gives us of showing the way of life to the alien. Since our last report we have been encouraged by the visits of the following brothers and sisters from Luton: brethren C. Ask, C. R. Crawley, T. A. S. Moorhead, J. W. Squires, A. H. and L. Phillips, A. V. Jones and C. J. Saunders; sisters Brett, L. Phillips, M. Warner and D. Saunders. Our membership has increased by the transfer to our Ecclesia of bro. A. V. Jones from Luton, whose business has brought him here for a time. —HERBERT S. SHORTER, Rec. Bro.

LEAMINGTON SPA. —36, Warwick New Road. Sundays: Breaking of Bread 11.0 a.m. My sister-daughters and myself, being in isolation, will be pleased to welcome brethren and sisters, in fellowship, to the Memorial Service as above. —(Mrs.) A. M. FELTHAM.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. We have much pleasure in reporting that on April 29th Mrs. HANNAH ARNOLD (formerly neutral) rendered obedience to Christ in the appointed way, and we pray she may lay firm hold on the prize of life everlasting in the remaining days of opportunity. We gain by the removal of bro. and sis. P. E. White, and sis. E. F. Handley from Seven Kings, who will in future meet with us. It has been with pleasure we have welcomed the following visitors at the Lord's Table during the past month: —bro. P. Coliapanian, sis. Allwood (Seven Kings); bro. and sis. J. H. Morse (Swansea); bro. E. H. Bath (Putney); bro. G. H. Denney (North London); sis. Evans, sis. Brown, bro. J. D. Webster, bro. J. H. Miles (Brighton); bro. and sis. Richards (Dudley); bro. Newman (Margate); bro. J. Squires, sis. J. Squires, sis. E. Squires, sis. Allen (Luton); bro. R. Hayward, sis. M. Hayward (Ipswich); sis. G. Whiting (Redhill); sis. G. Feltham (Leamington); sis. Cockcroft, sis. Gaunt (Oldham); bro. Phillips, bro. Buck (Gunnersbury); sis. Jones (Mid-Rhondda); bro. Saxby (Wellington, Salop). The Mutual Improvement Class paid a visit to the Natural History Museum, South Kensington, on Saturday, April 28th; after which tea was provided for a large company at the Zeeta Cafe, Victoria. In the evening a

very profitable Fraternal Gathering was held at Denison House, nearby, when about three hundred brethren and sisters assembled to listen to four stirring and upbuilding addresses under the general heading: "Exhortations to Faith and Obedience," the speakers being brethren C. Wharton, W. Southall, J. M. Evans and T. A. S. Moorhead. It was delightful to have the company of so many brethren and sisters from other ecclesias including: —Bedford, Birmingham, Brighton, Dudley, Great Bridge, Hitchin, Ipswich, Leamington, Luton, Margate, Oldham, Purley, Putney, Redhill, Rochdale, Seven Kings, Welling, and Worthing. —P. L. HONE, Asst. 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: Bible Class, 8 p.m. On April 6th we held our annual Fraternal, when about 80 brethren and sisters and interested friends sat down to tea, and afterwards enjoyed two very uplifting exhortations on the subject of "Faithful Saints." Bro. Geo. Cattle of Putney spoke on the faithful example of "Abraham in Canaan" and bro. S. H. Coliapanian of Ilford on "Nehemiah in Persia." Brethren and sisters from Putney, Ilford, Clapham, Hitchin, Leighton, Steeplemorden, Nottingham and St. Albans also shared in the profitable time we spent together. We esteem very highly in love for their works' sake those brethren who have laboured with us in this part of the Master's vineyard during the past four months, namely: brethren A. A. Jeacock, F. C. Wood and P. L. Hone, in January; E. A. Clements, W. Jeacock and W. Mitchell in February; M. L. Evans, H. T. Atkinson and C. N. Hatchman in March; Bath, W. E. White and L. Walker in April. We take this opportunity to thank a brother who desires to remain anonymous for a gift of £10 to our Ecclesia toward, as he says, "the expense of an extra effort in proclaiming the Good News." This we hope to make very shortly. —A. H. PHILLIPS, Rec. Bro.

NEWPORT (Mon.). —Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. We are pleased to announce that our little number has been increased by the addition of brother H. H. Beardsmore, Junr., formerly of the Temperance Hall fellowship, who has applied for fellowship, and having satisfied the brethren at an interview on April 17th, partook of the Memorial Feast on Sunday, April 22nd. Also it gives us much pleasure to state that on Sunday, April 22nd, we had a surprise visit of bro. and sis. C. Owen of Clapham, Avondale Hall, who were on their way from South Wales to London. We were all much encouraged and strengthened by the words of exhortation which brother Owen spoke to us, words of encouragement and hope, which help to build us up in the calling wherein we have been called. Seeing that we are much encouraged by these visits, we once more send out a hearty invitation to all brethren and sisters of like precious faith, who may be passing this way during the summer, to join us, so that we may all be strengthened in the one faith. We have also been pleased to receive a visit from bro. and sis. Smith of Cardiff, who are in isolation there. It is encouraging to note that we have had a few strangers present of late; also that a copy of "Christendom Astray" is on loan. We pray that our labours may not be in vain, but result in a few more turning unto the Living God with full purpose of heart. —D. M. WILLIAMS, Rec. Bro.

("Our fellowship is with the Father and with His Son Jesus Christ" (1 John i, 3). Such phrases as "Temperance Hall fellowship," "Clapham fellowship," "Berean fellowship," should be avoided; it is better to say "in fellowship" or "not in fellowship."—Ed.)

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 are pleased to report that on May 1st JAMES DUROSE (son of sister Durose) was baptized into the sin-covering name of the Lord Jesus. We trust that with the help divinely provided for the children of God he may be found faithful and approved when the Master returns. We have had the assistance of the following in the work of the Truth, to whom we offer our appreciation: brethren T. Phipps, Great Bridge; E. W. Evans, London; J. B. Strawson, Nottingham. Bro. Phipps also addressed the Sunday School. Visitors have been sis. A. Plater, Nottingham, and sis. O. Steele, Crewe. We are glad to say the lectures continue to be well attended, and much interest is shown by strangers; we feel that our efforts have been greatly blessed and we are much encouraged thereby. We intend (if

the Lord will) holding our Fraternal Gathering on Saturday, July 14th, further particulars later. We much appreciate the "Berean" and look forward to it month by month. — A. GEATLEY, Rec. Bro.

PEMBERTON (nr. Wigan). —Christadelphian Meeting Room, Orrell Gardens, Orrell Post. Sundays: School, 2 p.m. Breaking of Bread 3 p.m. Lecture, 6.30 p.m. Thursdays, 7.15 p.m. On April 11th we had the pleasing duty of baptizing into Christ Mrs. WILLCOX, the wife of bro. J. Willcox of this ecclesia, after a good confession of the things concerning the Kingdom of God and the name of Jesus Christ. We hope and pray that she will run well and gain the prize of eternal life. —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. Our visitors, whom we have been very pleased to welcome to the Lord's Table, have been sisters L. Jeacock, O. Potier and P. L. Hone, and brethren W. Davis and R. Jeacock, all of Avondale Hall, Clapham. —ALFD. J. RAMUS, Rec. Bro.

REDHILL. —Rees' Rooms, Warwick Road. Sundays: Breaking of Bread, 11.15 a.m. Open-air Meeting, 6 p.m. Lecture, 7 p.m. Wednesdays: Bible Class (at 65, Frenches Road), 7.30 p.m. On Easter Monday we were pleased to welcome a number of brethren and sisters from the Clapham Ecclesia, with whom we spent an enjoyable and spiritually profitable time on Reigate Hills. We thank the various brethren who have lectured for us during the past month. The ecclesia also desires to express its thanks to an anonymous donor for the gift of £10, which will be used for the proclamation of the Truth. —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 during the month we have been greatly helped and strengthened by the following visitors at our meetings: bro. and sis. Owen, sisters Fletcher and Muriel Bullen, and bro. J. Warwick, all of Clapham. The two brethren exhorted us and spoke at all our meetings, and we much appreciate their efforts and are encouraged thereby to patiently wait in hope of the Lord's return. We hope later on to be able to do more in bringing the Truth before the stranger, if the Master delays His coining. —JAS. HY. MORSE, Rec. Bro.

WELLINGTON (Shropshire). —39, Ercall Gardens. We are trying our best to keep the light of the Truth burning in this district. It is hard work, especially when one is single-handed, but what a recompense if only one responds, for we know there is then joy in heaven. As yet we do not see very much interest aroused as a result of our recent effort, but we propose (God willing) to continue our labours and arrange for a monthly Lecture on the second Sunday each month. We warmly appreciate the help and cooperation of those brethren who have visited us, and also of those who have provided the means necessary for the work to be undertaken. There is comfort in the thought that although we may see no fruit of our labours, yet God's glorious purpose will be realised. How great our joy if permitted a place in that Kingdom; but what great anguish will seize those who are faithless and reject the loving invitation of our Heavenly Father. With love in the Master's service. —H. G. SAXBY.

## AUSTRALIA.

PERTH (West Australia). —National Chambers, Barrack Street. Breaking of Bread, Sundays, 3.15 p.m. We have great pleasure in announcing that five more have entered into the race for eternal life. After a good confession of the faith once delivered unto the saints, the following candidates were immersed into the sin-covering Name: W. BROWN, W. BROWN, JUNR., (Mrs.) J. BROWN, E. MCGRAW, J. MCCRACKEN. We pray that our new brothers and sisters may be enabled to run with patience the race that is set before them, so that they may be found worthy of the approval of our Lord and Master on His return. We have great sorrow in reporting the death of brother J W Riding (59) We laid our brother to rest until the return of the Lord Jesus Christ, brother F E Brock doing what was necessary at the grave side. —R E BROCK, Rec. Bro.

## NEW ZEALAND.

WHANGAREI. —We have much pleasure in being able to report that CAROLINE DOIDGE, aged 24, was baptised into the name of Jesus Christ on April 7<sup>th</sup>. Our new sister is the wife of brother Clyde Doidge whose recent baptism has been reported. Bro and sis. Doidge journeyed from Auckland to Whangarei for the purpose of the necessary examination of the candidate, who after a good confession of the things most surely believed amongst us in the presence of several members of our ecclesia, duly put on the sin covering name in the waters of baptism. Brother and sister Doidge will continue to meet with sister Doidge senior, (brother Doidge's mother) in Parnell, Auckland. Our new brother and sister have our prayers that they may hold fast the One Faith until the end. We have been much cheered by recent additions as about four years ago it almost seemed as if the Truth would practically cease to exist in New Zealand where the brethren once numbered hundreds. However, thanks to our Heavenly Father, there were several who had not bowed the knee to Baal, and after a very strenuous controversy quite a number recovered themselves; those who had not seriously supported error, but were in the camp through ignorance, came out, and with several immersions since, there seems to be a sort of eleventh hour revival of the Truth in New Zealand. It would be interesting to give details but doubtless the same things are going on the world over and it would be largely a repetition of what is happening in other places. —Your brother in Christ, K R MACDONALD, Rec. Bro.

CAMBRIDGE (WAIKATO). —The Christadelphians in fellowship in this district are still few in number, but we rejoice for the consolation of a slight increase, one of the latest additions being GWENDOLINE ELEANOR MORGAN, aged 20 years eldest daughter of bro E Morgan; a noble minded young woman with a firm grasp of the Truth, who was baptized in the One Faith on February 12th after shewing a good knowledge of God's revelation in the past, and of His plan in the future. She also has a grounding in the Nature of Christ and of His sacrifice and suffering, and further, of God's object in putting His Son to grief. Therefore we thank God and take courage. —T J CONNOLLY, Rec. Bro.

## UNITED STATES.

BUFFALO (N.Y.). —Mizpah Hall Ecclesia 221, W Ferry Street, entrance on Herkimer Street. Breaking of Bread, 10 30 a.m. Sunday School, 12 noon. Wednesday Classes at the home of bro Kling, 26, So Putnam Street. The Bible Class at 7 30 p.m. and the Eureka Class at 8 30 p.m. We hold our monthly gathering at the various homes of the brethren, where we read one of the portions of the readings for the day from the Bible Companion, and mutually comment on the reading. Since last report we have been pleased to have the company at the Lord's Table of sister Ethel Birch, of Toronto Ecclesia, and on Friday, December 21st, we had the pleasure of a visit from sister McDermott, who stopped at Buffalo on her way from Hamilton, Ont, to Miami, Florida, to visit her son, bro Duncan McDermott. Although the visit was short we were thankful for the opportunity to wish her God speed on her journey. We were also pleased to have the company at the Lord's Table of sisters A.A. and J. Hills, recently of Balston Spa, N.Y. We are always pleased to welcome any brother or sister of like precious faith who are in fellowship. —L P ROBINSON, Rec. Bro.

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### Sunday School Lessons.

JUNE 10th, 1928. —Genesis xxiii. and xxiv.

Subject for proof —"That the wicked will be punished with the second death."

The events connected with the death and burial of Sarah emphasize very forcibly that Abraham was a stranger and sojourner in the land of promise (Heb. xi. 9 and 10). Sarah died, aged 127 years. Abraham was then 137 and Isaac 37. Though he had journeyed in Canaan many years, Abraham

had no possession whatever in the land, as was declared by Stephen (Acts vii. 5). He therefore purchased the cave of Machpelah from Ephron the Hittite in which to bury his wife. This sepulchre was subsequently the burial-place of Abraham, Isaac, Rebekah, Jacob and Leah.

In spite of the proffered act of kindness on the part of the children of Heth, accompanied as it was with the highest tributes, Abraham refused to accept the cave as a gift, on the same principles which governed his dealings with the King of Sodom (Ch. xiv. 22-24). He could not accept gifts from the inhabitants of the land in which he was but a pilgrim, seeing that they were strangers from the covenants of promise. To have accepted them would have placed Abraham under possible obligations of which he was not desirous. The lesson for us in our dealings with the "alien" is surely obvious.

Realising that Isaac was now deprived of the influence of a faithful mother, Abraham was anxious that his son should obtain a God-fearing wife. He knew what resulted from the marriage of "the sons of God with the daughters of men," among whom were the Canaanitish women, and he therefore sent his servant to seek a wife for Isaac from among his own kindred in Mesopotamia. The incident provides many interesting glimpses of oriental customs, and teaches a number of important lessons. Notice Abraham's implicit faith (v. 7), the servant's prayer and its answer, and the kindly disposition of Rebekah. Verse 15 shows that Rebekah was the granddaughter of Nahor, the brother of Abraham. That she of the third generation was of suitable years to marry Isaac of the second generation, is explained by the fact that Abraham and Sarah were old before Isaac was born. This little point strikingly confirms the truthfulness of the Biblical narrative.

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JUNE 17, 1928. —Genesis xxv. and xxvi.

Subject for proof —"That the righteous will receive Eternal Life."

Of the sons of Abraham and Keturah, Sheba and Dedan are of especial interest because the territories their descendants occupied in the Nile region are now British possessions, according to prophecy (Ezek. xxxviii. 13). Before his death, Abraham gave portions to the sons of Keturah and sent them away from his son Isaac, because their influence would be harmful. What a lesson for us in our choice of companions! Abraham died aged 175 years, of which 100 were spent in Canaan. He was buried in the cave of Machpelah, where Sarah was buried 38 years before. In connection with the generations of Ishmael, compare God's promises to Hagar (Ch. xxi. 18) and to Abraham (Ch. xvi. 20). The two sons of Isaac and Rebekah were Esau, who afterwards became known as Edom, and Jacob, meaning "supplanter"—a prophetic name. Before the children were born God said "the elder shall serve the younger." (Compare Rom. ix. 12.) By selling his birthright to Jacob, Esau (the profane person Heb. xii. 16), became a type of all who despise the promises of God for present gains, in contrast to those who willingly sacrifice temporal things to win those that are eternal.

The promises were renewed to Isaac at Gerah (xxvi. 3). Three points are noteworthy in studying the incident of Isaac's sojourn at Gerah. Firstly, God did not condemn him for the course he adopted in terming Rebekah his sister. Secondly, God prospered Isaac at this time (verse 12), thus showing that Isaac had not displeased God in his action. Thirdly, Isaac's integrity is illustrated many times. He obeyed God's command (verse 2) and manifested a godly character (verses 17, 22, 25). The matter is well dealt with in "Ways of Providence," pages 37-44. Notice Esau's unwise choice of wives (verses 34 and 35).

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JUNE 24th, 1928. —Review of Lessons.

Subject for proof —"That immortality will be manifested in the body."

In reviewing the lessons of the quarter, it is best to pick out the salient points which show the unfolding and development of God's purpose from the commencement of things. In the beginning was God (John 1). He created all things out of Himself (1 Cor. viii. 6). The earth was made habitable and man was created and placed thereon. All things were created for God's pleasure (Rev. iv. 11). Adam and Eve were placed under trial; they sinned, and death entered the world (Rom. v. 12). Nevertheless, God promised a Redeemer (Gen. iii. 15). As mankind multiplied, wickedness increased, till God destroyed the world of the ungodly by the flood, saving only Noah and his family. The descendants of Noah spread themselves over the earth. Like the antediluvians, they all, with few exceptions, practised wickedness. The confusion of tongues, consequent upon the building of Babel, still further dispersed Noah's descendants, thereby laying the foundations of the kingdoms of men. God subsequently called Abram, a faithful man, to whom He made certain promises concerning a seed through whom all nations would be blessed. Abraham's participation in the promise involved his resurrection from the dead. The promises were renewed to Isaac. It is important to notice the development and experiences of the two seeds—the seed of the Serpent in Cain, Lamech, Nimrod, Ishmael and Esau, and the seed of the woman in Abel, Seth, Noah, Shem, Abraham, Isaac and Jacob.

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JULY 1st, 1928. —Genesis xxvii and xxviii.

Subject for proof —"That the theme of Christ's preaching was the Kingdom of God."

In studying the record of Rebekah's action by which the blessing was diverted from Esau to Jacob, two features must be remembered. Rebekah had been definitely informed by God that "the elder should serve the younger" (Ch. xxv. 23). Moreover, Paul declared (Rom ix. 11) that God was overruling events at this time, "that the purpose of God, according to election might stand." These facts are all-important in considering Rebekah's apparent deception. Teachers are advised to read in this connection "Ways of Providence," chapter v., and Elpis Israel, part 2, chapter iii. Notice the prophetic character of the blessing bestowed upon Jacob (verses 28 and 29). The prophecy contained in the subsequent blessing of Esau was fulfilled when Edom threw off the yoke of Israel (II Kings viii. 20. Psalm cxxxvii. 7). Filled with hatred, Esau contemplated killing his brother. Rebekah, therefore, sent Jacob to Padan-aram, to escape Esau's fury, under the pretext of his seeking a wife.

Isaac's confirmation of his blessing on Jacob, recorded in chapter xxviii, shows that he realised it was the will of God. Padan-aram is in Mesopotamia, lying between the Tigris and Euphrates. On his journey thither, Jacob received a vision of the ladder reaching from earth to Heaven, on which the angels of God ascended and descended. The promises were again renewed to Jacob. The vision of the ladder indicated that a long time must intervene before the promises would receive their fulfilment, but that meanwhile the affairs of Jacob's seed, both natural and spiritual, represented by the rungs of the ladder, would be under the superintendence of the angels. (See Elpis Israel, page 240.)

H. T. A.

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## The Children's Page.

DEAR BOYS AND GIRLS,

Egypt! How often that name is seen and heard! First our interest is aroused because something that illustrates her past history has been found. Then the name appears so frequently upon the headlines of our papers. Yet again, those of you who are old enough to attend the Bible Lectures often

find it the subject of an address. Why is it that we hear so much more about it than we do of ancient Babylon, Assyria, or even Greece and Rome?

Well, there are two reasons, and both bring us to the Bible. The first is found in the words of a prophet who was caused to write, "And I will bring again the captivity of Egypt. . . It shall be the basest of kingdoms, neither shall it exalt itself any more above the nations." Egypt must continue and can never be blotted out and hidden like ancient Babylon and Assyria.

Then the second reason is to be found in the fact that Britain is so closely connected with her. Because of her Empire, Britain must control the lands that border the Suez Canal and so she is compelled to be what another prophet foretold so long ago; she must be "King of the South."

I wonder whether you know to which two prophets I have referred.  
Your sincere friend,

W. R. M.

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## PUZZLES.

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

1. —SQUARE PUZZLE.

- |                      |                 |
|----------------------|-----------------|
| i. A son of Lamech.  | iii. A Gadite.  |
| ii A King of Israel. | iv. To conceal. |

2. —DIAMOND PUZZLE.

- |                                 |  |
|---------------------------------|--|
| i. First in Lord.               | v. To place in order,                      |
| ii. A fenced city in Naphtali.  | vi. A tool used in gardening,              |
| iii. The kingdom of Hadadezer.  | vii. The last letter of an Apostle's name. |
| iv. Famous for its cedar trees. |  |

3. —DOUBLE ACROSTIC.

- |   |  |
|---|--|
| i. Where John was banished.   | v. Eldest son of Caleb the spy.        |
| ii. To this place the Assyrians transported the Reubenites, Gadites, etc. | vi. An ancestor of Christ (Greek form) |
| iii. Grandson of Benjamin.  | vii. A bird of prey,                   |
| iv. Something which God caused to bud.                                    | viii. Mother of Timothy,               |
|   | ix. The inhabitants of Samaria,        |

The initial and final letters give the names of two religious sects of the Jews in the time of Christ.

4. —JUMBLED NAMES. —(Four birds mentioned in the Bible).

RKIEHNGSIF      HOSCITR      ENILAGHGNTI      ETUVORTDEL

\* \* \*

ANSWERS TO APRIL PUZZLES.

SEBA	HEDGEHOG	A ga G	J
EDOM	GREYHOUND	N ekod A	DAN
BONE	DROMEDARY	T uba L	JACOB
AMEN	CHAMOIS	I dume A	NOE
		O live T	B
		C ush I	
		H oshamA	

(See page 4 of cover for results).

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.

INTELLIGENCE held over: Toronto (Canada). Roxbury (Mass). Haw ley (Pa).

PARKRIDGE, Ill. U.S.A. —An envelope bearing this post-mark (April 19th) with a half-sheet of plain paper only enclosed, has been received. Evidently a little mistake has occurred. Will the sender please note.

ACKNOWLEDGMENT. —Money Order for £15 to hand from NEW ZEALAND. As requested, we have handed £10 to bro. Bellamy for the Distressed Jews' Fund, and have made arrangements for the balance to be spent in the purchase of books, which we hope to forward without delay.

ERETZ ISRAEL. —In spite of the modern Sanballats the land is being developed rapidly. Bro. Macdonald sends a news-clip from the Auckland Star announcing shipments of Jaffa oranges from Palestine to New Zealand; and the Daily Mail says a £2,000,000 company has been formed in London for the supply of water and electricity to Jerusalem.

HAMPTON COURT AND BUSHEY PARK. —The 41st Annual Outing of the South London (Clapham) Ecclesia and Sunday School will (God willing) take place on Saturday, June 30th, 1928, at Bushey Park and Hampton Court, to which all brethren and sisters in fellowship are affectionately invited. Programmes may be had on application to bro. H. T. Atkinson, 16 Carver Road, Herne Hill, London, S.E.24.

SPECIAL WEEK-NIGHT LECTURES AT NEW CROSS. —As a further extension of the effort to spread the Truth in South East London, a course of four lectures has been arranged for Friday evenings May 18th, 25th, and June 1st and 8th, at the Gladstone Hall, 332 New Cross Road (near "The Marquis of Granby"). The subjects of the lectures are: "Christ the Invisible Controller." "Britain in Egypt." "The Return of Israel to Palestine." "The Incurable War-spirit of the Nations".

KEW GARDENS. —An Outing to Kew Gardens with After Meeting will be held on Saturday, 18th August, if the Lord will, by the South London (Clapham) Mutual Improvement Class. A very profitable programme is being arranged and an affectionate invitation to be present is extended to all brethren and sisters in fellowship. Programmes later from bro. P. C. Wood, 36 Danecroft Road, Herne Hill, S.E.24.

APRIL PUZZLES RESULTS (Maximum Marks 20).

Ambrose Withers (Canada), 20	Primrose Jakeman (Dudley), 20
Doris Higgs (Bristol), 20	Clara Beasley, (Canada) 19
Peggy Higgs (Bristol), 20	Iris Brett (Ruislip), 17
May Hughes (Dudley) 20	Douglas Brett (Ruislip), 17
Rachel Briggs (Canada) 20	Ruth Nicholson (Ilford), 17
Evelyn Briggs (Canada) 20	Elen Jackson (Canada) 15
Bessie Briggs (Canada) 19	Helen Baldock (Canada) 14