

The Berean CHRISTADELPHIAN

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

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

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

Assisted by C. F. FORD.

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EIGHTPENCE.

Jesus and the Passover.

By Dr. John Thomas.

On the 12th of the first month, the month Abib or Nisan, corresponding with our March, and partly with April, the Lord Jesus, being 33 years and 3 months old, spoke the words contained in Matthew xxv. At that time he remarked that "after two days," that is, on the 14th day of the month, was the Passover, which he would eat with the Apostles at Jerusalem (Matt. xxvi. 1, 2, 18). The 14th was the Feast-day on which the Passover was to be killed at even (Exod. xii. 6, 8; Lev. xxiii. 5) and eaten in the night; so that "when the even was come, he sat down with the twelve, and they did eat". There was nothing to be left of it until the morning of the 15th day of the month. It was to be all eaten in the previous night; but if not entirely consumed, the fragments were to be burned with fire when morning came (Exod. xii. 10). The eating of unleavened bread began with the eating of the paschal lamb on the 14th day of the first month at even (Exod. xii. 18); so that this is also called "the first of the unleavened" (Matt. xxvi. 17). The unleavened continued for seven days, that is from the 14th *at even* to the 21st *at even*. During this time, Israel was to eat nothing that had leaven in it, nor to give it place in their dwellings. The 15th *day* was the first day of the feast of the unleavened week. It was a great day, because it was a day of holy assembly, and rest from all manner of work. The seventh was like unto it, being the last, and sanctified by the same law.

On the 14th day at *even* Jesus ate his last Passover with his disciples, and said he would eat it no more with them "until it be fulfilled in the Kingdom of God": when they should eat and drink at his table in his Kingdom, and sit on twelve thrones judging, or ruling over, the twelve tribes of Israel (Luke xxii. 16, 30). The Passover can only be eaten once a year, and *that eating must occur in Jerusalem*. There is no testimony to show that Jesus ate of it afterwards with the Twelve before the destruction of that city by the Romans. No one therefore can *believe* that he did. The Passover has not been celebrated in Jerusalem since its overthrow; therefore Jesus has not eaten it there since the siege. But he says he will eat it again, and that, too, with the Twelve, at a time when they shall rule over Israel as kings. Hence, to accomplish his word, these things must come to pass—*first*, he must return to Jerusalem: *secondly*, he must set up his Kingdom there, and the twelve thrones of the House of David; *thirdly*, he must raise the Apostles from the dead to die no more; *fourthly*, he must give them possession of the thrones: and *fifthly*, he must restore the Passover (Ezek. xlv. 21-24). To realise these

things was the hope of the Apostles, and the recompense of reward promised to them for forsaking all their means of life, and following Jesus as their teacher, lord and King (Matt. xix. 27-30).

Jesus predicted his betrayal and crucifixion at the epoch of the Passover. The rulers, however, dare not apprehend him on the 14th day, before the Passover was eaten at even, "lest there should be an uproar among the people". There was a traitor among the Twelve with whom they consulted and covenanted for his delivery into their hands when the people should be at rest. This was Judas Iscariot, who sold God's Lamb to them for thirty pieces of silver that they might kill him and eat him *between the first and second evenings* of the unleavened; that is, between the 14th day at even, and the 15th day at even, which was the paschal day, or Holy Convocation—the Day of Preparation for and of the slaying of Messiah the Prince.

It was at Bethany, in the house of Simon the leper, that Jesus was anointed for his burial (Matt. xxvi. 6-16). This was "before the Feast of the Passover". It was a fit and proper place for this anointing, as it was Simon's son that was to betray him (John xiii. 2). This supper was an interesting occasion; for not only was he anointed with precious ointment, but he washed the feet of his disciples, revealed to them the treachery of Judas, and delivered that interesting address to them which has been recorded by John in his testimony from the thirteenth chapter to the end of the sixteenth. At the supper in the house of Iscariot's father, he presented to him the sop as the token to the others that it was Judas who was to betray him. On receiving it the satanic spirit burned within him. Perceiving that his character was well understood by Jesus, and that he could no longer disguise it, he determined to be revenged. Jesus had charged him before all with having a devil, and not being able to deny it he became his enemy and adversary even unto death. These ideas are expressed by the words, "after the sop satan entered into him"; and Jesus perceiving it said, "What thou doest, do quickly".

Between this supper at his father's and the eating of the Passover at even on the 14th day of the month Judas had his interview with the Chief Priests, and bargained for the sale of his master's blood. That it was not after the eating of the Passover that Judas went to covenant with the Priests appears from the fact that when Jesus said "what thou doest do quickly", some of his disciples thought it was because Judas had the bag, that Jesus meant him to go, and buy those things that they had need of against the feast (John xiii. 29, 30). The supper at Bethany was on the 11th or 13th of the month, "before the Passover". "It was night"; not the night of his arrest—but the night of consultation at the Palace of the High Priest, where it was determined to take Jesus by subtilty and to kill him.

While eating the Passover the trial became again the subject of conversation. Judas, although he knew that the matter was all arranged between himself and the Priests, had the hardihood to ask Jesus, "Master, is it I?" He was answered in the affirmative; and it is probable, that on receiving this answer, he withdrew from the Feast, and went to the Chief Priests and Pharisees. After he was departed, Jesus took the bread and wine, and blessed it in the words of the xviii of John. Hence it is styled "the cup of blessing", and with the bread is the common union of all the faithful, who, though many, are one bread, or one body. The body of Jesus was about to be broken for them all, and his blood to be shed for them all; and as they are all sprinkled by that blood by faith in it, when together they partake of the cup, it is to them "the communion of the blood of Christ" (1 Cor. x. 16, 17).

When Jesus had finished the blessing, and they had sung a psalm, they all withdrew to the Garden of Gethsemane. They were not there very long before their retirement was invaded by a crowd with lanterns, and torches, and weapons, followed by Judas. A few words having passed, Jesus was arrested and "led" to the house of the High Priest where he remained in custody the rest of the night, and suffered much indignity at the hands of his guards. During the night Peter denied him thrice, and the cock crew. "As soon as it was day" (Luke xxii. 66) Jesus was led from the hall of the Palace into the presence of the elders, Chief Priests and Scribes in council assembled. He was not detained there long. The question was put by the High Priest "Art thou the Anointed? Art thou the Son of God?" "If I tell you", said Jesus, "ye will not believe". "Thou has said, and hereafter shall ye see the Son of Man sitting on the right hand of Power, and coming in the clouds of Heaven". Upon hearing this they charged him with blasphemy, and pronounced him "guilty of death".

But though they said he ought to die, it was not in their power to put him to death. They therefore bound him, and led him away from the High Priest's Palace, and delivered him to Pontius Pilate the Governor (Matt. xxvii. 1, 2). The indictment runs thus: —"We found this man perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is anointed a king". Upon this Pilate asked him "Art thou the King of the Jews?" This question elicited "the good confession" from the mouth of Jesus (1 Tim. vi. 13). "I am a King", said he, "to this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Everyone that is of the truth heareth my voice" (John xviii. 37). Pilate, finding no fault in him, sent him to Herod, who was then in Jerusalem. He also put him to the question, but could elicit nothing worthy of blame. He therefore sent him back to Pilate, who again re-examined him, and treated him cruelly, but nevertheless sought to release him. This, however, he found impossible, without exposing himself to the charge of disaffection to his Imperial master. He therefore yielded to the clamour excited by the enemies of Jesus, and delivered him to their will.

It was now the third hour, or 9 a.m., of the Passover-preparation day before the Sabbath. The Jews, for some reason or other which does not appear, seem not to have eaten the paschal lamb till the evening after it was killed, for they would not enter into Pilate's Hall of Judgment early on the morning of the 15th lest they should contract defilement, and so be prevented from eating of the Passover (John xviii. 28). Mark says they crucified Jesus at the third hour (Mark xv. 25), but John says it was the sixth (John xix. 14). On referring to the Greek, the marginal reading is found to be the same as Mark's, being *tritos* instead of *hektos*, which Griesbach says is "a reading equal if not preferable to that in the text". From the time of arrest till nine in the morning was ample time for the transaction of all that is narrated by Matthew, Mark, Luke and John, concerning the examinations of Jesus before the Council, Pilate and Herod. This would allow about thirteen hours from the arrest to the crucifixion. Jesus was suspended from the third to the ninth hour, that is six hours from nine till three in the afternoon. From the sixth to the ninth hour, or from twelve to three, there was darkness over all the land; and the sun was darkened, and the veil of the Temple was rent in the midst. Then it was that Jesus cried with a loud voice, saying, "My God, my God, why hast Thou forsaken me?" and yielded up his breath.

Between 3 p.m. and sunset on Friday evening, which was the beginning of the Sabbath, Jesus was taken from the Cross and deposited in the tomb of Joseph of Arimathea. There he lay all night until the early dawn of Sunday morning, the 17th of Abib, and the third day from his crucifixion. Indeed it was three entire days from his interment to his resurrection, counting the evening and the morning for one day. —"*Herald of the Kingdom and Age to Come*", 1851, pp. 152-154).

A HOLIDAY REVERIE IN TASMANIA.

The hills are shrouded in a mist
That yesterday the sun had kiss'd;
I cannot see beyond the haze,
The gladness of his shining rays.

And yet I know the sun shines still
Fulfilling his Creator's will;
As monarch unperturbed is he
By transient things on earth or sea.

Me thought then of the weary saint,
Who toiling Zionward feels faint,
His Elder Brother hid from view,
Himself so frail, his friends so few.

And yet beyond the blinding haze
He still is watching all thy ways;

His angel guard directs thy way
Unseen, unheard from day to day.

Then courage brother, for the night
Will soon give place to joyful sight;
And thou shalt know the warm caress
Of Yahweh's Sun of Righteousness.

V.M.B.

The Greatness of God.

An Exhortation by Bro. Roberts.

In the Scripture read this morning our thoughts are, in a special manner, directed to the contemplation of the Rock on which we stand. Psalm xcvi., like all the psalms, fixes our minds on God. One of the statements in it has a peculiar power in this direction. I refer to verse 5: —

*"All the gods of the nations are idols:
but the Lord made the heavens."*

The force lies in the statement that Jehovah "made the heavens." It is impossible to convey a more powerful idea of the greatness of Jehovah than is expressed in these few words.

We realise this best, perhaps, on a starry night, when we walk abroad under the vast expanse overhead. We seem impressed at night, as we are not in the day, with the greatness of heaven above. In the day time, the clouds limit the view, or the homogeneous blue sky gives us the idea of a roof that shuts us in from the rest of the universe. Comfort and tranquillity belong to the daylight. At night the starry depths are revealed; the silent glory of a thousand points of light seem to speak of power and immensity, more impressively than the sun's golden flood. As we scan the shining host, and think of the magnitude of each single orb, and the vastness of the distances 'that separate them one from another, though apparently near together; and of the exactness of their order and their movements, though apparently massed in confusion, we are simply overawed and stunned. We feel we have no faculty to grasp the stupendousness of this wonderful creation. We sink tired to the ground.

But the effort is not useless. It helps us to have some faint conception of the Creator. It helps us to respond to God's own appeal when He says: —

"To whom will ye liken Me or shall I be equal? saith the Holy One. Lift up your eyes on high and behold: who hath created these things? that bringeth out their host by number: He calleth them all by name by the greatness of His might, for that He is strong in power: not one faileth" (Is. xl. 25).

And so we lift our eyes again to the mighty canopy of heaven, and learn from the grandeur and glory of the illimitable immensity around us the unsearchable and unutterable grandeur of the Lord God of Israel, who only doeth wondrous things.

Well may we tremble at His word: well may we have His name in reverence: well may we love and fear Him with all our heart and soul, and strength and mind, as required of us.

But the picture is not complete without His promises. Apart from these the greatness of God would only seem an aggravation of our lot. The glory of heaven and earth would only mock us, so to speak, if we had no hope, and were without God in the world.

What is the glorious sunshine to men cast away in an open boat at sea without food and water? It is an aggravation of their miseries.

So might men say, of what good to us is this stupendousness of power and wisdom? What interest can we take in the beauty and the glory and the magnitude of the universe? Why ask us to rejoice in the shining host of heaven? We are wretched. The human race is debased. Nine hundred and ninety-nine in a thousand are in poverty—poverty of pocket, poverty of mind, poverty of nature. Unscrupulous cleverness lords it over the interests of mankind. Wicked wealth is in the ascendant. Iniquity is established. All are dying. Life is a troubled dream. Vanity and vexation of spirit is written over all.

True! true! true! is the lamentation; and if we could know nothing more of God than the greatness manifest in heaven and earth, we might well join with Job and Jeremiah in wishing we had never appeared in such an orphanised state of existence.

But the case stands otherwise, and this is the gospel. Things are bad, but it is for a reason, and a good state of things will come.

"Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Psalm xxxvii. 10).

"The kingdoms of this world shall become the Kingdoms of our Lord and of His Christ, and He shall reign for ever and ever" (Rev. xi. 15).

Sin hath reigned unto death; but death shall be swallowed up of victory. The redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their heads. The Lord God shall wipe away all tears from off all faces, and the rebuke of His people shall He take away from off all the earth. The tabernacle of God shall be with men; He shall be their God, and they shall be His people.

"And God shall wipe away all tears from their eyes, and there shall be no more curse and no more death".

The gospel of Christ exactly supplies our need. It gives us hope and joy in heaven and earth. It enables us to feel even now in the Father's house. True it is only faith, but faith must come before sight; so it pleases God to appoint. Without faith it is impossible to please Him, and we *must* please Him before He will admit us to the riches of His glory.

But let us realise what faith is. It is not the thing some people talk about. It is not a thing taken for granted without certainty. It is not a mental phantom; it is not a sentiment; it is not a fancy. It is "the substance of things hoped for", and the things are hoped for because they have been promised, and we are sure they have been promised, and we know that he is faithful that hath promised. It is conviction founded on facts.

The man with unbelief looks with contempt on the man of faith. The facts would justify the contrary relation of things. The man of unbelief is such because of ignorance, and his ignorance is due to a bias in favour of present things which prevent him from subjecting himself to the agency of knowledge.

He loves the present world, and he chooses to suppose that things will never be different from what they are. He listens to the glowing hopes of the believer with a patronising pity.

"My dear fellow," says he, "it is all very beautiful, but it belongs to Utopia. Existence is a stern affair, and has no place for such roseate dreams."

What can we say? We can say this: that if we are to take what now is as the measure and interpretation of what is to be, our patronising friend may have some standing ground.

But where is the wise man who would seriously propound such a doctrine, even a natural philosopher? He cannot be found; the fools, of course, are plentiful enough.

There was a time when there were no men upon earth, our enemies themselves being judges; upon our patronising friend's principle, there ought, therefore, never to have been men on earth. The principle will not stand for a moment. The limited experience of corruptible man is the unsafest of all rules to work by as to possible futurity. We must not confine our view to what we individually see and feel. In this respect we must go back in order to go forward.

If we go back far enough we find Christ upon earth, doing wonders, speaking as never man spoke. We find Christ crucified, Christ raised from the dead, and Christ ascended into heaven.

We find Christ preached by a miracle-working apostleship; and on these facts alone we find a foundation for the hope that the day is coming when the state of things on earth will be in complete harmony with the wisdom, and the beauty, and the glory, which our own eyes can see in heaven above and earth beneath; a day when Christ will return according to his promise and bring all things into subjection to his glorious will.

Let us rise to this wide range of vision. Let us rub the dust from our eyes. Let us reject the impressions which a too close confinement in the lines and channels of our petty life is apt to make on our minds. Let us not make the mistake of judging the ages by our few and evil days. This is the mistake that is made by men around us. They argue that because they find things in a certain way, things will never be different. It is as if a school-boy were to conclude he would never be done with school.

Or transfer the illustration to some of those animalculae that naturalists tell us come into existence and die with every breath. In a train going through a railway tunnel, many would be born and die during the passage. Supposing they could think; judging by their own experience, they would imagine the world was all darkness and noise. They would have no knowledge of the smiling country and the glorious sunlight at the other end of the tunnel. They would not be aware the tunnel had an end.

That is how it is with the poor mortals who set up their experience of the present darkness and confusion as the measure of our hopes. Because they live and die in darkness they think we shall always be in the tunnel; they have no knowledge of the appointed exit into the light, and the arrival at the glorious terminus, where the train will stop and the passengers will get out, for a settlement in safety and comfort and peace.

The Truth emancipates us from the depressing company of such thoughts. It brings us to the joyful news of an age of light and strength and righteousness and joy, which shall dawn when the present night shall have passed away.

It exhibits to us a destiny beyond every human aspiration in its height, and transcending our highest conceptions in its glory.

It holds before us a prize that beggars all ordinary appeals to human motive and human exertion—a prize that combines, in an ineffable form, all the conditions of well-being that man has ever experienced or that the heart has ever conceived.

The whole coming glory is meanwhile, in the absolute prerogative of that wonderful man—the marvel of history—**THE LIGHT OF THE WORLD**—God manifest in the flesh—Jesus crucified and now exalted; in whom abides all the fullness of the Godhead bodily.

What shall we say, then, but that Paul was a wise man, whose company we shall try to keep, when he said:

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ and be found in Him."

Amongst spiritual fruits love reigns pre-eminent, and home is the place where it should always be in evidence. Not that the spirit of love should be kept exclusively for home use. If it exists there, it will spread outward and onward, to bless alike those who possess it, and all with whom they come in contact.

Editorial.

“STABLISHED IN THE FAITH.”

Paul wrote to the saints in Colosse of the great conflict he had for them that they might be: —

"rooted and built up in Christ and stablished in the faith as they had been taught, lest any man should beguile them with enticing words."

Peter's prayer for the "strangers and pilgrims" of his day was that: —

"The God of all grace who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

These impressive words came to mind as we mentally reviewed the gratifying conditions of peace and stability in the Truth which we recently observed among our brethren while on a tour extending over two months, from which we have just returned. It was a circuit among certain ecclesias in our fellowship, in Canada and the United States, who have suffered much from the "enticing words" of false teachers.

It was encouraging and gratifying to find that those who had remained faithful, stedfast and immovable, are now abounding in the work of the Lord.

"The works of the flesh, wrath, strife and heresies"

introduced by men who arose in their midst, "speaking perverse things to draw away disciples after them," really tended in the end, among those who accepted the whole counsel of God, to stablish, strengthen and settle them more perfectly.

As Paul wrote: —

"There must be heresies among you, that they which are approved may be made manifest among you."

The authors and abettors of these heresies are responsible, of course, for the trouble experienced thereby. These men "caused divisions contrary to the doctrine which we had learned." Therefore, obedience to the Apostolic command to "mark them" and "avoid them"—shun their company or communion, became inevitable and made continued fellowship impossible.

The apostle emphasized this feature of the case, by adding that such false teachers: —

"Serve not our Lord Jesus Christ"

Therefore not being in Christ's service, they are obviously not in His fellowship. The chief accomplishment of such men seems to be the facility and ease with which they can contradict the Word of God, and the coolness and solemnity with which they claim they do not.

History proves that the perverse disputings of such men have ever been powerful to "deceive the hearts of the simple." The Truth was "crushed to earth" in the early centuries of *Anno Domini* by the activities of such men, who like their modern representatives "understood neither what they said nor whereof they affirmed."

But by the grace of God, the Truth has "risen again"—it has been revived in all its exalted fulness, through the instrumentality of Doctor Thomas and the helpful works of Robert Roberts. These brethren were richly and rarely gifted with the ability to "rightly divide the Word," and pre-eminently qualified to correctly balance the Truth in all its proportions, and their labours in this respect in unearthing the "pearl of great price" from the rubbish of centuries are appreciated by all who love the Truth.

Nevertheless, every now and then we are surprised at the presumption of some, who while nominally approving the works of Dr. Thomas and brother Roberts, affect a superior discernment to them, claiming the discovery of new "light," — a light which scripturally enlightened minds can only emphatically condemn as a retrograde movement, back to the darkness from which many of us once happily emerged.

It is to be hoped that some who have been misled into countenancing this new "light" may, upon calm reflection, be led to retire from their unscriptural position.

We also met a few who said that, in their ecclesias, they were still discussing "both sides." This is an unfortunate position to be in, because it proves that some among them are still unbelievers, for how can they "believe the truth," when they do not know the truth."

When men are really ignorant of the first principles of the truth, it is quite the proper thing of course, for them to discuss, and "search the Scriptures daily," to see which side has the truth; but those who do not "know the truth," should not usurp the position of teachers of the same, for only those who "know the truth" are qualified to teach it. There should be no uncertainty about the matter with those who attempt to instruct others in the way of the Lord. All such should have a full assurance of faith; there should be no yea and nay with them.

Here and there we were introduced to a few restless children of somewhat idle brains, who although "ever learning are never able to come to a knowledge of the truth." These opposed our: —

"Stablished, strengthened, settled"

policy. They not only courted but welcomed to their fellowship the rude, gusty, wandering "winds of doctrine," that so easily shift moorings of those who are not securely anchored to the Truth. They denounce those who "earnestly contend for the faith," and condemn such with many hard speeches.

We could easily define the motive and policy of such, but it would serve no good purpose, therefore we refrain. We merely mention them as an illustration of the dangers with which the Truth is confronted in these perilous times.

In conclusion we may say that on the whole, the check of the work of the Truth has not been as great as might have been expected from the reckless attempt made by a few to overthrow some of the first principles of the Oracles of God, and by the countenance and tacit support that was given to the effort by some prominent and arbitrary professors of the truth.

True, it involved the household in what appeared to be an internecine struggle, which seemed to arrest progress for a time. Nevertheless a basis of purity has been better established, and the Truth is not only recovering from the shock given by this rash attempt to overthrow it, but apparently it has gained strength, even from obstruction, and over and above all the difficulties it is rising to a higher and loftier plane. The work is going forward as prosperously as can be expected in the present evil day.

The faithful are nobly labouring to realize the objects that God has associated with the knowledge of the Truth: —

"Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for the glorious appearing of Him who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

We have reason, therefore, to thank God and take courage. We know the Truth; let us rejoice in it, holding fast the form of sound words and the profession of our faith without wavering.

Let us also avoid the company of those who are blighting and scorching the spiritual soil of the Truth by their barren and evasive contentions, for as Paul declared "such serve not the Lord Jesus Christ." "Now to Him who is of power to stablish you," be glory for evermore.

B.J.D.

LOVE.

Bro. Atkinson's reflections on "The more excellent way" (See page 290.) bring many thoughts to our minds on a subject whose importance cannot be overestimated.

None will attain the Kingdom without knowledge and faith, and yet Paul tells us they are valueless without charity. How important then to understand and cultivate this quality, which is so intimately connected with our salvation.

Even now it is the greatest power in the world. Love is the motive which has the most powerful influence upon mankind from the cradle to the grave. From infancy to old age it is the main-spring of all our movements, thoughts and cares, hopes and fears. So long as reason controls the mind love is the supreme sentiment; the greatest emotion by which the mind and heart are governed.

The cynical might demur to this statement, and even scoff at it; nevertheless it is true.

Even the thoughtless world has a saying "Tis love that makes the world go round"; and that is true, but in a way of which they have no knowledge. For God made not the world in vain; He found it very good; it exists and revolves upon its axis because God loves His handiwork, and has a purpose concerning it which all man's hatred and evil passions cannot frustrate. This is the "hidden love of God" which will be made manifest to all the world in the appointed time.

WHAT THEN IS CHARITY, OR LOVE?

In its lowest form love is merely selfishness—love of self, pleasure, self-gratification; and in some (many no doubt) it never rises above that low animal level. In probably the great majority of people, however, it rises to a higher stage of development, being extended to a limited number of other individuals, relatives and friends. But in the highest stage of which men are capable it is manifested in a continued endeavour and longing to render complete obedience to God, by a self-effacing, self-sacrificing devotion to His will, as delivered to men by His beloved son, who was sent for that very purpose.

"For God so LOVED the world that He gave His only begotten son that whosoever believeth in him should not perish but have everlasting life. For God sent not His son into the world, to condemn the world, but that the world through him might be saved".

This is love in its highest form; divine love; the love of the Bible; the love of Christ; the love of John (the apostle of love); the love of all the apostles and of all true Christadelphians. It is of this love in its highest form the wise man speaks—wise, let us remember, by a special divine gift of wisdom: "For love is strong as death" (Song viii. 6).

Love is strong as death; but the love of God is stronger than death for it will never die. Those who fall asleep in the love of God will rise from the dead on the resurrection morn to eternal love and happiness. "Many waters cannot quench love" (Song viii. 7); neither the waters of affliction nor prosperity (which has more power to quench); neither pain nor happiness; neither joy nor sorrow; neither life nor death can quench the love of God if the spirit of Christ dwells in us.

The Apostle John tells us that if the love of God dwells in us it is manifested in love of the brethren (1 John iv. 21). And what is it to love the brethren? We have seen that love in its highest form is a complete devotion and surrender in perfect obedience to God and His will. The life of the Lord Jesus Christ is our example of that love and obedience; and it is one of our greatest joys to know that in the Kingdom we also shall attain that high ideal. And so to love the brethren is to follow his example—to seek for them a place in the Kingdom; to endeavour by word and example, by warning and encouragement to help them to endure and hold fast to the end.

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. vi. 19).

C.F.F.

The Reformation.

The religious revolution of the sixteenth century, which divided the Western Church into the two sections known as Protestant and Roman Catholic, is known as the Reformation.

This religious revolution was not a sudden cleavage of the Roman system which had been in existence for centuries, but was the breaking of a storm which had been gathering for many years.

It is usually understood that the period of the Reformation was during the time of Martin Luther, A.D. 1517—A.D. 1546, but there were manifest signs of dissension in the Church of Rome even before the time of Wycliffe.

A great many people attribute more to the Reformation than it actually accomplished, in that they sincerely believe that it abolished the false teaching of the Papacy and gave us a "pure religion and undefiled." Actually the Reformation did little more than overthrow the terrible influence of papal superstition which had prevailed for over ten centuries, and made it possible for the Word of God which had previously been suppressed, to be obtained and read, eventually by all classes of people.

Whilst it is true that the Reformation brought about certain doctrinal and other changes, yet the Reformers themselves never brought the Truth to light; and the Protestant system which evolved from the Reformation was as much in darkness as the followers of Rome, so far as the light of God's word is concerned. At the same time we must remember that there have always been those, although it might not be possible to actually identify them, who have known and kept the faith "once delivered to the saints."

We can see therefore that the Reformers were used in the Divine purpose for the preservation of His word at a period when it was in danger of being lost entirely, owing to the antagonism of that ungodly and corrupt system headed by the Pope.

From our study of the Divine message contained in the Apocalypse, we see that the papal system was not always to have the power which was exercised during the "dark ages"; there was to come a time when this power would be lost; and not only so, but there is also a time indicated in the purpose of God when it will be destroyed altogether.

In the Reformation we can see a further stage in the working out of the Divine purpose to this end.

In chapter xii. of the Apocalypse, we have symbolic language describing "the woman" or "church" advanced to imperial position, consequent upon the overthrow of paganism as described in chapter vi. 12-14.

This rise to imperial position is described as a "great wonder" in the Roman political heaven, and was made possible as a result of the work and influence of Constantine, the "man child" of verse 5, who is described in history as the "first Christian emperor."

The work of Constantine resulted in the gradual development of a religious system which, although professing to be based on the teaching of Christ and His Apostles, was, if anything, darker and more cruel than the system of paganism which had been overthrown.

We mentioned just now that there have always been those, throughout the ages, who have known and kept the faith. Therefore when the "church" ascended to imperial position, there were those who realized that the position was incompatible with the commands of Christ. Because they were faithful to their convictions persecution resulted, and they "fled into the wilderness"; chapter xii. verse 6.

This verse also indicates the time covered, namely, 1260 day-years, which apocalyptically denoted the period from A.D. 312 to 1572. The beginning of this period is identified with the Donatist protest against the Constantinian apostacy, and the end came with the massacre of St. Bartholomew A.D. 1572.

In verse 16 we read that "the earth helped the woman", and we cannot do better than use the language of Doctor Thomas found in "Eureka" vol. 2 pp. 610-611, where he declares: "*the earth that helps the woman is all those upon whom her testimony or principles, or both, have made a favourable impression. Though they may not all be influenced by her moral and doctrinal precepts for salvation, they incorporate her principles of civil and religious liberty, and what they call the rights of men, which were abolished by the edicts of the Imperial Dragon.*"

Before the overthrow of paganism, "the woman" had to bear alone the full force of the despotism of the "great red dragon"; but when the "dreadful and terrible" dragon of Rome came into being, then "the earth" came upon the scene to help "the woman."

It must be clearly understood that those who are faithful to God, can have no part with "the earth"; in times of persecution the true servants of God, whilst maintaining their allegiance to His word, must, if necessary, flee and leave others to force "the right"; for it is written, "the servant of the Lord must not strive but be gentle unto all."

We have in the Reformation and the events which led up to it, an illustration of "the earth" helping "the woman"; because it was the result of the opposition of the Reformers to the papal system which brought the Bible to almost every house, and enabled the Truth to be obeyed in these days, without let or hindrance.

Undoubtedly the ignorant superstition of the people in the "dark ages", which gave credence to the popish doctrines, was due to their lack of knowledge of the word of God.

The Bible in those days was written in Latin, and could neither be obtained nor understood by the common people. Therefore they were bound to accept the religious teaching of Rome, because they had no means of knowing better; whilst, on her part, Rome took good care never to give the people the opportunity of acquiring knowledge for themselves.

On one occasion Pope Innocent 3rd declared that "ANY ATTEMPT ON THE PART OF THE LAITY TO INTERPRET THE SCRIPTURES WAS CULPABLE PRESUMPTION."

It was towards the 14th century that a definite desire for vernacular translations of the Bible, and freedom from religious authority, arose among the people.

In France, Germany and Switzerland there were some who openly proclaimed a "free spirit"; and although there was no concerted movement against Rome, yet those minor revolts indicated a growing spirit among the people which was forming the right soil in which the seeds of the Reformation could germinate.

From the year 1376, John Wycliffe of Oxford publicly opposed the papacy and its terrible system. To provide for the spiritual needs of the people Wycliffe sent out his "poor priests", who constantly travelled, preaching as opportunity afforded them, so that in this way the movement spread with great rapidity. Wycliffe died in 1384, and in 1399 his "poor priests" and their doctrine were ruthlessly suppressed. The teaching, however, of Wycliffe and his "poor priests" had spread to Bohemia, where a new religious spirit was aroused.

The marriage of the daughter of a Bohemian King with Richard 2nd of England, promoted interchange of thought between the Universities of Oxford and Prague. Many students brought Wycliffe's ideas and writings home from England, and upon these writings were founded the lectures of John Huss in 1396; Huss openly denounced the papal system, and remaining true to his convictions, met his death at the stake in 1415. Jerome of Prague, who was a supporter of Huss, shared a similar fate the next year. These executions were followed by the Hussite Wars, which ended in 1433.

In the 15th century, Savanorola, a Florentine monk, protested against the corrupt practices of Rome, and in due time met his death at the stake, for the cause which he had espoused.

In 1517 Martin Luther, an Augustine monk of Wittemberg University, sprang into great prominence when he opposed Johann Tetzel, a Dominican monk, who was selling indulgences in order to raise money for the erection of the church of St. Peter at Rome. Luther invited discussion on the subject in the form of 95 theses composed in Latin, which he nailed to the Church door at Wittemberg. This was his first reforming act, although at the time he had no thought whatever of severing his connection with Rome. The stone, however, had commenced to roll, and was not destined to stop. In 1518 he was called upon to face an accusation of heresy because he openly proclaimed that justification was by faith alone, and therefore the Pope had no power to grant indulgences. Luther was summoned before the court of two Bishops in Italy, but realizing that attendance at Rome would seal his fate, he appealed to his sovereign, the elector Frederic of Saxony, to use his influence to have the matter dealt with by the papal embassy at Augsburg. This was duly arranged, but the papal embassy failed to turn Luther from his convictions.

Luther secretly quitted Augsburg and returned to Wittemberg, and in 1519 entered into a discussion at Leipsic with Johann Eck, a professor of Ingolstadt who was a staunch adherent of Rome. The main result of this discussion was that Eck drew from Luther the assertion that an acknowledgement of the papal primacy was not necessary for salvation; also the avowal that even the Church Councils could err, and that only God's word was infallible. In this way Eck procured evidence

of Luther's heresy in the sight of Rome. At this stage men definitely took sides for and against Luther, and matters had so far developed that the Reformation was now definitely in sight.

In 1521, Charles 5th, Emperor of Germany, attempted to unite the parties, and summoned a Diet at Worms. Luther declined to stop the expression of his opinions, and had to be imprisoned in the Wartburg by his friend, the elector Frederic, in order to save him from death. Whilst in the Wartburg he employed his time in studying the New Testament in the original, and began his translation. In 1522 the whole of the New Testament, but without Luther's name, was printed in German, and in the following year Luther completely severed himself from the Roman Church.

The Reformation had now taken firm hold, and East Prussia, Silesia, Saxony, Denmark, Holland and England felt the influence of Luther's teaching. In 1529 the papal Princes at the Diet of Spires declared that the new doctrines should not be taught. Against this the Lutherans protested, and from this incident the word Protestant is derived. The Reformation period came to an end with the death of Luther in 1546.

The lesson for us is to keep that which has been delivered to us. As a result of the Reformation we have been enabled to have free and easy access to the Word of God, and we have come to a knowledge of the gospel. Let us, then, see that we never allow the Truth to be smothered by apostate darkness, realizing in this connection that neither Protestant nor Roman Catholic have the truth of God.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

F. C. WOOD.

"A More Excellent Way."

(1 Cor. xii. 31).

"But covet earnestly the best gifts: and yet shew I unto you a more excellent way".

This statement of Paul teaches that the charity or love of which he is about to speak, is to be valued even above the gifts of the Spirit, so important is it in the sight of God. These spiritual gifts were given "for the perfecting of the saints", and "for the edifying of the body of Christ", and were possessed by many in the Corinthian Ecclesia to which Paul was writing. Nevertheless, much rivalry and jealousy had been allowed to ferment among the Corinthians; as an antidote to which the apostle addressed to them his first letter. What if some had the gift of prophecy; or were empowered to work miracles; or were able to speak with tongues; was their salvation thereby assured? By no means; for the apostle says, including himself as one not proof against such a danger, "*Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal*". Love, then, must be the motive governing all acceptable service to God, and without an abundant possession of it there can be no entrance into the Kingdom of God. In replying to the lawyer's question, "*What shall I do to inherit eternal life?*" Christ said, "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself*". To love God necessitates a knowledge of Him and His purpose, and consequently it is impossible to cultivate the quality of love apart from diligent study of His Holy Word, and daily meditation thereon. This of itself, however, is not sufficient; for one may have the clearest understanding of all mysteries, the ability to unravel the profoundest prophecies, and the eloquence of an angel in expounding the sublimest truths, and yet it availeth nothing in the absence of love.

Now this greatest of all virtues is not acquired in a moment, but requires time and much perseverance by which to be developed. Love is a fruit of the Spirit; and fruit only appears after the seed is sown, and the young plant nourished and tended. That is the reason why Paul continues, "*Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not*

love, it profiteth me nothing". These summary acts of goodness may not necessarily be the product of a disposition moulded by a continuous application of the Spirit's teaching. It is well-known that many in past centuries have sought martyrdom in the belief that it was a short road to eternal bliss; or that it would atone for past sins; as though righteousness could be attained by a single act. Contrary to this idea, however, Paul teaches that the more excellent way is in reality a condition of the heart and of the mind, and manifests itself in words, in deeds, and thoughts throughout the whole of probation. Moreover, the trend of his argument was to show that whilst all could not be possessed of the same spiritual gifts, yet love was a quality which could be exhibited by everyone, and concerned not so much great things, but the smaller matters of life. This becomes apparent when the attributes of love are considered.

"*Charity suffereth long, and is kind;*" it is not quick to resent injury, to stand on its dignity, to demand apologies, but is kind, thoughtful, patient, and is ever ready to forgive even till seventy times seven. To the Romans Paul wrote, "*Be ye kindly affectioned one to another with brotherly love, in honour preferring one another*". "*Charity envieth not*", says Paul; it is not covetous or jealous of the position or accomplishments of others; for envyings are a part of the works of the flesh, which can never produce the fruits of the Spirit. Envy is as deadly poison to the mind. It was the motive which caused the chief priests to crucify the Son of God. How true are the words of Solomon that "*jealousy is cruel as the grave*". "*Charity vaunteth not itself, is not puffed up;*" it is not boastful, proud, domineering, or desirous of pre-eminence; but is a quality of meekness and gentleness. It produces a state of mind which recognizes with thankfulness that all things are of God; that of His mercy is the hope of salvation; and that all talents are derived from Him, that they may be used in His service. The apostle's warning is very apt in this connection, "*Knowledge puffeth up, but charity edifieth..*" "*Charity doth not behave itself unseemly*"; inasmuch as it avoids even the very appearance of evil. It does not contend that because such and such a thing is not expressly forbidden, therefore it is permissible, but rather seeks to pursue a course which, beyond doubt, will give God pleasure.

"*Charity seeketh not her own—*" it is not selfish, niggardly in ministering to the saints, or grudging in its service to the Truth, but is always disposed to do good, ready to spend and be spent, and is the incentive to "bear one another's burdens, and so fulfil the law of Christ". "*Charity is not easily provoked;*" it is not subject to ungoverned temper, not angered by the slightest misdemeanour, whether real or imaginary; not quick "to make a man an offender for a word "; but is forbearing, calm and possessed of self-control. "*Charity thinketh no evil*"; far less puts evil thoughts into actions. It does not impute evil motives, or brood over supposed injuries, or foster unholy thoughts; but instead it thinks on "*whatsoever things are honest whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report*". How is it possible to harbour grievances, or to think evil and still obey the apostle's command "Love one another with a *pure heart fervently*"? "*Charity rejoiceth not in iniquity, but rejoiceth in the Truth*"; the reason is that the love of the apostle's discourse is begotten entirely by the Truth, and by no other means. Those who depart from the Truth have lost their love, for Paul says that "*charity believeth all things*"; that is, it accepts the whole of divine teaching. Love rejoices in the Truth because it perceives therefrom the Creator's glorious plan of deliverance, and the coming joys of the Kingdom of God. Finally, charity beareth all things which God, in His infinite wisdom, lays upon His children to perfect their characters; believeth all things that are written by inspiration of God; hopeth all things that He has promised; and endureth all things unto the end, for "he that shall endure to the end, the same shall be saved".

This is the love that never faileth. It is greater than either faith or hope, both of which are essential to salvation, for it will endure when faith has been transformed into sight, and when hope has been changed to realization. "*God is love; and he that dwelleth in love dwelleth in God, and God in him*". To dwell in God is to live for ever, when God shall be all in all. Let us seek then the more excellent way, and be followers of Paul as he also was of Christ.

H. T. ATKINSON.

The Apostle Paul.

V. —IN TRIBULATION.

"In perils often": Scourged, stoned, imprisoned, shipwrecked; false brethren, weariness and pain, hunger and thirst, cold and nakedness. Before Nero. Bound with a chain. I have fought a good fight, I have finished my course, I have kept the faith".

Writing to the Corinthians, in the 1st Epistle, iv. 9, Paul said: *"I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the worlds and to angels, and to men"*. The fore-going verses introduce some of the things that happened during Paul's ministry, revealing the fact that much of his probation was spent in tribulation: in perils often, scourged, imprisoned, shipwrecked, false brethren, weariness and pain, hunger and thirst, cold and nakedness, hailed before that monster Nero, bound with a chain, and through it all he is able to wind up, *"I have fought a good fight, I have finished my course, I have kept the faith"*.

Humanly thinking and speaking, tribulation is not a nice subject to dwell upon, and as an experience, is to be avoided at all costs if we can do it; and it has always been a matter of wonder why so many of God's accepted and loved servants have been in the past, and are to-day, subjected to so much tribulation. The Apostle Paul's mind was quite clear as to the reason. It comes out in the very chapter from which we have read; in the opening verse he says that he was a minister of Christ and steward of the mysteries of God, and then he brings before us the reason in the next verse: *"Moreover it is required in stewards that a man be found faithful"*. Here is the secret, if it be a secret at all, why so many of God's servants, in some way or another, have been in tribulation; all who have been like Paul called to God's Kingdom and glory. Faithfulness is required, stability of character, firmness, sureness of that to which we have been called; and the Apostle explains that this stability, this firmness, this certainty, is brought about by tribulation. In fact it is God's test of our faithfulness. In writing to the Romans Paul says in the 5th chapter and verse 3: *"Tribulation worketh patience, and patience, experience; and experience, hope"*. You see how they follow on; there is no need to dilate upon them, they lead the one to the other, quite naturally, and perfectly and beautifully.

Again in the 8th chapter of the same Epistle and at verse 24 he says: *"For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."*

We are waiting for the return of the Lord Jesus Christ, which in itself is tribulation. Waiting is a time of trial; it does not matter what you are waiting for, there is tribulation attached to it, some more and some less. That this waiting for the fulfilment of promise is tribulation is seen in the case of Abraham: the fact of his faith in God is shown by his patient waiting for the fulfilment of the promises God had made him: through which he was called "the friend of God". Just consider Abraham's position: told to go to a land he did not know, and that land he was told he should have for himself and his seed for ever. Abraham never saw that hope materialise; and we do not think there can be a much better illustration than this of the tribulation of waiting and nothing happening—there can be scarcely a more trying experience than that. Abraham had no landmarks to guide him as we have in these days. We know we are in the day of Christ's coming by reason of the happenings in Turkey, and the return of the Jews to Palestine, but Abraham had no such signs.

Another illustration—David, anointed King of Israel; promised the blessings of God for evermore; and think of him, a persecuted outcast, hunted from pillar to post; the tribulation at times almost became too much for him, and he said, *"I shall one day perish at the hands of Saul"*. We have recently read in the Psalms how keenly he suffered under his trials, shown in the way that he poured out his soul to God. We know, as in the case of Abraham, it was to God he looked for help, God was his strong salvation, as He should be to all of like precious faith. He looked to God for help in all his difficulties, and he obtained relief.

In the Psalms we have beforehand given to us the mind of him, the man of sorrows, who was acquainted with grief. We are told by Paul that Jesus endured such contradiction of sinners against himself, "*he came unto his own and his own received him not*". Was one ever so nearly overwhelmed and yet never borne down in any way? The promise to him was, "*He shall see of the travail of his soul and be satisfied*".

So we come naturally to the Apostle Paul, the follower of the Lord Jesus Christ. 40 years of service, mostly in tribulation—for what purpose? To show that he was faithful in well-doing: the doing of the will of God. He reveals it in his letter to Timothy, in the 1st Epistle, chapter i., 16: "*I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting*". Paul a pattern! Note that. And so we look at Paul's service in Asia Minor and Europe; in prison and beaten; call to mind his conflicts with false brethren in the ecclesia; ponder his treatment by his own countrymen—after being one of their leading lights, called a pestilent fellow, the offscouring of the earth. We read the reference to his tribulations in the letter to the Corinthians, and we marvel at Paul's heroism. But a close study shows that he did not endure all his trials so easily as we can read of them; not so easily as appears on the surface by any means; but here comes the comfort to us, and the value of this consideration of the writings of the Apostle Paul. Turn to the 2nd letter to the Corinthians, chapter i. 8, where he says: "*We would not have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life*". He also speaks of weariness and painfulness, showing that he, like ourselves, was a frail mortal: sometimes he nearly sunk under the difficulties of the way. So we think of his words as a powerful exhortation to us—he was set forth as a pattern, a pattern of longsuffering.

We think we can safely say none of us will ever be put to the experiences of Paul. We shall have our difficulties, we do have them each of us, but they may not be in the form of hardships as the flesh counts them. It may be paradoxical to say it, but tribulation may come to us in a pleasing form, and in such a way it will be more insidious and dangerous. It may come to us in the shape of pleasant alien friends, who will want to lavish their wealth upon us, and will take no denial. This is usually most detrimental, dangerous to the follower of Christ. It brings with it carelessness of the things of God, of the Apostle Paul's example of reading and meditation upon the Word of God. Or tribulation may come in this way: —whilst having sufficient for our own actual needs, we observe others, also going Zionwards, who have more than we have; dissatisfaction arises, or to put it quite plainly, envy. It may come this way: — the intense desire to be actively engaged in public service in the truth, and opportunity does not seem to come our way; or it may be, that, having the opportunities, certain ties of home or otherwise are difficulties hard to surmount, wet blankets being constantly thrust upon our efforts to do honestly the things right in the sight of God.

There are many ways in which tribulations will come, and we may be quite sure that it will not be in the way we would like them to come. What we have to do is to prepare ourselves by the examples recorded for our guidance. Like Paul particularly for the moment as we are dealing with him, but like the others as well to whom we have referred: don't let us look at the present, whether it be very pleasant or whether it be just the reverse, very difficult. Remember even the most prosperous of days are only temporary; so also the times of trial and affliction won't last for ever. Let us follow the pattern, so that when the difficult times come upon us, no matter in what form, we may be able to say, "*Our light affliction which is but for a moment, worketh for us a far more exceeding weight of glory*". Though perhaps in this tribulation the outward man may perish, the inward man, the man created by the truth, by reliance on, and belief in, God and His promises; by trust in Him; by realising the love of God which passeth all understanding to us, the children of men—the inward man is renewed in us day by day, if we wait on God in these our days of difficulty as did our brother Paul. Then we shall be able to say in that great day as he said, "*I have fought a good fight, I have finished my course, henceforth there is laid up for me a crown of life*". Paul's sole aim in his life, and the surmounting of his tribulations, was that he might win Christ. Let this be our final exhortation—let us all strive with might and main to win Christ.

E. W. EVANS.

VI. —THE FUTURE REWARD.

"Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

It is said to be a peculiarity of old age that one is inclined to live more in the past than in the present or in the future. I think it is quite easy for us to analyse the reason for that. As old age irresistibly creeps on there comes the inevitable realisation of the truth of the words of Solomon—that all is vanity and vexation of spirit. There is no longer the power or the ability to take pleasure in the things in which the ordinary man delights. Even a little exercise, a very little effort, becomes a great burden, and those comparatively little things in which one in youth was able to delight, become unbearable. And so, we are told, in old age there is a disposition to live again in the past, to linger once again amongst the scenes of youth, to mentally experience again those joys, and those adventures, and to enjoy again those romances, if there be any romance in the life of ordinary people: to mentally revel amongst those things in which we took such great joy.

In old age then the tendency from the natural point of view is to look behind rather than to the present, and especially to avoid the things which lie ahead.

Now whilst that is perfectly true in regard to ordinary people in the world, it is most emphatically not true in regard to those who are truly enlightened in regard to the things of the truth. It is certainly not true of any who are walking after the example of the Apostle Paul, for in the truth, as old age approaches, there is just the very opposite tendency displayed. The old brother or the old sister is inclined to concentrate all the attention, all the powers, all the mental effort, upon the things which belong to the future; to dwell more and more upon that which is coming rather than upon that which has been. The apostle Paul crystalised those thoughts in Philippians iii- 13: *"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."*

In the section of the subject with which we are dealing, the apostle Paul is brought before us as an old man. About two years before he addressed to Timothy those words which appear on the programme—he had referred to himself as Paul the aged. He was then at the end of his service in the truth. At the time he wrote those words he had been in the truth some 33 to 34 years, and in a very short time his life ended in faithful service to his Master. We do not know how old Paul was, perhaps not very old. We should rather think that he was what we term a prematurely old man; that he had become prematurely old in the service of the truth. We have been told he was probably about 30 years old at the time of those incidents on the way to Damascus. If so, Paul died somewhere about the age of 65; we should not count that very old, and he speaks of himself as Paul the aged. He may have been more than that, but here he is an old man according to his own confession. Now what we want to do is to ask what was Paul's mental outlook as he thus approached the end of his life. Does he concentrate upon those things which may be connected with Saul of Tarsus? Is he concerned about the prosperity of the tent-making business? Is there any anxiety in regard to the things of the present? Nothing of the sort. As we read those words of which we have already more than once been reminded, we shall find that the references to the past or the present are very brief indeed. Paul says: *"I am now ready to be offered, and the time of my departure is at hand."* Here he is with the full recognition of the fact that the end of his life is upon him, and this is how he refers to the past. He says: *"I have fought a good fight, I have finished my course, I have kept the faith."* That is all he has to say about it. He does not say anything about what he has given up or suffered for the truth, but merely says, *"I have fought a good fight, I have finished my course, I have kept the faith,"* and then he dismisses both present and past things and turns to the future—*"Henceforth there is laid up for me a crown of righteousness."*

That is the Apostle Paul as he is brought before us here. We want to endeavour to think of these things. Paul as he approached the end of his life had his mind and attention and his affections

upon the future reward and he says: "*Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day*"—the day of which he had spoken in the first verse, "*the day of his appearing*". That was his faith. No uncertainty, no hesitation, but a real earnest conviction, a true faith, in that future reward to which he knew he stood related.

And yet, his conviction concerning this future reward was inseparably connected with the past. Whatever the future may be for any of us, it is inseparably connected with, and grows out of, the past. We have followed the apostle through his eventful life as it is recorded in the Scriptures, that eventful life which he lived in the service of Christ. We have seen Saul of Tarsus, we have contemplated his conversion; and the fact that he was turned from darkness to light; we have contemplated him as a faithful teacher of the things concerning the Lord Jesus Christ; we have reviewed his work of building up and establishing those ecclesias, those communities of people in the first century, and we have referred to his epistles, the letters which he addressed to those ecclesias, letters of warning and encouragement and exhortation which he sent hither and thither to those communities which he had been instrumental in establishing. We have also heard of the apostle in tribulation. We have thought of him suffering persecution for the truth, persecuted, hated, despised, beaten, almost killed in the service of the truth; and now, when he penned these words all those experiences are in the background, and he appears before us at the end of his life, an old man as we have said, and he is able to say, "*I have fought a good fight.*" Yet those are not the words of a boastful man; Paul was no boaster; he was an honest, sincere, simple man. I think if there is one thing we can all admire about Paul more than anything else it is his simplicity; and he says here, "*I have fought a good fight,*" and then immediately he turns off to contemplate the reward which he knew awaited him. What is the reward? He tells us. It is the bestowal of a crown or stephan of righteousness, the symbol of victory. It is referred to as a crown or stephan of righteousness because it will be bestowed upon the apostle as a consequence of his faithful service in the truth. In Revelation iv. it is spoken of as a crown of gold; the same crown, the same stephan, the same symbol of victory; but here is the indication that the victory is achieved as a result of faith, of tried faith, comparable to fine gold; and then again in Revelation ii. it is spoken of as a crown or stephan of life; not something comparable to those ephemeral things of the present, those rewards and achievements which pass away in a few years—as Job says, "like vapour." No, it is eternal life, eternal joys, unending glory, which the apostle Paul has in mind.

Well now, that is what awaits the apostle; he is quietly sleeping in the dust of the ground, but he will shortly come forth to receive that reward. He looked forward to it, worked for it, and without the shadow of doubt before very long he will step forth again to receive that reward. We may be quite sure that his oft-contemplation of it helped him to endure those afflictions and trials of which we have just been reminded. Paul was not alone in that. We think for instance of Moses many centuries before, of whom it is said that "*he esteemed the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward.*" We think of Paul's Master, the Lord Jesus Christ, of whom it is said that it was "*for the joy set before him that he endured the cross and despised the shame.*" And so Paul's eyes are upon the future, not upon the past, nor upon the present. He contemplates the Kingdom of God; he anticipates the joys of being associated with the Lord Jesus Christ and the faithful of all ages; he anticipates the boundless joy of eternal life and being able to say, "*I was dead, but I am alive for evermore*"; and when Paul enters upon that great reward he will be able to look back with unerring accuracy; he will then be able to assess all those things, those experiences of which we have been reminded, at their true value. He will then realize that his fightings and wrestlings and strivings, his labours and sufferings, and many other experiences, were all truly insignificant in comparison with that eternal weight of glory which then in the mercy and goodness of God he will enter upon.

Well, that is Paul; now for a moment or two let us ask, What of ourselves? We are considering the apostle Paul with one object, and that is to encourage one another to be like him. The day will soon come in the absence of the return of the Lord Jesus to the earth, when we, whether we like to admit it or not, will have to say that we, like Paul, are aged. We shall have to confess that we are old men and old women, unless our probation ends in another way. We shall have to say with Paul that we are

ready to lay down our life, that our work is done, all our activities will have to cease, and there will be a closing of that chapter. We shall come into that condition in which we shall have very little if any interest in present things apart from the truth.

Now we are disposed to ask, when we reach that stage, if we do reach it, as we shall apart from the coming of Christ, what will be our mental outlook? Will it be anything like the apostle Paul's? Shall we be able to say: "*I have kept the faith, I have fought a good fight. Henceforth there is laid up for me a crown of life which the Lord, the righteous Judge, shall give me at that day.*"

Brethren and sisters, let each one of us endeavour to remember that our future is now being developed out of our present and our past; that our future is growing out of our to-day; that a future destiny is being wrought by each one of us; a destiny of which we ourselves are the architects and the builders. It is quite true that it is all of God's mercy and of His arrangement, but nevertheless the working out of that destiny is left to each one of us, and we are bidden to work out our salvation with fear and trembling.

So we think of Paul at the end of his eventful life being able to say, "*I have fought a good fight, I have kept the faith*"; and we are disposed to ask ourselves the question: What are we doing? Are we keeping the faith, are we fighting the good fight, are we walking in the steps of the apostle Paul? If we reflect, we shall see that our individual lives and experiences in the truth follow very closely upon the same lines. We have all emerged from the Saul of Tarsus state, probably in most cases not as active opponents of the truth as Paul was, but we have all been in the position in which we were outside of the commonwealth of Israel, strangers from the covenants of promise, and in the mercy of God we like Paul were turned from darkness to light. Did we stop there, or did we go on like Paul, preaching the gospel; not necessarily from the platform—preaching the gospel in our daily lives, endeavouring to be examples to those with whom we come in contact; building the ecclesias, endeavouring to be a help to our brethren and sisters, helping each to carry the burden, helping each other along the road which leads to the Kingdom of God. The Epistles—have we endeavoured by word—written word, to be a source of comfort and encouragement and a cheer to those with whom we have come in contact? In tribulation — have we experienced tribulation on account of our work in the truth? If so, our lives are running very nearly along the same lines as the apostle's, and so we are disposed to ask, what are we doing in regard to this fight, this good fight of faith? Are we making ourselves ready for the coming of the Lord? Are we following in the example of his faithful servant, Paul? If so, that is all to the good, we have much to be thankful for, much to be encouraged by. Let us go on, let us not give up. Let us, like Paul, keep our eyes upon the future. Paul bridged 19 centuries and in spirit was in the Kingdom of God, in the bestowal of that great reward. We have not to wait as long as that; let us therefore not grow weary, but keep our eyes on the future—never mind about the present or the past, let us concentrate upon this great reward— are we endeavouring to lay hold upon eternal life? That is why we are considering the apostle Paul; to encourage each other to go on in the race for life eternal, to continue the fight, so that at last we may lay hold upon eternal life.

So let us remember that what Christ will do and will say to us (it may be, to-morrow) depends upon what we do to-day, for we, like Paul, are ourselves working out our future destinies.

W. J. WHITE.

The Parables of Christ.

THE GOOD SAMARITAN. (Luke x. 25-37).

The parables of Christ are narratives with a simple lesson, obvious to the casual hearer, but with a deeper instruction underlying; one which can be discerned only by those whose eyes and ears are open to God's purpose.

Jesus said to his disciples when they asked him—"*why speakest thou unto them in parables? Because unto them it is not given to know the mysteries of the kingdom of heaven, but, blessed are your eyes, for they see: and your ears, for they hear*"; and in thanksgiving to the Father, Jesus said—"*I thank thee O Father, Lord of heaven and earth, that thou hast hidden these things from the wise and prudent and hast revealed them unto babes.*" Therefore in the parable under consideration, deep lessons are to be sought for, care being exercised lest we should invent an interpretation foreign to the spirit's teaching.

We read that a certain lawyer tempted Christ, saying—"*What shall I do to inherit eternal life?*" The lawyer of course claimed to be expert in the Mosaic Law; hence the ability he felt to put the Lord Jesus to the test. Jesus knowing the claim, brought his questioner at once to the law. "*What is written in the law? How readest thou?*" In reply the lawyer gave to Christ what he understood to be the purport of the law: —"*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.*" This is not a verse quoted from the writings of Moses, but a composite quotation showing the substance of the law. The former part of the quotation is from Deuteronomy vi. 5, and the latter from Leviticus xix. 18, where we read, "*Thou shalt not avenge, nor bear any grudge against the children of thy people, but THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.*" Jesus answered, "*Thou hast answered right.*" Upon another occasion Jesus in reply to the Pharisees said—"*On these two commandments hang all the law and the prophets*" (Matt. xxii. 40). The Apostle also in his letter to the Galatians said—"*All the law is fulfilled in this; Thou shalt love thy neighbour as thyself,*" while James gives the same divine instruction—"*If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.*"

The ten commandments written by the finger of God upon tablets of stone and given to Moses, give instruction in the first four concerning worship and loving service of God, and in the other six concerning kind concern for one's neighbour. Here then is the whole duty of man—To worship and serve the Creator and to love his neighbour as himself.

On account of the introduction into the world of false teaching and idolatry the nation of Israel was separated from all other people, to be the people of the Lord, and they found their neighbour among the children of their people (Lev. xix. 18), and among the stranger within their gates, and not among the wicked nations outside, whom God had commanded them to destroy. This then is the obvious lesson of the parable. Can we now discover its deeper signification? To this end let the condition of things, at the time the parable was spoken, be kept clearly before the mind. The lawyers were the men who should have kept God's law before the people, and assisted them to walk therein by example; but they were not faithful men, and the Lord denounced them, saying, "*Ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.*" The priests should have taught the people the need of sacrifice for sin, and the Levites have been actively engaged in the work of the Temple, serving the Lord with fear, but these men were concerned principally with securing the chief seats in the synagogues and reverential greetings in the market place; and so far were they from understanding the significance of the sacrifices that they were constantly scheming to murder the one to whom all the Mosaic sacrifices pointed, and without whom all the offerings of the law were unavailing. They were faithless and wicked hirelings; and the people were as sheep having no guide. They were a people fleeced and deceived, and were also in the dark shadow of death; with none to guide them to the ways of God. It was to such people that Jesus came with the healing medicine of the Gospel, medicine to be dispensed to all people who would come with grateful hearts; for the Gentiles also were about to be called to the hope of life eternal.

With the condition of things in the land clearly in mind, attention is directed to the point raised by the lawyer: Who is my neighbour? Jesus and the lawyer were agreed that to love God with all the heart, soul, strength and mind, and to love one's neighbour as himself, would be carrying out the spirit of the law. The lawyer then asked—"*Who is my neighbour?*" and in reply the Lord Jesus used the parable. A certain man went down from Jerusalem to Jericho and fell among thieves who left him half dead. A priest saw the condition of the man but gave him no help, passing by on the other side. Afterwards a Levite came that way; he looked at the man and went away. But a certain Samaritan,

when he saw his condition, was moved with compassion, and bound up his wounds, pouring in oil and wine. The Samaritan then took the dying man to a place of refuge to be cared for, and placing him in charge of the host promised that when he returned he would reward the succourer. The points to bear in mind are, on the one hand, the helpless condition of the people, dying without hope, while their leaders the Priests, Levites and Lawyers looked and passed on; and on the other hand, the man wounded and dying, unpitied by the Priest and the Levite. Does not reflection begin to make clear who are represented in the parable? Thieves and robbers of God's mercy had been largely responsible for the condition of the people. The Priests, Levites, Lawyers and Teachers, whether Pharisees or Sadducees, were a hindrance rather than a help to the way of hope; and it was to these dying people that the Lord Jesus came with healing.

What people then are represented by the man fleeced and dying? Are they not the same as those to whom Jesus said: "*Come unto me all ye that labour and are heavy laden, and I will give you rest?*" And who was the good Samaritan who came with healing and promised to repay those who would help him in his healing work, — when he returned? It may appear difficult to think of Jesus as likened to a Samaritan, until it is remembered that this was the very name given to him by those to whom the parable was spoken. "*Say we not well that thou art A SAMARITAN, and hast a devil?*" Such was the treatment received by the man who came with compassion to the people in the shadow of death, and poured wine and oil into their wounds. The wine which wisdom offers and which the prophet Isaiah declares, gives life to the soul (Isa. lv. 3), and the spirit's oil of gladness yet to be poured so fully into the wounds made by sin.

Those who have learned the good deed of the man of compassion are asked to help in caring for others who are found, and the Saviour will give them good reward when he returns.

Here then is the lesson: the greatest blessing which a man could give his neighbour is that so lovingly given by Christ. What is the building of a synagogue or the bestowal of goods, often given for present praise, in comparison to the oil of joy, the wine of the Gospel, the water of life brought by Christ to the dying? Who then was neighbour to the perishing? Would you be such a neighbour? Go thou and do likewise.

Nottingham.

W. J. ELSTON.

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 7th of each month for the following month's issue

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines of brother A. D. Strickler.

All such must be sent in the first instance to Bro. B.J. Dowling by the 1st of each month for publication the following month. Address to him at: 5 Florence Road, Worcester, Mass., U.S.A.

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

BEDFORD. —*Montrose Rooms (Upstairs), 62, Harpur Street: Breaking of Bread 11a.m.; Lecture 6. 30 p.m.* We greatly appreciate the assistance of the undermentioned visiting brethren since our last report, the members of our little ecclesia have been much encouraged and strengthened by their stirring exhortations and lectures; although alas, we lack attendance of the alien. This sadly reminds us

that in "The last Days," men shall be "lovers of pleasures" more than "lovers of God." We still continue to sow "The Seed," and we pray that we may be permitted to continue during the period of our waiting for the consummation of all our desires, rejoicing in the full assurance that our redemption draweth nigh On May 6th, bro. W. R. Jeacock lectured on "Social Unrest, etc."; May 13th, bro C. F. Clements on "A League of Nations, or The Kingdom of God?"; on May 20th, bro J. Mettam (Seven Kings) on "The Better Land"; on May 27th bro W. P. Lane on "Is there one true Religion?"; on June 3rd, bro A. A. Jeacock on "What is Apostolic Conversion?"; on June 10th, bro F. G. Ford on "The Millennium"; on June 17th, bro F. C. Wood on "The Resurrection of the Dead"; on June 24th, bro J. T. Warwick on "Does it matter what we believe?"; on July 1st bro W. E. White on "The Earth's Future." We were pleased to welcome the following at the Memorial Service sis. Mettam (Seven Kings) and sis. Wellard of Burnham-on-Crouch, who both accompanied bro Mettam on the occasion of his visit on May 20th. —W. H. COTTON, *Rec. Bro.*

BRIDGEND. —Dunraven Place. Sunday morning, 11 a.m. Breaking of Bread Sunday evening, 6 30 p. m. Lecture. Tuesday evening, 7 30 p.m. Bible Class. Bro and sis Smith, who are isolated at Cardiff, have visited us, and we spent an enjoyable day together at the Lord's Table. Miss ROSE JONES of Bettws, late Church of England, and sister in the flesh of our bro Gomer Jones, was baptised into the sin-covering Name this morning, Sunday, July 8th, in the river Ogmore, in the presence of a goodly number of our brethren and sisters. It is a great joy to us and especially to our bro Gomer, who introduced the Truth to his family, of whom there are now three included in the Name. Our young sister has our united prayers that she may so walk, during her probation, that she will be included in the glorious multitude who will constitute the Name when Jesus comes. — W. WINSTON, *Rec. Bro.*

BRISTOL. —"*Druids' Hall,*" Perry Road (top of Colston Street) Sundays: Breaking of Bread, 11 a.m. Sunday School, 3 p.m. Evening Meeting, 6 30 p. m. Tuesday evening, 7 30 p. m., Bible Class. We still endeavour to let our small Light shine, and taking advantage of the Newspaper controversy "*Where are the Dead?*" we have arranged a special effort for the four Tuesdays in July, to review the discussion and to submit the Bible's infallible testimony At the time of sending Intelligence, the first address has been given, and we had a very attentive audience. Twelve strangers were present, to whom literature was given and *Christendom Astray* lent. With God's blessing we hope to have a continued interest throughout the effort. A short time ago we lent *Christendom Astray* to a stranger. He writes: "The author shows a perfect mastery of the Bible from A to Z"; and asks if we will allow him to distribute some of our special effort leaflets. We have been pleased to welcome to the Lord's Table, bro. and sis. Smith from Cardiff and sis. F. Read of Clapham. If any brother is on holidays in this district during August (or any other time) we should be grateful for an exhortation or address during his stay. (We are but four in number.) *Special Note.* —We have the Scriptures in "Braille," and shall be pleased to lend them to any blind brother or sister; also in two volumes all our Hymns in "Braille"; these we will give to any blind brother or sister who would like them. Also Lecture five (Braille) of *Christendom Astray*, with a note on the inside that a certain sister Thompson of London once lent it, but it was never returned owing to lack of address. Until this sister claims it we are willing to lend it to any blind brother or sister who would like it. We take this opportunity to thank the anonymous brother for the gift of £10, which will enable us to keep our Hall open. —A. G. HIGGS, *Rec. Bro.*

DERBY. —"*Aziel,*" 54, *Beaufort Street.* We have been exhorted and encouraged by the following brethren: G. Barnett, F. Grimes, H. Elston, C. J. Miller, and J. B. Strawson, of Nottingham, and bro. S. Burton of Cambridge. Other visitors have been: sister Burton, Cambridge; sisters J. Roberts, Grimes, Snr., M. Grimes, and E. Elston; brethren S. Elston, E. Elston, C. Peel, A. Barrett, and D. Tipping, all of Nottingham. We welcome all who uphold the truth in its purity. —R. J. TOWNE, *Rec. Bro.*

EARLSWOOD. —95, *St. John's, Redhill.* Sundays: Breaking of Bread, 11 a.m.; Proclamation of the Gospel, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. Greetings in Jesus Christ. A number of brethren and sisters formerly of the Redhill Ecclesia are endeavouring to bring the Truth to the people of Earlswood and district. Meetings for the Breaking of Bread and Lectures for the Proclamation of the Gospel commenced on June 24th, and will continue each Sunday if the Lord will. The meetings are being held at the above address until the end of July, when, it is hoped, another hall will be procured.

We shall be pleased to welcome any visitors, provided they are prepared to unreservedly accept the recognised Basis of Faith, currently known as the "Birmingham (amended) Statement of Faith." A tea and fraternal meeting will be held, if the Lord will, on August 11th (Saturday), at the place of meetings: tea at 4.30, after meeting 6 p.m. General subject for the evening is "Jerusalem in its four aspects." A hearty invitation is extended to all brethren and sisters in fellowship. Please note: the Parish of St. John's is on the outskirts of Redhill, adjoining Earlswood, but comes under the Redhill postal district. —W. J. RAMUS, *Rec. Bro.*

HITCHIN. —"Eureka," 61, *Radcliffe Road*. *Sundays: Breaking of Bread, 6.30 p.m. Thursdays: Mutual Improvement Class, 6.45 p.m.* Our sister Austin desires to express her thanks for help received through the "Ecclesial News" columns (January *Berean*, p. 27). She has, by this means, now been put into communication with sister G. H. Ward of New South Wales. Since our last report we have had the company of bro. and sis. Burton of Colchester, and brethren C. Ask, T. A. S. Moorhead, C. R. Crawley, and L. Phillips of Luton. We are glad of the company at our small meeting of any of the faithful, and to have an exhortation from any brother who can come and help us in our efforts to gain acceptance in the day of account. —HERBERT S. SHORTER, *Rec. Bro.*

IPSWICH. —78, *Rosebery Road*. Since our last report we have had the helpful and cheering company and fellowship of brother and sister H. Atkinson, bro. W. Jeacock, bro. W. E. White, and bro. H. Kirton, all of Clapham, for which we are very thankful. If any brethren or sisters are thinking of spending their holidays at the seaside, I can recommend Felixstowe (10 miles) with a splendid train, bus, or boat service from here. We should be pleased to meet them at any time convenient to them, and assure them of a cordial welcome to the Table of our Lord. We shall be glad of a card from any intending visitors. Your brother in Hope. —W. P. HAYWARD, *Rec. Bro.*

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W.* *Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m.* L.C.C. SANTLEY STREET SCHOOL (nearest approach from *Ferndale Road, Brixton Road*). *Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We are very pleased to record the faithful confession of Mrs. ELIZA JANE BROWNE (formerly Methodist), who was baptised into Christ on the 17th June, and who has our prayers for her success in the race to the Kingdom of God. We also gain by the removal from Plymouth of bro. Norman Hodge, who is now employed in London, and whom we are pleased to welcome into our midst. Bro. J. G. Mitchell and sis. M. Greenacre were united in marriage on the 16th June; we pray our Father in Heaven that they may help one another to hold fast the form of sound doctrine faithfully unto the end. On the 30th June we had our 41st Annual Outing to Hampton Court, where a very happy and profitable day was spent in the company of brethren and sisters from all parts, who appreciated fully the many evidences of our Heavenly Father's marvellous handiwork. About 250 sat down to tea; after which addresses appropriate to the occasion were delivered by brethren E. W. Evans and P. L. Hone. Meanwhile, bro. C. N. Hatchman addressed the Sunday School scholars. We have been very pleased to welcome at the Lord's Table, the following brethren and sisters: — Bro. and sis. Wood and sis. Lily Wood (Purley); bro. and sis. Finch, sis. Murton, sis. Allwood (Seven Kings); bro. Cuer, sis. Sowerby and sisters K. and D. Sowerby, bro. B. Smith (Welling); sis. Solace (Worthing); bro. Phillips (Gunnersbury); bro. Wilson, sis. Stannard, bro. Manktelow (Redhill); sis. Furneaux (Margate); sis. Hodge (Plymouth); bro. Wilkinson (Bournemouth); bro. and sis. Southall (Great Bridge); bro. Green (Hamilton, Ontario). —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: 8 p.m.* Since our last report our Heavenly Father has privileged us to assist in the baptism of Mr. HAROLD BLAKE, of Worcester. On June 10th he paid a short visit to Luton, and we were able to arrange for his baptism and receiving into fellowship during the afternoon of the same day. For the most part our new brother will commence his childhood in the Truth in isolation; therefore he will need every help he can possibly get in order to maintain his faithfulness in the midst of a crooked and perverse generation, among whom we are exhorted to shine as lights in the world. He will welcome, we know, any help and encouragement by letters from the

brethren and sisters. His address is 54, St. Dunstan's Crescent, Worcester. It is the earnest prayer of our ecclesia that he may "stand fast" until the Lord returns to give to every man as his works have been. Our sympathy goes out to bro. and sis. Rawson of our meeting, in the bereavement they have recently sustained. We are pleased to say that our sister is now making satisfactory progress. We still continue to have one or two interested strangers attend the meetings. —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 say that we had two visits from our sisters Edith and Eunice Naville, of Cardiff, during their holidays in the month of June. Although in isolation they still retain their membership of this ecclesia in which they were once Sunday School scholars. We should like to take this opportunity of thanking the brother who wishes to remain anonymous for the gift of £10 with which to make a further effort on behalf of the Truth. —D. M. WILLIAMS, *Rec. Bro.*

NEW TREDEGAR (Mon.). —*Workman's Hall. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6 p.m.* Greetings in the one Faith. With sorrow we announce the death of Mrs. Lambert, the wife of bro. T. Lambert, and mother of bro. T. H. Lambert. Bro. Rees of Clarence Hall, Newport, conducted the funeral; there were many present who were impressed by the service, and the Hymns which we sung (Nos. 138 and 141). We have been visited by bro. Ellis (Rhondda), sister Ellis, sister Jones, bro. Williams (Bridgend), and bro. D. M. Williams (Newport). We were greatly refreshed by the exhortation of bro. Williams. Bro. Ellis lectured in the evening, one stranger being present; we are looking forward to a busy and more fruitful time if the Lord will. —T. DAVIES, *Rec. Bro.*

NOTTINGHAM. —*Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m., Huntingdon Street Schools, Wednesday, 7.45 p.m.* With pleasure we report that on June 26th, ANNIE MAUDE HUMPHRIES was baptised into Christ. We trust she will hold fast until the end, and so receive the Crown of Life. Visitors at the table of the Lord have been: bro. Denney (London), bro. and sis. Saxby (Wellington), sis. Mosby (Knaresborough), bro. and sis. Bradshaw (Leicester), bro. and sis. Heason (Sheffield), sis. Smith (Northallerton), and bro. and sis. Towne (Derby). —W. J. ELSTON, *Rec. Bro.*

PLYMOUTH. —*Oddfellows' Hall, 148, Union Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.45 p.m.* We held our combined Ecclesial and Sunday School Outing on Wednesday, June 13th, at Yealmpton, travelling to and fro by charabanc. Quite an enjoyable time was spent by one and all. Sports and races were indulged in, the distribution of prizes and consolation prizes causing much amusement. Bro. Brett gave us an upbuilding and encouraging address. We were pleased to have with us on Sunday, June 17th, bro. Bellamy of the Avondale Hall ecclesia, who gave us an upbuilding exhortation; also bro. and sister W. G. Mynott, of the Nottingham ecclesia. We are giving a series of lectures, the present one being: The Apostle Paul's belief: (based on Ephesians iv., 5 and 6), One Lord, One Faith, One Baptism, One God and Father of all; Salvation, — can we obtain it apart from embracing the Apostle's belief? We hope and pray that such reminders may be the means of drawing some to a knowledge of the True Gospel. —JOHN HODGE, *Rec. Bro.*

PURLEY. —*Lecture Hall, High Street. Sundays: 11 a.m. and 6.30 p.m. Wednesdays: Bible Class, 8 p.m.; Y.M.C.A., North End, W. Croydon.* We have been very pleased to have the company of the following brethren and sisters at the Table of the Lord: sisters I. Barrett, L. Jeacock, and M. Rangelcroft; brethren C. Clements and W. Davis (all of Clapham, Avondale Hall), and bro. B. Smith (Welling). Being a small ecclesia it is very encouraging to have the company of those of like precious faith at our morning meeting, and we hope any brother or sister who can, will make the effort to be present as often as possible. —ALFRED J. RAMUS, *Rec. Bro.*

PUTNEY. —*Scouts' Hall, Oxford Road. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.* Our warmest thanks are due to the anonymous brother who has recently made us the gift of £10. We are using the amount to help in bringing the Truth to the notice of those around us, and since our extended advertising effort we have been encouraged by the attendance of strangers at the Lectures, and a copy

of "*Christendom Astray*" is out on loan. We take this opportunity of thanking the brethren from Clapham and Welling who have been with us in the Master's service. Will intending visitors please note that for the first three Sundays in August there will be no meetings of the ecclesia as the Hall is not available. The brethren and sisters will take the opportunity of meeting with the surrounding ecclesias during that period. —A. CATTLE, *Rec. Bro.*

SHATTERFORD (Nr. Bewdley, Worc.). —Greetings in Christ. We are endeavouring to hold fast the word faithfully in this part of the Master's vineyard. We find very few who have ears to hear the wholesome teaching of the scriptures. It can truly be said that they are all given to the pleasures and cares of this life, in its many and divers forms, from the least of them to the greatest; and we know that this is a great danger for us if we do not obey the exhortation to keep ourselves separate from the world. We are pleased to report that we have been cheered in our isolation by the following visitors: brethren T. and H. Greenhill, sis. L. Greenhill, and sis. H. Wilton, all of Scotts Green, Dudley, ecclesia. We have also been pleased to have the company of bro. H. Blake of Worcester, who has been recommended to us by the Luton ecclesia. He is in isolation there and will meet with us as often as he can. We shall be pleased to welcome any who are sound in faith and practice, who may be passing this way. With fraternal love in the bonds of the truth. —Your brother in Israel's hope. —H. PIGOTT.

RAINHAM (Kent). —*Maidstone Road.* Sister Crowhurst and myself being in isolation here would be very pleased if any brethren and sisters travelling this way would call on us. We get to the Welling and Margate meetings to meet with those of like precious faith, and so renew our strength to continue the race for Eternal Life. We also take every opportunity of lending books to the strangers who show any interest in the Word of Truth. In this locality we find them very indifferent to the glorious news of the Kingdom coming on the earth, and nothing will awaken them but the coming of the Lord Jesus Christ. May we be found worthy to receive the "Well Done." With love and best wishes, your brother and sister in Christ. —E. J. CROWHURST.

REDHILL. —*Rees' Rooms, Warwick Road. Breaking of Bread, Sundays, 11.15 a.m.; Lecture, 7 p.m. Bible Class (65, Frenches Road), Wednesdays, 7.30 p.m.* We are pleased to state that, with the Lord's help, we are able to continue our witness for the Truth, although there appears to be lack of interest in this district. We are pleased to welcome bro. and sis. H. Crosskey on joining our ecclesia from Clapham. They will be of great help to us in the work of the Truth. —W. H. WHITING, *Rec. Bro.* (This intelligence should have appeared last month, but did not reach us in time. —ED.)

REDHILL. —*Rees' Rooms, Warwick Road. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 7 p.m.* We are still keeping the Truth before the inhabitants of this district by Lectures and the distribution of cards, and the help of brethren from the Clapham Ecclesia, who so kindly lecture for us. We thank all those who help us by lecturing and in other ways. We would remind all that we shall be pleased to welcome all brethren and sisters in Fellowship to our open air picnic on Reigate Hills, which we shall hold (God willing) on August Bank Holiday. —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 we have had the pleasure of the company during the month of sister Rose Jones (Mid-Rhondda), and bro. Wilfred Green (Hamilton Ecclesia, Canada) at the Memorial Table. Our brother, who is on a visit to this country, brings greetings of love in the Truth from those whom we have met personally. We sincerely hope our brother in visiting the several ecclesias, with a possible stay of three weeks in London before returning, will be strengthened and encouraged by the opportunity he will have had of meeting with those of like precious faith, who are striving to maintain the purity of the truth in doctrine and practice. God willing, we are anticipating a visit shortly of a number of brethren and sisters who are coming this way on holiday. We shall heartily welcome them among us, and look forward to a most refreshing time in talking about those things we most surely believe. —JAS. HY. MORSE, *Rec. Bro.*

WELLINGTON (Shropshire). —39, *Ercall Gardens.* We continue to do our best to hold forth the Word of Life, and feel that we have reason for encouragement. The number of strangers at the last

monthly lecture was 14, and as most of these had attended one or more previous lectures it seems to indicate some interest. On Sunday, the 8th July, we commenced a series of four lectures, the other three lectures being on the following Thursdays. We hope and pray that God's blessing may rest upon our labours, and that fruit may abound to His eternal glory. We warmly appreciate the valued assistance given to us by visiting brethren, whose presence is a source of cheer in our somewhat isolated position. We are grateful also for the letters of comfort and encouragement which reach us from time to time, it is a real labour of love on the part of those undertaking the work. On Thursday evenings we seek to edify one another in meditation on the daily readings, and by reading one of the works of the Truth. It is a pleasure for us to send along this intelligence because we are conscious of the loving interest of the brethren and sisters. —H. G. SAXBY.

AUSTRALIA.

VICTORIA. —*Masonic Hall, Davies Street, Moreland. Breaking of Bread, 5 p.m.; Lectures, alternate Sundays, 7 p.m.* Greetings in His Name. We are still working in the vineyard and doing our best with such opportunities as we have. We are distributing leaflets in the locality of the hall, and trust to interest the earnest minded thereby. Our present course of lectures is as follows: First, "Immortality; Religion without Revelation impossible." Second, "The restoration of the Jews to Palestine an element of the Gospel." Third, "The Kingdom of God." Fourth, "What must we do to be saved?" Thus we endeavour to tread the right and narrow path, living also in conformity with the Lord's commands, having in mind "*the path of the righteous is as a shining light, which shineth more and more unto the perfect day.*" Bro. Appleby has visited us, and we were pleased to welcome him to the Table of the Lord. We were much refreshed with his company. —L. WALKER, *Rec. Bro.*

CANADA.

VANCOUVER (B.C.). —1238, *Commercial Drive. Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m.* Since our last intelligence was sent we have moved to a more suitable hall at above address. We are pleased to see a list of the United States and Canadian ecclesias in the April issue of the "*Berean*," and we hope the editor will also be able to give us a page for notes and comments. A hearty welcome is extended to brethren passing this way. — JOHN B. ALLAN, *Rec. Bro.*

(We shall always be pleased to receive notes and comments, and literary contributions from Canada and the United States. —ED.)

NEW ZEALAND.

WELLINGTON. —74, *Glen Road, Kelburn.* I have been compelled to withdraw from association with the Victoria Hall brethren here, on account of their continued fellowship with A. D. Strickler of Buffalo, U.S.A., and the Birmingham Temperance Hall Meeting. The teaching that "We must accept the possibility of the earth becoming a lifeless planet" is a denial of God's word, because all things (visible) are the concretion of God's invisible energy (as bro. Roberts puts it); therefore all things are of and out of God, who is the Creator, Sustainer, Owner, and Possessor of all things; and by whose Almighty Power all things are held in being, and by whose Infallible Wisdom all things are directed to a *determined* end, that is the Kingdom of God according to the promises. Genesis xvii, 8: *Everlasting.* Daniel ii., 44: *Never be destroyed.* Luke i., 33: *No end.* Therefore it is impossible for the earth to become a lifeless planet, for God has decreed otherwise. To believe and teach such is to make God a liar, and His word of no value, and it robs Jesus of His future inheritance and the Saints of their promised home. The arranging brethren or overseers of the flock here, together with the ecclesia, are in full fellowship with this doctrine, as also with the Strickler doctrine of clean flesh, substitution, and another Jesus, by remaining in fellowship with Birmingham and other ecclesias in their company. So you can imagine what the poor flock are like when they are allowed through fellowship to feed on such husks. I therefore now associate myself with the "*Berean*" believers, and thank God for it. —J. M. TROUP.

(We congratulate brother Troup on his courage in daring to stand alone if necessary. We gather from his letter that he accepts in full our position as set forth under the heading "Ecclesial News."—ED.)

UNITED STATES.

BALTIMORE (Md.). —1939, *W. Mulberry Street*. We have derived very great pleasure and much profit from the visit of bro. Dowling. He spoke in the morning on the "Origin and Destiny of the Earth." He stated his proofs forcefully, as he went along, and riveted each one in such a manner as to eradicate any doubts, fears or notions that comets, false quotations, or anything else would alter the divine plan that the earth shall abide forever, and that all the promises to Abraham and the faithful will be fulfilled. In the evening he laid much stress on the suicidal views of impure and false doctrines; his visit was most helpful, and did much good. We hope that it won't be long before he will repeat the visit. The "*Berean*" is a very welcome periodical here. Your brother in hope of eternal life. —D. E. WILLIAMS, *Rec. Bro.*

LANSING (Ohio). —*Bridgeport, Ohio*. It is with much heartfelt gratitude, after brother Dowling's visit of three days to us, and most helpful address on Tuesday night, May 14th, that we now wish to make it known that we are still very much alive to the truth's welfare in our ecclesia. We meet together at 10.30 Sunday morning for the Breaking of Bread, and any brethren or sisters passing this way, whose fellowship is on the same basis, will be most cordially welcomed. The Recording Brother's address has been changed from Lansing, Ohio, to Bridgeport, Ohio, Route 2, Box 142. Yours in Israel's hope. —ALBERT P. RUTHEM, *Rec. Bro.*

PORTLAND (Oregon). —Greetings in our Elder Brother's name. We who meet at 517, Maegly-Tichner Building, Portland, Ore., wish to be identified with those who have unreservedly adopted the policy of the "*Berean Christadelphian*," which is to uphold sound doctrine and practice. We extend a very hearty invitation to all who endorse our stand. —CARL HANSON, *Rec. Bro.*

SUNDAY SCHOOL LESSONS.

AUGUST 5th, 1928. —Genesis xli. and xlii.

Subject for proof: —That the Kingdom of God will be the restored Kingdom of Israel.

It is recorded in Acts vii. 9, "*And the patriarchs, moved with envy, sold Joseph into Egypt; but God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh, king of Egypt.*" In the two chapters of Genesis now under consideration is found the record of the means God employed to bring about this desired end. The lessons of these chapters can be appreciated only by remembering that God was steadily working out a purpose, which at the time was quite unknown to Joseph. A glimpse of Joseph's hardships in prison is afforded by reference to Ps. cv., 17—20. The dreams of the butler and baker are simple to understand in the light of the divine interpretation. Notice how Joseph ascribed the power to interpret the dreams to God (v. 8). His faith also in the promises was revealed (v. 15) when he described Canaan as "the land of the Hebrews." At that time, Jacob and his family were only sojourners; nevertheless they are the heirs of the land which has been covenanted to them for an everlasting possession. Joseph endeavoured to obtain his release through the butler, but for two full years he was still to undergo the trying yet character-moulding experiences of prison life.

Pharaoh's dream was doubled to signify "*that the thing is established by God, and God will shortly bring it to pass*" (chap. xli., v. 32). Having interpreted the dream by divine guidance, Joseph was exalted to the position of ruler in Egypt. What a deliverance! Joseph was 17 when he was sold into Egypt; he was now 30, having spent 13 dreary years as a slave and a prisoner. He married Asenath (v. 45), and was the father of Manasseh and Ephraim, who were subsequently numbered

among the twelve tribes. The record of the famine is confirmed by unearthed Egyptian inscriptions dating from this epoch.

* * *

AUGUST 12th, 1928. —Genesis xlii. and xliii.

Subject for proof: —That the Kingdom of God will embrace all nations.

Following the seven years' plenty came the seven years' famine, which extended to Canaan. Hearing that there was corn in Egypt, Jacob sent his ten sons thither. The distance from Hebron to Zoan, the capital of Egypt, was about 200 miles. Arriving in Egypt, the ten brethren appeared before Joseph, who recognised them, though they did not recognise him. Age, circumstances, climate, and dress all tended to alter Joseph's appearance, but his brethren would not be altered so much. When they "bowed themselves before him with their faces to the earth" Joseph remembered his dreams, which were now receiving a fulfilment. His attitude towards them is understood by remembering that he knew their disposition, and he desired to know the truth concerning his father and Benjamin. Had he been moved by revenge, he would surely have sold them into slavery, or otherwise ill-treated them. His true feelings are revealed in his deep emotion and tears, (v. 24.) In the interview with his brethren, Joseph learned how Reuben had endeavoured to save him. Though he was the first-born, Reuben was therefore passed over, and Simeon was bound as a hostage, for he had possibly been bitterest of all. His temperament is illustrated in his treatment of the Shechemites. (Ch. xxxiv).

In due course the nine returned to their anxious father, whose sorrows were increased by the news they brought. Much against his will, Jacob was subsequently compelled by circumstances to allow Benjamin to accompany his brethren on their second visit to Egypt. This time they had a very different reception, for Simeon was brought unto them, and they found themselves the honoured guests of the ruler of Egypt. Only with difficulty could Joseph refrain himself when he saw Benjamin his brother. In studying the narrative, notice how Joseph remained faithful in prosperity as well as in adversity.

* * *

AUGUST 19th, 1928. —Genesis xlv. and xlv.

Subject for proof: —That Jerusalem will be the headquarters of the Kingdom of God.

Chapter xlv. records the final test to which Joseph submitted his brethren. He desired to know whether they could be trusted with Benjamin, and whether they would bring their father safely into Egypt. The reference to the divining cup does not indicate that Joseph indulged in the Egyptian practice of divination. In both cases Joseph spoke of it in the form of a question and not as an affirmation, and obviously it was part of the "strange way" in which he addressed them. The impassioned speech of Judah prevented Joseph from concealing his identity any longer. Ordering all from his presence, save his eleven brethren, he made himself known to them. Their dismay and forebodings can well be imagined as they heard for the first time this lord of Egypt address them in their own tongue with the words "I am Joseph." Notice how Joseph recognised God's hand in the whole matter. "*God sent me before you to preserve you a posterity in the earth.*" (Chap. xlv. 7). He instructed his brethren to return to Canaan, and bring their father and families down to Egypt to be cared for in Goshen, a tract of country east of the Nile, between the Mediterranean and the Gulf of Suez. The character of the brethren is well illustrated in Joseph's parting words, "See that ye fall not out by the way." Jacob would not believe their good news, till he saw the wagons which ordinarily would not be used in the hilly country of Canaan. Many lessons can be drawn from Joseph's exemplary character; his trust in God; his faith in the promises; his love of his father; and his forgiveness of his brethren.

AUGUST 26th, 1928. —Genesis xlvi. and xlvii.

Subject for proof: —That Christ will be King over all the earth.

Beer-sheba was the southernmost limit of Canaan, and was the place where Abraham had made the covenant with Abimelech, and had called on the Name of the Lord. (Gen. xxi.) God blessed Jacob on his arrival at Beer-sheba, and promised that he would bring him up again out of Egypt into Canaan. The promise was fulfilled in regard to Jacob's descendants, when they entered the land under Joshua; but in regard to Jacob himself, it involved his resurrection from the dead, for he died in Egypt. His faith in the promise was exhibited in the command he gave concerning his burial. (Ch. xlvii., 29.) The total number of souls which accompanied Jacob to Egypt was 66; by adding to these Jacob himself, Joseph, and his two sons, a total of 70 is obtained, who settled in Goshen. After a lapse of 22 years, Jacob was again united to his beloved son Joseph.

The shepherd kings, or Hyksos, of which this Pharaoh was one, sprang from a race of pastoral people who had conquered Egypt. Hence the Egyptian prejudice against shepherds, (v. 34.) In the purpose of God, however, this prejudice served to maintain the separateness between the children of Israel and the Egyptians, thereby enabling them to become a nation. Joseph presented his father, and five of his brethren, to Pharaoh. Notice Jacob's summary of his life. (Ch. xlvii., 7.) Many illustrations of his statement can be recalled—his troubles with Esau; years of exile from home; defrauded of his wages; cheated by Laban in connection with Rachel; the separation from Joseph; and the parting with Benjamin; —these are but a few. Nevertheless Jacob trusted God throughout his life. He was indeed a hero of faith (Heb. xi.) and he now rests in the sure and certain hope of a glorious resurrection from the dead. (Matt. viii., 11.) Chapter xlvii. describes Joseph's wise administration of the affairs of Egypt, by which all the wealth and the land eventually fell into the hands of Pharaoh, (v. 20.)

H. T. A.

The Children's Page.

DEAR BOYS AND GIRLS,

Men of fame in science, in religion, and in literature, have been writing upon the question "Where are the dead?" You could have answered that question, could you not? Yes, and your answer from the Scriptures would have been wholly right, whereas only some of theirs were partly right and many were wholly wrong. I believe you could say in which section the famous men are found who were wholly wrong, whether in science, religion or literature.

Who were partly right? Those who have studied the body and the mind. One of them might almost have been quoting from the book of Ecclesiastes. Solomon said: "*The dead know not anything, . . . their love, their hatred and their envy, is now perished.*" This scientist nearly 3,000 years later writes: "*Consciousness, feeling, memory, will—all that we count mind—disappear from the living brain the moment we withhold its supply of oxygen and of energy.*" So "there is no new thing under the sun," and these wise ones of the world are beginning to find true what has been revealed to you through the Scriptures.

Nay! you can go further, for you know that there is an immortality which will be bestowed by God upon all those who know, love, and obey Him; and the doubts which these wise ones experience are not felt by you.

Your sincere friend,

W. R. M.

PUZZLES.

Please send answers by the last day of August 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. The god of the Philistines.
- ii. The first man and the first letter.
- iii. A hill near Jerusalem.
- iv. Meaning "the last."
- v. A foolish man.

2. —DIAMOND PUZZLE.

- i. The last letter,
- ii. A wilderness.
- iii. Burial place of Saul,
- iv. A captain of Manasseh who helped David.
- v. A prophecy of forty-seven verses.
- vi. Youngest son of Noah.
- vii. A dotted letter.

3. —JUMBLED NAMES. —(Four Churches in Asia.)

SEPUSHE SPEOMRGA ATHRIYTA IAAEOLCD

4. —HIDDEN NAME. —The Bible name for a town in Europe named after a grandson of Noah.

ANSWERS TO JUNE PUZZLES.

1.—

NOAH
OMRI
AROD
HIDE

2.—

L
ZER
ZOBAB
LEBANON
RANGE
HOE
N

3.—

P atmo S
H ar A
A bihu D
R o D
I r U
S ado C
E agl E
E unic E
SamaritanS

4.—

Kingfisher
Ostrich
Nightingale
Turtledove

(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. Mulberry 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.
Freeland, Luzerne Co., Pa.—Ivor Morgan 125 Highland.
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.
Lansing, Ohio. —A. P. Ruthem, Bridgeport, Ohio. Route 2, Box 142.
Los Angeles, Cal. — Jas. C. M. Sharp, 2725 So. Rimpau Blvd.
Lubec (North) Maine. —A. L. Bangs.
Mason, Texas. — E. Eastman.
Pomona, Cal.—Ernest Irwin.
Portland, Oregon. —Carl Hanson, 779 Roosevelt Street, Portland, Oregon
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.
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.

→ 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.

Notes.

INTELLIGENCE received too late for insertion; held over till next month: — Bridport; Colchester; Sheffield; Bridgeport (Ohio) U.S.A.

"ASTONISHED BY CHRIST!"—This is the title of a four page leaflet issued by brother E. H. Bath, 5 Imperial Road, London, N.22, who will be pleased to send copies to all who apply for same; three-half-pence each towards the cost of production and postage will be acceptable, but it can be sent free if desired.

SISTER BARNARD (Tasmania). —We were glad to receive your verses (which appear in this issue), and letter, of which we quote an extract for the encouragement of all concerned: *"We are indeed thankful for the labours of those who offer them so willingly in the production of the 'Berean' It gives us a voice, and forms a bond of union and encouragement for the torn and scattered remnants of the ecclesia of the Deity in these days of declension and division."*

"PREPARE WAR" (Joel iii. 9). —A sign of the times from Moscow, dated July 8th: —*"To-day's newspapers say that England is preparing for war, and 'the entire Russian masses must be militarised. Every worker and peasant must learn to handle a rifle and become a real Red fighter' "*.

REIGATE HILLS. —The Redhill Ecclesia will, if the Lord permit, hold their usual outing on the Reigate Hills, on Monday, August 6th, when they will be pleased to welcome brethren and sisters in fellowship. Take Bus No. 406 from Redhill and book to Suspension Bridge, where a brother will be waiting to welcome and guide any who are strangers, if they will please notify brother Whiting, 65 Frenches Road, Redhill.

KEW GARDENS. —Attention is called to the Outing to Kew Gardens which the South London (Clapham) Mutual Improvement Class propose to hold on Saturday, August 18th, if the Lord permit. The afternoon will be spent in wandering through the grounds, and at 5 p.m. tea will be provided at the Ivy Tea Rooms, Kew Green. A Fraternal Meeting will be held in the Ivy Hall, Wellesley Road, Chiswick, at 6.30 p.m., when there will be three addresses under the general heading:

THE COMMANDMENTS OF CHRIST.

"Search the Scriptures." "Beware of false teachers."

"Show forth the Light."

An affectionate invitation is extended to all of like precious faith to be present.

ST. ALBANS. —A Fraternal Gathering will be held by the St. Albans ecclesia, God willing, on Saturday, August 25th, in a marquee to be erected on ground adjacent to the L.M.S. Rly. Station. Bro. F. Walker of Bristol will deliver an address on "*The Tabernacle in the Wilderness*," illustrated with a large model. Full particulars and programmes can be obtained from brother W. Goodwin, "The Bungalow," Beresford Road, St. Albans. The temporary possession of a marquee presenting a favourable opportunity, a special effort to proclaim the Truth will be made on Sunday, August 26th, by afternoon and evening lectures. The St. Albans brethren earnestly desire to make both the Fraternal Meeting and the Special Effort a success and cordially invite the support by their presence of all brethren and sisters in fellowship.

BRITISH MUSEUM. —Brethren and sisters are asked to note that the South London (Clapham) Mutual Improvement Class will hold an Outing to the British Museum with After Meeting on Saturday, October 13th, if the Lord will. Some from Nottingham, Birmingham and elsewhere have already expressed their intention to be present, and it is hoped that all brethren and sisters will keep the date before them and make a real effort to come. These gatherings are beneficial to all in the Truth, and visitors from the Provinces are assured of a hearty and loving welcome. Details of the arrangements for the day will be issued later by brother F. C. Wood, 36 Danecroft Road, Herne Hill, S.E.24.

JUNE PUZZLES RESULTS (Maximum marks 20).

Rachel Briggs (Canada), 20	Primrose Jakeman (Dudley), 20
Evelyn Briggs (Canada), 20	Ruth Nicholson (Manor Park), 20
Bessie Briggs (Canada), 20 (May), 20 (June)	Helen Baldock (Canada) 19
May Hughes (Dudley), 20	Douglas Brett (Ruislip), 17
Iris Brett (Ruislip), 17	