

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.

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

B. J. DOWLING, 5 Florence St., Worcester, Mass., U.S.A.

Subscription ...8/- per annum, post free.

CONTENTS		Page
Immortality (Dr. John Thomas) ... ..	...	313
Remembering Christ (R. Roberts) .....	.....	316
Editorial ... ..	... ..	319
Notes by the Way .....	.....	321
The Edict of Nantes and its Revocation .....	.....	324
Resurrection and Judgment .....	.....	329
Abraham .....	.....	336
Palestine and the Jews .....	.....	339
The Head and not the Tail ... ..	.....	340
Signs of the Times ... ..	.....	341
Ecclesial News ... ..	.....	342
Sunday School Lessons .....	.....	350
The Children's Page ... ..	.....	352
Puzzles .....	.....	352

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

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

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

BEWDLEY. —H. Pigott, “Shatterford,” nr. Bewdley.

BEXLEY HEATH. —See Welling.

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

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

BOURNEMOUTH. —J. Wilkinson, 438 Wimborne Road.

BRIDGEND. —W. Winston, 43 Coity Road.

BRIDPORT (Dorset). —Mrs. E. Miller, “Home Cot,” Bothenhampton, Nr. Bridport.

BRIGHTON. —S. Barratt, 50 Mafeking Road.

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

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

CAMBRIDGE. —S. Burton, 93 Coleridge Road.

CARDIFF. —H. T. Smith, 46 Tudor Rd., Riverside.

CHEPSTOW. —Mrs. Jaine, 35 Thornwell Road, Bulwark.

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

CREWE. —Mrs. Steele, 158 Earle Street.

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

DUDLEY. —F. Jakeman “Halford,” Stourbridge Road, Scotts Green.

EARLSWOOD. —W. J. Ramus, 9 The Village, Stoats Nest Road, Coulsdon, Surrey.

EAST DEREHAM (Norfolk). —A. M. Wells, 23 St. Nicholas Street.

FALMOUTH. —W. Warn, Budock House.

GLASGOW. —See Motherwell

GREAT BRIDGE. —T. Phipps, “Holmleigh,” Providence St., Tipton.

GRIMSBY. —Mrs. G. Jennison, Corby House, Mill Road, Cleethorpes.

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

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

ILFORD. —See Seven Kings.

IPSWICH. —W. Hayward, 78 Rosebery Road.

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

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

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

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

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

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

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

LONDON (West). —T. G. Brett, 39 Gloucester Road, Ealing, W.5.

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

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

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

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

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

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

NEW TREDEGAR. —T. Davies, 32 Upper Road, Cwmsyfiog.

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

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

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

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

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

PLYMOUTH. —J. Hodge, 1 Notte Street.

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

RAINHAM (Kent). —E. Crowhurst, "Avalon," Maidstone Road.

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

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

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

ROPLEY (Hants). —S. Marchant, Monkwood.

SEVEN KINGS (near Ilford, Essex). —J. C. Adey, 156 Perth Road, Ilford.

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

SOUTHPORT. —Miss Doris Jannaway, 73 Oak Street.

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

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

SUTTON COLDFIELD. —H. Price, "Elvaston," 14 Withy Hill Road, Whitehouse Common.

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

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

TORQUAY. —Miss M. Milroy, "Kilmorie."

WAINFLEET(Lincs.). —Bernard Smith, "The Sycamores," Croft.

WALSALL. —A. M. Jordan, 12 Edward St.

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

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

WORCESTER. —H. Blake, 54 St. Dunstan's Cres.

UNITED STATES.

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

CANADA.

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

INDIA.

L. W. Griffin, Chakadahpur.

AUSTRALIA.

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

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

NEW ZEALAND.

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

TASMANIA.

J. Galna, 5 Lanoma Street, East Launceston.

The Berean

CHRISTADELPHIAN

A Magazine devoted to the exposition and defence of the Faith once for all delivered to the Saints; and opposed to the dogmas and reservations 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.
Published by

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

Volume 16, No. 9

SEPTEMBER, 1928

EIGHTPENCE.

Immortality.

The Testimony of Scripture concerning it.

By Dr. John Thomas.

"God only hath immortality" (1 Tim. vi, 16).

"When this mortal shall have put on immortality" (1 Cor. xv. 54).

"Immortality," *athanasia*, is a word signifying deathlessness; hence, we are taught that the only deathless being in the universe is "the incorruptible God" (Rom. i, 23), "dwelling in the light; whom no man hath seen, nor can see." The invisible God was never deathful nor subject to death, but all other intelligences of the universe have, or will be, subjected to death, or to something equivalent to it. Their immortality is bestowed at some time subsequent to death; but His, Who is the Life of the Universe, is underived; for He is from everlasting to everlasting deathless.

The testimony that "God only hath deathlessness," teaches that the immortality or deathlessness of men and angels dates from a change of resurrection from the death state. At this crisis their "mortal body" (Rom. viii, 11) puts on deathlessness, so that thenceforth "they die no more" (Luke xx, 36). To constitute them deathless their bodies must become "incorruptible"—*aphtharsia*; for a corruptible body cannot be deathless or immortal. *Aphtharsia* is the substratum of *Athanasia*; that is, Incorruptibility is the underlay of Immortality. Incorruptibility is not immortality; but without incorruptibility, immortality cannot be. Hence, immortality is something more than incorruptibility. It is "Life and Incorruptibility"—*zoe Kai aphtharsia*—combined. Incorruptibility has regard to physical quality of body, which may be living or inanimate. A diamond may represent an incorruptible body; but because incorruptible, it is not therefore living or deathless. An immortal body, however, is necessarily an incorruptible body; because immortality cannot be without incorruptibility. God, though "a spirit," is also a body; for He is styled "the incorruptible God," and incorruptibility is Scripturally affirmed of body. Immortality is life manifested through an incorruptible body; and is the opposite to mortality, which is life manifested through a corruptible body. Such is the immortality brought to light by Jesus in the Gospel of the Kingdom—"mortality swallowed up of life" (2 Cor. v, 4). The

supposition of deathliness and deathlessness co-existing in the same body, or an "immortal soul" in mortal flesh, is pagan foolishness; and implies ignorance of "the Truth as it is in Jesus." It is the Spirit of God that makes alive; "the flesh profiteth nothing" (John vi, 63). Hereditary immortality is a fiction of the carnal mind, at once revolting to reason and the Word of God.

Immortality is a part of the righteous man's reward, which he seeks after by a "patient continuance in well-doing" (Rom. ii, 7). To talk of the wicked being immortal in any sense is to contradict the Scripture. "The soul that sinneth it shall die," saith God (Ezek. xviii, 20). "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi, 22, 23); therefore "hope to the end for the grace that is to be brought unto you at the revelation of "Jesus Christ" (1 Pet. i, 13).

The following extract from a Canon decreed by the Council of Lateran, in the reign of Leo X, will shew the kind of authority by which immortal-soulism became an Article of the Popular Creed: "Some have dared to assert concerning the nature of the reasonable soul that it is mortal; WE, with the approbation of the Sacred Council do condemn and reprobate all such, seeing, ACCORDING TO THE CANON OF POPE CLEMENT THE FIFTH, THE SOUL IS IMMORTAL; and we strictly inhibit all from dogmatizing otherwise; and WE decree that all who adhere to the like erroneous assertions shall be shunned and punished as heretics."—Caranza, p. 412, 1681.

In his "Defence," in 1530, Martin Luther says: "I perceive that the Pope makes Articles of Faith for himself and his faithful ones, as Emperor of the World, King of Heaven, and God upon Earth, such as that the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals."

Bishop Tillotson remarks that: "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible" (Sermons, Vol 2, 1774).

Dr. Whateley, Archbishop of Dublin, in his "Revelation of a Future State," observes: "To the Christian indeed all this doubt would be instantly removed if he found that the immortality of the soul were revealed in the Word of God. In fact, no such doctrine is revealed to us. The Christian's hope, as founded on the promises contained in the Gospel, is the resurrection of the body."

Dr. Lowth, speaking of the Prophets, says: "That which struck their senses they delineated in their descriptions; we there find no exact account, no explicit mention of immortal spirits."

"Life," says Irenaeus (a contemporary of the apostle John), "is not from ourselves, nor from our nature, but it is given or bestowed according to the grace of God; and therefore, he who preserves this gift of life, and returns thanks to Him that bestows it, he shall receive length of days for ever and ever. But he who rejects it and proves unthankful to his Maker for creating him, and will not know Him who bestows it, deprives himself of the gift of duration through all eternity."

"That the soul is naturally immortal," says Richard Watson, "is contradicted by Scripture, which makes our immortality a gift dependent upon the giver" ("Institutes," Vol. II, p. 250).

The existence of an immortal soul in sinful flesh being set aside, and the testimony that "the dead know not anything" (Eccles. ix, 5) received, the Mother of Harlots is stripped of the Virgin and Saints, whose deified "souls" she worships, and makes her as idolatrous as her pagan predecessor in "the Eternal City"! The physical regeneration of infant souls, purgatory, glorification in heaven at death, apostles on their thrones, kingdoms gained by saints beyond the skies at their decease, etc., are all exploded as the merest fictions of distempered minds. —"Herald of the Kingdom and Age to Come" 1851, pp. 106, 107.

"Quietude and silence are not the prerogatives of the Saints in this present evil world. Their duty is to 'cry aloud and spare not; to lift up their voice like a trumpet and shew the people their

transgressions, and the house of Jacob their sins'. They have nothing to do with results and consequences—let them make the truth known, and leave the rest to Him who gives the increase."

DR. THOMAS.

Remembering Christ.

An Exhortation by Bro. Roberts.

We are all aware that the object of these meetings for the breaking of bread is to bring Christ to remembrance; and we, doubtless, realise in our experience of them how entirely they are adapted to the purpose in view. Christ is brought vividly before us every time we surround the table, and our memories are refreshed and our purpose strengthened with regard to that future purpose of divine love which centres in him. But there are different ways in which this memory of Christ can be contemplated. The contemplation that will be acceptable to Christ himself is the one which embraces all sides of him, so to speak.

We must not think of him merely as an historical character; we must realise him as a present loving personage, exalted in glory at the Father's right hand as a priest over the house of God, and cognisant of all his brethren by the Spirit to which he now stands in the same relation of omniscience and omnipotence as the Father.

We must not think of him merely as the coming vanquisher of Gentile power and the ruler of universal man in the age of blessing; we must recall him as the Lamb of God who sojourned among men in sorrow and dishonour 1,800 years ago, and who obediently submitted to the cruel death in which it pleased God to offer up the condemned nature of Adam which he wore, as a sacrifice through which the contrite-hearted amongst the sinful sons of men might approach him in reconciliation and worship.

We must think of him not only as the immortaliser of our bodies, but as the judge of our actions at his coming; not only as a merciful and faithful high-priest, but as the inflicter of vengeance in flaming fire on all the disobedient; not only as the loving and forgiving friend but as the zealous teacher, the denouncer of unrighteousness, the insistor on holiness, the exactor of our utmost affection and repudiator of the present evil world and all who belong to it.

We must remember him not only as brother but as Lord; not only as the seed of David but as the Word made flesh. In a word, we must open our minds TO THE TRUTH, of which he is the personal incorporation. . . .

In remembering Christ in the breaking of bread, we do not remember him as he desires to be remembered unless we remember him as the manifestation of the Father's glory, the exhibitor of the Father's mind, the exerciser of the Father's power, the Father come nigh to us in him, "God in Christ reconciling the world to Himself."

The Father, indeed, is the glory of Christ. Apart from him, there would have been no Christ, who though a Son who learned obedience by the things that he suffered, is yet the Father in manifestation; for though he said, "The works that I do, I do not of myself," he also said, "The Father who is in me, He doeth the works."

To remember Christ, then, is to remember the Father also who dwelt in him and made him what he was. To remember a mere man is not to remember Christ; and to remember a son without a will of his own is not to remember him. To remember him scripturally is to remember him as he is presented in his discourses to his disciples; in which, while exhibiting himself as the voluntary subject of the Father, he expressed surprise that he should have been so long with his disciples without them knowing that in looking upon him they looked upon the Father manifest in His Son.

We have every reason to rejoice in this aspect of the memories that circle round the table of the Lord. Jesus brings the Father very near to us in the words he spoke to his disciples about him—near, I mean, as regards the Father's attitude or disposition towards us. We are liable to think of the Father as a distant and unapproachable majesty. He is, doubtless, this, apart from Christ; but we are liable to continue to think of him in this way even in connection with Christ.

Christ dissipates all such thoughts by the words addressed to his disciples in the last conversation he had with them in the flesh. He said:

"I say not unto you that I will pray the Father for you, for the Father Himself loveth you because ye have loved me, and have believed that I came out from God"

He makes our connection with the Father's love even more intimate and practically obvious in the following words:

"He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him and manifest myself to him. . . . At that day ye shall know that I am in my Father and ye in me and I in you."

To detach Christ from the Father is, therefore, an impossibility, and to see Christ without seeing the Father is not to see the Christ of the Scriptures but another Jesus than the one Paul preached. . .

And what shall we say of Christ? No man can obliterate this living footprint of God on earth. Whatever explanation men may try to give of him (and learned men have vainly exerted their profoundest ingenuities to bring him within the category of common men), they cannot deny him as a fact of history. He has left his mark too deep for that. His name is in all the archives and political documents of the civilized world for ages past.

Only men who doze in a moral and intellectual torpor, engrossed with the affairs of their private lives, can be insensible to the mass of incontestable, palpable facts that tell us that Jesus of Nazareth appeared upon the stage of history 1,800 years ago and astonished the world by "works which none other man did," and words "such as never man spake."

Gaze at his picture as it shows itself to us in authenticated records of the past. Is it not natural for us to unite in the question put by his neighbours:

"Whence hath this man this wisdom and these mighty works?"

And is it not equally natural for us to say with Nicodemus who visited Jesus by night:

"We know that thou art a teacher come from God, for no man can do these miracles which thou doest except God be with him?"

Verily if God left not Himself without witness, in giving us rain from heaven and fruitful seasons, He has almost forced Himself into our presence in the gift of His beloved Son, the true and faithful witness, who came not in his own but in his Father's name, glorifying Him on the earth and finishing the work which He gave him to do.

Finally, what can a man who possesses the Bible say about the want of evidence? Anything said by such a man in this direction must be said because he is unacquainted with the treasure in his hands. The existence of the Bible itself becomes at last an all-sufficient witness for God, even without the external testimony at which I have glanced.

The Bible cannot be accounted for on any theory that supposes a merely human authorship. This, the strongest witness for God, is the last perhaps to be felt in its fulness of force, on account of

the slowness of the process which leads to its apprehension, viz., the complete acquaintance with the Bible to be acquired only in the daily reading of it for years, and the corresponding acquaintance with the ways and thoughts of man obtained by experience. When, however, this witness is fully apprehended, faith is established on a rock nothing can move.

What is the sum and substance of the whole matter? What but that which Paul declares, that we have a strong consolation who have fled for refuge to the hope set before us? The consolation arises from the fact that in breaking bread and drinking wine, as we do from Sunday morning to Sunday morning, in obedience to the commandments of Christ, we bring not only Christ to memory but his Father and our Father—the Creator of heaven and earth, who fainteth not, neither is weary, and there is no searching of His understanding; and with whom there is no variableness nor shadow of turning.

We can say with Moses and Israel when they came out of Egypt:

"The Lord is my strength and song, He is become my salvation. He is my God and I will prepare Him an habitation; my father's God, and I will exalt him."

We can shout with David:

"The Lord is my rock and my fortress and my deliverer; my God, my strength, in whom I will trust; my buckler and the horn of my salvation and my high tower."

Shall we not therefore be able rejoicingly to say:

"I will not fear what man can do unto me?"

Yea, and we shall, like David, commune with our hearts and soliloquize with a delight unknown to the poetry of the heathen:

"Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities, who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's."

Rising with a stronger flight, we shall emerge from soliloquy and ascend boldly to the throne with words which, acceptable at the mouth of the man after God's own heart, will not be rejected at our hands if we approach with contrite spirits, clean hands and a pure heart:

"I will extol thee, my God, O King; and I will bless Thy name for ever. Every day will I bless Thee; and I will praise Thy name for ever and ever. Great is the Lord, and greatly to be praised; and His greatness is unsearchable."

Editorial.

THE BODY OF CHRIST.

One of the most beautiful figures which the Spirit has employed to represent the position of the true saints is the Body of Christ. No other figure could, we think, possibly better represent the close connection which exists, firstly, between Christ and His brethren and sisters, and secondly, between the brethren and sisters themselves.

In 1 Cor. xii, the apostle lays emphasis upon the fact of the unity of the Spirit, and dwells upon the theme of the one Spirit of God variously manifested in the Spirit-endowed eldership of the

ecclesias in the first century. Pursuing this thought, he very easily leads us on to the consideration of the figure of the Body of Christ.

At verse 12, he says:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also in Christ."

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

"For the body is not one member, but many. Now ye are the body of Christ, and members in particular" (1. Cor. xii, 12-14, 27).

There is here a very appropriate symbol. In a very fitting sense the saints are the Body of Christ, for do they not owe their existence as saints to the work of Christ, under God's mercy and love? If it were not for Christ and His work, or God's work through Him, we should not be in our present privileged position of being called saints. Here, then, is this wonderful relationship; this oneness existing between Christ and the saints, which is adequately expressed only by this figure of one body, or the body of Christ.

Elsewhere the apostle tells us, the Head of this body is Christ Himself, and we think it is only when we realize this fact that we learn the important lessons to be drawn from this simile.

To the Ephesian ecclesia, Paul wrote:

"God gave him (Christ) to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all" (Eph. i, 22, 23).

"For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body" (Eph. v, 23).

In the natural order of things, in the physical body, it is the head which controls all the movements of the body; the various parts of the body all move in obedience to the will of the head, or the brain; if the body be healthy there is perfect unison between the head and all the many and varied members of the body. If we are truly the Body of Christ, it will be so with us. We are all members of one body, the head of which is Christ, and it is His will, His law, His commands that we are all subject to. It is Christ who should control all our movements, our actions, and our work; they are the result of His headship of the body. There has to be perfect sympathy and unity existing between the body (or the ecclesia) and the Head (Christ) if the full beauty of the figure is to be realized.

We are all acquainted with the results which would follow in the natural body, if the various parts moved and acted contrary to the dictates of the head, or the brain. It would mean irreparable disaster—possibly death. Is it not so with the Body of Christ? If we are not subject to the will of Christ, we are not members of His body. Paul so declares:

"Now, if any man have not the Spirit (mind or disposition) of Christ, he is none of his" (Rom. viii, 9).

We need to particularly notice that the apostle states that "we are all baptized into one body." There is, therefore, one body of Christ, not many. If we are true saints of God, called out and separated by belief and obedience, it matters not in what part of the world we may dwell, we are members of the one Body of Christ. There is not a body of Christ in Britain, and another in America, or elsewhere. There are many members, but one body. Who constitute the real members of that body will only be made manifest at the Judgment-seat of Christ. Our object in inviting attention to these simple facts is

to expose the serious nature of the error so prevalent in the ecclesias to-day, that is, that if doctrines or practices contrary to the teaching of Christ are tolerated in an ecclesia, it is the sole responsibility of that ecclesia; and should it shelter in its midst those known to be unsound in the faith, no other ecclesia may be permitted to express its mind in regard thereto. In other words, they must remain in fellowship with error, or darkness, because it is in another ecclesia. In our judgment this is entirely destructive of the beautiful figure of the One Body of Christ.

This, we think, is one of the greatest lessons to be learnt from this figure of the body of Christ, but there are many others. As we have shown, there must be true sympathy and unison between Christ (the head) and the church (the body); so also must there be a mutual care and regard among all the members of the body. Is not that the apostle's argument in 1 Cor. xii? —

"That there should be no schism in the body; but that the members should have the same care one for another."

"And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it" (1 Cor. xii, 25,26).

Between the various members of the one body there should exist mutual care and regard, just as real and as close as exists between all parts of the natural body. In the physical body, if one part suffers all are affected, and care for the injured part is exercised, and a desire is manifested that it may be strengthened and restored. It should be so in the Body of Christ. If one member suffers, all are affected. Let there be unity with unison; Christ, our head, has set us an example of love and care for one another, and it is especially in regard to the things which belong to our eternal salvation that our care for each other is required.

What is God's will concerning us? It is that we, who are now members of the one body of Christ, should:

"All come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv, 13).

A perfect man, edified, or built up in love; reaching to the measure of the stature of Jesus Christ; attaining in the mercy and love of God to even the nature of Christ; made immortal, a company of glorious sons of God, a perfect-man community, many in one, the Head of which will still be the Lord Jesus Christ.

This is our hope; we shall attain to it in the age to come, only if we now realize what is involved in the subject of the Body of Christ.

W.J.W.

Notes by the Way.

Brantford, Canada.

From Hamilton we journeyed to Brantford, a flourishing industrial city on the banks of the Grand River. It is also the happy "home-town" of a thriving ecclesia, whose good work is prospering in the hands of such ardent workers as brethren Styles, Marlett, Cook, Shuker, and several others, who, by their activities in the work of the Truth, have become well-known in all the Canadian ecclesias and in some "across the border."

These brethren are flanked by a bevy of hard-working sisters "who labor with them in the gospel" (Phil, iv, 3).

No ecclesia knows the strength of its various parts until they are tried and tested. This ecclesia has been tested, as nearly all in Canada have. But their trials and conflicts, instead of weakening, have

strengthened them, making them better acquainted with their work, giving them a firmer grasp of first principles: compelled as they were by circumstances, to consider them in all their various relations and details.

In this way their wrestlings for the Truth with their superficial antagonists have really strengthened and helped them. (Read 1 Cor. xi, 19.)

The success of any and every ecclesia depends to a large extent upon the activity of its members. They must set their minds to the work of the Truth: read, search and study the Scriptures daily, and vigorously apply their thoughts to the business in hand; then with God's blessing they will prosper.

Brother Styles called our attention to several interesting matters in the history of Brantford that are well worthy of mention.

Brantford is named for a Mohawk Indian Chief—Joseph Brant—who led the six nations on the British side in the war of Independence. The Governor of Upper Canada assigned to Brant's tribe a picturesque tract of land on the Grand River, where Brant extended a float of spars across the river, which was known as Brant's Ford. In this proximity was a plot of ground upon which there arose successively, first a village, then a town, and later the City of Brantford.

Brant was a descendant of one of the four Mohawk Chiefs who visited England in 1710, and were received with distinction by Queen Anne, who presented them with a Communion service of solid silver, which has been carefully preserved, and is still used in their communion in the old Mohawk Church, which still stands as a sentry over the tomb of the once powerful Indian Chief, Joseph Brant.

In his earlier days Brant translated Matthew's Gospel and the Anglican Church service into the Mohawk dialect, and it is a matter of rather striking interest that the word "town" in chap, x, 11, and the word "village," in chap, xiv, 15, and xxi, 2, are both rendered "Canada" in the Mohawk idiom, thus giving us the origin and the meaning of the national name of "Canada."

But still more interesting to Bible readers is the fact that Brantford is the auspicious birth-place of the telephone.

Between 1874 and 1876, Alexander Graham Bell, a native of Edinburgh, removed from Boston, Mass., where he was then residing, to Brantford, where he made a diligent study of "telephony," or the employment of electricity in the reproduction of sounds. His discoveries have revolutionized the life of the world.

Many improvements in the mechanism and working of the telephone have since been made: all leading up to the introduction of that most marvellous invention of modern times—radiotelephony.

No discovery of these latter days can compare with the wonderful radio. Nothing has so swiftly and so comprehensively spread over the world, illustrating and proving to those who have eyes to see, the divine character of Daniel's prophecy that in "the latter days" knowledge should be increased (chap, xii, 4).

It has already proved of immense utility to mankind in the elimination of space. It is not only possible to speak through the ordinary telephone, with those in a flying machine many miles distant, but we can talk across the ocean. It has proved an actual factor in the preservation of human life by spanning continents and seas; and by its use those in the southern hemisphere, and all the world over, may daily ascertain, at least approximately, the position and condition of those who may be drifting on the ice-fields of the vast Arctic waters.

Beside these and other marvels of the radio, we must note the great and amazing revelations that have been made in the mechanical world, showing the ability of engineers to control large, powerful machinery while many miles distant from the plant, thus overcoming space with the electric current.

By a simple wave of the hand over a crystal sphere, a small quantity of energy may be released, which, when transmitted by radio and other electrical instruments to points far distant, will set in motion gigantic machinery of great power.

Contemporaneously with these achievements, scientific investigation is day by day adding to man's storehouse of knowledge. Television is rapidly approaching a working basis; and recently a man has invented a musical instrument so delicately attuned that it may be played by the vibration of the air without the touch of a human hand.

If these things be possible in these "latter days," when this mortal system of things obtains, what may we not look forward to when God's Kingdom has come and conquered, and "all things are made new"!

May it not be possible for the redeemed to hear "the music of the spheres"—to listen with Job to the loftier harmonies of "the morning stars," as they sing together to God's praise; and may not our eyes be opened to a wider survey of God's immeasurable universe and a fuller and more amazing realization of His glory and almighty power?

When the Lord shall "turn the shadow of death into the morning, the day break and the shadows flee away"; when the "morning without clouds" shall dawn, and "the Sun of Righteousness arise"; when "the sweet influences of the Pleiades" or the seven great stars shall be more pronounced, and the bands of Orion more distinct; when the Lord shall "bring forth Mazzaroth" and his eleven, and "Arcturus with his sons, and the chambers of the south" are opened up and their beauty revealed.

Yea, when the Lord doeth these things, surely the heavens shall declare the glory of God as never before; and as the stars come forth "in their courses," to listen and join in the magnificent yet solemn service of praise, there will be no speech nor language where their voice will not be heard.

The infinite grandeur and glory of such a scene can scarcely be conceived! Then shall we behold "great things, yea, wonders without number." (See Job ix, 9,10; xxxviii, 31, 32; Amos v, 8; Song iv, 6; Psalm xix, 1, 2.)

B. J. D.

The Edict of Nantes and its Revocation.

The revocation of the Edict of Nantes was a momentous event which finds a prominent place in history, and is of intense interest to those acquainted with Bible teaching. To summarise the matter at the outset, we remark that following the Dark Ages, which lasted from the fifth to the fifteenth century, came an awakening by the common people to a period of learning and freedom of thought. The Bible hitherto had been a closed book to the masses, but, with an increase of learning, the unscripturalness of Roman Catholic teaching became apparent, and resulted in active protests by those of independent minds. Particularly was this the case in France, where the Protestants, who were subsequently called Huguenots, grew rapidly in numbers, and, banding themselves together as the "Reformed Religion," thoroughly alarmed the Romish Church, which did its utmost to crush and exterminate them with the ferocity of a wild beast.

In 1598, King Henry IV of France, sympathizing to some extent with the Protestants, signed an edict at Nantes, which permitted them the free exercise of their religion. The Papacy, furious at this toleration, increased its animosity and persecution, until at length it obtained a revocation of the edict

of Nantes in 1685, denying Protestants liberty of action and effectively silencing their witness to Bible truths.

The interesting part of the matter to us is the fact that these things form the subject of divine revelation, as we find on a perusal of chapter xi of the Apocalypse, which speaks of the testimony and prophesying of two witnesses. In the second verse we read that the nations should tread the Holy City under foot for a certain period, i.e., that the nations (or Powers) should subject the holy or sanctified community, who are the saints of God and true brethren of Christ, to a time of bitter oppression. Verse 3 tells us there should be those who would witness to the truth during that time. They are not witnessing in a time of peace, quietness and tolerance; on the contrary, they are clothed in sack-cloth. In other words, they are to be in trouble, trial and distress. There can, of course, be witnesses who are quite earnest, who are yet deceived by appearances, and in turn deceive others, whilst the true witnesses perceive the truth and bear testimony to the fact.

If the witnesses in this case bear evidence to the truth we should naturally hope they would be on the winning side, but we find they are on the losing side, until their testimony is concluded, and they are crushed, as shewn by verse 7: "And when they shall have finished their testimony the beast that ascendeth out of the bottomless pit shall make war against them and shall overcome them and kill them."

The two witnesses referred to must not be taken to be two individuals, but representative communities, for we read in verse 7 that war is to be made upon them by the beast, and it is obvious that warfare can only be waged by numbers, not by individuals. The language used is symbolical, but so apt is the symbol that the overcoming and killing was literal to a great extent. As to the beast, there can be no doubt whatever from a perusal of chapters xiii and xvii of the Apocalypse that the Roman Catholic power is here referred to, for no other ecclesiastical system has thus assumed and abused spiritual supremacy. As we read of the miseries which were undergone by the witnesses our indignation and sympathy are aroused, but it must not be supposed that martyrdom, even by the beast's torture, is the hall-mark of a true saint, or that such an one necessarily holds the truth. This is apparent from verse 5, which speaks of these witnesses thus: "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed."

Here the spirit speaks in prophecy of what these protesting witnesses would do when threatened by the beast, and history testifies that the Protestants in general flew to arms, and retaliated on their oppressors, willingly taking the lives of others, or laying down their own, when the soldiery were sent to suppress them. But the inspired words of Paul to Timothy were: "The servant of the Lord must not strive but be gentle unto all men," and therefore the attitude of these witnesses proclaims them to be other than true disciples of Christ; but undoubtedly there were witnesses at this time recognising their calling as one of meekness and non-resistance. Confirmation of this is not lacking in the history of the Huguenots, and we may depend there were many who held sacred Christ's commands on this as well as other matters. The militant witnesses acted as a wall about the others, being professing Christians and yet warriors, antagonizing the Roman Catholic beast.

We find them, as verse 8 tells us, in the street of the great City; that is, the great city or countries over which Rome held sway, and it follows that the street of that city would be the main ecclesiastical thoroughfare in which she trafficked. Surely no other country could better claim that distinction than France, whose King was spoken of by the Pope as the eldest son of the Church.

The witnesses referred to laid the foundation in France of that tremendous movement spoken of as the Reformation, and Martin Luther's detestation of the practices of the Papacy found warm support in a very able French scholar and preacher named John Calvin, who was born in Picardy in 1509, and who did for France very much as Luther did for Germany, John Huss for Bohemia, John Knox for Scotland, and Tyndall and others for England. Calvin's theology was the accepted teaching

of the Huguenots, the outstanding feature of which was an unrelenting opposition to the practices of Roman Catholicism; but in doctrine there was little, if any, difference to be seen.

The Huguenots rapidly increased in number, including in their ranks even royalty and nobility. Navarre was then a separate kingdom, adjacent to France, and the King of Navarre and his court were of the reformed religion. In France itself, opinions were about equally divided. On the Roman Catholic side were the King, the court, the army and the peasants. Opposed to them were the thinking classes: doctors, lawyers, teachers, and the superior artisans and craftsmen, who were the financial backbone of the country. The Romish Church lost power rapidly, and to combat this a secret order of Catholics, known as the Society of Jesus (or Jesuits) was founded in 1540. They were cruel and pitiless in their methods and were responsible for the massacre of St. Bartholomew, which began on the 24th August, 1572, and continued for a month, in which time 70,000 men, women and children of the Protestant faith were massacred throughout the country.

It was this Society which instigated the infamous inquisition, whose unspeakable methods and tortures are justly regarded with horror and detestation. Spain, in particular, felt the full power of the beast's claws; and no man's liberty or life was safe under the reign of terror established by the inquisition.

To return to France and the circumstances which led up to the famous Edict. It was in the reign of Charles IX that the massacre of St. Bartholomew took place, and on his death he was succeeded by his brother Henry III, a Catholic. Henry's sister, Margaret, had married King Henry of Navarre, a Huguenot, who was now heir-apparent to the French throne. That a Huguenot should occupy the throne was something which the Catholics were anxious to prevent. The leader of the Roman Catholic party was Henry, Duke of Guise, and with the help of the Catholic League he got together a strong military force. Henry III of France feared that the Duke was secretly aiming at the throne, although ostensibly his object was the overthrow of the Huguenot menace. The result was mutual distrust, and the three Henrys took the field, each to protect himself against the other two. The King of France lost no time in making an alliance with the King of Navarre, and had the Duke of Guise assassinated. This act thoroughly enraged the Catholic League, who caused the assassination of the King by a Dominican Friar, who was in turn killed by the King's servants.

King Henry of Navarre was now entitled to the throne of France, but met with such determined Catholic opposition that he finally turned Catholic, his defection being followed by a great number of the nobility. This was a severe blow to the political importance of the Huguenots, who were ill-treated and victimised by their opponents in every possible way. They complained bitterly to the King and at length, after considerable discussion and opposition, the famous Edict of Nantes was drawn up.

It was an act political rather than religious; but by it the Protestant Church was legally recognised and its public worship permitted. The Huguenots became eligible for all offices in the state; they were to share in the privileges of the national schools, hospitals, charities, etc.; and, in short, were recognised as law-abiding citizens. The liberty thus given to them was utterly repugnant to the Romish Church, who declared she would never cease her endeavours to nullify its provisions and effect its revocation. The Pope called it "the most accursed ordinance ever made." The apostate King undoubtedly did his best to introduce peace and concord among his subjects, but his efforts were unavailing. The beast was ever despoiling and distressing the Huguenots, and they in turn ceased not to testify that "the Pope is really the Anti-Christ and Son of Perdition, foretold in the Word of God, the Harlot clothed in scarlet, sitting on the seven hills, the great City having dominion over the Kings of the earth"; this was an article in their confession of faith.

In 1610, Henry IV, whilst driving through Paris, was assassinated by a religious fanatic, who stated he had killed the King because "in making war on the Pope the King had made war on God, inasmuch as the Pope is God." Henry was succeeded by his son, Louis XIII, who was then nine years of age, and had received a Catholic training. Instigated by his tutors he quickly caused decrees to be

issued penalising the Huguenots, who flew to arms. Toleration was thrown to the winds, and a state of Civil War ensued until 1622.

Louis XIII died in 1643, to be succeeded by his son, Louis XIV, who was then five years of age. The Romish Church was now possessed of the power of the throne and the French army, of which she made full use. Soldiers were quartered on the Huguenots, who had to maintain them in board and lodging, and to do as they were bid by these men, from whom all discipline and restraint was withdrawn.

The Dragonnades (as this horrible system of torture was called) spelt villainy, outrage and murder for the witnesses. The Huguenots were forbidden to sing Psalms, but still they persisted. Priests went about listening at doors and windows. If drunkenness were apparent, or ribald songs, oaths and curses were heard, the beast would ignore it and pass on; but if psalms and prayers were heard, the house was broken into and the inhabitants haled to prison. Pressure by the Papacy was now brought to bear upon the King to revoke the Edict of Nantes; and the act of revocation was signed by Louis XIV in 1685, amid great rejoicings by the Catholics, in the presence of the assembled court, nobles and clergy. It was a death-warrant, so far as the witnesses were concerned. Medals were struck to commemorate the event, and distributed freely, significant of chapter xi, 10, of the Apocalypse: "And they that dwell upon the earth shall rejoice over them and make merry and shall send gifts one to another because these two prophets tormented them that dwelt on the earth."

The Huguenots fled from France to other lands, and the country was denuded of thousands of her skilled artisans and craftsmen, who took with them their trade secrets, in addition to vast sums of money. The countries of their adoption benefited and became richer by this immigration, while France declined, until financial chaos and a spendthrift monarchy drove the people to distraction, and ended in the French revolution.

But the witnesses, though symbolically dead, were to live again, as we read in verse 11: "And after three days and an half the spirit of life from God entered into them and they stood upon their feet and great fear fell upon them which saw them."

Three-and-a-half lunar-day years (or 3½ times 30) gives us 105 years, which is precisely the length of time between the Act of Revocation (when the witnesses were silenced) and the great revolution which overthrew the throne, nobles, and clergy. The awful slaughter during that Reign of Terror bears ample testimony to the spirit's prophecy that great fear should fall upon them.

Following closely in prophetic order comes the time spoken of in verse 15: "And the seventh angel sounded and there were great voices in Heaven saying, the Kingdoms of this world are become the Kingdoms of our Lord and of His Christ and He shall reign for ever and ever." And it is to this truth that we are called to testify, in order that we may not only be witnesses to the fact in this age, but also be witnesses of the fact in the age to come.

F. G. FORD.

Resurrection and Judgment.

The great crisis of our lives will have arrived when the cry goes forth, "Gather my saints unto me!" The sleepers will awake and stand upon their feet, and, with the living, will receive the summons that the Lord has come, and their presence is commanded at the judgment seat.

We speak often one to another of the coming of Christ, of the resurrection and judgment. We know these events are close at hand, yet how difficult it is really to visualise them. Are we always fully alive to the fact that there is a day fixed, marked off definitely on the calendar, when everyone of us will receive an angelic communication that our probation is ended? All tasks must be left—no

longer the opportunity to put this or that right; that has passed for ever; our eternal well-being now depends upon the verdict which Christ will pass upon us at the great tribunal.

If our consideration of the subject has the effect of making these coming events seem more real to us, so that we are stirred up to greater zeal in our walk in the truth, stirred up so that at all times we are ready to receive the summons to appear before the Lord, then our time will have been well spent.

We might start by putting a question. Where will the judgment take place?

We have strong inferential evidence in Deuteronomy and Habakkuk that it will take place at Sinai. In Deuteronomy we read, "And this is the blessing wherewith Moses the man of God blessed the children of Israel before his death. And he said, the Lord (Yahweh) came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them." (Deut. xxxiii, 1.)

Note the names of the places. We can find them on the map at the end of our Bibles. Sinai towards the south of the peninsula bearing its name; Paran further north; Seir still further north, on the route from Sinai to Palestine.

Now, whilst the words of Moses had an application in the past, yet they are a prophecy of a future manifestation of Yahweh. There is an enlargement of the prophecy in Psalm lxxviii, 17, "The chariots of the Elohim are twenty thousand, even many thousand the Lord among them, Sinai the Holy."

But Habakkuk puts the matter beyond all doubt. In Chap, iii, 3, we have a definite prophecy of the future. The verbs are in the future, although rendered in the past tense in the Authorised Version: "God (Eloah, the same word as used in Daniel for the setter-up of the Kingdom) shall come in the south (or Teman) and the Holy One from Mount Paran."

That prediction has never yet been fulfilled; if it had then the rest of the verse would have been fulfilled, which is very far from the case, "His glory shall cover the heavens, and the earth be filled with his praise." And this region which God has chosen is admirably situated for the great work which he has decreed. Consider the remarkable position of Sinai in relation to the adjacent countries. It is a region of great solitude; an uninhabited, wild, rugged district, yet not far from the scene of the world's final crisis, when the armies of the kingdoms of men will surge through Palestine, only to meet destruction before the unexpected foe who will come up from Sinai and will be revealed in mighty power; the future King of the world at the head of an immortal army.

Note its peculiarly central position close to Palestine and Egypt, with Europe to the north, Asia away north-east, Africa and India south and south-east. Truly a remarkable position; yet so silent and desolate. Ideal in every respect for the purpose which God has in view.

The mountains of Sinai, where the solemn events of the Judgment will take place, lie to the south of the wilderness, described by Moses as "A great and terrible wilderness wherein fiery serpents and scorpions dwell, and drought where was no water."

Travellers who have visited the spot refer to the awe-inspiring stillness and silence of these regions; no streams trickling down the mountain sides; no foliage; and a peculiar stillness of the atmosphere, so that a voice spoken sounds almost startling. The approach which gives access to the central region of Sinai, where the law was given, is described in Eureka as one whose aspect is "terrific."

Stanley describes this approach as an awful one. He speaks of it as "the awful and lengthened approach as to some natural sanctuary." Dr. Thomas says the entry is by a narrow defile about 40 feet

wide with perpendicular granite rocks on each side; a gentle but constant ascent leads up the valley, whose aspect is terrific but ever varying. The valley does not attain to more than 200 feet in width and the mountains rise to an immense height on either side. The scenery is stern, "but what (says a visitor) had the beauty and softness of nature to do here? Mount Sinai required an approach like this, where all seemed to proclaim the land of miracles and to have been visited by the terrors of Jehovah. The scenes are suited to the sound of the fearful trumpet that was once heard there, and will be heard again, when the Lord Himself shall descend from the heaven with a shout, with the voice of the archangel and with the trump of Deity."

I do not know whether, when we are called to Sinai, we shall have to make our way up that ascending and terrific valley; if it is awe-inspiring now in its natural grandeur, how much more so will it be when the divine power is manifested there, and we know that it leads into the inner sanctuary where we shall have to stand before the Lord, surrounded by a mighty company of angels?

Now, it is a remarkable fact that right in the heart of this mountain cluster, after traversing through the valley, there is an enclosed plain $2\frac{1}{2}$ miles long by half-a-mile wide. A plain on which several million souls could easily assemble; and commanding the whole plain is a magnificent bluff or headland, rising, as one writer describes it, like a huge altar in front of the whole congregation; and, visible against the sky in lonely grandeur from end to end of the whole plain, is the very image of the mountain that might be touched, and from which the divine voice might be heard far and wide over the stillness of the plain below.

This, then, is the place chosen by God for the last judgment. This is the first place the Lord Jesus will come to when he returns from heaven. Keeping the picture in mind, we now visualise his coming to Sinai. It is not fitting that such an august personage should come alone—the world's future King will come with ten thousands of angels. Paul told the Thessalonians: "The Lord shall be revealed from heaven with the angels of his power" (2 Thes., i, 7). And here is the mighty company of angels with him; assembled and ready to do his bidding.

Christ's first command to these mighty beings will be "Gather my saints unto me." "And he shall send his angels with a great sound of a trumpet and they shall gather together his elect from the four winds, from one end of the heaven to the other" (Matt, xxiv, 31).

Dr. Thomas suggests that it may not be a literal trumpet sound which will raise the dead, rather it is that power which is manifested during the sounding of the seventh Trumpet. "An angel's whisper can wake the dead when breathed by the command of Him who is the resurrection and the life."

A wonderful event this will be; the ancient graves stirred, and the faithful ones whose lives we so often read about standing again on the earth. It seems almost incredible, yet it is a fact that we shall see Adam, Noah, Melchisedec, Job, Abraham, David, Daniel, Paul, and a host of others standing alive on this earth again; and what gives us great personal rejoicing is to know that those we have loved and known so well, who have fallen asleep in Christ, will be awakened, too, by the angelic messengers.

Next the summons will go forth to gather those that are alive and remain to the coming of the Lord. The great crisis of our lives will have arrived when we receive this summons; happy shall we be if it finds us watching faithfully.

Now we know that when Christ and the saints are manifested before Jerusalem the world will be in a state of unparalleled trouble. The great storm which we now see brewing will have burst in all its intensity; Europe will have massed huge armies under the banners of Russia; Britain will find herself isolated, with the whole continent against her, but at her side will be her colonies, and, no doubt, America.

The question arises: Will the summons come to us before or after this storm breaks? No one can say definitely, but there are a number of indications in the Word which seem to imply that we shall be here to witness the first terrifying flashes which will cast the whole world into fear and confusion.

We must remember that the great event so far as God's purpose is concerned is the onrush of the great confederacy from the north on the Holy Land, against the unwalled villages, and those who are dwelling without bars or gates; but there is no mention in the scriptures of the inevitable preliminaries to such a world crisis—the breaking-off of treaties with Great Britain, and her isolation from Europe; the massing of great armies throughout Europe; the urgent calls of Britain to her colonies and to America; the paralysing of trade; conscription, with scant consideration for conscientious objectors. These islands may be visited by destructive aircraft, and her shipping attacked some considerable time before the actual clash in Palestine, and it is quite possible, nay, even probable, we shall be here to witness the start of the trouble.

For instance, in Rev. xi, 18, we have the association of events—THE NATIONS ANGRY, God's wrath is come, and the TIME OF THE DEAD that they should be judged. Similarly, in Daniel xii, 1: the resurrection takes place when the time of trouble has arrived.

This gives great point to the passage in Isaiah, chap, xxvi, 20: "Come, my people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment until the indignation be overpast."

This passage loses force if the saints are gathered before there is any immediate sign of the storm commencing; but just imagine the effect on the faithful members of the household if we are still here when the world is cast into despair at this new world war. We shall naturally share in the general anxiety; we shall be distressed and many of us, no doubt, fearful. How delightful to receive the angelic message calling us away from the trouble: "Come, my People, enter thou into thy chambers and shut thy doors about thee."

People will be in such a state of despair and agitation that they will not be greatly concerned at the disappearance of some of their neighbours; the appalling nature of the world's troubles will overshadow all else. All the present order of things will pass away with a great noise and confusion; a grand dissolution of everything connected with the kingdoms of men; and out of the chaos will arise the new heavens and new earth wherein dwelleth righteousness.

There are a number of prophetic times and periods given in the scriptures concerning the coming of Christ, but there is no indication anywhere as to how long the judgment itself will take, and consequently no indication as to how long the saints will be called away before the commencement of the war of Armageddon. We simply have the intimation, "We must all appear before the judgment seat of Christ." On thinking the matter over carefully, it seems that we shall be wrong if we apply our ordinary standards of reckoning in this matter. Peter tells us that one day is with the Lord as a thousand years, and it is quite possible that God will operate on the minds of those who are to be judged, so that what will seem to them to take a long time will, in actual fact, take a very short time. These thoughts occur when we consider the possible number of those who will be raised and held responsible to judgment.

It will be a very large number, commencing with Adam; through the antediluvian days; the patriarchs; Israel with its million or more who received the law at Sinai; Israel as a nation in the land; those who heard the Truth in the days of Christ and the Apostles; and so to our own days. Over that long period the aggregate number must be very great; put it at a conservative estimate of three millions. If every one of those are judged one by one, and five minutes allowed for his examination and acceptance or rejection, and if the judgment proceeded day and night without cessation, it would take 70 years to complete.

So obviously it is a matter we must leave; it is impossible to try and determine what has not been revealed. The whole point is we see the nations ripe for the final crisis in Palestine; Russia and Britain practically ready. And the judgment has to take place before this crisis occurs. The lesson then obviously is that it is of the utmost urgency everyone of us should be prepared to receive the call to the judgment at any moment.

We now proceed to what is perhaps the most serious aspect of our subject. Our standing in the presence of Jesus. Our probation ended; the warfare ceased; now in anxious suspense we await the result. Do we ever wonder what Christ will say to us? What questions he will ask? Would we like to know beforehand? Well, we can know! He has told us already; He has told us what will merit his approval, and what will bring forth his condemnation. He will question us both in regard to the Truth itself, whether we have upheld it, defended it against attacks from within and without; and He will also question us in regard to our personal conduct, how we have lived the Truth in our lives.

We may learn a lot from the seven letters addressed to the Churches in Asia, and they can be applied to individuals as well as to ecclesias. Recall some of the points in these letters; they are Christ's words and may well be repeated at the Judgment: "I know thy works and thy labour, and thy patience. Thou hast tried them which say they are apostles and are not, and hast found them liars."

But will he have cause to reprove us because we have left our first love? We may be doing a lot of things for the Truth, but the fire of enthusiasm may have waned. We may be doing them as a matter of routine—from a sense of duty; yet there may be lacking that sense of love, that we are doing it all for His sake who died for us.

To some Christ will administer unqualified praise, like those he addressed at Smyrna. We picture such before Christ: they have had a hard struggle in their lives; in temporal matters a continual tussle in order to make both ends meet; the world probably called them failures; never made much headway; always in poverty. But they are Christ's jewels. "I know thy works and tribulation and poverty (BUT THOU ART RICH); thou hast been faithful unto death, I will give thee a crown of life."

But there are others—there are, alas, some to-day who heed not the Master's warning: "Behold I come as a thief blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

They have got on too well in the world; still nominal Christadelphians they are well satisfied with themselves; everything is all right; they have long ceased to measure themselves by the rule of God's word; they use one marked off by themselves. They will receive a rude awakening as they stand in the presence of Christ. He will say: "Thou hast said I am rich and increased with goods and have need of nothing, whereas thou art wretched, miserable, poor, blind and naked." In shame before the august assemblage they will be turned away to the left-hand, to join in the bitter laments of the rejected.

But equally important with our holding the truth in its purity will be the more personal aspect; how we have lived the Truth.

As we stand before Him, He will say: "When you saw my brethren hungry, did you feed them? Did you refresh any that were weary and thirsty? When any of my brethren and sisters were sick or in trouble, did you visit them or write them? Did you by your influence and conduct try to make your ecclesia more faithful, more loving, or were you always criticising and discouraging those who were trying? Were you humble in your association with the brethren and sisters, remembering the lesson I taught you when I washed the disciples' feet, or were you haughty and overbearing, unable to receive the exhortations and admonitions of your brethren?"

To the delight of the faithful and the utter confusion of the wicked, Christ will take all that we have done to our brethren and sisters just as though it were done to him.

And this brings us to another serious matter, which is of an importance that cannot be overestimated. James says: "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion IS VAIN." Bridling the tongue—a difficult task. Not one of us can claim perfection in this matter: "If any man offend not in word the same is a perfect man."

Christ said every idle word that men shall speak they shall give account thereof in the day of judgment. How easily these idle words slip off our lips; they mostly concern someone who is not present at the time they are uttered, and what pain they can cause! There is great room for self-examination here. It will not avail to say it was mere thoughtlessness, and we did not realise how serious was this matter. Christ will say: "Did you not read my words, or the words of my apostles concerning evil speaking, back-biting, idle gossip?" Let us always remember that this is one of the matters Christ will interview us about as we stand before Him.

Well, as the judgment proceeds, a company will form either side of the Judgment seat. Those on the left will be the rejected, who will presently be driven from the presence of Christ in anguish. Beating their breasts, they will set out on what Dr. Thomas describes as the HARD ROAD—the hard road appointed for them to travel—towards the country of their penal servitude and death. Now, some may be distressed at the prospect of the Judgment seat; they may feel it is impossible to pass it. But let us take courage. This is that same Jesus who brought such delight to the disciples when He appeared to them after His resurrection. He will be a very merciful judge. He will overlook much. If we have loved Him; if we have grieved over our failings; if, in spite of many and repeated stumbles, we have tried to obey Him; if our hearts have been sincere; then, in spite of our failings He will receive us. Our tears will be wiped away and presently the willow branch will be taken away from our hands and replaced with the Palm. VICTORY. And we shall to our supreme and overwhelming joy find ourselves in that happy throng on the right hand of Christ.

What joy after the judgment. The unfaithful will have departed and Christ greets the redeemed in the presence of the Holy Angels. What a thrill when Christ commands the blessing—LIFE ETERNAL!—and that mighty company is raised to the divine nature. What a shout of triumph there will be—SALVATION TO OUR GOD WHICH SITTETH UPON THE THRONE AND UNTO THE LAMB. BLESSING AND HONOUR AND GLORY AND POWER BE UNTO HIM THAT SITTETH UPON THE THRONE AND UNTO THE LAMB FOR EVER AND EVER.

And the vision tells us of a great multitude whom no man could number, of all nations and kindreds and people and tongues, standing before the throne and before the lamb, clothed in white robes with palms in their hands. Here is the aristocracy of the future age.

There in Sinai will that august company be assembled; the world's future possessors and rulers. And the outside world knows nothing about it; a truly striking situation—nobility in very truth. That is that mighty army which will presently go forth on its mission of destruction to bring the world to righteousness.

What a splendid sight this company will be. A privileged spectator is admitted to the view. And in response to his look of amazement a voice speaks to him: "What are these which are arrayed in white robes? and whence came they? Sir, thou knowest! These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of them shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

G. M. CLEMENTS.

Abraham.

The divine authorship of the Bible is demonstrated in many ways; one of the most important being the manner in which the biographies of the servants of God in the past are presented to the reader. It is mainly by means of these historical narratives that we are brought to realize that the Bible is a book written by inspired writers, for those who are ready to learn the requirements of God, and to render whole-hearted obedience to His law. We do well to fully appreciate the words of the apostle Paul, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Romans xv, 4). In these narratives we hear the voice of the Father gently reminding His children that, although the pathway of probation is strewn with difficulties, there have been those in the past who have endured unto the end, and for whom is laid up the crown of life. The remembrance of this fact should be a stimulus to the children of God in these closing days of the Gentiles, and should serve as an antidote to spiritual ill-health.

The actuating principle operating in all God's servants through the ages has been faith, which is the result of "hearing by the word of God" (Romans x, 17). A perusal of the 4th chapter of the epistle to the Romans indicates very clearly how Abraham excels as an example of one who manifested faith in God. It is very unwise for a servant of God to allow any weight to the arguments of the so-called higher critic as to the authenticity of the history of Abraham. Sufficient for us that Christ endorsed and upheld the book of Genesis and for that matter the whole of the Old Testament also. Remove Abraham from the New Testament and nothing of permanent value remains. Surely, the majestic opening verse of the New Testament is sufficient: "THE BOOK OF THE GENERATION OF JESUS CHRIST, THE SON OF DAVID, THE SON OF ABRAHAM."

Abraham marks the commencement of the divine process of taking out a people for the name of the Lord. Although God employs the principle of election, there must be, at the same time, in the person concerned a state of mental activity and receptivity, which will respond to the overtures of the Deity. The class of persons of this type is very small, because in the great bulk of humanity the mind of the flesh predominates.

The fallacy of the teaching of an apostate Christendom is obvious when we view it in the light of the history of Abraham. On the one hand we are told of salvation for infants and idiots and aged martyrs alike; and on the other we have the sublime process of the development of character by means of voluntary submission to trial and affliction. There must first be a willing mind, as a prelude to acceptable service to God, and when once the vow has been made and the covenant sealed in the waters of baptism, there must be a steady, unshakable determination to obey the commandments of God, regardless of consequences.

We are informed that when Abraham was commanded by God to separate himself from his country, his kindred and his father's house, he "departed as the Lord had spoken unto him" (Gen. xii, 4). It is interesting to note that the separation at this time was not absolute, for we are told: "Lot went with him." By-and-bye, however, we find the separation is completed, when, by a series of apparently natural circumstances, though certainly divinely controlled, Abraham and Lot are compelled to part company. Only when this has taken place does the covenant take definite shape and receive its ratification in the manner described in Genesis xv. This incident is an evidence of how patiently and gently God deals with those who are diligently seeking to serve him. Truly the Psalmist exclaims: "With the merciful thou wilt show thyself merciful, . . . and with the froward thou wilt shew thyself froward" (Psalm xviii, 25, 26).

In the course of his journeying Abraham goes into Egypt, that country famous as the testing place of God's people, and there he receives definite evidence of the fact that God is guiding and protecting him. All the children of God have to pass through trials comparable to those experienced by Abraham. God has promised that with the temptation he will provide a way of escape, but it may not

be in the manner we desire, and we should ever remember that only by subjecting ourselves to the mighty hand of God can we hope to participate in the joy which lies ahead.

The faith and patience of Abraham are exhibited in a remarkable manner in the circumstances surrounding the departure of Lot to dwell in the fertile plain of the Jordan. The words of Abraham (Gen. xiii, 8): "Let there be no strife, I pray thee, between me and Thee, . . . for we be brethren," contain a wealth of exhortation for those who have "ears to hear." There are many occasions during life in the Truth when compromise is desirable, yea, necessitated by the law of Christ. There are also occasions when compromise would involve direct and wilful disobedience to that same law. Only by prayerful recognition of our own weakness and by close application to the Word of God can we hope to attain to the position of sons and daughters of God in the ultimate sense. To refuse to fall in with the arrangements of our brethren and sisters simply because we disapprove of some minor detail is to be as the horse and the mule (see Psalm xxxii, 9). When, however, some fundamental principle of the Truth has been infringed wilfully and without repentance, there can be no suggestion of compromise, for the issue must be faced and the necessary action taken in harmony with the law of Christ, not only for the sake of the wrong-doer, but also for the sake of the household of faith. Throughout the whole of his probation, Abraham was most scrupulous concerning worldly associations. The King of Sodom was under a debt to Abraham and was anxious to recompense him, but Abraham would have none of it; and even when in later years he is called upon to lay his beloved Sarah to rest, he purchases the necessary ground at the price "current with the merchant," and, in order that he should be under no obligation to the sons of Heth, he buys the trees also in accordance with the law of the land.

In due course, Ishmael is born to Abraham, and, although the son of a bondwoman, Abraham apparently began to think that the seed was to be developed by this means. Such, however, was not the case. The birth of Isaac, in whom the seed was to be called, was to be brought about in a manner which admitted no doubt concerning the fact that God was at work in the affair. But before this most important event took place in the life of Abraham, his own name and that of his wife were modified in order that they should be typical of their relationship with future events (Gen. xvii, 2-8, and 15, 16). Also the rite of circumcision was instituted, indicating in an unmistakable manner that the children of God are to be definitely separate from the world and its associations.

By-and-bye, we find Abraham in conversation with angelic visitors concerning the approaching destruction of Sodom and Gomorrah, and once again the character of the friend of God is exemplified, "I know him, that he will command his children" (Gen. xviii, 19). That the comment was justified is seen later on, when Abraham undergoes his supreme trial and is called on to offer Isaac for a burnt offering. The implicit obedience of Isaac shows how well he had been nurtured in the ways of the Lord. The Authorized Version says that "God did tempt Abraham" (Gen. xxii, 1), but this does not imply that God incited him to sin, but rather that God provided an occasion for the development of faith (see James i, 16, 17; 1 Peter i, 7; also R.V. Gen. xx, 1).

C. W.

Palestine and the Jews.

The British Government Report for 1927 to the "Permanent Mandates Committee," coupled with that of the Zionist Memorandum to the Secretary-General of the League of Nations and the summary of recommendations of the Joint Palestine Survey Commission, make very interesting reading, revealing as they do the hopes and fears attendant upon the establishment of Israel once more in their Homeland. It is stated that though 1927 has been a time of financial distress, it cannot be regarded as being one of financial crisis. The Government opinion being that, owing to the relatively high cost of administration for public security, and the debt charges imposed by treaty and otherwise, and the fact that the country is small and little developed, a big problem has to be faced for the next few years.

A rather unpleasing side of the report shows the fact of the falling away of voluntary subscriptions to the Zionist Funds and the slow influx of new capital. This, perhaps, may be attributable to the reduction in Jewish immigration, which is always a great stimulus to Zionist enthusiasm all over the world. During the period 1924 to 1926, a new population of over 50,000 was added to the country, too large a number to be absorbed quickly owing to the backward state of the land, hence the cost of settlement was greatly increased and Jewish capital had to be invested in local industries and property at an abnormally high outlay; further, Zionist funds were diverted from profitable investments in productive works to welfare and social services demanded by this increase of the Jewish population from 70,000 in 1920 to 140,000 in 1927. It is estimated that there are still 5,000 Jewish manual workers dependent on these Funds.

The conclusion arrived at in regard to agriculture is that there is room in the whole of Palestine for 50,000 non-irrigated and 33,000 irrigated farms. Up to the present only 8 per cent, of this land is in Jewish hands. It is suggested that the time has now arrived for close attention to be paid to the orange industry, particularly in regard to the problems of picking, grading, packing and shipping, so that the Palestine orange shall be able to maintain its reputation in the markets of the world.

In regard to industry in general, it is thought there is room for the development of small industries based on local resources; and further, in view of the big demand for textile goods in the East and the natural aptitude of Jews for this trade, based on long association with it, though the country does not possess the necessary basic raw materials, there seems to be room for development in that direction, and to assist them it is suggested that Custom's Treaties should be made with neighbouring countries for that purpose, and also that greater flexibility should be given to present railway tariffs to encourage this business. For the future development of Palestine it will be needful for Jews throughout the world to contribute £1,000,000, the principal items of the annual budget being: —Colonization, £250,000; Improvement of Shipping and Marketing Facilities, £100,000; Land Purchase, £200,000; Loans to Farmers, £50,000; Education, £120,000; Training of Immigrants, £50,000; and Public Health, £100,000. The main burden of Jewish health services are borne by the Jewish organizations, in particular the Hadassah Medical Organization and the Workers' Sick Fund. The needs of the Tel-Aviv Municipal Hospital are specially noted. In view of these facts it is not difficult to realize the certain amount of anxiety expressed at the falling away of subscriptions.

The official figures show that the number of Jews who settled in Palestine during 1927 was the lowest since 1921, only 2,713; the decline is directly due to the economic depression, which made the most stringent regulations in regard to immigration necessary.

Unemployment, though less acute than in 1926, was still a serious difficulty. The average number unemployed throughout the year being 7,150. The Palestine Zionist Executive expended in relief £151,000, and, partly as the result of their efforts, a distinct improvement was noticeable at the close of the year. With regard to education, it is reported that the number of Jewish Schools was 275, with 26,537 pupils. Of these schools, 222, with 18,611 pupils, were chiefly under the supervision of the Educational Department of the Palestine Zionist Executive, and were largely financed by that body. The schools system of the Jewish organization now included 80 per cent, of all the Jewish schools in the land, and 70 per cent, of all Jewish school children.

A striking remark in the Government report is found in regard to education that "in Jewish schools there is a tendency to grade mainly according to facility in Hebrew, and thus retard or accelerate unduly in other subjects. Much time is devoted to the Old Testament, which, however, is taught too intensively in the elementary schools and not sufficiently critically in the secondary schools."

The University, whilst maintaining all its existing departments, has made preparation for the establishment of new institutes requiring the erection of several new buildings.

Thus far shows the progress of what is generally known as Zionism; clear evidence of the approach of the Day so long looked forward to, when the Salvation of God shall come out of Zion. No less enlightening is the information that the Palestine Arab Congress has cabled the League of Nations, the British Colonial Secretary, and the High Commissioner, in the following way: —

"By an unanimous resolution taken by the Palestine Moslem and Christian Congress held to-day (June 20th, 1928), at Jerusalem, representing all Arab parties, now amalgamated in this Congress, we hereby demand, as of right, the establishment of a democratic parliamentary system of government. It is the duty of the League of Nations to see, after ten years absolute Colonial rule in Palestine, that such a system of Government be granted, in accordance with the Covenant of the League of Nations, and pledges and declarations made to the Arabs by the Allies."

"Palestine stands on equal basis with the neighbouring Arab countries which now enjoy parliamentary government in different forms. The people of Palestine cannot, and will not, tolerate the present absolute Colonial system of government, and urgently insist on and demand the establishment of a representative body, to lay down its own constitution, to guarantee the formation of a democratic parliamentary government."

They also protested against the presence of too many British officials in Palestine, and against the preference given to Jewish workers in employment.

Thus the Tobiahs and Sanballats of to-day; but, as in the past, so to-day, God's purpose goes steadily forward to completion. E. W. E.

THE HEAD AND NOT THE TAIL.

"That Palestine would eventually become a seventh British dominion was the prediction made by Dr. Schmary Levin, Jewish Leader, who opened the United Palestine Appeal for western Canada here recently."

Canadian Press. Winnipeg. May, 1928.

(Nay! Dr. Levin, for it is written "The nation and kingdom that will not SERVE thee shall perish" (Isaiah lx. 12). "It shall be . . . a praise and an honour BEFORE all the nations of the earth" (Jer. xxxiii. 9). Dr. Levin, believest thou the prophets? Art thou a master in Israel and knowest not these things? —C.F.F.).

Signs of the Times.

FRANCE. —Rev. xvi. 13-14 foretells the work of the three unclean spirits like frogs in connection with the gathering of the world to Armageddon. That this refers to events immediately prior to the coming of the Lord is apparent from the context in this chapter; thus the prophecy's fulfilment should be apparent in the days in which we live. Dr. Thomas demonstrated in Eureka, beyond all dispute, that France is the power symbolised by the frog-like spirits, and was able to show that political events current in his day proved it. Napoleon III. was continually engaged in those frog-like activities which embroiled Europe in wars and disputes, a fact strikingly illustrated by the Punch cartoons of his day. Incidentally, although we are not aware that Dr. Thomas mentioned the fact, the French are continually represented by frogs in the pages of that journal. A cartoon dated Jan. 31st, 1857 shows the French army caricatured as frogs leaping over the back of a lion, to represent that France claimed the lion's share of the credit for the Crimean campaign.

Certainly, France is the cause of nearly all the troubles in Europe. Ex-king Constantine of Greece attributed his misfortunes to the disheartening effect produced by France supplying the enemy with ammunition and motor lorries.

Since then, Mr. Lloyd George has frequently warned the country of French military activities. He commenced a newspaper article in 1924 with these words: "If the object of statesmanship be to convert Europe into a shambles within the lifetime of this generation, then the Quai D'Orsay is on the right track." In the same year New Judea alleged that the Arab opposition to Zionism was "inspired by France." In 1926 an Italian Review, describing the distressing conditions in mid-Europe, stated the cause was the policy of France, which it defined as "a policy of war and anarchy."

It is impossible to do more than briefly mention these things, but the reason we have introduced them is to call attention to the latest indication of the activities of the "unclean spirits."

The U.S.A. has recently suggested a world pact outlawing war. (Of course we know God has had something to say on the subject of peace. Is. lvii. 21). One would suppose the nations would be only too anxious to accede. Italy and Russia did so at once; Britain decided likewise shortly after. But not France! she called it "perfidy" and declared that "if the British Government lends itself to this game it will be a detestable action." Thus her unclean nature is revealed. We recommend the brethren and sisters to observe how frequently France is at the bottom of the troubles in Europe; by so doing, they will be observing one of the Divinely provided signs of the times which will proclaim the impending fulfilment of Rev. xvi. 15. W.J.

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.

BIRMINGHAM. —Shakespeare Rooms, Edmund Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.3.0 p.m.; Bible Class, Wednesdays, 8 p.m. We continue our efforts to proclaim the Truth in this city and find plenty of scope for willing workers. It may be interesting to know that during the last 7 months we have averaged 14 strangers per month. This is very encouraging, especially as there appears to be considerable interest aroused, as evidenced by the sale of the following books to strangers: —14 copies of the Declaration, 1 copy Palestine and the World, 2 Real Christ, and 4 copies Christendom Astray; we have also loaned 6 copies of the latter. On several occasions we have invited questions at the close of the Lecture and find it increases the interest. We had a Daily News reporter one Sunday who interviewed our lecturing brother for the evening, but we are sure his "copy" was far too plain an answer to the question "Where are the Dead?" to find a place among the "depths of Satan as they speak." We are very pleased to have had the company and fellowship of sis. Aston of Oldham and sis. Martin of Los Angeles, Cal. Sis. Martin assured us of her repudiation of the false doctrine of A. D. Strickler and also the fellowship of those who tolerate them, and expressed herself as being in agreement with our position on the Birmingham trouble. Our mutual faith in the defence and confirmation of the Gospel was encouraging. We shall be glad to welcome all of like precious faith and fellowship. —A. TANDY, Rec. Bro.

BOURNEMOUTH. —438, Wimborne Road, Winton. Sunday: Breaking of Bread; Thursday: Bible Class, 8 p.m., at "Bethany," Portland Road East. We are glad to report visits from several brethren and sisters, and have been refreshed by their companionship and labours. We are thankful to our Father for these mercies and blessings, and appreciate always the presence of visiting brethren and sisters. Since our last report we have been grateful for the ministrations of brethren Mettam (Seven Kings), Kemp (Welling) and W. Jeacock (Clapham), who have spoken to our edification and comfort, and have been pleased to welcome as visitors the following: —bro. Allen (Nottingham); sisters Mettam (Seven Kings); Smith (Nottingham); Henderson and Eva Potier (Clapham); Kemp (Welling); Feltham, Senr., M. Feltham and G. Feltham (Leamington); and Osmund (Dudley). On the last two Sundays we have also been cheered by the visit of bro. Frank Walker of Bristol, whose labours amongst us we have greatly appreciated. —J. WILKINSON, Rec. Bro.

BRIDGEND. —Dunraven Place, Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Tuesdays: Bible Class, 7.30 p.m. Our aged bro. Winston has gone to reside at Swansea—we commend him to the love of the brethren there. We have been pleased to welcome as visitors, bro. and sis. Ellis and our blind sis. Jones of Llwynypia, also bro. Emlyn Jones of Brighton. —W. WINSTON, Rec. Bro.

BRIDPORT. —"Home Cot," Bothenhampton, Dorset. Greetings in the Name of our Lord and Master. We have enjoyed the company this last fortnight of sis. Carter and sis. Dorothy Cannell, both of Seven Kings meeting. It was a great joy to us to be able to meet around the Lord's Table two Sundays following with those of like precious faith; we felt much upbuilt and strengthened by it. Also we would take the opportunity of thanking all those who have sent us words of comfort both by letter and exhortation from Seven Kings and Clapham Ecclesias; they are a great help to us on our pilgrimage journey. Your sincere sisters in hope of Life Eternal. —(Mrs.) E. MILLER and (Miss) D. HALLETT.

BRIGHTON. —Athenaeum Hall (Room C), 148, North Street. Breaking of Bread, 5.15 p.m.; Lecture, 6.30 p.m. (Note: there will be alterations of time of Meetings next month). Wednesday: Bible Class, 7.30 p.m. We are indebted to the following who have assisted us in the proclamation of the Gospel: —brethren L. J. Walker, E. A. Clements, W. E. White, W. Webster, H. Southgate, F. Collett, C. F. Ford, and H. Kirton. We are also encouraged to see a few interested strangers attending the Lectures. We have been favoured with the company of the following brethren and sisters: bro. Manktelow (Redhill); bro. and sis. Squires, bre. Bellamy, Parkes, and D.T. Warwick, sisters Wesley, Collett, K. and P. Ellis, F. Southgate and F. Kidman (all of Clapham); bro. and sis. Nicholson and sisters A. Murton and F. Murton (Seven Kings); bro. and sis. Hembling (Welling); sisters Phillips and Warner (Luton). It greatly cheers and helps us to see visitors in fellowship, and we welcome all of like precious faith. —S. G. BARRETT, Rec. Bro.

COLCHESTER. —2. Barrack Street (corner of Brook Street). Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. We continue to hold forth the Word of Truth, so that those who have ears to hear may hear, and this by the help of our Father. Our meetings have been well attended during the last few weeks, and we are pleased to feel our efforts have been blessed. On Sunday afternoon, July 8th, Mr. CLIFFORD FRANK ELLISTON, late Anglo-Catholic, had a successful interview with bro. S. H. Coliapanian of Ilford upon the things of the "Kingdom of God and the Name of Jesus Christ," and on the following Saturday, July 14th, he was baptised into the sin-covering name of the Lord Jesus. We trust that with the help divinely provided for the children of God he may be found faithful and approved when the Master returns. We wish all the brethren who have so willingly assisted us in the work of the Master to accept our thanks and appreciation of their services. —L. WELLS, Rec. Bro.

DUDLEY (SCOTTS GREEN). —Christadelphian Hall (Scotts Green), Dudley. Breaking of Bread 11 a.m.; Lecture, 6.30. Our Heavenly Father has blessed the work of our hands, inasmuch as we are enabled to report the obedience in baptism of two more, MR. and MRS. HARDING, of Pensnett (husband and wife), who put on the sin-covering name of Jesus on Wednesday, August 1st. All those who have laboured in this direction will rejoice at seeing some fruits of their labours. Our earnest prayers are that the God of all comfort will bless and keep our new brother and sister in the narrow

way and that they may eventually gain the prize of eternal life. On Saturday, July 14th, we spent a most happy and enjoyable time when we journeyed with the scholars of our Sunday school to Arley by train; after an excellent repast we held a short meeting in the field provided, and afterwards joined in games and races by which we all felt benefited, and thanked God for His mercies. Somewhere around 100, made this journey. I am asked on behalf of sis. D. C. Jakeman, representing our Sisters' Class, to sincerely thank all those kind sisters who have sent along parcels of clothes, which after alteration, etc., have been the means of ministering joy and comfort to many poor little mites of our scholars. Any future parcels will be gratefully accepted; will senders please note change of address: —Mrs. D. C. Jakeman, 7, Gill Street, Darley End, Netherton, Dudley. —E. CARTWRIGHT, Assist. Rec. Bro.

EARLSWOOD (Surrey). —93, St. John's. Meetings—Sundays: Breaking of Bread, 11 a.m.; Proclamation of Gospel, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. We continue to spread the message of the Gospel by means of 1,500 handbills and leaflets per month, and open-air meetings in Nutfield and Horley. During the month of August attention is being drawn to the great things arising from the War in Palestine during 1916-17, the lectures concentrating upon the history of Jerusalem in the past in its relation to the purpose of God, its present condition and colonisation, and its future troubles and ultimate glory. The last of this course will show how clerical spiritualising concerning the Jerusalem "which is above" is subversive of the Word of God; and how Jews and Gentiles can partake of the glories and blessings which centre round this wonderful City of the Great King. We look with faith to our Father for blessing upon our efforts that we may continue to be well grounded and settled in the things we most surely believe, and that others also may be privileged to partake of this great Salvation. —WM. J. RAMUS, 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. On the 29th July we had the pleasure of witnessing the obedience in baptism of FRANCIS JOSEPH WOOD, one of our Sunday School scholars, and the son of bro. and sis. J. Wood of Purley, who thus have had the joy within recent months of seeing both of their children embrace the Truth. We pray our young brother may hold fast and be found faithfully watching when the Master appears. We have been very pleased to welcome back into fellowship sis. Muriel Hall Mackenzie, who, having been interviewed, has been found to be in entire accord with our attitude regarding matters that have been the cause of division within recent years. Bro. A. W. Ramus and sis. G. Dunkley were united in marriage on the 14th July; they have our best wishes for their future happiness and that they may faithfully help one another to attain the prize of life eternal. Bro. and sis. H. C. Rivers, late of Putney, will in future meet with us. We have been pleased to welcome the following visitors at the Table of the Lord: —bro. D. C. Jakeman (Dudley); sis. Sowerby and sis. D. Sowerby (Welling); bro. Green (Hamilton, Ontario); bro. Finch, sis. Murton, bro. P. Coliapanion (Seven Kings); bro. and sis. J. Wood and sis. L. Wood (Purley); sis. B. A. Vickery (Newport, Mon.); sis. Cotton (Bedford); sis. Warner (Luton); sis. Feltham and sis. M. Feltham (Leamington); bro. J. H. Miles (Brighton); bro. F. P. Restall (in isolation at Oxford). —P. L. HONE, Asst. Rec. Bro.

LONDON (Gunnerybury). —Breaking of Bread Meeting, 11 a.m.; Lecture, 6.30 p.m.—We are moving to a new hall on Sunday, August, 19th, God willing, and will in future be known as the West Ealing Ecclesia; the address of the hall is Boy Scouts' Hall, Drayton Bridge Road, West Ealing. We shall be pleased to see brethren and sisters in fellowship. —F. G. BRETT, Rec. Bro.

MARGATE. —Thanet Institute, "Addiscombe House," Hawley Square. Sundays: 3 p.m. Lecture; 4.15. Breaking of Bread. Wednesday: 8 p.m., Bible Class. We have been pleased to welcome many visitors lately, and thank the following brethren who have lectured and cheered us with words of faithful exhortation: brethren W. Jeacock, W. Mitchell, I. P. Evans, E. C. Clements, C. O. Owen, J. T. Warwick (all of Clapham); G. H. Denney (Dalston); F. Murton and W. M. Whelan of Seven Kings. Will visitors kindly note that during the summer months our Bible Class is held at 8 p.m., and we

should be grateful if any brethren visiting our town would be prepared to give us a short address on any subject of their own choice. —A. FURNEAUX, 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 on Sunday, July 15th, we had the company of bro. and sis. Ellis and sis. Jones of Llwynypia, Rhondda; also bro. R. Williams of Bridgend. Bro. Williams faithfully delivered to us the word of exhortation and bro. Ellis lectured in the evening. Although few in number, we still with God's blessing keep the light burning, and we appreciate all who can help in this part of the vineyard. We take this opportunity of once again thanking all who have rendered us service, which enables us to take courage, and plod on even unto the end, when all cares, trials and tribulations will have an end in that glorious era which awaits the faithful. —D. M. WILLIAMS, Rec. Bro.

NEW TREDEGAR. —Workmans' Hall. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6 p.m. Since our last report one more has obeyed the call, MRS. MORGAN, wife of our bro. Ivor Morgan and daughter of bro. T. Lambert. She confessed the things of the Truth before bro. and sis. Ellis and sis. Jones of Rhondda, and was baptised on July the 9th. We have benefited by the services of bro. Ellis and bro. Williams of Bridgend, and Bro. Beighton, of Newport, for which we are very thankful; we hope to have more of their company in the future. —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. Huntington Street Schools, Wednesdays, 7.45 p.m. On Friday, August 3rd, bro. F. Grimes and sis. J. Roberts were united in marriage, also on the following day bro. A. Barrett and sis. M. Grimes; our hope is that the instruction given in Ephesians 5 will be their guide in their new relationship and that when the Master returns they may participate in the marriage of the Son of God. For Saturday, September 29th a Fraternal Gathering has been arranged by the Eureka Class. The subject for consideration is: —"The Revelation of Jesus Christ—a private message to His servants—only the wise to understand." Three addresses will be given as follows: —"Warnings of Snares and Dangers to be avoided and appeals to Hold Fast" (bro. J. B. Strawson); "Signs for the anxious Watchers, showing the nearness of their Master's return. Many shall be purified and made white" (bro. W. J. Elston). "The glories prepared for the Faithful. Eye hath not seen nor ear heard . . . but God hath revealed it to us by His Spirit" (bro. E. W. Evans, Clapham); all brethren and sisters in fellowship are cordially invited. We have been assisted in the public proclamation of the Truth by bre. E. W. Evans, W. R. Mitchell and W. J. White, all of Clapham. —W. J. ELSTON, Rec. Bro.

OLDHAM. —Co-operative Guild Room, Greenwood Street, Huddersfield Road. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. at 140, Werneth Hall Road. On Saturday, June 23rd. we held our annual school outing to Moorside, spending a most enjoyable time in pleasant surroundings. On the 14th July we held our Fraternal Gathering, and upbuilding addresses were given by bro. H. Saxby (Wellington) and W. J. Elston (Nottingham) upon the following: —1st: "Bearing the Name of Christ and holding forth the Word of Life"; 2nd: "Yahweh Elohim. The Glory of God in Christ and His people." We were glad to have the company of many brethren and sisters from the surrounding ecclesias. How glorious it will be for the children of God when their natures are changed into the likeness of the Son of God, for they shall be like Him, and death shall have no more dominion over them. The following brethren have helped us in the work of the Truth: —W. Southall (Birmingham), W. J. Elston and A. C. Simpson (Nottingham), J. M. Evans (Clapham), R. Turner (Pemberton). We have also been pleased to welcome the following visitors: —sisters W. J. Elston, Simpson, and Bradshaw (Nottingham); and sisters J. M. Evans and M. Evans, and bro. J. Evans (Clapham). —A. GEATLEY, 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 had the pleasure on Sunday, July 15th, of the company of brother and sister Quin, of Glasgow, who meet with the Motherwell Ecclesia, also of bro. Leslie Williams, of Braintree; bro. Quin gave us the word of exhortation. The death of his father occurred during bro. Quin's stay amongst us, and we sympathise with the family in their bereavement.

The contrast, however, of falling asleep in Christ, with hopes of a resurrection, participating with Him in the establishment of His Kingdom, and of dying without hope was brought most forcibly to our notice in this case. We are pleased to report that we have several interested visiting friends who attend our lectures regularly. —JOHN HODGE, Rec. Bro.

PURLEY. —Lecture Hall, High Street. Sundays: 11 a.m., 6.30 p.m. Wednesdays: Bible Class, 8 p.m., Y.M.C.A., North End, W. Croydon. We have been very pleased to welcome to the Table of the Lord sisters Hone and L. Jeacock, bro. R. Jeacock (Clapham, Avondale Hall), and bro. B. Smith (Welling). As announced our Annual Outing took place on July 21st, and a most profitable time was spent. The weather was glorious, enabling the brethren and sisters to enjoy the beautiful scenery of the Surrey hills. After tea (of which over sixty partook) the brethren and sisters listened to three addresses dealing with "The Lord's Vineyard." 1st: "The Vineyard—God's Purpose in Christ"; 2nd: "The Fruits of the Vineyard"; 3rd: "The Servants, their Work and Reward."—ALFD. J. RAMUS, Rec. Bro.

REDHILL. —Rees' Rooms, Warwick Road. Sundays: 11.15 a.m., Breaking of Bread; 7 p.m., Lecture. Wednesdays: Bible Class, 7.30 p.m. (65, Frenches Road). We have been pleased to welcome the following visitors, some of whom have rendered valuable help to us in the Truth: —brethren J. T. Warwick, E. A. Clements and H. M. Lee, and sisters M. Smith, W. S. Clements, M. R. Clements, K. Clements, H. M. Lee, and Burls (all of Clapham); we also tender our sincere thanks to the many brethren and sisters who helped to make our Outing on the Reigate Hills on August 6th so successful. We all felt we had been spiritually strengthened by the addresses given by brethren A. A. Jeacock, R. C. Wright and C. E. Sutch. —W. H. WHITING, Rec. Bro.

ST. AUSTELL. —31, Moorland Road Being in practical isolation, I have not had intelligence to send to the Berean, but having the same faith and hope I thought it well to write. I am kept in touch with the brethren at Clapham by receiving the exhortations kindly sent on by a sister, which I am able to read, not only at the breaking of bread, but at other times, and for which I am thankful. I do what I can in the way of tract distribution, and circulate pamphlets as well, I cannot say it has borne much fruit, but I still persevere. I wish to express my pleasure at the August Berean, and especially the article on "Jesus and the Passover," by Dr. Thomas; bro. Dowling's remarks; sis. Barnard's poem and other matter. I thought this might cheer others who are in isolation as I am. —ALFRED SLEEP.

SEVEN KINGS. —2, Pembroke Gardens, High Road, Seven Kings, Ilford. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Wednesdays: Bible Class, 8 p.m. On 14th July we had much pleasure in baptising on behalf of the Colchester Ecclesia CLIFFORD FRANK ELLISTON. On the following day (Sunday) we were pleased to extend the right hand of Fellowship to our new brother, and we trust he will run the race faithfully until the end; he will find much scope for labour for the Truth in Colchester where "The harvest truly is great but the labourers are few." On 16th June our Mutual Improvement Class held their outing to Shenfield Common, when an enjoyable time was spent by all. After tea we read the chapters for the day, and bro. Adey gave us an upbuilding and encouraging address. We have been pleased to welcome to the Lord's Table the following: — bro. and sis. Lee and sis. D. Bayles (Clapham), bro. Crawley and bro. and sis. Moorhead (Luton), and bro. D. Webster (Brighton). Brethren Lee, Crawley and Moorhead were with us in the service of the Truth. We also desire to thank the many other brethren who have assisted us in the public proclamation of the Truth. Although the attendance of the stranger is small, nevertheless we do not lose heart, as we realise that these are the "Last Days" when men are "Lovers of pleasures more than Lovers of God." —W. J. WEBSTER, Asst. Rec. Bro.

SHEFFIELD. —21, Robert Road, Greenhill. As sis. Heason and myself are in entire isolation here in Sheffield, we have no "ecclesial news" to report. We are, however, in weekly touch with either Nottingham (Corn Exchange) or Brimington ecclesias, when we meet to break bread. On Sunday, 8th July, we had the company of our bro. and sis. Butterfield of Oldham. Bro. Butterfield gave us the word of exhortation at Brimington ecclesia and we were greatly encouraged and strengthened therefrom. It

was, indeed, a great treat to us. We are greatly encouraged when any of like precious faith can come over and help us. Your brother in the One Hope. — A. S. HEASON.

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 have once more been, much encouraged with the company of the following brethren and sisters during the month: bro. and sis. J. M. Evans, sis. Mona Evans, brethren John Evans, T. Wilson and Frank Morse, and sisters Phyllis Squire, May Morse, Dorothy Clements (Clapham Ecclesia, London), sisters Hemmings (Luton), and Rose Jones (Rhondda). Also we wish to announce the return of bro. W. Winston, Senr., who has come to reside at Swansea and will therefore become a member of our ecclesia. These periods of visits by the brethren help us greatly to appreciate the love and mercy of our Heavenly Father because of the words of encouragement and exhortation we receive, especially when, as in our case, we have so few speaking brethren. It reminds us of the great work done by the Apostle Paul when he went round the different ecclesias strengthening them in faith and love in the Truth; bro. J. M. Evans and bro. Frank Morse speaking and exhorting to this end at our Eureka Class and at the Memorial Table of the Lord. —JAS. HY. MORSE, Rec. Bro.

TIER'S CROSS. —Haverfordwest, Pembroke. Breaking of Bread, 2.30 p.m. Since our last report we have been encouraged by the company of some of our beloved brethren and sisters from Clapham: bro. and sis. J. M. Evans, sis. Mona Evans, bro. J. Evans, bro. T. Wilson and bro. and sis. Owen. Their company and the exhortations of the brethren greatly cheered us. Only those in isolation can realise how we value the company of a brother or sister; our Heavenly Father will surely reward such, for it is written: —"Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Any brother or sister coming this way please call on us. —H. THOMAS.

WAINFLEET (Nr. Skegness). —The Sycamores, Croft. The Nottingham brethren, desirous of giving the few interested strangers at their last lecture further enlightenment, have given another series of lectures by brethren Strawson, Elston, Barnett and Packer. The town was billed for each lecture and 400 Bible Witnesses given away; the attendance of the stranger was small, but some interest was shown. May it please the Father to open some blind eyes that they may make a start on the narrow way which leads to our Saviour's Kingdom. I have been able to meet the following: bro. and sis. Copestake; brethren Cyril Peel and Douglas Tippin; sisters Doris and Hilda Bales, Alice Widdowson and Lottie Wayland. —BERNARD SMITH.

AUSTRALIA.

W. COBURG. —"Hedson," 50 a, Shaftesbury Street, N.13. Greetings in our Master's Name. Amidst unsettled conditions we continue to do what little we can to repay the Creator "for His goodness, and for His wonderful works to the children of men." The response to our invitations to the public to hear what the Scriptures have to tell in its glorious message, has not been startling, but we are nevertheless encouraged by the few who have attended. And so while we cannot "be about our Father's business" to the extent our Elder Brother was, we take courage in sowing the word; and the fact that members of a church opposite our hall attending, and seeking a discussion, is proof that the bright rays of truth have drawn the attention of some. We would be pleased if recording brethren of overseas ecclesias would note our address, and if possible, advise visitors passing through to make our acquaintance. Several have been in Melbourne without calling in. We hear bro. Denney has hopes of visiting Australia, if this is so it will be a very welcome visit to us. We are keeping in touch with our young bro. Moir who has recently left the Launceston Ecclesia (Tasmania) to reside in Geelong, Victoria. Several members of our ecclesia visited him and left him feeling not a little refreshed. From now on we will continue to communicate with him. Australia is passing through a very trying trade depression, leaving much suffering in its wake; we know this trouble is world-wide, and is but a preparation for the perfect Prince of Peace to show the Father's power and wisdom. Let us hold fast till that wonderful time when the whole earth will be still and at rest. Your brother in Israel's Hope. —L. WALKER.

CANADA.

OSHAWA (Ont.). —Since our last report we have paid a visit to our brethren at Toronto, on the occasion of their Fraternal Gathering, when we were very much strengthened and upbuilt in our Holy Faith. Some of the brethren and sisters have since paid us a visit which we very much appreciated. We would like to take this opportunity of thanking those brethren and sisters of London (England), and elsewhere, who have written to us in our isolation, and also we are delighted to receive the exhortations by our brethren of the Clapham Ecclesia, which are taken down and typed by a sister for the benefit of those who are unable to get to a meeting regularly. All these efforts will surely be rewarded by the Master when He appears. We continue to show forth the light in this city to the best of our ability, and it surprises one to find out what a vast number of people have never heard of Christadelphians. The writer has taken out Christendom Astray from the Library several times; last time, however, the title had been "accidentally" painted over so that only a few letters could be read. How some of those in high places would love to blot out altogether the things of the True Faith! With love to the household. Sincerely your brother and sister in the patient waiting for Christ. —GEO. ELLIS.

VANCOUVER (B.C.). —Hall, 1238, Commercial Drive. Sundays: Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m. On Sunday, May 27th, we were pleased to have with us at the table sis. Nellie Smith, of London, Ontario, who has come with her parents to live in Vancouver. A hearty welcome is extended to all of like precious faith coming to Vancouver. We appreciate the appearance in the Berean of the list of ecclesias in fellowship in the United States and Canada. —JOHN B. ALLAN, Rec. Bro.

NEW ZEALAND.

WANGANUI. —46, Roberts Avenue, Aromoho. Since you heard from us last sis. Ivy Chappell of Ohinewai met with us round the Table of our Lord, being on a visit to Wanganui to see her mother and sister who adhere to bro. W. Holmes who is not in fellowship (as you know). At sis. Ivy Chappell's request I gladly interviewed them and made considerable efforts to convince them. At their request we explained the Birmingham trouble and bro. Strickler's error, from your literature, also bro. Holmes' position; they expressed satisfaction, but have not replied to my last letters, consequently they are still in isolation. Paul may plant and Apollos water, but God alone can give the increase. Your brother on probation. —E. W. BANKS.

UNITED STATES.

BRIDGEPORT, OHIO. —A letter from bro. A. P. Ruthem at the above address, brings good tidings from a pretty little town in Ohio, styled Martin's Ferry, situate on the sunny banks of the picturesque Ohio river. Five weeks ago in the company of two sisters from the Lansing ecclesia, we had the pleasure of visiting "a certain woman named," Mrs. Ella Teare, a lifelong member of the Methodist Church at this place, but of late interested in Christadelphianism. At first Mrs. Teare said that while she believed the Christadelphians were right, she felt that certain existing conditions would prevent her from identifying herself with them. After a pleasant conversation, lasting about an hour and a half (for the time passed quickly in the presence of this estimable and well-read lady), we bade her good-bye, feeling that it would not be long before Mrs. Teare would obey the Truth. Her case is a most interesting one. Many years ago, Mrs. Teare, who was always esteemed for her works, by her tact and perseverance reclaimed bro. Ruthem (then a young man without any knowledge of the Bible) from a very careless and wayward life, making him "a good Methodist." Sometime afterward this young man Ruthem became a diligent reader of the Bible and Christadelphian books, and thereby soon discovered that there was something in the Bible very seriously different from anything he was acquainted with in the Methodist Church. The result was he became a Christadelphian. Bro. Ruthem, feeling under deep obligation to Mrs. Teare, lost no time in introducing the Truth to her, with the happy result that like Lydia of Thyatira "whose heart the Lord opened, she attended unto the things which were spoken by

Paul," as recorded in the New Testament; and after "a good confession" of the Faith, in the presence of bro. P. Philips of the Canton ecclesia, and a few members of the Lansing ecclesia, Mrs. Teare was baptised into Christ, thus putting on the sin-covering Name of Jesus, through whom she has "now received the atonement," and though once "afar off," she has thus been "made nigh by the blood of Christ," who made the One Atoning Sacrifice "for Himself and the people." It is written: "There is joy in the presence of the angels" on all such occasions, for they are "ministering spirits" to the "heirs of salvation," among whom sis. Teare has now enlisted, at the age of 75, but still alert, active and diligent, to fight the good fight of faith. While we know there is joy also at Martin's Ferry, we can assure our sister that it extends not only to Bridgeport, Lansing and Canton, but also to the writer, who wishes her "God-speed" in keeping the faith on the way Zion ward. —B. J. DOWLING.

SUNDAY SCHOOL LESSONS.

SEPTEMBER 2nd, 1928. —Genesis xlviii and xlix.

Subject for proof —That the faithful will inherit the Kingdom of God.

Knowing that Jacob was about to die, Joseph brought his two sons, Manasseh and Ephraim, to him that they might receive a blessing before Jacob's death. Though he had dwelt in Egypt for seventeen years, Jacob's regard for the land of Canaan had not diminished. In his recital to Joseph of the terms of the Covenant, and in his blessing upon Manasseh and Ephraim, Jacob showed his faith in the fulfilment of the promises, and in the certainty of his own resurrection (Heb. xi, 21). From this time, Manasseh and Ephraim were numbered among the twelve sons of Jacob, and were subsequently the heads of two of the twelve tribes in place of Levi, who was set apart for the service of the Tabernacle, and Joseph, who, in reality, received a double portion of the land through his sons. Ephraim, though the younger, received the blessing of the first-born. The reason is given by Paul in his commentary on the blessing of Esau and Jacob (Rom. ix, 11), "That the purpose of God, according to election might stand." Human rights and arrangements have no place in the purpose of God. All blessings are "of his mercy."

Having blessed Ephraim and Manasseh, Jacob called together his twelve sons, that he might foretell their experiences "in the last days." In doing so, Jacob was moved by inspiration of God, and therefore his utterances were prophetic. (See *Elpis Israel*, page 248.) Notice the promise of Christ, and the reference to his mission in the blessing of Judah (v. 9); also the typical nature of Joseph's experiences in connection with Christ, "the Shepherd and Stone of Israel" (v. 24). In the charge concerning his burial, Jacob showed that his last thoughts were upon the precious promises which he will inherit with Abraham and Isaac, when he is the subject of a glorious resurrection from the dead.

* * *

SEPTEMBER 9th, 1928.—Genesis 1.

Subject for proof —That all nations will be blessed.

The practice of embalming was peculiar to the Egyptians. The method generally employed was to inject certain chemicals into the body, from which the internals had been removed, steep it in natron for seventy days, which was the period of mourning (v.3), and then swathe it with prepared linen. Its use in connection with Jacob and Joseph is obvious. Jacob was to be conveyed from Egypt to Canaan, a journey occupying some time; whilst Joseph was not removed from Egypt till many years after his death. Having obtained leave of Pharaoh, Joseph faithfully carried out his father's instructions to bury him in Canaan in the cave of Machpelah, where Abraham, Sarah, Isaac, Rebekah and Leah had been buried. After their father's death, Joseph's brethren feared they should reap the consequences of their evil doings. Instead of displaying a spirit of revenge, however, Joseph remained kind and forgiving, and ascribed all that had happened to the over-ruling Providence of God. "God meant it

unto good, to bring to pass as it is this day, to save much people alive." Joseph died aged 110. Despising a pompous and ceremonious burial in Egypt, he commanded that he should be carried from thence at the time when God should visit Israel according to His promise (Gen. xv, 14). This request, which illustrated Joseph's faith (Heb. xi, 22) was subsequently complied with (Ex. xiii, 19; Josh, xxiv, 32).

* * *

SEPTEMBER 16th, 1928. —Exodus i and ii.

Subject for proof —That the earth will be beautified and yield her increase.

The book of Exodus records the history of the Israelites from the death of Joseph to the giving of the law to them at Sinai. It deals in the main with their deliverance from Egypt, hence its name "Exodus," meaning "the going out." Settled in Egypt, the Israelites rapidly became a numerous and prosperous people, until the Egyptians became distrustful of them. Their statement (v. 10) shows that they knew of Israel's intention to leave Egypt. To frustrate this purpose they reduced the Israelites to servitude, and adopted measures to destroy the male population among them. Their efforts, however, were unavailing, for God had declared that Israel should become a mighty nation. In due time, Moses was born. His parents, Amram and Jochebed (chap, vi, 20) were of the tribe of Levi. Aaron, his brother, was three years old when Moses was born (chap, vii, 7). In the kindness and wisdom of God, Moses was brought up in the court of Pharaoh under the care of his God-fearing mother. Though learned in all the wisdom of the Egyptians (Acts vii, 22), and a member of the king's family, he willingly identified himself with the race of Hebrew slaves, who were his countrymen. At the age of forty he avenged an Israelite who was being oppressed by an Egyptian, for he "supposed his brethren would have understood how that God by his hand would deliver them." His conclusions regarding the purpose of God with him were correct, but he had anticipated its development too early. In fear of his life, Moses fled to Midian, where he dwelt in seclusion for forty years in preparation for the great work which lay before him.

* * *

SEPTEMBER 23rd, 1928. —Exodus iii and iv.

Subject for proof —That the knowledge of God will fill the earth.

Moses dwelt in Midian for forty years (Acts vii, 30). Meanwhile, "God had remembered his covenant with Abraham" (chap, ii, 24), and the time had now arrived for the Israelites to be delivered from the house of bondage. Notice the expression, v. 2, "the angel of the Lord appeared," and the subsequent expressions "God said." The angels are God's messengers, and therefore speak as God himself (Ps. ciii, 20 and 21). Having been attracted by the unconsumed bush in Horeb, Moses drew near, and heard the voice of God speak to him. The statement, "I am the God of Abraham, the God of Isaac, and the God of Jacob" was indicative of the fact that these worthies must be resurrected, for God is not the God of the dead, but of the living (Mark xii, 26). Moses was not eager on this occasion as he had been previously to fulfil his divinely appointed mission. He first pleaded the possibility of his brethren refusing to recognise him as the servant of the Lord. In answer, God made known unto him His Memorial Name, which has been incorrectly translated. It should be translated "I WILL BE WHO I WILL BE," and was, in fact, a declaration of God's purpose to manifest Himself, first in Christ and then in a multitude who should be made partakers of the divine nature. (See Elpis Israel, pages 254-263).

To strengthen further the claim of Moses to be God's servant, he was given the power to work miracles. Moses, described as "the meekest man in all the earth" (Numbers xii, 3), still pleaded his lack of eloquence, and so Aaron, his brother, was appointed as spokesman. All these things were intended to show that the great work of deliverance was of God, and not of man. Leaving Midian,

Moses returned to Egypt, and with Aaron, his brother, made known to the elders of Israel all that God was about to do.

* * *

SEPTEMBER 30th, 1928.—REVIEW OF LESSONS. —Genesis xxvii; Ex. iv.

Subject for proof —That the Kingdom of God will last a thousand years.

The lessons for the quarter under review have concerned especially the experiences of four great personages who were beloved of God—Isaac, Jacob, Joseph, and Moses. All suffered many afflictions but throughout them all remained strong in faith. Each was used by God in the development of a wonderful purpose, which even to-day is still unfolding, but is nearing its consummation. Moreover, each one foreshadowed certain phases of the experiences of Christ. Isaac, as the child of promise, figuratively received back from the dead; Jacob as the "Prince of God," who wrestled for a blessing and received it in the "breaking of the day;" Joseph, as the man despised of his brethren, sold for money, but finally the ruler over them; Moses, as the prophet first rejected by his kinsmen, but at length acclaimed by them as their deliverer. A good knowledge of the history of the patriarchs and of the happenings to Israel in Egypt will prove invaluable in later studies of the utterances of Israel's prophets.

H. T. A.

The Children's Page.

DEAR BOYS AND GIRLS,

England has had a very long spell of dry weather during the month of July. As a result the grass has turned yellow, some leaves of the trees have fallen prematurely, and dust has collected in little drifts along the country roads.

How we dislike it when a gust of wind blows this dust into our eyes and nostrils! Yet this dust, cast into the air, and carried up to great heights, helps to bring about that which will refresh and replenish the earth. For scientists tell us that every little drop of rain is moisture which has condensed around a little solid particle—usually a little molecule of dust. Who would have imagined that the clear, sparkling rain-drop contains specks of dust? It seems impossible, does it not?

Yet nothing is impossible with the great Creator of the Universe; and when He says that certain ones of the earth will shine as jewels (or dewdrops) even though they have passed into dust, we know it is just as possible as the sparkling "dust drop."

As the dust forms the nuclei of the rain-drops, so the humble followers of Jesus will be the bright ones in the earth, and so also may you boys and girls one day shine as imperishable jewels in the Kingdom of God.

Your sincere friend,

W. R. M.

PUZZLES.

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

1. —DIAMOND PUZZLE.

- i. Twice in gage,
- ii. Used in Geography,
- iii. Burrowing animals unclean to the Israelites,
- iv. A district of Naphtali.
- v. Son of Jahdai of the family of Caleb,
- vi. To place.
- vii. Twice in the first woman's name.

2. —SQUARE PUZZLE.

- i. A New Testament prophetess,
- ii. A city in Galilee,
- iii. A river in Egypt,
- iv. Confederate with Abram in Mamre.

3. —JUMBLED NAMES.—

(Four Bible Mountains).

- (i) IMZIREG. (ii) NHEORM. (iii) AHOMRI. (iv) VOLEIT.

4. —DOUBLE ACROSTIC.—(Two Flowering Trees).

- i. A chamberlain who served Ahasuerus.
- ii. An unclean animal among the Jews.
- iii. Father of Moses,
- iv. A cotton cloth.
- v. A judge of Israel,
- vi. Father of Jehoshaphat.

* * *

ANSWERS TO JULY PUZZLES.

1.—

RAHAB
ADAMI
HARAN
AMAZE
BINEA

2.—

H ones T
E l I
B aali M
R adi O
E loquen T
W rat H
S afet Y

3.—

J
HER
HEROD
JEREMAI
ROMAN
DAN
I

4.—

ZEPHANIAH
MALACHI
ZECHARIAH
HABAKKUK

(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: — Rhondda; Lethbridge (Canada); Canton (U.S.A.). Will senders of intelligence please write on one side of paper only.

BRAILLE HYMN BOOK. —This is still available. See Bristol intelligence for August. Write bro. A. G. Higgs, 2 West Street, St. Philip, Bristol.

SISTER HARDING (Vancouver). —We have sent your letter to a sister in isolation. Consult intelligence columns for names and addresses of brethren and sisters in isolation to whom you could write.

DEATH OF BRO. WM. SMALLWOOD. —Just as we are closing for press the news reaches us in a letter from his son, bro Harold W. Smallwood, of the death on July 26th of our beloved brother W. Smallwood, of Toronto. Further reference will doubtless be made to this in our next issue. Meanwhile we tender our sincere sympathy to sister Smallwood and her son, brother Harold. May the day of mourning soon be succeeded by the day of happy and eternal re-union with our loved ones. We feel that we have lost not only a faithful brother, but a valued helper in our work.

CHARACTER STUDIES. —The article on ABRAHAM which appears in this issue is the first of a series of character studies, which in the words of the writer "will aim to show how character well-pleasing to the Father has been, and can be, developed."

COMING EVENTS. —(Luke xxi. 26). Niclay Bukharin, the brains of the Bolshevik party, and the henchman of Stalin, chief of the Inner Soviet Cabinet, is reported from Moscow to have declared "the whole world situation proves that war is inevitable." The significance of this statement lies in the fact that "no decision on policy or action can be arrived at without his approval." Daily Mail, Aug. 3rd.

IN THE AIR. —(Rev. xvi. 17). "Aerial researches now being conducted are the most significant and also the most sinister—ever undertaken. A machine which will rush through the air unseen and almost unheard. . . used as a weapon of war, its horrors would be almost unspeakable." Daily Mail, Aug. 7. "If they had been in earnest, London would have suffered more in a few hours than in all the air raids of the war, with the Zeppelins thrown in," Evening Standard, Aug. 14. This refers to the mimic bombing of London from the air, which has taken place this month, Well may men's hearts "fail them for fear"; but the Saints take courage from Psalm xci. 5-7 and Isaiah xxvi 20.

NOTTINGHAM FRATERNAL GATHERING. —In connection with the work of the Eureka Class a meeting has been arranged (subject to the Lord's will) for Saturday, September 29th, to be held in the Assembly Hall of the Shelton Street Schools (2 minutes from the Central Station). Tea 4 o'clock. Evening Meeting 6 o'clock. Subject: "The Revelation of Jesus Christ. A private message to his servants." For particulars see "Intelligence" They that feared the Lord spake often one to another." The Ecclesia hopes to have the company of brethren and sisters from all Ecclesias in fellowship.

BRITISH MUSEUM. —Brethren and Sisters are asked to keep before them the date, 13th October, on which it is proposed, if the Lord will, to hold an Outing to the British Museum with after-meeting. Many of our brethren and sisters from the provinces have already expressed their intention to be present, and it is hoped that all who possibly can will make a special effort to attend. The mutual profit to be derived from these gatherings can only be appreciated by those who have had the privilege of attending, and in these days of evil and distress, they are real places of refreshment for the weary traveller to the Kingdom. Programmes later from the brother Secretary of the Clapham Mutual Improvement Class, F. C Wood, 36 Danecroft Road, Herne Hill, S.E. 24.

JULY PUZZLES RESULTS (Maximum marks 20).

Primrose Jakeman (Dudley), 20.	Clara Beasley (Canada), 20.
Ruth Nicholson (Manor Park), 20.	May Hughes (Dudley), 19.
Rachel Briggs (Canada), 20.	Evelyn Briggs (Canada), 19.
Helen Baldock (Canada), 20.	Iris Brett (Ruislip), 19.
Irene Gibson (Canada), 20.	Doris Brett (Ruislip), 19.