

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 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.

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EIGHTPENCE.

Sacrifices in the Age to Come.

By Dr. John Thomas.

In the month of June, 1851, Dr. Thomas received a letter which ran as follows: —

Dear Brother,

My attention has been lately called by one of our friends at Nottingham to certain testimonies of Ezekiel and Paul relating to the re-establishment of Israel in Palestine under the New Covenant, between which there is an apparent discrepancy. Paul's argument in the tenth of Hebrews, that the remission of sins promised to them removes the occasion for further propitiatory offerings, seems to militate against Ezekiel's representation of the restoration of these at the period referred to. Paul argues in the 18th verse, that 'where remission of these (sins) is there is no more offering for sin'; whilst Ezekiel shows in chapter xlvi. and verse 17, that at that epoch sacrifices shall be offered by their Levitical priests, the sons of Zadok—the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for them.' 'Their sins and iniquities will I remember no more', says the Lord. In the subject which Paul illustrates by this citation from the New Covenant, he is showing how the one offering of Christ excelled and superseded all the shadowy sacrifices of the Mosaic institution—how in putting away at once and for ever the sins of those sanctified by it 'it perfected them for a continuance,' or so long as they should abide in Him; and even thus, his teaching indicates that God's pardoned Israel will be perfected in conscience by the blood of a new and 'everlasting covenant'; by which they seem to be placed at the period of their re-institution into His favour, in the position of the baptized believer now, to whom in Christ Jesus, there is no condemnation. Wherefore, then, the re-institution of those 'sacrifices which can never take away sins'? And that the sacrifices Ezekiel speaks of are not simply commemorative is evident for their being 'to make reconciliation for the House of Israel.' Again, the Levitical 'service' Paul distinctly states to have been imposed until the time of reformation (Heb. ix. 10); thereby intimating its discontinuance then. He appears to indicate its abolition in the Future Age by the establishment of the 'better' covenant; whilst Ezekiel exhibits it as restored at the epoch.

The above is briefly the difficulty as it presents itself to us. If you, or any correspondent of the 'Herald', can furnish us with an exegesis exhibiting these apparently conflicting testimonies in their real agreement, it will be esteemed a favour by several of your friends here. Will you remember us in your next 'Herald', state the difficulty and reply to it? In so doing you will also greatly oblige your sister in the faith and hope of the Kingdom,

ELLEN MILNER.

To the above enquiry the Dr. replied in a series of articles, eight in all, each complete in itself; and which, therefore, will not materially suffer by being spread over six or more of our numbers. The first is headed

EXEGESIS.
"THEOLOGY" IRRECONCILABLE WITH SCRIPTURE.

We have thought that in "stating the difficulty", we could not do better than in giving it to the reader in the words of our much esteemed and intelligent correspondent herself. The difficulty, then, being thus lucidly exhibited by our sister friend, we shall endeavour to remove it in presenting the apparently conflicting testimonies adduced in their real, or prophetic and apostolic agreement.

The apparent discrepancy, and it is only apparent, has originated in the old leaven of an antiquated theology, which in its interpretation, or rather glosses, has no regard to the prophetic teaching concerning the rebuilding of the Tabernacle of David "as in the days of old" (Amos. ix. 11-15; Acts xv. 16) by the Lord Jesus, Israel's King, who is "The Repairer of the breach, THE RESTORER OF THE PATHS TO DWELL IN" (Isaiah lviii. 12; xlix. 5-8). This is an element in its exegesis hidden from its view, and therefore entirely omitted. Being ignorant of the Gospel of the Kingdom, and consequently of the nature of that Kingdom, it has denied in the face of the most palpable and positive testimonies, that sacrifices are to be restored at all; and taking refuge in the assumption that Ezekiel's doctrine was either figurative or fulfilled at the restoration from the Captivity in Babylon! Thus the difficulty was got rid of, but not explained; and by a bounding leap in the dark, it came to the conclusion that the sacrifice of Jesus was the final and entire abolition of "the sin offering, and the meat offering, and the burnt offering, and the peace offerings to make reconciliation for Israel."

Our beloved sister in the Faith, and friends for whom she speaks, are hearty believers in the Restoration of the Kingdom again to Israel (Acts i. 6); and having mastered many difficulties in their way by which they have been enabled to attain to the understanding of the Gospel of the Kingdom, are desirous of going on to perfection in divesting their minds entirely of the miserable traditions which have been imposed upon them by the Gentilisms in which "they happened to be led". They see that a Temple, for the third and last time, is to be erected in David's Tabernacle, when Jerusalem shall put on her beautiful garments, and Zion shall arise and shine because her light has risen upon her (Isaiah lx. 1). They know that this Temple is to be built by the man whose name is the Branch (Zech. vi. 12), and that it will then be a House of Prayer for all nations (Isaiah lvi. 7); and they are well assured that the rams of Nebaioth shall come up with acceptance as burnt offerings and sacrifices on the altar of the God of Israel (Isaiah lx. 7); they believe all this with full assurance of faith because it is written as with a sunbeam on the sure prophetic page. But then their difficulty is, how can it be reconciled with the received interpretation of Paul's saying, that the Levitical service was imposed only until the time of reformation? It cannot be reconciled, for truth and error are irreconcilable. Paul and the Prophets are in harmony; for he declares that he said none other things than what they testified (Acts xxiv. 14; xxvi. 22); but Paul and the Prophets are at antipodes with the Gentile interpreters of their testimony. We shall abandon the idea, therefore, of attempting to reconcile them; but, by the undeviating magnet of the Truth, which ever points to the Kingdom as the polar star in the voyage of faith upon life's stormy sea, we shall shape for ourselves a new course, which we doubt not, will conduct us without wreck or disaster into the haven of our sister's desire.

"Herald of the Kingdom and Age to Come ", 1861, pp. 169, 170.

(To be continued.)

The Spirit of Truth.

An Exhortation by Bro. Roberts.

In one of the Psalms it is written:

"Thou wilt guide me by Thy counsel and afterwards receive me to glory".

These are comprehensive words. They may be used by every saint of God, whenever and wheresoever living and dwelling. They cover and define the position of every heir of salvation. They express accurately his present relation to God and all the hopes growing out of it. It is true of all of them, without exception, in whatever age or nation, that they are guided during their mortal probation, by the Divine counsel, and will afterwards, at the appointed time, be received in one joyful company into that glory, honour and immortality which God hath in store for those who please Him—to be manifested at the second appearing of the Lord Jesus Christ.

Let us ponder its import with regard to the present time. Let us realise some of its applications to our present ways; for this will be for our profit, and thus shall we fulfil in ourselves the saying of Paul, that the Scripture given by inspiration, which is profitable for instruction in righteousness, has been given,

"that the man of God may be perfect, thoroughly furnished unto all good works"—

not partially furnished, in a half-and-half, mild, smattering way, but thoroughly furnished, wealthily furnished, heartily furnished, efficiently furnished, zealously furnished, —even to the point of having the word of Christ dwelling in us richly, with that intensity of appreciation expressed in the words

"my soul breaketh for the longing it hath at all times unto thy testimonies".

And furnished unto all good works, —not one or two; not like those who perform one set of duties and neglect others: who attend lectures but absent themselves from the breaking of bread; who like to argue about first principles but disrelish exhortations to holiness and prayer: who get up public meetings but forget the ministration of the saints: who like discussion but have no taste for worship: who are interested in the signs of the times, but dull on the law of Christ: who take an interest in the stranger, but forget love to the brethren: who zealously invoke the law and the testimony, but neglect the daily reading of the Scriptures: who teach doctrine, but pass over mercy and the love of God: who are diligent in business, but do not serve the Lord; who cherish theory but fail in practice; who are alive to correctness of belief, but dead to holiness of life; who contend for the faith, but neglect the works without which faith is dead: who promise liberty to others, while they themselves are servants of corruption.

On the other hand, the man of God, furnished unto all good works, will not be found in opposite extremes. He will not exalt "charity" over the gospel: he will not preach "love" where the word of God is corrupted; he will not advocate peace where there is not purity; he will not hold up almsgiving as the way of salvation; he will not inculcate union and friendship with the world on the plea of loving our neighbours as ourselves. For everything there is a time and a place; and the study of the word will teach us the when and the where. There is a right division of the word of truth, and a handling of the word of God deceitfully. The man of God, thoroughly furnished unto all good works, will discern instinctively the one and the other, and be enabled to give its right place to every part of the word of the testimony.

How, then, are the heirs of salvation guided by the counsel of God in the days of their sojourn in the present evil world? Timothy is an example, to whom Paul declares that

"from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation".

Paul's parting benediction to the brethren at Ephesus contains the same answer:

"I commend you to God and the word of His grace which is able to build you up and to give you an inheritance among all them that are sanctified".

David gives the same idea plainly in the words we all know:

"Thy word is a light unto my feet and a lamp unto my path."

Finally Christ affirms it in those words of petition concerning his disciples:

"Sanctify them through Thy Truth; Thy word is truth" ...

Some say the Bible is all very well in its place, but that what we have to look to is the indwelling and abiding presence of that Spirit of Truth which Christ promised to His disciples, and which he said would guide them into all truth. Doubtless, it would be a great privilege, the value and comfort of which it would be impossible to exaggerate, if we had with us, as he was with the apostles, "the Comforter, the Spirit of Truth, whom the world cannot receive", and who would "shew us things to come". But even if we had, the Spirit, as a living intelligent presence with us, would not discredit or disparage what that same Spirit had caused to be "written for our learning".

We should at least, even in that case, hold the Scriptures in the same estimation as the apostles who, though they had the Spirit, appealed to them in their reasonings about Christ, and who though recognising the gifts of the Spirit as among the brethren, commended the brethren to the written Word as the means of their comfort and sanctification.

But what shall we say in the actual situation of things in our day? Shall we pretend to have the presence of the Spirit when it hath not pleased God to vouchsafe the glorious privilege in this closing term of the dark and godless times of the Gentiles? Could we have His presence in our midst and be ignorant of the fact? Is it not the part of truth and wisdom to recognise our poverty-stricken condition, and cling with all the more determination to the Holy Oracles as our only hope? Are we not invited to drink at these living waters? Is it not the fact that salvation is predicated on faith in Christ and obedience to His commandments, and not on the enjoyment of the special privilege of the Spirit's supernatural presence and guidance?

I can imagine a rejoicing enemy of the orthodox type seizing hold of these admissions, and using them against our profession and in favour of the surrounding systems. "See", he might say, "you admit the Spirit of God is not with you; you condemn yourselves. He is with us. He visits our meetings, waters our operations, strengthens our hearts, converts our hearers, helps our prayers, and gives a blessing to our cause". But assertion is not proof. We must "try the Spirits whether they are of God" (1 John iv. 1).

I can only say that if it were true that the Spirit of God was working with the popular systems, I for one should instantly and gladly cease my opposition to them, and seek to condone that opposition, so far as the past is concerned, by humbly asking admission to one of the meanest branches of their operations. But what do we find?

First, we find that all these systems equally profess to have the Spirit, and yet differ one from another in their interpretation of the Lord's will in important particulars. Here, at once, is conclusive evidence that they cannot all be guided by one Spirit; because if they were, they would "all speak the same thing and be perfectly joined together in the same mind and in the same judgment" of divine matters as all the apostles and prophets were.

What next do we find? Why, that one and all of them reject with scorn the teaching of the apostles and prophets concerning the kingdom of God and concerning the great doctrine of eternal life. If this is true (and no one really acquainted with the Scriptures will doubt its truth), what escape is there for any of them from the conclusion to which God commands us to come, in saying

"If any speak not according to this word, it is because there is no light in them"? . . .

It is wise, therefore, though disagreeable, to repudiate the popular claim to the possession and guidance of the Holy Spirit. It is a false claim and a mischievous one. It leads people to look in the wrong direction. It leads them to attach great importance to the changeful moods and tempers of the human mind, which are as useless for spiritual guidance as the flicker of sheet lightning is to the mariner nearing land at night. On the other hand, it leads them practically to make light of and neglect the Bible, which is the only safe and sure guide, like the lighthouse on the dangerous coast, sending its beams athwart the darkness, for the guidance of the approaching ships.

To some it may appear unsuitable to apply the words "Thou wilt guide me by Thy counsel", to the passive relation of things implied in the mere possession of a book that has come from God. It may appear to them that these words require a more active and direct guidance, as the case of David, who wrote the words in question, was more direct than in our case. He could say what we cannot say:

"The Spirit of God spake by me and his word was in my tongue".

It could be recorded of him as it cannot be of us, referring to his anointing by Samuel,

"The Spirit of God rested upon him from that day and forward".

The "counsel" or advice and direction would, in consequence of this be, in his case, more direct and personal than in our day of drought when "there is no answer from God" . . .

But even if we had not this exemplification of David's devoted appreciation of the law and the testimony, as a lamp and a light and a guidance—that is, supposing David's guidance had been altogether direct and personal by the Spirit (which it was not), and, therefore, out of the category of our experience, we should still be in a position to apply his words to ourselves. We should still be able to say, if diligent students of the Holy Oracles, "Thou wilt guide me by Thy counsel". For, when the counsel communicated to David and other servants of God is reduced to writing, does it not then become the property of all who possess the writing? and if we obey it are we not guided by it? And are we not, in that case, guided by God who gave the counsel? Unquestionably.

We shall realise the force of this if we think what our position would have been in the absence of the Scriptures. We should have been totally in the dark, cut off from all knowledge of God, and therefore, from all prayer and hope and righteousness. Not knowing His will, we could not have done it. We should have been sunk in deep night

"alienated from the life of God through ignorance in us, because of the blindness of our hearts." (Eph. iv. 18).

With the Scriptures in our hands, it is entirely different. We may, if we suffer ourselves, be guided by His counsel, and, afterwards, received to glory, and this guidance and reception will be all of God.

But some will think, "Surely there is more guidance than this? Surely God does not leave us to the Bible merely? Surely God is not indifferent to those who strive to know His will, and to realise its power in themselves, and to do it? Surely He helps them"? The thought is not unscriptural. On the contrary, it is the teaching of the word that if we draw nigh to God, He will draw nigh to us; that if we choose the things wherein He delights—and those things are all embodied in the Bible—He will have His eye upon us and regard our way; that if we commit our way to Him, He will direct our steps; that

if we are broken and contrite in heart and tremble at His word, He will look to us and help our infirmities, and succour us in temptation, and supply our needs, and chasten us in our errors, and forgive our sins, and strengthen us in the way of righteousness, and make all things work together for our good.

But all this is dependent on our waiting on the word in daily reading and meditation. He hath magnified His word above all His name. He has appointed it as the means of our sanctification, the place of our meeting with Him. Honouring the word we honour Him. Despising the word we despise Him; and it is written:

"HIM THAT HONOURETH ME, I WILL HONOUR; BUT HE THAT DESPISETH ME, SHALL BE LIGHTLY ESTEEMED".

The dispensation of the Spirit (its pouring out upon all flesh, as promised in Jeremiah, Ezekiel and Joel) was to have two stages in its fulfilment—as proved by the fact: the first, the effusion of the Spirit on the apostles on the day of Pentecost, with power to them to transfer it to others by the laying on of their hands (Acts viii. 18): and the second, its pouring upon the whole house of Israel at their national reconstitution when they return from their present dispersion (Jer. xxxi. 35; Ezek. xxxvi. 25-27). The first effusion ceased with the death of those in the first century who had received it from the apostles. IT ACCOMPLISHED THE OBJECT OF ITS BESTOWAL IN CONFIRMING THE APOSTOLIC TESTIMONY TO THE RESURRECTION OF CHRIST (Jno. xv. 26-27; Acts v. 32; Heb. ii. 3); AND IN THE DEVELOPMENT OF THE BODY OF CHRIST (Eph. iv. 11-16). The second effusion will be permanent. God will "no more hide His face from the house of Israel" (Ezek. xxxix. 29). The supposition that the Spirit has continued among believers since the apostolic age is hurtful, not only because it is in contradiction to the manifest fact, but because it would lead us to recognise a standard of truth in our own feelings and notions, instead of subjecting ourselves absolutely to the mind of the Spirit in the Scriptures.

R. ROBERTS.

Editorial.

"A MODUS VIVENDI."

In a recent issue of the Christadelphian the editor writes: "There is some cloud upon the relations of brother Irwin and others with the Los Angeles ecclesia, which seems to arise from the habit of 'looking too closely upon Christ' in the matter of his own relation to the sacrifice he offered. I wish a modus vivendi could be found". (Christadelphian June 1928 p. 267.)

The cause of this "some cloud upon the relations", or to speak plainly, the cause of the ecclesia's withdrawal from this brother, and those who believed as he did, was, to use the brother's own words: "My disbelief of the doctrine that is held by some Christadelphians that Christ had to offer for Himself".

A few years ago this self-same editor wrote in condemnation of this disbelief, saying: "Christ's sacrifice agreeably to the type of the High Priest under the Law, was first for himself and then for the People. 'This he did once when he offered up himself' (Heb. vii. 27). These things have been faithfully upheld as principles of the Truth from the beginning, and contradictory teaching has not been tolerated and should not be now". (Christadelphian 1921 p. 313.) This was written some seven years ago. But in the present year of our Lord, dealing with the same subject, the same editor writes: "I wish a modus vivendi could be found"—a qualification of the above which involves variation or departure.

Concerning this foreign phrase some have remarked: These are rather smooth words, I wonder what they mean! Do they refer to man, bird or beast? Are they Bible words?

Well, reader, these are unexpected words, coming from whence they do; glossy and bland though they be. It is written: "If any man speak, let him speak as the Oracles of God". But you will search the Scriptures in vain, from Genesis to Revelation for the words *modus vivendi* or their equivalent. We fear that in this instance, the editor is speaking for those who say, speak unto us smooth things, deceits—not right things (Is. xxx. 10), and his words are "smoother than butter", and "softer than oil".

Modus Vivendi is a Latin phrase and is defined "a compromise agreement to secure harmony". Compromise is defined, "a settlement by mutual concessions; to expose to risk"; all of which means, peace at the expense of the Truth—a sacrifice of the Truth to retain those teaching error.

The brother alluded to above was withdrawn from for teaching in the ecclesias a doctrine that had its origin in the Latin papistical theory, that the unchangeable, immutable God, made an exchange in souls, and required an absolutely sinless soul, that ought not to die for himself, to die for others, thus charging the Most High with iniquity and making Him a compromiser of His own law.

This surely is "some cloud", and to disperse and dissipate the same, a *modus vivendi* is suggested—a compromise agreement to secure harmony and peace.

This method has been adopted by many during past centuries, but always with disastrous results to the Truth. Nevertheless it is now suggested that we try it once again in a small way, to keep, if possible, the conflicting elements in the ecclesias together.

Well, those who do not appreciate the Truth in its purity, nor the liberty wherewith the Truth has made us free, are of course quite at liberty, if they so decide, to try this 'blending' of Truth with error as oft as they deem advisable; but as far as we are concerned, they must try it alone, for friends of the Truth will not join them: but will wash their hands of all complicity in such evil work. They will walk in the old paths: appealing to the Law and the Testimony, and thus prove all things, holding fast to the good.

Latin finds little favor among Christadelphians, because their tenets are "opposed to the dogmas and reservations of the Papal and Protestant churches".

Latin however, is very convenient for those who wish to smooth things over, especially in cases where they lack confidence in their arguments, and are fearful of the results of using plain English. By its use they often appear wise, even above what is written.

In Rome they "Latinize in everything". *Modus vivendi* is of Rome, and has been used extensively in the suppression of the Truth. Therefore, it should find no place in the work of the Truth. It finds its place and has its use in the mysteries of Babylon—with the Lateinos, "the number of the beast" or the "Man of Sin".

THE MYSTERY OF GODLINESS.

The editor in question makes an apologetic appeal on behalf of those teaching this error by saying: "The mystery of Godliness is confessedly great, and is not elucidated by human controversy, which tends to extremes in emphasising either the divine or human phases of Jesus Christ—the Word made flesh". (Christadelphian June 1928 p. 267.)

We must all confess with the Apostle Paul that, "Great is the mystery of Godliness: God manifest in the flesh".

The life of Jesus Christ is the greatest moral and spiritual miracle that history has ever recorded. The peerless perfection of his character, and his unequalled doctrinal utterances prove his divinity, for "never man spake like this man". After the lapse of twenty centuries, the lowly Nazarene

is still on record as the only perfect man of the race. So with Paul in the contemplation of Christ, we must still exclaim: "Great is the mystery of Godliness: God manifest in the flesh".

But when men attempt to probe and scrutinize the refined relations, the minute details and particulars of the Spirit's mode of operation in manifestation, they are "looking too closely upon Christ"; for if this mystery were revealed, it could be but feebly comprehended by us mortals, if even that were possible. The vital and essential facts, however, namely, that Jesus Christ was the "Son of God" and also "the Son of man", have been revealed and demonstrated beyond cavil; and we are required by the Word to rightly divide the same, by properly emphasizing both "the divine and human phases of the Word made flesh"; and it is for these revealed facts—the things concerning the Name, that we earnestly contend.

Therefore to intimate or insinuate that these things are still a mystery, that cannot be fully and definitely understood and believed, is to say the least, an evil work.

Jesus commends the saints who hold fast the Name. Believers are commanded to preach the things of the Name, and to "teach no other doctrine" concerning it than that of Paul.

But if the things concerning the Name, the belief of which, according to the scripture, is essential to salvation, are involved in such mystery, that we cannot be sure whether Christ, as a member of the human race, was involved in his own sacrifice, or died as a substitute, then indeed we are in a sorry plight.

But those who reason in this occult manner, invest the subject with a mystery that does not belong to it, for Christ himself declared "I have manifested Thy Name".

Therefore, for men to reason along lines the very opposite of this, by indirectly suggesting, and openly intimating, that the things of the Name are all, more or less, shrouded in mystery, and have not been sufficiently revealed or manifested to justify earnest contention on their behalf: that they will not bear looking into "too closely", is to falsify the Word of God, and so incur the danger of possibly wresting Paul's words to their own destruction, as the inspired Peter has warned us, it is possible to do.

We would also humbly submit, right here, that the short, but dignified "human controversy" between the late Dr. Thomas and Dr. De Lara did unquestionably result in the best "elucidation" of what has been revealed "concerning the manifestation of the Eternal God in human nature", that has appeared since the days of the apostles, despite the statement of the said editor that "human controversy does not elucidate". We refer to Phanerosis in which there is nothing that "tends to extremes".

Let us not be misled by "good words and fair speeches". Let us avoid the Latin road to fellowship, broad though it be; and let us anew our journey pursue in the narrow way to Zion, even if there be few walking therein.

It is absolutely wrong for Christadelphians to wish that "a modus vivendi could be found", to broaden the entrance and make more all-embracing the fold, so that error could find a welcome in our fellowship. We have got the Truth; let us therewith, in thankfulness be content. The way is narrow: 'twas Christ that made it so. If the Truth does not attract and hold large numbers, never mind; for we are assured that although many are called, few will be chosen. Strive to enter at the strait gate, for only such will be chosen.

It is no new thing to have people turn away from the Truth. All that were in Asia turned away from Paul, but he would not compromise the Truth to accommodate their error, for he knew and declared that in a short time their word would eat as doth a canker into the very vitals of the Truth.

These amiable, faint-hearted men, who would fellowship error rather than face a decrease in numbers, are neither wise nor prudent in the sight of God, for Jesus said, "no man having put his hand to the plough and looking back is fit for the Kingdom of God".

We should leave error in retirement, never looking back, for a modus vivendi or compromise. "Remember Lot's wife". Let the last word on all such questions with us ever be "no compromise".

Then shall we be able to say with Paul:

"I have fought a good fight,
I have kept the faith."

BJ.D.

The time has again arrived when we have to remind our Australian and New Zealand readers that by the time the present issue is in their hands, subscriptions for 1929 (God willing) should be sent to the publisher. We have to thank all who have supported us during the present year; by the generous assistance of several brethren and sisters we have been enabled to provide a considerable number of free copies, and are hopeful of being in a position to continue to supply these. We are always prepared to receive the names and addresses of any brethren and sisters to whom free copies would be helpful and acceptable.

A year ago we set before us the object of providing upbuilding and profitable reading matter for all whose earnest desire is to be prepared for the coming of our Lord; and the numerous letters of appreciation we have received encourage us to believe that this object has to some extent at least, been achieved. We have been asked to publish some of these, but refrain from so doing, lest it should appear that we seek the praise of men. Nevertheless our thanks are due to all who have encouraged us in the work, and especially to all our faithful co-labourers who have by their literary contributions made it possible for us to continue. We are conscious of many imperfections, and can but bespeak the forbearance of all in relation thereto: with a continuance of the same willing-hearted assistance we look forward with confidence to the future, and trust that the magazine will, in 1929, if our Lord comes not meanwhile, be a real help to all of his household, in the attainment of the glories of his kingdom.

Subscriptions should be sent to brother W. J. White at the address shown on cover.

W.J.W.

The French Revolution.

Like all the great events of history, the French Revolution furnishes the servants of God with a distinct landmark, enabling them to fix their position in relation to the times of the Gentiles. In the Apocalyptic programme it is symbolised under the seventh seal, during the blowing of the sixth of the seven trumpets under that seal; and its effects are symbolized in the first five of the seven vials, which follow the blowing of the seventh trumpet.

Dr. Thomas has shown in Eureka that verses 1-13 of Revelation xi. deal mainly with events in France, "the street of the great city which spiritually is called Sodom and Egypt" (verse 8), and describe how the Papal power which dominated Europe from the 4th century was antagonised by two classes, styled "witnesses". These were, firstly, the saints of God who witnessed against the pretensions of the papacy with the sword of the Spirit, by their testimony to the Gospel; and secondly, those who, not being under the law of Christ, did not hesitate to use fire and sword against the papacy in defence of civil and religious liberty. They witnessed for 1,260 days, or years; a period extending from the accession of Constantine A.D. 312, to the massacre of the Huguenots in France A.D. 1572. By the year 1685, the date of the Revocation of the Edict of Nantes, the witnesses had been completely

silenced, and they remained so for " three-and-a-half days," or 105 years, till 1790, when France was in the throes of the Revolution.

It is evident then, that from the scriptural point of view, the French Revolution was the outcome of the resurrection of the witnesses; and history shows that this was the case. Though the dissenters from the established church were effectively suppressed after the Revocation of the Edict of Nantes, they were not destroyed as a body. "Their dead bodies" were to remain "unburied". Belloc, in his essay on the French Revolution, says "the Huguenots, though no longer permitted to exist as a state within a state, remained for the hundred years between the Revocation of the Edict of Nantes and the outbreak of the French Revolution, a powerful and ever-watchful body". Their influence did much to stir up discontent and hatred against the tyrannical oppression of the nobility and clergy, under whose rule conditions in France had become intolerable. Thiers, describing the condition of France just before the Revolution, says, "The Court, the noblesse, the clergy and the people were all in antagonism; nor were these orders agreed among themselves: added to which the army was disaffected, the taxes intolerable to the masses, atheistic philosophy prevalent, depravity excessive, extravagance boundless and the public treasury empty".

The people's opportunity came in 1789, when Louis XVI. was forced, through financial difficulties, to summon the States-General. This was the great voice from the heaven saying "Come up hither". The estates of the realm had not met for one hundred and seventy-five years. Over the election of the commons, or Third Estate, excitement ran very high throughout the country. The Third Estate secured a majority in the Court, over the nobles and clergy combined, of sixty-seven in a total number of 1254 deputies. This was "the cloud" in the prophecy. Dissension soon manifested itself in the States-General over the manner of voting. According to precedents of two centuries before, the voting should have been by orders, each registering one vote only. Under this system the two aristocratic orders, the nobles and the clergy, could always outvote the third estate, whatever the number of their representatives might be. The third estate insisted on a change, refusing to accept the old arrangement, and also refusing to be dissolved. The nobles and clergy appealed to the king to support their claim and dissolve the States-General. But this would have been a dispersion of the cloud, and "a frustration of the providential purpose of its manifestation"—to quote Dr. Thomas' words on this point.

The members of the Third Estate solemnly declared their intention of upholding their position, and formed themselves into a "national assembly", to which they invited the nobles and the clergy. These accepted the invitation, but contemptuously ridiculed any measures put forward by the Third Estate. Such action only intensified the hatred between the two parties, and the Third Estate, on its own initiative, introduced fresh legislation dealing with taxation and other causes of public distress.

Thiers, in his History of the French Revolution, writes, "These measures produced a deep impression. The Court and the higher orders were alarmed at such courage and energy." Truly "great fear fell upon them which saw them" (verse 13).

Louis XVI. ordered the dissolution of the National Assembly in the hope of stemming the tide of revolution, but the Commons declared they would not separate until they had given France a constitution with a solid basis. Meanwhile the fury of the people was becoming fiercer and fiercer, being fanned by the extremities of famine and general distress. On July 4th, 1789, the mob stormed the Bastille, a state prison in the heart of Paris, which formed a grim reminder of the old order of tyranny and oppression. The king, the nobles and the clergy now changed their tactics. They yielded to the rule of the National Assembly, and set to work to stir up the activities of the most violent members of the popular party, in the hope of increasing the confusion, and thereby averting their own ruin. But the people had learned their strength, and their anger against the king soon burned with relentless fury. They went to Versailles, where the king was then in residence, and determined to bring him to Paris to account for the hesitation he had shown in taking measures for securing the welfare of his people. "The king to Paris!" was the cry from thousands of throats, and amid scenes of barbarous carnage he was forcibly conveyed to the city. Meanwhile, the National Assembly was reconstituted, and became known in its new form as the Legislative Assembly". "The former had changed an absolute monarchial

despotism into a constitution and limited monarchy; the latter determined on the absolute abolition of the monarchy, and the establishment of republicanism" (Dr. Thomas). Its first work was to deprive the king of his prerogatives, and its whole course was set on overthrowing the monarchy. A party known as the Girondins, who were enthusiasts for liberty and philosophy, and who ruled in the Legislative Assembly, declared their intention of consummating the revolution by their blood if need be.

In June, 1792, there was an insurrection by a party who became known as the "Sansculottes", and the king and his family narrowly escaped disaster when this party of extremists forcibly entered the legislative chambers. Carlyle describes the incident as the "Sansculottic earthquake"—a striking phrase in the light of Revelation xi. 13. In the following month the committee on public affairs presented its report, which was considered so alarming that the Assembly issued a warning, on July 11th, in which were the words "Citizens, the country is in danger". Three days later the anniversary of the destruction of the Bastille was celebrated. Many papal insignia, such as tiaras, cardinals hats, and St. Peter's keys, were publicly burned, for the people attributed their misery to papal domination. In August, 1792, a definite plan was adopted by the people to secure the abdication of the king as the only possible remedy for the evils threatening France. The mob advanced against his palace, from which he hurriedly escaped, and took refuge in the midst of the Legislative Assembly. Here he was shielded, for the time being, from the fury of the populace. The scenes of carnage which were witnessed in Paris are well described in Eureka, Vol. II., page 695, and illustrate the fitness of the Apocalyptic symbols concerning the fall of the "tenth part of the city". The nations adjacent to France now declared war upon her in their own interests, to restore law and order.

At first the Prussians and the Austrians were successful; but in September, 1792, the Prussians were defeated at Valmy, and the French army swept on and conquered the Austrian Netherlands. Fired by these successes, the National Convention, as the legislature in France had now become known, boldly asserted its power, and, suspending the Monarchy, proclaimed France a Republic. The royal family were imprisoned, and in January, 1793, the Convention sent the king to the scaffold. Events now moved rapidly. The Feudal System was abolished; the title orders disposed; church lands confiscated; and the immense financial resources of the church seized to help forward the Revolution. Thus "in the earthquake were slain of names of men seven thousand".

In the midst of its power the National Assembly became divided by internal rivalry. Two parties were formed, called the Girondists and the Mountainists, who constantly struggled for supremacy. Civil war resulted, and there followed that terrible time for France between June, 1793, and July, 1794, known as the "Reign of Terror". Verse 13 of Revelation xi. declares "the rest were affrighted", that is—those not belonging to the titled orders, but nevertheless devotees of the Catholic religion. Against these the full force of the Terror was directed. Such men as Marat, Danton and Robespierre made themselves notorious by their insatiable thirst for blood, and the awful events of this period are almost inconceivable. The whole population of France went in fear of their lives, and over a million perished as a result of the guillotine, of cannon, fire and the sword. The worship and tenets of the Catholic church were entirely discarded, and a new religion based on the "deification of Reason" was introduced. The principle underlying this strange worship was that any form of religion acknowledging lordship, even that of God himself was tyrannical, and an obstacle to human happiness. Mock religious services were held in the name of the Goddess of Reason; but their extreme profanity rendered them distasteful to certain members of the Convention, who were beginning to realise that the Republic of France would necessarily have to remove the stigma of lawlessness and lack of virtue which had become attached thereto. Consequently a National Meeting, at which Robespierre presided, was convoked, and amid scenes of joyous festivity, a belief in the Supreme Being was solemnly reaffirmed. This was in fulfilment of the prophecy, "They gave glory to the God of Heaven". The reaction which followed brought about a revulsion of feeling against Robespierre and his co-labourers, who were held responsible for the "Reign of Terror". Consequently, within 49 days from the festival just referred to, Robespierre himself was a victim of the guillotine.

After his death, conditions in France rapidly improved. The Government became more stable, and directed its attention towards reorganising the French Army. Within a short time the army became

sufficiently powerful for France to declare war against the surrounding nations, and, under the leadership of Napoleon, carried out the work assigned to her by God, as symbolised in the first five of the seven vials.

The main outcome of the French Revolution was the shattering of ecclesiastical despotism. Men were set free to think for themselves, and this liberty gave a great impetus to religious discussion and enquiry. In 1804 the British and Foreign Bible Society was founded, and by its work the Bible was printed and circulated freely. In 1805 Dr. Thomas was born, and, as a result of diligent study, he came to a knowledge of the Truth, and commenced the work which had been suppressed for so long, of witnessing thereto. His labours, and those of Robert Roberts, resulted in the establishment of little bands of witnesses throughout the English-speaking world. It is, therefore, possible to trace the resuscitation of the witnessing for the Truth to the liberty of thought in religious matters which followed from the French Revolution.

The lesson of this history must be apparent to all. The divine judgments, terrible as they were, which were poured out upon the papal witness slayers in the French Revolution, are but an earnest of the greater judgments when Great Babylon shall come into remembrance before God, "to give unto her the cup of the wine of the fierceness of his wrath". That these events are near at hand is beyond doubt in view of the statement in Revelation xi. 14. The second woe is past, and the third woe cometh quickly. One hundred and thirty years have elapsed since the second woe was ended, and now we wait for the consummation of the third woe when "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ". Meanwhile, the attitude of the witnesses towards the papal superstition and error is clearly defined by the Spirit:—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

H. T. ATKINSON.

Contempt is a system of ungodliness. It is in great vogue in the world, but ought to be unknown in the house of God. To disapprove and avoid is often a necessity, but to show contempt, silently or otherwise, is to act with malice, and malice belongs not to those who have learnt to abase themselves, and to compassionate the most defective of men as the helpless subjects of evil.

Christ's Thief-like Appearing.

Some time ago on the Underground Stations of a Railway in London, we had a bill exhibited, and the heading was, "Christ is coming—a fact". Some brethren doubted whether it was exact to say that it was a "fact",—but it is. Christ is coming; it is God's intention, and therefore it will come to pass; to Him it has come to pass, and therefore it is a fact, for, "He calleth those things that be not as though they were".

Let us consider that vast cycle of 2520 years, the seven times of the Gentiles. When we glance along that cycle and note how the great mountain facts have come to pass; when we remember that along those 2000 years odd of prophecy we can identify the historical fulfilment of the major facts which have become the great events of the world,—when we see that four empires came into existence and disappeared in the way appointed; when we find Christ was promised in 70 weeks (490 years), at the end of which he came; when we consider how the six trumpets were blown and how the barbarians destroyed ancient Rome; when we see how the five vials were poured out in the wars of the great Napoleon; and when we remember that all those things came to pass as God said they would in prophecy; how foolish we should be to say that although the prophecies concerning the five vials have been fulfilled, those relating to the sixth vial will not. It would be contrary to logic and to reason. As these great things have happened up to this very point will anyone say we must stop there, and not anticipate the next event—the return of Christ to the earth? It would be utter folly. Our faith is based upon sound reason and facts, and we can rejoice in the glorious certainty that Christ is coming, and will come soon. He has told us privately, as it were, in Revelation xvi., that he will come in the midst of mighty world-shaking events there spoken of, and which we are now witnessing, and he whispers to

those who are waiting for him, "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments", and we cannot doubt that he must come very shortly because we are nearly at the end of the pouring out of the sixth vial.

The first five vials only took 20 years or so to accomplish, but the sixth vial is the longest of the vials, and it has now been pouring out for 100 years, and we have seen the results. We have seen province after province taken away from the mighty Euphratean power, until to-day it has narrowed down to a very small part of Europe, just Angora and a little more in Asia. Yes, the river has nearly dried up; the way of the Kings of the East is prepared; Palestine is freed; and we wait for the final event associated with this sixth vial, when the Lord Himself shall return as he has promised.

And as to the other part of the sixth vial, the equally important western aspect of it, what do we see? We see the nations armed and arming, just as Christ said they would; we have seen the nations aroused to preparation, as Christ told us would be the case under the sixth vial; we see them vainly attempting to escape this incubus, this war fear, by their leagues and pacts and covenants and all the other attempts of men to free themselves from the war spirit; and they have failed, because they have not been subjects of moral disarmament. There is envy and fear, and it will remain so as Christ has said; for they must prepare for the war of the day of God Almighty.

There has been no failure, brethren and sisters, no failure in the prophecy or in the words of Christ. The great sign of Christ's coming is the sixth vial; it is the great sign in the heavens; and therefore we know that although that vial is not quite empty, it is only a little drop or two that remains to be poured out upon the earth. There is no delay, it only exists in our minds on account of our human infirmity; it seems a long time to us, but with God one day is as a thousand years, and a thousand years as one day. The day draws near when the message will come to us as it came to one in the past on a certain eventful occasion: "The Master is come and calleth for thee"; the great Assize will be set up in Sinai, and we shall be summoned to meet him there. It does not matter how much we have worked for it, prayed for it, longed for it and watched for it: when it does come to pass it will be the most thrilling moment in all our lives. Can we doubt it? Try to visualise it, as we do sometimes. Can we fail to realise what we shall feel when we hear the message? It will come as a tremendous shock; we shall probably receive it with joy, but it will be mingled with fear.

But the question is, are we really watchers, or are we merely such in name? What is watching?—that is the question we have to ask ourselves. Is it merely studying the signs of the times? Is it merely becoming masters of those incomparable volumes, the work of Dr. Thomas, "Eureka"? Is it merely to be masters of prophetic interpretation? Is that being watchers? Knowing how to read these signs and to interpret them? No! It is quite possible to do that, and yet not be the faithful watchers Christ expects us to be. Let me give a practical illustration of the matter,—for we remember that Christ was most impressive when he was teaching by simple illustrations, and we can reduce our minds or feelings to a very practical and simple conception. Supposing a loved one goes away, and leaves certain instructions, things to be done, the household to be looked after, certain things to be watched, certain duties to be done; and perhaps the bridegroom or the husband says, "When I come back I should like to see you in a certain attire, in which you look most becoming".

Can we doubt from the common experience of our daily lives how those instructions would be carried out? Would such an one receiving that message be neglectful? Would she not be diligent? would she not be anxious and careful and scrupulous? anxious that when the master returns he will find things just as he wished to find them? Don't you think that when he returned he would find the one who really loved him attired exactly as he wished, and all the duties and little things accomplished, in an endeavour to please him? We know very well that would be the case. There would be no failure, no neglect, no slovenliness, no forgetfulness. The wife would study the time-table left behind by the husband, that she might know when to expect his return, and she would be ready and waiting for him.

Does that not illustrate exactly the true position in regard to ourselves and the much higher matters to which we stand related? Is that not the exact position in which Christ hopes to find us; carefully following out his instructions, everyone doing his own work and suitably attired? Yet we all know that when he does come he will find some are engrossed in other matters, entangled with the world's affairs, and not ready and waiting. He warns us it will be so. "My Lord delayeth his coming". Shall we be amongst these? Not if we are the faithful watchers that Christ has spoken about. If we are following diligently the instructions that he has laid down we shall be amongst those of whom he said, "Blessed is he that watcheth and keepeth his garments". "Blessed is he"—speaking of the faithful and wise servant—"who when the Master comes, he shall find so doing", Doing what? Why, doing those things he has commanded. He has divided the work, and he expects us as faithful stewards to be doing it when he comes; not merely studying the signs and able to speak about them, but showing that we are really waiting for Christ. The man who says Christ is coming and does not prepare himself is an unbeliever. We must show our faith by our preparation; and so then, when this summons does come, let it find us exactly as Christ has wished to find us, clothed with that holy and beautiful character which will commend us to him as his faithful bride; so that when he looks upon us he will see something in us which will be pleasing to him, and enable him to invite us to enter into his Kingdom and be associated with him in the day of his glory. Otherwise as he says, coming suddenly he will find us sleeping, neglectful, forgetting his instructions, and therefore ashamed before him at his coming, morally naked in his sight, for of such he says, "they see his shame". Who are "they"? There is the Judge Himself, Christ the King of the World; there are the ten thousand times ten thousand angels, as the prophet tells us; and there are all the faithful ones from Abel down to the present day; they are the ones who see the shame of those who have not been found watching in the day of his coming.

Let us keep this in mind, and ever in our thoughts, for the day is at hand when these things shall come to pass.

J. M. EVANS.

Sowing and Reaping.

"Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." This statement, though usually applied to the life which is to come, is equally true of that which now is. The particular word proceeding out of the mouth of God, upon which the whole of mankind is dependent for its daily bread, may be found among the first few verses of the Bible, where we read: "The earth brought forth grass and herb yielding seed after his kind, and the tree yielding fruit whose seed was in itself after his kind." Upon this bare statement of fact the whole human race relies for its continued existence. Should it be enquired, however, of the natural man why a plant produces seed according to its own variety, he would probably reply that "like produces like is a well-known law of nature," and, if pressed further, point to the scientist as one more likely to give an answer to the question. Most likely the scientist would say that his duty is to work on facts, and that he takes things as he finds them; and although study and research may enable him to discourse learnedly upon the composition and structure of the various forms of "matter"—which is his term to cover the whole of God's material creation, although he may be able to describe in detail the changes which this matter may undergo, and the peculiar circumstances controlling such changes, and possibly even, under certain conditions, may himself effect these changes, yet as to why these things are so he is as silent as are the objects of his study.

Yet we are entitled to call upon the scientist for his explanation of these "laws of nature," seeing that he has definitely committed himself, and an increasingly large section of apostate Christendom with him, to a theory which professes to account for life in the manifold forms in which it exists. We ask him, therefore, how does he reconcile a theory which has for its mainstay the idea that all life is in process of evolution, and has a common origin in some "low form of life"—how does he reconcile such a theory as this with his well-attested "law of nature" that "like produces like"? This, however, is by the way. To return: the whole daily food supply of mankind, not to mention the flowers that delight the eye, depends upon the simple fact that whatever is sown, the harvest, if there be one,

will be of the same—after its kind. But again, why should this be? It is not so in the mineral kingdom, nor yet precisely so in the animal kingdom. The only explanation is, that Divine Wisdom, which has allotted "herb for the service of man, that he may bring forth food out of the earth" (the king himself is served by the field), decreed at the commencement of things— "Let the earth bring forth herb yielding seed after his kind . . . and it was so"—and has been so ever since. God in His infinite wisdom saw that it was good—very good—a highly suitable arrangement, and that, for us at least, is a perfectly satisfactory explanation of the whole matter.

To us, who know what is written, who know that it is recorded of the Great Creator, that "with him there is no variableness, neither shadow of turning," that He is "the Lord, who changes not"—to us it comes as no surprise to find that the principle of "like producing like" is also apparent in His dealings with man himself; and that therefore it is written, "whatsoever a man soweth, that shall he also reap." Why should men recognise, and act upon this principle in everyday life, the life that now is, deriving all the benefits which it confers, and then resent and feel ill-used by God's declaration that He will apply the same principle in the matter of the life which is to come? Truly, it is God's ways that are equal, and man's that are unequal; truly God is the essence of order, but man only of confusion.

Here, indeed, then, we have a law divinely wise, and one for which all rightminded people will be profoundly grateful. It operates however in two directions; that is, the law applies equally to the weeds as to the good seed. In this connection, the parable of the wheat and tares comes to mind: "Sir, didst not thou sow good seed . . . from whence then hath it tares?"; good seed-wheat will not produce a crop of darnel. "Some enemy hath done this," is the obvious conclusion in view of the divine arrangement. Again, "do men gather grapes of thorns, or figs of thistles?" The question had but to be asked, as the Spirit asked it through the Lord Jesus, and it was its own answer: Why! such a result would be a mockery of the divine intentions and—God is not mocked, for what a man sows, that he reaps. An apparent exception to this rule may be found in Jeremiah xii, 13, and reads: "They have sown wheat, but shall reap thorns"; but this was only the fulfilment of one of the numerous curses that were to come upon Israel for their wickedness. "Thou shalt carry much seed out into the field and shalt gather but little in" (Deut. xxviii, 38); the context clearly shews this, for it is stated that they had worked hard but to no profit; in fact, because of God's fierce anger they should be ashamed of their revenues, or yield, on the quantity sown, a condition of things also described in Haggai i, 6, and ii, 16. The reason was that they had deliberately done exactly what God, through the same prophet, had earnestly exhorted them not to do—"Sow not among thorns . . . lest my fury come forth like fire" (Jer. iv, 3). Seed, however good, sown among thorns, if these are allowed to spring up, will certainly be choked, for Jesus Himself has said so.

A man sows what he reaps, says the apostle to the brethren of Galatia, and he specifies the two classes of seed and also their respective fruits; there is a sowing to the flesh, a life following fleshly inclination and devoted solely to fleshly objects; and there is a sowing to the spirit, a diligent paying heed during the days of opportunity, to the teaching of the spirit, and an earnest striving to attain unto the prize which that teaching offers. The works of the flesh are manifest and obvious, but for all that the apostle does not shun to declare what they are, nor should we forget that they are all works which are rampant in the world around us, from which we have been commanded to come out and be separate. The fruit of the spirit, and therefore the seed producing fruit after its kind, is equally manifest; the man or woman who sows such seed cannot fail to be manifest, too. The fruit of the first class of seed is corruption, destruction; and that of the second, life everlasting; for if we live after the flesh we shall die, but if through the spirit we put to death the deeds of the body we shall live. Thus, the two modes of living are contrary to one another, both as to their character and result, and we cannot but admit, whatever may be the final effect upon ourselves individually, the principle is, as God pronounced it at the beginning very good.

There is, however, another aspect with regard to the third day's creative work, which also has its counterpart in things spiritual, and that is that while every seed bears fruit after its kind, there is no law of God that there must be a harvest for every sowing, or that whatever is sown must bear fruit; upon circumstances will depend not only the extent of the crop, but also whether there will be any

crop at all. In things natural, conditions over which man has a certain amount of control; and other conditions over which he has no control whatever, will very seriously affect the final result. As the parable of the sower clearly illustrates, the yield varies from a hundred-fold down to none at all; and even the non-productive classes are divided between well-grown plants, shoots that just shew through the ground, and grain that does not have a chance to germinate at all. How wonderfully apt is this parable in its application to things spiritual. In one or other of these six categories will eventually be found all who come to the knowledge of the truth—it is a phase of the matter which is both sobering and comforting, and the Master, when he uttered the parable, significantly added these words of emphasis—"He that hath ears to hear, let him hear."

The scriptures, when rightly divided, set out the position very clearly. The general promise of God was that seed-time and harvest should not fail; individual crops may and do fail, in one place or another, but in the main, the promise of God stands. How exceedingly great and precious is this, when considered spiritually: God's truth was sown at the commencement, and although there have been failures at different stages, yet in the end it will be found that His harvest will not fail. This is, of course, viewing seed-time and harvest in their widest sense; there are other seed times and harvests referred to in the Bible, such as that of Israel, as well as the individual sowing and reaping which is so much the concern of each one of us. All who have obeyed the truth are sowing something, and it is equally true that they will also reap something; but the nature of the harvest will depend upon whether they have carefully tended the cultivation of good seed, or allowed weeds to spring up and choke the required crop. There are weeds in every garden, in every field thorns and thistles, which bear their own peculiar testimony to the truth of God; but in His mercy, our Father has made it possible that by ceaseless and untiring effort the weeds may be kept under, and a good crop of useful grain obtained, fit to be gathered into His barn.

The Spirit of God placed upon record in the Psalms a beautiful promise in this connection; one especially intended as words of comfort to the Great Sower and Reaper in the days of his weakness. "They that sow in tears shall reap in joy; he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him"; and to those who are earnestly endeavouring to "bring forth fruit with patience" Paul was authorized by the same Spirit to say, "Be not weary in well-doing, for in due season we shall reap, if we faint not."

Ropley.

C. H. LINDARS.

Fasting.

By Brother Roberts.

Fasting is not a matter of command to the Household of Faith. It was not even a matter of command to Israel under the Law. It was a matter of practice under special circumstances, such as in the case of David, when Saul was killed in battle (2 Sam. i. 12), or when the child was ill (xii. 22-27). The origin of the practice is not evident. It is a natural accompaniment of grief and humiliation of any kind, as feasting is of the opposite state of mind; but it was always purely optional except when made obligatory by vow (1 Sam. xiv. 24). It became a compulsory act of religious service, not by Divine appointment, but by the tradition of the Elders (1 Kings xxi. 9). It is never referred to by the prophets except in terms of disparagement (see Isaiah lxviii. 5; Zec. vii. 5). God says: "Is not this the fast that I have chosen—to loose the bands of wickedness, to undo the heavy burdens, to deal thy bread to the hungry, to bring the poor that are cast out to thy house," etc. This is said in contrast to the usual fast: "For a man to afflict his soul—to bow down his head as a bulrush, to spread sackcloth and ashes under him; wilt thou call this a fast, and an acceptable day to the Lord?" In Israel it was thought very meritorious to perform the fast which the Lord here makes light of. The Pharisee's prayer made a feature of this: "I fast twice a week". Men were at liberty to fast if they liked (and no doubt it is a good thing occasionally), but they were not to make it a matter of religious parade. This is what Jesus means when he says, "Thou, when thou fastest, be not as the hypocrites are, of a sad countenance, but anoint thine head and wash thy face, that thou appear not unto men to fast." His own disciples did not fast: in

this, had it been a matter of divine command, they would have been guilty of sin: but Jesus defended them in the matter from the complaints of the Pharisees, which shows that the matter stood not so. His question was: "How can they fast while the bridegroom is with them?" Joy banishes fasting. This shows it was a question of natural fitness—not of divine command. As to the statement: "The days come when the bridegroom shall be taken away from them: then shall they fast in those days"—here again fasting is put as an effect springing from a cause—not as an ordinance by command. The words are a prophecy, not a precept: and the prophecy is found fulfilled in several instances (Acts xiii. 2, 3; x. 30). But there can be no doubt that the words of Christ had a much wider than a literal meaning: for he was addressing the Pharisees, to whom it was his custom to speak in parable. Indeed, the simile of the bridegroom is a parable. In the absence of the bridegroom the "children" fast in a larger sense than occasional abstinence from food. They "deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present world, looking for the appearing of the great God and Saviour Jesus Christ" (Titus ii. 11). There can be no objection to occasional, literal fasting, but it is not a law, and "where there is no law there is no transgression." It was an exercise naturally conducive to spiritual susceptibility in a hot country, and would often be found advantageous in colder climates when it is desired to fix the heart in a specially earnest way upon some spiritual aim or contemplation. But we must be on our guard against establishing a law where none is, and bring ourselves into the bondage of Catholics and Jews who are very punctilious on a point like this, and insensible to the real requirements of God at their hands. (Christadelphian, 1892, p. 105.)

Preaching the Word.

All who know and love the truth agree that we are bound both from thankfulness to God, and regard for others, to do our best to make it known. We are liable to overlook the many references in the Acts of the Apostles (or, properly, the Acts of God through the Apostles) to the enterprise and zeal which characterised our early fore-runners.

Perhaps we say that the times then demanded greater activity than now. The world was pagan, and knew not that Jesus Christ had been raised from the dead: but, in reality, the times we live in are equally dark and corrupt.

It is true that, generally speaking, much faithful service is attempted, and much is accomplished: but could not more be done? One feature that is apt to be disregarded is the self-evident need for ecclesias, small or large, to back up (using a homely phrase) the lectures by all the means in their power. It is coming short of our duty to invite a brother to travel many miles—it may be—and hope for an audience, unless we do our utmost to get the stranger inside the hall.

True an advertisement in the local paper may attract, and bills posted up, or better still, an house to house distribution of cards or tracts announcing the lecture: but this must be persisted in: and on the occasion of the lecture a brother, or even a sister, should be appointed to stand near the entrance, or in the road approaching the meeting-place and hand an invitation card to the passer by. If the meeting is too small to afford the expense of cards, tracts are inexpensive, and a rubber stamp could be used to boldly indicate the address of the meeting-room and the time of the lecture. The stranger is thus compelled to know what is going on, and whilst this method is valuable to meetings in busy roads or in a prominent position, it is still more urgent when, as unfortunately too often is the case, the hall is in a "back-water" street or other out-of-the-way place.

How often do small meetings write, through their Secretary or recording brother, inviting a speaker, and adding "we are doing our best to keep the light burning" when there is but little done in a practical direction to get the stranger to the lecture.

It is true that modern and western life and conditions are different from the early days of the Apostles. Open-air river sides, synagogue visits and house visits seem to have been the rule—but other times other methods. Even the synagogues had a tall pole to indicate their whereabouts to a stranger

(from whence comes the church steeple). It is obvious then, that the first thought should be to make known by every possible means where the hall is, and make the way into it easy, simple and inviting.

Poster announcements in one's window or front garden is another valuable advertisement in this direction. Some are timid on this point, and think it lets down a respectable road, or the neighbours may not like it, but this is of little moment. Our neighbours do not object to an Election Campaign Poster, "Vote for---- " or "Church Bazaar and Sale of Work".

We are campaigning for a Divine rule in all the earth. We are holding forth, free of price, the merchandise of a wisdom more precious than rubies. The truth is still as precious, and the obligation to make it known as urgent, as in the breezy and busy days of the first century.

Let not the distance of time deceive us, or find us less zealous for the Hope of the Gospel than our brethren who lived and worked and died for it long ago. It is easy to drift into the nebulous formality of Quakers, Campbellites, Plymouth Brethren and others; or to adopt the curious mind of some who frown upon tract distributing, posters and similar activities, as worldly devices to be shunned by true Christadelphians!

Happily we have not all so learned Christ; whatsoever our hands find to do, let us do it with our might, by private labours in our going out and coming in; at the office, workshop or business; or in more open directions; according as we have opportunity whilst it is called to-day, —for the night cometh wherein no man can work.

C. F. CLEMENTS.

The Parables of Christ.

THE RICH MAN AND LAZARUS.

(Luke xvi. 19-31.)

The Lord Jesus, having been invited to the house of one of the chief Pharisees, had certain important lessons to teach the people. The first of these lessons was for the Pharisees themselves; then the publicans and sinners drew near to hear him: and he spake a parable for their benefit; and afterwards the disciples received an instructive lesson. Opportunity may be given to deal with each of these parables in particular, but one lesson underlies them all, which is—Do not seek the glory and honour which the world offers now, be ready to suffer loss and abasement now, and strive earnestly to obtain the glory and honour which the Kingdom of God will bring. The Pharisees, who were covetous, resented this teaching of Christ, and derided him, and in reply to them Jesus told the story of the Rich Man and Lazarus.

In this parable Christ makes use of the Pharisee's own teaching concerning the future state. This teaching has been preserved in the following statement, by Josephus, himself a Pharisee: —

"Now as to Hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished, a subterranean region wherein the light of this world does not shine. It cannot be but there must be in it perpetual darkness. This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them who distribute to them temporary punishments agreeable to everyones behaviour and manners. In this region there is a certain place set apart as a lake of unquenchable fire, . . . prepared for a day afore determined by God, when the unjust . . . shall be adjudged to everlasting punishment, while the just shall obtain an uncorruptible and never-fading kingdom. These are now confined in Hades, but not in the same place as wherein the unjust are confined.

The just are guided to the right hand and are led with hymns sung by angels, . . . unto a region of light, . . . this place we call the bosom of Abraham. The unjust are dragged into the neighbourhood of hell itself, struck with fearful expectation as they see the terrible and exceeding great prospect of fire. Not only so, but when they see the place of the fathers, and of the just, even hereby are punished; for a chaos deep and wide is fixed between them, inasmuch that a just man that hath compassion on them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it."

With this teaching of the Pharisees in mind it will be easier to catch the point of the lesson of the parable spoken to them.

A certain rich man fared sumptuously, and when he died he was taken to Hades. There was also a poor man named Lazarus, a man full of sores, who desired even the food which fell from the rich man's table; and as he lay despised and hungry the dogs came and soothed his sores, and when he died he was taken to Abraham's bosom. What a change in position! The man, who in his life-time indulged in the world's good things, was now in torment: and the man who had been abased was now in glory.

From his place of torment the man who had been rich saw Lazarus afar off, and cried to the father of the faithful to send him to ease his woe. But, as the Pharisees taught, the barrier between the two could not be passed. Despairing therefore of any relief for himself, the wretched man appealed that a warning might be sent to the rest of his family, lest they should share his fate. The man then hears this declaration—"They have Moses and the Prophets, let them hear them." But, cries the wretched man, "If one went from the dead they would repent," but those solemn words come back in reply—"If they believe not Moses and the Prophets neither will they be persuaded though one rose from the dead."

The question now arises—Who are the people represented by the Rich man, the Poor man, the dogs, and the brethren of the Rich man? Where was the place of torment where the rich man went? and in what way was the poor man taken to the bosom of Abraham? Again let it be remembered that the parable was spoken to the Pharisees when they derided Jesus because he taught his disciples that they must decide to serve either God or mammon, because it was impossible for them to serve both. Were not the Pharisees the people whom the rich man represented? They were called Rabbi; were greeted in the market place; they fared with splendour, receiving not only temporal gifts in tithes, etc., but they received the faith and praise of the people. And is it difficult to detect the poor man? A man far more deserving the attention and trust of the people, but who was passed by. How he hungered for the trust of the people! but only here and there could he catch, as it were, a crumb from the Pharisees. Sores he had in truth, how painful let the spirit show which spake beforehand of his suffering—"My sore ran in the night and ceased not, . . . Will the Lord cast off for ever? and will he be favourable no more?" (Psalm lxxvii.); and again—"My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. They also that seek after my life lay snares for me" (Psalm xxxviii.). Although his kinsmen stood aloof and turned their faces from the bearer of God's grace, a few strangers, those without, dogs, as the Syrophenician woman acknowledged, had faith in him and so soothed the sores of "the poor and needy man" (Psalm cix. 16). At such times joy found expression in the words—"I have not found so great faith, no not in Israel."

The poor man died and was carried where? Not to the bosom of Abraham of old who died in faith, or to the imaginary place mentioned by the Jewish Pharisee, but he was carried to the bosom of the Father of the faithful, or as the Apostle John records "he is in the bosom of the Father" (ch. i. 18). The glory of the rich man also came to an end, and he was cast into hell. This dreadful calamity had been foretold by the poor man—"Thou, Capernaum . . . shall be brought down to hell." And so the intolerable judgment came within forty years of the day of the rich man's glory and the suffering of Lazarus. The calamity which overwhelmed the country came with greater vehemence than the judgment of Sodom. When God's fiery judgments reached Jerusalem, and the city was in flames, men still hoped for deliverance, believing that God would send their Messiah, who would destroy the

enemy and rule over all the earth. But, in calling for their Messiah to deliver them from their torment, they did not know that they were appealing for the man they had treated with such scorn, the man who would so willingly have delivered them. Now the enemies trench was about them, the city walls were falling, and the Temple was on fire, and the Jewish leaders were now calling on God to send their Messiah to end their torment.

What a lesson there is to learn from the desperate cry of those Jewish leaders. Will the rest of the family of scoffers learn it? The five brethren represent a large family; relatives of the Pharisees and Scribes. A family whose distinguishing feature is— professed allegiance to God, confident claim to be of His family, but a refusal to forego the things of this world. They will not bring every thought and decision under subjection to God's Law, as the members of God's true family do! They have Moses and the Prophets, but they will not heed them. Nay Father! but if one rose from the dead surely that would rouse them! "If they believe not Moses and the Prophets neither will they be persuaded though one rose from the dead."

Moses and the Prophets direct the way to God, and they lead the obedient wayfarer away from the place of rejection and despair. Christ has been raised from the dead, a witness to the strength and faithfulness of Jehovah. Still with all the warnings and the gracious instructions, those who hear not Moses and the Prophets will not be persuaded, even by the words of Christ, who rose from the dead.

Let each reader put the question honestly and soberly to his or her own conscience—Am I at all related to the family of that rich man?
Nottingham.

W. J. ELSTON.

Signs of the Times.

THE PEACE PACT. —On August 27th "The Peace Pact" was signed in Paris by 15 States, including all the most important except Russia; and a few days later it was announced that Russia also had agreed to sign.

None of us will be deluded into supposing that such a pact is anything else than a sham. Truly they say "peace and safety", but in their hearts they mean war. It is, of course, scripturally recorded that when "they shall say peace and safety" (not when there is) "sudden destruction cometh".

The world-wide craze for peace pacts is therefore a sign of the imminent judgments that will sweep over the nations. That it is a hollow mockery is apparent from the fact that several minor wars are being fought now: Jugo-Slavia is all but divided by internal dissension; only a few weeks ago the greatest air manoeuvres that have ever been arranged were carried out in England; France is holding her military manoeuvres on German occupied territory; and the great British naval base is on its way to Singapore.

But what difference would "the Peace Pact" make, even supposing the signatories were genuine in their agreement to abide by it? None whatever. We read that it "does not restrict or impair, in any way, the right of self-defence", or the competence of each individual state "to decide when circumstances necessitate recourse to war for that purpose". Obviously, then, the Pact is no guarantee of peace, although the newspaper-reading public may be deceived into thinking it is. As if those restrictions were insufficient, Great Britain has further stipulated her acceptance of the Treaty is subject to the understanding that it does not prejudice her field of action in regard "to certain regions of which the welfare and integrity constitute a special and vital interest for our peace and safety". She is, of course, referring to such places as Egypt and the Suez Canal, where, the nations were informed long ago, she will brook no interference.

Thus, the present Pact, like its predecessors, is but a scrap of paper. As Sir Austen Chamberlain has admitted, the Kellogg proposal was a recognition of the horror of war—yet, in this

greatest of peace pacts, provision is actually made for its employment in certain cases. No wonder it was treated with lukewarm-ness at the Foreign Office, for its hollowness and emptiness must be apparent to all; the result can only be to create an entirely false sense of "peace and safety", when in reality there is none.

We write these things, not because we do not know them, but rather because we do. "Ye, brethren, are not in darkness." But it is well that we should be reminded of them, for they abundantly confirm the truth that the continual peace and safety cries of our generation are but the ominous presages of coming destruction.

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.

BRIDGEND. —Dunraven Place. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Tuesdays: Bible Class, 7.30 p.m. Since our last report we have been reduced again in numbers. Our bro. Walter Winston has been removed to London on account of the continued trade depression; we understand he will meet with the brethren at Clapham to whom we commend him in love. We miss our brother very much for he was one of our three lecturers and also our recording brother, and has done much in our little meeting room to edify the brethren, particularly at the mutual improvement classes, where he was a source of great help to our young brethren; we thank our heavenly Father for such blessings. We have had the company of sis. Rose Jones, Rhondda, and were much cheered by her visit. We continue to "cry aloud" in this age of apathy and spiritual deadness, taking comfort in the glorious prospect of our Master's imminent return, to give to those who are found faithful "the garment of praise for the spirit of heaviness." We welcome all of such precious faith and fellowship who may be passing this way. —GOMER JONES, Rec. Bro.

N.B. —All future ecclesial correspondence, please address to "Brynna House," Bettws, Nr. Bridgend.

BRIGHTON. —Athenaeum Hall (Room C), 148, North Street. Will the brethren and sisters please note that the time of our meetings during the winter months and commencing on October 7th, 1928, will be as follows: Sundays: Breaking of Bread, 5 p.m. Lecture, 6.15 p.m. Wednesdays: Bible Class, 7.45 p.m. (subject to alteration). We continue in the mercy of God to show forth His Word every Sunday evening; and to assist us in this work, by lecturing and exhorting, the following brethren have visited us: J. Bellamy, H. T. Atkinson, W. R. Mitchell, F. C. Wood (all of Clapham), to whom we are thankful. As visiting brethren and sisters we have had with us since last writing: bro. Button, sis. Smith, sis. M. Smith, sis. Atkinson (Clapham), sis. Warner (Luton), and sis. Payne (Seven Kings). It does us good to see those of like precious faith coming from other parts. — S. G. BARRETT, Rec. Bro.

COLCHESTER. —2, Barrack Street (corner of Brook Street). Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. We are pleased to report that during the months of June, July and August, we have been helped and strengthened by the following visitors to our meetings: bro. A. Cheale, bro. P. Coliapanian, bro. Webster, bro. Adey, bro. S. Coliapanian, and bro. Whelan, all of Seven Kings; also the two brethren Jeacock, bro. Wm. White, bro. F. Wood and sis. Wood, and bro. Deadman of Clapham; sis. E. G. Gillispie of Ealing; bro. and sis. Hayward, senr., sisters Mabel and Marjorie Hayward and bro. R. Hayward and sis. Swain, of Ipswich. We are sorry to have to announce the loss of bro. and sis. S. Burton from our number; they were a great help to us although residing in Cambridge. They will now be meeting with the Luton brethren, having moved from Cambridge to Dunstable. We are thankful to our Father that we are still able to hold forth the word of Truth in such momentous times as these, every day proving the Word of God to be true. —L. H. W. WELLS, Rec. Bro.

EARLSWOOD (Surrey). —93, St. John's. Sundays: Breaking of Bread, 11 a.m.; Proclamation of Gospel, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. As announced, our tea and fraternal meeting was held on August 11th, when an encouraging and upbuilding time was spent with those of like precious faith. There was little response to the call of the Gospel during August, but we continue to bring the Truth before the people, and a number of copies of "Christendom Astray" have been lent to those interested. We appeal to brethren and sisters who are able, for assistance in open air work on Saturday afternoons. This is a means whereby people who will, can hear the Truth, and who knows but that it may be instrumental in bringing even one within the bonds of the Covenant, and to the inheritance with the Saints. The servants of Christ "will in no wise lose their reward." Please communicate with the undersigned. Faithfully and sincerely your brother in the patient waiting for Christ. —WM. J. RAMUS, Rec. Bro.

LIVERPOOL. —8, Landseer Road, Everton. Sundays: Breaking of Bread, 3 p.m. Please note the change of time. Will brethren and sisters in fellowship who intend visiting us, please write beforehand, owing to our frequent absence. Sister Mandale and myself, who are alone in this great city (great for its ungodliness) are endeavouring to hold forth the word of Life to perishing mortals. There being a large meeting in Liverpool not in fellowship, it is difficult to know how we may serve the Master to the best advantage. However, we purpose (God willing) delivering a Bible address at our home (as above), every Wednesday evening, at 7.45 p.m., commencing October. We shall be glad if brethren passing this way could give us their support, not forgetting that the presence of sisters on these occasions will also be much appreciated. We feel, in making these efforts, we shall at least have done what we could; it is a heavy work for only two of us, but we pray God will bless the effort. We have been comforted and encouraged by the company of sis. Doris Jannaway, of Southport, who is also in isolation. Our visits to the Pemberton Ecclesia still continue, and we look forward to them with much joy. We also look forward each month for the Berean, and very much appreciate the labours of the brethren. —I. J. MANDALE.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: M.I.C., 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 M.I.C. (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. With sorrow we record that our sister Eliza Chapman fell asleep on Sunday, September 9th, after a brief illness. She had attained the age of 79 years, and has been a faithful and regular attendant at the meetings during her 19½ years of probation. We sorrow also and sympathise with our brother Handley and his wife, who have suffered the loss of their little girl of 5 years old. These sad events cause us to pray earnestly for the day to come when "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." It has been our painful duty to withdraw from brethren Lloyd George Chapman and Charles Edward Wicking owing to their continued absence from the Table of the Lord, after making every possible effort to reclaim them. We lose, by removal, bro. R. W. Jeacock and sis. L. C. Jeacock, who will in future meet with the brethren and sisters at Purley, to whom we commend them. On August 8th, sis. R. A. Christopher and bro. A. C. Cottrell were united in marriage. Our best wishes go with them in their new relationship, and we pray that they may be real "helpmeets" in the Lord's service. A very enjoyable and profitable time was

spent on Saturday, August 18th, at the Outing to Kew Gardens organised by the Mutual Improvement Class. Over 100 brethren and sisters sat down to an open air tea at the Ivy Tea Rooms, and then proceeded to an after-meeting held at the Ivy Hall, Gunnersbury, where three upbuilding addresses were given, under the general heading of "Commandments of Christ." During the past month we have welcomed the following visitors at the Table of the Lord: sis. Wise (Hastings), sis. Warner (Luton), bro. and sis. Webster (Brighton), bro. and sis. Crowhurst (Rainham), sis. Payne, sis. Allwood, sis. F. Murton and bro. Finch (Seven Kings), bro. Newman and sis. Sleat (Margate), bro. and sis. Cockcroft (Oldham), bro. and sis. Hayward and bro. Raymond Hayward (Ipswich), bro. W. Winston (Bridgend), bro. N. Stubbs (Nottingham), bro. G. H. Denney (North London), bro. W. L. Williams (Braintree), sis. A. N. Williams (Plymouth), sis. Milroy (Torquay), and bro. D. McDermid of Hamilton, Ontario.

BRITISH MUSEUM AND FRATERNAL MEETING: —Programmes are now available for the proposed visit to the British Museum and Fraternal Meeting to be held by the Mutual Improvement Class, if the Lord will, on Saturday, October 13th. In the Museum, parties will be conducted during the afternoon to Exhibits having reference to Babylon and Assyria in the times of the Prophets, Kings and Patriarchs. These Exhibits are most interesting and instructive, particularly those dealing with Ur, for once more do we see the critics confounded and the Word of God vindicated. Tea will be provided at the Zeeta Cafe, 138, Victoria Street, at 4.30 p.m. The Fraternal Meeting will be held at "Denison House," 296, Vauxhall Bridge Road, Victoria, at 6 p.m. There will be four addresses under the general-heading of "Lessons from the Ecclesias of the First Century." The first will have reference to ROME, dealing with its faith, which was spoken of throughout the world, but now the centre of the great apostasy. Attention will next be directed to CORINTH and its internal problems, showing the bearing they have upon our own Ecclesial difficulties. Then follows PHILLIPPI, reference being made to its unity, courage and joyfulness; and lastly THESSALONICA, its work of faith and labour of love and the patient waiting for Christ. An affectionate invitation is extended to all of like precious faith to be present. All possible assistance will be rendered to intending visitors, and enquiries should be addressed to bro. F. C. Wood, 36, Danecroft Road, Herne Hill, S.E.24. — P. L. HONE, Asst. Rec. Bro.

LONDON (West Ealing). —Scouts' Hall, Drayton Bridge Road, West Ealing. Breaking of Bread: Sunday, 11 a.m.; Lecture, 6.30 p.m. We are now settled in our new quarters, and shall be glad to see any brethren and sisters in fellowship. The hall is close to Drayton Green Halt, and about ten minutes from West Ealing Station, G.W.R. We were pleased to welcome the following visitors before leaving Gunnersbury: sis. Fletcher (Clapham), sis. Winnall (Putney), bro. and sis. Maundrell (Clapham); and at West Ealing, bro. Lane (Clapham). —T. G. BRETT, Rec. Bro.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6 p.m.; Sunday School, 2.45 p.m. Thursdays: 8 p.m. As bro. and sis. Burton have removed from Cambridge to Dunstable, a little town five miles from here, they have transferred their membership to our ecclesia, and will therefore, in future, labour together with us in this part of the Lord's vineyard. We have been pleased to have the company at the table of the Lord of the following brethren and sisters: bro. and sis. Brookes, bro. and sis. Hatchman, sis. Ethel Moorhead and bro. Sutch, all of Clapham; bro. Philip Coliapanian of Seven Kings; and bro. Harold Blake of Worcester. The following have helped us in the Master's work, whose labour of love we have much appreciated and enjoyed: brethren F. G. Jannaway, E. A. Clements, J. M. Evans, and W. Jeacock, of Clapham, and E. H. Bath of Putney. We are pleased to report that we still continue to have one or two interested strangers. —A. H. PHILLIPS, Rec. Bro.

MOTHERWELL (Scotland). —Orange Hall, Milton Street. Sundays: Breaking of Bread, 11.30 a.m.; School, 1.15 p.m.; Lecture, 6.30 p.m. Weeknight Class, alternate Thursdays, 7.30 p.m. After inserting a series of Essays on Life and Death in the local paper during the past 15 weeks, we commenced our lectures on Sunday, September 2nd, bro. Quin lecturing on the subject "If a man die, shall he live again?" We thought that, seeing the subject of death occupied a prominent place in the press lately, it would be a good subject to start with, but the response we regret to say, was poor. We realise, however, that our duty is to preach the word, whether they will hear or whether they will forbear, realising that as Noah in his day got no response to his repeated warnings, even so it is now,

as the Master has said. We welcomed to the Table of the Lord on the 29th of July, bro. Blake of Worcester, and sis. Blake of Luton Ecclesia, who were on a motor tour to Scotland. We extend a cordial welcome to any in our fellowship who may be passing this way. —ROD. H. ROSS, Rec. Bro.

PEMBERTON (Nr. Wigan). —Christadelphian Meeting Room, Orrell Gardens, Orrell Post. Sundays: School, 2 p.m.; Breaking of Bread 3 p.m.; Lecture, 6.30 p.m. Wednesdays: 7.15 p.m. On Saturday, July 21st, we held our annual Sunday School Outing to Astley Park, Chorley. The Hall, the oldest portion of which dates back to the 16th Century, built around a central courtyard, is an admirable example of English Renaissance work, and the visit was thoroughly enjoyed by all the brethren and sisters who accompanied the scholars and teachers. Bro. A. Geatley of Oldham and bro. and sis. Mandale of Liverpool, joined us on this occasion, which greatly added to our pleasure. We have recently had the company of sis. Doris Jannaway of Southport, also sis. Mandale of Liverpool, who frequently accompanies bro. Mandale on his lecturing visits. We have been assisted in the service of the Truth by brethren W. V. Butterfield and A. Geatley (Oldham), and brother I. J. Mandale (Liverpool), to whom our thanks are due. —J. WINSTANLEY, 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 have the company of the following brethren and sisters at the breaking of bread during the month of August: bro. and sis. C. Clements, sis. Davis, sis. L. Jeacock, and bro. R. Jeacock (Clapham, Avondale Hall); sis. P. Perry, bro. Perry, junr. (Putney); bro. B. Smith (Welling). We are glad to report that sis. L. Jeacock and bro. R. Jeacock have decided to transfer their membership from the Clapham Ecclesia to this Ecclesia. It is with much sorrow we have to make known our withdrawal from bro. and sis. Wilson for long continued absence from the Table; much effort has been made for many months past to induce them to return to the meeting, but without success. —ALFRED J. RAMUS, Rec. Bro.

RHONDDA. —18, Sherwood, Llwynypia. Being in isolation, we find little that we can do in showing forth the truth, but we gladly took the opportunity in the holidays of distributing a large number of books entitled No More War, while motoring through central Wales with bro. Ray Williams of Bridgend. We were very pleased and encouraged to receive a visit from bro. W. Green of Hamilton, Canada, who was spending a holiday in this country, and we enjoyed the words of exhortation he gave us; we hope and trust his visit will be a pleasant one and that he will arrive safely home. —G. ELLIS.

ROCHDALE (Lancs.). —345, Back Market Street, Whitworth. Greetings in the beloved Name. There is not much to report from this part of the vineyard, except that we still continue to do what we can to strengthen those of like precious faith in our small meetings, and to encourage inquiries from strangers by leaflet distribution. By the kindly help of the Clapham brethren we have been able to distribute a large number of their leaflets, and hope to continue in that good work, trusting it may arouse interest in God's Word, and obedience to His will. Our thanks also are due to our sister Olive King, for the typewritten weekly word of exhortation; we can assure her and all that it keeps us in touch with the meeting, and with the Word of God. We still continue to hold a monthly meeting (first Sunday in month) at Accrington, when the writer and those of Bacup meet, with the four isolated sisters of North-east Lancashire. It is good for brethren and sisters to dwell together in unity and love; may we be able to labour on in the work of the Truth, and receive at last, the "WELL DONE". With fraternal love. —T. HEYWORTH, Rec. Bro.

SOUTHPORT. —73 Oak Street, Being in isolation here it was a great pleasure for me to welcome the visit of bro. and sis. Heywood, sis. Aston, bro. Geatley and bro. J. Durose, all of Oldham, on Sunday morning, August 26th, for the Breaking of Bread. The above-named brethren and sisters were spending a holiday in Southport, and during their stay distributed a large number of handbills, inviting the public to hear a lecture which was delivered by bro. Geatley in the Y.M.C.A. Hall on Thursday evening, the 30th August, entitled, "The Second Coming of Christ—Not to London, but to Jerusalem". It was very encouraging to see about 13 strangers. A good quantity of literature was disposed of at the close of the lecture. May God bless their efforts. I take this opportunity of thanking the many sisters in London for the kind letters they have sent to me, and also for the exhortation I receive each week from

a sister in the Clapham Meeting. Their thoughtfulness is very much appreciated. —(Miss) DORIS F. JANNAWAY.

ST. ALBANS. —George Hall, George Street (Nr. Clock Tower). Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 8 p.m. Our united labours have again been blessed by the putting on of the Saving Name by MR. JOSEPH MORRIS (husband of our sis. Morris) who was baptised on August 23rd. We pray he will gain that crown that fadeth not away. On Saturday and Sunday, August 25th and 26th, we held our combined Fraternal and Special Effort. Three large marquees were erected in the Gaol Meadows where tea was provided for our temporal needs, after which bro. F. Walker of Bristol, ministered to our spiritual needs with an address on "The Tabernacle in the Wilderness." This was illustrated by a large Model, 12 ft. square, supplied by bro. Walker, amid fitting surroundings. On this occasion we were happy to welcome brothers and sisters from the following ecclesias: Bedford, Brighton, Clapham, Gunnersbury, Oldham, Seven Kings, Luton and New Barnet. The marquee was again used for the Special Effort the following day, and although the weather was wet, we had a fair attendance at the afternoon lecture, when bro. E. A. Clements of Clapham gave an address upon "The Witness of Modern Discoveries to the Truth of the Bible." A further address was given at 6.30 p.m., by bro. S. H. Coliapanian, of Ilford, on "The Second Coming of Christ. Signs that Herald His Return." The attendance of the stranger was much better, and we trust some lasting interest has been aroused. We are greatly indebted to an anonymous brother who kindly sent us a cheque for £10, this enabled us to have the Special Effort, and also to advertise it by large posters and leaflets, and in the local paper. 3,000 invitations were circulated, but "How few receive with cordial faith the tidings which we bring." We are also very happy to report that sis. Goodwin now endorses our resolution in relation to going to law, and now meets with us at the Table of the Lord. Bro. and sis. Wright, and bro. and sis. Headen, of Welwyn Garden City, have also joined our Ecclesia, being entirely in agreement with us on the Basis of Faith; having left the North London Ecclesia we sincerely trust others may follow their steps. We welcome them to our "little flock." We take this opportunity of thanking all who have assisted us both in our Special Effort and also in our weekly efforts in the Master's service. —W. GOODWIN, Rec. Bro.

TORQUAY. —I have now left Torquay, my present address is Lebadene Farm, Westhumble, Nr. Dorking, Surrey. I would like to take this opportunity of thanking the brethren and sisters who have so kindly written to me, and also those who came to see me when in Torquay; it cheered me up very much while I was in isolation. —(Miss) M. MILROY.

WAINFLEET (nr. Skegness). —The Sycamores, Croft. Since my last report I have met the following at the table of the Lord: bro. and sis. Goodwin and bro. and sis. Hart (St. Albans); bro. and sis. Strawson, sis. M. Strawson, brethren Riddell and Roberts, sisters Butters, N. Roberts, Statham, Goddard and Lane (Nottingham), all of whom were welcome visitors in the Master's service. Bro. Strawson, who was spending his holiday a few miles from here, held two Bible Classes at the writer's house, to which we invited strangers; the attendance was four and five respectively. Some interest was shown and a few questions asked which were satisfactorily answered, and led to a very upbuilding time being spent together. —BERNARD SMITH.

AUSTRALIA.

VICTORIA. —"Kedron," 50a Shaftesbury Street, W. Coburg, N.13. We are still following out work of the Truth, and endeavouring to stimulate interest in the stranger, and at the same time give heed to our own responsibilities; remembering that the path of the righteous is as a shining light which shineth more and more unto the perfect day. The articles in the Berean by our late bro. Dr. Thomas are very uplifting and are a great aid to the process of restoring our faith in this generation, the absence of which is the potent cause of trouble in the household. We would be pleased if recording brethren would note our address and advise those passing by to visit us if possible. Faithfully your brother in Christ. L. WALKER, Rec. Bro.

CANADA.

LETHBRIDGE (Alberta). —Harmony Hall, Higinbotham Block, Corner 5th Street and 2nd Avenue, South. Sundays: School, 10 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m. Wednesdays, Lecture, 8 p.m. It is with pleasure that we are able to report an increase in our numbers by the immersion of Mr. JAMES BLACKER, on the 25th March, after giving a good confession of the faith once delivered to the saints. May our brother prove worthy of the high calling which he has accepted at the age of 18 years, and so run the race that he may gain the prize of immortality. Bro. Charles D. Batsford, a member of the Ammanford Ecclesia, South Wales, having satisfied himself that the basis upon which we meet is the scriptural one, in relation to the nature and sacrifice of Christ, has been welcomed to our midst. Also bro. and sis. Houghton, of Calgary, Alberta, who refused to associate with those who allow current errors in their midst, such as the teaching of A. D. Strickler and the immortal emergence theory, (upon which so many of late have been shipwrecked, deceived by the false teachings of those who should know better) have been welcomed to our ecclesia, having accepted our basis of fellowship, as being built upon the rock of holy scripture. These additions strengthen our hands in the glorious work in which we are engaged, in showing forth the great scheme of redemption as centred in Christ. We have commenced the building of a new hall, in which to make known those glorious truths which are most surely believed amongst us. That God's richest blessing may crown our humble efforts, as labourers in His vineyard, is the fervent prayer of your brethren and sisters here. — SIDNEY J. BATSFORD, Rec. Bro.

VANCOUVER (B.C.). —1238, Commercial Drive. Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m. Since we last wrote, bro. and sis. Saville from Calgary have come to live in Vancouver. Visitors have been sisters Hills (mother and daughter), of Seattle, Wash. It is our intention to move from here to the I.O.O.F. Hall on Gravelly Street and Commercial on August 5th. —JOHN B. ALLAN, Rec. Bro.

UNITED STATES.

CANTON (Ohio). —Sundays: School, 9.30 a.m.; Breaking of Bread, 10.30 a.m. It is with sorrow we report the death of our brother William Whitehouse, who fell asleep in Christ, 14th June, after an illness of nearly a year from heart trouble; in the last few days he was in such severe suffering that death was a happy release. Though he had been compelled to give up all ecclesial work for the last six months, yet his mind was active upon the Truth almost to the end. Bro. D. Gwalchmai, of London, Ont., Canada, kindly responded to the request of the bereaved family, and spoke suitable words of comfort and instruction to the strangers present, concerning the origin of death, and its removal by a resurrection from the grave through Christ. Bro. Whitehouse was well known among Christadelphians in England, Canada and the United States, who will share our sorrow and our loss when they learn of his death, for he was loved by many because of his active labours in the Truth, and earnest contentions against any encroachments upon the Faith that was once delivered to the saints. He came to this country from Newport, South Wales, in 1895, settling in Parnassus, Penna, where he lived until the spring of 1902, when he came to Canton, Ohio, which remained his home until death. The Canton Ecclesia had its beginning with his arrival in this city, and after 26 years of untiring efforts here he leaves behind an assembly of more than 30 members to mourn the loss of a father and brother who was a great influence for good among us. While the sympathies of the Ecclesia go out to the bereaved family, yet the loss to the Ecclesia itself seems more than words can express; but we rejoice with confident assurance that he will presently awake to a glorious resurrection from the dead, and to the realization of that happy time he had long hoped for. In the month of May we were favoured with an unexpected visit from bro. B. J. Dowling, who came out of sympathy for bro. Whitehouse, who also gave us words of comfort and encouragement at the Table of the Lord. Visitors: bro. B. J. Dowling (Worcester, Mass.); brethren B. Luther, L. Hanes and Chas. Collins (Cleveland, O.); bro. and sis. Gwalchmai (London, Ont.); bro. and sis. Higham (Detroit, Mich.); bro. and sis. Ruthem, bro. and sis. Orechovosky (Lansing, O.); brethren John W. and Robert Phillips and D. Edwards (Zanesville, O.); sis. Jentsch (Akron, Ohio). — P. PHILLIPS, Rec. Bro.

DETROIT (Mich.). —I.O.O.F. Hall, Canton and Gratiot Avenues. Sundays: 10 a.m. and 7.30 p.m. Wednesdays, 8 p.m. (home to home). The sad duty of reporting our losses is again our lot. Towards the end of June, our sister Bryson fell asleep, and the week following our brother Maxfield also. Sis. Bryson had been ill for quite a long time, and her enforced absence from the meetings was a grief of mind to her, who had been so constant and faithful. Bro. Maxfield, though ailing occasionally from heart trouble, was active to the last and "died in harness." Bro. Higham looked after the service in each case. Our brother and sister are sorely missed; they were well known to many Ecclesias in the States and Canada. Our Annual Ecclesial and Sunday School Outing had been arranged for a few weeks later. It was carried through, but was necessarily affected somewhat by the circumstances. Our visitors have been bro. B. J. Dowling of Worcester, Mass.; bro. and sis. Taylor of Saginaw, Mich.; bro. and sis. H. W. Styles, bro. Herbert and sis. Florence Styles, sis. Nellie Livermore, sis. Florence Hickman, and sis. Clifford Styles of Brantford; brethren Hall and Howard, and sis. Minnie Smith of London, Canada. Sis. Hickman, senr., from Brantford, has been with us for a long period and is now numbered with this Ecclesia. Bro. Hall, when here, gave the word of exhortation. Bro. Dowling exhorted and lectured on the Sunday, and also addressed our mid-week class. We appreciate these labours of love. —G. GROWCOTT, Rec. Bro.

SUNDAY SCHOOL LESSONS.

OCTOBER 7th, 1928. —Exodus v. and vi.

Subject for proof —That the Bible is the wholly inspired Word of God.

Having obtained an audience of Pharaoh, Moses and Aaron requested the release of the Israelites. The essential point of their request lay in the words "Thus saith the Lord God of Israel." Pharaoh was really called upon to recognise the authority of the only true God. This he refused to do (v. 2) and the events that followed were intended to teach him and all the world that the Most High ruleth. "For this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the earth." (Chap. ix., v. 16.) To further emphasise the fact that their deliverance was a divine work, Israelites were allowed by God to be still further oppressed for a short time. Not only were they compelled by Pharaoh to produce the same number of bricks as hitherto, but they were made to find their own straw. The British Museum contains many bricks bearing the stamp of Rameses II, who is generally accepted as the Pharaoh of the oppression. They are about 18 inches long, and 9 inches wide, and pieces of straw may be seen embedded in them.

In the extremity of their affliction, the Israelites chided with Moses and Aaron. Moses appealed to God, and again God declared His purpose in the words "Now shalt thou see what I will do to Pharaoh" (chap. vi., v. 2). At this juncture God again revealed His Memorial Name to Moses. Hitherto He had been known to His servants by the name AIL SHADDAI, meaning "the Strength of the Mighty Ones." Now it pleased Him to become known by the Name YAHWEH, which means "I will be," and is prophetic of God's purpose to manifest Himself in a multitude through whom all nations will be blessed. Notice the allusion to the Covenant (v. 5), in which God had promised that Abraham's seed should be delivered from Egypt (Gen. xv., v. 13 and 14).

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OCTOBER 14th, 1928. —Exodus vii. and viii.

Subject for proof —That Christ endorsed the writings of Moses.

Moses and Aaron were again commanded by God to appear before Pharaoh. They were forewarned that Pharaoh's heart would be hardened not to let the people go. There is no difficulty in this fact when the character of Pharaoh is kept in mind. He was a wicked, cruel, pagan worshipper of idols, and was therefore "a vessel of wrath," fitted only to destruction (Rom. ix.). God does not employ

a wicked man for a good work, nor a righteous man to perform an evil work. Hence Pharaoh, an evil man, was raised up, that his obstinacy might be the occasion for the manifestation of Almighty power. Moses and Aaron again addressed themselves to Pharaoh, who demanded some proof of their authority. Aaron cast his rod upon the ground and it became a serpent. The magicians of Egypt did likewise, not by superhuman power, but "by their enchantments." A very feasible explanation of the methods of these magicians is given in Bro. Roberts' "Visible Hand of God," pages 105—106. The claims of Moses were upheld in the action of Aaron's rod-serpent in swallowing up the serpents of the magicians. Pharaoh remained firm in his defiance of God. Moses was therefore commanded to lift Aaron's rod over the waters of Egypt, and they should be turned into blood. The Nile was worshipped by the Egyptians, and this plague would thus impress them with the utter helplessness of their gods. The magicians imitated the miracle, and Pharaoh was hardened. Next frogs were sent. The magicians also produced frogs, but they would have convinced Pharaoh much more of their power, had they been able to rid the land of these loathsome creatures. This they were powerless to do. Notice Moses' declaration to Pharaoh concerning the removal of the frogs (chap. 8, v. 10)—"That thou mayest know that there is none like unto the Lord our God." The third plague was of lice, in connection with which the powerless magicians exclaimed "This is the finger of God." Then followed the plague of flies, from which the land of Goshen was exempt. Here was another powerful argument that the plagues were the work of the Lord God of Israel (see verses 22—23), Notice that in all these plagues, Pharaoh's heart was hardened as a result of his own obstinacy.

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OCTOBER 21st, 1928. —Exodus ix. and x.

Subject for proof —That Christ quoted from the Psalms and the Prophets.

The fifth plague was upon the beasts of the Egyptians. "Murrain" is elsewhere translated "pestilence." The plague was sent upon "the cattle which is in the field." Those not in the field were exempt, but reserved for a later plague (chap, ix., v. 19). The worshipping of cattle was widely practised in Egypt, and on many occasions was subsequently copied by Israel. (See Ex. xxxii. and I. Kings xii., v. 28.) This plague was specially directed therefore against those who "changed the glory of the uncorruptible God into an image made like unto corruptible man, and to birds and four-footed beasts" (Rom. i., 1—23). The cattle of Israel were untouched, which again served to prove that these plagues were the work of the Lord God of Israel. Next came the plague of boils and blains. This touched the Egyptians own persons. Even the magicians could not stand before Moses because of the boils (vii.). Notice the expression of verse 12, "The Lord hardened the heart of Pharaoh." Having willingly and persistently defied God, Pharaoh was now divinely hardened that God's power might be known throughout the earth. The seventh plague was of hail. The terrifying effect this would produce upon the minds of the Egyptians is better appreciated by remembering that usually the land of Egypt has but little rain. It is watered seasonally by the overflowing of the Nile. The eighth plague was of locusts, which was so devastating in its effects, that Pharaoh was constrained to call for Moses and Aaron in haste, and to acknowledge "I have sinned against the Lord your God." Next came the plague of darkness, which again produced terror in the minds of the superstitious Egyptians.

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OCTOBER 28th, 1928. —Exodus xi., and xii.

Subject for proof —That the Apostles were divinely appointed to preach the Gospel.

One more plague was to be visited upon the Egyptians. The Israelites were now warned to be prepared for a hurried departure from Egypt. The expression (chap, xi., v. 2) "let every man borrow," is more correctly rendered "let every man ask for," and is so translated in the Revised Version. The articles of use and ornament which were given by the Egyptians would be needed by Israel in their subsequent journeyings; and were also used in the construction of the tabernacle. The month of Israel's

deliverance was henceforward to be reckoned by them as the first month of the year. It was first called Abib, but after the captivity was known as Nisan. In this month, the Passover was instituted. The head of every family was to take a lamb of the first year without blemish. It was to be kept from the tenth to the fourteenth of the month, then to be killed in the evening. The blood was to be sprinkled with a bunch of hyssop on the two side posts and lintel of the door of the houses. The destroying angel of the Lord would pass over all houses thus marked. The lamb was to be roasted whole, eaten that night with unleavened bread and bitter herbs, and the remainder was to be destroyed. The Israelites were to remain in their houses that night, and no uncircumcised person allowed to partake of the feast with them. The feast was to become a memorial to all generations, and the young were to be strictly taught the meaning of it. The Passover Lamb was typical of Christ (I. Cor. v., v. 7). See also "The Law of Moses," pages 199—201.

H.T. A.

The Children's Page.

DEAR BOYS AND GIRLS,

God commanded Moses to write "Thou shalt not put a stumbling block before the blind." We should hardly think such a commandment necessary, so pitiable do the blind appear as they grope by the wall or tap their way with a stick. That it was possible for some wicked person to do this is shown by the giving of the commandment. A righteous person would of course act in a way exactly opposite, and be as Job, "eyes to the blind, and feet to the lame." I feel sure that no one of you would miss an opportunity of helping such.

Now blindness was and still is more prevalent in Palestine and adjacent countries than in more temperate climes. It is increased by a disease which is helped by uncleanness. What a stir must have been made when Jesus opened the eyes of the blind! What a blessing in the earth will Jesus and His saints be when they again cause the blind to see, for with all the advance of medical science, little can be done for the eyes.

Jesus will also open the eyes of those who are blind in another sense—blind in not understanding God's will and purpose; for "in that day the eyes of the blind shall see out of obscurity," and all the world will see the glory of the Lord. I confidently hope that you too will see it.

Your sincere friend,

W.R.M.

PUZZLES.

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

1. —SQUARE PUZZLE.

- i. Companion of Paul.
- ii. Son of Abraham.
- iii. A girl's name.
- iv. A Priest.
- v. To examine intently.

2. —DIAMOND PUZZLE.

- i. Producer of honey,
- ii. Domestic pet.
- iii. A city of Asher, on the borders of Galilee.
- iv. A city founded by Nimrod.
- v. A flower.
- vi. To shorten.
- vii. The middle of end.

3. —WORD ADDITION.

To the name of a high priest, add: —

- i. An exclamation and it becomes a son of Jeroham.
- ii. The first person of the verb "to be" and it becomes the father of Bathsheba.
- iii. A Leader of David's choir and it becomes a son of Deuel, head of the tribe of Dan when in the wilderness.
- iv. An abbreviation of Jehovah and it becomes a prophet.

4. —DOUBLE ACROSTIC.

- i. Making merry.
- ii. Saul's cousin.
- iii. A journey by sea.
- iv. Upon whom the mantle fell.
- v. Roman numerals for 55.
- vi. What Paul claimed to be.
- vii. Who spake to Jesus by night.

The initial and final letters give two components of ancient armour.

* * *

ANSWERS TO AUGUST PUZZLES.

DAGON	Z	EPHESUS	Hidden Name: —
ADAMA	ZIN	PERGAMOS	MESHECH.
GAREB	ZELAH	THYATIRA	[MOSCOW].
OMEGA	ZILTHAI	LAODICEA	
NABAL	NAHUM		
	HAM		
	I		

(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.

DISTRESSED JEWS' FUND. —We acknowledge the receipt of the following contributions during the month: —Leamington, £1; Leicester, £5, from three sisters at Buffalo, U.S.A., five dollars; Point St. Charles, Montreal, five dollars. These amounts are being handed to bro. Bellamy for remittance to the proper quarter.

THE NATIONS IN PROPHECY. — With The French Revolution which appears in this issue, the present series of articles on the historical fulfilment of prophecy comes to an end. Commencing next month we shall start a fresh series on THE NATIONS IN PROPHECY: —

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| 1. — The Overthrow of the Kingdom
of Judah. | 4. —Tyre and Sidon. |
| 2. —The Destruction of Babylon. | 5. —The Fate of Egypt. |
| 3. —The Last Days of Nineveh. | 6. —Tarshish: The Modern Tyre. |
| | 7. —The Destiny of Russia. |

I. BROZEL. —In asking us to review your book you have evidently overlooked the object of the Berean as set forth on the cover. An inspired apostle wrote: "The holy scriptures are able to make thee wise unto salvation" (2 Timothy iii. 15). You speak of the Bible with respect: why not rely upon its teaching instead of seeking out another invention (Eccl. vii. 29)?

R.G.L.W. (N.Z.). —We have read your long letter, and, although we are not personally acquainted with circumstances in New Zealand, we have confidence in the brother you accuse of "showing a most uncharitable spirit". It is no new thing for those who "cry aloud and spare not", in denunciation of false teachers and those who fellowship them, to be called uncharitable.

SISTER M. H. (Tulse Hill). —1. —Bro. Roberts' words on p. 158 "we may be at any time visited by friends whom we have laid in the grave," are not at all opposed to Matt. xxiv. 31. It is quite possible that the angels will cause the resurrected saints to summon the living ones. 2. —The expression "that they might kill him and EAT him" on p. 274 is to be understood in the same sense as the first verse of hymn 85, fourth line. 3. —Haven't you overlooked the final words of the Doctor's article on p. 277? He says "it was three entire days . . . COUNTING THE EVENING AND THE MORNING FOR ONE DAY". We are glad to see you read the Berean; but don't forget knowledge is valueless without obedience. There is a commandment in Heb. x. 25 which must not be disregarded.

IS IT PEACE? (2 Kings ix. 22). —Truly they say "PEACE AND SAFETY", BUT: "For the defence of the new naval base at Singapore three huge guns, constructed experimentally during the war, have just been shipped to Singapore by cargo steamer. They are 18-inch weapons—whereas there is no warship in the world carrying guns of over 16-in. calibre. These gigantic weapons are about 60 feet long, weigh nearly 150 tons each, and fire a 3.333 lb. projectile."—Daily News, Sept. 8th.

"And what a Europe it is! The Italians and the Southern Slavs are at loggerheads. The Serbs and the Croats are longing for a chance to fly at one another's throats. Poland and Lithuania are itching to fight. Greece is in the throes of another political crisis, with a remade Turkey hungrily looking on. France and Germany maintain their perpetual attitude of distrust. Hungary is an agitated bedlam, and Rumania holds on to her war-won gains in the midst of multiplying antagonisms. All the cardboard States that have been carved out of the old Russian and Austrian Empires tremble between internal tumults and foreign enmities."—Daily Express, Aug. 21. No leagues or peace pacts can set aside Isaiah lvii. 21.

BRITISH MUSEUM AND FRATERNAL GATHERING. —The annual visit of the Clapham Mutual Improvement Class to the British Museum will, God willing, take place on Saturday, October 13th. A most interesting programme has been arranged, copies of which can be obtained from bro. F. C. Wood, 36 Danecroft Road, Herne Hill, S.E.24. Further particulars will be found under "Ecclesial News" (LONDON, CLAPHAM).

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AUGUST PUZZLES RESULTS. (Maximum marks 20).

May Hughes (Dudley) 20	Joyce Jackson (Bournemouth) 20
Mina Manicom (Canada) 20	Primrose Jakeman (Dudley) 19
Ruth Briggs (Canada) 20	Ruth Nicholson (Manor Park) 15
Rachel Briggs (Canada) 20	Helen Baldock (Canada) 15
Douglas Brett (Ruislip) 15.	