

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.

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

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

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

CONTENTS		Page
Brief Preliminary Notice of the Kingdom (Dr. John Thomas)	393
“Peace and Safety” (R. Roberts)		396
Cause and Effect		401
Editorial		402
The Nations in Prophecy—I		405
The Future Recompense		409
Christendom Astray		414
Isaac		415
Signs of the Times		419
Ecclesial News		420
Sunday School Lessons		430
The Children’s Page		432
Puzzles		432

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

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

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

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

BEXLEY HEATH. —See Welling.

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

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

BOURNEMOUTH. —J. Wilkinson, 438 Wimborne Road.

BRIDGEND. —Gomer Jones, “Brynna House,” Bettws, Nr. Bridgend.

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

BRIGHTON. —S. Barratt, 50 Mafeking Road.

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

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

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

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

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

CREWE. —Mrs. Steele, 158 Earle Street.

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

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

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

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

FALMOUTH. —W. Warn, Budock House.

GLASGOW. —See Motherwell

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

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

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

HITCHIN. —H.S. Shorter, “Eureka,” 61 Radcliffe Road.

ILFORD. —See Seven Kings.

IPSWICH. —W. Hayward, 78 Rosebery Road.

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

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

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

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

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

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

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

LONDON (West). —J. M. Taylor, 39 Gloucester Road, Ealing, W.5.

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

MANCHESTER. —Geo. J. May, 15 Middlewood Street, Harpurhey.

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

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

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

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

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

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

NORTHAMPTON. —G. Helms, 34 Cedar Road.

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

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

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

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

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

PLYMOUTH. —J. Hodge, 1 Notte Street.

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

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

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

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

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

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

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

SHANKLIN (I. of W.)—Mrs. A. Mulliner, “Berwyn,” St. Martin’s Ave.

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

SOUTHPORT. —Miss Doris Jannaway, 73 Oak Street.

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

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

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

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

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

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

WALSALL. —A. M. Jordan, 12 Edward St.

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

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

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

UNITED STATES.

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

CANADA.

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

INDIA.

L. W. Griffin, Chakadahpur.

AUSTRALIA.

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

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

NEW ZEALAND.

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

TASMANIA.

J. Galna, 5 Lanoma Street, East Launceston.

The Berean

CHRISTADELPHIAN

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

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

Edited by
W. J. WHITE and B. J. DOWLING.
Assisted by C. F. FORD.
Published by

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

Volume 16, No. 11

NOVEMBER, 1928

EIGHTPENCE.

Brief Preliminary Notice of The Kingdom.

By Dr. John Thomas.

The Bible is the Book of the Kingdom of God, and teaches us that it has already once existed for 1024 years under Moses, Joshua, the Judges, and Kings. With the exception of the two years of Ishbosheth's reign, it was a united Kingdom for 92 years of this millennium under Saul, David, Solomon, and the first four years of Rehoboam. From the fourth of Rehoboam it was governed by two dynasties. Ten of its tribes were ruled by kings whom they set up over themselves without regard to the authority of Jehovah, to whom the kingdom belonged (Hos. viii. 4). Thus they raised the standard of rebellion, and rejected the sovereignty of the House of David, which God had chosen to be the royal house of His Kingdom as long as the sun and moon should endure throughout all generations. This usurped royalty of Ephraim, or of the Ten Tribes, continued 256 years: but Judah yet ruled with God, and was faithful with the Most Holy (Hos. xi. 12), whose dynasty of the family of David they continued to acknowledge. In the sixth year of Hezekiah, King of Judah, the Ten Tribes were "removed out of God's sight" (2 Kings xvii. 18), that is, they were driven out of His land or kingdom, and the Tribe of Judah only remained. In a few years, however, Judah became unmanageable. "The chief of the priests and the people transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem. And the Lord God of their fathers sent to them by His messengers, continually and carefully sending; because he had compassion on His people, and on His dwelling place: but they mocked the messengers of God, and despised His words and misused His prophets, until the wrath of Jehovah arose against His people, till there was no remedy. Therefore He brought upon them the King of the Chaldees" (2 Chron. xxxvi. 14-17). This event happened 134 years after the removal of Ephraim out of His sight, or 390 years from the rebellion against the House of David, so that, during 474 years of this millennium of the Kingdom of God, David and his lineal descendants reigned over the House of Judah.

The Kingdom of God thus brought to a temporary conclusion has never existed since under the sovereignty of a King or Kings of the House of David. Its existence ceased even as a Commonwealth during the captivity in Babylon, which lasted 70 years. At the end of this period the kingdom reappeared in Judea; but it was no longer governed by Jewish monarchs exalted to the throne either by God or the people. Jehovah permitted His Kingdom to be subject to the lordship of the Gentiles, until the end of the 430 years from the burning of the Temple by Nebuchadnezzar. For 122

years after the interposition of the Roman Senate, God's Kingdom was ruled by Jewish princes of the Tribe of Levi, that is, until the Gentile of Idumea, named Herod, became King in Jerusalem, in the thirty-seventh year of whose reign, JESUS, the Son of God and of David, and the rightful heir of the throne of Jehovah's Kingdom, was born King of the Jews. From the commencement of Herod's reign, till the destruction of Jerusalem and the Temple, a period of 111 years, the Kingdom of God was possessed by the Gentiles; in other words, Israel did not possess the Kingdom. From the knowledge of this fact, the reader will be well able to appreciate the force of the question put by the Apostles to Jesus after His resurrection, and as the result of their conversation for forty days upon the subject of the Kingdom, saying: "Lord, wilt thou at this time RESTORE AGAIN the Kingdom to Israel?" (Acts i. 6). They knew that he was "THE RESTORER"; and believing that "all power was given unto him in heaven and upon earth," they thought the time had certainly come for the Restoration of all things to Israel spoken of by all the Prophets from the days of Moses (Deut. xxx. 1-10). This supposition prompted the question. But they were too fast. Messiah the Prince having come, the Kingdom could not be "restored again to Israel" so long as the Mosaic Covenant continued in force. This must be "changed," the Kingdom must be suppressed and desolated, and Jerusalem, the city of the Great King of Israel, be trodden under foot of the Gentiles until their times be fulfilled. They had forgotten these things, and that the Kingdom of God was not immediately to appear under the sovereignty of the Son of Man; but that He was first to take a journey into a far country (Luke xix. 11, 12), where he was to be detained until "the times of restitution" (Acts iii. 21), called also "the Regeneration" (Matt. xix. 28). In the year 74 after the birth of Jesus the Kingdom was broken up, and the Mosaic Covenant trampled under foot—not finally abolished, but temporarily suppressed, that it may be "changed" in certain essential and highly important particulars. God has had no organised Kingdom upon earth since its overthrow by the Roman power. The Kingdom, in the sense of its territory, is where it always was; and its children or subjects "His people, Israel," are to be found in every land, still in hope that the time will come when the Kingdom will be restored again to them; and "God will subdue the people under them, and the nations under their feet" (Psalm xlvii. 3); for they do not forget the testimony, that "the Kingdom shall come to the daughter of Jerusalem," and that "the nation and kingdom that will not serve Zion shall perish; yea, those nations shall be utterly wasted" (Micah iv. 7, 8; Isaiah lx. 12). The Heir of the Kingdom is at the right hand of the Divine Majesty; and his joint-heirs, the most of them, mouldering and sleeping in the dust, with a few surviving stragglers still existing in the Protestant section of the globe, enduring reproach and tribulation in the hope of its speedy and triumphant restitution. These are the dissolved and scattered fragments of the Kingdom of God. Their reunion is a matter of promise, and consequently of hope. The Gentiles must be expelled the territory; the Twelve Tribes must be replanted upon the land; the sleeping heirs of the Government must be awaked, and the living believers in this Kingdom changed: and to effect all this, God's Heir, the Restorer of the Kingdom, must come and subdue all things to himself. When these things shall come to pass, God will have "accomplished to scatter the power of His Holy People" (Dan. xii. 7); that is, their power shall be no more scattered, but shall be restored to them: and he will have come whose right the Kingdom is, and God will give it him" (Ezek. xxi. 27).

Having thus presented the reader with a few ideas concerning the Kingdom that he may have something tangible and definite before his mind when we refer to it, we shall proceed next to make a few remarks in answer to the inquiry, What is a Covenant? ("Herald of the Kingdom and Age to Come," 1861, pp. 170, 171).

(To be continued.)

"Peace and Safety."

An Exhortation by Bro. Roberts.

That which is good, everyone desires to obtain quickly. The second appearing of the Lord from heaven involves the coming of every good that it is possible for the heart of man to conceive, and good that it is not possible for the heart of man to conceive. Therefore, those who are "looking for him" and "love his appearing," join naturally in the prayer of John, "Lord Jesus, come quickly!"

We have before us this morning a part of the letters of our beloved brother Paul, which brings this matter before us in a specially interesting and instructive form. To the Thessalonians he had written concerning the dead brethren. The consolation was that the dead would lose nothing by falling asleep, but that on the contrary, they would be the first to be summoned by the Lord at his coming, when, together with the living, they would be glorified in his presence. "Wherefore," says he, "comfort one another with these words." And comforting words they were. But the question of the time for this glorious release naturally came up; as if the brethren had said: "We rejoice in the consolation—but oh! when will it come?" Paul's answer is, "But of the times and the seasons ye have no need that I write unto you."

In this, there was probably a deeper meaning than Paul himself was aware, for as with the prophets (1 Pet. i., 11), so doubtless, with the apostles, the Spirit gave them utterance of things of which they did not apprehend the full import.

There was a special sense in which the brethren had no need to be informed on the question of times and seasons. There was the sense expressed by Christ himself, when, on the same subject, he said to the apostles.

"It is not for you to know the times or the seasons which the Father hath put in his own power." (Acts i, 7).

It was not for them: it would have been of no use to them. It would have been worse than of no use; it would have burdened and perhaps discouraged them, to know that nearly two thousand years lay between them and the glory to be revealed.

The reason, however, Paul gives for there being no need why he should write to them on the subject of times and seasons, is the state of their knowledge on certain features of the case.

"Yourselves know perfectly, that the day of the Lord so cometh as a thief in the night, for when they shall say, peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape."

That is, when the time should arrive for the coming of this day of the Lord, which should be characterised by the resurrection of the dead as well as judgment upon the ungodly, it would come as a thief comes—the very phrase used by Jesus himself concerning his coming under the sixth seal: "Behold, I come as a thief." (Rev. xvi., 15.) To use another expression of his (Luke xxi, 35), "as a snare" it would come. A creature taken in a snare is taken unexpectedly; it is unaware of the very existence of the snare a moment before. One moment it is free, thinking only of the question of food: the next, it is in the meshes of a trap, from which there is no escape.

The idea of suddenness and unlooked-for-ness, is therefore, associated with the arrival of the day of God. The same idea is conveyed by the phrase "as a thief." The thief steals into the house without notice; nothing is more foreign to the thoughts of the inmates. If they had any idea of a visit from a thief they would be on the watch and not suffer the house to be broken into; but any symptom of his approach is the last thing a thief allows to transpire.

Upon whom, however, is it that the day of the Lord so comes as a thief in the night? Is it upon the brethren of Christ? By no means. They are of those of whom Jesus, in connection with the very intimation of his thief-like coming, says:

"Blessed is he that watcheth."

Paul expressly says, in the chapter under consideration (1 Thess. v. 4)

"ye brethren are not in darkness, that that day should overtake you as a thief."

It is to "them that look for him" that Jesus "appears the second time without sin unto salvation"—(Heb. ix., 28). Not upon the brethren of Christ, then, but upon the world at large, the day of the Lord will come as a thief in the night.

It is profitable for us to remember this. We see the world busy from year to year with its public and private affairs, conducted with an air of vast importance. They follow pleasure and minister to their own glory, and neglect God, apparently with perfect impunity. The things of God figure very small in the presence of their pomp and their display. Nothing appears so absolutely trashy as the Hope of Israel, and nothing so ignoble as a stickling for the commandments and ordinances of God.

In such a situation, we are apt to be victimised by the impression of the moment. We are apt to doubt our own reading of the Word. We are liable, almost unconsciously, to feel as if there must be something wrong in an attitude which all the world despises; in a view of things which all the world repudiates with scorn: in expectations which the learned, and the wise and renowned, dismiss as the raw conceptions of half-enlightenment, or something worse.

The slow, constant action on the mind, of this spectacle of unbelief or indifference on the part of society at large—rich and poor, great and small, learned and ignorant, cultivated and ill-bred—to the most glorious facts of the gospel, is in danger of benumbing us, and making us feel, contrary to the facts and the evidence, that there is something wrong in our position.

It is profitable to remember that the Spirit of God has forewarned us, that the approach of the day of the Lord would find the world in this state: that the day would come upon them as a thief, and would bring sudden destruction upon them.

It may be wondered how the day of the Lord can be said to come as a thief, seeing that its approach has been so long proclaimed beforehand, and seeing that there are so many signs of it recognisable in the public affairs of the world. The wonder will cease if it is remembered that it is only to those who are indifferent to that proclamation and ignorant of those signs that it is said to come as a thief. To those who believe and watch it will not come as a thief, but rather as an expected and much desired friend.

Why cannot the world see the signs? Because those signs are communicated in a form that can only be apprehended by childlike and patient and persevering study. It was said to Daniel, concerning them:

"The wise shall understand, but none of the wicked shall understand"—(Dan. xii., 10).

Now, the world lacks the very beginning of wisdom, i.e., the fear of God; and, therefore, they can never obtain access to secrets accessible only to a state of mind of which that fear is the very first characteristic. The world aims at its own gratification and glory; and, therefore, the secrets of God are hid from it.

"His secret is with the righteous."

"The scorner seeketh wisdom, and findeth it not, but knowledge is easy to him that understandeth."—(Prov. xiv., 6).

Another reason why the world cannot see the signs, or, rather another aspect of the same reason, is that the signs themselves, when understood, are so gradual in their development, that it requires the patience of a loving and affectionate watch, to be able to discern them. They do not flash like a rocket before our vision: they are not like the flaming meteor, rushing across the sky, and dazzling all eyes by their brightness; they are not even like the slow-moving comet, spread out in the heavens in definite and luminous form. They rather resemble the stately and unsensational movements of the starry universe, from which the dates of eclipses are deduced. They are movements in the

political heavens correspondent with the indications of the prophetic Word, telling us of the approach, not of an eclipse, but of a sunrising which is to bring healing to the world.

The scoffer cannot discern these movements, even though he may be acquainted with the facts of which they consist. He laughs at the expectation of the saint, and says, "where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." They join with the scoffers of ancient days in Israel (for such there were), who said,

"Let him make speed and hasten his work, that we may see it, and let the counsel of the Holy One of Israel draw nigh and come, that we may know it." (Isaiah v. 19).

The day that is coming will justify the faith and hope of the righteous, and overwhelm the despisers of the Word with consternation.

Paul's words give us to understand that "peace and safety" will be the cry to the last, and that the actual arrival of the day of the Lord will find the people with these words in their mouth. This is also very useful to know. It helps us to endure the placid indifference and absolute stolidity with which the whole subject of the purpose of God is regarded in the earth. . . .

This "sudden destruction" comprehends a great deal. It comprises all the details of the terrible convulsion by which the present system of things is to be overthrown in judgment, and a new heaven and new earth established wherein dwelleth righteousness. These details will be terrible beyond all human experience. The languid interest with which people regard the sure word of prophecy will undergo a wonderful change when they come to pass. There will be a fearful anxiety to understand, when the judgments of God begin to reverberate throughout the world.

The cry of "peace and safety" will cease when destruction walks at noon-day, and myriads perish by the wrath of David's Son, which, kindled but a little, will be terrible to those who, with the Bible in their hands, know not God, and obey not the gospel of our Lord Jesus Christ.

We must remember that it is not war, merely, that will press home upon the world the fact that "the hour of His judgment is come." War is an element, but it is the war of the great day of God Almighty, who brings into play means and agencies of destruction unknown to what we may call merely providential wars—wars in which God makes use of one nation against another nation, in a perfectly natural way.

The power put forth in the deliverance of Israel from Egypt illustrates the nature of the judgments by which, in addition to war, the inhabitants of the earth will be taught righteousness. Egypt, destroyed by a succession of supernatural visitations, may be taken to represent the world in the crisis when it is to be "dashed to pieces like a potter's vessel." We are justified in entertaining this view from the fact testified, that when the Lord goes forth to fight against those nations, He is to fight against them "as when He fought in the day of battle." (Zech. xiv., 3).

This historic allusion is identified with the Egyptian deliverance in the words of Micah:

"According to the days of thy coming out of the land of Egypt will I shew unto him (Israel) marvellous things; and the nations shall see and be confounded at all their might."

When we refer to the account of Israel's deliverance from Egypt, what do we find? We find that not only did Israel fight as an instrumental means in the case, but that God wrought visibly and powerfully with them,

"The Lord cast down great stones from heaven upon them (the Amorites) unto Azekah, and they died. There were more which died with hailstones than they whom the children of Israel slew with the sword."—(Josh x, 11).

Can we forget, also, the dividing of the Red Sea to let Israel through, in which same divided sea, returning to her strength, the Egyptians found their grave? Can we forget the earth opening her mouth and engulfing the rebellious company of Korah? the flashing forth of fire in the consumption of their sympathisers in the congregation? or the attack on the camp by fiery serpents—the messengers of Jehovah's anger? Can we forget the dividing of the Jordan, or the downfall of the walls of Jericho before the innocent blast of rams' horns? No marvel that the nations of Canaan fainted in their hearts at the report of the onward march of this terribly formidable foe.

These wonderful works are to be repeated in the earth on a larger scale. Israel is Jehovah's battleaxe and weapons of war with which He will break in pieces the nations and destroy kingdoms in the day of His anger—(Jer. li. 20). Their leader is Emmanuel—the child born, the son given, the Wonderful, the Counsellor, the mighty God, the everlasting Father—because of which, the war waged by Israel against the nations, will be distinguished from all ordinary wars.

The angels, inferior to Jesus, were able to overwhelm Sodom and Gomorrah with fire and brimstone out of heaven. He is to be

"revealed from heaven, in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power when he shall come," &c. —(2 Thess. i., 9).

The very first blow is marked by the employment of supernatural atmospheric means of destruction:

"I will plead against him with pestilence and with blood, and I will rain upon him and upon his bands and upon the many people that are with him an overflowing rain, great hailstones, fire and brimstone." (Eze. xxxviii., 22).

These statements refer to the first great act of judgment by which the land of Israel will be cleared of the enemy. We learn, however, that the same destructive manifestation of power is to be extended afterwards to the earth generally, for the purpose of making the fear of God universal.

"I will send a fire on Magog and on them that dwell carelessly in the isles and they shall know that I am the Lord."—(Ezekiel xxxix., 6).

"He will plead with all flesh: He will give them that are wicked to the sword, the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth. They shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground."—(Jeremiah xxv., 30-33).

The cry of "peace and safety"—the universal persistence in the habit of interpreting public events on purely natural principles, to the exclusion of the purpose of God from all recognition, will not delay for a single hour the advent of this terrible destruction from the Almighty; it will come whether men sleep or wake; neglect or consider.

In relation to the world it will come suddenly. To the sons of God, it will come as a welcome and long-looked for deliverance. Ye are not in darkness, that that day should come upon you as a thief. Be strong, be vigilant. Our neighbours may laugh at our confidence and pity the fanaticism, as they regard it, that looks for these things; but, in truth, they themselves are the true objects of pity.

They are blind to what God has purposed and what God has revealed, and will be the victims of a helpless terror when the long-sleeping but stealthily-approaching tempest of divine vengeance breaks forth upon the world, and sweeps away for ever the whole system of godless comfort in which men repose.

Our single anxiety, while the vision yet tarries, ought to be to keep ourselves apart from the universal unwisdom, not sleeping as do others, but keeping our eyes open to the solemn though invisible facts of the situation; that when they are no longer invisible, but the patent, terror-striking events of the hour, we may have a refuge in the haven of protection from which, after the storm, the saints will issue forth to bless the world with peace.

CAUSE AND EFFECT.

RUSSIA'S NEED-----

From a Moscow newspaper: —
"We have got to spend roughly a sum of £150,000,000 on municipal enterprises — about £100,000,000 over a period of years in the new industrial cities alone. Heavy commitments are necessary, moreover, for putting the services already existing in a proper state of repair.

"We cannot hope to find the requisite credits here, and the exigencies of public health and proletarian culture make it impossible for us to wait until we can accumulate them by economising."

----- AND QUEST

"We must progress in the direction of Constantinople and India, for he who can get possession of these places is the real ruler of the world."

WILL OF PETER THE GREAT.

"I will go up to the land of unwalled villages . . . the people that are gathered out of the nations . . . to take a spoil and to take a prey . . . to carry away silver and gold, to take away cattle and goods, to take a great spoil."

EZEK. xxxviii. 10-13.

DAILY NEWS, Sept.

Editorial.

THE QUAKERS AND THE KELLOGG PACT.

We have received from the Society of Friends a copy of a "Widespread appeal for Constructive Disarmament Campaign." The appeal is sent forth with the following accompanying note: —

Friends House,
Euston Road,
London, N.W.1.

"The attached appeal for constructive following up of the Kellogg Pact issued by the Society of Friends is being widely circulated and it is hoped that you will be able to assist the necessary constructive campaign for peace which alone can make the Pact effective, by dealing with the Quaker appeal in your columns."

(Signed) WILLIAM F. NICHOLSON,
Secretary, Society of Friends.

* * *

"To everything there is a season, and a time to every purpose under the heaven: . . . a time of war, and a time of peace." (Ecc. iii. 1, 8.) These are words written by Divine inspiration, and briefly but satisfactorily supply the reason why we are unable to accept our Quaker Friends' invitation to help forward the campaign for peace. "There is a time for peace." Is it now? The Quakers, in undoubted sincerity, believe it is, and are applying themselves vigorously to its pursuit. We, by a daily and careful reading of God's word, are convinced that the present is "a time of war," and that peace is impossible of attainment at present, inasmuch as it is contrary to God's revealed mind and purpose.

War is admittedly a great evil: but wise men will look beyond the mere fact and will probe the causes, and ascertain the origin of the evil. "Shall there be evil in a city and the Lord hath not done it?" (Amos iii. 6). Evil is of God: such is God's own declaration, and the reason is not far to seek. It lies in the fact of man's sinfulness; all the evil which now afflicts the race is the outcome of man's sin. God's will has been disobeyed by man, and evil of every description is the consequence. It is all a matter of cause and effect. Man has brought sin into the world, and God has brought evil (of which war is but an element) upon the sinner, as a consequence. "There is no peace, saith my God, to the wicked" (Isa. lvii. 21). War is a Divine institution, for the punishment of sin: it is manifestly impossible therefore that peace can be effected by man. The Prince of Peace, the man at God's right hand, whom He has made strong, even His own son, will at the right time bring peace to a troubled world, but till that appointed time wars must and will continue, for such is God's unalterable will. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. xxvi. 9). There is no suggestion in the Scripture that the nations will learn righteousness by any means other than the experience of God's judgments. A time of war is associated with the coming of Christ to the earth again, and will be the means in the hands of Christ whereby the nations will be subdued and overcome. "These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords: and King of kings: and they that are with him are called, and chosen, and faithful" (Rev. xvii. 14). Of Christ, it is also said, "In righteousness he doth judge and make war" (Rev. xix. 11). The nations, disobedient and unbelieving, will oppose this King from heaven at His coming, and "a time of trouble such as never was" will ensue; Christ will appear as "a man of war"; the Lion of the tribe of Judah will "roar out of Zion"; and then the Kingdom will be established in righteousness. The only successful disarmament scheme will then be put into operation:

"He (Christ) shall speak peace unto the heathen (or nations) and his dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. ix. 10).

"And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Isa. ii. 4).

The peace, then, so earnestly desired by the Society of Friends is obviously only to be attained through the work of the Prince of Peace, the Lord Jesus Christ. It is not of man; to endeavour to banish "war" from the earth whilst the "wicked" continue is to fight against the purpose of God, and thus Christadelphians must decline the invitation to engage in the hopeless and unscriptural enterprise.

Although most of our readers are quite familiar with the subject, it will perhaps be opportune to set forth the

CHRISTADELPHIAN ATTITUDE TOWARDS WAR.

We do so, because of current misrepresentation in relation thereto. The Daily Chronicle, of 15th September, informs its readers that: —

"Considerable discussion has been aroused throughout the Congregational Union by the announcement of a remarkable anti-war resolution which two of the most prominent ministers of the Congregational Church will move at the Union's assembly at Leeds next month. The resolution seeks to pledge all Congregationalists to decline to take up arms for any purpose whatsoever."

Concerning this proposed resolution, the Daily Chronicle says: —

"The only religious body in this country which has a no-war testimony comparable to that of the resolution is the Society of Friends (the Quakers)."

The Daily Chronicle seriously misinforms its readers and misrepresents facts in thus commenting. Christadelphian writings extending over a period of eighty years bear testimony to their attitude towards arms-bearing of every description.

In 1849, Dr. Thomas attended a meeting of the Peace Society in London, and in the course of his remarks upon the futility of national disarmament proposals, said: —

"that while a Bible Christian must not fight in the absence of the Captain of his salvation, the Scriptures leave the nations to do as they please." (Life of Dr. Thomas (1873), p. 278.)

In 1865, in connection with the American Civil War, Dr. Thomas having recommended the adoption of the name Christadelphian as a descriptive title for the believers, petitioned the United States Congress for their exemption from military service. In this connection we cite the following extract from the certificate he then issued to each of the American brethren: —

"This is also to certify that the denomination constituted of the associations or ecclesias of this name, conscientiously opposes, and earnestly protests against "Brethren in Christ" having anything to do with politics in worldly strife, or arms-bearing in the service of the Sin-powers of the world under any conceivable circumstances or conditions whatever; regarding it as a course of conduct disloyal to the Deity in Christ, their Lord and King, and perilous to their eternal welfare.

This being individually and collectively the conscientious conviction of all true Christadelphians, they claim and demand the rights and privileges so considerately accorded by the Congress of the United States, in the statute made and provided for the exemption of members of a denomination conscientiously opposed to bearing arms in the service of any human government."

(Life of Dr. Thomas, p. 284.)

In 1875, Christadelphians were much concerned at announcements in the Press that the Cabinet had been discussing the necessity of conscription. Suggestions were then made as to the advisability of petitioning Parliament for exemption.

(Christadelphian, 1875, p. 285; 1878, p. 85.)

In 1878 a Petition was prepared, and the Right Hon. W. E. Gladstone, M.P., consented to present it to Parliament when the occasion arose. (Christadelphian, 1878, p. 129.)

In 1902 the subject again came into prominence (Christadelphian, 1903, p. 33), and then in 1913 the first steps were taken which eventually led to the presentation of the petition to Parliament by Mr. Arnold S. Rowntree on 11th February, 1915, and by means of which bona fide Christadelphians were granted total exemption from military service throughout the Great War. See "Without the Camp. Being the story of why and how the Christadelphians were exempted from military service." (By F. G. Jannaway, 1917.)

We commend these facts not only to the Daily Chronicle, but more especially to the younger generation of Christadelphians which has arisen since the stirring days of 1916-1918, and to whom the subject may possibly soon become of vital importance.

W.J.W.

The Nations in Prophecy.

I.—THE OVERTHROW OF THE KINGDOM OF JUDAH.

The key to ancient history is largely the understanding of the struggles between the desert peoples of the south and the mountain peoples of the north. The cradle of human existence is, as the Bible reveals, in the region of Mesopotamia (now known as Iraq), and it is in this part of the world that, for many centuries, human history was developed. In the centre of the lands known to ancient, and therefore to Bible history, was the land of Canaan.

A glance at the map which gives the natural features of the countries, will show that Canaan consisted of a narrow strip of extremely fertile land bordering the Mediterranean Sea, whilst behind it lay an enormous tract of desert, reaching almost to the banks of the Euphrates, many hundreds of miles away. The districts watered by the Tigris and Euphrates were also extremely fertile, and another glance at the map will show that this band of fertile land formed a kind of crescent, extending northwards to the sources of these rivers, and then coming southwards along the coasts of Syria and Palestine almost into Egypt.

This is the district known to geographers as "The Fertile Crescent," and it was for these lands that the peoples of the north and south struggled. Further, owing to the barrenness of the hinterland desert, the struggles took place in the crescent itself—frequently in Canaan, which was about half-way between Egypt and Assyria, on the very route that either of these great rival nations would be compelled to take in their expeditions against the other.

These facts explain the movements of the nations of which we shall speak.

So much then for the conditions which affected God's land, viewed from an entirely geographical standpoint.

Judged not only by modern standards, but by the sizes of the nations which were contemporary with it, the Kingdom of Israel was but a small one; still more minute if the two kingdoms into which it divided are regarded separately. Thus, wedged like a buffer between two mighty warlike nations, its position was one of great insecurity, humanly speaking, and its natural inclination would be to seek the aid of one of the nations to protect it against the other. This faithless inclination fructified time and again, the old testament and profane history bearing joint testimony.

Why did God place His chosen people in a small country so difficultly situated in relation to its neighbours—in the very centre of their battleground? Precisely because they WERE His chosen people. Israel were clearly given to understand their true position in God's sight, and the principles upon which He would give peace, or render evil to them. His mighty arm had been demonstrated to them in their deliverance from Egypt and subsequently in many other ways; they had been shown that their God could save by many or by few, and that righteousness was a bulwark stronger than all their bars and gates.

God desired them to realise that in Him they had a defence stronger than any arm of flesh and that He would never forsake them so long as they trusted in Him.

But Israel's history proved a sorry one. Over and over again they sought the aid of fleshly arms, which in the end proved to be bruised reeds which pierced their hands. God therefore cast them out of His sight, and the Kingdom of the ten tribes of Israel disappeared from history, whilst Judah, whose kings had not been wholly evil, remained a little longer.

The Bible narratives of this period demonstrate God's manipulation of events in harmony with His will. Israel's cup of iniquity was full—there was no remedy, and the Assyrians carried them away. Their fleshly alliance with Egypt availed them no more than their previous alliance with Assyria.

The throne of Judah was occupied at this time by Hezekiah, and his righteousness was such that God promised that the threatened evils should not come in his day. Thus, although the Assyrians came against him, only six years after the fall of Samaria, and their power was growing ever greater, they were unable to prevail, but perished by the direct intervention of God. Hezekiah, it will be remembered, brought his supplication direct to God—he knew quite well that hitherto the Assyrians had been invincible, but he had faith that God could save him, consequently Isaiah was sent to him with the answer, "That which thou hast prayed to me against Sennacherib, king of Assyria, I have heard."

The Assyrians were therefore checked until God suffered them, during the reign of Esarhaddon to punish the wickedness of Manasseh. (2 Chron., xxxiii, 11).

Sometimes extraordinary things happen in the history of nations unexplainable by the historian, but which are due to the principle laid down in the Scriptures that "the Most High ruleth in the kingdom of men and giveth it to whomsoever he will." (Dan. iv., 32).

An outstanding illustration of this is the disappearance of the Assyrian Empire. Naturally speaking, this seemed impossible—there was no prospective rival in existence. In the reign of the last great king (Ashur Bani Pal), even Egypt had been subdued, but within less than fifty years, Assyria fell from the position of the most powerful nation of the known world, and their national existence came to an abrupt end at the hands of the Medes and Babylonians. Babylon rapidly began to occupy the position from which Assyria had fallen—an event symbolised by Daniel in the plucking of the eagle's wings and the giving of a man's heart to the beast.

But a short time previously, Merodach Baladan, the King of Babylon, had been of such little strength that he was glad to seek the friendship of Hezekiah (Isaiah xxxix, 1). On this occasion, Hezekiah foolishly showed him all his possessions; thus revealing the fact that the conquest of Judah would be likely to provide a satisfactory result to an invader, as Isaiah told Hezekiah, Babylon would become. It was a momentary lapse on Hezekiah's part into the sins committed by Ephraim—a sowing that would by and bye reap a whirlwind.

From this time onwards may be reckoned the beginning of the end of the Jewish state. Necho, King of Egypt, had taken advantage of the Assyrian overthrow to endeavour to re-establish Egyptian supremacy in Syria. Following the line of the Fertile Crescent, he marched through Palestine. Josiah, meddling with strife, determined to resist him, but he was slain at Megiddo, and the army of Judah was defeated. Thenceforward, the Egyptian and the Babylonian monarchs interfered continually with the succession to the throne in Jerusalem; but Babylon was destined to become head of the nations and Egypt was defeated at the battle of Carchemish, described in Jer. xlvi, 7-12.

Nebuchadnezzar now became lord of the new empire, and set about the subjugation of the rest of the known world. The king of Judah was Jehoiakim, the brother of Jehoahaz whom Necho had deposed and carried off to Egypt. For three years Jehoiakim served Nebuchadnezzar, for, owing to Judah's evil ways, she had been delivered into the hands of the Babylonians. Finally, in his 11th year, he rebelled and died, following an attack on Jerusalem by Nebuchadnezzar.

He was succeeded by his son, Jehoiachin, who although but a youth, also did evil. Apparently relying on Egyptian promises of help he immediately revolted and Judah was again invaded by Babylon, the city of Jerusalem taken, and Jehoiachin himself removed into captivity.

Even yet, however, Judah was not annexed outright, God's mercy not being exhausted, and the late king's uncle, Zedekiah, was placed on the throne. He too sought the aid of Egypt, and, encouraged

by Pharaoh Hophra, rebelled against Babylon in his 9th year. After a siege of 18 months, the city was finally taken by Nebuchadnezzar, and with the death of Gedaliah shortly afterwards, the last vestige of native Jewish rule in Palestine came to an end. Zedekiah had broken his oath which he had sworn to the king of Babylon, and for this reason, if for no other, his defection to Egypt could not prosper. Both Ezekiel and Jeremiah foretold in no uncertain terms what his fate would be if he did not submit unconditionally to Babylon. Zedekiah refused to hear and he suffered the things that the prophets had foretold. The last scene is described, Jer. xxxix, 1-8.

Such in brief are the events associated with the overthrow of the kingdom of Judah—a kingdom never to be restored until he shall come "whose right it is."

There is no room for chance in the events concerning God's people. If they had been righteous their lot would have been peace; but their deeds were evil, and God cannot look on iniquity. They were therefore cast out of His sight.

Isaiah foretold that the land should be utterly emptied, because "they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Is. xxiv, 3-5).

Jeremiah gave utterance to similar expressions after the end had come. "Jerusalem hath sinned grievously, therefore she is removed." (Lam. i, 8).

The ordinary student of these events sees but the natural outcome to the establishment of a small people in the midst of the Fertile Crescent—the expected and only fate that could come upon a buffer state wedged between mighty and rival neighbours. In the political intrigues of the Kings of Judah and Israel he sees only the natural and obvious diplomatic actions which any nation similarly placed would employ. In the fact that God raised up mighty peoples to execute His judgments, and dispensed with them when their work was done, he sees only the fortuitous rise and fall of nations; in the manifestations of Divine power, such as the destruction of Sennacherib's army, he sees only an accidental development that served to prolong the national existence of Judah and check the uprise of Assyria.

But, interwoven with the threads of human history is the Divine plan of redemption through Abraham's seed, and it is this which has necessarily controlled the affairs of men and nations, ever since the promises were made to the fathers.

Let this be realised and the whole record of human history becomes an open book and it will be seen how God has mapped out a course which the nations must inevitably follow and which all the endeavours of statesmen are unable to avert.

W. JEACOCK.

The Future Recompense.

(An Address at a recent fraternal gathering in London).

The reality of the truth is very wonderful, and is a tremendous exhortation to faithfulness and obedience. To know that we are called, but not yet chosen, is a sobering exhortation to those same great spiritual virtues. The thought of Christ's thief-like appearing, so near although so far from the world's point of view, is a clarion-call to us all to tighten our girdles and to be ready for him so that we may go to meet him with joy, if yet with fear. But the greatest exhortation of all to absolute faithfulness and obedience is the consideration of our future recompense.

When we think of the experience of Jesus: the dread horror of the hours on the Cross, and of those long years of anticipation as he walked, day by day, towards it; "Knowing all things that should befall him," we ask, what enabled him to endure it all?

The writer to the Hebrews tells us, when he exhorts us to be "Looking unto Jesus, who for the joy that was set before him endured the cross," thought nothing of the shame of it all, and is set down at the right hand of God. "For the joy that was set before him"—His future recompense—that was the secret.

Then, does it not say in the long list of those "of whom the world was not worthy," that "by faith" they did this and that, in their pleasing of God? And we read there also that "Faith is the substance of things hoped for, the evidence of things not seen"; or, in the better meaning of the words, "faith is the giving substance to things hoped for, the confident expectation of things not seen as yet."

The "giving substance" to things hoped for—what do we hope for? We all know the words—"Beloved, now are we the sons of God,"—don't pass that over too lightly. "Behold, what manner of love the Father hath bestowed on us" in this, that He has called us to be the sons of God, in the midst of a crooked and perverse generation. We know the evidences of the rottenness of the great city around us; don't you think there is joy in the presence of the angels, and even in the heart of the Deity Himself, in such a meeting as this to-night? That in the heart of the blackness of all that is around, there can yet be found a few hundreds who have come together to think of the wondrous things of His truth, and the beauty and the perfection of the things He has planned. There is joy in the presence of Deity Himself over this meeting and over each one here called.

Now are we in that high position of the sons of God; called, if not yet chosen,—it is a long step on the way, isn't it? But he goes on: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." "As He is," fit to appear in the presence of Deity Himself, on the very right hand of the throne of the Majesty in the heavens—as He is now, we shall see Him, and we shall be like Him when we shall see Him as He is. "For the joy that was set before Him" he endured the cross; for the joy that is set before us let us resolve that we will endure in steady faithfulness and absolute obedience until the end. Think of it, —put on the other hand those things that you find yourself up against. Sometimes, perhaps, we are apt to think that we have got rather a lot to put up with. Perhaps one has much of difficulty at home; another has questions of health, possibly of finance, or of hard position in business; some have them all put together to contend with, it may be that many of us are hard up against the difficulties of this life, and we all have its evils and temptations to fight. But "faith is the giving substance to the things" you hope for—we shall be "like Him" when he shall appear, in this thief-like appearing so soon now—we shall be like Him; have the same wondrous power that He has now—for when He did a miracle, he said: "I have done one work and ye all marvel"—"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." (John xiv, 12). He will come back soon to give us that wondrous power—so that we can go up to a little crippled child, a youngster not able to join in play with his fellows, and with a word and in The Name restore him to his full health and joy again.

Who are we, that such things should be offered to us? "Behold, what manner of love the Father hath bestowed upon us"—He goes a long way out of His way, so to speak, in the Word of God to make us understand how dear in His eyes are those who are walking in absolute faithfulness to Him, and true-hearted obedience to what He requires. He goes a long way out of His way, as it were, to try to make us understand how dear we are to Him; —for sometimes perhaps we are slow pupils. We find it hard to teach a little child the things we want to; and so, perhaps, it is a little hard for us to understand sometimes—but it is there—"Beloved, now ye are My sons," and "when He shall appear, we shall be like Him."

You remember those words in Isaiah (lvi., 4): "For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off" "Now are we the sons of God, and it doth not yet appear what we shall be." "To them will I give"—in that eternal temple God has planned—"a place better than of sons and daughters." In another translation it reads: "This is

the Eternal's word: Eunuchs who keep My sabbaths, who choose what I approve, and hold fast to my compact—theirs is a monument within My temple, nobler than any sons or daughters—a memorial from myself that never shall be moved."

"The eunuchs that keep my sabbaths, and take fast hold of my compact." "Take fast hold," brothers and sisters—we have entered into a compact, a covenant with God, in baptism. If we "take fast hold" of it, hold fast to it, and never move from the compact and agreement that we have made with God, there shall be a monument, a memorial for us in that eternal temple He has planned, even better than that of sons and daughters. We are already His sons and daughters, high in honour and in rank. Who is fit for such things as these, or to speak of such things? We know that only the mercy and the love and the goodness of God can offer them; there is no merit or deserving of such gifts as these. Put, therefore, with all this, the fact that the measure of God's love for you and for me is this: that He offers definitely the sure possibility of such things to us—nobodies that we are in the world's eyes.

Yet remember the words of Jesus: "The glory which thou gavest me I have given them; that they may be one, even as we are one. I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John, xvii, 22). How much did God love the only man who ever obeyed Him perfectly? "That thou hast loved them"—you and me, brothers and sisters, even as He loved him. The measure of God's love for us, each one personally, lies in that fact, that He offers to you and me such things as these.

We know that we are heirs of those precious promises by which, as Peter says, we are to be "partakers of the divine nature" when these things of God's purpose are fulfilled. "Partakers of the divine nature"; one with Him, even as Christ is now; made perfect even as he is now—and that will mean direct perfect communion with God, wondrous power such as we have dreamt not of, and such as even the Spirit-Word-taught man only faintly glimpses. Let us give our hearts to think of these things, and "give substance" to the vision of them; for as we so do, we shall shape our lives into obedience, to make ourselves in His goodness the "chosen" for certain, as well as the "called."

"The glory which thou gavest me I have given them"; we are to be possessors of such wondrous power as He has now. The prophet says of the Spirit-ones, "They ran and returned as the appearance of a flash of lightning"—power to be with Him one moment in Palestine, enjoying His company; and the next, out on the far spaces of the earth, ruling it for Him and with Him; yet still in perfect communion with Him, in direct touch with the Deity Himself every instant through oneness of nature with Him and with Christ—the whole universe to be yours and mine.

What love is it that offers such future rewards to us? "Seeing we look for such things, what manner of persons ought we to be," in absolute faithfulness and obedience to Him who offers such things as this to us? Can we be unresponsive to such a love? Let us rather see that in all things we give Him that which we have chosen and promised and compacted we would give Him—absolute faithfulness and obedience in all things in our lives.

Brothers and sisters, "give substance" to the things you hope for. Think of our peerless destiny in Christ. "Hold fast" to the covenant you have made with Him. Line up with Him in His army, in the absolute resistance you resolve you will make in your own heart and life to all the blackness of the evil around; and the love of God will come close over our lives, and we shall know it and see it in endless ways; so that as the Scripture says, in another rendering, we shall know the strength and the nearness and dearness of what He means when He says, "I will never, never leave go your hand." So He must have hold of it—and you get that same thought that has been spoken of—the father leading his little child; trying to train him to walk strongly and well.

The ways of a baby are lovely; the unfolding of the child's mind and ways is wondrous, a study for the parents to delight in. But suppose the years passed, and he remained a baby; and five ten years went, and he passed on to fifteen and twenty, and was still a baby, with a baby's ways and speech—then that which was lovely becomes a tragedy. And suppose you and I, beginning as babes in

the truth, remain weak and uncertain and wavering in our steps, and little in our knowledge, and slow in our speech and understanding of the things of God—things which in the baby may be lovely, and give rise to questions that we answer patiently—those things become tragic after five and ten years in the Truth. Let us "grow up" into Him. God asks you and me for a full grown man's determined, unmoved, strong service—for a full-grown womanhood's steady, pure, lovely, true service in the things of the Truth.

Let us be no more babes, but "grow up" into him. Let us grow as far as ever we can now towards reaching the measure of the full stature of manhood in Christ Jesus, with a grown man's strong, settled determination to resist everything evil in the world around us and within us. And as we so do, we shall find the love of God over us in endless ways. All the things in the universe are not to be mentioned in comparison with the things He will give to those who love and serve Him, for He says: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "He shall not be hurt of the second death." "To him will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." "To him will I give power over the nations; and he shall rule them." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "Him will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

There is not a thing in all the world which can be compared with these things—all the gold and the jewels and the gems and the riches of the world are not fit to be mentioned with the things that will come to you, and to me, if only we make our faith and obedience what they ought to be in hope of such a recompense.

Think of the contrast. The Apostle is very fond of making the contrast for us. In Ephesians ii, he reminds us that "by nature ye were the children of wrath"—even as others; but now he says, "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Think of it this way: we are nobodies in the eyes of the world—and quite content so to be, so long as we are somebodies in God's mind and love. Nothing counts beside that. But take earth's greatest men and positions; take its kings and its emperors, its parliaments and high rulers—and what is the end of it all for them? As certain also of their own poets have said: —

“Dust, and a tablet of brass!
Dust, and a figure in stone!
Dust, that had worn the bright cuirass; and
Dust—that had sat on a throne!”

But—take the contrast—for you and me, nobodies that we are in their eyes, "even when we were dead in trespasses and sins," "God who is rich in mercy, for His great love wherewith He loved us, has called us (Now are we the sons of God) and hath raised us up together and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in kindness toward us through Christ Jesus." Think of it—that which is for them the end of all things—the darkness of oblivion for eternity—for you and me that end for earth's greatest ones will be but the raising of the curtain, the raising of the curtain upon a panorama of the joys and glories of the goodness and love of God, opening up day by day for century after century upon things that we dream not of.

"Thine eyes shall see the King in his beauty"—think of it—thine—nobodies that we are now—"thine eyes," eyes that are now so tired to death sometimes, that we can scarcely follow the lines as we try to read of His love and His will for us—thine eyes shall see the King in His beauty. The great of the earth will see Him in his anger, in terrible manifestation of power against the evil of the earth—but you and I—thine eyes shall see the King in His beauty. And, what more has He for those

whose faith and obedience is what it ought to be? Think of the plural—in "the ages" to come He will continue showering upon us all the exceeding riches of His love in kindness toward us through Jesus Christ. Think of those words and "give substance" to them as you think of them. Make them real, for yourself personally: —The presence of Christ; the change to the divine nature; the sudden wondrous surging-in of the Holy Spirit; the power of God, sweeping into and through and over us in a moment; the sudden consciousness that all weakness and pain and suffering and death have gone; the sudden consciousness of wondrous power that we dreamt not of. The wondrous things of the first thousand years are only the beginning of it all—in "the ages" to come He will show the exceeding riches of His grace in his kindness towards us through Jesus Christ our Lord.

Brothers and sisters, "the reality of the truth" is very wonderful, as we have said; and is a tremendous exhortation to faith and obedience. To know that we are "called, but not yet chosen," is a sobering thought-compelling exhortation to the same end. "Christ's thief-like appearance" is a clarion call to us to watch; to tighten up in things in which we may have been slack; to give to the full strong enlightened obedience in those things that He desires of us. But "the future recompense" and the wonder of those things that shall be—that is the greatest exhortation of all. Let us think of it, constantly give substance to the things hoped for, live in "confident expectation of things not seen as yet" by the world—and as we so do, and live for them, we shall shape our lives steadily to them and be transformed, by the hope that He has put within us, to the image of His dear Son.

T. A. MOORHEAD.

Luton.

CHRISTENDOM ASTRAY.

"The hope that Christ will reappear in a physical manifestation is not held nowadays by educated people. They base their hopes of human progress on their conception of evolution . . . We see the result (of the doctrines thus denied) in the emptiness of our churches". Dr. Major, Principal of Ripon Hall (theological college), Oxford, and editor of "The Modern Churchman". Daily News, Sept. 24th.

What a fulfilment of 2 Timothy iv. 3-4, and 2 Peter iii. 3-4. Empty churches and religious indifference are the result, not of the hope of Christ's return, but of the clerical teaching of man's innate immortality. "For what a man seeth, (or hath), why doth he yet hope for?" (Romans viii. 24).

C.F.F.

Isaac.

"In Isaac shall thy seed be called." (Gen. xxi, 12.) What a flood of thought rises in the mind as we contemplate this promise of God to Abraham. Marked out for a very important part in the purpose of God, Isaac's faith was subjected to many severe trials, not the least of which occurred when his father took him to the Mount for the purpose of obeying the divine command to offer him for a burnt offering. Although a young man, probably of about thirty years of age, he appears to have associated himself completely with his father's actions, and when, after the building of the altar, and the placing of the wood thereupon, Abraham proceeds to bind him and place him on the altar and the knife is lifted in order to take his life, there is not the slightest resistance on the part of Isaac, but rather a complete and intelligent obedience to his father's requirements. The mind is thus immediately carried forward to the Lamb of God's providing who

" With gentle resignation still,
He yielded to His Father's will,
In sad Gethsemane."

The incident goes to show how the purpose of God requires the co-operation of individuals in the carrying out of the divine scheme of human redemption. Had not Isaac been well educated in the

meaning of sacrifice, he would not have performed so admirably the part he was called upon to play in this important act in the life of Abraham; and doubtless the memory of this incident lived in his mind until the end of his life.

The marriage of Isaac provides one of the most illuminating examples of divinely controlled incident to be found in the whole of the Bible. It shows how God controls the actions of a number of individuals when His purpose requires the accomplishment of a foreordained end, without interfering with the characters of the persons concerned. A superficial reading of the narrative may lead us to think that Isaac had little to do with the choosing of his wife. We cannot believe, however, that the elaborate arrangements made by Abraham were carried out without a complete acquiescence on the part of Isaac. Abraham entrusted his faithful servant with the mission of obtaining a suitable wife for his son. The care which was taken by all the persons concerned in order that the Divine blessing might rest on the transaction, should be kept well in mind by all the children of God who may be contemplating marriage. If in our own cases the hand of God is not quite so apparent as it was in the case of Isaac, we should not fall into the error of thinking that God is not at work in our affairs, for the words of the Psalmist are still true, "The steps of a good man are ordered by the Lord; and he delighteth in his way." (Psalm xxxvii, 23). The sin of alien marriage should be guarded against by every possible means. Friendship outside the circle of the Truth invariably leads to entanglement with the world in some form or other, and, as in the case of Israel of old, may lead to our ultimate downfall.

As Rebekah journeys to her new home, Isaac is seen in the field at eventide, indulging in meditation or prayer. (Gen. xxiv, 63, marg.). Prayer is the great solace in the lives of the children of God. It is the divinely appointed means whereby we can shake off the debasing effect of the carnal mind and obtain spiritual comfort and strength, which are essential if we are to continue steadfast in the service of God. Isaac was of the same mind as the Psalmist. "Evening and morning, and at noon, will I pray, and cry aloud; and He shall hear my voice." (Psalm lv, 17). In later years we see this prayerful characteristic of Isaac coming out repeatedly, notably when he entreats the Lord for his wife, because she was childless. The scoffer would say, "Why entreat God to do something which He had sworn with an oath to perform?" The reason is that God desires His children to take an active and intelligent interest in His purpose. For the same reason "the Lord's remembrancers" (see Isaiah lxii, 6, marg.) are commanded to give Him "no rest, till he establish, and till he make Jerusalem a praise in the earth."

In due course the prayers of Isaac were answered in the birth of Esau and Jacob. In the lives of Isaac and Rebekah we see the force of Peter's words concerning husbands and wives in the Truth. (1 Peter, iii, 7.) Mental obtuseness on the part of Rebekah concerning the covenant with Abraham would have been a calamity, and although we know that God allows no interference with His purpose, at the same time He requires intelligent co-operation on the part of His children. If this important fact is kept in mind, the subsequent actions of Rebekah will not present those difficulties which opponents of the Truth are so fond of raising. Rebekah had strong reasons for knowing that she had an important and responsible part to play, and she manifested a natural anxiety to see the required end brought about.

In due course two sons are born to Isaac and Rebekah. From an early age it was obvious that they were of entirely different characters. Esau was a cunning hunter, a lover of the open air life, Jacob on the other hand, was a plain man dwelling in tents. The one possessing all those characteristics which go to make a man popular with his fellows; the other of a quiet unobtrusive disposition. The servants of God are in the main "plain" people. A mind filled with fleshly thoughts cannot absorb the Spirit's teaching, and is not a suitable medium for the co-operative work which God requires His children to engage in. It is the capacity for receiving the deep things of the Truth which we should so diligently strive to cultivate, and if it results, as it certainly will, in "plainness" in the eyes of the world, let us not become weary and hanker after excitement, but remember that we are called, as Isaac was, to be strangers and pilgrims, and that in due time we shall inherit the kingdom if we endure unto the end.

We next find Isaac dwelling in Gerar, and because there was a famine in the land he contemplated moving into Egypt. While in this frame of mind, God reminds him of the covenant, and comforts him with the assurance, "I will be with thee." On the strength of this, Isaac dwells in the land

and sows seed, with the result that a bountiful harvest follows. Isaac doubted not that what God had promised He would assuredly perform.

The incident concerning Abimelek and Rebekah provides food for thought, especially in view of the important part Isaac played in the purpose of God. It shows that God does not completely overrule the natural tendencies of the mind, even when he uses a person for such an important mission as that in which Isaac was employed. The servants of God are similar to a mirror. If the glass of a mirror is imperfectly polished it does not reflect the image of the beholder without distortion, but if the polishing process is continued with sufficient skill and the glass is of the requisite quality, in due course the mirror will reflect the image of its owner without distortion. Probation is one long and continuous polishing process, and if we fully appreciate this we shall be able to understand how it is that frequently the servants of God, whose histories are recorded in the Bible, have apparently faltered, during their probationary careers. Herein lies the force of the Apostle's words, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Romans xv, 4), None of us can fail to realize how far short we fall of the standard set us in Christ Jesus, but when we remember how the characters of men and women such as Isaac and Rebekah were developed, step by step, our faith is strengthened and stimulated to greater efforts in the service of the Truth. It is necessary to obtain a correct view-point when considering the failings of the children of God. The wise man has well said, "The just man falleth seven times and riseth up again." (Prov. xxiv, 16), and probably we learn far more by our failures than by our successes, provided, of course, that we recognise them as such.

The incident between Isaac and Abimelech was a humiliating one for Isaac, and his conduct, a little later, when the circumstances were reversed, is worthy of consideration. Isaac did not do what might have been expected of him, and desire to form a compact with Abimelech, neither did he demand his rights in the matter of the wells. Like all the true servants of God he realized that in this life of probation he had no rights, in the worldly sense of the term. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." (2 Tim., ii, 24).

In process of time, Esau takes to wife a couple of Hittite women "which were a grief of mind unto Isaac and Rebekah." (Gen. xxvi, 35).

Isaac's career now draws to its conclusion and he instructs Esau to prepare him a savoury meal, preparatory to receiving his father's blessing. The events recorded in Genesis xxvii should be considered in the light of Chapter xxv, 22 and 23. Rebekah was in a state of acute perplexity, "and she went to inquire of the Lord," with the result that she was informed that two sons were to be born to her and the elder should serve the younger. We can, therefore, well understand her feeling of concern when she heard Isaac promise the blessing unto Esau, in view of the divine communication to her, and why she immediately took active steps to thwart the intentions of Isaac. If we are sometimes puzzled by the manner in which the purpose of God is accomplished let us take care not to adversely criticize the actions of God's servants, where God Himself has recorded no condemnation of the action. The circumventing of Isaac's plan for blessing his eldest son, naturally resulted in anger on the part of Esau, and again Rebekah steps into the breach and frustrates his purpose to slay his brother by sending Jacob out of the way of Esau's wrath, and providing a means whereby Jacob might obtain a suitable wife. Isaac approves the suggestion to send him to Padan-aram, and now appears to fully appreciate that Jacob is to be his successor in the Abrahamic covenant. The division of Abraham's descendants and the development of the royal line was proceeding according to the requirements of the Deity and yet in a perfectly natural manner.

It is by a contemplation of the history of the past that we can realize how God works in and through those who are called according to His purpose; and yet how rarely have those who have been instruments in God's hands felt that they were thus being used. Does not this fact give us cause for rejoicing, and comfort us by the way? The admonition of the apostle is a stirring one. "Now we, brethren, as Isaac was, are the children of promise." (Gal. iv, 28). "Stand fast therefore in the liberty

wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. v, 1).

_ C. W.

As fertile soil left to itself gives the largest weeds, so the best talents left uncultivated will make the worst men. There is no mental attainment of any value to be reached without discipline and culture. This is the secret of God's rough dealing with His children.

Signs of the Times.

JEWISH COLONISATIONS. —A Bible truth, on which the whole world is astray, is the fact that the Jews must return to Palestine, because both the people and the land have been chosen by God as essential elements of His Kingdom which is shortly to be restored. No other race of people can take the place of Israel (Mal. iii, 6), neither can the centre of government be transferred from Jerusalem to some other city; Jerusalem and no other, is "the city of the Great King."

It is for this reason that no other race of people has been permitted to establish a permanent foothold in Palestine; nor have the Jews been able to form a National Home in any other land.

The terrible experiences of the Jews, particularly in Eastern Europe, have kept their hopes of a "Promised Land" bright, although the home they desired above all others, Palestine, has been, until recently, closed to them. Thus, many philanthropic attempts have been made to establish a home for the Jews elsewhere. The "Jewish Colonisation Association" was formed to help such attempts; Baron Hirsch's millions were spent in founding a colony in Brazil; in 1896, Dr. Herzl proposed to form a republic in Argentina, under international law; and about twenty years ago the British Government devised a scheme for creating a Jewish settlement in E. Africa under the British flag.

More recently an attempt has been made in Mexico; and there have been many other schemes. But they have all failed! Why? Lord Balfour's answer is the correct one—"It was not Zionism."

At the present moment, perhaps, the biggest attempt of all is being made in Siberia. We do not hear of it in the Gentile Press, but a great deal is found in such papers as the Jewish Chronicle.

Once again, it is proving a failure.

After giving some of the details of the scheme, the Jewish Chronicle concludes a leading article with the hope that "it will be made patent that relief is not to be hoped for from plans for deporting large numbers of them to microbe-laden swamps thousands of miles from the places of their present existence." No! relief for oppressed Israel can only come through their Messianic deliverance, foretold by the prophets, and all other schemes are doomed to failure. The present Siberian debacle will but act as a greater incentive to the Jews to concentrate on Palestine, and so bring the land into the condition described in Ezek. xxxviii, at which time the Master WILL HAVE ALREADY COME, for He is to be there with His elect, to quell for ever the "raging" (Ps. ii, 1) of the nations against the people of God's choice.

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.

BEDFORD. —Montrose Rooms (Upstairs), 62, Harpur Street: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. We have again been encouraged by the visits in the service of the Truth of faithful brethren who have helped us on the way. On July 8th, bro. H. W. Hathaway (Clapham) Lectured on "Gentile Apostacy, etc."; July 15th, bro. C. R. Crawley (Luton) on "Eternal Life, etc."; July 22nd, bro. F. G. Jannaway, on "The Jewish Nation scattered and downtrodden, etc."; July 29th, bro H. T. Atkinson on "Britain in Egypt, etc."; August 5th, bro F. C. Wood on "The incurable war spirit of the Nations, etc."; August 12th, bro. W. Webster (Seven Kings) on "Modern Christianity examined in the light of Scripture Teaching, etc."; August 19th, bro. H. M. Lee on "The Return of Jesus Christ, etc."; August 26th, bro. L. J. Walker on "Divine Revelation, etc."; September 2nd, bro. E. Hart (Flitwick) on "The World's Troubles, etc."; September 9th, bro. C. N. Hatchman on "The Jewish Nation; its coming exaltation, etc."; September 16th, bro. W. E. White on "God at the helm of human affairs, etc."; September 23rd, bro. M. L. Evans on "The day of salvation—soon to end, etc." We were pleased to welcome the following at the Memorial Service on the undermentioned dates, namely: — July 8th, sis. Hathaway (Clapham); July 29th, sis. Atkinson (Clapham); August 5th, sis. Wood (Clapham); September 16th, bro. Collis (St. Albans). We were also pleased to welcome as an addition to our Ecclesia, sis. Bird of the Clapham Ecclesia, who is now residing in this town, and we pray that we may all work together in unity, and in the patient waiting for Christ. —W. H. COTTON, Rec. Bro.

BIRMINGHAM. —Shakespeare Rooms, Edmund Street. Sundays: Breaking of Bread, 11 a.m. Lecture 6.30 p.m. Wednesday, Bible Class, 8 p.m. We are pleased to report that bro. and sis. Evans and sis. Stride have joined our meeting from the Temperance Hall, they having come to the decision after several interviews that our position and our action re true fellowship in Christ's service is the correct one. We are also glad to report that bro. and sis. Weetman, late of Gt. Bridge Ecclesia have joined our meeting. Bro. Coliapanian, of Essex, and bro. F. Jannaway, of Clapham, gave us comforting words of exhortation on the mornings of 16th September and 30th September, and in the evenings delivered the Gospel to a goodly company of interested strangers, and we trust that God will bless the efforts of these and other brethren who are doing the Truth service in this manner. Our visitors have been bro. and sis. Phipps of Gt. Bridge, and sis. Osmond of Dudley. —A. E. TANDY, Rec. Bro.

BLACKHEATH (Staffs.). —Christadelphian Meeting Room, Ross, Blackheath. Sundays: Breaking of Bread, 11 a.m. Sunday School, 3 p.m. Lectures, 6.30 p.m. Thursdays, Bible Class, 7.30 p.m. We are glad to report that on and after Sunday, October 14th, God willing, we shall meet in our New Meeting Room at the above address. This has come about through an offer made to us by the landlord of the Ross Assembly Hall (our previous Meeting Room) to build us a room to our own specification on a site next to the Public Library which we could have for our own use exclusively. This offer we gladly

accepted seeing it would open much more adequate means of bringing the Truth before the people and also be a much better place for the assembly of the brethren and sisters. We thank our Heavenly Father for such a token of His goodness. After attending our meetings for a short time, bro. and sis. Worton applied to us for membership, and after an interview which proved that they were entirely in agreement with us on all points, they had no hesitation in coming out from the Rowley Regis Meeting (Temperance Hall) and were received into Fellowship on Sunday, September 23rd. We give our bro. and sis. a sincere welcome. We feel that if the brethren and sisters who are not with us would more closely examine their positions they would see how utterly at variance the things they now fellowship are with the principles of Truth in its purity. We are glad to report that several strangers are looking into the Truth and are regularly attending the Meeting. May God give them wisdom to make the wise choice. We thank our brethren who have so generously helped us in the service of the Truth, they have greatly encouraged and built us up; may they be accounted faithful at the Master's return. —C. F. POWELL, Rec. Bro.

BRIDPORT (Dorset). —"Home Cot," Bothenhampton. Greetings in the One Faith. The following have visited us since June: sis. Yeates, bro. Finch and sis. F. Murton (Seven Kings), bro. W. Jeacock, Jnr. and sis. Keate (Clapham), bro. and sis. Hawley (Lewisham), whom we thank for their spiritual help, by which we have been very much upbuilt and strengthened on our road to the Kingdom. We take this opportunity to thank all in the faith who have sent us words of comfort by letter and exhortation. Our united love in the faith. Your sincere sisters in Christ. —E. MILLER and D. HALLETT.

BRISTOL. —"Druids' Hall," Perry Road (top of Colston Street). Sundays: Breaking of Bread, 11 a.m. Sunday School, 3 p.m. Evening Meeting 6.30 p.m. Tuesday Evenings, 7.30 p.m., Bible Class. We have been greatly encouraged during the past quarter by the company of the following brethren and sisters at the Table of the Lord: bro. and sis. Hathaway, and sis. F. Read (Clapham); bro. and sis. Smith (Cardiff); sis. Finch (Seven Kings), and bro. and sis. D. C. Jakeman (Dudley). Brethren Hathaway and Jakeman gave us strengthening words of exhortation during their visit. Bro. Jakeman also gave a very helpful address to our Sunday School Scholars. During August our Scholars had their Annual Outing to Weston-super-Mare and had a thoroughly enjoyable day by the sea, and a ramble through the woods. The Braille Hymn Books and Lecture Five of Christendom Astray, we have sent to sis. R. Jones, 50, Sherwood, Llwynypia, near Porth, and trust they will be of great help and comfort to her. We continue to distribute the Bible Witness as a testimony, but are unable to draw many strangers to our Meeting; and so we carry on, waiting for Him who shall come, and praying that He will not tarry. Your brethren and sisters in Israel's Hope. —A. G. HIGGS, Rec. Bro.

COLCHESTER. —2, Barrack Street (corner of Brook Street). Sundays: Breaking of Bread, 11.15 a.m. Lecture, 6.30 p.m. We rejoice to be able to say our efforts have once again been blessed by our Father. Saturday afternoon, 22nd September, 1928, MR. BENAMMI KEDAR NOY, formerly Church of England, successfully proved to bro. S. H. Coliapanian of Ilford, that he understood "The Things of the Kingdom of God and the name of Jesus Christ," and the same evening he was baptised into the sin covering name of Jesus Christ. Our prayer is that God will comfort, bless and keep our new brother in the narrow way, eventually gaining the prize of eternal life. With sorrow and sympathy we record that our bro. John Taylor Watsham, of Stanway, nr. Colchester, brother of sis. Prior, fell asleep on Friday, 14th September, 1928, and was laid to rest to await the coming of our Lord from heaven, by bro. J. Bellamy, of Clapham, 19th September. He had attained the age of 64 years and was one who had not enjoyed the beauties of life, having been blind from a very early age, but notwithstanding this he was a lover of the Truth. These sad events cause us to pray earnestly for the time when "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." Our Meetings have been well attended by strangers of late, and we hope our continued labours may bring forth fruit to the Glory of God. During the month of September we have been greatly comforted by the help of brethren H. Cheale, W. J. Webster, W. R. Jeacock and F. C. Wood. We have also been pleased to welcome brethren F. Jeacock, R. Hayward and R. Parks, and sisters G. Squire, N. Wood and M. Hayward. —L. WELLS, Rec. Bro.

DERBY. —57, Osmaston Road (opposite Sacheveril Street). Sunday: Breaking of Bread, 11 a.m. and 3 p.m. alternately. Lecture, 6.30 p.m. We rejoice to make known that at last we have obtained a Meeting Room, in the centre of Derby, with accommodation for about forty people. We are to have our first Lecture on Sunday, October 13th, and earnestly pray that God's blessing will rest upon our labours. The word of exhortation has been faithfully delivered by brethren G. Barnett, F. Grimes, and E. H. Elston (Nottingham) and W. V. Butterfield (Oldham). Other Visitors have been sisters Butterfield (Oldham), Beryl Westmoreland-White (London), and several others from Nottingham. Brethren willing to help please write R. J. TOWNE, Rec. Bro.

HITCHIN. —"Eureka," 61, Radcliffe Road. Sundays: Breaking of Bread, 10.30 a.m. Thursdays: Mutual Improvement Class, 8 p.m. During the past quarter we have given special attention to the sowing of the seed in this dark town, and with the help of our brethren at Clapham we published the Truth in a series of Lectures throwing "Bible Light on World Politics" as follows: —August 26th, "Christ the Invisible Controller," bro. J. Warwick; September 2nd, "Britain in Egypt," bro. E. C. Clements; September 9th, "The Incurable War Spirit of the Nations," bro. E. A. Clements; September 16th, "Russia and the Coming Crisis in the East," bro. W. P. Lane; September 23rd, "The Return of Israel to Palestine," bro. F. G. Ford; and September 30th, "Approaching Coronations," bro. H. T. Atkinson. There was an average attendance of about five strangers, and although there is no promise of results we pray that some of the seed may spring forth to our Father's glory. At the close of the last Lecture, bro. T. A. S. Moorhead of Luton—speaking from the Chair—referred to the nearness of Christ's return and besought the visitors not to let the questions drop that had been raised in their minds, but to follow up the study of them with us and endeavour to gain a crown in the day that would soon dawn and when the present rapidly closing day of opportunity would be ended. During the quarter we have been cheered and helped with the company of the following brethren: J. Warwick, E. C. Clements, E. A. Clements, W. P. Lane, F. G. Ford, and H. T. Atkinson (Clapham), A. H. Phillips, L. Phillips, J. Squires, R. Crawley, T. A. S. Moorhead and S. Burton; and sisters L. Phillips, M. Warner, E. Phillips and S. Burton (Luton), bro. and sis. Webster (Brighton), bro. and sis. Watsham (Colchester), and bro. and sis. Adams (St. Albans). Our sister Shorter has been laid by with thrombosis for several weeks and thereby prevented from attending any of the lectures to which she had so eagerly looked forward, but she knows the goodness of our Father who in His wisdom has sent the trial, and holds on in faith for deliverance in His good time. If any sister has time to write her a cheery letter she would greatly appreciate it. Our sister Townsend is still being carefully nursed, after a seizure which she suffered on her journey home from London recently, and has in consequence only been able to attend one of the lectures. We have been much helped on the way by our visiting brothers and take this opportunity of expressing our thanks to all who have so kindly assisted us. —HERBERT S. SHORTER, Rec. Bro.

IPSWICH. —78, Rosebery Road. Since our last communication we have been cheered and strengthened by the company of bro. and sis. H. Atkinson and bro. W. E. White; also sis. G. Squire, who has spent part of her holiday with us. I am sorry to report that sis. Swain has left us and now meets with those who "Dare go to law before the unjust," and who fellowship those who believe that polygamy is right for a brother of Christ—if it were allowable by the laws of the unbelievers. It is for us to hold fast and contend earnestly for the faith which was once for all delivered unto the Saints, and shun the God-dishonouring and fleshly-minded reasonings of men. —W. P. HAYWARD, 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. At the time of writing we are commencing our annual Special Effort which we hold during the month of October. The Lectures under the heading of "The Bible—True and Infallible" have all been well advertised in the local press and by posters, lecture cards and leaflets, beside numerous private invitations by letter. The recent anonymous gift of £10 has enabled us to spread the glorious news of the Gospel a little more widely than in previous years. Bro. Watsham, who has been staying here for a month, with his daughter and son-in-law (bro. and sis. Burton), has now returned to Colchester. One or two pleasant Sunday evenings have been spent in mingling our voices together in praise to our Great Creator. Despite his 68 years, bro. Watsham is a hearty singer. During the past month we have been pleased to welcome around the Table

of the Lord, sis. Webster and bro. Webster (junior), of Brighton, sis. E. Moorhead of Clapham, and sis. Watsham, of Colchester. —A. H. PHILLIPS Rec. Bro.

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. We have great pleasure in reporting that two more have separated themselves from the world, and put on the sin-covering name of Christ. Our new sisters have our prayers and best wishes for their success in the race that is set before them; they are: ALICE MARGUERITE KARLEY (daughter of our bro. Karley, and ex Sunday-school scholar), and MARJORY MARY ROLLINS (formerly Congregational); immersed on 23rd and 30th September, respectively. We regret to lose the company of sis. Bird who has removed to Bedford and will meet with the brethren and sisters of that Ecclesia. We have been pleased to welcome the following visiting brethren and sisters at the Table of the Lord: —bro. Wm. D. McDermid (Hamilton, Ontario); bro. W. L. Williams (Braintree); sis. A. M. Williams, bro. H. A. Brown (Plymouth); bro. and sis. Buck (West Ealing); sis. F. Wood (Purley); bro. Winston (Bridgend); sis. Allwood, bro. and sis. Finch (Seven Kings); bro. Manktelow (East Grinstead); sis. Allen (Luton); bro. and sis. C. F. Evans, bro. Miles and sis. D. A. Robinson (Brighton); bro. and sis. E. J. Crowhurst (Rainham); bro. W. J. Elston (Nottingham). —P. L. HONE, Asst. Rec. Bro.

LIVERPOOL. —8, Landseer Road, Everton. Sundays: Breaking of Bread, 3 p.m. Wednesdays: 7.45 p.m. Sister Mandate and I spent a few days holiday in September, at Penrith, Cumberland, and on Sunday, September 16th, we held a special effort, in the Assembly Rooms, Penrith, our subject being, the "Coming of Christ." We advertised in the Penrith paper, also delivered about 17 hundred handbills. There were 19 strangers came to the meeting, and some amount of interest was shown in the things concerning the Kingdom of God and the Name of Jesus Christ. We gave out on loan two copies of Christendom Astray, also free literature. We pray that our effort may bring forth fruit unto God's honour and glory, and that the Truth may yet shine forth in Cumberland. We are always pleased to welcome brethren and sisters in fellowship. —I. J. MANDALE.

MANCHESTER. —15, Middlewood Street, Harpurhey. My sister-wife and I are in practical isolation here, there being only bro. and sis. Nicholson at Levenshulme (some miles away) who are like-minded. We meet with the Ashton-under-Lyne brethren. On July 26th, we had an interview with a Jew, asking him "How can you, being a Jew, be an Atheist?" and pointing out sundry facts connected with the Jew in history. The outcome was that on August 16th, the Jew spoke in the Queen's Park Parliament, Manchester, near here, upon "Life after Death," taking the line that there was no life after death. Bro. Geatley, of Oldham, replied with a twenty-minutes speech showing the Bible doctrine concerning life after death; several others followed, some for and some against, and then the Jew replied. There were about 250 people present. Bro. Geatley was invited to give another address, which he did upon the 11th September, the subject being, "Is the Bible True?" between 250 and 300 being present. There was some opposition, our friend the Jew being the chief opponent, and also some favourable comments. Bro. Geatley was invited to come again. We rejoice that God has opened a door in this great city wherein there is so much confusion, many having itching ears and having turned unto fables; we trust that He will extend His blessing upon the effort expended. Yours in Hope. —GEO. J. MAY.

NORTHAMPTON. —34, Cedar Road. Greetings in our Lord and Master's Name. The undernamed brethren and sisters have refrained from meeting with the Birmingham. (Temperance Hall) Ecclesia in this town for the past year because we believe that it is out of harmony with the teaching of Christ to go to law for any cause whatever (including divorce). As we are convinced that you are standing for purity of doctrine and practice, we wish to be with you in upholding the faith in its purity, and to endeavour to live in accordance with the commands of Christ. We break bread each Sunday at the above address. Yours in the bonds of the Gospel. —Bro. G. HELMS, Sis. G. HELMS. Sis. H. M. WILLIAMS.

(Having been interviewed by two Clapham brethren, bro. and sis. Helms and sis. Williams were found to be of one mind with us on all points, and we rejoice to welcome them to fellowship. —ED.).

OLDHAM. —Co-operative Guild Room, Greenwood Street, Huddersfield Road. Sundays: Breaking of Bread, 10.30 a.m. School, 2.45 p.m. Lecture: 6.30 p.m. Wednesdays: 7.30 p.m. at 140, Werneth Hall Road. Our lectures continue to be well attended, and we hope to arouse further interest by two Saturday evening lectures in the Chadderton Free Library on October 20th and 27th. We hope to have the assistance of brethren F. C. Wood and F. G. Jannaway, of Clapham. The following brethren have assisted us by exhortation and lecture: R. Smith (Birmingham), and J. B. Strawson (Nottingham). We have been pleased to welcome the following visitors to the Table of the Lord: —sis. A. Plater (Nottingham) and bro. G. May (Ashton-under-Lyne). —A. GEATLEY, Rec. Bro.

PEMBERTON. — (Nr. Wigan). Christadelphian Meeting Room, Orrell Gardens, Orrell Post. Sundays: School, 2 p.m. Breaking of Bread, 3 p.m. Lecture, 6.30 p.m. Wednesdays: 7.15 p.m. On Saturday, September 22nd, we held our annual Fraternal Gathering in the School Room, Loch Street, Pemberton, when three stirring addresses were delivered under the general heading: "Walking Worthily." 1st, "Friendship with God," bro. I. J. Mandale (Liverpool); 2nd, "Friendship with the World," bro W. V. Butterfield (Oldham); 3rd, "The Great Reward," bro. J. B. Strawson (Nottingham). We had brethren and sisters present from Ashton-under-Lyne, Liverpool, Manchester, Nottingham, Oldham, Southport and Whitworth, and a most upbuilding time was spent, and we were encouraged to walk worthy of our high calling in Christ Jesus. It is our sad duty to record the death of our beloved brother, J. Heaton, of this Ecclesia on Sunday, September 30th, aged 67 years. He had a "seizure" in May of last year and various complications set in, aggravating his condition. He has laboured unceasingly in the service of the Truth for 34 years, and was always of a cheerful disposition for he rejoiced in the consolation of the "Blessed Hope." Although he had been ailing for so long, the end came rather suddenly, during sleep, just as he desired. The news came rather as a shock to the Ecclesia the same day, as the brethren and sisters were not expecting the end just yet. Bro. Butterfield, of Oldham, who was our visiting speaker, and bro. Foster presiding, both spoke very appropriately concerning our brother, stating he had "fought the good fight of faith." He was a loving father, and a wise counsellor in ecclesial affairs. He was laid to rest in the Upholland Church graveyard, with a full assurance of a resurrection from the dead. He now awaits the Trumpet Call. Bro. I. J. Mandale, of Liverpool, conducted the service and spoke appropriate words in the home and at the graveside, many of the brethren and sisters being present. The sympathy and prayers of the brethren are extended to sis. Heaton and family. —J. WINSTANLEY, Rec. Bro.

PLYMOUTH. —Oddfellows Hall, 148, Union Street. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Thursdays: 7.45 p.m. Bible Class. We have been cheered by the visit of brethren Bellamy and L. Evans, and sisters Jenkins and E. Jenkins of London, Avondale Hall, on September 9th, when bro. L. Evans gave us the word of exhortation. We have also had the company of sis. Furneaux and sis. E. Furneaux of Margate, and sis. Crumplen and bro. Norman Hodge of the Avondale Hall Ecclesia. We hope (God willing) to continue our proclamation of the Truth during the coming winter months by a continuance of special lectures, to be given the last Thursday in each month. Our prayer is that the seed thus sown may find a lodging place in some honest heart and bring forth fruit to the honour and praise of our Lord and Saviour, Jesus Christ. —JOHN HODGE, Rec. Bro.

PURLEY. —Lecture Hall, High Street. Sundays: 11 a.m., 6.30 p.m. Wednesdays: Bible Class, 8 p.m., Y.M.C.A., North End, W. Croydon. We have been very pleased to have the company of the following brethren and sisters at our Sunday morning meetings: bro. and sis. C. Clements, sis. Davis, sis. I. Barrett and bro. W. Davis (all of Avondale Hall, Clapham). —ALFRED J. RAMUS, Rec. Bro.

RED HILL. —Rees' Rooms, Warwick Road. Sunday: 11.15 a.m., Exhortation; 7 p.m., Lecture. Wednesday: 7.30 p.m., Bible Class (65, Frenches Road). We have been encouraged and strengthened by the regular weekly exhortations and lectures by brethren from Clapham, Seven Kings and Dalston N., and we are truly thankful for their ministrations. Sisters Fletcher (Clapham) and Milroy (St. Albans), have met with us during September and October, and we have been pleased to welcome

them. We have been encouraged by the attendance of two strangers lately, one being very promising. —W. H. WHITING, Rec. Bro.

SEVEN KINGS. —2, Pembroke Gardens, High Road, Seven Kings, Ilford. Sundays: Breaking of Bread, 11.0 a.m. Lecture, 6.30 p.m. Tuesdays: Eureka Class and Mutual Improvement Class, 8.0 p.m. (alternately). Wednesdays Bible Class, 8.0 p.m. Once again we have been permitted to rejoice with our brethren and sisters of Colchester, in assisting another son of Adam residing in that town to become a "Son of God." Our new brother is Mr. ALFRED NOY, who, on 22nd September, after a good confession was baptized. On the following day (Sunday) we were pleased to extend the right hand of Fellowship to our new brother. We pray that he will run the race faithfully to the end and thus gain the great prize of Eternal Life. Since last reporting we have welcomed the following brethren and sisters: —sisters Bayles and D. Bayles (Clapham), bro. and sis. Prior and bro. and sis. Noy (Colchester), bro. and sis. Webster (Brighton) and sis. Hallett (Bridport). Once again we wish to thank the visiting brethren who have lectured for us. We trust their labour will not have been in vain even in these days of darkness. W. J. WEBSTER, Asst. Rec. Bro.

SWANSEA. —Portland Buildings, Gower Street. Sundays: Eureka Class, 11 a.m. School and Bible Class, 3 p.m. Breaking of Bread, 6.30 p.m. We are pleased to report we are endeavouring with the help and guidance of our heavenly Father to continue firm and steadfast in the way of life in the midst of these troublous times which indicate the near return of the Lord Jesus. We hope and pray that when he does come he will find us watching and doing our utmost in the vineyard of the Truth. We are glad to say we have a few friends who have expressed a wish to read Christendom Astray, which we are lending to them, and pray the Lord will open their eyes to the glorious truth revealed therein. Our visitor during the month was sis. Stock (Clapham Ecclesia), whom we were pleased to welcome at the Memorial Table on August 26th. —JAMES HY. MORSE, Rec. Bro.

WELLINGTON (Salop). —39, Ercall Gardens. We are pleased to report an addition to our little Meeting in the person of sis. Rose Hanway, who is residing at Coalbrookdale, near Wellington. Our new sister (as sis. Barker) was formerly a member of the Hinckley (T.H.) Ecclesia, up to 18 months ago, when she married out of the Truth. She has now recognized her disobedience to Christ and expresses sorrow for so doing; the various matters which have troubled the brotherhood in recent years have been explained to our sister and she is entirely in agreement with our position, and we have therefore been glad to welcome her to fellowship. We trust that we may mutually encourage one another in the Way of Life and at length receive our Master's approbation. We continue to hold forth the Word of Life by a monthly Lecture, and have reason to feel encouraged by the attendance of a few strangers. We deeply appreciate the services of the brethren who have co-operated, and to those who have made the work possible by their gifts we extend our sincere thanks. —H. G. SAXBY.

CANADA.

DAFOE, SASK. —Bro. and sis. J. W. Sadler of this place report the immersion of their daughter, SARAH SADLER, aged 21, on August 13th, at Winnipeg. We believe our new sister will prove a very worthy addition to their little company. They also report visitors as follows: —bro and sis. P. S. Randell (Vancouver, B.C.); bro. and sis. W. J. Turner (Winnipeg, Man.); bros. Wm. Blacker and Wm. Pickford (Lethbridge, Alta). All these brethren gave acceptable words of exhortation. Bro. and sis. Sadler, who live half-way between Dafoe and Watson, will gladly welcome any in fellowship who may be passing that way. —B. J. D.

HAMILTON (Ont). —Pythian Hall, Jackson Street West. Memorial Service, 11.0 a.m. Lecture, 7. 0 p.m. Sunday School, 9.45 a.m. Bible Class, Thursdays, 8. 0 p.m. Since our last report we have had the pleasure of the company of bro. B. J. Dowling of Worcester, Mass., who sojourned with us for a week. Our brother gave the word of Exhortation on Sunday morning and Lectured in the evening to a goodly number of brethren and sisters and strangers. Again, on Thursday evening, bro. Dowling gave a very fine address upon the subject: "Corrupt Politics and their Cure," pointing out to us that little ingredient

"Sin in the Flesh" as the root of all the troubles, and the need of the Second Coming of the Master to cure all evils. We are greatly indebted to him for his work among us. With profound regret we received the sad news of the death of our beloved brethren William Whitehouse of Canton, Ohio, U.S.A., and William Smallwood, of Toronto, Ont.; two stalwart brethren in the Truth, who fought valiantly to uphold the truth in its purity. We shall greatly miss them as they so often came to us and administered the comforts of the truth. We have often taken sweet counsel together and have been strengthened by their sound advice. Our brethren fought a good fight, they kept the faith and are now asleep in Jesus, awaiting the glorious resurrection morn. Our love and sympathy is extended to their loved ones who are left behind to mourn their loss. Take courage brethren and sisters. Christ, who is our life, will soon appear and all will be changed—no more death, sorrow or crying, the former things will have passed away. On, July 2nd we held our Annual Sunday School and Ecclesial Outing at Soper Park, Galt, about 28 miles from Hamilton, a delightful spot, the day being all we could desire. A chartered 'bus took us to the Park where we were joined by the brethren and sisters of the Maccabees Hall, Brantford, who also chartered a 'bus, the trip being delightful. Brethren and sisters from Guelph, London and Montreal also joined us. Lunch was served, also tea. About 105 sat down to partake of the good things provided. In the afternoon the Sunday School Scholars indulged in races, etc. Altogether we had a real nice day, the brethren and sisters leaving for home about 8.0 p.m. We had the company of sisters Hill, senior and junior, from Seattle, U.S.A., who sojourned in Hamilton for about a month, meeting with us at the Table of the Lord. They have now returned to Seattle. Brethren Wilfred Green and Duncan McDiarmid have taken the trip to England for a holiday and (God willing) will meet with those of like faith. We wish them a safe voyage and return. We have had the pleasure and company of the following, who spoke the word of Exhortation and Lectured in the evening: bro. Robson (London); bro. Gibson (Toronto); bro. Clifford Styles (Brantford) and bro. Hawkins (Guelph). We take this opportunity of thanking them for their labours of love. The following have been welcomed to the Lord's Table: bro. and sis. Biers (Rochester, N.Y.); sisters Nellie and Grace Livermore, bro. C. Styles (Brantford); sis. M. Barber, bro. and sis. Hawkins, sis. Sims (Guelph); bro. and sis. Gibson, bro. and sis. W. Pole, Jr., bro. and sis. Beasley (Toronto); sis. C. Gwalchmai, bro. Robson (London); sis. Gruitt (Buffalo); bro. and sis. Tinker (Montreal); bro. B. J. Dowling (Worcester, Mass.); sisters Hills, senior and junior (Seattle, Wash., U.S.A.); sis. Round (Toronto). —E. D. COPE, Rec. Bro.

MONTREAL (Que.). —Allies Hall, 284, Charron Street, Pt. St. Charles. Breaking of Bread, Sundays, 11 a.m. We are sorry to say that our number has been depleted by the removal of bro. and sis. MacKay to Mt. Vernon, N.Y., U.S.A.; and bro. and sis. Manicomto 145, 11th St. Limoillou, Quebec, where they are living in isolation. Should any brethren or sisters be coming to Canada and disembark at the port of Quebec, bro. and sis. Manicom would be pleased to see them. —J. V. RICHMOND, Rec. Bro.

VANCOUVER. —1720 Graveley Street, Near Commercial. Breaking of Bread, 11 a.m. Lecture, 7.30 p.m. After a short occupancy of our last place of Meeting we have moved to the above address which is a very desirable hall for our Meetings. We are pleased to state that our sisters Hills (mother and daughter) have decided to remain in Vancouver. To us the recently published edition of Christendom Astray, by bro. F. G. Jannaway is very satisfactory; we have given away two dozen copies and trust it may be as bread cast upon the waters. On the occasion of bro. Dowling's visit to Vancouver, a special effort was made. His lecture "Palestine under British Rule, its past history and future destiny," was largely advertised and a good attendance secured; the brethren being much encouraged. A fraternal gathering was held on the Monday in the hall, and after tea had been partaken of, short addresses were given by brethren Grimes, Randell, Fenn and Dowling. A very profitable time was spent and I am sure bro. Dowling must have felt gratified at the improved conditions here. We welcome bro. and sis. Saville, who have come from Calgary to live in Vancouver with their two children. Visitors have been: sis. Malley of Los Angeles, on her way to Winnipeg, and sis. Lieper, of Winnipeg. —JOHN B. ALLAN, Rec. Bro.

WINNIPEG. —Royal Templar Building, 360, Young Street. Sundays: 9.50 a.m., School; 11.0 a.m., Memorial Service; 1.0 p.m., Lecture. Wednesdays, 8.15 p.m., Bible Class. We have again been encouraged in our work of "sowing the good seed of the kingdom," in that two more have put on the

sin-covering name of Jesus by being immersed in water. On June 13th, MARY MATHESON GRINI (16), a member of our Sunday School and daughter of our sis. Grini; and on August 13th, SARAH ALICE SADLER (21), daughter of our bro. and sis. Sadler of Dafoe, Sask, Both our new sisters are young in years, but we trust that they may "run with patience" the race set before them and at last obtain the "crown" of everlasting life. We held our Annual Sunday School and Ecclesial Picnic at the East Kildonan Fair grounds on June 30th, about 70 were present, and the weather being ideal, a pleasant and profitable day was spent by all. Sis. Jane Hiley has returned from Vancouver, B.C., and is meeting with us once again. We have lost, by removal to The Pas, Man., our bro. Gordon Pollock, where he will be in isolation. During the month of August we were well favoured by the ministrations of visiting brethren, which is rather exceptional for Winnipeg, being located at such a distance from other cities where there are Ecclesias. Sunday, August 5th, bro. Gilbert Growcott, Detroit, Mich., gave us the word of exhortation and lectured to a good audience in the evening; Sunday, August 12th, bro. Wm. Pickford, of Lethbridge, Alberta, exhorted us in the morning and bro. Wm. Blacker, of Lethbridge, lectured in the evening. On Sunday, August 19th, bro. B. J. Dowling, of Worcester, Mass., was here, speaking words of encouragement at the Memorial Service and lecturing in the evening. A second lecture was delivered on Tuesday night, August 21st. All of these meetings were well supported by the brethren and sisters and a goodly number of those "without" heard the "word of the Kingdom" which alone is able to make "wise" unto salvation. We thank our brethren for their earnest labours in the Master's service; may they have the strength and courage to carry on and at last hear the approving words—"well done." Other visitors at the Lord's Table were sis. M. E. Craig, of Sioux Lookout, Ont.; sis. Kate Blake and sis. Anne Growcott, of Detroit, Mich, and sis. Amelia Malley of Los Angeles, Calif. We are always glad to see those who are zealous for the Truth. We will appreciate it if visiting brethren passing through will advise us in advance regarding time of arrival and lecture topics so that advertising and hall arrangements can be made in advance. —WILL J. TURNER, Rec. Bro.

NEW ZEALAND.

WHANGAREI. —The Berean Christadelphian just to hand, and we were pleased to see a report from bro. Troup, with whom we have been in touch by correspondence. Bro. Troup has made it clear to us that he is out for the Whole Truth and has parted company with those holding mental reservations, but whom some would tolerate on the plea of their being "fundamentally sound." We have apparently reached the Laodicean state which finally destroyed the seven Asian ecclesias, and the "as it was in the days of Noah" period is at hand. May our faith and courage survive that period. The greatest indifference is shown by the alien to the things of God, and lectures rarely attract attention, but thanks to our Heavenly Father, we have had opened to us a door of utterance in our local newspaper and recently had two letters published viz.: "Life After Death," and "The Outlawing of War." As these reach a large number of readers, we, for this and other mercies, thank God and take courage. Your brother in the hope of Life Eternal. — K. R. MACDONALD, Rec. Bro.

TASMANIA.

LAUNCESTON. —Temperance Hall, York St., small room. Sunday: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesday: Bible Class 7.15, 14 Frederick Street, also Sunday School, Sundays, 2.30. We have lost the company of bro. Eric Moir, who, through change of employment, has removed to Colac, Victoria, where, unfortunately, he will be in isolation. Also for the same reason, the company of bro. Will. Galna, who has removed to Roseberry, Tasmania. He also will be in isolation. We keep in constant touch with them by correspondence. We advertise the lectures weekly, and also distribute Finger Posts, but seem to be but a voice in the wilderness. Our hopes for increase to our numbers centre in the Sunday School, where we have those who are being taught to "bear the yoke in their youth."—J. GALNA, Rec. Bro.

UNITED STATES.

CHICAGO. —811, Capitol Building. Meetings 10.45 a.m. Sunday. Bro. Dowling paid us a pleasant visit on August 12th and delivered a most interesting lecture, but we are sorry to say not many strangers were present. Bro. and sis. Growcott and sis. K. Blake, all of Detroit, visited us, bro. Growcott exhorting. Will correspondents please note, when writing me, that Chicago is not necessary, as it delays mail. Will brethren contemplating a visit to Chicago please communicate with the undersigned who will be glad to meet them. —FRANK COVERLEY, Rec. Bro., 120, Albion Street, Park Ridge, Ill.

JASONVILLE (Ind.). —Christadelphian Hall. Sundays: Breaking of Bread, 10 a.m. Sunday School, 11.15 a.m. Lectures, 7.30 p.m. Wednesdays, 7.30 p.m. Our annual 4th of July picnic proved to be a very pleasant event, in spite of the inclement weather. A splendid dinner was served, and in the afternoon we had games and races—prizes being given to the winners. We are glad to report that since our last intelligence sis. Jane Mullin has returned to us from Chicago, also that we have had visiting from Detroit, sis. Blanch Carrow. We are very glad to report the baptism of GUY MCNABB (20), on July 22nd. He is the son of sis. Nettie McNabb formerly of this meeting, but now residing near Burns City, Ind. Visitors are cordially invited. Yours in Christ. —AUDE PLEW, Rec. Bro.

Sunday School Lessons.

NOVEMBER 4th, 1928. —Exodus xiii. and xiv.

Subject for proof —That the Scriptures reveal the way of Salvation.

The Passover, instituted on the night of Israel's deliverance from Egypt, became one of the three annual feasts of the Jews, and is celebrated to this day. In this fact there is strong evidence of the truthfulness of the Mosaic record, for without the miraculous deliverance from Egypt the celebration of the Passover by the Jews throughout the centuries would be meaningless. Notice the reason given for the annual observance of this feast—"By strength of hand the Lord brought you out from this place." (v. 3). It was not the mere national deliverance of Israel that was to be remembered. God expressly commanded that the children should be taught the meaning of this ceremony. The instruction of the young is repeatedly enjoined in the scriptures, (Prov. xxii. 6; Eph. vi., 4).

The Israelites were not led by the shortest route from Egypt to Palestine. One reason is given, verse 17. Moreover, the way was being prepared for further manifestations of Almighty power. They were led to the Red Sea, a pillar of cloud leading them by day, and a pillar of fire by night. In accordance with Joseph's instructions 150 years before, they conveyed his bones with them. His faith in the fulfilment of God's promises was thereby justified. Pharaoh quickly perceived that in following the route to the Red Sea, the Israelites had become entrapped. He was, therefore, induced to recapture them. In their extremity, Israel cried unto the Lord, and chided Moses with bringing them from Egypt to die in the wilderness. Nevertheless, Moses remained unshaken in his faith, and acting according to the word of God, stretched out his hand over the Sea, the waters of which became divided, so that Israel were enabled to pass over on dry land. The pursuing Egyptians, having been divinely stricken with terror, attempted to flee from Israel, but in so doing were drowned in the returning waters of the sea. The whole event was a mighty miracle, and a witness to all generations of God's existence and power.

* * *

NOVEMBER 11th, 1928. —Exodus xv. and xvi.

Subject for proof —That God created the Heavens and the earth.

Having been saved from the Egyptians, Israel celebrated the event with a Song of Victory in which they ascribed praise and glory to God by whose might they had been saved. The song had a two-fold application. It was commemorative of their deliverance from the bondage of Egypt, but prophetic of Israel's future deliverance from the nations when Christ shall return and establish his Kingdom (verses 17 and 18). The Song of Moses is also to be sung by the redeemed who shall be delivered from the bondage of sin and death. (Rev. xv., 3). Miriam, the sister of Moses, led the women of Israel in their Song of rejoicing. It was not long, however, before Israel forgot the ways of God, and finding themselves at Marah without drinkable water, they murmured against Moses. The waters were divinely purified, and God promised Israel that if they were obedient, they should be abundantly blessed by Him. Shortly afterwards they again murmured in the wilderness for want of bread. God heard their cry, and after manifesting His glory in the cloud, informed them that they should eat flesh in the evening, and bread in the morning. Quails were accordingly provided in the evening. These were small birds which were always found in large flocks, and flew at a small distance from the ground, usually at night. The Manna was a small hard white substance similar to seed, sweet to the taste, and prepared for food by grinding and baking. Its name comes from two Hebrew words which mean "What is it?"; the question put by the Israelites when first they saw this God-given food. Manna was to be gathered daily in prescribed quantities, two portions being gathered on the sixth day to last over the sabbath. Any taken in excess only "bred worms and stank." A pot of Manna was preserved in the Ark to memorialize the care which God had shown towards Israel in the wilderness. The Lord Jesus was typified by the Manna (John vi., 48 to 51). He was the living bread sent down from Heaven. Just as the Manna saved the Israelites from perishing in the wilderness, so Christ will save those that believe on Him from an eternal death. Compare with Revelation ii, 17.

* * *

NOVEMBER 18th, 1928. —Exodus xvii. and xviii.

Subject for proof —That the earth has been established for ever.

Arriving at Rephidim, the people again murmured for water. Their continued faithlessness, notwithstanding their recent miraculous deliverance from Egypt, the provision of water at Marah, and the sending of quails and Manna, is a striking testimony to the natural waywardness of human nature. These things are written "for our admonition" (I Cor. x., 2). Moses was commanded to strike the rock in Horeb from which the water flowed. This incident must not be confused with that described in Numbers xx, when Moses was directed to speak to the rock. The outflowing water finally decided the issue "Is the Lord among us, or not?" The rock typified Christ (I Cor. x., 4) who was smitten that the water of life might be accessible to us. Israel were soon confronted with new difficulties after being satisfied with water. "Then came Amalek and fought with Israel." No doubt it was the news that water had appeared in the barren wilderness at Rephidim that brought Amalek on the scene.

In the encounter with Amalek, Israel were successful whilst Moses' hand containing his rod was uplifted. When it drooped, Amalek prevailed. The lesson for Israel was that the uplifted rod, representative of God's power, was the real cause of their success. Notice how God employed His servant Moses as His co-labourer in enforcing the lesson. All God's servants are co-labourers with Him in His service (I Cor., iii., 9). The Amalekites were a constant source of trouble to Israel. (I Sam. xv., xxvii., xxx). They were finally destroyed according to God's word. (I. Chron. iv., 43).

* * *

NOVEMBER 25th, 1928. —Exodus xix. and xx.

Subject for proof —That the earth is to be filled with God's glory.

In the third month after leaving Egypt the Israelites came into the wilderness of Sinai. Moses was called to ascend mount Horeb where God gave him a message for the people. It should be observed that Moses ascended and descended the Mount many times.

Chapter xix. records three journeys; the first recorded in verses 3-7, the second, verses 8 to 14, and the third, verses 20-25. At the first visit Moses received a promise that if Israel were faithful they should be a "Kingdom of priests and an holy nation." Israel replied, "All that the Lord hath spoken will we do." This was the first, or "Old Covenant," (Heb. viii., 7-13), by which Israel were constituted the Kingdom of God in the past. Because of their wickedness, the Covenant was finally abolished when the Romans came against Jerusalem, and Israel were scattered. At the second visit, Moses was instructed to "prepare the people against the third day." They were to wash their clothes and sanctify themselves; the Mount was to be divided off. On the third day, God's fearful presence in the Mount was indicated by thunders and lightnings, a thick cloud, and a long trumpet blast which grew louder and louder. "The whole Mount quaked greatly." "Moses spake, and God answered him by a voice." At the third visit, Moses was instructed to warn the people of God's command concerning the sanctity of the Mount, and then to return to the top of the Mount with Aaron. God then spake to Moses in the hearing of all Israel. Stephen declared that "the law was given by the disposition of angels." (Acts vii., 53).

H. T. A.

The Children's Page.

DEAR BOYS AND GIRLS,

There is a hymn we sometimes sing which begins with the words, "See the leaves around us falling." All of us, I think, regret to see it. Though the winter means cheerful evenings round a cosy fire, though it allows us to do many things which were put aside when the warm summer days were with us, yet we are sorry to see the beautiful green mantle which clothed trees and hedges turn yellow and sere and fall, leaf by leaf, with a sad uncertain motion to the ground.

But this sight brings another to our mind. We have all read of those trees which will yield their fruit every month and whose leaves are for the healing of the nations. Though these evergreen trees are spoken of in the book of signs, and stand for something more than actual trees, yet we know that when the nations are healed the Kingdom will be established, and then the earth will yield her increase, for the curse will be removed.

Compared with the wintry bareness now, when little but weeds seem to thrive, this state of blessedness is so great that we cannot but long for it.

When it comes may we all share in it.

Your sincere friend,

W. R. M.

PUZZLES.

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

1. —DIAMOND PUZZLE.

- i. The first letter of the name which means "Saviour."
- ii. A night-bird.
- iii. A son of Jerahmeel.
- iv. A city on the border of Ephraim.
- v. The father of a family in Ephraim.
- vi. The first syllable of the name of "a mother in Israel."
- vii. The aspirate.

3. —SQUARE PUZZLE.

- i. A judge of Israel.
- ii. Son of Ruth.

4. —WORD ADDITION.

To the Hebrew word for "house" add:

1. A name of God and it becomes the place where Jacob slept.
2. A son of Shem and it becomes a city of Gad.
3. The father of Shamgar and it becomes a city given to Naphtali.
4. The name of the God of the Philistines and it becomes a city in the inheritance of Judah.

2. —DOUBLE ACROSTIC. (The initial and final letters give two sons of Jacob)

- i. An island to which Paul went.
- ii. Where Og and Israel fought.
- iii. Not spelled but sounded the same as "ewe-lamb."
- iv. One who came from Buz.
- v. A sound returned.
- vi. A leper who was cleansed.

- iii. Third son of Jacob,
- iv. Nehemiah 10th.

* * *

ANSWERS TO SEPTEMBER PUZZLES.

1 —
ANNA
NAIN
NILE
ANER

2. —
G
MAP
MOLES
GALILEE
PELET
SET

3. —
A bagth A
C ame L
A mra M
C alic O
I bza N
A hilu D

4. —
GERIZIM
HERMON
MORIAH
OLIVET

(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. — Received from Luton ecclesia £1 4s. 9d.; handed to bro. Bellamy.

A LADY'S UMBRELLA was found at Dennison House after the Fraternal Gathering on October 13th. May be had on application to bro. F. J. Button, 1 Hillsborough Road, E. Dulwich, S.E.22.

"THE LETHBRIDGE HERALD" (Canada). —Issue of August 25th received, with notice of opening of "a new Christadelphian church," and brief reference to bro. Dowling's lecture, "Searching for the Truth."

"THE NORTHERN ADVOCATE" (N.Z.)—TWO copies to hand, in which bro. K. R. MacDonald has managed to get inserted two long letters to the editor on "Life after Death", and "The Peace Pact". It is encouraging to read of the activities of brethren who are testifying to the Truth in the face of great difficulties and opposition, from within as well as without.

M.S.S. RECEIVED. —"Flesh and blood cannot inherit the Kingdom of God" (T.J. Connolly). "The Inspiration of the Scriptures" (J.H. Dyer). "Come over and help us" (J.M. Troup) "God's love to man" (F.L. Jones). "Sweet Psalmist of Israel" and "The Lord is at hand" (R. J. Towne). We may be able to use, a little later.

WORK WANTED. —A brother, 52, strong and healthy, urgently wants regular employment. Brush hand painter by trade, but would do any semi-skilled or unskilled work. Write bro. W. H. Sidaway, 46 Hawes Lane, Rowley Regis, near Birmingham.

BRITANNIA PLATE. —A set consisting of a jug, two cups and two plates are offered for disposal, and will be presented free to any ecclesia who can make use of same. Write to bro. C. C. Redmill, 20 Willow Way, Church End, Finchley, N.3.

FRENCH ARMAMENTS. —Several readers have drawn attention to the huge increase in the French estimates. France is one of the ten toes of the image which is preparing to stand upon its feet. More significant in this connection is the German-Russian understanding described by the Daily Mail of Oct. 13th. —"Russian Bolsheviks arm in arm with German officers; High officials of the Soviet Government insisting that Germany should increase her armaments; And, more startling still to

anybody who knows neither Russia nor Germany, the Commander-in Chief of the German army in the thick of the Russian Bolshevist conspiracy against the peace of Europe."

NOTTINGHAM. —On Boxing Day, Dec. 26th, a gathering will be held (if the Lord will), in connection with the Sunday School, in the Assembly Hall of the Shelton Street Schools, 4 mins. from the Victoria Station. Tea at 4 o'clock after-meeting 6 o'clock. The children are to erect a model of the Tabernacle with the surrounding encampment, and an address will be given on the lessons of the Tabernacle. Distribution of Prizes will follow.

CLAPHAM. —The usual Boxing Day afternoon and evening entertainment for the Sunday School scholars is being arranged for Dec. 26th at the Avondale Hall. Tea will be provided for the brethren and sisters as well as the scholars and will be followed by an after-meeting to which all in fellowship are affectionately invited. Will brethren and sisters please note, and keep the date free from engagements if possible. Further particulars next month.

SEPTEMBER PUZZLES RESULTS. (Maximum marks 20).

May Hughes (Dudley), 20
Primrose Jakeman (Dudley), 20.
Clara Beasley (Canada) 20
Helen Baldock (Canada) 20.
Douglas Brett (Ruislip), 20.

Joyce Jackson (Bournemouth), 19
Ruth Nicholson (Manor Pk.), 19
Rachel Briggs (Canada) 19.
Ruth Briggs (Canada) 19
Iris Brett (Ruislip), 15