

The Berean CHRISTADELPHIAN

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

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

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

Assisted by C. F. FORD.

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

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J. Galna, 5 Lanoma Street, East Launceston.

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EIGHTPENCE.

What is a Covenant?

By Dr. John Thomas.

The Kingdom *as it was*, and the Kingdom *as it is to be*, although the same Kingdom, is exhibited in the Scriptures under two Covenants, or Constitutions. But before adverting more particularly to these, it may be necessary to say a word or two in answer to the enquiry, What is a Covenant? It is a word of very frequent occurrence in Scripture, and the representative in our language of the Hebrew word *berith*. In English, covenant signifies "a mutual agreement of two or more persons to do or forbear some act or thing." This, however, is not the sense of the word *berith* when used in relation to the things of the Kingdom. Men's compliance or acceptance does not constitute the *berith* of the Kingdom a covenant. It is a covenant whether they consent or not, and is enforced as the imperious enactment of an absolute King. It points out God's chosen, selected, and determined plan or purpose, entirely independent of any one's consent, either asked or given, and is equivalent to a system of government fixed by the Prince, and imposed on the people without the slightest consultation between them. Accordingly, what is called a "covenant" in one place, is denominated the "law" in another. As "He hath remembered His *covenant* for ever, the word which He *commanded* to a thousand generations; which covenant He made with Abraham.. . and confirmed the same unto Jacob for a *law*, and to Israel for an everlasting covenant." "These are the words of the *covenant*, which the Lord *commanded* Moses to make with the children of Israel. Thus saith the Lord, cursed be the man that *obeyeth* not the words of this *covenant* which I commanded your fathers." It is evident from this that covenant and law are used as synonymous and convertible terms.

The statements of the New Testament conduct us to the same conclusion. It may be proper to remark here that a *berith* or covenant, is expressed in Greek by *diatheke*. This is the word used in the Septuagint as the translation of *berith*. It signified an *appointment*; not a mutual compact, but the arrangement, settled plan, or institution of one party alone; and is the term used to denote the testamentary deeds of the deceased, in which the will and pleasure of the legatees is never consulted. "For where a *diatheke* is, there must also of necessity be the death of the testator; for a testament (*diatheke*, or covenant, or will) is of force when men are dead, otherwise it is of no force at all while the testator liveth" (Heb. ix. 16).

THE COVENANTS OF THE KINGDOM.

The *beriths*, *diathekes*, or *covenants* of the Kingdom of God are absolute decrees, which make or constitute things *what they were*, or *what they shall be*. Hence the builder and maker (or constitutor) of all things is God, "for whose pleasure they are and were created." But though these covenants are absolute, and the necessity to observe them imperative on all who are placed under them, they are replete with blessings to Israel and the nations, being founded upon "exceeding great and precious promises." Hence they are styled "the Covenant of promise" (Ephes. ii. 12). One of them is styled "the Covenant from Mount Sinai;" and the other "the Covenant from Jerusalem which is above and free"—(Gal. iv. 24-27). The Sinai Covenant is synonymous with *the Jerusalem Covenant, which now is*; that is, as it existed in Paul's day; while the other Covenant is *the Jerusalem Covenant which is to be*; and because Jerusalem, which is now "desolate" will then be "free," and "above" Jerusalem in her greatest glory under the Sinai Covenant, she is styled "above" (higher, or more exalted), and is "the mother of all" who believe the things of the Kingdom of God, which will come or be restored to her, when as the City of the Great King, she shall have awakened from her present non-vinous inebriation, and have put on her "beautiful garments" (Isaiah li. 21; lii. 1).

Strictly speaking, the Sinai Covenant, although based on promises, is not one of "*the Covenants of promise*" Paul refers to in Ephesians. These are the Covenants of promise to Abraham, and the Covenant to David; both of which are elemental principles of the Covenant of the free Jerusalem, which is to go forth from Zion in the latter days (Isaiah ii. 3). The Sinai Covenant is styled "*the first*;" the one to be hereafter proclaimed to Israel "*the second*," although the latter is more ancient than the Sinai law in promise by 430 years, yet as a national *berith* constituting the Kingdom of God in its civil and ecclesiastical appurtenances under Messiah the Prince and the saints, it is second in the order of proclamation to the twelve tribes. The promises of the *first* Covenant, which was added (Gal. iii. 19) to the ancient Covenant, were the blessings of Mount Gerizim consequent upon their hearkening to the voice of Jehovah their God (Deut. xxviii. 1-14). In these there was no promise of eternal glory and life; of an everlasting, individual and national inheritance of the land; of universal dominion under Abraham's seed; of everlasting righteousness from one atonement; and of no possible evil coming upon them as a nation. On the contrary, the promises were accompanied with terrible threatenings, which have resulted in all the curses Jehovah pronounced upon them for not observing to do all His commandments and statutes.

But the second Covenant of the Kingdom of Israel is established or ordained for a law, upon better promises; and is therefore styled "a better covenant" (Heb. viii. 6). *It abolishes the remembrance of national offences every year*. Under the Sinai Covenant these accumulated, notwithstanding the yearly atonement, until the magnitude of its guilt crushed the nation, and caused its dispersion into all the kingdoms of the earth, as at this day. The better Covenant, however, promises to Israel a great and everlasting amnesty for all past national transgression (Jer. xxxi. 31-34), not by virtue of the sacrifice of bulls and goats, which cannot take away sins, offered up by a sinful priest of the order of Aaron; but by a purification that shall be vouchsafed to the repentant tribes, issuing forth from "a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. xiii. 1); the blood of which has been carried into the presence of Jehovah himself by Jesus (Heb. ix. 24), a High Priest of the tribe of Judah, consecrated after the power of an endless life (Heb. vii. 16), who will then have appeared the second time (Heb. ix. 28), having returned from the Most Holy to proclaim to his nation that God has been merciful to their unrighteousness, and will henceforth remember their sins no more. This great national reconciliation being consummated, and the twelve tribes grafted into their own Olive again, they will then enjoy the better promises of the second Covenant. A new heart, and a new spirit they will then possess. They will be God's reconciled people, and He will be their God. He will call for the corn and increase it, and lay no famine upon them; and they shall receive no more reproach among the nations. Their land that was desolate will then be as the Garden of Eden (Ezek. xxxvi. 35-38). Jerusalem will be a rejoicing and Israel a joy. Their lives shall endure as the days of a tree, and they shall wear out the work of their hands (Isaiah lxxv. 17-25). These are a few incidents of the national blessedness that awaits Israel, when the Kingdom of God shall be restored to them, and

established in the second millennium of its independence under the new and better Covenant ("*Herald of the Kingdom and Age to Come*," 1861, pp. 172, 173).

(*To be continued*).

"Let us not Sleep."

An Exhortation by Bro. Roberts.

We had recently to consider what is involved in the declaration of Paul that the arrival of the day of the Lord will be preceded by a cry of peace and safety; and that while this comforting cry is in full pipe throughout the world, sudden destruction will descend like a whirlwind upon the whole fabric of human society, and lay it in ruins for the manifestation of the righteous judgment of God, and to pave the way for the new order of things, styled new heavens and new earth, wherein dwelleth righteousness. On the present occasion we shall do well to realise what our attitude ought to be in the prospect of a revolution so unprecedented and so awful.

You will find that Paul instantly introduces this topic after speaking of the day that cometh as a thief. This is a feature of all the epistles—the practical application of the facts introduced. It is, more or less, a characteristic of the entire Scriptures. Subjects are never treated as matters of theoretical interest. Mere knowledge is never placed high. On the contrary, it is disparaged. Knowledge in this sense is said to "puff up."—(1 Cor. viii. 1). It is taught that a man may understand all mysteries and all knowledge, and yet be "nothing."—(1 Cor. xiii. 2). It is the right use of correct knowledge that is the burden of all Scriptural exhortations to wisdom.

The tendency in connection with the Truth, in our day, to exalt knowledge over the love of God and His service, is due merely to the popular extreme in the opposite direction, from which we have all more or less suffered. It is difficult, in the presence of the universal revolt against the knowledge that brings salvation, to exercise that wisdom which, while holding fast the Truth as the foundation, aims to build on that foundation the fabric of holiness without which no man shall see the Lord. Yet this is the medium at which we must constantly aim. A constant study of Paul's epistles will help us.

In the case in question having spoken of the coming day and its thief-like advent, he says, "Therefore, let us not sleep as do others, but let us watch and be sober."

Here is something to be avoided that is common; something to cultivate that is rare. What are we to understand by this sleep which is the common habit of "others?" It is important we should know, for how otherwise shall we know how to steer clear of it? Of course it does not mean literal sleep, for taking of rest in natural sleep is good and necessary, and was done by the Lord himself. Paul here means sleep in a figurative sense. Jesus used sleep in this sense when speaking on the same subject. He said,

"The Son of Man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch.

"Watch ye, therefore, . . . lest coming suddenly, He find you sleeping."—(Matt. xiii. 34).

What is this sleep? We see it in the relation of a sleeping man to the midnight visit of the burglar, from which the figure is derived. He is totally unconscious of what is going on. He is unaware of the actual situation of things. He thinks in his dreams, it may be, that he is in a palace, surrounded with pleasant company at a splendid feast, listening to the strains of music. His feelings are highly soothed as he contemplates the illusions of his wandering imagination. He would resent any attempt to awake him. He prefers to cling to his pleasing fancies; and while he slumbers and lingers in the fairy land of his lying brain, the burglar proceeds with his fell work, and the man awakes at last to find

perhaps that the throats of his children are cut, and his money all gone. Had he been awake the calamity would have been avoided; but he was asleep, and the thief came.

Now, as Paul observes, "They who sleep, sleep in the night." He adds, "Let us who are of the day be sober." Here we have the idea suggested by the figure of sleep further carried out. There is a day and a night to be considered. The day, we are told, is at hand, but not yet arrived. It is the day of Christ, introduced by him as the rising sun. In His absence it is night. The night, we are told, is far spent but still lingers; and because it is night, an almost universal sleep prevails, in which men are oblivious to the real facts of life, unconscious of the actual situation, and dreaming their time away with thoughts and pleasures and aims that are all illusions at the root, and will disappear before the dawn of the day of Christ as completely as the dreams of the sleeper fly before the rising of the sun.

There is a thief about to break into the house of these dreamers, even Christ, who comes to take all things to himself; but they are unaware of the fact. They prefer their dreams. They will awake to find desolation.

Paul says we are not to "sleep as do others." What is this but saying that we are to keep the facts of our situation in constant memory? These facts are the Truth. They are facts that the natural man is most liable to "let slip". That the earth is the Lord's; that He has made it for His pleasure; that this pleasure principally consists in the enlightened appreciation and praise and faithful obedience of man: that man has departed from this obedience; that he is consequently under the dominion of evil and death; that God has purposed and is carrying out a plan of remedy which, while rescuing us, will exalt His own praise; that this purpose centres in Christ who was born, proved, crucified; and raised from the dead 1,800 years ago; that he is now above at the Father's right hand as a priest over his own house, operating towards them with actual results even now; that he is coming at the appointed time to take possession of all the kingdoms of men, and to judge his house and assign them a place in the earth, his inheritance, or to reject them altogether, "according as their works shall be"; that, meanwhile, that house consists of those who hold fast the confidence and rejoicing of this hope to the end; that they are now a priesthood to offer up spiritual sacrifice in showing forth the praise of Him who has called them; that they are strangers and sojourners in the earth at present, as all the fathers were; that while they are *in* the world they are not to be *of* the world, but to accept the commandments of Christ as the unvarying rule of their lives, walking as children of the light in denying all ungodliness, and living soberly, righteously and godly in the present evil world—I say there is nothing that the natural man is more liable to forget than that all these things are so.

The world around us is absolutely unbelieving—dead asleep. A few have their sleep disturbed, so to speak, but don't wake up. They have the truth brought to their notice, and give it a momentary attention, but it lays no hold of them in a lasting way. Some wake up, but go to sleep again. They are interested in the Truth for a while, but gradually let other things engage their attention and interest. A few wake clear up, and remain in possession of their faculties, but even these have to make an effort to keep awake.

The air is full of narcotic fumes, so to speak, which can only be neutralised by the constant application of the antidote provided by the Lord of the house. Neglect the antidote, and sleep will assuredly overcome us. That antidote is to be found in the word of God, and in what it requires at our hands—prayer and assembly with the saints.

Therefore, the way practically to obey the exhortation of Paul, to "sleep not as do others," is to take those means that will keep us awake. The man who neglects the daily reading of the Scripture is not taking those means. He is deceiving himself. He thinks he can keep awake by a mere effort of the will. He thinks as he knows the Truth it is unnecessary for him to trouble himself with the reading of the word. He forgets first, that no man can ever know the Truth thoroughly by a mere study of first principles at the beginning, in consequence of the diffuse and diversified form in which it has been divinely communicated, and in consequence of the natural antagonism between human thoughts and divine thoughts; and secondly, he forgets that even if we could know the Truth thoroughly at the start,

the mind quickly loses the knowledge it has acquired, so far as its power is concerned, especially because it is the knowledge of God which the mind is so prone to throw off rather than to retain.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

This is the declaration of Jesus, and all men will find it true at last on one side or other. "Bread alone" will only give us the natural energy of mind and body which, after a while, will pass away never to return. The word which God has spoken, incorporated into the mental man by daily reading and meditation, will even now, while it sanctifies us to God, import a healthful nobility and joy, and in the end ensure a participation in that length of days, for ever and ever, which the Father gave to Jesus in answer to His prayer. —(Ps. xxi. 4) . . .

Let us not be discouraged, if we find our present lot a bitter one because of our submission to the will of God. We require to rally ourselves on this point. It is pleasant enough to talk about tribulation preparing us for the Kingdom of God; but it is hard in the actual experience. The heart sometimes grows sick. The waters come into the soul, and the spirit is overwhelmed. Let us beware of straying from the path for ease. Let us remember the word of Christ concerning some that "in time of temptation fall away." Let us not lay down the cross because it is heavy. Christ asked us to take it up and carry it. Let us, when hardly beset, follow the example of David, who says: —

"From the end of the earth will I cry unto Thee when my spirit is overwhelmed."

This is what James exhorts,

"Is any among you afflicted? let him pray."

It is what Jesus himself says: —

"Men ought always to pray, and not to faint."

"Watch and pray, lest ye enter into (i.e., fall a victim to) temptation."

Resorting thus, in our trouble, to the rock that is higher than ourselves, we shall be strengthened with a strength that will enable us to endure, and succoured with a help that will open a way of escape that we be not tempted above that we are able to bear.

And soon the fight will be over, and the race run; and who shall tell the consolation that awaits the victory of "him that overcometh?" Christ will confess him; the angels will rejoice with him; and a multitude of true brethren will give thanks to God for his triumph. Glory will rest upon him; honour will be poured upon him; and life granted him for length of endless days. A crown will be placed upon his head; the sceptre of righteous-rule in his hands; and an exhaustless bounty of blessing placed at his command for those whom his iron rod shall rule.

In the strength of immortal vigour, and the possession of all excellence divine, he will forget the sorrows of this age of sin except as the background of his eternal joy; and will give thanks to God for evermore that he was privileged to know and do the will of God in the day of his dishonour and shame.

Editorial.

"IT IS APPOINTED UNTO MEN."

As the old year dies and the new year awaits the inexorable summons of Time, it is well for us to note that, in each succeeding year, death sunders from us some valued friend and worker, causing us to look forward with mingled feelings of sorrow and of hope as retrospect and aspiration blend.

Hushed now are the voices of some under whose persuasive accents we fondly loved to dwell. Among those whom "devout men have carried to their burial," during the passing year, must now be numbered our beloved and esteemed

BRO. WILLIAM SMALLWOOD.

Our brother was born in Smethwick, England, July 14, 1860, and migrated to Toronto, Canada, in 1883. By happily coming to a knowledge of the Truth at the home of a sister with whom he was boarding, he was baptised in February, 1884. Shortly after his immersion he left Toronto in quest of employment, but returned in 1887, from which time he was a consistent member of the Toronto ecclesia until the time of his death which occurred July 26 of this year.

He was the author of several pamphlets, including one entitled: "Bible Teaching concerning Sin and Sacrifice," which has had a large circulation, both in England and America. Articles from his pen also appeared from time to time, formerly in the "*Christadelphian*" but latterly in the "*Berean Christadelphian*" in the success of which magazine he was ardently interested.

Bro. Smallwood was a man of decided views, based upon a correct knowledge of the Scriptures, and a conviction that the foundations of the Truth were long, long ago, carefully laid in the writings of the apostles and prophets, Jesus Christ himself being the chief corner stone.

He fully realized that if the ecclesial superstructure built thereon is to be of any permanent value to its constituents, first principles must be maintained in their purity.

To this end his life was spent; it was one of increasing activity, and he performed a splendid work during one of the most anxious and perplexing periods in the Truth's history.

He was loyally and passionately attached to the Truth's service, marking him as a leader in the work to which he gave the best of his life.

His literary ability was of a high order, and his recognised attainments therein were admirably proportioned. In rightly dividing the Word he set a shining example. He was well-read in the writings of Dr. Thomas and bro. Roberts, and had little regard for those who sought to pervert or undermine their splendid works.

He was opposed by some who partly turned away from the Truth, but all such simply wasted their efforts in a maze of inconsistencies. He suffered much from such, by misrepresentation, but it was for the Truth's sake; therefore, he was able to glory in tribulation and to rejoice in suffering reproach, and he appeared to think that he was among the most favoured of men in being able to do these very things.

His death turns an interesting page in the history of earnest contention for the Faith, and it is a distinct loss to the One Body of which he was an outstanding member.

BRO. WILLIAM WHITEHOUSE.

Another notable worker in the Lord's vineyard, was born in Staffordshire, England, Sept., 6, 1867, and coming to a knowledge of the Truth at an early age, he was baptised at the Mumbles in South Wales in 1882. Coming to America in 1895, he finally settled in Canton, Ohio, in 1902, where he remained until his death, which occurred on June, 14, 1928.

He was well known in England, Canada and the United States, as a hard worker who expended his energies and talents with a consuming fervor in the work of the Truth. He was a unique personality—a man of quick intuition, and unflinching courage, who spoke with a simple bluntness and sincerity that carried conviction with it. Constantly building and battling for the Truth, leaving "error wounded and writhing in pain", he pressed onward to the goal, and he now awaits in the house appointed for all living, the coming of the Master, whose reward is with him, to give to every man according to his work.

BRO. THOMAS OWENS.

Late of Worcester, Mass, was born in Wales where he obeyed the Truth forty years ago. Shortly after this he left his native land, and coming to America, finally located in Worcester, where he labored in the Truth's service until the time of his death, which occurred on Sept. 10th of this year.

Bro. Owens was well known in the New England ecclesias and for him there was a deep-seated and abiding love, because of his unflagging interest and diligence in the work of the Truth. He was a man of wholesome thought and elevating ideas and an inflexible opponent of error.

Instead of making friends of those who taught error in the ecclesias, he marked them and if they heeded not Paul's charge to "teach no other doctrine," he avoided their company by withdrawal or standing aside. The prize for having "kept the faith" was far too great for him to allow an easy compromise. He now awaits in unconscious slumber the coming of Him he served so well.

BRO. WILLIAM MAXFIELD.

An outstanding member of the ecclesia at Detroit, Mich., died very suddenly, as noted in our Ecclesial News of October, his death being a great shock to all. The remarks we have made concerning our bro. Owens, are in the abstract equally applicable to him. He died in harness loved and esteemed by all.

For these and others who have fallen asleep, we sorrow, but "not as others which have no hope."

"They have gone to the grave! but we will not deplore them, though sorrow and darkness encompass the tomb."

Soon the gladsome words shall be heard:

"Awake and sing, ye that dwell in the dust."

The contemplation of death's inroads, which Time's hour glass is sure to bring, as he rolls his ceaseless course around, is profitable for all, but especially for the young, who must fill the gaps caused by the death of those who now sleep.

If any are lukewarm in the work of the Truth or at ease in their present possessions, such should ever remember that none can count on years of pleasure here; life is too uncertain, and the satisfaction of material wants is far from being the sole end of human endeavour.

Unless we believe and can "*rejoice in the Truth,*" all is vanity and vexation of spirit.

"On the tree of Life Eternal
There let all our hopes be laid,
It alone forever vernal
Bears a leaf that will not fade."

B.J.D.

Another volume of the *Berean Christadelphian* attains its completion with the issue of this number, and the time has arrived to invite subscriptions for 1929 (God willing).

Many of our readers earnestly hoped that the year which is now approaching its end would have witnessed the coming of our Lord, and that consequently the need for such an invitation would no longer exist. The year, however, has nearly run its course, and although our hope has not been realized by the return of Christ, we are not discouraged. Evidence steadily accumulates which proclaims to all who are watching, that "*the salvation of Israel*" will speedily "*come out of Zion.*" A significant leading article appeared in the ultra-Conservative *Morning Post* on October 27, in which the writer carefully analyses the conditions prevailing in Russia, and "as a result of sifting the news over a period of months" arrives at the conclusion

"That things in Russia grow worse rather than better, and that being in desperate straits the Bolsheviks incline more than ever to desperate counsels. . . .

That war on "Imperialism"—by which is meant Great Britain—might come as the last throw in a desperate gamble, is an eventuality which we cannot afford to ignore. . . .

In the face of such threats as are being freely made in the Soviet Press to-day, it would be madness to take risks or relax precautions."

The end of the present dispensation is evidently fast approaching, and with its end, the day of Christ and of our salvation (if we endure faithfully) will begin. Our object during the past year has been to build up and to strengthen the faith of all who in the mercy of God have been called to the inheritance of the saints. The times are difficult and the dangers insidious. Unbelief is rife in the world; the Word of God is neglected and openly denied; the pursuit of pleasure, and a consequent neglect of everything connected with God, make the present a time of extreme difficulty and danger to all who are striving to prepare for the coming of the Lord. The apostolic injunction to "*suffer the word of exhortation*" was never more "*in season*" than at the present, and we confidently appeal to all "*of like precious faith*" to assist in the continuance of the work in the time which remains before our probation ends. Our desire is to make the pages of this magazine a store-house of "*sound doctrine*" and of "*words of exhortation*" whereby all who "*are the called according to the purpose of God*" may be fitted for an abiding place in the ages to come. We are conscious of numerous imperfections in our past year's work, but with the blessing of God upon our efforts, and the help of all of true faith, we look with confidence to the future of the magazine, and we trust it will be found a real help to all who are "*watching*" and "*waiting*" for the consolation of Israel.

We appeal to all who have rendered valuable assistance in contributing upbuilding and instructive articles in the past year to continue in the work. We have much evidence that their labours are helpful and appreciated; if the work is exacting and difficult, let all remember that it is our *privilege* now to be "*labourers together with God*" in the Lord's vineyard, and that very soon our work, if done to His honour and glory, will be recognised and rewarded by the Lord Himself.

Subscriptions for 1929 should be sent as early as convenient to bro. W. J. WHITE at the address shown on cover. (*Please note change of address*). We desire again to emphasize the fact that the conduct of the magazine is purely a "*labour of love*" on the part of all associated with it; there is no present material profit accruing to any brethren as the result of the work. Our thanks are due to many

subscribers who have generously provided the necessary means whereby we have been enabled to supply a considerable number of *free copies*. "*Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*" (Matt, xxv. 40).
W. J. W.

John in Patmos.

As we draw near to the end of the year, and with it to the end of God's revelation to us of His will and purpose, in the course of our daily readings, it seems appropriate that our guide should be the apostle of love, the disciple whom Jesus loved.

Why do we read of John that Jesus loved him? Did he not also love Peter and Andrew, and James and Philip, and Thomas and Paul? Undoubtedly he did. Jesus loved all earnest seekers after the Kingdom of God and His righteousness. I don't think that Jesus loved John because of any fleshly preference, but rather because Jesus who knew what was in the hearts of his disciples, saw in John, even at the time he called him Boanerges, a character which would develop into that perfect love of God which characterised Jesus himself.

As we read the three short epistles of John we think of the writer. An old man, probably ninety years old; perhaps older. No longer Boanerges, but the apostle of gentleness and love. Not however that he had become tolerant of error: that is evident from what we read in the third epistle of his attitude to Diotrephes, who opposed the apostles' doctrine. John had no *mistaken* ideas of love and charity; when the Truth was attacked the old Boanerges spirit asserted itself, and love gave place to righteous anger in zeal for sound doctrine and practice. He was the apostle of love, not in the sense of being all things to all men, or of an easy going anything-for-peace mind, —but because as time went on he developed a character more and more in harmony with the divine mind as exemplified in Jesus Christ.

We think of John in the isle that is called Patmos; our brother and companion in tribulation, and in the kingdom and patience of Jesus Christ; banished to that desolate spot, and undergoing hardship and distress for the word of God and for the testimony of Jesus Christ. No longer the active young man who outran Peter on that first day of the week, sixty years ago, but now bent with the weight of years, and hair silvered by the hand of time. His friends and companions have all fallen asleep, he is the last survivor of the apostles; probably the only living disciple who could remember Jesus, —who had seen and talked with him.

And as these thoughts pass through his mind, memories of the past crowd upon him.

He sees himself again a young fisherman on the lake of Galilee, mending the nets with his brother James and his father Zebedee. How well he remembers the hour when he first saw Jesus. With a glow of thankfulness and happiness he recalls how instantly, without hesitation, he responded to the call, leaving all to follow him.

Then those wonderful works of Jesus which so convinced his disciples that he was indeed the son of God. How well does he recall them all. He thinks of Jairus, the ruler of the synagogue, and his great grief for the little daughter who was dying. He stands at the bedside of the dead child, and hears again the words of him who spake as never man spake: "TALITHA CUMI. Damsel I say unto thee arise." And again he feels the thrill of awe as the miracle happens and the dead becomes alive.

Another memory takes its place. He and many other disciples are with Jesus, and the shades of evening are beginning to fall as they approach a village where they are to spend the night. They see a large company of people approaching; the bitter sobs and heart-rending wails sound in John's ears again; it is a funeral procession, a young man this time, the only son of his mother and she was a widow.

"And when the Lord saw her, he had compassion on her and said unto her 'weep not.' And he came and touched the bier; and they that bear him stood still. And he said 'Young man, I say unto thee arise.' And he that was dead sat up and began to speak. And he delivered him to his mother. And there came a fear on all; and they glorified God saying that a great prophet is risen up among us; and that God hath visited His people." (Luke, vii. 13-16).

The memory of the widow's son of Nain gives place to that of Lazarus, and Mary and Martha, loved by John because they were loved by Jesus. He thinks of blind Bartimaeus restored to sight; of the storm on the sea of Galilee, when even the winds and waves obeyed that loved voice which said "Peace; be still." He thinks of that wonderful transfiguration; of the last supper, and the discourses, of which he can remember every word; of that dreadful night in the garden of Gethsemane; the kiss of betrayal; and the violence of the mob. Once again a spasm of pain grips his heart as he sees his loved master and friend in the hands of his enemies; he sees the cruel Roman soldiers mocking him—spitting upon him—smiting him. He sees the crown of thorns; and the blood trickling down that beloved face. And then the last crowning agony: Calvary; the dreadful cry: "My God, my God, why hast thou forsaken me?"; the pierced side; and then the darkness; the dumb grief, too deep for words or sobs; the feeling that here was an end of all things, life, hope, happiness, all ceased to have any meaning.

* * * * *

With what a rush of joy does the next scene pass before John's mind. The empty tomb: "HE IS RISEN, he is not here. Come, see the place where the Lord lay."

John never doubted; not for a moment; love casts out doubt and fear. *"Then went in also that other disciple which came first to the sepulchre, and he saw and believed."* He had not seen the risen Lord, but he believed; and he remembers Jesus' words to Thomas, *"Blessed are they that have not seen and yet have believed."*

One more memory comes to his mind, —one which he loves to dwell upon. How many times has he repeated to himself and to others that last God-given message.

Mt. Olivet. —John is among the disciples who are taking farewell of the Lord.

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, 'Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven'." (Acts i. 10, 11).

That scene could never have faded from the minds of those who witnessed it. It explains why they were faithful unto death. Those words of promise and hope were always in their thoughts. Most surely it was so in the case of John. Not one day of his long life passed without those words being pondered and repeated.

"HE IS COMING AGAIN—HE IS COMING AGAIN."

The effect on John himself was to develop a character as nearly approaching that of the Lord Jesus as it is possible for man to develop.

It finds expression in his three short epistles, which abound with divine love—the love of the Father, and of His son Jesus Christ.

And it is by this character he says we may know that we are of the Truth.

"Beloved, if God so loved us, we ought also to love one another . . . If we love one another, God dwelleth in us, and His love is perfected in us . . . We love Him, because He first loved us

. . . *And this commandment have we from him, that he who loveth God love his brother also.*"
(John, iv. 11, 12, 19, 21).

And to what end? It is that we may have "boldness in the day of judgment"; that we may be approved by Christ, and receive the smile and "WELL DONE," which awaits John himself.

C.F.F.

"GREATER WORKS" are coming than have yet been wrought upon earth. It is Christ who says so, and who promises his friends the extraordinary honour of participation in them.

The Nations in Prophecy.

II. —THE DESTRUCTION OF BABYLON.

With the death of its presiding genius, Nebuchadnezzar, the destroyer of Jerusalem and Judah, the mighty empire of Babylon which he founded began to dwindle to ruin. Were it not for Bible records we should seek far and wide for the real cause of such an appalling human tragedy as the destruction of Babylon. But it is because we are Israel, because the mighty God of Jacob has said to us, "Ye shall eat the riches of the Gentiles and in their glory shall ye boast yourselves," that we can look back to the grandeur which once was Babylon, and perceive in it things promised to us who are co-heirs with Christ of a still greater splendour far transcending anything the world has yet seen. The days when the Kingdom of God, under its Mosaic constitution, struggled in what to the unenlightened eye appears only the turmoil of international rivalry, hold for us the solemnity of the Eternal's intentions with the earth and mankind. Babylon comes into prophecy as a vindication of God's majesty; she passes out of history an awe-inspiring evidence of His unshakeable purpose.

If all the evil Israel did was so bitterly punished by the agency of Babylon, how much more were the heathen worthy of judgment; the heathen, with whom God had made no covenant save to send forth against them the decree of everlasting destruction (Is. xxvi. 13-14, Nah. iii. 18-19, Jer. xlvi. 28). Those lords of the Gentiles, Nahum's valiant ones (*marg.*), who from motives of territorial greed and political ambition had laid waste the sanctuary and destroyed God's heritage, were in their turn to be overthrown, their power and place to pass to other conquerors, until in the fulness of time the glorious Anointed of Deity, foreshadowed in the prophets, should consume all nations with the brightness of his coming, and reign for ever, the Mighty God, the Father of the (endless) Age. Such is the prophecy concerning Babylon; such the glorious promise concealed in its wondrous symbolism. "And the poor of His people shall trust in it."

In those days when Israel's very existence was threatened by the rising power of Babylon, when God's Kingdom was on the wane, the Almighty instructed His servants to publish the glad tidings that the staff of the wicked and the sceptre of the heathen was to be broken. So Isaiah's thirteenth and fourteenth chapters foretell that the oppressing city would be swept with "the besom of destruction." This was the message to the "stouthearted that are far from righteousness."

Israel were warned in unmistakable terms of the nature of the impending calamity, and were as plainly told that the destruction of her enemy was to be God's work. "*Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty . . . with wrath and fierce anger to lay the land desolate; and He shall destroy the sinners thereof . . . punish the world for their evil . . . cause the arrogancy of the proud to cease . . . and lay low the haughtiness of the terrible.*" At the time the prophet foresaw (under divine inspiration) such a complete catastrophe, it seemed unlikely that anything like a comparable fulfilment could be possible. Yet through those natural means whereby He restrains wickedness in high places until the time comes for its final destruction, God was at work preparing the downfall of THE LADY OF KINGDOMS. "I will take vengeance," says God, "and I

will not meet thee as a man." No, the divine decree had gone forth for Babylon's utter destruction. "None shall save thee," is the significant conclusion.

The Greek historian, Herodotus, confirms Isaiah's awful picture of Babylonian life. The very wickedness of the people gradually caused a moral decay, a weakening of the national fibre, which made possible her overthrow by the Medo-Persian armies. Superbly situated on magnificent waterways, the wonder of irrigational experts even to this day, in the midst of an unrivalled natural granary, the vast trade of the Babylonians brought every conceivable luxury, and with that luxury came vice. Opulence brought corruption of manners, effeminacy of custom and a general profligacy, overweening pride and self-sufficiency which worked her ultimate ruin.

Jeremiah next takes up the decree of the Almighty. Israel had already fallen before the Assyrian advance, and Judah is fast moving to the terrible events of Zedekiah's reign, while Babylon concurrently was rising steadily and ominously to the zenith of her imperial power and splendour. Yet, despite these outward appearances, the prophet's message was definite. "*The Lord hath opened His armoury, and hath brought forth the weapons of His indignation . . . at the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.*" "Therefore hear ye, the counsel of the Lord," cries the prophet, and he sets it forth in chapters fifty and fifty-one. A sword was to come upon the Chaldeans and the inhabitants of Babylon. And that sword was to be wielded by Cyrus the Mede. "O thou that dwellest upon many waters abundant in treasures, thine end is come and the measure of thy covetousness."

So Jeremiah wrote all the evil which should come upon Babylon in the fourth year of king Zedekiah, and his message confirmed Isaiah's and cheered captive Judah scattered on the Euphrates. It was about forty years after when Belshazzar saw the writing on the wall, and one wonders what must have been his thoughts as the royal captive deciphered to the trembling occupant of Nebuchadnezzar's throne the decree of the God of Israel, whose sanctuary had been plundered to adorn the festive board of a drunken pagan. The impious carousal, which forms part of the detail of the prophecy, was tragically terminated by the Medes storming the city with fire and sword. Compare Jer. li. 39 and 57 with Dan. v.

Jeremiah does not specifically name Cyrus, but Daniel's testimony together with Isaiah xiii.4 and the evidence of the former, l. 41 and li. 1 and 2, clearly point to his identity. A close scrutiny of the text shows that these destroyers were to come from the north, they were to be mountaineers, a multitude of nations under the leadership of the king of the Medes. Thus the sea (of nations) was "to come upon Babylon". Now, as noted, Jeremiah *sent his message to the captives in Babylon*, and they *looking north*, would face the vast mountain fastness between Lake Van and the Caspian, the old home of the Medes. The modern name, Armenia (Ar, *mountains*; Menia or Media) bears philological testimony to the truth of the prophecy. Xenophon, the Greek soldier-historian, tells us that Cyrus with his Medo-Persian armies having conquered Lydia, summoned armed levies from all the vassal states, and advancing *southward*, took Babylon with no other delay than was necessary to construct a series of trenches to drain off the Euphrates from its natural bed. His soldiery then advanced up the dried course of the river, stormed the gates and slew Belshazzar and his drunken thousand lords. It is curious to note that Herodotus obscurely hints that this idea of draining off the waters of the city's river-defence was suggested to him (cf. Is. xliv. 27-8); but in any case there must have been some strong motive for the conqueror saving all the Jews alive, as Xenophon states. Thus God's hand is seen in the preservation of His people, even in the midst of terrible punishments inflicted on the nations. All the saints, in all ages, have been favoured in some form, even as Daniel, who "prospered in the reign of Darius and in the reign of Cyrus the Persian."

Thus the proud city of which Nebuchadnezzar boasted, the "hammer of the whole earth," was broken. An interesting incident opens Isaiah's xlv. chapter. The *two-leaved* gates were opened by God to admit Cyrus His anointed. This fact is historically attested, for when the Medo-Persian divisions, as the Greek writer shows, entered the dried up river and advanced into the city in the dead of night, they found that the small gates leading down to the riverside *were not shut*. Herodotus says that the

Babylonians were "dancing at the time, and enjoying themselves . . . for it happened to be a festival." This agrees with Daniel's inspired record. For Belshazzar was impiously drinking to his gods out of the desecrated golden vessels of God's polluted sanctuary. God's vengeance was swift. "In that night was Belshazzar king of the Chaldeans slain."

So prophecy became history. Thus was the proverb taken up against the king of Babylon . . . "*How hath the oppressor ceased! How art thou fallen, O Lucifer, son of the morning . . . is this the man that made the earth to tremble, that did shake the nations . . . ?*" Thus ended Nebuchadnezzar's golden-headed dynasty. Jehovah's cups of gold held the godless heathens' wine and were blasphemously raised in honour to wood and stone. God vindicated His eternal majesty on the idols of Babylon in the terrible catastrophe . . . "Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north cometh up a nation . . . which shall make her land desolate . . . it is the vengeance of the Lord." The vast wealth of Babylon's pagan temples, wrung by crafty and avaricious priests from a debauched and darkened populace, "the treasures of darkness and the hidden riches of secret places" passed into the hands of Daniel's silver dynasty. The great Darius afterwards again swept the city with fire and sword; and forty years later the mighty Xerxes plundered Babylon's temples and destroyed her idols, the former to finance his expeditions against Grecia, the latter to win the favour of *his* gods in that undertaking. A final point of interest arises in Jer. li. 46, where the time-period is minutely confirmed by Herodotus' details of Cyrus' campaign. The Persian made a military demonstration the one year and actually took the city the next. Seleucus Nicator depopulated the place and the Moguls finally destroyed the entire irrigational system. One of the Parthian kings, turned the vast silent enclosure of the deserted walls into a hunting park. In the time of Augustus the city was entirely deserted, and Cyril of Alexandria says that in his day Babylon "had become a vast marsh." (Cf. Is. xiv. 23).

"The glory of the Chaldees' excellency is as when the Lord overthrew Sodom and Gomorrah." "*As the inhabitants,*" says Layard, "*deserted the city, the canals were neglected . . . Vegetation ceased, and the plains . . . were ere long once again a vast arid waste . . . that peculiar nitrous and blanched soil which destroys vegetation and renders the site of Babylon a naked and hideous waste. Owls start from the scanty thickets, and the foul jackal skulks through the furrows.*" To such a degree of literalness did the overthrow conform to prophecy that the reading of historian and explorer seems but a continuation of the inspired word. As Layard observes, Babylon "perished from the face of the earth."

To us in the last days of the Gentile domination, this great event is both history and *still yet prophecy*. The Euphrates is almost dried up, and we await the coming of the antitypical anointed, who shall utterly destroy the antitypical Babylon who "hath been a golden cup in the Lord's hand . . . the nations have drunk of her wine; therefore, the nations are mad." Thus spake Jeremiah who "spake from the mouth of the Lord" (2 Chr. xxxvi. 12). The QUEEN OF THE EUROPEAN WORLD, as Guizot calls her, (Cf. Is. xlvii, 5), has made all nations drunk with "the wine of the wrath of her fornication." She is full of idols and the names of blasphemy; and great Babylon is to come "in remembrance before God." Here is the divine assurance that even as God judged Babylon of the prophets' day so will He judge the great Babylon of the apostle's day.

Thus Jesus will utterly destroy the idolators, and says Yahweh, "even to Him shall men come." Jesus is to take the kingdom, for "the kingdom is the Lord's." Meanwhile, while He tarries His servants must stand aside in patience, hope and well-doing from the affairs of men, for as Dr. Thomas observes, " . . . ALL GOVERNMENTS ARE ESSENTIALLY UNSURPATATIONS OF THE RIGHTS OF GOD, AND POLITICAL EMBODIMENTS OF THE EVIL AND SIN OF THE WORLD. THEY ARE ALL ABSOLUTELY EVIL . . . GOD . . . THE BENEFACITOR OF MEN HAS ALONE THE RIGHT TO RULE THEM FOR HIS OWN GLORY AND HONOUR, WHICH IS IMPOSSIBLE SO LONG AS THE DOMINION OF THE WORLD IS IN THE HANDS OF ITS PRESENT RULERS."

Wraysbury.

H. M. DOUST.

Islands of the Bible.

One of the greatest joys we experience on coming to a knowledge of the Truth is to discover its substantial character; the real and practical nature of its promises; the very solid and material form assumed in prospect by those joys which it sets before the servants of God, those who, faithful under trial endure unto the end—unto death if need be.

Contrary to the speculations of Christendom in general, the hope of the Gospel is intimately connected with both time and space; or to use these terms in a more restricted sense, a more familiar form, both history and geography. A faithless and perverse generation of self-styled Christians consider such a definition of the Gospel hope gross and materialistic, but for the simple and humble believer in the truth of God there exist very many precious promises which, if words mean anything at all, prove the Christadelphian hope to be the Bible hope, the hope of the Gospel and the hope of Israel. What, for instance, can possibly be construed from the words "*He shall reign from sea to sea and from the river unto the ends of the earth,*" but that at some time in the future (and since they have never yet received fulfilment, future still), the one referred to, which the context reveals to be Israel's Messiah, should establish a universal empire, and rule over the whole earth. This is a phase of the Gospel of the Kingdom which is so eminently satisfying, so full of consolation to the servant of the Lord Jesus Christ, that he may look with patience on the existing order of things where might is right, and self-assertiveness the order of the day, earnestly anticipating the new heaven and earth wherein shall dwell righteousness, and where the meek, according to Bible standards, shall inherit the earth.

Seeing then that the earth, unto its remotest bound, is to be the scene of the recompense of the righteous, as well as of the wicked and sinner, it is quite in keeping with the inspired character of God's word that geography should take its allotted place in the revelation of His purpose to mankind; especially as this subject has its two aspects, natural and spiritual, literal and symbolic—an order which, as the apostle Paul reminds us, it is well to bear in mind when considering any scriptural subject.

The Bible refers comparatively little to islands, and not even so much as would at first sight appear, for the Hebrew word so translated has as its root meaning, a sea coast, whether connected with the mainland or not, and further, one passage (Job. xxii. 30) is incorrectly translated, as a reference to the Revised Version will serve to show. The old Testament references are almost all to be found in the Psalms and Prophets, and are for the most part, of a general character; only two names are mentioned, Chittim and Elishah, both in Ezekiel xxvii, where are listed the activities of the various merchants who traded in the markets of Tyre with goods from all over the world. Chittim is considered to have been Cyprus (a further reference to this island being found in Jer. ii. 10), and Elishah is generally supposed to have referred to islands in the Ægean Sea or the shores of Asia Minor, off which these islands lie. A reference to the ancestry of the inhabitants of these two places is to be found in Gen. x. 5. A consideration of the other old Testament references reveals firstly they are nearly all prophetic, and secondly they are always spoken of in connection with Gentile nations, two points which have a deep significance, and must not be lost sight of.

Coming to the New Testament it is quite different, and here the references, confined to two books (Acts and Apocalypse), are mostly specific. Those in Acts are places visited by Paul in his various journeys; Cyprus was one of the first places to which the truth spread, and with its two principal cities, Paphos and Salamis, is frequently mentioned. Samothracia, Saimos, Coos, and Rhodes, are islands in the Grecian Archipelago; Crete with other references to Fair Havens, Lasea, Phenice, Salmone, the island whose churches were entrusted by Paul to the care of Titus; Clauda, Melita or Malta, and Syracuse the celebrated port of Sicily are all places mentioned in Paul's journey to Rome. One only remains to be mentioned by name—Patmos, referred to in the Apocalypse, situated in the Ægean Sea, the island to which the beloved apostle was banished, and where he received the revelation of Jesus Christ which God gave unto Him. The other two references are both symbolic and prophetic, the former (Apoc. vi. 14) having received its fulfilment in the victories of Constantine, the

apocalyptic Michael; and the latter (Apoc. xvi. 20) awaiting fulfilment in the future conquests of the other Michael, the great Prince who is to stand up for the children of Daniel's people. This last reference brings us back to those other prophetic references in the Old Testament already mentioned, and we find on considering them that the islands were to receive special judgments at the hand of God, as a result of which they would keep silent and wait for God's law, and would ultimately be in a condition to rejoice and be glad in the Messiah's righteous rule. But before all this, they were to receive a special message from God, to the effect that as He has scattered Israel, so He will gather him, as a shepherd his flock. These texts clearly refer to something more than the physical features of the earth's surface; and indicate peoples more numerous and important than are the inhabitants of the islands mentioned.

Dr. Thomas in Eureka III pp. 613 and 614, says, "*a natural island is entirely surrounded by water; a political island is analogous thereto inasmuch as it is a kingdom or state, insulated from all other 'waters' or peoples by which it is surrounded.*" And so it is possible to piece together these various passages, and in this way is revealed God's purpose with the earth, exactly in harmony with all the other parts of the inspired word, whether in symbolic or literal language.

There is, however, a deeper significance running through the whole subject—the spiritual side of the matter, corresponding at all points to the natural. The Bible speaks little of islands, and always associates them with the Gentiles; this has already been noticed, and the reason is that the land of promise is essentially a mainland territory; and further because there is nothing insular about God's purpose with the earth. Israel, though a special and separate people, are never referred to in the Scriptures under the figure of an island, for the promises made to Abraham and his seed were not to confer blessedness on an isolated, insulated Israel; the word of the promise was "In thy seed shall ALL NATIONS of the earth be blessed." Israel, from their commencement as a nation right down to their dispersion in A.D. 70, never understood this promise aright. Two interesting commentaries on this fact are to be found in Acts, the first in chaps. x. and xi., where the preaching for the first time of the Gospel to the Gentiles is recorded. The assembly which listened while Peter expounded the miraculous nature of the whole incident, included apostles and brethren possessed of Holy Spirit, many of whom must have actually been commissioned by the Lord Jesus Himself to be His witnesses unto the uttermost part of the earth (Acts, i. 8), and yet their astonishment is apparent in their reply "Then hath God also to the Gentiles granted repentance unto life." The second example gives a vivid picture of the attitude of the Jewish nation at large at about the same time. It is found in chapt. xxii. where Paul, from the steps of the castle, and protected by soldiers from the infuriated mob, attempted to make his defence to the people. They permitted him to recount the history of his life up to the point where the Lord Jesus said to him, "I will send thee far hence unto the Gentiles," and then they lifted up their voices and said, "Away with such a fellow from the earth, for it is not fit that he should live."

Judging by their present day philosophy, Israel appears at length to have a vague idea that they have a mission to the world, which is to share their blessedness, but as to what that mission is, or the nature of the blessedness, they are in the grossest darkness. Nevertheless, the promise of God stands sure: Israel is the one nation of whom God has declared that He will not make a full end; the promise to the Son of God, the King of Israel, was that He should reign upon the throne of His father David over the House of Jacob forever, and of His Kingdom there should be no end. His faithful brethren, who will be invited to share His throne, are termed the Israel of God; when this takes place natural Israel will once more seek the Lord, and so all Israel shall be saved. Thus will the way be prepared for the isles to be reduced to trembling, silence and attention, that they may wait for God's law and render obedience to His commandments. Gradually, with the aid of a pure language, the diversities of nationalities, (the legacy of Babel) will disappear, and serving Israel's King and obeying Israel's law, they will eventually become Israelites nationally.

The spirit in the Apocalypse contemplates the time when there shall be symbolically no more sea—and if no more sea, then there will be no more islands—that is, the beneficent righteous reign of the Lord Jesus Christ will have had its full effect, all enemies will have been put under His feet, and

the whole world will have become one nation, one family, the innumerable seed promised to faithful Abraham, as it is written "so shall thy seed be."

"O, THE DEPTH OF THE RICHES BOTH OF THE WISDOM AND KNOWLEDGE OF GOD; HOW UNSEARCHABLE ARE HIS JUDGMENTS AND HIS WAYS PAST FINDING OUT."

Ropley.

C. H. LINDARS.

There is nothing helps the cultivation of meekness and gentleness so much as the contemplation of God's existence and presence. If we stand in the presence of a human dignity, our self-assertiveness dwindles to wonderfully small dimensions: how much more in the presence of the Eternal?

The Fifth Trumpet.

Revelation ix, 1-2.

The first four trumpets deal with God's judgments upon the apostasy in the western portion of the Roman Empire, covering a period for more than 200 years, of the migration of peoples westward. There were four successive waves of barbarian invaders sent to afflict, each in its own way, the apostasy of the west. Such invasions were unprecedented, and on a scale so vast, that even the unenlightened could not help recognising, even while failing to see the reason, that the purpose of the Deity was directing events, and knew the dread leader of the Huns as the "scourge of God." Historians tell us a change of climate had been taking place in the great plain of central Europe and Asia. Originally cold, wet and swampy, it became warmer and drier, and the population rapidly increased, and endeavoured to find an outlet for its vast surplus. From Mongolia and the Gobi Desert the Huns naturally turned their eyes towards the fertile territory of China, and it is interesting to note that at this time a strong government in China built the Great Wall to keep out marauders. Although the Huns were frustrated in their attempts to invade China, this did not prevent the Chinese from making inroads upon the Huns, and it was therefore only natural that they should migrate westwards.

In a similar way, though working on different lines in another region of the world, God prepared, under the fifth trumpet, a destroyer to afflict the apostates of the Eastern portion of the Roman Empire.

DESCRIPTION OF ARABIA.

Arabia was the home of the descendants of Ishmael, and is wedged between Egypt, Palestine and Mesopotamia, a large proportion of the land being desert or rocky mountains. The inhabitants were engaged in trade with the surrounding countries. There were many wandering tribes, who were expert horsemen, skilled in raiding caravans and disappearing expeditiously. These separate tribes had their own idols, but regarded the meteorite in the temple at Mecca as superior to them, and this accounts for the pilgrimages to Mecca to kiss the stone, or Kaaba as it was called. Some Arabs professed Jewish faith. "*Ye compass sea and land to make one proselyte*" comes to mind when we read that there was much proselytising of Arabs under the Maccabees and Herods. There was nothing to hold the tribes together; the barrenness of the desert prevented conquest by the Romans or Persians; lack of cohesion prevented their conquering the surrounding country; therefore neither Persia nor Rome would be likely to contemplate any danger from them beyond a few frontier raids.

MOHAMMED.

Until the beginning of the seventh century the life of the country went on as it had gone on for long generations; then, when Heraclius was reigning in Constantinople, arose the man who was destined to be the instrument of God to alter the whole course of events. Dr. Thomas compares him with Alexander and Napoleon, men impelled along a certain course by divine will. Of him it is

recorded: "*Until he was 40 he lived a particularly undistinguished life in Mecca as the husband of a prosperous wife.*" Yet in less than 20 years from that time he had become the "Star of the Arabian pit" and shone without a rival until his death, as prophet and king. How did he accomplish this? By preaching a new religion, which has been summed up in the phrase: "*There is one God and Mohammed is His prophet.*" He has been called "*that strange being, half seer and half impostor;*" described as having a commanding presence, wide chest and broad shoulders, massive head and aquiline nose, large restless piercing eyes, and a bushy beard. He had been called by the one true God (he said), in a vision, to proclaim a new revelation to his countrymen, and turn them from idolatry and hatred of each other to the worship of Allah, and brotherly love. For some years he preached in his native city of Mecca with little success. His own uncle, chief of the tribe which had made itself guardian of the sanctuary, while he protected Mohammed's person, warned the citizens and pilgrims to beware of his "*impious novelties.*" Mohammed, however, was not deterred from the fulfilment of his mission, and when the Meccans attempted to murder him, escaped to Medina, where the idolaters were less powerful, and the Jews were numerous. It was from the latter, no doubt, that he obtained the doctrine of the One True God, and it is reasonable to suppose that it was in imitation of the Jews, known to the Arabs as the "PEOPLE OF THE BOOK" that he produced the *Koran*, which is a collection of his sayings, written down at the time by admiring followers on wooden tablets, palm leaves, or blade bones, and afterwards put together in order of length. From the time of the flight, or Hejrah in A.D. 622, he was both temporal and spiritual ruler.

THE PIT BECOMES A BURNING FURNACE.

Mohammed was now a star, in that he was the most prominent chief in Arabia, and was in a position to kindle the furnace in the pit. His ambition was to unite Arabia by establishing a uniformity of ideas through the influence of the *Koran*; but he had found all along that the process was slow. Now, however, he was in a position to be able to expedite it by taking the sword. He now asserted that brotherhood and love alone were not sufficient in establishing his mission, but more forceful weapons were required, and that the faith of Islam must be supported by the sword. He maintained that prophets sent by God illustrated different attributes; Moses: providence and clemency; Solomon: his wisdom, majesty and glory; Christ: his righteousness, power and knowledge; but none of these attributes were sufficient to conquer unbelief, and even the miracles of Moses and Christ had been ineffectual. "*I therefore, the last of the prophets,*" he exclaimed, "*am sent with the sword. Let the champions of the faith of Islam neither argue nor discuss, but slay all who refuse to obey the law or to pay tribute. Whoever fights for Islam, whether he fall or conquer, will surely receive the reward. The sword is the key of heaven and hell.*" Beginning with successful raids on caravans, he conducted war on a larger scale than Arabia had known, to overthrow the strongholds of the Jews and to subjugate Mecca. The trade of Mecca now showed a decided increase on account of the quiet the town enjoyed after Mohammed had left it. He watched the extension of traffic with interest, especially as he had now determined upon conquest. The well-laden caravans promised to furnish him with objects for attack and plunder, as well as opportunity for revenge against his kinsmen who had thrust him from them. When we reflect upon the Arab character, and remember that Ishmael and his descendants had always been predatory in their habits, we can understand the reception that these new plans met. Here was something in the prophet's mission that they could understand, something that directly appealed to their national tastes; and we remember the prophecy concerning Ishmael: that he should be a wild man, and that his hand should be against every man. The most important of these expeditions was at the brook Beder, where Mohammed gained a decided victory over the Meccans in spite of their superior numbers. This was the spark which commenced the kindling of the furnace. The agreement, following upon the conquest of Mecca, decreed that the faithful should turn towards Mecca at the hour of prayer instead of towards Jerusalem as hitherto, and that the Kaaba should be their shrine. This change was a political move to win the good-will of the Meccans; the intention being to have the whole fighting force of Arabia solidly behind him, to make the pit so fiery that its heat must overflow upon the surrounding nations. In the last great battle at Honein, his own personal valour rallied his followers, and Dr. Thomas relates that seeing them return to the standard, he exclaimed: "*At last the fire is kindled in the furnace.*"

OPENING OF THE PIT.

Dr. Thomas quotes from Gibbon to show how far the Catholic apostasy had wandered from the religion of Christ. The Koran accuses them of worship of Mary, and says: "*Very many of the priests and monks devour the substance of man in vanity, and obstruct the way of God.*" As soon as he felt himself strong enough, Mohammed bade the monarchs of the world accept a new revelation from Heaven which he called "Islam," meaning "submission to God." Naturally, neither Chosroes of Persia, nor Heraclius took him seriously. The former swore that he would at his leisure put the insolent prophet in a dungeon; the latter, averse to making any enemies after years of exhausting war with the Persians, sent a polite letter and a small present. Soon, however, the murder of an envoy provided Mohammed with a pretext for invading Palestine. The first battle at Muta is not renowned in Moslem annals, because the Mohammedans lost three generals and had to retreat, but to us it is important because it signifies the opening of the pit. Mohammed, undeterred, continued his preparations, but it was not granted him to lead the advance into Syria. He was the Star power, whose work was to kindle the furnace and open the pit. This had now been accomplished and in A.D. 632 he died.

ASCENT OF SMOKE AND LOCUSTS.

His successor was his constant and faithful friend and supporter, Abu Beker. Of him it is remarked, he possessed the qualities which Mohammed lacked. "*If Mohammed was the mind and the imagination of primitive Islam, Abu Beker was its conscience and its will. Throughout their life together it was Mohammed who said the thing, but it was Abu Beker who believed the thing. When Mohammed wavered, Abu Beker sustained him.*" The death of the founder of a movement is always a critical time in the history of the movement, as it proved to be in this case, for it was the signal for the outbreak of a rebellion among those who still looked back to the religion of their fathers, and thought the new monarchy was hardly worth the new taxes. God, however, had decreed that the movement should go on from strength to strength, that the steady tenacity of Abu Beker should still be available to carry to its conclusion the task now well begun. In spite of attempts by the disaffected to divide a united Arabia, Abu Beker maintained his position as Caliph, *i.e.*, "Successor" to the Prophet and Commander of the faithful, and proceeded with the next part of the work before him, *viz*: a systematic attempt to force the religion of the *Koran* upon the peoples of the world by wiping out all opponents. The fierce warriors of the Arabian peninsula were now fired with zeal in the furnace kindled by Mohammed, and the proclamation of a Holy War was all that was required to send them forth like a cloud of locusts, mingled with the smoke of the furnace to dim the glory of the Byzantine imperial power. It is easy to perceive the locusts of Rev. ix. 3, are not literal locusts, for there would have been no point in sending such forth while forbidding them to hurt any grass of the earth or any green thing or any tree: this being the special function of locusts. They came forth against "the men who had not the seal of the Deity in their foreheads," that is the catholic apostasy, the Greek Church and the Byzantine empire, which had their headquarters at Constantinople. Although the Arabian locusts were not allowed to break to pieces these organizations (this being a work reserved for the Turks in after years), they had a wide commission to torment them in war. Forth they rode at the command of Abu Beker on their swift horses with their yellow turbans, their flowing beards and gleaming cuirasses, all combining to produce the lion-like fierceness of their aspect. His instructions to his generals were: "*Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees . . . You will find another sort of people that belong to the synagogue of Satan who have shaven crowns; be sure you cleave their skulls and give them no quarter until they either turn Mohammedans or pay tribute.*" In conjunction with this Dr. Thomas's exposition of Rev. ix, 4, should be read on page 464. Having compared these two passages written at very different times and by very different people, we can identify the men who have not the truth of the Deity, with the tonsured priests of the orthodox church. To them the torment was very real when they were confronted with the alternatives of the *Koran*—tribute or death. To pay tribute to the infidel was as much against their conscience as to subscribe to the Mohammedan articles of faith. We have seen much the same sort of thing in our own day, when the clergy in Russia have considered it their duty to guard the treasures of the Church from the Bolsheviki. Both have incurred the vengeance of relentless foes, whereas if they had been directed by the Scriptural principle of "Render unto Caesar the things that are Caesar's," they need have felt no obligation to invite martyrdom. To the

Christadelphians of the seventh century, by whatever name they were known, the Saracens or " People of the Desert " came as deliverers rather than as foes. They were quite willing to pay tribute and refrain from plotting against the Caliph, and so had no need to dread the Saracen touchstone. Neither had they any reason to fear the religious zeal of men who set out to destroy all worshippers of idols, which included images of the saints and the Virgin Mary. Gibbon, writing of this period says: "*The sects of Syria and Egypt enjoyed a free toleration under the shadow of the Arabian Caliphs.*"

We must now return to Abu Beker and his awe-inspiring cavalry, particularly awe-inspiring to the Romans, whose main army was composed, as it had been for centuries past of the heavily armed infantry of the legions. Kaled, one of the most famous of the Saracen generals, called "the Sword of God," led his locusts out of the pit to invade the earth. Past the Dead Sea and along the Jordan valley they went to meet the Roman army drawn up by the bank of the Yermuk, a tributary of the Jordan. The Romans were reinforced by chanting priests with sacred banners, pictures and relics, whose efforts, however, availed them nothing against the fanatical Moslems, convinced that victory or paradise lay before them, the devil and hell fire behind. Their victory was the prelude to a rapid conquest of Syria, including Jerusalem and Damascus, followed by the conquest of Egypt, Armenia, Mesopotamia and Persia. It is of interest to note in passing, that the patriarch of Jerusalem, being compelled to lead the Caliph Omar all round the shrines of the city, could not refrain from exclaiming that now indeed was the Abomination of Desolation spoken of by Daniel, the prophet, in the Holy of Holies. It was this same Caliph who built the mosque of Omar on the site of Solomon's temple.

Well might the king of the locusts, the Angel of the Abyss, called by the Saracens the Caliphate, be known in the Hebrew tongue as Abaddon the destroyer, or in the Greek as Apollyon. Orthodox churches were replaced by mosques, and the influence of Greek orthodoxy was permanently destroyed wherever Moslem conquests extended. For 150 years they applied their touchstone of the Koran—tribute or death—to fresh conquests, until the increasing luxury of the Caliphs caused the progress of the Arabian empire to cease. 150 years from Abu Beker's proclamation against shaven crowns brings us to A.D. 782, when owing to civil wars between rival families for the Caliphate, the Greeks had begun to win back some of their territory. The extension of the Mohammedans westward which had been going on by way of North Africa and Spain into France, had been definitely stayed by the Battle of Tours in A.D. 732, when a victory won by Charles Martel, grandfather of Charlemagne, compelled them to retreat behind the Pyrenees. The time appointed having expired, the power to apply the touchstone to fresh conquests ceased; but the Caliphate was still able to harass the empire with offensive military operations for another 150 years, until three centuries after the locusts first issued from the pit, a revolt deprived the Caliphs of all temporal power outside Bagdad, leaving them only their spiritual functions. The first woe thus passed away, A.D. 933.

We have seen how God prepared a scourge of judgment, producing apparently miraculously, and yet working through natural means, the barbarians against the west, and the Saracens against the east. The prophecies given to John referring to these events were fulfilled to the letter, and the consideration of them reminds us of the parallel in our own days. The Bolsheviks have seized Russia and consolidated their power there in a marvellous manner, though communists in other countries have had short shrift. Behind closely guarded frontiers they silently prepare their armies, aeroplanes and poison gas, ready to carry out their appointed work of bringing God's judgments on the earth in the time of the end. May we be accounted worthy to escape them, and stand before the Son of Man.

G. R. MARTIN.

The Parables of Christ.

III.

Luke tells us in the fourteenth and fifteenth chapters of his gospel record, that as Jesus went into the house of one of the chief of the Pharisees he saw a man suffering from dropsy. The lawyers and Pharisees present wondered what he would do. They knew the great teacher had not joined them

for mere social intercourse, for he had made it quite clear that he was not one of them. Jesus was there to be about his Father's business. Here then was an awkward moment. Jesus had proved that he had the power to heal, but this was the sabbath day. What would Jesus do? The Pharisees had many traditions concerning the sabbath. The Scriptures forbade servile work, or the doing of one's pleasure on the seventh day; but as Jesus taught, it was lawful to do good on the sabbath day. The Lord Jesus, as his manner was, held fast to God's law; but he disregarded the vain traditions of the Pharisees and exposed the inconsistency of those teachers. Turning to the lawyers and Pharisees, Jesus asked, "Is it lawful to heal on the sabbath day?" and after addressing the speechless lawyers, Jesus said, "Which of you shall have an ass or an ox fall into a pit, and will not straightway pull him out on the sabbath day?" and still they stood silent—condemned. They would readily deliver an animal of their own, even on the sabbath, but their empty traditions said a man must not be delivered on the sabbath. Had they learned the meaning of the sabbath, they would have rejoiced in the knowledge that it foreshadowed a day when God's people would be perfectly whole; but these leaders of the people were careful of their own traditions, seeking present glory.

The desire for present honours manifested itself in the way the guests assembled themselves. Jesus noticed how they each endeavoured to obtain the most important places, and he based his next instruction on this fact. Speaking to the assembly he said, "*When thou art bidden to a wedding, sit not in the highest place; lest a more honourable man than thou be bidden, and thou begin with shame to take the lowest place. But when thou art bidden sit down in the lowest place; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then thou shalt have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.*"

While a lesson was here for the most casual hearer, there was valuable instruction for all who allow the words to sink deep into their hearts, instruction for the wise of each subsequent generation. All for whom these pages are written have been called to a wedding, and wisdom directs that all who are thus called shall not seek for present glory, but take the humblest place among the guests.

The humblest place is to SERVE those present, not with delicacies which their fancy shall call for, and so to court their favour, but with the food which the Master of the feast has provided, even though some foolish guests shall bestow the look of scorn. Whatever position is taken up in the assembly of those called to the marriage, if the acting principle be true service to Christ whether in good report or evil, and no deflection from duty to suit the whim of anyone, then that position will be found to be one of humility, and when the bridegroom enters, such will have worship in the presence of all. Seats of honour are occupied that attention may be received, not given.

The Lord Jesus continued: "*When thou makest a dinner or a supper, call not thy friends—nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee, but when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; thou shalt be recompensed at the resurrection of the just.*" Again the teaching must be carefully sought for. Do not make those feasts for pleasure which bring an invitation to return the visit, and the guests will give YOU a good time, but let your visitors be those who wish for their eyes to be opened, or for instruction how they may walk firmly and correctly, and so reach the glory at the end of the way of truth. If this is done, though there may be little honour or even thanks to-day, thou shalt be blessed, thou shalt be recompensed at the resurrection of the just.

One man there was in the house of the Pharisee giving close attention to the words of Jesus, and he caught the meaning of the parable of the wedding, discerned who the guests were who would receive honour, and they also who would be covered with shame when "he that bade them" appeared, and so he exclaimed, "Blessed is he that shall eat bread in the Kingdom of God."

What an honour to be called to such a feast! With what grateful hearts ought the invitation to be received! But is it so received? The answer to this question forms the substance of the next parable.
Nottingham.

W. J. ELSTON.

AN ANTI-GOD SOCIETY.

"At the request of the Anti-God Society, the Central Council of the Soviet Trade Unions have instructed all branches throughout the Soviet Union to forbid active participation in any religious service by trade unionists."—*Daily Telegraph*, Nov. 6/28.

Although the so-called "religious services" are but a form of idolatry, and not only Russia, but all the nations are indeed "against God", it is startling to read of men and women banding themselves together as an "Anti-God" Society. But the day is at hand when iniquity shall have an end, for "*Thus saith the Lord God: behold I am AGAINST THEE, O Gog*" (Ezekiel xxxviii. 3).

Signs of the Times.

THE ANGLO-FRENCH NAVAL PACT. —Only last month we wrote concerning "The Peace Pact," an international gesture which received the plaudits of the world. Whilst we all, as believers of the Truth, recognised its utter hypocrisy, we did not expect so soon to have such extraordinary proof of it, as the existence of the Anglo-French Pact has revealed. At the very moment when the nations are pretending to have "solemnly renounced war for ever," England and France are discovered entering into a secret agreement with regard to their navies, the exact terms of which the British Government has so far declined to publish. As a result, international relations are worse than at anytime since the armistice. —(*Foreign Affairs*, Oct.) So "befogged" is the outlook now that "instead of peace, there may be a gradual drifting towards international estrangement and ultimate war". — (*Review of Reviews*).

The point in which we are particularly interested is that the crisis has come concerning naval affairs. There is every indication in the scriptures that the world's navies are strong at the time of the end, and so, naval disarmament plans must necessarily be confounded by Him who rules in the kingdom of men. This fact does not enter into the considerations of the ungodly; thus they "find it hard to understand why governments calculate their requirements in fighting vessels as though war were still their chief thought. It is this inconsistency that puzzles plain folk". — (*Review of Reviews*).

If they read their Bibles they would cease to be puzzled. The King of the north comes down "with many ships" (Dan. xi. 40). God's judgments are to fall on "all the ships of Tarshish" (Is. ii. 17), no doubt, coinciding with the smiting of Tyrus' "power in the sea" (Zech. ix. 4) and the consequent "sorrow on the sea" in the parallel passage in Jer. xlix. 23. Further, the ships of Tarshish are required to bring the wealth of the Gentiles to Palestine, and to bring Israel's sons from far (Is. lx. 5, 9). Thus will Joseph obtain the promised "Blessings of the deep" (Gen. xlix. 25).

These points alone are sufficient to demonstrate the necessity the nations are unwillingly under, to maintain their naval equipment in spite of disarmament commissions and peace pacts. Britain is under a special obligation, for, as Dr. Thomas truly remarks, her's "is the navy prepared of Yahweh for His King."

Doubtless, such of those ships as escape the fearful disasters which are to come, will be compelled to assist in the enrichment of Zion; for the "wealth and glory of the nations shall flow to it like a mighty stream" (Is. lxvi. 12). But for the moment they "that do business in great waters" know not the purpose of the Lord; no wonder then, they "are at their wits end." (Ps. cvii. 23,27).

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.

ASHTON-UNDER-LYNE. —*Christadelphian Meeting Room, 64, Dale Street. Breaking of Bread, 11-15 a.m. Lecture 6.30 p.m.* We continue to witness to the Truth in this place, and since last reporting, have been encouraged by the attendance of two or three strangers at our evening lectures. We are distributing 250 Clapham *Finger Posts* each week besides literature of our own, calling attention to the lectures. We are thankful to the Clapham Light Bearers' League, who supply us so regularly with the *Finger Posts*. God willing, we hope shortly, to utilise an anonymous gift of £10 from a brother, in proclaiming the Truth at Dukinfield, a town adjoining Ashton-under Lyne. A report has been circulated by some, not in our fellowship, that the Ashton ecclesia is defunct. This is untrue as our Ecclesial News indicates. We are very much alive as an ecclesia, and, though few in number and very widely scattered, are doing our best to let the light shine. We have been assisted in the proclamation of the Truth by bro. Heyworth of Rochdale, and brethren Geatley and Butterfield of the Oldham ecclesia, to whom we are very grateful. —J. H. MELLOR, *Rec. bro.*

BOURNEMOUTH. —438, *Wimborne Road, Winton. Sundays: Breaking of Bread, 11 a.m. "Bethany" Portland Road East. Thursdays: Bible Class. 8 p.m.* There is not much to report by way of progress since last writing; we continue to encourage one another and to strengthen "the things that remain." We have commenced the monthly distribution of the *Bible Witness*, and have received a request for literature which we are following up, hopeful that fruit may result to the glory of our Father and the eternal well-being of those who hear. Several visiting brethren and sisters have cheered us with their presence, and we are indebted to brethren W. Southall (Dudley), S. Warwick and C. F. Ford (Clapham) for most strengthening exhortations. We appreciate their helpful ministrations. The following have visited us: brethren: Karley (Senior and Junior), Kitchen and Rivers (all of Clapham). Sisters: Karley, Warwick, E. Clarke, C. F. Ford, M. Potier and E. Henderson (all of Clapham), W. Southall (Dudley), McCree (Earlswood), D. Hallett (Bridport), Bacon (Seven Kings), Mulliner (Shanklin) and Clements (Clapham). It does us good to have those of like precious faith meeting with us from time to time. —J. WILKINSON, *Rec. bro.*

BRIGHTON. —*Athenaeum Hall (Room A.), 148, North Street. Sundays: Breaking of Bread, 5 p.m. Lecture 6.15 p.m. Wednesdays: Bible Class, (Same hall as on Sundays but Room B) 7.45 p.m.* We are thankful to our Heavenly Father, that we are still able, with the assistance of the Avondale Hall (Clapham), brethren, to interest a good number of strangers in our lectures; there were eight present one Sunday last month, and the average number is over five. Those who have laboured in the service of the Lord during the past month, being brethren Lee, W. Jeacock, and C. F. Clements (Clapham), and A. A. Jeacock of Purley. We have been pleased to welcome to the Lord's table; brethren Bellamy (Clapham) and Manktelow (East Grinstead), and sisters Singleton and Wilson (Clapham), also sis.

Warner (Luton). We have also to report that sis. I. Woodward (Clapham) who, while at Worthing, during the summer months met with us, is now in isolation at Woking. At our last business meeting the undersigned was appointed Recording brother. Therefore all future ecclesial communications should please be addressed to J. D. Webster, 8, Burlington Street, Brighton. —J. D. WEBSTER, *Rec. bro.*

COLCHESTER. —2, *Barrack Street (corner of Brook Street), Sundays. Breaking of Bread, 11.15 a.m. Lecture 6.30 p.m.* We are pleased to report that our numbers have again increased by one. On 13th Oct. MRS. LILY CLARK gave a good confession of her knowledge of the things of the Kingdom of God, and the Name of Jesus Christ and the following Sunday afternoon she was baptised into the sin covering name of the Lord Jesus. These are encouraging events to us, and we realise our labours in the Truth are bearing fruit; we pray that our new sister, with God's help, may prove herself worthy of the approval of Christ when he returns. —L. WELLS, *Rec. bro.*

DERBY. —57, *Osmaston Road. Breaking of Bread, 11. 0 a.m. and 3. 0 p.m. alternately. Public Lecture, 6.30 p.m.* We have been encouraged in our work by the gift of £5 from a brother. Lectures have been delivered as follows: bro. Strawson (Nottingham), *The Return of Christ*; bro. F. E. Grimes, *Jesus Christ Foretold by Moses and the Prophets*; bro. Strawson, *Britain in Prophecy*. The attendance of strangers is encouraging. —R. J. TOWNE, *Rec. bro.*

GREATBRIDGE. —*Meeting room, Whitehall Road. Meetings; Sundays. Breaking of Bread, 3.30 p.m.; Lecture 6.30 p.m.; Sunday School; 11.0 a.m. Bible Class, Thursday, 7.30 p.m.* We regret to report that our little ecclesia has been further depleted by the removal to the Birmingham Edmund Street ecclesia of bro. and sis. J. E. Weetman; we are very sorry to lose them, as we are now but four in number, nevertheless we commend them to the love and fellowship of the brethren and sisters there. We continue to witness to this evil generation, knowing that we are labourers together with God and that His word will not return to Him void. We have been greatly encouraged by the ministrations of brethren S. M. Harrison of Lichfield; D. Jakeman, F. H. Jakeman, A. Bickers, E. Cartwright, all of Dudley; W. Southall, T. Hunt, R. Smith, J. E. Weetman of Birmingham; and C. F. Powell of Blackheath. We also thank God for the material help we have received from an anonymous brother. We have welcomed around the table of the Lord visitors from Dudley, Blackheath and Birmingham. —THOMAS PHIPPS, *Rec. bro.*

LEICESTER. —52, *Beechfield Avenue, Birstall.* Sincere greetings in the Name of Jesus, whom we love though not having seen. Since our last report we have been cheered by the company of sis. C. Fletcher (Avondale Hall) and bro. C. Ask (Luton) at the table of the Lord; the words of exhortation given to us by our bro. Ask being much appreciated. —A. C. BRADSHAW.

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays; Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately) 8 p.m. Thursdays: Bible Class, 8 p.m.* It is with much sorrow that we record the loss of our sister E. M. A. Drew, who had been ailing for some time past, and fell asleep on 29th Sept. Our aged sister had for many years been a faithful example in her zeal for the Truth and unflinching attendance at the meetings. She was laid to rest in the Streatham Cemetery on November 1st, bro. J. M. Evans doing what was necessary at the graveside. On the other hand, we rejoice that, although the day is far spent, there are still a few who are prepared to give heed to the Word of Life; and we have had the pleasure of assisting two more to put on the sin-covering name in the way of God's appointment. Our new brother and sister were immersed on November 2nd, and we pray they may be found patiently watching when the Master appears. Their names are ALICE GEORGINA HANDLEY (wife of our bro. Handley); and CHARLES WILLIAM HERBERT WILLEY (husband of our sister Willey), both formerly neutral. Our bro R. B. Squire and sis. G. M. Watkins were united in marriage on the 31st October, and we pray they may indeed be helps one to the other in their journey towards the Kingdom. On October 13th the Mutual Improvement Class paid their 29th visit to the British Museum. An excellent tea was afterwards enjoyed by a company of about 270, followed by a

fraternal gathering at Denison House, Victoria. A large gathering, numbering about 350, included brethren and sisters from Bedford, Birmingham, Brighton, Colchester, Hitchin, Leicester, Luton, Margate, Nottingham, Oldham, Purley, Putney, Redhill, St. Albans, Seven Kings, Swansea, Welling, Wellington, and West Ealing. A very profitable and upbuilding time was spent listening to addresses by brethren F. G. Jannaway, W. J. Elston, F. G. Ford, and J. M. Evans, who spoke concerning the ecclesias at Rome, Corinth, Philippi, and Thessalonica respectively. We were much encouraged to learn at our annual meeting held on October 11th, that there had been 19 immersions during the previous twelve months. A number of others are showing keen interest in the lectures, so that we hope to report further good news in this direction in the near future; all of which is evidence that the harvest is not yet fully gathered, and an exhortation to us not to relax our efforts until our Lord summons us to his presence. Since our last report we have had the pleasure of welcoming at the Lord's Table: bro. and sis. Saxby (Wellington); sis. M. Hayward (Ipswich); sis. M. Warner and E. Squires (Luton); sisters. N. A. and A. Cockcroft, Aston, Durose, and bro. Geatley (Oldham); bro. Morse (Swansea); bro. and sis. Wells, bro. Elliston (Colchester); sis. Sleete, sis. Wise (Margate); sisters Allwood, Murton, F. Murton, bro. and sis. Finch (Seven Kings); bro. Manktelow (Redhill); bro. Winston (Bridgend); sis. Milroy (St. Albans); brn. J. Wood, and K. Jeacock, and sis. E. F. Ramus (Purley); bro. Williams (Braintree); brn. Jones and Webster (Brighton). — P. L. HONE, *Asst. Rec. bro.*

LONDON (Holloway, N.). —*Free Library, Manor Gardens, Holloway Road (next Royal Northern Hospital). Sundays: 11 a.m.* Having found a more suitable meeting-place, as above, the Dalston ecclesia will in future be known by the name of the London—Holloway N. —ecclesia. Meetings for the Breaking of Bread will be held until the end of the year, and a public testimony be maintained, God willing, as from January, 1929. We have been much rejoiced to welcome to fellowship bro. and sis. G. H. Lethbridge and sister H. Lethbridge, lately of the North London ecclesia, who find themselves to be of one mind with us. We have also been strengthened by the addition through removal from Bridgend of our beloved brother W. Winston. We hope to report further additions next month. —GEO. H. DENNEY, *Rec. Bro.*

LONDON (West Ealing). —*Scouts' Hall, Drayton Bridge Road: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m.* We are pleased to record the addition to our meeting of bro. and sis. F. Murton, of Seven Kings, who have removed to this district and are now meeting with us. We should be pleased to see any brethren and sisters in fellowship when in the neighbourhood, either morning or evening. —T. G. BRETT, *Rec. bro.*

MARGATE. —*Thanet Institute, "Addiscombe House," Hawley Square. Sundays: Lecture 3. p.m. Breaking of Bread, 4.15 p.m. Bible Class, Wednesdays, 7.30 p.m.* It is with thankfulness to God that we have been enabled to continue the proclamation of the Truth, with the help of the following brethren, to whom we accord our heartiest thanks: H. T. Atkinson, H. M. Lee, W. R. Mitchell, L. J. Walker, J.T. Warwick, F. G. Ford, H. Kirton, and W. E. White (all of Clapham). We have also been comforted and encouraged by the company of many of like precious faith, viz: brn. and sisters Nichol Wharton, Jones, Tarling, Wright, and Kirton; sisters C. Clements, Crumplen Lane and M. Lane, Evenden and J. R. Evenden, Killard, L. Nicol, G. Lodge, and bro. Frank Wood (all of Clapham); sis. Morris of St. Albans; bro. J. Wood, sisters J. Wood and Lily Wood of Purley; and bro. Bishop of Seven Kings. —A. FURNEAUX, *Rec. bro.*

NEWPORT (Mon). —*Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m.* It gives us much pleasure to report that we have had the company during the past few weeks of bro. D. Jakeman, of Dudley, on October 7th; bro. T. Davies of New Tredegar, October 14th; bro. Southall of Birmingham, October 28th; and bro. C. F. Powell of Blackheath, November 4th. Although the lectures were not attended greatly by the alien, only a couple being present each Sunday, we have been greatly encouraged and built up by our brethren's words of exhortation. We have, indeed, had an enjoyable time, and we praise God for His goodness towards us. We once again thank all those who have helped us in this way; may God in His goodness and mercy see fit to grant them, with us, an inheritance in his glorious Kingdom. —D. M. Williams, *Rec. bro.*

NEW TREDEGAR (Mon). —*Workman's Hall. Breaking of Bread, 11 a.m.: Lecture, 6 p.m.* We have been visited by brethren Beighton and Rees, of Newport, who exhorted and lectured for us. It was up-building and encouraging to have them with us at the Lord's Table, and we hope to have their help in the future. With love to all in the Truth, I am, your brother in Israel's Hope. —T. DAVIES, *Rec. bro.*

NOTTINGHAM. —*Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m. School, 2.30 p.m., Lecture 6.30 p.m., Huntingdon Street Schools. Tuesday: Eureka Class, 7.45 p.m. Wednesday, 7.45 p.m.* Will brethren and sisters please note that the gathering to be held December 26th (Boxing Day) will be in the Huntingdon Street Schools, and not as previously announced. The lectures here continue to be well attended, and much encouragement in the work is felt. —W. J. ELSTON, *Rec. bro.*

OLDHAM. —*Co-operative Guild Room, Greenswood 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.* We have held two Saturday evening lectures in the Chadderton district on October 20th and 27th, with the assistance of brethren F. C. Wood and F. G. Jannaway, of the Clapham ecclesia. We thank our brethren for their help in the proclamation of the Gospel. We were glad to have the company and assistance of the Ashton brethren and bro. Heyworth (Whitworth). The attendance was encouraging, as also at our Sunday lectures. Brn. F. C. Wood and F. G. Jannaway also assisted us on the following Sundays by exhortation and lectures. Bro. J. W. Winstanley (Pemberton), lectured for us on October 7th. We have been pleased to welcome the following at the Table of the Lord: sisters F. C. Wood (Clapham), D. Jannaway (Southport), and O. Hayes (Nottingham). —A. GEATLEY, *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 pleased to welcome to the Lord's Table the following: sisters Handley and M. White, bro. and sis. P. White; sis. Davis, bro. W. Davis and F. Wood, sisters A. W. Ramus and N. Ramus (Avondale Hall, Clapham); and bro. B. Smith (Welling). We should like to take this opportunity to thank the brethren who have assisted in proclaiming the Truth in this district during the present year, and also the brethren and sisters who have supported the meeting by their presence. —ALFRED. J. RAMUS, *Rec. bro.*

SEVEN KINGS. —*2, Pembroke Gardens, High Road, Seven Kings, Ilford Essex. 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.* It is with regret that we report the loss of bro. and sis. Murton, who have removed to South Harrow owing to bro. Murton's employment. We understand they will be joining the West Ealing ecclesia, which is their nearest meeting. Our loss will be West Ealing's gain. During the past month we have been pleased to welcome around the Table of the Lord: bro. and sis. Burton and bro. and sis. Moorhead of Luton; bro. Mynott of Nottingham; bro. and sis. Lee of Clapham; and bro. Barber of Welling. Brethren Moorhead and Barber were with us in the service of the Truth, and we thank them for their faithful ministrations. —W. J. WEBSTER, *Asst. Rec. bro.*

CANADA.

MONTREAL (Que.). —*Allies Hall, 284, Charron St. Pt. St. Charles. Breaking of Bread, 11 a.m., Sundays.* It is with deep regret that we have to announce the death of our bro. John Frederick Field, on September 22nd, after a short illness terminating in an operation. His probation was short, having only been immersed about eighteen months ago, but he made good use of his talents during that time and was an example to us of one who redeemed the times during his pilgrimage here. —J. V. RICHMOND, *Rec. bro.*

RICHARD (Sas.). —It is my pleasant duty to place on record the obedience to the One Faith of FREDERICK GEORGE JONES, age 17, eldest son of the writer. We quite understand that this act of obedience is only the start in the race for eternal life; if we are to be found in Christ "at His appearing and His Kingdom" it is necessary to exercise constant vigilance, for it is one thing to enter

the race, but quite another to bring it to a successful issue. It is hardly necessary for me to say that his parents and sisters are very much gratified by the stand he has taken. We have been much distressed to hear that our beloved brethren Smallwood and William Whitehouse have fallen asleep, but believe it will be a sleep with a glorious awakening. The writer had the great pleasure of meeting bro. Whitehouse at Winnipeg during his recent visit to the West, and therefore realises that the brethren have lost an outstanding character of unusual ability and devotion. Bro. Smallwood and the undersigned have been in touch with one another since the trouble with the military authorities, and I have many of his letters in my possession which I highly value. We have lost in him a very faithful brother, and one who will be sadly missed. Bro. Smallwood fondly expected the return of our Lord during 1927, and longed for deliverance from bodily weakness and ecclesial distress. Both are now ended in his case; but we sympathise greatly with those left to mourn his absence in his home and meeting. —FRED. W. JONES, *Rec. bro.*

VANCOUVER (B.C.). —*I.O.O.F. Hall, 1720 Graveley Street, near Commercial Rd. Breaking of Bread, 11 a.m. Lecture, 7. 30 p.m.* We are pleased to announce that JOB. A. HICKMAN, after a good confession of the things concerning the Kingdom of God, and the name of our Lord Jesus Christ, was baptised on September 14th; we pray that he may so run that the gift of immortality may be his. Our brother recently came from Brantford, Ontario, and will make Vancouver his home. —JOHN B. ALLAN, *Rec. bro.*

UNITED STATES.

CANTON (Ohio). —*Eagle block, Corner Market Ave. and 6th Street, S.W. Sundays: School, 9.30 a.m. Breaking of Bread, 10.30.* It affords us pleasure to report five additions to our ecclesia in the month of September, the following being immersed into the Sin-covering Name of Christ, after a good confession of the things of the Kingdom and the Name. MR. ARTHUR NOTTER, age 30, formerly neutral; RAYMOND PASSWATER, 19; DOROTHY PORATH, 16; RUSSELL and HOWARD PHILLIPS, 14 and 16, (sons of the writer); all members of our Sunday school. We trust they will all run faithfully to the end, and receive the crown of life that fadeth not away. On Sunday, August 4th, following an early morning meeting for the breaking of bread, we set forth for our annual Sunday school outing at Waynesburg Grove, where the remainder of the day was pleasantly spent in the interest and entertainment of the children; there were about sixty persons present, and all seemed to enjoy the day. Visitors: bro. and sis. Frame, bro. and sis. J. W. Phillips (Zanesville, O.), bro. and sis. Ruthem, bro. and sis. Orechovosky, bro. and sis. Bargiband (Lansing, O.), sis. Jentsch (Akron, O.). — P. PHILLIPS, *Rec. bro.*

HAWLEY (Pa.). —*Riverside School. Memorial Service, 10.30 a.m. School 11.30 a.m. Wednesday evening, Bible Class, 8 p.m.* We have again sustained the loss of a faithful member in our bro. Hiram Merring, whose age and infirmity prevented him from meeting with us except when conditions were favourable. He fell asleep in Jesus on July 24th, and to the many brethren and friends who saw him laid to rest, we spoke of the glorious prospect of resurrection to endless life, revealed in the scriptures by a merciful and loving Father and Friend. We have received as visitors at the Lord's Table from Mizpah Hall ecclesia. Buffalo, N.Y.: bro. and sis. George Kling, and bro and sis. Charles Robinson, who came 300 miles by motor-car. Bro. Kling delivered an earnest and much appreciated exhortation. We have also been visited by sis. Mable Fenn, of Jersey City, and bro. John Jones of Scranton, Pa. — H. A. SOMMERVILLE, *Rec. bro.*

(An interesting letter from bro. Hiram Merring appeared in the *Berean* for January, 1928, describing how he became acquainted with the Truth. —ED.)

LOS ANGELES (Cal.). —*Woodman of the World Hall, 1040, South Grand Avenue. Sundays: School, 9.30 a.m.: Breaking of Bread, 11 a.m.: Lecture, 7.30 p.m.* It is with much sorrow we report the death of two of our members. On May 20, sis. A. Holmes, mother of our sis. L. M. Golden, fell asleep in Jesus. Sis. Holmes was in her 81st year, and, until confined to bed on account of sickness, was an example of faithful attendance at the meetings, and a zealous upholder of God's precious Truth at all

times. It is about 55 years since sis. Holmes first came into contact with the Truth, and she is well known to many of the "Household of Faith" in the United States; for the past nine years, previous to coming to Los Angeles to be nearer her daughter, she resided at Pomona, where she was ever active in the service of her Master. Bro. J. R. Young, of Pomona, spoke words of comfort and exhortation to a large gathering of brethren and sisters and friends; burial taking place at Hollywood Cemetery. On July 17th, sis. Sarah Epperson, mother of our sis. H. H. Magill, fell asleep in Jesus in her 70th year; although our sister had been in failing health for some time she attended at the Table of the Lord till a week before her death. She was buried at Pomona Cemetery, bro. J. R. Young conducting the service. We shall miss the cheery smiles of our two sisters, but know the parting will be brief; meantime our sympathy goes out to the bereaved members of their families. We regret having to report withdrawal of fellowship from bro. Jas. Flenniken, on account of marriage with a sister who divorced her husband (see our intelligence, December, 1927). We report the marriage of sister E. Clarke to bro. H. W. Martin; also sis. Mable Norris to bro. R. R. Livingston; our brethren and sisters have the well wishes of the ecclesia, and we hope that their new relationship will be helpful in their race for life eternal. — JAS. C. M. SHARP, *Rec. bro.*

SUNDAY SCHOOL LESSONS.

DECEMBER 2nd, 1928. —Exodus xxiv and xxvii.

Subject for proof: —That God created man in His likeness.

Moses and Aaron, with two of his sons, Nadab and Abihu, and seventy of the elders of Israel, were commanded by God to ascend the mount. Moses alone was to come near, whilst the others worshipped at a distance. Having heard the words of the Lord from Moses, the people answered "All the words which the Lord hath said will we do." This covenant, styled by Paul, the "Old Covenant" (Hebrews viii 7-13) was solemnly confirmed or established as recorded in verses 4 to 8. The blood of the sacrifices was sprinkled both on the altar and on the people, after the book of the covenant had been read to them. The continuance of the blessings promised by God under this covenant depended on Israel's obedience, and yet within a few days Israel had forsaken them and were worshipping idols. In His abundant mercy God suffered their disobedience for many centuries, and the Old Covenant was not finally abolished till A.D. 70.

After the confirming of the Covenant, Moses, Aaron, Nadab, Abihu, and the seventy elders went up, and they saw God, and did eat and drink (verse 2). They did not see the Great Creator Himself, for "no man hath seen God at any time," (John i. 18, I Tim. vi. 16). They saw a similitude of God (See Numbers xii. 8) in the persons of the Elohim or mighty ones who minister around the throne of God. Like Ezekiel, Isaiah, and many others, they saw visions descriptive of God's glory.

Next Moses and Joshua ascended still higher up the mountain, and Moses received the tables of stone and instructions concerning the tabernacle and its furniture. He remained in the mount for forty days. God told Moses to invite the people to bring freewill offerings for the construction of the tabernacle. Its use was that it might serve as a place where God and man might meet together. (Chap. xxv. 8 and 22). It was to be made strictly "after the pattern showed in the mount" the reason being that every detail had a deep spiritual meaning. Surrounding the tabernacle was to be a court. The erection itself was to be divided by a veil into two parts, called the holy and the most holy place. In the former was to be placed the golden candlestick, the table of shewbread, and the altar of incense; in the latter the ark and its contents. Here God communed with Israel through the mediation of the High Priests. Teachers will find invaluable aid in explaining these matters by reading bro. Roberts' "Law of Moses."

* * *

DECEMBER 9th, 1928. —Review of lessons. —Exodus v. and xxvii.

Subject for proof: —That God controls the affairs of Mankind.

A study of the book of Exodus reveals much concerning the "only wise and true God"—the God of Israel, "who only doeth wondrous things." The plagues of Egypt and the miraculous deliverance of Israel exhibit His mighty power; His dealings with Pharaoh and with Moses illustrate His prerogatives; and the law given through Moses for the observance of His people shows that He may only be worshipped strictly according to His directions. A knowledge of Israel's history is absolutely necessary if the writings of the prophets and apostles are to be understood afterwards. Similarly the knowledge of the law given by God through Moses will lay the foundation for the reception of those deep spiritual truths concerning God's purpose typified therein, which children brought up in the nurture and admonition of the Lord will subsequently delight to study when they have attained an age at which they can partake of the "strong meat of the Word."

* * *

DECEMBER 16th, 1928. —Annual Examination.

The lessons during the year have been from Acts xiii. to Acts xxviii. Genesis and Exodus i. to xxvii.

The questions set are divided into three sections: part I being twenty questions answerable by one or two words, part II, four questions to be answered at full length, and part III, four questions on the proofs covered by the year's studies. Copies of the questions set may be obtained on application to the secretary of the South London Christadelphian Sunday School, 16, Carver Road, Herne Hill, S.E.24. The age of the children for whom they are intended should be given.

* * *

DECEMBER 23rd, 1928.

Subject for proof: —That the Kingdoms of men are to be destroyed.

No lesson has been arranged for this Sunday in order that an opportunity might be afforded for discussing and explaining the questions set at the examination, or for a special address with which to conclude the year's studies. It will be found that many of the questions have been so framed that they suggest important doctrinal or historical matters, and by explaining to the scholars the object of the questions, the teachers will assist them in understanding many truths which may be known as mere facts without an appreciation of what they teach or involve.

* * *

DECEMBER 30th, 1928. —Exodus xxviii. and xxxii.

Subject for proof: —That the righteous shall inherit the earth.

Though God had condescended to meet with Israel in the Most Holy place of the tabernacle, He could only be approached in the manner of His appointment. Hence, He commanded that only certain ones could approach Him in the tabernacle, and these should be attired according to His directions. Aaron and his sons were set apart to minister in the priests office.

The priesthood was to be perpetuated in the family of Aaron (Chap. xxix. 9). The father was to be high priest, and the sons his assistants. Aaron's garments were to be made for "glory and for beauty," and consisted of a breastplate, a robe, a brodered coat, a mitre, and a girdle. The breastplate bore twelve precious stones set in four rows, three in a row, each stone engraved with a name of a tribe

of Israel. The ephod consisted of two parts, one part covering the back and the other the front of the High priest. It was clasped together at the shoulders by two large onyx stones, and bound at the waist by a girdle. The mitre resembled a turban and bore a gold plate engraved with the words, "Holiness to the Lord." The garments were made of gold, blue, purple, scarlet, and fine twined linen. The garments of Aaron's sons are described (Chap, xxviii. 40-43).

The consecration of Aaron and his sons is described in Chap, xxix., but should only be briefly alluded to, as few children have the capacity to understand them. Having been instructed in all details concerning the tabernacle and the services appertaining thereto, Moses was given the two tables of the testimony, "written with the finger of God." He then commenced to descend the mount in which he had remained for 40 days. What a contrast between the things which had transpired in the mount, and those in the plain!

Within such a short time the people had become idolatrous. They had broken the second commandment, and imitated the heathen worship of Egypt by setting up a golden calf, the materials for which they supplied from their own possessions. God threatened to wipe out the people and make a great nation of Moses' descendants. In his meekness and righteousness, though as yet not an observer of Israel's disobedience, Moses pleaded for them, and God hearkened unto him. At the sight of the peoples' idolatry, Moses cast the tables of stone to the ground, and broke them in pieces. Subsequently the rebels were slain, and the people punished by the visitation of a plague. The outstanding lesson is the wickedness of human nature, and the ease with which it forgets God's laws and His goodness.

H.T. A.

The Children's Page.

DEAR BOYS AND GIRLS,

This letter must be a farewell one. The Editors of the *Berean Christadelphian* have so much that they want to publish in the magazine that they require more pages. They have, therefore, asked for the page which is usually given over to you.

This issue will contain the last set of puzzles, but space will be provided in the next issue for the results of these, together with the names of those who have obtained the highest marks during the year. We hope to be able to send prizes to these later in the New Year.

In saying good-bye to many whom I feel are my little friends, I do so in the true meaning of the word. What greater or better wish than "God be with you" could be sent? None! For if He is with you, who can be against you? With this wish then, I remain.

Your Sincere friend,

W. R. M.

PUZZLES.

Please send answers by the last day of December to W. R. Mitchell, 40, Thornlaw Road, West Norwood, S.E. 27, and write your name and age on answer sheet.

1. —SQUARE PUZZLE,

- i. Anticipation of good.
- ii. Husband of Ruth.

- iii. French for "father."
- iv. A garden.

2. —DIAMOND PUZZLE

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|--|----------------------|
| i. The initial of the "beloved Apostle." | iii. Saviour. |
| ii. Opposite to "No" | iv. A heavenly body. |
| | v. In Christ. |

3. —DOUBLE ACROSTIC.

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|---|--|
| i. Footwear. | v. A nephew of Abraham. |
| ii. One of seven chamberlains who served King Ahasuerus | vi. A metal which Elisha caused to swim. |
| iii. An Apostle. | vii. A boy's name. |
| iv. Something which precedes a fall. | viii. A County of England. |

The initial and final letters give the names of two precious stones mentioned in the Bible.

4. —WORD ADDITION.

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|---|---|
| i. To the Hebrew word "son," add a term of salutation and it becomes a Prince of Judah. | iii. A son of Simeon, and it becomes a son of Jacob. |
| ii. The name of a Levite who assisted Ezra when he read the Law and it becomes a son of Shimon. | iv. A son of Bedad, King of Edom, and it becomes a King of Assyria. |

* * *

ANSWERS TO OCTOBER PUZZLES.

- | | | | |
|-------|---------|-------------|----------|
| 1. — | 2. — | 3. — | 4. — |
| SILAS | B | J estin G | ELI |
| ISAAC | CAT | A bne R | ELIAH |
| LAURA | CABUL | V oyag E | ELIAM |
| AARON | BABYLON | E lish A | ELIASAPH |
| SCANS | TULIP | L V | ELIJAH |
| | LOP | I sraelit E | |
| | N | N icodemu S | |

(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.
Quebec, P.Q.—R. Manicom, 145 Eleventh St. Limoilou.
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, 294 Glebeholme 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.—John T. Bruce, 23 Hosmer St. Everett, Mass..
Buffalo, N.Y. —L. P. Robinson, 43 Birch Place.
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.
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, 105—15th St. Scranton, Pa.
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.—R. Smead, 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.

ECCLESIAL NEWS. —In Type but unavoidably held; over Welling (Kent); Denver (Colorado); Freeland (Pa).

CHANGE OF ADDRESS. —Special attention is requested to the Publisher's change of address as under: —

77, FARLEY ROAD,
CROHAM HEIGHTS, SELSDON, SURREY.

DISTRESSED JEWS' FUND. —Receipt of the following contributions is hereby acknowledged. Montreal, Five dollars; Baltimore £ 1 0s 7d. These have been handed to bro. Bellamy to be included in the next remittance to the Jerusalem Hospital.

BOOKS WANTED. —“Christadelphian Treasury,” “Christadelphian Answers,” “Without the Camp”; will any brother having spare copies of these please communicate with bro B. Bagley, 72 Osler Street, Ladywood, Birmingham.

DEATH OF BRO. GARSIDE. —Sincere sorrow is occasioned by the news of the death of brother S. A. Garside, who was well known and much respected by most of the brethren in England and especially in London, where he resided for many years. His faithful exhortations and proclamation of the Truth are gratefully remembered. He was immersed about 50 years ago, and it is a cause for deep regret to all who were co-labourers with him, that at the end of his long life he was not in fellowship with us. With increasing years and decreasing strength he was not able to grapple with recent ecclesial troubles. “Shall not the Judge of all the Earth do right?” With this assurance we patiently await the final verdict. Our loving sympathy is extended to sister Garside and her daughter.

SISTER L.S.A. (Buffalo, U.S.A.).—Many thanks for your encouraging letter. We are glad you approve our decision to refrain from publishing letters of appreciation, and heartily agree with you that *“the further personalities are kept in the background, and the more the Truth itself, honouring and glorifying the Father, is kept to the front, so much more will all faithful men and women be helped on the road to the Kingdom of God.”*

SUNDAY SCHOOL LESSONS, CHILDREN'S PAGE AND PUZZLES. —These features will be discontinued after the present month, in order to make room for upbuilding matter of more general

interest, and also to provide more space for ecclesial news. The Sunday School Lessons may be obtained by post on application to bro. H. T. Atkinson, 16 Carver Road. Herne Hill, London S.E. 14.

FINDS AT MEGIDDO. —Mrs. Oliphant, the owner of Megiddo, writing to the *Daily Telegraph*, Sept. 20th, says "archaeologists have unearthed on my property, precisely in the spot where the Old Testament recorded that it was built, a solid stable with stalls and mangers for 120 horses, skirted by a broad paved road in good preservation. This accuracy is further emphasised by the fact that Solomon's seal is carved on the rock, and that other, interesting inscriptions have been found." (See 1 Kings ix. 15-19).

NOTTINGHAM. —On Boxing Day, Dec. 26th, a gathering will be held (if the Lord will), in connection with the Sunday School, in the Huntingdon Street Schools. 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 annual gathering of the brethren, sisters and Sunday School scholars will take place, God willing, at the Avondale Hall, on Boxing Day, Dec. 26th. The afternoon meeting will commence at 3.0 p.m., to be followed by tea at 4.30 and after meeting at 6. 0., the subject being, "GIVE DILIGENCE TO MAKE YOUR CALLING AND ELECTION SURE." Programmes can be obtained from bro. F. J. Button, 1 Hillsborough Road, E. Dulwich, S.E. 22.

OCTOBER PUZZLES RESULTS. (Maximum marks 20).

Rachel Briggs (Canada) 20	May Hughes (Dudley) 20	Helen Baldock (Canada) 17
Evelyn Briggs (Canada) 20	Douglas Brett (Ruislip) 19	
Primrose Jakeman (Dudley) 20	Iris Brett (Ruislip) 19	
	Iris Brett Sept. 20.	