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The Berean CHRISTADELPHIAN

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

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

Edited by GEO. H. DENNEY and FRANK G. JANNAWAY.

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F. Walker, Printer, 41 Stokes Croft, Bristol.

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K. R. MacDonald, P.O. Box, Whanganui.

TASMANIA.

J. Galna, 18 Thistle Street, East Launceston.

Notes.

L. W. —We regret being no longer able to regard you as being "with us". If you were really with us, you would not desire to have your name suppressed so as to avoid trouble with "three not long out from the old country", and "having Birmingham sympathies". Such trifling with your "convictions" amazes us, seeing, that, having weighed the evidence, you have for two years been bidding us God-speed, and quite recently hoped we did not object to your calling the Berean Christadelphian "OUR MAGAZINE". True, you assure us your ecclesia is not in fellowship with the Birmingham Temperance Hall fraternity; but, that, in itself, is no guarantee of being sound in the Faith. Therefore, until your ecclesia does the right thing with reservationists, we have removed your name from those "In Fellowship".

LONDON. —The South London Mutual Improvement Class are arranging a visit to Kew Gardens, with Tea and Fraternal Meeting (D.V.) for Saturday, August 15th. Programmes can be had from bro. C. Wood, 203 Camberwell Grove, London, S.E.

H.F.M.—If there has been any misunderstanding concerning the relationship of bro. C. P. Wauchope and bro. C. C. Walker, it has been due to lack of candour on the part of the latter; possibly the result of a "bereft" condition of mind on the question of "fellowship". It is an elementary axiom, that, "Things which are equal to the same thing are equal to each other". Now, bro. C. C. Walker is in fellowship with the Ardrossan Ecclesia; Ardrossan Ecclesia was withdrawn from by us because they joined fellowship with bro. Strickler; bro. Strickler is in fellowship with bro. C. P. Wauchope (apply the axiom). Again, bro. C. C. Walker extended fellowship to sis. M. Adams, who made no secret of the

fact that she was in fellowship with bro. J. Bell of the "Clean Flesh" community. Bro. Bell is in fellowship with bro. C. P. Wauchope, the Australian Agent of bro. C. C. Walker. What a mix-up of the Temperance Hall Fellowship, wholly due to the Editor of the Christadelphian, being " bereft" as he admits "on the question of Fellowship".

J.H.B., F.W., and OTHERS. —We have seen the circular issued by the Stoke Newington Meeting. Its accusation against Clapham and Clapton Ecclesias are false. The Clapton Ecclesia does not believe that "actions at law are permissible" in any way whatsoever, and will deal Scripturally with any in its midst who contend for this. Clapham Ecclesia cares for the spiritual welfare of its little ones constantly and assiduously, and teaches continually that the friendship of the world is enmity against God. The other ecclesias referred to are not in our fellowship. Please make this known to your ecclesias.

E.A. and C.P.—Your joint letter duly received. We shall be glad to hear from you when you have carefully studied the contents of the Blue Book and the White Book.

G.S. AND OTHERS. —The facts are—the Bristol brethren had invited bro. F. G. Jannaway to address them on Saturday, 6th of June, on "Why Clapham withdrew from Birmingham". Subsequently they found bro. C. Ladson was due to lecture in Bristol on the 7th, and bro. Jannaway was asked if there was any objection to bro. Ladson being present to defend the Temperance Hall. Bro. Jannaway replied "gladly", let bro. Ladson have the first half hour to repeat his charges face to face. Although free bro. Ladson refused to attend, on the excuse that it was only a Clapham Wrangle, and was dying out. Thus, although he alleges sheep are being misled, he prefers ease and glory—John 10: 12-13; 3: 20.

"DYING OUT". —"Dying out" indeed! when in London alone 500 of your former associates have withdrawn from Temperance Hall Fellowship by reason of its corruptness, and unfaithfulness to the Commandments of Christ; and the number increases monthly! "Dying out", when only a week or two since, eleven others withdrew for the same reason and joined the Ilford Ecclesia! "Dying out", when one of your leading apologists of last year—and a number of others—have withdrawn from your North London Meeting, because the latter is so long dilly-dallying with the Trouble! "Dying out", when one of your largest ecclesias—and brethren in the Temperance Hall Ecclesia, are pleading with us to "return" and "help purge the brotherhood".

JEWISH RELIEF FUND. —With pleasure we acknowledge two sums of 25/-, and 20/- both from New Zealand, which have been duly handed to the Treasurer, bro. J. Bellamy.

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SIXPENCE.

Dr. John Thomas (Christadelphian)
His Life and Work.

CHAPTER 19.

The following are extracts from the reply of Dr. Thomas to the article by Mr. Campbell, and which reply the Doctor entitled: —

A DIALOGUE BETWEEN THREE MEN ON MEN AND THINGS.

Philo. —Good morrow, friend Alethes. It is with pleasure I meet you again after so long an absence. What tidings do you bring from a far country?

Alethes. —My absence has been indeed long; but as for tidings, I have none of importance to communicate. I thank you for the pleasure you express at seeing me again. I reciprocate your kindness, and trust that the blessing of God will rest upon you, and upon all the faithful followers of our Lord Jesus Christ.

Philo. —I thank you, Alethes. —Pray what is that you hold in your hand?

Alethes. —It is the April number of the Harbinger, which I have just obtained from the Post Office.

Philo. —Does it contain anything of interest?

Alethes. —Yes, indeed; the Editor, you know, is always worthy of being read.

Philo. —Read the table of contents, if you please. (Alethes reads.) There, friend Alethes, stop! Turn now to the Conversation at Thomas Goodall's. Read it, if you please. (Alethes reads it through deliberately, and Philo pays profound attention.) Who is he whose writings seem to be the subject matter of conversation there?

Alethes. —Mr. Payne calls him his “English friend;” I judge, therefore, that he refers to an individual who edits a paper in Richmond. I am the more strengthened in this opinion, because I have some recollection of having heard the quotation which appears to have concussed Father Goodall's aged nerves so violently, cited as coming from him. I know that he is from England.

Philo. —Then you do not read Mr. Payne's friend's writings?

Alethes. —No; as yet I have not. But the manner in which the Harbinger has recently noticed several of his articles has excited my curiosity. I like to read both sides of a question; and to read a

man's defence of his own sentiments, which I confess the Harbinger has not enabled me to do in relation to this "shrewd gentleman's" writings, as it calls him. I intend to take his paper, and judge for myself.

Philo. —I coincide with you in this matter. The whole conversation appears to be a very one-sided view of the subject, written in a style calculated to catch the multitude. For my own part, I cannot learn the views of this half-christian, half-sceptic, as he is represented, from the Editor's exhibition. He reminds me of the textuaries, who dislocate a sentence from its connexions, and declaim for an hour or so upon it, like men beating the air; when they are done, no more is known of the author's meaning or views than when they began weaving their theological web. So it is with this conversation in relation to me; I am still ignorant of this "learned" and "grave preacher's" views . . .

But here comes Tomaso, perhaps he can assist us in our review of this conversation at Father Goodall's.

Tomaso. —Good morrow, brethren! May I enquire the subject matter of the discourse in which you seem so earnestly engaged?

Alethes. —We have been commenting upon a conversation in the last number of the Harbinger. I suppose you have read it, for I know you are a reader both of it, and of the Advocate published at Richmond. Are you acquainted with their respective editors?

Tomaso. —Yes, I have a personal knowledge of them both. He of the Harbinger is a very excellent man; of fascinating manners, and most esteemed by those who know him best.

Philo. —Can you tell us the reason there is so much difference on many subjects between your two friends?

Tomaso. —With the greatest ease in the world and no offence to either. The history of the men's lives solves the whole mystery if there be any. My friend of the Harbinger, you must know, is by birth an Irishman, and by education a Scotch Presbyterian. He was educated in a University in Scotland, the land itself of ghosts and witches, in all the mysticisms of that gloomy sect. Hence he imbibed all their traditions, with which his mental constitution became thoroughly imbued. He is most accurately instructed in the "divinity" of John Owen and other mystics, and I have heard him lament the time he lost while transcribing the scholasticisms of these Rabbis. Now, what I much admire in him is the successful effort he has made in forcing his way through so many obstacles in order that he might occupy the kingdom of heaven. He has clearly set forth to the men of this age what is the true worship of God, and what the means he has appointed for the remission of sins. These things he has clearly proven. But as he has himself remarked, I think, concerning others, "he still smells of the old cask." He has not succeeded in emancipating himself from all his popular divinity; hence every now and then, but more frequently of late, you find him standing up as the champion of human tradition, without indeed knowing it. He seems to manifest an undue sympathy with the sects of the Anti-christian world, so that I have reason to believe he is rising in their estimation; at least in these parts. Notwithstanding this, he is a man of great merit and devotion to the truth as far as he knows it, and therefore, deserves our unfeigned gratitude for what he has done and may yet do. As for my other friend of the Advocate, he has never been cursed (shall I say?) with the poison of a theological education. His early years were spent in a private boarding school in England, and from his seventeenth to his twenty-fifth year among physic bottles, lecture rooms, and dead bodies. He knew, and he counted it his happiness to know, nothing about the writings of popular divines; nor did he ever trouble himself much about "divinity" of any kind, till about 1832, three years and a half ago, when he obeyed the gospel of our Divine Master. Since that time, he has addicted himself to the incessant study of the Scriptures. Not having had his mind perverted by human tradition, it just takes whatever impression the word may make upon it: like a blank sheet the impression of the printer's types. This is the true cause of the difference between them—the teacher of the one is the word of God alone; the teacher of the other is compounded of popular divines and the word. You need not marvel then that they come to such different conclusions.

Alethes. —What is your judgment concerning this conversation at Thomas Goodall's?

Tomaso. —In the general, I think that my friend of the Harbinger has not done his reputation as a reasoner justice. He has descended to gossip, instead of conversing, as a man of his superior attainments ought to have done, in an enlightened and dignified manner. He appears to me to have

written for the unthinking multitude, rather than for those who think for themselves, and who can be swayed only by Scripture reasoning. In this design no doubt, he will succeed. Indeed, he might have saved himself the trouble of writing at all for he has their credulous assent to begin with. My friend of the Advocate has a very unequal battle to fight, and nothing but the sheer force of truth will enable him to overcome. He has not only a powerful opponent to contend with, whose hints are laws to hundreds—(though, this must be said, it is contrary to his wish that it should be so; nevertheless, such is the fact, to a great extent, within the range of my acquaintance and that of others)—but he has the prejudices of all Christendom, Mohammedan, and Pagandom against him. The Romanist, to whom the Holy Scriptures are denied by his ghostly advisers, will condemn him; the Protestant, who contends that “the Bible alone is his religion,” and yet scarcely studies a chapter in twelve months, will condemn him; the Mohammedan, who believes in the instantaneous translation of the “spirit” to paradise, will condemn him; the worshippers of wood and stone, who have a paradise of their own peculiar formation, to which their spirits immediately depart on the extinction of life, will condemn him; the poor Indian of the forest, whose spirit goes, with the velocity of lightning, to a community of warriors, and to the fair hunting fields of his elysian abode, would tomahawk him, were he to question the sudden transfer of his ghost from the prairies and wilds of earth to the country of deer in heaven; and thus he would prove to him in a summary manner that he was not only unfit to be “admitted into Christian company,” but that he was unworthy of the society of the wildest Seminole. I say, all these my friend has to contend against, and all these enlightened religionists, my excellent friend of the Harbinger has to shout “Amen” at his back! Were I a caricaturist, I would sketch a “stripling” with a sling and stone on the one part; and I would have a giant with a double-edged Spanish blade encased in iron, having a huge crusader’s lance in rest; and followed at full charge, with a rout of Italians, Hollanders, Turks, Chinese, and Indians—honourable representatives of their respective faiths. You may easily guess what sort of a chance my stripling would stand . . .

Alethes. —It is, indeed, as you say; the believers in an instantaneous translation of what they call the “immortal soul” to heaven, are, with few exceptions—your friend of Bethany, one of these, of course—the unthinking world . . .

Philo. —The immortality of the soul! Pray, Tomaso, show me where this is taught in the Scriptures of truth. The multitude believe it; but I never yet had much faith in the soundness of the opinions of even the majority, much less of all the world. As far as I am informed, they have never been right yet on religious faith and practice.

Tomaso. —I suppose you will except Noah’s family after the flood? As to the immortality of the soul, in the popular sense of that phrase, it is nowhere taught in the Bible. It is a dogma of the Pagan philosophers, especially of Plato. It was adopted by Origen, and other corrupters of the Christian church, as a revealed truth. The notion having been previously instilled into the minds of the pagans by their priests and philosophers, when they became nominally Christian, they found the dogma in the Catholic church in a new dress. They took it for granted that it was all true and so perpetuated it from generation to generation, until the Reformation of Popery, or rather the breaking up of Popery in certain countries into new and adverse forms, called in the aggregate Protestant Sectarianism. The sects forming this new ecclesiastical system adopted this tradition of their mother Pagan-Christianism, alias Romanism: and thus we find it among us, at the present day, the almost universal belief of the Christian and anti-Christian worlds. —To such an extent has the poison of Pagan philosophy diffused itself! The doctrine of the Bible, on the contrary, is THE CONDITIONAL IMMORTALITY OF MAN. This is easy to be understood by those whose minds have not been poisoned by human tradition, and who are content to learn the religion of the Holy Spirit, as He has taught it in the Word . . .

Alethes. —Mr. Payne is but a lame defender of your Richmond friend, Tomaso! He does not seem to understand the matter at all. I would advise him, as well as the rest of the company, to make themselves better acquainted with both sides of the question before they set up for critics, or presume to be so lavish of their unfledged opinions. Mr. Payne says, absurdly enough, that the Advocate “distinctly affirms that soul, body, and spirit all go down to the grave, and sleep there to the resurrection.” This, I undertake to say, must be a most unfounded assertion, for, as I understand him, it is man’s inanimate material that goes to the grave; to say, that he went there body, soul, and spirit, would be to affirm that men are buried alive! There are but two conditions

in which a man can be in relation to this matter—either dead or alive. And this is what he seems to contend for. Am I right, Tomaso?

Tomaso. —You are; and as to the rest, I must say I incline very much to the same judgment. The spirit of the family circle is to seize hold of the most vulnerable sentence, and, by an unfavourable construction, to prejudice all to whom their sentiments may come. The proper course for these good folks to have adopted would have been to let the author of the obnoxious articles speak for himself. They have plenty of room in the vehicle of their opinions. They have devoted ample space to criticise, satirise, and to hold him up to public reprobation. The least, therefore, they could have done in equity would have been first to insert his replies to Mr. Flippo in full, and then to make converse upon them. If they could not do this, they ought then to have said nothing at all. If they proceed in the way they have begun, they will cause their hearers to judge an unrighteous judgment concerning my friend at Richmond. My motto is, let justice be done though the heavens fall.

(To be continued).

Editorial.

GOING TO LAW.

Lecture 18 in Christendom Astray deals very finely with the question as to whether Christ's brethren who "are not of this world" or of any of its kingdoms, may avail themselves of a resort to the law of any country when personal injury is suffered or is imminent. "Of all the commandments of Christ, this of unresisting submission to legal and personal wrong is one that most severely tests the allegiance of his disciples".

No exception to this rule is ever contemplated. A brother recently contended with us that in some cases it was right to go to law. He produced one hypothetical instance, that of a supposed brother whose wife was an adulteress. To prevent her contaminating her supposed children it would be right to go to the High Court and ask for a divorce in legal fashion, said he. Let us examine the matter. The husband here could separate from his wife—withdraw from her—until she repented. The custody of the children would be his, and the law of no country would entail upon him the maintenance of the erring partner. At the same time he would be rendering good for evil if he did send money to her to keep her in being, in case of such necessity. But supposing the argument were true that a divorce must be legally sought and obtained to secure separation. As the brother put it, "Suppose she refused to go?" Leaving aside the fact that she would most probably be very anxious to go we have this also, "Has Christ forbidden violence"?

As bro. Roberts says of debt-recovery, so here. Suppose she will not go, "The myrmidons of the law arrive at the house: the door is locked: admission demanded in vain. Your servants of the law, your agents, knock the door down and demolish the barricades. Friends. . . smite your servants. Your servants smite in return, but being overmatched withdraw. They return with assistance: a melee ensues: heads are broken and property destroyed. What next? A riot. The soldiers are sent for. The soldiers are now your servants. If the woman and her friends do not give in, brains will be blown out and lives taken. This is the "law" in motion. "The saints are not at liberty to employ such an engine of offence".

The command, to be passive in relation to evil, and the remedy is not to fight but to withdraw. There is no exception in the matter. There is no "legitimate cause" for any brother to go to law to seek redress of wrong.

* * *

MAKING PEACE.

“Blessed are the Peacemakers, they shall be called the children of God”.

Mr. J. D. Jones, the recognized leader and present Chairman of the Congregational Union, recently gave forth his views on heresy hunting and the toleration of new views. He asked frankly for breadth of view and the continued acceptance of new human thought including evolutionists, spiritualists and the rest. Room for all in the church providing the spirit of peace was there. In this way he interpreted the beatitude we have before us.

Now is this Christ's meaning? If it were, it would become our duty as "peacemakers" to tolerate every new or revived form of doctrine. We would all rejoice together though none of us agreed fully with the rest. A sister wrote us lately calling our attention to this saying of our Lord, and beseeching us to "make peace in the brotherhood". Let us read John 14: 27, "Peace I leave with you, my peace I give unto you. Not as the world giveth peace, give I unto you". Surely there is a discrimination here between peace as estimated by the world and the peace Jesus gives.

This view is strengthened by a reference to Matthew 10: 34. "Think not that I am come to send peace on the earth, I come not to send peace but a sword". The word translated "peace" means unity and concord in its common Greek usage. David declared in Psalm 34: 14, "Depart from evil and do good. Seek peace and pursue it". If that be true, peace is realized by departing from evil, not from tolerating it. The sweet Psalmist further declares in Psalm 119: 165, "Great peace have they who love thy law. They have none occasion of stumbling" (R.V.). James says, "The wisdom that is from above is first pure, then peaceable". It is "without variance, without hypocrisy. And the fruit of righteousness is sown in peace by them that make peace". "Wars and fightings come of your pleasures that war in your members"—James 3: 17-18; 4: 1. Surely the sowing of faction and heresy is a wicked act. Isaiah is moved to say, "There is no peace, saith the Lord, unto the wicked"—Isaiah 48: 22.

May we not, therefore, rightly conclude that the only true peace in the world is that which is secured by those who are steadfast in righteousness, stern in their integrity, and not "moved about by every wind of doctrine"? Is there not a true peace in every ecclesia to-day, and in every individual's mind, who has declared for the whole Truth? The unrest and the disunion in thought and practice is with those who tolerate evil.

Look at the North London Ecclesia after years of toleration, still dissatisfied and unhappy because, to use its own words, it has not "purged the brotherhood". Its duty is to purge itself and it has lamentably failed. But it has not made for peace. Take Boston Ecclesia, U.S.A., not willing, a few years ago to withdraw from bro. A. D. Strickler and his followers: not espousing his views, but "for the sake of peace" unwilling to exorcise the evil. Did peace result? No! Read the Intelligence we publish from that place this month and see. The real result has been gradual leavening of the whole ecclesia with the leaven of false doctrine. We went a little while ago into an old-world garden: box edgings, lavender, lilac, sweet williams, and the rest of the delights of the Victorian days. None of the newer fashions in floriculture: just a simple attempt to preserve an old atmosphere. We sat down in the midst of it, and a feeling of peace and harmony stole upon our senses. We complimented the gardener upon the delightful neatness of it all, its cleanliness and its perfect order. We said it must need much care and toil to accomplish such results. "Yes", said he, "it's beautiful, but it means war every day upon weeds and insect plagues".

G.H.D.

GIVEN TO HOSPITALITY.

A beloved correspondent has sent us two pages of manuscript upon the above subject. On page one we read: —

" FEASTS "—(Fraternal).
PUBLIC OR PRIVATE:

Luke 14: 13: "When thou makest a feast, call poor, maimed, lame, blind".
Luke 14: 14: "They cannot recompense thee".

Question 1. Is the above command of Jesus Christ obsolete in 1925?

Question 2. If not, will the above class be called Easter, Whit, or any other time, when feasts or "Fraternals" are held?

Question 3. If called, how are they to get there, seeing "Gatherings" are usually held in another town, requiring a railway journey; and also it often happens that there is no train back the same night?

Question 4. Is this an occasion when Christ's brethren should obey this command of Christ: "Be not forgetful to entertain strangers".

Question 5. If the above is a command is it not a doctrine? And is it not a sin to disobey it?

We find no difficulty in giving the following answers: —

Answers: 1. —Yes. 2. —Not all; some we know are bed-ridden. 3. —Those in touch with each case will decide, if they cannot do so themselves. 4. —Yes. 5. —Yes.

Upon the next page our correspondent sets out: —

"Reasons given during the last fifty years by brethren and sisters for not obeying Christ's command"—
Luke 14: 13.

Reason 1. My husband objects; he likes his fireside to ourselves.

Reason 2. My wife can't stand them, it gets on her nerves.

Reason 3. If one asks them for a week-end, they stop a week.

Reason 4. So cheeky.

Reason 5. So domineering.

Reason 6. I'm not like you; you seem to be born for it.

Reason 7. Have not time.

Reason 8. Have not room.

Reason 9. I do not entertain.

JUDGE NOT.

Whether the object in sending us the MS. was personal or general we know not; but, if the former, we cannot plead guilty, although we have to confess we do not now "entertain" as we did during the first thirty or forty years of our stewardship. As to our brethren and sisters generally; it is not for us to dictate to a sister as to when her husband shall enjoy his fireside; nor for us to exhort a brother to regard his wife's health as a secondary matter; nor to billet those, who, invited for a week-end, stop a whole week; or are cheeky and domineering; or to give away what is not his to give (see 7, and 8).

Our correspondent goes on to say: —

"Human nature being the same all down the ages, is it not possible they talked the same in the days of Christ? And, of Job, God says, 'None like Job'—Job 1: 8, and Job says, 'I was eyes to the blind and feet to the lame'—Job 29: 15.

Yes; alas, human nature is the same, and therefore, it behoves us to see that our judgment is not unjust like that of Job's friends, who merely from negative evidence, at the best, declared that Job had forsaken the poor—Job 21: 19.

We are then asked: —

"Do many brethren and sisters make the mistake of supposing that if Christ's commands are not pleasant to themselves, they need not obey them"?

From what we know of our 350 brethren and sisters in the Clapham Ecclesia, we do not believe there are "many", but whether few or many, there are many opportunities for each of us to buy up in this matter of brotherly love, and our beloved correspondent's counsel is good and timely: "Ponder Lecture 18 of Christendom Astray, and Exhortation 8 of Seasons of Comfort".

Finally, if a brother or sister knows of someone "out in the cold" let such "put a shoulder to the wheel", and not worry about what they think "someone" else ought to do. Possibly the "someone" else is already nobly bearing a sufficiently heavy burden.

F.G.J.

Our Absent Lord.

A Sunday Morning Exhortation by Bro. R. Roberts.

BELOVED BRETHREN AND SISTERS, —Assembled at this appointed weekly memorial of the Breaking of Bread, we are met around the only source of true comfort there is for the perishing sons of men. There is no other hope than Christ. Men may indulge in beautiful anticipations apart from him. They may paint to themselves bright visions of glory to come, lovely pictures of "cloudless summer lands", celestial worlds of progress, joy, friendship, perfection, in accordance with what may be their conceptions of what is desirable. But, apart from God's purpose in Christ, these are but the revels of the imagination—hopes that will never come to pass—expectations that will be extinguished in the quietness and darkness of the grave. In the proper sense of the term, such hopes are no hopes: they are delusions as baseless as the Indian's dream of hunting grounds in "spirit-land".

The Truth has taught us what men to be wise must recognize, but are most unwilling to learn—that in the state of nature, we are totally without hope or comfort; that sin reigns unto death in every member of the human family; that judgment hath passed on all men to condemnation, and that in Christ alone can men be justified unto life eternal. We are by nature children of wrath. We are born into a state of sin and under condemnation. We are made subject to vanity, though not willingly. We find ourselves mortal in spite of all aspirations after a higher state. We are feeble and corruptible, in spite of lingering traces of a God-like type and angelic powers of mind. Our abhorrence, of death and our tenacious clinging to life, do not for a moment stay our progress towards the end of all living; mingle our bones with mother earth we must, love and study as we may. In Adam we are in the grip of an irrevocable destiny which makes us strangers in creation. We cannot contemplate the works of God as ours in any sense. The azure vault of heaven, with its resplendent sun in the day time and the shining host at night, are magnificent; but not for us, for they fill the ages, while we flutter, like the morning insect, for a few moments, and are gone for ever. The broad and smiling face of the earth, with its countless beauties of land and water, in "ocean depths and spreading wood" is a thing of beauty and a joy forever; but not for such as we—dust and ashes, whose days upon earth are as a shadow, and there is none abiding. We raise our eyes to the measureless immensity of the splendid universe around, and think of the Ineffable Being whose power, and wisdom, and love have evolved and sustains them all. But we have to confess, as natural men, we have no acquaintance with Him. We are far from Him: we have no relation to Him higher than the other works of His power—menials in His great house—here but a short time, unlike the Son who abideth ever.

In this unutterable orphanage which we inherit in Adam— in the consuming dreariness of our abortive being, what joy surrounds this Table! What blessedness belongs to the people who know the joyful sound which those symbols represent. They shall walk, O Lord, in the light of Thy countenance! Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God! No longer mere creatures, nor even servants, but sons—elevated to the highest friendship with the Great Intelligence of the Universe—brought into fellowship with the Eternal Power and wisdom which holds all things in the hollow of His hand! This is, indeed, a greater privilege than we at all times realize: yet is it simply what the heavenly calling means.

Jesus stands before us in the breaking of bread as the impersonation of this glory. He is the intelligence and love of the immeasurable Father focalised in a man, so to speak; reduced to a compass in which we can see and feel the grasp of love. Our fellowship is with the Father and His Son, but with the Father through the Son, in whom the Father comes nigh to us. The Son is the means and the pledge of the Eternal Father's friendship towards the children of men. God in him comes near, reconciling the world unto Himself, not imputing their trespasses unto them. Oh, what unmeasured blessedness which our dull eyes so feebly see. In him dwelleth all the treasures of wisdom, and knowledge. In him dwelleth all the fulness of the Godhead bodily. To him is given a name above every name! angels, and principalities, and powers, being made subject unto him. To him has been confided all power in heaven and in earth, that as the Father raiseth up the dead and quickeneth them, even so the Son also quickeneth whom he will, and will release from death's cold grip all hearts attuned to his praise.

We have not seen him, but, blessed be God, we believe in him, and love him, and repose in him with a joy which in its ultimate realization, is unspeakable and full of glory. Having heard of him, we stand in him. Though we have heard no voice from heaven, we are where the Apostolic word has placed us. The Apostles preached, and we believe through their word; and are seeking now, in obedience, to work out our salvation with fear and trembling. As such, we have been the subject of the Lord's petition to the Father, wherein he said, "Neither pray I for these alone (the eleven), but for them also who shall believe on me through their words".

And now what wait we for? For his return: his re-appearing in power and great glory. Blessed hope! We look for it: we love it: we pray for it: we live for it. The Gospel has called us to it. Before we knew the Gospel, we were content with the husks that the swine did eat. We were satisfied with the eating and drinking, buying and selling, marrying and giving in marriage, of this animal existence which has occupied the world of the ungodly for thousands of years. We were ignorant of the unsearchable riches of Christ. Our eye had not seen, neither our ears heard, nor had it entered into our hearts to conceive what God had prepared for them that love him. We were engrossed with the cares of the riches and pleasures of this life. But now we have turned from these vanities to know the greatness of sonship to God, brotherhood to Christ, and heirship of the glory to be revealed. We strive to harmonize the life we live in the flesh with this faith of the Son of God. We seek to be followers of God, walking in love and purity as becometh saints, and in sobriety as those that have learnt the solemn judgments of God, which are far above, out of the sight of the foolish.

Yet mourn we sore as doves. We walk by faith and not by sight; and as the Son of God was a man of sorrows, so it is with his brethren, who are now in the sorrows of their probation. Sight is all against us. All things continue as they were from the beginning. Vile men are exalted on every side. God speaks not, and men say, "Where is the promise of his coming"? Yet faith has its strong foundations, to which we cling. We see the Jews scattered; their land in desolation: (Spoken in 1871: things Jewish have moved since then!) God's purpose among the nations carried out. In existing facts, institutions, and traditions, we have evidence of Christ's resurrection and first-century work, and in that marvel of literary compositions, the Bible, we have the highest tower of strength, an impregnable fortress, from whose walls the assaulting foe has ever been dashed to destruction among the rocks beneath. Though, therefore, all is night, and the wicked triumph, and the hope of the righteous is mocked, we hold on, looking for the light, watching for the daybreak, waiting for the shadows to flee away at the sun rising, "looking for his appearing".

The grave-yards fill, and the generations rush on, and the tale of vanity is told in a thousand mocking tones of woe. We hear an apostle say, "Ye have need of patience". In sweating endurance, we say, "Yes; tho' spoken to the persecuted of the first century, it is no less applicable to the watchers of the nineteenth; who amid a wide-spread travailing in pain, groan within themselves, waiting for the adoption". We hear another say, "Cast not away your confidence, which hath great recompense of reward"; and we may say, "Amen! Come Lord Jesus, come quickly"! And our sighs, and struggles, and prayers, are not unheeded on high. Have we not a Father who pitieth His children, and guides their conflict with appointed travail, that they may be partakers of His holiness, which they could never know without the bitter cup? Have we not a High Priest who is touched with the feeling of our

infirmity, and whose messages to the seven churches show that he watches and regulates the affairs of his chosen? Yes, Yes; our privileges are greater than we at all times remember. Our position is more blessed than weak nature will suffer us to realize. We see through a glass darkly. We yearn for the day of seeing him face to face. We know that when he shall appear, we shall see him as he is.

Blessed words! This is what we agonize for—

As a woman counts the days,
Till her absent lord she sees;
Waits and watches, weeps and prays,
So, dear Lord, we do for thee!

We hunger and thirst after righteousness. We long to hear the High Priest come forth and pronounce our iniquity pardoned. We sigh to be delivered from this corruptible in which we groan, being burdened, we cry and lament for the prevailing abominations. We crave to taste of purity and power, and joy and immortality. We look for and hasten unto the day of the Lord, when tears shall be wiped from all faces, and sorrow and sighing shall flee away. We pray for the earth's deliverance from its present misuse and prostitution. We cry that the wickedness of the wicked may come to an end, and the just be established, and the earth be filled with the glory of the Lord as the waters cover the sea. We yearn to drink of Jehovah's gladness in the presence of His glorious Son. We have heard the Shepherd's voice, but like bleating lambs on the mountains, we seek him from hill to hill in vain, earnestly desiring we may see his face and receive the comfort of his arms. We are dying in the intensity of the sun shining in his strength. We long to join in the anthem of our desire to bathe in the pure joy of his glorious countenance, of his glorious praise, with his risen and perfected friends, knowing him as we are known, seeing him as we are seen, delivered from the burden of groanings that cannot be uttered, emancipated from the stammering tongue and musicless perishing voice, glorified with the power, and freedom, and strength, and beauty, of the angels; our vile body changed and made like to the glorious body of our blessed and beloved Christ. "Blessing and honour, and glory, and power, and strength, and dominion, and might, and praise, be ascribed unto our God, and unto the Lamb for ever and ever".

We have long pined in this gloomy wilderness, where the wolves howl and tempests roar with might—a dry and parched land, wherein there is no water. Our flesh longs; our soul panteth after Thee, O God. When shall we come unto the courts of our God? We have no rest. We have no continuing city. We seek one to come—the city of our God, of which the Lord God and the Lamb are the light thereof. We are strangers and pilgrims as all the fathers were. Our eyes run down with tears; our hearts fail for the waiting of the morning. We are sore broken in this place of dragons. We wait for the Lord. We remember his presence on earth 1800 years ago. He said, "Do this in remembrance of me." We lift our hearts in gratitude to him in heaven, and strive in patience to wait all the days of our appointed time, as the bride, making ourselves ready, hoping soon to hear the silence of the night broken with the gladsome announcement: "The Lord is come"!

ROBERT ROBERTS.

Sixth Visit to the Holy Land.

A sixth visit of course pre-supposes a first, second, third, fourth and fifth, and naturally, if the reader is interested in the sixth, he would like to know something about the previous five, so we will try and satisfy his desires.

THE FIRST VISIT.

It came about in this way. As long ago as the writer remembers, it was his ambition to see Jerusalem, before ever he knew it would one day be the city of the Great King—Great David's Greater Son—but it became much more his ambition when, having learnt all about the Promises to Abraham

and the Covenant with David, fifty years ago (on the 11th day of July, 1875), he became an "heir of the promises" by having "put on Christ" in the appointed way in the bath of the little meeting room at the back of a Dental Establishment, 69 Upper Street, Islington, then the only meeting place of the few Christadelphians in the metropolis of the British Empire.

The next, and not by any means the least noteworthy landmark in our life was the meeting with the little sister about our own age, and with whom, at the ages of twenty-three we set sail together on the ocean of married life, and for which embarkation we have ever given thanks to our Heavenly Father. As with this sixth pilgrimage to the Holy Land, so with the previous five, we have always had the other's company; and our prayer is that our seventh will also be together in the March to the Holy Land from Sinai, the scene of the Great Judgment so clearly treated of by the prophets of old, so graphically pictured in Eureka by our beloved forerunner Dr. Thomas, and now being so interestingly paraphrased by our worthy and beloved co-worker, bro. J. M. Evans in the current issues of the Berean Christadelphian.

Soon after marriage we remember telling our beloved that as soon as she had saved half the cost of a tour to Palestine we would provide the other half: she never did! But, eighteen years rolled by and we went. We communicated our plans to bro. C. C. Walker, for whom we had formed a strong attachment, and invited him to join us. He at first declined, but just before the time to set sail arrived, we received a telegram from him, soon followed by himself, to make arrangements to accompany us, with the result that "we three" set out on our pilgrimage on Thursday, the 17th day of January, 1901.

Ah, what a happy and profitable time we had together, visiting not only Jaffa and Jerusalem, Bethlehem and Bethany, Jericho and Hebron, but also Egypt, Turkey, Greece and Italy.

Enjoyable, however, as the tour was, the writer was not satisfied. Not the least important reason for making the pilgrimage was to see what had actually happened in the way of Colonization of the Holy Land by Israel after the flesh. Well, after our return home, and when the glamour of the pilgrimage had become somewhat subdued, we discovered to our disappointment that we had not much to tell our brethren concerning Jewish Colonies in Israel's Land. We took about 250 photographs in the course of our travels and made lantern slides of all. Our companion of the Birmingham ecclesia, offered to describe them in the Temperance Hall and a mass meeting was the result. *

We attended that meeting, and, being invited to add a few words to what bro. Walker had said, we realized an utter inability to record any information with regard to our tour that would arouse enthusiasm as to the Zionist Movement in Palestine. The pictures afforded little else than material for ordinary Travel-gossip.

* Yes: a mass meeting can always be obtained to "see pictures", or when an enemy in the shape of a "Rev." is given the platform, or, as the Christadelphian editor said, when a noise was expected, or when sisters were going to sing solos or cantatas; but to hear solemn words of counsel was altogether another matter—see Christadelphian, 1922, p. 80, only 90 out of 1300 turned up.

SECOND VISIT.

Frequently, after returning from our First Visit, did the possibility of a second form the subject of conversation between sister Jannaway and the writer; and one night at the supper table, we expressed the conviction that we had not done the Holy Land justice by going with an advertised party. In so travelling, our hands were tied as it were, we were restricted to mere Gentile sight-seeing, and we suggested how profitable it would be to "do the Land" from north to south by ourselves, with tents, horses, mules, and native servants—and go where we liked and stop when we liked. The mere contemplation of such a journey was delightful, and my partner readily fell in with the suggestion, even to mounting a horse, something she had never done before! From that evening, we began to arrange the programme of a camping tour in 1902, the Lord willing. Among other details was the getting an estimate of the cost of camping commissariat from Beyrout in North Syria to Jaffa, the

southern seaport of Judea. Before many months had elapsed it was agreed to increase our party to three, by the inclusion of bro. C. C. Walker, who had become as enthusiastic in the project as we ourselves were. With the aid of the Bible and travel books, we mapped out a very elaborate itinerary, and it was remarkable how well it worked. Although there were but "we three", we made a very pretentious crowd with servants, animals, tents, and furniture. We had fourteen animals (four horses and fourteen mules), and servants—we never knew how many, but we believe least a dozen. We marched forth from England on March 4th, 1902.

Again, we had to confess to seeing very little evidence of Jewish Colonization; for, saving a colony at the northern end of the sea of Galilee, and two or three others, Jewish Colonies were conspicuous by their absence. But the journey was well worth the time, energy and money spent. We saw the Holy Land in a way impossible to those who are confined to the beaten track, although, as we have said, so far as the Jewish Movement was concerned, there was nothing to be compared with what has occurred since.

THIRD VISIT.

Between the 2nd and 3rd visits, ten years rolled by, and during those ten years Zionism was much to the fore. The Jews were returning in large numbers; colony after colony was founded, from Dan to Beersheba, and the desire for another visit grew as time went on. We approached headquarters for permits and letters of introduction to those in Palestine who could assist us in our investigation. We went, and the result was duly chronicled in the Christadelphian for 1912 and 1913, as well as in book form under the title of Palestine and the Powers (the latter work saw three editions, and was given a place among Jewish works of reference).

FOURTH VISIT.

The fourth Visit was not so much concerned with the Holy Land proper as with the adjacent countries, Ammon, Moab, and Edom, countries mentioned in the prophetic programme, and so graphically dealt with in Elpis Israel and Eureka. We were also anxious to visit Upper Egypt to see the world-famous ruins of Thebes, Luxor and Karnak. Ruins is scarcely the word to use in relation to the colossal and magnificent remains of these cities of antiquity. On previous visits to Egypt we had never journeyed farther than Cairo and the Pyramid Fields.

This Fourth Visit we also intended doing alone with sister Jannaway; it being our intention to leave the latter with friends at Jerusalem while the writer did East of the Jordan and Arabia alone (roughing it). Somehow or other bro. Walker came to hear of our projected visit, and as he expressed himself quite ready to "rough it" we gladly hailed him as our companion. A diary of our experiences was duly chronicled in the Christadelphian, 1914—15, under a title that not one in 100 readers would understand ("Anatolia!").

FIFTH VISIT.

This was in 1922, and in the interval we had been keeping in close touch with "Zionist" movements, with the result that when we arrived in Jerusalem we were in possession of letters which were "open sesames" to all the Jewish Colonies and Governmental Departments. We revisited all the older colonies, and the principal of the new ones. Week after week we saw evidences for concluding that the day was not far off when He who comes, will come, and will not tarry. (The evidence is detailed in Palestine and the World, published by the "Maranatha Press" at 2/6, profusely illustrated).

And now we are practically concerned with the—

SIXTH VISIT.

Regarding this, we hope to inform our readers during the next few months. As to whether it will be our final visit we cannot say. We hope not, for we are struggling in preparation for a—

SEVENTH VISIT

If we are successful in our preparations, as we hope and pray, then what a visit that will be—it will mean seeing the King in His beauty, and taking part in assisting Jerusalem to put on her beautiful garments, and making a name and a praise of the Land that was Desolate.

(To be continued).

GRIT. —"We must 'contend earnestly for the Faith once delivered to the saints,' though it cost us a right hand or a right eye". —Dr. THOMAS, 1846.

James 1: 14.

" Every man is tempted when he is drawn away of his own
lust and enticed ".

DOES THIS TEXT INCLUDE JESUS CHRIST?

(Continued from page 229).

THE PRINCIPLE OF GOOD AND EVIL.

He (Paul) finds, therefore, that when he would do good, evil is present with him. The Word has made manifest the evil of his nature, made him aware of the presence of an enemy, a principle of evil or disobedience, diabolos within, whose every effort to produce its own fruit must be checked and suppressed. He discovers that diabolos incites to transgression. Impels him, if allowed, to do what he ought not to do, yielded to (as in the days of his ignorance) it will work transgression of the law of God, its character being such that it never can be satisfied according to law. It is always against law, unlawful, because if obeyed it will cause law breaking; inordinate, because it invariably incites in a forbidden direction. Hunger is sometimes cited as diabolos or part of diabolos, which it cannot be, because hunger, one of the ordinary natural desires of the flesh can frequently be satisfied according to law. A man is hungry; the food is there; he eats and is satisfied, without any enticement to obtain food in an unlawful way. But diabolos, the spirit of disobedience which is in the flesh, cannot be satisfied as hunger can. Only in the breaking of law or in the production of sin can it find that satisfaction which it seeks. DIABOLOS is never within law in its gratification. Hunger frequently is. This is an important difference which has a vital bearing upon the question. WHAT IS SIN IN THE FLESH? Is it the natural desires of the flesh, such as hunger, or is it the spirit or evil principle of disobedience, the law of sin, which is in the flesh? The latter without a doubt!

Again, it is lawful to be hungry: but, when hunger cannot be satisfied according to law, it is the spirit of disobedience which incites the man (when yielded to), to an act of disobedience, the theft of food to satisfy his lawful hunger. Every man experiences the incitements of the spirit of disobedience, diabolos within. Self-examination will reveal to him the presence of a something within, which, if he were to yield to it, would cause him to violate the Divine law. How is he aware of its presence? By its impulses, feelings, promptings of the flesh, emotions, cravings, longings. Enlightened by the Truth he knows that such will excite thought like themselves, and that if he is to prevent evil thoughts and evil actions he must suppress his emotions and cravings, all of which are the incitements

of diabolos within. His effort to do so constitutes the overcoming of diabolos, the prevention of the conception of diabolos producing sin, whilst the incitement of diabolos (alias lust, inordinate desire) the spirit of disobedience which is in the flesh, constitutes the temptation which draws away, or out, to the enticing point, where it is either yielded to and sin produced, or else rejected and overcome without the production of sin. A man can be therefore tempted or allured, enticed by diabolos within, without necessarily sinning. To sin he must obey sin (diabolos) in the lusts thereof—Romans 6:12 or yield his members as instruments of unrighteousness unto sin—diabolos Romans 6: 13. Even Christ himself came within the range of such experience for he was in all points tempted like as we are yet without sin—Hebrews 4: 15. So that he felt the incitements of diabolos within which he never yielded to, thus resisting temptation and perfectly overcoming the common enemy. To affirm to the contrary is to deprive him of a well earned victor's crown.

CHRIST TEMPTED IN LIKE MANNER.

That Dr. Thomas definitely taught this can be seen from Eureka, Vol. I., pages 106, 107, where he writes as follows: — "For this cause and forasmuch also as the children (of the Deity) are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy that having the power of death that is the diabolos, or the elements of corruption in our nature, inciting it to transgression, and therefore called sin working death in us—Romans 7: 13; Hebrews 2: 9, 14. Another reason why the Word assumed a lower nature than the Elohist was that a basis of future perfection might be laid in obedience under trial. Jesus has been appointed Captain of Salvation in the bringing of many sons to Glory. Now these sons in the accident of birth are all subject to vanity, with inveterate propensities and relative enticements, inciting and tempting them to sin. A Captain therefore, whose nature was primarily consubstantial with the Deity, could not be touched with the feeling of their infirmities. He would be essentially holy and impeccable and of necessity good. But a necessitated holiness and perfection are not a basis of exaltation to the glories of the Apocalypse. These are to be attained only by conquest of self under trial from without, by which they came out of great tribulation—Revelation 7: 14. Its promises are to those who overcome, as their Captain has overcome, when it can be said his victory is Apocalyptically complete—Revelation 3: 21; 11: 15. Hence, then, it became the Deity to make the Captain of the Salvation of His many sons perfect through sufferings; and to effect this, he must be of their primary nature, that when the Great Captain and his associates shall rejoice together in the consubstantiality of the Deity they may all have attained to it upon the principle of voluntary obedience motivated by faith, and maintained in opposition to incitements within and enticements and pressure from without. The flesh is therefore a necessary basis for this and making it possible for him to be tempted in all points according to the flesh likeness without sin. Hence, though the Son of the Deity and Heir of all things, yet he learned obedience by the things which he suffered; and being made perfect he became the author of Aion-Salvation unto all them that obey him—Hebrews 6: 15; 5: 8".

Notice carefully that incitements within are attributed to the Great Captain and his associates in the days of their flesh. Incitements of what? DIABOLOS (page 106). Is diabolos sometimes satisfied according to law? Is it sometimes a lawful thing and therefore good, and at other times unlawful and therefore evil? Does it ever incite to a gratification which could be allowed it without breaking a law? NEVER. Therefore Christ and his associates experienced the incitements of an evil thing, which if followed or allowed, would have produced sin, but which was opposed and because of such opposition, their obedience and faith was manifested even unto death. Wherefore he has been, and they will be, exalted to the Divine nature. Again we ask, why? Because of their voluntary obedience motivated by faith and maintained in opposition to the incitements of DIABOLOS within and enticements and pressure from without. Therefore they did not sin in having incitements within or temptation within. Christ established his worthiness in a moral conflict with the world (from which enticements and pressure came to him from without) and the flesh—his own sinful flesh—in which was the spirit of disobedience and from which came the incitements within (Eureka Vol. I, page 15). He asks us to do the same, to which invitation we can respond because of his like experience with our own, for in that he himself hath suffered being tempted, he is able to succour them that are tempted—Hebrews 2: 18. We have not an High Priest which cannot be touched with the feeling of our

infirmities, but was in all points tempted like as we are yet without sin—Hebrews 4: 15. But if he was not tempted from within, never opposed to the incitements of diabolos within, then he was not tempted as we are, consequently never overcame as he asks us to overcome, and his life in the flesh was a delusion and a sham. As Dr. Thomas says: "If the Son of man did not live a life of faith and if he did not experience all the temptations which we feel, then is his life and his resistance of evil no example to us. But he was tempted in all things after our likeness without sin; this, however, can only be admitted on the ground of his nature and his brethren's being exactly alike. Hence: —'He knows what sore temptations are, For he has felt the same'. Enticements within and persecutions without make up the sum of his sufferings for us, leaving us an example that we should follow in his steps, who did no sin, neither was guile found in his mouth". —Elpis Israel (Robert Roberts' Edition) page 68. "He could sympathize with them experimentally, being, by the feelings excited within him when enticed, well acquainted with all (human nature's) weak points"—Christadelphian 1873, Page 361.

(To be continued).

Sinai to Jerusalem.

REFLECTIONS.

By Bro. J. M. EVANS, Clapham.

(Continued from page 226).

In our previous article it will be seen that we have accepted without question the Doctor's conclusions as to the locality of the Judgment Seat. We are aware that his view is challenged in some quarters, but a careful re-examination of the reasons advanced by Doctor Thomas only tends to confirm the soundness of his conclusions. His profound and comprehensive knowledge of the whole field of Scripture, historical and prophetic, enabled him to discern unerringly the evidences bearing upon the point, and led him to fix upon Southern Arabia as the region of the Judgment.

The Doctor's reasons are fully elaborated in the second volume of Eureka. The evidence falls into two classes. First the typical character of Israel's history, and secondly the positive declaration of the prophet Habakkuk. It is impossible to consider such Scripture as Deuteronomy 33, Psalm 67, and Habakkuk 3 without being forced to the conclusion that although there is a historical connection yet they adumbrate greater and grander events. Habakkuk is specific. The prophet prays that Yahweh will revive His work in the midst of the years. In response to his prayer he sees Eloah coming from Teman and the Holy One from Mount Paran. The correct rendering is not "God came", but "God shall come in." The tense is the same as in verse sixteen, "When I heard, my belly trembled, my lips quivered at the voice: rottenness entered into my bones and I trembled in myself that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops".

From a careful examination of this chapter the conclusion must be obvious that this Divine majesty which comes from Teman and Paran is none other than the Messiah. "He stood and measured the earth, he beheld and drove asunder the nations and the everlasting mountains were scattered; the perpetual hills did bow: his ways are everlasting. Thou wentest forth for the salvation of thy people even for salvation with thine anointed".

The terrible and glorious events depicted here are certainly prophetic, and therefore we must conclude that when the Deity's Anointed marches forth to thresh the nations in his anger, and to devour his people, he will emerge from the fastnesses of Southern Arabia.

But before this, there will be a season of rejoicing together on the part of the Lord Jesus and his brethren, and long separated, but now united Bride and Bridegroom. What a time of mutual joy and gladness! The Bridegroom will see of the travail of his soul and be satisfied. Then will be fulfilled the

promise of the Lord to his disciples: " I will see you again and your heart shall rejoice, and your joy no man taketh from you". It will indeed be a day of sweet surprise, beyond the power of the imagination to conceive. Now we see through a glass darkly, but then face to face. Now we know in part, but then shall we know even as we are known. Then will be revealed the reason of much that seemed inscrutable in the days of our pilgrimage. The mysteries of the universe will then be open to our eager and expectant gaze. Above all, wonderful and transcendent thought! We shall see the Eternal. "Blessed are the pure in heart for they shall see God". Let us carefully note the condition. It is only the pure in heart that will see His Glory, who will hear His gracious voice. Could there be a greater incentive to holiness?

And then what an endless source of joy to see and be introduced to the heroes of faith, that great cloud of witnesses whose lives are recorded in Bible history. What questions to ask, what experiences to exchange. Here will be the elite of mankind, the excellent of the earth. Let us keep those great days ever before us. It is not a cunningly-devised fable. It rests on hard facts, being based on God's immutable promises. "These sayings are faithful and true, and the Lord God of the Holy prophets sent his angel to show unto his servants the things which must shortly be done". And as we behold the signs which tell us that the Master is at the door, we remember his warning message, "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame".

(To be continued).

Palestine and the Jews.

SIR HERBERT SAMUEL'S SUCCESSOR. —The King has been pleased to approve the appointment of Field-Marshal Lord Plumer, G.C.B., G.C.M.G., G.C.V.O., G.B.E., to be High Commissioner and Commander-in-Chief for Palestine, in the place of the Right Hon. Sir Herbert Louis Samuel, P.C., G.B.E., whose tenure of this office will expire at the end of June. Lord Plumer, who has been Governor and Commander-in-Chief of Malta since 1919, was born in March, 1857. Except for the position in Malta, his career has been entirely a military one. After active service in Egypt and the Sudan, he distinguished himself in service in South Africa in 1896 in the Matabele and the Mashonaland Rebellion and in the South African War. In the Great War, he became Commander of the Second Army, and by means of firing nineteen gigantic mines of high explosive beneath the German front line, gained the Battle of Messines. —Jewish World.

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275,000 DOLLARS SUBSCRIBED. —A conference of Jewish bankers and business men was held in New York recently, under the auspices of the Zionist Organization of America, to consider promoting the economic development of Palestine through the Palestine Securities Corporation, for which the Zionist Organization of America, and the American Zion Commonwealth have assumed joint control. Mr. Louis Lipsky presided. Judge Bernard A. Rosenblatt, President of the Corporation, delivered an address on the present economic situation in Palestine. A sum of 275,000 dollars was subscribed at the meeting towards an issue of two million dollars first mortgage bond loan of the Palestine Municipality League, paying dividends at six-and-a-half per cent. —Jewish Chronicle.

* * *

EXPLOITING THE DEAD SEA. —It is officially announced that the Crown Agents for the Colonies in London are prepared to receive tenders on behalf of the Palestine Government for the exploitation of the mineral resources of the Dead Sea. One of the greatest mineral assets of Palestine is the salt of the Dead Sea. The average percentage of salts in the strong brine is at least twenty-five per cent., of which thirty-four per cent, is sodium chloride, four per cent, to seven per cent potassium chloride, and up to one per cent, or more magnesium bromide. The volume of the Dead Sea is somewhere in the region of 120,000,000,000 cubic metres, hence the area contains, roughly, 30,000,000,000 tons of

mixed salts of which possibly 1,500,000,000 tons are potassium chloride. Palestine is thus the richest country in the world for potash resources. — Jewish Chronicle.

TEL AVIV. —A few figures show the growth of Tel Aviv. The number of its inhabitants amounted to: —

In the year.	Number of Inhabitants.	In the Year.	Number of Inhabitants.
1911 ...	550	1919 ...	2,862
1913 ...	980	At the beginning of 1922 ...	5,506

After fusion with the surrounding suburbs: —

In the year.	Number of inhabitants.	In the year.	Number of inhabitants.
End of 1922	12,862	Dec, 1924	27,000
Sept., 1923	16,524		

—New Judea.

* * *

It is interesting to note that in Tel Aviv there are not less than 210 shops selling food, and to these 215 stalls in markets and kiosks must be added, so that there are not less than 425 places at which foodstuffs are sold. According to this, there is for every 60 inhabitants, one place of sale of foodstuffs; this is a very high proportion and in consequence the businesses are small and are forced to give credit and to charge high prices. There are 580 artisans' workshops, employing 1,277 persons, of whom 370 work for wages. The largest classes are: —

	Number of Undertakings.	Number employed.	Number of those receiving wages
Bootmakers	94	165	51
Joiners ...	75	203	73
Tailors ...	54	116	43
Butchers . .	46	78	30
Locksmiths ...	40	83	17
Restauranteurs	61	94	41
Bakers ...	30	109	38
Milliners and dressmakers	30	61	17

—New Judea.

* * *

Among the 264 belonging to the professions and the 637 employed in public institutions, the most important classes are: —

Private Doctors	41	Teachers	163
Doctors employed by Institutions (Hadassah, Kupath Holim) about	30	Women Teachers	58
		Technical Teachers	15
		Women Technical Teachers ...	11
Dentists	38	Women Kindergarten teachers	28

* * *

There is, therefore, one doctor for about every 400 inhabitants, and one dentist for about 800—an excessive supply. The 163 teachers, 58 women teachers and 28 kindergarten women teachers, have under their charge, 3,143 boys and 2,858 girls, or a total of 6,001 children.

The number of houses was: —

In the year	Houses.	In the year	Houses.
1910	About 100	1921	About 600
1914	„ 200	1923	„ 1,500
1920	„ 300	Dec, 1924	„ 2,000

In addition to these solid houses, there are many hundred wooden barracks and tents, in which several thousand more persons are provisionally living. The area occupied by Tel Aviv, which was 140 dunam in 1909, had by December, 1924, increased to over 6,000 dunam. The value of the land with the buildings erected on it may be estimated to-day at three million pounds. —New Judea.

* * *

THE POLICING OF PALESTINE. —The Times of last Monday contained an article which, under the above heading, discussed the measures taken in Palestine for the preservation of law and order. It is pointed out that whereas the British taxpayer was called upon in 1921-22 to find the sum of £4,000,000 for the military forces controlling public security and the frontiers, that item has to-day been reduced to £624,000. The only military forces now in the country are a cavalry regiment, the 9th Lancers, at Surafend, and a squadron of R.A.F. (with an armoured car company) at Ramleh and Amman, in the Transjordan. The civil forces employed in the country number 2,000 officers and men—viz., 1,000 police (including the C.I.D.), 450 native gendarmerie, and 550 British gendarmerie. The police, mainly foot, with a small mounted section, is locally recruited, only the senior officers being British. The native gendarmerie which is mounted, under British officers, consists of one-third Arab (Moslem and Christian), one-third Jew, and one-third foreign element. The British gendarmerie is on foot, with a small mounted section and motor transport, and consists of British ex-soldiers. The police do normal police duty in the towns and districts. (Tel-Aviv, the Jewish suburb of Jaffa, has its own municipal force, consisting of Jews). The native gendarmerie patrols the land frontiers and fulfils police duties in the areas adjoining. The British gendarmerie is a military trained force acting as a mobile reserve and backing for the other forces, in addition to which it is used for special duty, where only British can be usefully employed, and for general patrol work throughout the country. —Jewish Chronicle.

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PALESTINIAN GOVERNMENT CHANGES. —Two further Jewish officials of Senior Grade are leaving the Government service—Mr. S. Ginzberg (the son of Achad Ha-Am), of the Department of Education, to become Secretary of the Hebrew University, and Mr. A. Yellin, of the Jerusalem District Administration, to take up a Lectureship in America. These resignations will leave the Jewish personnel in the Civil Service sadly reduced, for it is by no means certain that the posts will be maintained, or, if so, filled by Jews. Like the High Commissioner, the Jewish official here has a difficult function. He is always liable to be charged with partiality to his people, while his fellow-Jews are invariably prone to criticize him for ignoring their interests. It is not anticipated that Mr. Norman Bentwich will retain office on the departure of Sir Herbert Samuel. Further changes are expected in the general administration, tending to reduce the number of high posts. —Zionist Review.

PICTURE PALACES—TRAPS OF THE DEVIL! —(In answer to C.E.). —Whatever Cinemas have been in bygone days, where there were some good things to be seen under the name of Living Pictures, most of them to-day are dens of vice, and schools of crime. No Christadelphian who knows what that name means—a brother of Christ—and who realizes its sacred profession will to-day compromise himself (or herself) by entering the doors of such, and, to knowingly permit their children to visit these hordes of evil is most certainly courting the curse, and not the blessing of God. Years ago bro. Roberts innocently entered a Colonial Living Picture Show, and made a rapid exit, discovering it was what he described as "a devil's trap". If you have erred in the past, be brave and turn over a new leaf, maybe others are looking up to you. —F.G.J.

Death of a "Rationalist" Leader.

The Rationalist Press Association recently held their annual dinner in London. Mr. Geo. Whale responded to one of the toasts and attacked the Christian religion in unmeasured terms. He died immediately after.

"Rationalism" means Atheism or Infidelity when translated. The claim, of course, is that all people with religious convictions are irrational. Those only claim the proud title of "rational" who trust in themselves and deny God. It is the "fool who said in his heart, There is no God" who is exalted by these peculiar disciples of human pride.

The Daily Express, without comment, gave account of Mr. Whale's career and death but headed the paragraph "Death after Denouncing Religion". An amazing sequel resulted. Mr. C. T. Gorham, Secretary of the Rationalist Press Association, sent a very heated and abusive letter to the Editor of that paper complaining of the head line as "cowardly", "unjust", "irreligious", "offensive", etc. Commenting upon this under the caption "The Irrational Rationalist" Mr. Jas. Douglas, the Editor, remarks, "It is strange that these Rationalists are wildly irrational: that their reason is madly unreasonable and that their 'logic' is frantically illogical".

We agree with him but are glad he had the rare courage to say it.

The Editorial comment closes with this splendid passage: —

"THE MIRACLE OF MIRACLES."

"The most stupendous miracle in history is the failure of all the attacks made on Christianity throughout the ages. It has defied all the assaults of all the atheists, century after century. Mighty intellects have hurled themselves against it, but it is stronger than ever. It has survived the schisms of its churches and the vices of its prelates. It has outlasted ecclesiastical bigotry and corruption. Even the great war waged between Christian nations has not destroyed it. Its strength is stronger than its origin. Christianity is almost more miraculous than Christ, for although mankind cannot live up to His teachings, it cannot live without them. It measures its conduct by the faith it fails to follow. Even the morality of the atheist is founded on the religion he repudiates. He can no more escape from Christianity than he can escape from his own shadow". —Sunday Express, May 10.

THE IGNORANT "LEARNED". —No set of men are so ignorant of God's truth as 'the learned', and as they are the leaders of the people, these are, therefore, darkness twice intensified". — ROBERT ROBERTS.

CALL A SPADE A SPADE.

With all his meekness and gentleness, Christ could address his pious and pompous antagonists as "whited sepulchres", "hypocrites", "fools", "blind guides", "blind leaders", "children of hell", "serpents", "vipers", and so on. He could describe Herod as "that fox"; and Peter and James and Jude, in perfect imitation of Christ's "style", could speak of the false teachers of their time as "natural brute beasts", "wandering stars", "clouds without water", "lovers of the wages of iniquity", "evil beasts and slow bellies", and a good many other terse things. We therefore do not sympathize with the squeamish objections of popular "Christianity" on the subject of style. Honesty of utterance, even if erring on the side of severity, so far from being incompatible with true Christian character, is a distinguishing feature of it. —R. ROBERTS.

From our Post Bag.

NORTH LONDON AND THE CHRISTADELPHIAN.

A circular letter has been sent us by bro. R. Mercer (son-in-law of brother G. F. Lake) signed by eight brethren and sisters of the North London Ecclesia, including bro. Lake. The circular on its first page reads: "Concerning the doctrine which contradicts the Word of God (Christadelphian, July, 1921, p. 313, and July 1923, p. 327). And reasons for not fellowshipping those who teach it. 'If any man teach otherwise and consent not to wholesome words of the Lord Jesus Christ, from such withdraw thyself'—1 Timothy 6: 3. The letter reads: —

DEAR BROTHER OR SISTER, —As many of you are aware, a few brethren and sisters of the North London Meeting are standing aside and are holding an independent position. As their reason for this attitude may not be clearly understood, they now wish to state it in as clear and concise a manner as they can.

Briefly their reason is, that they cannot any longer be associated or compromise with certain doctrinal errors which are current in the brotherhood and which receive countenance in the Christadelphian Magazine.

They make an earnest appeal to all who desire to maintain the truth in its purity, to unite with them in a firm attitude against those corruptions of doctrine which are now prevalent in the Brotherhood.

Of these, the principle one is the unscriptural theory of the atonement put forward by bro. A. D. Strickler, of Buffalo, U.S.A., which heresy has been the cause of widespread division among the brethren in America.

This heresy is also held by some in this country, and in one instance a North country Ecclesia has passed a resolution affirming its belief in the theory.

This theory is, that the Lord Jesus died for others but not for himself. It was described in the Christadelphian for July, 1921, p. 313 where the Editor wrote: —

"To say it (eternal redemption) was 'for us' and not 'for himself' is to contradict the word of God".

In view of that statement it is difficult to understand the present attitude of the Editor of the Christadelphian, who still receives and recognizes bro. Strickler, and states that bro. Strickler is "fundamentally sound" (Christadelphian, July, 1923, p. 327). By so doing he has practically disfellowshipped those faithful brethren in America who reject the Strickler theory.

The Scriptures are clear upon this point—as the following testimonies show: —

Hebrews 5: 3, "He ought, as for the people, so ALSO FOR HIMSELF, to offer for sins".

Hebrews 7: 27, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's, for this he did once, when he offered up HIMSELF".

Hebrews 9: 12, "Neither by the blood of goats and calves, but by his own blood, he entered in once having obtained eternal redemption".

This truth has been held by the North London Ecclesia for fifty years past, as is shown by a statement appearing in the Christadelphian for July, 1876, p. 334, when the Secretary wrote: —

We resolve to discontinue fellowshiping such as believe that the descendents of Adam were not condemned to death on account of his sin, or that Jesus Christ's death was not necessary to redeem HIMSELF, as well as others, from that condemnation".

This was in harmony with the teaching of Dr. Thomas who wrote in Elpis Israel, p. 116, "Sin could not have been condemned in the body of Jesus if it had not existed there. His body was as unclean as the bodies of those for whom he died". "Sinful flesh being the hereditary nature of the Lord Jesus, he was a fit and proper sacrifice for sin".

Also in Eureka, p. 106, "Sin whose wages is death had to be condemned in the nature that had transgressed". And p. 108, "Jesus then, like all his brethren, is to be considered in two states, each having a nature peculiar to it. In the former state the flesh was 'the filthy garments', with which the Spirit Word was clothed—Zechariah 3: 3, the iniquity of us all' that was laid upon him; but, as He now is, the filthy garments have been taken away. 'His iniquity has passed from him'— and he is clothed with change of raiment' ".

The doctrine thus clearly laid down in the Scriptures, and elucidated "by Dr. Thomas, is now challenged by a theory which teaches that the death of Christ was merely a "price" exacted by God, and "paid" by the Lord Jesus. It is indistinguishable from the teaching of orthodoxy.

In opposition to the truth as already defined in the quotations from the Epistle to the Hebrews, bro. A. D. Strickler says: "That God's method of salvation by the shedding of blood to make atonement, did not apply to Christ".

The question has been before the North London brethren for some time, and the leading brethren there, have given repeated assurances, both public and private, that they would "deal with" the matter of fellowship, both with bro. A. D. Strickler and those who receive him. See for example the Christadelphian, February 1922, page 86, and August 1924, page 378.

We—the signatories of this circular—have now waited a considerable time for this action to be taken. The evidence of the unsoundness of the teaching in bro. Strickler's writings (which have not been withdrawn), has been repeatedly laid before the North London Ecclesia, and a Scriptural course—1 Timothy 6: 3 constantly advocated.

In view of the foregoing, we are under the necessity of resigning from the North London meeting, in order to "hold fast the form of sound words", and maintain a pure fellowship.

We invite the company and fellowship of those who have the same object at heart.

There are other questions at issue upon which a Scriptural attitude has been taken.

We propose to meet upon the same basis as hitherto, but to add the following, to the list of Doctrines to be rejected: —

1. That the teaching of doctrine contrary to our Basis is not a ground for disfellowship.
2. That human nature is "clean" and was not denied as a result of the fall of Adam.
3. That the shedding of His blood was not necessary for the deliverance of the Lord Jesus Himself from the power of sin and death.
4. That we are permitted to take oaths.
5. That we are permitted to practise Divorce.
6. That we are at liberty to serve in the Army, the Police Force, take part in politics, or recover debts by legal coercion.

We are, etc.

[This is satisfactory so far as it goes: The Berean Christadelphian took this identical step two years since (see the Berean, 1923, p. 264). We had as much evidence of bro. Strickler's unsoundness then as we have to-day; bro. Lake being witness as he admits in the foregoing letter. What a commentary on the boasted soundness of the North London Ecclesia when, only sixteen in 1923, and eight in 1925, were prepared to stand for purity of fellowship. To where is bro. A. S. Thompson leading the 250 remaining members? —EDITORS B.C.]

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.

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 Intelligence intended for insertion in the following month must be in our hands by the 25th of the previous month.

BEDFORD. —71 Warwick Avenue. Sundays: Breaking of Bread at 11 a.m. For the present we are still meeting at the above address, not being yet successful in obtaining a suitable meeting place elsewhere. Since last reporting, we have had the pleasure of the company of the following at the Memorial Service on various occasions: —Sis. Bullen (Clapham), sis. Milroy (St. Albans), sis. Stansfield (Luton), and on the 21st June, bro. and sis. Crawley (Luton). We were refreshed by the encouraging exhortation to hold on, by bro. Crawley at the Breaking of Bread. —W. H. COTTON, Rec. Bro.

BEXLEY HEATH. —Co-operative Hall, Broadway. Sundays: Breaking of Bread, 11 a.m., and alternate Sundays 6.15 p.m.; Sunday School, 3 p.m.; Lecture, 7 p.m. Thursdays: Bible Class 8 p.m., last Thursday in month M.I.C. 8 p.m. We again have the joy of reporting further additions to our number by the obedience of the Truth in baptism of Miss Elisabeth Jackson, immersed at Dartford Baths on May 30th, and Miss Winifred Florence Flawn, immersed at Erith Baths on June 23rd, the latter being the fruit of faithful work in the Sunday School here and at Ilford. We pray our new sisters may be kept by the power of God unto salvation. — H. A. MAYHEW, Rec. Bro.

BOURNEMOUTH. —438 Wimborne Road. Breaking of Bread, Sunday, 11 a.m.; Bible Class, Thursday, 8 p.m. at 39 Frederica Road, Winton. In our endeavour to hold fast "until He come", we have been greatly cheered by the following visitors since our last report: —Brethren A. Cottrell and Barker (Clapham) and T. P. Trapp (Ealing), Sisters Trapp (Ealing), Henderson, Potier, Brown and Barker (Clapham), Kelly (Andover), and Dean (St. Albans). Their presence has been an encouragement and we shall be glad to extend a hearty welcome to all "pure in the doctrine" who may be visiting this district. —J. WILKINSON, Rec. Bro.

BRIDGEND. —Wyndham Street. Sundays: Breaking of Bread, 11 a.m.; Lecture 6.30 p.m.; Tuesday evenings 7.30 p.m. Bible Class. We have had as visitors, our bro. and sis. Ellis (Ystrad), bro. W. Winston (Swansea), and bro. W. Winston (Newport). Bro. Ellis gave us the faithful word of exhortation. On Whit-monday, we had a most enjoyable outing at Ogmores-by-sea, which we are pleased to say our visitors were also able to attend. —W. WINSTON, Rec. Bro.

BRISTOL. —Druid's Hall, 8 Perry Road (top of Colston Street). Sundays: Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m.; Wednesdays, 7.30 p.m. We wish to make a correction in our Ecclesial News for May. We there stated that our sister Head was a member of the Bath Ecclesia, etc.; true, our sister was at one time a member of the Bath Ecclesia, but when she felt called upon to sever her fellowship with the Birmingham Temperance Hall and all in their fellowship, she was a member of the Peasedown Ecclesia. Our members have been increased during the month from eight to ten by the immersion of Rita and Francis Durston (scholars of our Sunday School, and daughters of the undersigned), into the all-saving Name; the former at Victoria Swimming Baths, Clifton, on June 22nd, the latter at Kingsdown Swimming Bath, on June 17th. Our prayer is that both will continue faithful to their high and holy calling even unto the end. During the month we have been consolidated in the Truth that our severance from the Temperance Hall fellowship is justified, by an unpremeditated meeting held in our hall. Bro. F. G. Jannaway notified that he intended visiting Bristol on Saturday, June 6th. We wrote, asking him to consent to address a special meeting on the "Birmingham Trouble", to which Bristol and the surrounding Ecclesias in the Birmingham Temperance Hall fellowship would be notified and invited to attend; also making an offer that any representative brother could occupy the platform for the first thirty minutes, to state why "we should" fellowship the Birmingham Temperance Hall Ecclesia, bro. F. G. Jannaway to reply, showing why "we could not" fellowship that Ecclesia. Written questions to be addressed to either of the speakers at the close. Our brother replied at once agreeing entirely with our suggestions. Then to our pleasure and surprise we learned that bro. C. A. Ladson was visiting Bristol the same week-end. This "golden" opportunity of bringing two such brethren together to speak respectively on "matters now troubling the Household" was too good to let slip, and if effected, would produce valuable information owing to the position they both occupy in the Ecclesial world. We at once wrote to brethren F. G. Jannaway and C. A. Ladson, pointing this out, and asking them if they would meet upon the same platform, bro. C. A. Ladson to occupy the first thirty minutes, and bro. F. G. Jannaway to reply, each to answer relevant questions put to him. Bro. F. G. Jannaway replied "Yes, gladly"; bro. C. A. Ladson replied and "declined the offer". We did not take his first refusal as final, but wrote him two more letters imploring him to reconsider his former decision, but our appeal was useless. He refused to take any part in the meeting, saying "I shall not be there", and described our attitude as a "foolish division". Here let us say that the correspondence was conducted in the best possible spirit. It is necessary to report this, as it seems that there is a conception amongst some, that this matter cannot be spoken of without a venomous demon entering into the discussion. We understand that bro. F. G. Jannaway being "anxious" to meet bro. C. A. Ladson in public, also wrote, pressing him to take advantage of the meeting that was being convened, but all to no purpose. Bro. Ladson was not at the meeting. We would like to record that the whole of the Backfields Ecclesia was notified (consisting of about 190 members), also Bath, Clevedon, Peasedown, and Weston-Super-Mare, but alas, only five brethren in the Temperance Hall fellowship attended, and not one of those took advantage of the offer to occupy the platform for the first thirty minutes, neither were there any questions put to bro. F. G. Jannaway at the end of his address. How unlike true Christadelphians. The weakness of the Temperance Hall side made manifest in such an attitude, and the boldness and logic of bro. F. G. Jannaway in his address which started with the beginning of the evil, and traced its developments into the present "bereft" condition of the Temperance Hall and all her children, further assured us that we have taken the right stand in our fight for the preservation of the Truth in its purity. Bro. Jannaway pointed out in his address that the rock bottom "cause" of all the trouble lay in the attitude of bro. C. C. Walker during the war towards the eligible brethren and the army, and finding its concrete expression in the notorious "Clause 7". All the subsequent wrong teaching and laxity with regard to the commands of the Lord Jesus could be traced to that "first cause". On the day following this meeting our brother encouraged, and comforted us by the word of exhortation at our Memorial Meeting, and delivered "A Special Lecture" in the afternoon, taking for his subject, "Man or Monkey; Moses or Darwin; Jesus Christ or Bishop Barnes"? The Lecture was well advertised, and resulted in thirty-four strangers, and four members from the Backfields Meeting being present. Other visitors since last writing have been: sisters Grace Snelling and F. Reed, both of the Clapham Ecclesia. —CHAS. R. DURSTON, Rec. Bro.

[See also Cover Notes to G. S. and "DYING OUT". What must the Chief Shepherd think of a professed "Shepherd" taking his ease—idle and dumb—while those he believes are sheep, were being "misled" only a few streets away? —EDITORS].

CROYDON. —Gymnasium Hall, 117 b High Street. Sundays: 11 a.m. and 6.30 p.m. Thursday, Bible Class, 8 p.m. at Horniman's Hall, North End, West Croydon. —We gained by removal, bro. and sis. Davis, bro. Willie Davis, sisters Wood and Parsons (Clapham). Visitors: —Sisters Greenacre and Fletcher (Clapham), bro. Coliapanian (Ilford). —AIFRED J. RAMUS, Rec. Bro.

DERBY. —Unity Hall, Room No. 9. Sundays: Breaking of Bread, 10.45 a.m.; Sunday School, 2.45 p.m.; Lecture 6.30 p.m. Bible Class, Thursdays at 8 p.m., Room No. 15. The Life-giving Word has been intelligently set forth by brethren S. M. Harrison (Lichfield), T. Phipps (Great Bridge), D. C. Jakeman (Dudley), J. B. Strawson, A. E. Wroughton (Nottingham), and W. R. Laskey, G. Lowe (Derby). We are cognizant of their work and sacrifice and are grateful. We rejoice and are thankful to record that after "A Scriptural Confession of the Faith" (and being acquainted with the prevailing conditions) Wm. Tylor of Spondon (aged 33) was baptized into the sin-covering Name of Jesus Christ, on June 2nd, and received into fellowship on June 7th, 1925. We pray our brother may be spiritually strengthened to walk faithfully and obtain an abiding place in the Kingdom of our Lord. We gain by transfer from Nottingham, bro. R. J. Towne. —We have had the company of sis. D. C. Jakeman (Dudley) and sis. Towne (Nottingham), at the Table of our Lord. The attendance of interested friends is maintained; for these and other mercies we are thankful to "The Deity" who doeth all things well. We are grateful for the robust spiritual work in the Berean which reminds us of the days when bro. R. Roberts edited the Christadelphian. —G. E. LOMAS, Rec. Bro.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; Sunday School, 11 a.m., Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class 8 p.m. We are able to report the immersion on May 10th of Mr. Reginald Charles Naish (ex Church of England) and on May 24th sis. Ellen Dreir was received back into fellowship (late of the Streatham meeting) she having now fully realized the false position of that Ecclesia in supporting the Temperance Hall, Birmingham, in their unfaithfulness to the Truth. Sis. P. E. J. Lindars (from Ropley) and sister Read (from Putney) have become members of our Ecclesia. We lose bro. Harold Crosskey who has removed to Redhill. Bro. A. G. Skinner was united in marriage to sis. C. Griffiths on May 28th, and on June 6th, bro. T. W. Fox to sis. H.E. Woolley. They have our best wishes for their future welfare in their new relationship. The twenty-sixth visit of the South London Mutual Improvement Class to the British Museum took place on Whit-Monday, June 1st. About 100 brethren and sisters visited the Museum in the morning, and were divided into six parties under guides who pointed out the exhibits of interest to Bible Students. The afternoon was spent in visiting places of interest in London. In the evening, a Fraternal Gathering was held at the Avondale Hall, Clapham, when some 300 brethren and sisters attended, among whom were a number from Nottingham, Birmingham, and other places, as well as from local Ecclesias in fellowship. The subject dealt with by five speakers was under the general title of "The Comforts of the Truth". The following brief report (supplied to the writer by request) will be of interest: —

COMFORTS OF THE TRUTH.

"Blessed are they that mourn, for they shall be comforted". These words were addressed to a large assembly of people, including disciples of Christ, besides the twelve. This mourning did not consist in appearing so in the eyes of others, after the example of the Pharisee, but was a mourning in secret at that which caused grief to the Creator—the wickedness in the world and unfaithfulness in the brotherhood. This, mourning would only be maintained and the consequent blessing achieved by those who had the mind of Christ, which could only be kept by a constant study of the Word. The world could understand no blessing consequent upon mourning, because it was ignorant of the meaning of righteousness. To fraternize with it therefore was fatal to us receiving the blessing, which would only come when righteousness was triumphant, and God glorified in the earth.

"Blessed are the merciful, for they shall obtain mercy". Mercy must be learnt from God, and not from the world. The whole structure of the Truth was built upon mercy, Christ being the mercy seat at which we can obtain forgiveness. When we realize the greatness and majesty of God, and our own inherent sinfulness which separates from the Fountain of Life, then we realize that it is of the Lord's mercies we are not consumed. A wonderful illustration of the extent of the mercy of God is shown in the fact that He did not forsake His people in the wilderness; nevertheless, it was only extended on condition that the wicked should forsake his way and return to the Lord. Mercy then must be extended with discretion and not to the condoning of wrong-doing.

"Blessed are the pure in heart, for they shall see God". Realizing how deceitful and desperately wicked the heart is, we might easily be despondent about our own. But we do well to remember, that God is nigh to them that are of a broken heart, and saveth such as be of a contrite spirit. When we realize that the heart is a figure for the affections and emotions, we can understand the commandments of God concerning it. "Rend your heart", is a command necessary to transfer our affections from the things of the world to the things of God. "Prepare your heart", and "Purify it by faith", are a part of the process, and we can see the meaning of that statement in the Psalms, "Thy Word have I hid in my heart, that I might not sin against Thee". If we do this we look forward to the joy set before us, knowing that our redemption draweth nigh.

"Blessed are the peacemakers, for they shall be called the children of God". The peace, which we are called upon to work for, is based upon that concord among brethren that comes from a unity with the mind of God. "My peace", said Jesus, "I give unto you, not as the world giveth, give I unto you". The peace the world tries to get is based upon transgression of God's law, and therefore a peace which has a rude awakening. Christ came not to send peace on the earth but a sword, and through faithfulness to Him, a man's foes would be those of his own household. But, in spite of this it is true, "Great peace have they that love Thy law, and nothing shall offend them". These labour in the way that leads to the lasting peace of the Millennium.

"Blessed are they which are persecuted for righteousness sake, for theirs is the Kingdom of Heaven". None of the faithful can escape the persecution and tribulation which follows in the wake of righteousness. In the first century the Word was received in much affliction, and as a result some were silent with regard to the Truth lest they should suffer persecution for the cross of Christ; and in the Parable of the Sower, he foretold that when persecution would arise for the Word's sake many would be offended. The faithful ones were few; they were hated of all men for the sake of Christ. The attitude to be adopted in these untoward circumstances was not to render evil for evil, but to pray for those who despitefully use us. The world ridicules such an arrangement because its eyes are shut to the Truth. In the midst of such trials, we should remember that nothing can separate us from the love of Christ; that our affairs are in the hands of God, and if we submit to Him, He will bring us safely to the realization of our hope. —H. E. PURSER, Rec. Bro.

LUTON. —Oxford Hall, 3 Union Street, off Castle Street. Sundays: Breaking of Bread 11 a.m.; Sunday School 2.45 p.m.; Lecture 6 p.m. Bible Class, Thursday 8 p.m. We are still actively engaged in proclaiming the good news of the coming Kingdom. We are glad to say we have several friends who, are very interested. Since our last report we have had the pleasure of welcoming at the table bro. and sis. E. Hart (Flitwick), bro. W. Benson (St. Albans), and bro. and sis. Bygraves (Bedford). We have also had lecturing brethren from in and around London, whose services we have greatly appreciated. Will recording brethren please note writer's changed address. —GEO. ELLIS, 107 Selbourne Road, Luton, Beds.

NEWPORT (Mon.). —Clarence Hall, Rodney Road, opposite Technical Institute. Sundays: 11 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesday 7 p.m. We are pleased to state, that we have come to a satisfactory arrangement re exchange of Lecturing Brethren, with the brethren of Bridgend Ecclesia, and the outcome of which, bro. Winston of the latter Ecclesia favoured us with a visit on Sunday, June 7th, to whom we are very grateful for the service rendered in the Master's Vineyard in this place, and we continue to pray that the Lord will bless our united efforts, and send more labourers into his

Vineyard. We intend (D.V.) holding our Sunday School Annual Outing on August Bank Holiday at Monday, at Llandevaud, a little place in the country, about seven miles out of town. Further particulars are not available at present, but we extend a cordial invitation to any bro. or sis. or friends, to spend an enjoyable time with us amidst the beautiful scenery of God's handiwork. Any one wishing to attend can have full particulars, a little later from the writer. —D. M. WILLIAMS, Rec. Bro.

NOTTINGHAM. —Sundays: Breaking of Bread, 10.30 a.m.; School, 2 30 p.m.; Lecture 6.30 p.m. Huntingdon Street Schools: Tuesday 7. 45 p.m. Eureka Class; Wednesday 7.45 p.m. During the month there have been the following additions to this Ecclesia. Mrs. Lane, the daughter of sis. Goddard, on June 9th, and Mrs. Herrett, June 24th, by baptism, and sisters Waddington (mother and daughter), by removal from York. It is encouraging to find the Truth still taking out of the world a people for the Lord, and the enthusiasm of those who feel closely the reality of the saving Faith is encouraging in this time of Spiritual indolence. —W. J. ELSTON, Rec. Bro.

PLYMOUTH. —Temperance Hall, Millbay Road. Sundays: Breaking of Bread 11 a.m.; Lecture, 6.30 p.m. Bible Class, Tuesday at 8.15 p.m. We were pleased to welcome to our fellowship on Sunday, June 21st, bro. and sis. Norman Widger, of the Gunnersbury Ecclesia. Bro. Widger gave us the word of exhortation. We extend a hearty welcome to any bro. or sister in our fellowship, who may be spending their holidays in the West. —JOHN HODGE, Rec. Bro.

RED HILL. —Rees Rooms. Sundays: Breaking of Bread 11.15 a.m.; Lecture 6.45 p.m. We now wish to thank all those who have so kindly helped us by lectures, etc. We had the pleasure of the company of sis. Singleton, of Clapham, for three months. We are pleased to announce that bro. H. Crooskey, of Clapham, will in future meet with us. God willing we hope to have our usual picnic on The Hill, on August Bank Holiday. All heartily welcome. Bring own food, and we will boil water for tea, etc., as usual. Any information will be given by bro. WHITING, 65 Trenches Road, Red Hill, Surrey, Rec. Bro.

SHREWSBURY. —Working Men's Hall. Sundays: Breaking of Bread 2.30 p.m. It is with very great pleasure that we record the baptism of Miss Ruth Evans (19), the daughter of our bro. Evans, which took place at Wellington on Sunday, May 31st. We sincerely trust that our young sister may "go on unto perfection" and at last receive the inestimable gift of everlasting life. Our meeting for Breaking of Bread is now held at 2.30 instead of 3.30, and we should at any time welcome any brethren and sisters in fellowship who may be in the district. —H. G. SAXBY, Rec. Bro.

SWANSEA. —Portland Bldgs, Gower Street. Sundays: Eureka Class 11 a.m.; Breaking of Bread 6.30 p.m. Thursday, 7.30 p.m. As intimated above we have decided to commence our week-night meetings at 7.30 p.m. instead of 8 o'clock as previously, this being more convenient for our members. We continue the Truth's Warfare left to our care though oftentimes experiencing adverse circumstances. We have suffered a sad loss in the departure of our bro. Davey and his family on the 12th June, to Boston, U.S.A. We lose three faithful members from our small number, namely bro. J. Davey, his sis. wife and their daughter. We wish them God speed on their long journey and divine guidance throughout their future. We trust our loss will be gain to others. We understand there is a small meeting being established in Boston now, in which case we know our brother will willingly and earnestly continue his work and labours in the service of the Truth. On May 24th, we had the pleasure of the company of sis. Mona Evans (Clapham) and on May 31st, bro. J. M. Evans (Clapham) visited us. We were much encouraged by their company and fellowship. Bro. Evans spoke to us at our Eureka Class upon the need of a closer study of the works of brethren Dr. Thomas and R. Roberts, as an antidote against the manifested declension from the true principles of Faith. In the evening he exhorted us to good works and pointed out the lessons derived from Hebrews 1 and 2. We were greatly comforted by his presence and trust that any brother or sister in fellowship who passes this way will join us and strengthen our hands in these days of difficulty and weakness. Howbeit we know our Lord is at hand and we "lift up our heads because our redemption draweth nigh"— J. H. MORSE, Rec. Bro.

UNITED STATES.

BOSTON. —A small company have come out from the meeting here, and formed themselves into an Ecclesia upon the Berean Christadelphian basis. The Ecclesia in Boston is a very old one, and some time ago decided not to refuse fellowship to those holding bro. A. D. Strickler's false ideas. As a result practically the whole of the brethren and sisters have been converted to the clean flesh heresy, and have abandoned the Truth on that matter. Bro. B. J. Dowling recently addressed meetings here, but almost unavailingly. Bro. Carruthers left some time ago from Temperance Hall fellowship, and now an Ecclesia being formed, he has joined with the others who desire purity. The meetings are held in sis. Thomas's house, and bro. R. Wilson, of 154 Alabama Street, Matherpan, Mass., has been appointed Recording Brother. He promises a full account of the final meetings shortly.

BUFFALO, N.Y. —Mizpah Hall Ecclesia, 221 West Ferry Street. Breaking of Bread, 10.30 a.m.; School and Bible Class, 12 noon; Lecture, 7.30 p.m.; Week-night Service: Wed.; Sunday School Teachers' Class, 7.30 p.m.; Eureka Class, 8.15 p.m., at the home of bro. Kling 26 S. Putnam Street; Friday Bible Class, 8.15, at the home of bro. C. Robinson, 396 Cornwall Avenue. —On Thanksgiving Day, Nov. 27th, the brethren and sisters spent the afternoon at the home of bro. Kling, where we were spiritually improved by the encouraging words which we heard expounded from God's Word for our edification and upbuilding by some of our brethren; and on New Year's day we again had a small gathering of the Ecclesia at the home of bro. L. P. Robinson, Ebenezer, N.Y., when, after the presiding brother gave a short address on being Patient brethren, unto the Coming of the Lord, we listened to the addresses delivered by two of our brethren from the Mutual Improvement Class. Bro. H. Troutman spoke to us on the Resurrection, and bro. Kling on the Paradise of God's Kingdom in the Age to Come; and we left these meetings to go to our different homes feeling spiritually improved, and that it was two afternoons and evenings well spent. We are pleased to announce that we have another addition to our small Ecclesia in the person of Mrs. Jane McConnell, formerly Methodist, who, on May 4th, put on the only sin-covering Name under heaven whereby we can be saved, by putting on Christ in Baptism, and our earnest desire is that she may run with patience the race that is set before her unto the end of her probation, or the Lord's return. The following visitors have been heartily welcomed to our Ecclesia from Toronto and Hamilton, Ont.: Bro. and sis. Beasley, Toronto; bro. Geo. Carrick, bro. and sis. Earl Carrick, sis. Coppins, bro. and sis. Andrew Fortheringham, bro. John McDermitt and sis. McDermitt, senr., and sis. H. Ward, all of Hamilton. We were greatly strengthened by the stirring exhortations by bro. Beasley, bro. Geo. Carrick, and bro. A. Fortheringham, and their kind assistance at our lectures which have now come to a close for the summer months, but (God willing) will be continued in the fall. —Bro. G. P. ROBINSON, Rec. Bro. Ebenezer, N.Y., Box 153.

DETROIT (Mich.). —I.O.O.F. Hall, Canton and Gratiot. Sundays: 10 a.m. and 7.30 p.m. Wednesdays, 8 p.m (home to home). Our news is good this month. It is with pleasure we have to announce, that after a long period of separation, and with the help of much joint consideration recently, we have come to a better understanding with our brethren and sisters of the First Street Ecclesia of this city. The following are now meeting with us: —Bro. and sis. Wm. Harvey, bro. McKee, sis. Twite and sis. Lawlor. We have hope there will be others. Further cause for rejoicing was the baptism of Miss Mabel Blake (daughter of our sis. Blake, late of Southampton) whom we assisted to put on the Saving Name since our last intelligence. Our prayer is for her well-being and ultimate acceptance by the Righteous Judge. —G. GROWCOTT, Rec. Bro., 3985 Field Avenue.

HAWLEY (Pa.). —Riverside School. Memorial Service: 10.30 a.m.; S. School, 11.30. We are pleased to report the visit of bro. B. J. Dowling, of Worcester, Mass., whose able ministrations were highly appreciated. On Sunday, May 10th, he gave the exhortation, and lectured in the afternoon at our hall at Hawley to an audience composed largely of brethren and invited friends. The following evening he spoke informally to a few brethren at the writer's home at Ariel, and on Tuesday went on to Glendale, a suburb of Scranton, when the brethren Jones had arranged for another lecture. This time a few more strangers were present, who listened attentively to beautiful word-pictures of the coming Kingdom of God, and expressed themselves as well pleased. Visitors: — Bro. and sis. Wm, E. Jones, brethren

James and John Jones of Glendale; sis. Bruce, of Jermyn, and bro. H. Merring, of Cortez. We feel refreshed and encouraged by the wholesome counsel of bro. Dowling in our stand for purity of doctrine and fellowship, which, unlike some brethren, he regards as vitally necessary. —H. A. SOMMERVILLE, Rec Bro., Ariel, Pa.

LANSING (Ohio). —Breaking of Bread Sundays, at 11 a.m. at the house of the recording Brother, A. P. Ruthem. Greetings to you from your brothers and sisters in Christ Jesus whose prayers are that we may be preserved blameless until the coming of Him of whom it is written, "When Christ, who is our life, shall appear then shall we appear with Him in glory" (Col. 3: 4). Please favour us and insert in Berean Christadelphian the following intelligence from Lansing, Ohio, Ecclesia: —We are standing firm on the sound basis of Faith every one of us—the same basis as that of the Berean Christadelphians, both in faith and practice, as much as possible, living our days of probation in obedience to the commandments of Christ, realizing that we must work out our own salvation in fear and trembling before God. Seeing God's great day of judgment fast approaching, by the daily fulfilling of the Scriptures in the most distinctive unmistakable signs of the times in which we live, the demonstration of God's great work fast coming to its perfection before our own eyes, we might well ask the question, What manner of persons ought we to be? Now during this year up to date we have had the pleasure to have with us bro. C. H. Ward, who gave us the word of exhortation on May 10th. Visitors have been: bro. and sis. J. D. Thomas, bro. and sis. Tamplin, sis. Lisk, bro. C. Dixon, and on the 24th May (or for five days' time) we had bro. B. J. Dowling from Worcester, Mass., who visited what might be called the Eastern Ohio Ecclesias—Canton, Zanesville and Lansing Ohio Ecclesias. We all had a most refreshing time together, a feast of good things in our spiritual welfare (and warfare), holding out for the Truth uncompromisingly in the fear of God, waving above our heads the banner of Love. Our beloved bro. Dowling, in all fear and devotion to the Deity, did his duties well, and his visit was uplifting and encouraging; and one pleasing feature was, not one of us could he look in the face and not know for himself that we are sound in doctrine; like our first century brethren, are ready when suppressed at one place to break out in another. They that were scattered abroad went everywhere preaching the Word (Acts 8: 3, 4, 11, 19). The diminution of numbers through back-sliders or disfellowshipping of the disobedient is only a temporary check. —A. P. RUTHEM, Rec. Bro.

SEATTLE. —5028, 51st Avenue, S.W. Sundays: Breaking of Bread, 11 a.m. Since our last intelligence we have had two others join us from the Ecclesia in fellowship with Birmingham Temperance Hall. Sis. Lily Heyworth, and bro. Ernest Quittenton, husband of sis. Quittenton, as they could no longer conscientiously fellowship with them, owing to their continued support of false doctrine, as set forth by brethren Strickler, of Buffalo, N.Y., Irwin, of Los Angeles, and brethren H. Fry, of Bournemouth, and Pearce and Davis, Birmingham, England, and Birmingham's action in disfellowshipping brethren and sisters who were sound in Faith. We are meeting in a Room in the Post Office Building, 4215 College Street, corner of California Avenue, where we shall be pleased to have the company of any brethren and sisters who are sound in Faith, and who are in fellowship with the Berean Christadelphian and Clapham. We meet there every Sunday morning at 11 a.m., for the purpose of Breaking Bread to remember Christ until he come. We opened it on Sunday morning, May 17th. Our sis. F. Porter, after a lengthy stay, has gone back to her home in Hardisty, Canada. —J. H. BISSELL, Rec. Bro.

TEXAS. —The consolidated Fraternal Gathering engineered by bro. G. W. Banta, which I informed you of, is now a thing of the past. It has been the means of attracting some of every party in Texas except those represented by the Berean Christadelphian, with the exception of one sister, who, however, took no part except that of an onlooker, in spite of pressure. She declined to fellowship such a mixture. The strongest party present, so far as numbers were concerned, was that of the non-resurrectional responsibility brotherhood. Others represented were the Partial Inspirationists and no-Priesthood sections. Bro. G. W. Banta read a letter from bro. C. C. Walker, editor of the Christadelphian, encouraging the move as a good work, so that he thus places himself in fellowship with the very ones we withdrew from more than thirty years ago, as well as with the non-responsibility contenders from whom—some even of my own children—we had to part company twenty-five years since. Times have indeed changed, or rather, I should say some of the brethren have to my knowledge.

Bro. C. C. Walker and bro. H. Sulley have both written with a view to tear down the non-responsibility doctrine, and now here we have bro. C. C. Walker supporting those he once fought, although they have not repented. Paul said, if I build that which I tear down, I make myself a transgressor. Now, of the truly conscientious we ask, what is wrong here? Above twenty-five years ago I had to part fellowship with some of my children and side with bro. C. C. Walker, and now we find him siding with them. We say to bro. C. C. Walker and bro. H. Sulley, we knew where you were twenty-five years ago, but we do not know where you are now. There seems to be a tendency in these last days for two Christadelphian parties, a big conglomerated party, and a small flock. Our Fraternal Gathering will be held (God willing) on August 5-9 inclusive. There will be three lectures a day. We hope to have an upbuilding time and expect many from a distance. The meeting will be held on the old Christadelphian Camp Ground, near Hye Texas, where meetings have been held at intervals for about forty years. All are invited to meet with us who hold the Amended Basis without any reservations, it being understood by this, all first principles are essential to salvation, and must be held so, to be true fellowship with the Father and Son, Jesus Christ. Our beloved bro. Sam Farr, of San Saba, Texas, died on April 7th, 1925, and was laid to rest in the Farr Cemetery, near San Saba. Bro. Farr and family lived in isolation most of his life, and did not often meet with us; we hope his record is clear. Since last report we have been visited by the following brethren and their families, and have been caused to rejoice thereby: —Bro. T.H. Timnell (Clyde, Texas), on his way to Mexico who we understand will journey from Mexico to our Fraternal Gathering, a distance of most 600 miles; we wish such zeal could abound in all. Bro. James Timnell also visited us in the interests of the Truth. Brethren A. W., C. M., and W. R. Greer. of Post, Texas, have been in our midst on a number of times. Bro. W. J. Greer of this Ecclesia contemplates visiting a number of small Ecclesias in an effort to strengthen brethren in the Way of Life. —JAMES GREER, Rec. Bro.

NOTES BY THE WAY.

From Bro. B. J. Dowling.

TEXAS AND CALIFORNIA. —In my last I intimated that the Texas brethren were very enterprising and they kept the human machine working at fullspeed during the whole time of the Gathering. The sisters are equally energetic, evidence of which was shown in the large city of Dallas, where sister A. Turner, and those with her, secured a large building to give the Truth a public hearing. The weather being very warm, the lecture was delivered in the "open", where every convenience for lighting and seating was available. Such efforts are not lost; a book of remembrance is written.

Leaving the scene of the Gathering, hurried trips were made to San Antonia and El Paso thence down into old Mexico, for a short rest in a foreign clime,

"Rest is not quitting the busy career;
Rest is the fitting of self to its sphere".

Returning from Mexico, we went on to San Diego, via the famous Carriso Pass. Our bro. J. Parker's home is near San Diego, his address being, P.O. Box 53, La Jolla, California. Our next stop was Los Angeles, the commercial metropolis of Southern California, a place which in 1885, was little better than an adobe village, but is now a city of over 800,000 inhabitants built, upon the broad plains that slope seaward from the foothills of the Sierra Madre. While the climate is most delightful, water is the great crystal key that has unlocked its great treasure house of wealth. This is secured from the snow-clad slopes of Mount Whitney, and consequently throughout the whole surrounding country the eye is charmed with scenes of nature most delectable, causing us to hope and pray for that "better day" when "living waters shall go out from Jerusalem", causing that land (which according to bro. F. G. Jannaway's description, is not even now, unlike California, but which will then be "the glory of all lands") to revel in gorgeous hues and enrapturing beauty, when "the Lord shall be King over all the earth".

Although the name of the city of Los Angeles means "The City of Angels ", I did not meet any that would actually qualify in every detail for that high and honourable distinction at the present time. Nevertheless, on Sunday morning, I had the pleasure of meeting about 140 persons who are striving hard to attain to equality with the angels when Jesus comes, and my heart's desire and prayer to God is, that they may ultimately gain that high rank and dignity. By request, I gave the word of exhortation to this company at the Breaking of Bread, and in the evening gave the public lecture in the same hall, to a large number of interested friends. The next day I enjoyed an auto-ride to Pomona in the company of sisters Holmes and L. M. Golden, where I made calls upon several brethren and sisters, including our hard working bro. Wolfe.

We returned from Pomona to the home of brother and sister Goldstrass, where I was most hospitably entertained during my stay. A meeting was held there that evening by the Arranging brethren, bro. B. A Warrender also being present. A very pleasant evening was spent. The following morning, I entrained for Santa Barbara feeling much richer for having met such an energetic and helpful company of believers.
