

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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Notes.

THE EDITORSHIP OF THE "BEREAN CHRISTADELPHIAN". —Although bro. F. G. Jannaway is resigning his labour of love as co-editor, and will therefore have no official connection, his spiritual interest in its future will in no way be diminished. He promises (God willing) to continue to contribute monthly, the story of his "Sixth Visit to the Holy Land", as well as to see that bro. Roberts' Sunday Morning Exhortation, and a chapter on "Dr. Thomas' Life and Work", also appear monthly.

BRETHREN IN KENT. —Bro. E. Carter, of the Gunnersbury Ecclesia (London) is frequently visiting Kent (in and around Ashford), and will be glad to get in touch with any brethren and sisters there. Address, E. Carter, Kings Avenue, Lampton, Hounslow.

DISTRESSED JEWS' FUND. —We are in receipt of 10/- from a Glasgow brother, which we have duly passed on to bro. Bellamy.

SUBSCRIPTIONS FOR 1926 "BEREAN CHRISTADELPHIAN". —Will all who desire to receive the January Issue please make sure of obtaining such, by at once filling in the accompanying form, and forwarding it by post to G. H. Denney, 47 Birchington Road, Crouch End, London, N. 8. Those receiving their copies through an ecclesia, will only need to hand their order to the Ecclesial brother in charge.

ECCLESIAL NEWS. —Will recording brethren please note that all such must reach us by FIRST POST on the 25th day of each month, and therefore must be posted by the outgoing London Mail of the previous day: otherwise it runs the risk of being squeezed out of the current issue.

ECCLESIAL NEWS. —Will recording brethren also please bear in mind, that we are one big family, and all readers like to know how their brethren and sisters are faring wherever they may be, so please remember to let us know you are still in the land of the living, and up and doing.

"PALESTINE AND THE POWERS". —The Newport Ecclesia have several copies of this valuable work for disposal at 2/- each. Post free. Please write to F. Beighton, 1 Cenfedd Street, Newport, Mon.

TO SUNDRY. —Yes; we are absolutely in agreement with the pronouncement found in the Clapham Blue Book (on the "Birmingham Trouble") namely, that, "It is seduction of the worst kind to lure brethren into the belief that corrupters in another Ecclesia may be fellowshipped with impunity. If brethren shut their eyes to schism and false doctrine in other Ecclesias, how is a return to another apostasy to be avoided"!

At the same time we must always give the other Ecclesia ample time to Scripturally deal with the corrupters; and, even then, make quite sure there has been no misunderstanding of the other's real meaning and attitude.

CHRISTMAS IN LONDON. —The usual Tea and Fraternal Gathering will, God willing, be held on Boxing Day, December 26th, 1925, in the Avondale Hall, Landor Road, Clapham. Tea on tables at 5 p.m. After meeting at 6.15, when Addresses will be delivered upon "Exemplary Men of the Bible", including Enoch, Abraham, Moses, Elijah, Peter and John, and the times in which they lived.

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SIXPENCE.

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

CHAPTER 24.

As stated in the closing paragraph of our last chapter, and to use the Doctor's expression, “though sent to Coventry for a year or two,” Mr. Campbell could not resist the temptation to notice his sayings and doings.

In the Harbinger for July, Mr. Campbell wrote: —

“I am censured, reprov'd, and admonish'd, by a very sagacious gentleman in the east of the commonwealth, whose ‘candid opinions’ are not to be questioned, for having so far apostatis'd from him and myself, as to undertake to defend Protestantism. With him, Protestantism is clearly and infallibly one of the horns of the Beast. Not having read the discussion, the gentleman, of course, volunteers his censures in anticipation of public opinion, in order to strengthen his opposition to me on other grounds more obnoxious than even Protestantism.”

“But that he, or anyone labouring under the same distemper, may understand something of Protestantism, as it has been defended by me, I shall give a mere sample of the principles as expressed centuries ago. The list can be consulted at leisure on p. 306 of the Millennial Harbinger.

“I would only add that in my latitude Protestantism is not identified with Episcopalianism, Presbyterianism, Methodism, Congregationalism nor Baptistism, but everything in each and everyone of these opposed to Romanism.”

On which the Doctor:

REMARKS:

“Brother Campbell’s Protestantism is certainly an ‘ism’ of great latitude. If ‘the gentleman,’ as he facetiously terms me, mistook the kind of Protestantism of which he announced himself ‘the defendant,’ bro. Campbell is certainly alone to blame: for, assuredly, after his declaration to Mr. Hammond, every reader would conclude that, by Protestantism, he meant what is commonly understood by that term. ‘I have,’ says he, ‘for many years been seeking to unite all Protestant Christians in one great bond of union as Catholic as Protestantism.’ Here are ‘Protestant Christians’ and ‘Protestant Christendom,’ which certainly one would think, constitute the soul and body of Protestantism. Bro. Campbell, if I mistake not, is indignant at the idea of ‘Protestant Christians’ not being saved as such. If they are saveable, it must be by Protestant institutions, which, I presume, make up Protestantism in the common and received acceptation of the word. This embraces all the “isms,” and more besides, enumerated by bro. Campbell, which, as he very well knows, is ‘as Catholic as Protestant Christendom’.”

“I was surprised that he should stand up as the defendant of such an ‘ism’; and am rejoiced to find that he rejects the identity of his Protestantism with that of the Protestantism of Christendom which it claims as peculiarly its own. I cannot but remark that it would be well if he would be more precise in his use of terms. It would prevent a misinterpretation of his sentiments. It appears to me, that the only tenable ground, in opposition to Protestantism and Romanism, is the Christian religion. Had he proclaimed himself the defendant of Christianity instead of Protestantism, there would have been no danger of his being misunderstood.”

Towards the end of 1836, the Doctor decided upon removing from Richmond Va., to a farm in a district called Paineville, in Amelia Co., in the same State, some 38 miles distant from Richmond. The reason for this decision was the growing incompatibility between the exercise of the medical profession and devotion to the Word in writing and preaching. This decision was aided by a circumstance involving a question of discipline, in which the Doctor took his stand on the side of purity of character, against a major in the Richmond artillery, and an elder in the church, who brought reproach on the church by his intemperance, a circumstance which contributed to make the Doctor obnoxious in Richmond, and his residence there anything but agreeable. His professional practice had diminished through his attention to the Truth, and it became necessary to decide definitely upon his future course of action, either to give up editing and preaching or abandon the practice of physic. He found it impossible to carry on the two together. He decided, after thorough consideration, that to give up editing and preaching would be abandoning the path of duty. He therefore decided in favour of a change which admitted of their continuance while providing his own livelihood. He purchased a farm, and devoted himself to the tilling of the soil, employing his leisure in writing and printing of the Advocate. His remarks while arranging for this change will be read with interest: —

“The chief reason of this move is, that the business of interpreting the Scriptures to the people in remote places is incompatible with the practice of the medical profession in a city. I have, therefore, purchased a farm, which I am engaged in settling, in order that I may procure a maintenance for myself and family, more dependent on Providence indeed, but less dependent on human caprice. Riches are not the object of my desire. If I am enabled to live so as to die in the Faith and owing no one anything but love, let my survivors remember that I die more wealthy than the ancient Croesus. The riches I desire here are liberty of speech, of action, and of opinion; the enjoyment of the right of free discussion in relation to things past, present, and to come. I desire food and raiment, and that with these I may be content. I desire to participate in the rich luxury of emancipating the human mind from the dogmata and traditions of men. The liberty I desire is that liberty which is chastened by the law of Christ. This liberty I cannot enjoy in a city and in the practice of a profession that depends upon the caprice of this singular world. In teaching the Truth, which is opposed to the dearest opinions of the errorist, and to the malpractices of the worldling, and to the hypocrisy of the formalist, who thinks he can serve both God and Mammon—all these apply it more or less to themselves, and thus regard you as their enemy, because you tell them the truth; and if they happen to be your patients you risk an immediate discharge. There remains, then, for me but one of two things: either I must,

if I stay here, wink at what I believe to be wrong for the sake of bread, or I must derive my support elsewhere from other sources for the preservation of my Christian liberty, dearer to me than temporal life. There is much meaning in a maxim of William Penn: ‘Choose God’s trades,’ says he, ‘before men’s; Adam was a gardener, Cain a ploughman, and Abel a shepherd or grazier. When Cain became a murderer he turned a builder of cities and quitted his husbandry’.

“As to the continuance of the Advocate, I am now providing for it. Through the liberality of certain brethren in these parts, who are anxious that a free and independent press should be established among them, I shall be enabled shortly to purchase a press and types, and to continue the publication of our paper on my farm.”

Just before leaving Richmond, the Doctor had practical experience of the need of being independently provided in the matter of a printing press. The office at which the Advocate had been printed in Richmond, and which, in fact, owed its being in the first instance to the Advocate, passed into the hands of an Episcopalian clergyman of the name of Lee, who signalled his accession to the proprietorship of the Advocate type, by refusing to print the Advocate. This embarrassed the Doctor for a time, and spurred on the new arrangement, which was completed by December, 1836, in which month the Doctor issued the first Number (No. 8, vol. 3) from his new office on the farm. The publishing difficulties were considerable in such an isolated situation, as might be imagined. The “mail” to Richmond was a very primitive affair, consisting of a horse and two saddle bags, which required two or three journeys to carry the monthly despatch of the Advocate. It could not carry the whole at once. The consequence was that the Advocate was always a fortnight getting a fair start after leaving the Doctor’s hands. Accidents happened once or twice to the printing machine, and this, in the absence of means of repair in a country district, caused additional delay. Any change in the printer who assisted him was also a cause of embarrassment because of the time required before the vacancy could be filled up. An amusing instance of this is thus described in the fifth volume of the Advocate:

“The publication of our debate with the Presbyterian Clergyman caused the Advocate to fall a month behind. We were in hopes of recovering lost ground by February; and should have done so but for the folly and bigotry of our printer. We hired a neat hand, as the execution of the November number sufficiently evinces. He was a convert to Methodism; nevertheless we harmonised in our affairs, and he expressed himself as perfectly satisfied and at home. But, unfortunately for the recovery of lost ground, he had to set up the following passage: ‘Who can be astonished, then, that camp meetings, revivals, forged and delusive tales, of sights unseen and sounds unheard, with all the “new measures of the age”—should all be pronounced and approved as the “means of grace” to men! By these inventions, etc.’. His Methodism could not stand this, so he packed up his kit and absconded by starlight to Richmond. This incident, illustrative both of Sectarianism and of the inconvenience of printing a periodical in the country at a distance from a city, has thrown us still more into arrears, for some twelve days elapsed before we could get to work again. Our readers will perceive that the present number contains only 24 pages instead of 36. We thought it best to issue these 24, that the patience of our friends might not be exhausted. The deficiency will be made up in our next.”

The Doctor on the same page says: —

“I am ever doing my best, to surmount all these obstacles, and trust that we shall yet get all things straight, and keep them so.”

(To be continued.)

The Bible wholly inspired and infallible.

"EVOLUTION".

The peculiar doctrines of the Evolutionist School have much affected modern thought, both scientific, religious, and general.

It is hard to see why this is so. There does not seem to be any particular reason why men should find delight in visualizing an ape ancestry or even worse.

We have read Darwin's works, and scanned Huxley's. Many observations are made upon supposed likenesses and changes in the human frame, but the conclusions based upon these observations do not appear very strong.

Darwin finally admitted, as Dr. Cook so effectively quotes in his Boston lectures, that there was an intelligent first cause.

When this admission is made it certainly follows that similarities in various ways between lower and higher orders of organic life are to be expected when there was unity of creation. Surely a useful invention, if we may so speak of God's handiwork, may be used again and again. Man would do it: why not the Divine Lord?

Further if it be admitted that a First Cause is responsible for all things, and is possessed of intelligence beyond measure, would it not follow that the most direct means would be followed, and creative results not be made dependable upon a blind chance, but on a certainty? Again, if in the early embryo all the latent possibilities were placed at the outset, one is awed by the immensity of the achievement. It means that the myriad forms and varieties of life were all embraced in the original germ, for spontaneous generation is now quite a hopeless proposition to espouse. There is not much real difference between the two ideas of creation then. Whether organic forms were created directly as we see them, or created by a process, matters little if no other factor be introduced. But another factor does enter in, and that is the over-ruling one that God has revealed the Truth in His Word. Genesis stands unassailed and the simple truth is there set out that God created all "after their kind". The truth is sensible and clear, and the man who embraces the theory of evolution has perforce to turn his back upon the truth.

Probably the reason why men adopt the theory in place of the truth is just because the imaginations of men always do appeal to themselves more than any Divine message.

It is quite clear that the human heart never conceived of itself the sublime narrative of Genesis 1st, 2nd, and 3rd chapters. No other account of creation in any of the world's literature has the clarity and stamp of integrity that characterises the Mosaic record.

THE SOUL'S IMMORTALITY.

Many theological evolutionists believe also in an immortal soul. They never explain when or why or how the developing organism acquired the habit or gift of immortality. The best apology for the notion is that intelligence exhibits the existence of a never-dying entity. Intelligence is not the product of the fleshly but of the spiritual; well, where does intelligence begin?

We have a liking for the Zoological Gardens because of the wonderful exhibitions of God's handiwork gathered there. We were watching a chimpanzee there one day. He betrayed many signs of thought, and hence of intelligence.

Professor R. M. Yerkes, has just published a book on "Chimpanzee Intelligence and its Vocal Expressions". It is too expensive at 17/- for us, but Professor J. A. Thomson has been giving a résumé of it recently.

The Chimpanzee, we are told, has "perceptual inference", which is intelligence—putting two and two together. One such animal learned to fit one bamboo rod into another in order to reach fruit outside his cage.

Of Professor Kohler it is said,

"Professor Kohler worked with adult chimpanzees; Professor Yerkes has confined himself in his last book to two youngsters, but both are agreed that chimpanzees have intelligent insight. 'Most surprising and impressive in Chim's behaviour was the continuity of attention, high concentration on his task, evident purposefulness of many, if not most, of his acts, his systematic survey of problematic situations, his rapid elimination of unsuccessful acts or methods, and his occasional pauses for reflection'. The last word is a big one, but it is used very deliberately by this expert. Chim's behaviour suggests the puzzled air and thoughtful attitude of a child pondering over a new situation.

"Professor Sir Charles S. Sherrington told a good story the other day of one of his chimpanzees. The physiologist wished to see what the chimpanzee did when he left the room. So he applied his eye to the keyhole after he had closed the door. Only to find the chimpanzee's eye staring out from the other side. The same idea had occurred to them both, and the chimpanzee, being a lady, got there first"!

We, in common with others, have seen beyond question, intelligence displayed by horses, dogs, cats, etc. There is only one logical conclusion on the question as to where intelligence begins. God put it within reach of many of his creatures of higher and lesser degree. It, imperceptibly almost, shades off in the lower forms, and grows in the higher. This is just what we should reasonably expect from a Divine Creation. To associate inherent immortality with such phenomena is an outrage on common sense. If the Creator gave life in shorter and longer spans to the organisms he brought into being, surely some sound foundation would be laid for the bestowal of the further gift of deathlessness. The Bible, and not modern thought or even human thought at any time, gives the true answer to our questionings. Eternal life is God's gift on certain definite terms. Again, we see true reasoning and logic therein. The Deity will preserve that which pleases him, and destroy the remainder. Hence immortality is conditional. The Bible gives the necessary conditions. He that reads is wise. "The wise shall understand", and the exercise in humility is good, which consists in submitting one's mind and thoughts to the Divine. "For as the heavens are high above the earth so high are God's thoughts above man's". Yet He is near to all that call upon him: of great mercy and full of compassion.

Here we are on firm ground.

G.H.D.

Editorial.

TWO VIEWS OF JESUS CHRIST.

The Bible view of Jesus is clear. God so loved the world of men that he sent His only Son, whom he gave, that whosoever believed on him should not perish, but live. The "giving" and the "sending" postulate the miraculous. Jesus was not produced by the ordinary processes of human kind. He was born of a virgin, and was divinely begotten, as saith the Scripture. Hence he was "made strong", and exhibited the works and spake the words of His divine Father. "No man ever spake like this man".

His message bore no relationship of any kind to the religious thought of his day, either Jewish or Greek. It cut right across both, so that the Jews thought his disciples "mad" (Acts 2.), while the Greeks scorned them as "babblers" (Acts 17).

As Paul says, Christ's teaching was "to the Jews a stumbling block and unto the Greeks foolishness" (1 Corinthians 1: 23). This is proof positive that Jesus was not developed and his words produced by the evolution of the human, either physical or mental. The opposite of this is the Bible declaration, and we accept it.

The other view of Jesus—the "modern view" as it is called—has just been set forth by Dr. Hensley Henson, the Bishop of Durham. In a series of articles recently written on Science and Religion, the Bishop declares, as does Dean Inge also, against the miraculous altogether. Says he "A critical study of the canonical Scriptures relieves Christians from the necessity of accepting miracles". There is not, he declares, a single miracle recorded in the Scriptures that need be regarded as "vital to the defence of Christianity". He accounts for Jesus thus: "The Christian religion" (that is, the Bishop's religion) "postulates the moral uniqueness of Jesus Christ, and claims that in him the religious movement of the human race did find completeness".

He goes on to explain that this "completeness" was up to that date, and that the development still goes on. "There is no finality anywhere. The greatest teachers may be outpassed by their disciples." Another remarkable statement is that "Science by disclosing the laws of nature restricts the area of legitimate Christian prayer." So that if we accept the modern view as set forth by these leaders of men, we must look upon Jesus as a stage on the way of progress, and not as the supreme Head and Lord, and we must let Science and not the Bible lead us upward and onward to heights that the Son of Mary never scaled.

We have no hesitation in making our choice. We will stand by the Bible view and by and by, we shall be justified. "Shall not God avenge (or vindicate) his own elect". At last He will.

G.H.D.

UNREST!

One of Britain's foremost judges knew what he was talking about when he said: —

"The war left a degree of unrest which has spread into almost every sphere of modern life".

An editor of a leading daily paper, commenting thereon, wrote: —

"It is quite useless to disguise the fact of this unrest, to attempt to minimize it, or to gloss it over. All shrewd observers perceive its manifestations in every walk of life.

"Unrest as between man and God; unrest as between Capital and Labour; unrest as between employer and employed; unrest as between husband and wife; unrest as between class and class; unrest as between townsman and countryman; —unrest, and nothing but unrest until Time heals the gaping wounds of war and the world settles down to a recognition that in simple faith and in humility, in the enjoyment of the gifts of nature, and in good, lies the only hope of salvation for the human race, anguished as it is between hopes and disappointments, desires and despair".

And he adds: —

"Until the world has found this basis, there will be unrest".

Well, Mr. Editor, our readers, unlike your readers, look with complacency upon the unrest which you so vividly depict, and they do so because their absent Lord, when speaking of that unrest,

assured them, that when these things came to pass they were to "look up and lift up their heads", for it would be a sure sign "that their redemption" was nigh at hand.

Unrest! Yes: upon the earth distress of nations, with perplexity . . . Men's hearts failing them for fear, and for looking after those things which are coming on the earth.

That is our Lord's own last Sign (Luke 21: 27). The very next event will be his "Coming", to decide who shall enter into his Rest. Where shall we come in? You and I. The personal application is all-important; for, that Rest is only for "the people of God" (Hebrews 4: 9). Now is our day of opportunity: are we buying up our opportunities in the daily service of the Lord?

Dear Brother—Dear Sister—The time is short. Let us work for the Master while we have the health, and the strength, and the opportunity. It will be too late to redeem the time when He puts in an appearance, for if we are not ready then, although we shall "meet him there", it will only be to be told to "Depart into outer darkness".

UNREST!

Aye: 'tis the Watchman's cry;
Wake, brethren, wake!
Jesus Himself is nigh;
Watch, brethren, watch!
Sleep is for sons of night;
Work, brethren, work!
Ye are children of the light,
Pray, brethren, pray!

F.G.J.

Renewal Notice.

To our Readers in
GREAT BRITAIN AND IRELAND AND ELSEWHERE.

On receipt of this number of the Berean Christadelphian it will be necessary for subscribers to at once renew their subscriptions if they wish the visits continued to them after December next.

TERMS: —

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The Future Editorship of the "Berean Christadelphian".

Speaking for myself, owing to continued weakness of health and the great strain involved, I was seriously contemplating asking to be relieved of the responsibility of Editorship at the end of the present year. Before I had committed this to paper, however, I received a knockdown blow in the shape of the following letter from bro. F. G. Jannaway, my beloved helper for two-and-a-half years: —

"Thorncliffe",
99 Stockwell Park Road, London, S.W. 9.
Nov. 18th, 1925.

Dear Brother Denney,

After two-and-a-half years' such harmonious co-operation in the work of the Berean Christadelphian it pains me to seek release; but such a course seems absolutely necessary in order to avoid another and perhaps more serious breakdown in health, which, lately has seemed very near.

The only alternative appeared to be to give up all ecclesial work, home and provincial, but "trusted brethren" referred to in my letter to you in July 1923, I have again consulted, and again follow their counsel.

I pray our Heavenly Father will provide you with all the help needed to uphold the Truth in its purity. With love, Yours as ever,

FRANK G. JANNAWAY.

I took counsel with Our Father, and I seemed to be directed by Him to ask for the help and advice of faithful brethren, so I asked bro. Jannaway to place the whole matter before the Clapham Ecclesia Presiding brethren for their consideration. In the meantime, I am just hoping to carry on, and the January number will be published, D.V., as usual, and with the same features as during this year, including, "The Life of Dr. Thomas", etc. Several promises of help have come in, and if the work is of God a solution to the problem will be forthcoming.

Bro. Jannaway is preparing 1925 index, and will help all he can in the future. To one or two who say "Carry on by yourself", I have replied that while I am appreciably stronger than in 1923, for which I am profoundly grateful, yet my business and my many cares make it utterly impossible. I never have any leisure, and the correspondence involved in the Editorship is simply enormous.

Our readers will, I know share my grief that our dear bro. Jannaway is so far from well, and will join with me in prayers for his speedy recovery to robust health. — G. H. DENNEY.

Ephesians 5.

A Sunday Morning Exhortation by Bro. R. Roberts.

BELOVED BRETHERN AND SISTERS, —The most important thing for us to know after we have come to a knowledge of the Truth, and taken up that attitude which the Truth requires of everyone who believes it, is, how we ought to walk in the new position to which we have been introduced. This information is abundantly spread before us in the letters which, in the providence of God, Paul wrote to the various ecclesias existing in his time, and which in the providence of God, have been preserved down to this late age. The chapter that has been read is one very important contribution. It begins by a very comprehensive exhortation: "Be, therefore, followers of God as dear children". This is in substance the exhortation which Jesus himself uttered while in the flesh. He said, "Be ye holy, as your Father in heaven is perfect". To follow God is to be like Him. We know what God is, because He has revealed Himself. Those by whom He spoke inform us, in varied forms of speech, of what are the attributes or mental qualities that belong to God; therefore, we have only to look these in the face to see what sort of people we ought to be; nay, what sort of people we must be if the Truth is to be of any benefit to us. We are told, for instance, that God is love and, accordingly, you find, in the very next verse of the exhortation under our notice, we are told to "walk in love". The persons that do not walk in love are not of God, however clearly they may understand the Truth, and however zealous and contentious they may be for it. If their mental operations, and, therefore, their acts and words, are not centred in love, they have not yet known the Truth as they ought to know it. They are mere clouds without water, giving promise of rain, but mocking the thirsty ground beneath. Love was from eternity; love gave birth to creation. Love exiled Adam and Eve from Eden, that woe

might not be everlasting. Love laid the foundations of the Truth. Love gave us the child of Bethlehem, by the power of the Highest; love made him a sufferer, and gave him into the hands of men, to be cruelly mocked and spat upon. Love brought him out of the grave. Love exalted him to the priestly office in the heavens; eternal love will send him to the earth again, and, by his hand, will drive all rulers from their thrones, wreck all their governments, and give the way of God to the sorrowing nations. Love will bring all to the bosom of God, remove sin, banish death, and fill the earth with glory and eternal love. Love is the beginning—love is the end. What then is the position of the man, who, having the Truth, is destitute of the principle in which it had its origin, and in which it will have its end? What sort of relation has he to that perfect assembly of the future which will live—physically and mentally—in the very atmosphere of love? He is a bastard and not a son; an ugly abortion in the family of God; a swine whose prying snout has unearthed the jewels of the Sanctuary and profaned them by unholy appropriation. We can well understand why John should say that a man who loves not is not of God. The man who says he loves God and loves not his neighbour, is a liar; for real love shows itself in good deeds towards the unthankful and the evil, as well as towards the good. Therefore, let us have this fact emblazoned, as it were, in visible letters, continually before our eyes, that the first lesson of our high calling is that we ought to walk in love.

At the same time let us read that lesson with discrimination; let us not put up that motto and tear down other mottoes that, ought to be kept up as well. The man who says that because we are to live in love, therefore, we are not to find fault with other people's opinions, and must not separate ourselves from sincere and pious people who may, in our judgment, deny the Truth, is a destroyer of the Word. He handles the Word of God deceitfully, it may be without intending it. He would have us obey one part of it and not another. We must avoid such a man, and go from his counsel, as we would from the music of the seductive serpent. There is death in his words, though they are kindly words, and well meant. We must hold love as God does. Does the love of God prevent Him from being angry? Does the love of God prevent Him from being jealous? Does the love of God prevent Him from cleaving the earth sometimes, and letting a Korah, Dathan, and Abiram into the abyss? Does the love of God prevent Him from drowning millions of people, and burning thousands of others in the fires of Sodom? No, no. The love of God never interferes with anything else; nor will it in His children. Our duty to love must never interfere with our duty to declare the Truth, and that Truth is, that all men are mortal, and have no prospect whatever of gaining the favour of God, except in the way He has appointed—the belief and obedience of the Gospel. What an irrational proposition, that because we are to walk in love, we are to hold our tongues on these things! —that because we are to obey the exhortation to walk in love, we are to disobey the exhortation to "contend earnestly for the Faith once delivered to the saints"! This is the way men around us wrest the Scriptures to their own destruction. Foolish, brainless, orthodoxy puts on a smiling oily face, and pretends to be very "charitable". It would not say a disagreeable word to any body. It thinks it highly uncharitable to say to people that they are wrong. What is true charity? Real kindness; and is it kind or unkind if you see a person going the wrong road, to tell him that is not the way? The pious people of orthodoxy exclude the kindness by laying down a false rule of charity. They say, "keep your opinions to yourself; other people have as much right to their opinions as you have". It is true that as between man and man, everyone has a right to his own opinion; but is this a reason why a man should keep his convictions to himself? If his convictions are of any moment—that is if they relate to anything affecting the interests of those around

him, it is the very reason why he should speak, because every man having a right to his own opinion, there is hope that by ventilation, others may be brought to embrace "opinions" that are true. If the Christadelphians proposed to take a man's opinions from him by force—as the Pope used to do—there might be some force in the complaint; but it is an exceedingly absurd complaint to urge against the bare proposition of the Truth. If a man has a right to his convictions, he has also a right to declare them. Others may exercise their right of refusing to hear, but they ought not to impugn liberty of speech. If a man knows the way of life and is in earnest, it is impossible he can hold his tongue; for both duty and impulse will drive him to speak. The man who can hold his tongue out of deference to other people's feelings, gives evidence that he is not in earnest, but that as a mere formalist, he has a creed as worldly people have their creeds, and like them, is not going to allow his "creed" to interfere with his business or spoil his neighbourliness. The sons and daughters of God are not of this type. The

things of this life are, with them, entirely secondary. The first thing is the Truth; the will of God in all things. They "seek first the kingdom of God and His righteousness", and seeking it first for themselves, they are not likely to make it secondary in their relation with others. There is therefore a broad distinction between those who are of God, and those who are of the world. The distinction is to be seen even among those who profess the Truth, for there are those who profess the Truth of whom the Truth has not taken possession and with whom the Truth is not a power. Let us take heed that we belong not to this class. If we are to be like Christ we must resemble him: and he declared of himself that his meat and his drink was to do the will of Him who sent him. Is not this our part likewise? This indeed is our mission. In the Truth we have a mission. Before we knew the Truth we had no mission; we belonged to the dogs outside. We were of that outcast race who are no more inhabitants of the earth, in the real sense, than the beasts of the field—who happen to be here just now, but are not fixtures, and will be gone shortly. We were amongst them once, without hope—without God—without a mission; but when the Truth comes, it puts a mission in our hands, and the mission ought to be our meat and drink. With those who are of God, it will be so; with others not. In the very days of Christ, a great many followed him, but only a very few of them were his true disciples; and on one occasion, when he brought the Truth very hard to bear, the majority said, "This is a hard saying, who can hear it? and they walked no more with him". Another time, the crowds were following him, as much as to say, "We will honour this man, we will give him our support, which is a great thing for him". Jesus turned round and said, "If any man come to me, and hate not his father and mother, his brothers and sisters, yea, and his own life also, he cannot be my disciple". That was cold water to the zeal of the crowd, for they were following him exactly with reference to father and mother, and houses and land. They thought it would be a good thing for themselves and their friends to espouse the cause of a man who would shortly be on the throne. They followed him with fleshly objects, and therefore Jesus chided them. If that were the case among the personal followers of Christ; if when he himself was here, who spake as never man spake, large numbers crowded round him who were afterwards blown away as chaff, need we wonder if in the day in which we live, when there is no voice of authority, when the voice of God does not speak to us, except in the silent words of His Book, many should be drawn by this and that to make a profession of the Truth, whose meat and drink it is not to serve God; but whose meat and drink it is (while they live the Truth), to make themselves comfortable—who think it is a pleasant thing to be among friendly people; a nice thing to go to meetings; delightful to get rid of the horrid doctrines, and grim, long-faced bondage of orthodoxy, and to get among people where there is intelligence, love, and freedom; but whose hearts walk after the world for all that. There are many things to draw people to the Truth in the present day; and what I wish to say is this, that no one should feel discouraged if they fail to see in all who profess the Truth, that allegiance to it—that burning love of it—that thorough-going consecration to it, which in their own hearts they may be yearning after. All Christ's people will hear his voice. God's work will be done; God's people will be brought out; God's people will be of the right sort; therefore let us give ourselves no anxiety of a grievous sort. Our anxiety should be this, to take care lest we fail in doing our duty. In doing our duty, let us not be anxious, for the Kingdom will come, and there will be those to enter it, who in the present state, have shown the characteristics of the true sheep, in hearing the voice of the Shepherd with attentive and loving ear, and following him. Such will now answer to the description here given. They will walk in love, but they will not be all milk and honey. Christ was not so. He was a very disagreeable man to those who were not on the same side as himself. He was always railing against the clergy of his day—the Scribes and Pharisees, whom he denounced as those who had taken away the key of knowledge from the people. He sometimes looked upon them with anger, when they tried to entrap him in his words. He was a man whom they hated. Jesus described the source of this hatred in words addressed to his brethren according to the flesh, at a time when they were unbelievers. He said "The world cannot hate you, but it hateth me, because I testify of it that the works thereof are evil." This is precisely the basis of the world's hatred towards the people of Christ. If the latter would admit that the world was right, they might hold anything they liked, so far as the world was concerned. The world would like them. The cry of charity is really a plea for smoothing things over. People don't want it to be said they are wrong, whatever may be thought, and because we say it, we are hated. If this is true with regard to words, much more is it true with regard to acts. The world is made uncomfortable by the implied protest of nonconformity. If we would only do as they do, they would forgive our doctrines. There are

many inducements to give in to them. It wants courage to act the part of the high calling. We are in danger of playing the coward, and bowing as it were in the world's great presence.

Those who walk in love are not necessarily liked. The wrong sort of people did not love Christ. Those who loved the Truth loved him, but he was hated of the others, though he walked in love; and so were the prophets, and all the righteous men whose approval is recorded in the Scriptures. We are, therefore, in good company if we are disliked because of our faith and testimony. Yet let us beware of making it a cloak of evil. To be valiant for the Truth is good, but to delight in ravaging upon the easy prey of orthodoxy—to glory in mere doctrinarian pugilism—to find gleeful sport in tearing, with bark and bite, the rotten rags of a superstitious faith, is abomination of the most odious kind. It is a pitiable sight to see the Truth in such unholy hands. It is a jewel of gold in a swine's snout. Such is the unfortunate alliance where the Truth is held without those moral effects which it is the very design of it to produce. In all things, let love be the centre of operation—the guiding motive. Be kindly affectioned one toward another, and toward all men. Let the love of God fill the hearts and minds of everyone who have obeyed from the heart the form of doctrine delivered by the Apostles.

Sixth Visit to the Holy Land.

(Continued from page 422).

IN AND AROUND JERUSALEM.

"The Grand New Hotel", or "The New Grand Hotel", sounds very pretentious, and doubtless its title would warrant any travellers visiting Jerusalem, for the first time, selecting it as their headquarters; but, it is no better, as regards fare, than it was when we first visited it in 1901 for a prolonged stay. Give me such a "home from home" as Olivet House.

Among the many improvements not yet apparent in Jerusalem is that of lighting. The "streets" after sunset are not much better than they were a quarter of a century ago. The first night of our coming here on this visit, before retiring to rest, I wandered outside the Hotel hopeful of finding something drinkable. All was practically dark—merely a little oil lamp here and there—even the headquarters of the Gendarmerie, near the Jaffa Gate, can only boast of what we should be ashamed to illuminate a scullery or outhouse with; and, which in the distance, gave no more light than that emitted by a glow-worm. True there is electricity in the hotel, but it is home-made, and subject to fits.

A TRIP TO BETHLEHEM.

The trip to Bethlehem is ever welcome, no matter how many times it has been made; the writer has visited the vicinity upon several occasions. This time we did it by motor, which, we confess is the least enjoyable way of doing it; that is, for one who wants to visit the place with a Biblical mind. By preference, time and other circumstances permitting, we would make the journey on foot, or with the help of an ass; for, in a motor travelling fifteen to thirty miles an hour, it requires a very big stretch of the imagination to picture the scene and recall the divine story unfolded in Matthew 1 and 2, and Luke 1, and 2. The undue rush is about as incongruous as motoring the mortal remains of a dear one to the cemetery at the rate of twenty-five miles an hour, and having them cremated!

En route to Bethlehem, the first halt we made was at a spot, which from time immemorial, has been pointed out as the place where the Magi—the wise men of the east—beheld the Star which directed them to where they would find the birthplace of him who would be the King of the Jews (Matthew 2: 1-2). This spot, which is on the side of the highway, is not possible of being lost sight of, as the landmark is practically unmovable, being a well, scores of feet in depth.

According to Herodotus, these Magi or wise men, hailed from Media, and at the time of the birth of Jesus, had developed into a class of philosophers, especially concerned with astronomy and

astrology; but, for us to attempt to know more than what is revealed by Matthew, is to go beyond what is written, which we shall not do if we are wise.

After taking the proverbial snapshot, we again mounted our conveyance until we reached the burying place of Rachel, Jacob's wife. The genuineness of the site has never been called in question by either Jew, Christian or Mahomedan. Nearly 3,000 years ago, the prophet Samuel knew of it, and referred to it as, "Rachel's sepulchre in the border of Benjamin" (1 Samuel 10: 2). There can be no doubt that what Samuel wrote about had reference to the site of the "pillar" which Jacob set up "upon her grave". What a pathetic incident—it was worth pondering. The record (Genesis 35: 16-20), reads, "There was but a little way to come to Ephrath; and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass as her soul was in departing (for she died), that she called his name Ben-oni; but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day". Upon this occasion we found the "Tomb" closed, and entrance thereto is only to be obtained by special permit, and, even that is only accorded to Moslems who since the British Mandate have come into sole possession—at least, so we were informed. Thus are these "Holy Places", referred to in the "Balfour Letter" of November 2, 1917, being carved up between the Sects.

Another short ride and we find ourselves in Bethlehem. Perhaps the reader will exclaim, How can that be, seeing you have just told us that Bethlehem and Ephrath are one and the same place, and that Rachel was buried there? How often have we not been pulled up on this detail—this apparent discrepancy, to which, however, we do not plead guilty. We did not say Rachel was buried at Ephrath which is Bethlehem, but "in the way to Ephrath which is Bethlehem". Rachel's Tomb is a mile or more nearer Jerusalem.

Of course, we had to do the whole of the stereotyped programme of the traditional sites in Bethlehem, and listen to all the countless lies told in the name of the Lord. When we say we "had to", we mean that in order not to miss anything of interest to us as a follower of him who was born here, we had to leave ourselves in the hands of the official in possession. He even showed us the actual manger in which he said "God the Son was born and laid in swaddling clothes"!

We were also shown the cave in which Jerome translated the Greek and Hebrew Scriptures into Latin. This translation of Jerome, is known as the Latin Vulgate; the chief difference between such and our English Bible, being mainly as to the order in which the books appear, the division of the chapters, and the inclusion of the Apocrypha.

As to this being Bethlehem, there can be no question; all available evidence places the identity beyond reasonable doubt. It is one of the oldest cities in the Holy Land, and ranks second only to Jerusalem in respect of connection with events of historic interest recorded in the Bible. For instance, take the Book of Ruth, and read the fascinating story of Naomi, Orpah and Ruth, and their kinsman Boaz: well, here we are within a stone's sling of the place where all those events of which they were the prime movers happened. Even to-day, there is the "Field of Boaz" (read Ruth 1-3.); there is the "Shepherds' Field" (read Matthew 1: 18 to 2: 18, and Luke 2: 4-15). Yes, these Holy Fields, are far more attractive to us than the huge "Church of the Nativity", with all its priest-blessed naves, arches, grottos and chapels. The people of Bethlehem are entirely what the world term Christian, and as far as we know, no Moslem is allowed to live in the place. The Women of Bethlehem wear dresses of black or dark blue cotton, ornamented with embroidery and raised at the waist by a partly-coloured sash. "It seemed to me that these Bethlehem women possessed a certain distinctive dignity, as if they were impelled to be worthy of their good fortune in living in the village where the fairest of all mothers gave birth to the greatest of all sons". Imagine a Jew writing these last few lines; but such is so, they were penned by a Zionist Editor.

To reach the "Grotto" in the "Church of the Nativity", one has to descend a circular staircase—no easy matter. The "Grotto" is forty feet long, twelve feet wide, and about ten feet high.

The place would be absolutely dark, were it not for the thirty-two lamps which hang from the ceiling. The floor and walls are marble; and apparently the ceiling is also marble. In the floor at the east end, under an altar in a recess, or apse, as it is called, is a silver star, with the inscription in Latin, "Hic de Virgine Maria Jesus Christus natus est" (Here of the Virgin Mary, Jesus Christ was born). Hanging over this spot are fifteen lamps, of which the Greeks claim six, the Armenians five and the Latins four. Opposite this spot are three steps which lead to what is called the "Chapel of the Manger", in which we were assured Christ was born; although strange to say, when we were in Rome, we were shown a similar marble manger which the priests declared to be the original manger. We believe it was at the Church of Santa Maria Maggiore. What the explanation is, we leave the reader to guess. Doubtless a Jesuit would explain matters (to his own satisfaction, and perhaps to that of his dupes). Mark Twain was shewn what purported to be the head of John the Baptist, at two churches far apart in Italy, and when Mark Twain protested at the second church that he had seen the head of John the Baptist at so-and-so church his "divine" guide at once exclaimed, "Ah, but the head at the other church was his head when he was a boy"! This manger at Bethlehem contains a wax figure of an infant, and is lit up with—I forget how many lamps. One hardly dares to ask these Latin Transubstantiationists what they think this doll actually is.

The silver star referred to, and which is a cause of intense jealousy among the Greeks, Armenians and Latins has been stolen more than once. In fact there seems good reason for thinking that this silver star was the origin of the Crimean War. The present star was given by Austria in 1852, and was sent to Bethlehem with great pomp. Upon that occasion the keys of the great dome of the Church as well as the keys of the Sacred Manger were handed over to the Latins. The latter claimed the right to adorn the star with the arms of France, which incensed the Russians, who were and always had been deeply concerned about the Holy Places, and took the earliest opportunity of venting their spleen on the Sultan for favouring France. This is a different version of the cause of the Crimean War, which is "historically" reported to have been Russia's design to obtain Constantinople. We are inclined to see the hands of the Greek and Latin monks in the conflict.

Some twenty years since, there was a quarrel as to which sect should replace some missing nails, and which were needed to keep the altar in its place. Each church claimed the honour. The difficulty was solved by the Turkish authorities, who called in an itinerant blacksmith—a Moslem—to do the job as a neutral! Soldiers are always on guard to keep the peace, as at the Church of the Holy Sepulchre in Jerusalem.

Turning from the religious to the profane, we made our way to the Bethlehem "bazaars", to enable us to purchase once again, another supply of little mementoes made of mother-of-pearl, for which Bethlehem has a world-wide reputation. In my patience, I try to possess my soul, until I am called to the rescue—and then, what a scene! Pearl necklaces, several on each arm, one round her neck, both hands full of brooches, to say nothing of two or three little heaps of olive-wood treasures! And in her eyes, wireless telegraphy, which one cannot fail to interpret as, "Now I have done my part in selecting, please do yours in bargaining". Well, I did my best, but not until after other additions had been made.

With mixed feelings, we mounted our conveyance, and rode back to Jerusalem, over the fields in which the shepherds "watched their flocks by night".

(To be continued).

Cloud and Sunshine.

A Dialogue on the "Birmingham, Trouble."

[Each personage named in this serial represents a community which may be easily identified. The arguments are real and have been advanced by members of the community represented. References

will be given where the arguments have appeared in print. The object of the compiler is to direct the mind into the channel, "Lord, what wilt Thou have me to do?"]

CHAPTER I.

(Continued from page 426).

Bro. Goeasy. —You are creating a man of straw, which does not exist. You meet trouble half way, and then expect me to find a solution for you.

Bro. Perplexity. —I am dealing with facts. There is a brother (and a well-meaning brother, too) touring the world with the desire to acquire this object. I understand some have been beguiled into his way of thinking and have joined his ranks. How he or they can possibly hold such a view and have believed the First Principles of the Truth at their baptism, puzzles me.

Bro. Goeasy. —I can only think that he is convinced of the same things that I am—that these contentions are only a battle of words and misunderstandings, which would soon adjust themselves if the brethren would only cease fighting. Hence his cry for peace.

Bro. Perplexity. —Are you really serious? Was the Responsibility Question a battle of words, or was it the rejection of a Divine Right?

Bro. Goeasy. —That is a matter of opinion.

Bro. Perplexity. —Was the Partial Inspiration division a battle of words, or the rejection of Divine Authorship?

Bro. Goeasy. —There were as good men among the Partial Inspirationists as there were in the other section.

(Men are "good" according to the standard by which they are judged. "Good men" according to human standard will have no place when Jesus returns. The only "goodness" is God's standard which reveals a mind and purpose like His, and which He will be pleased to perpetuate throughout the ages.)

Bro. Perplexity. —We are not discussing the "goodness of men", but the "authority of God." Does our God permit us to join the ranks of the Devil and swear allegiance to him, and still retain our fellowship with the Father and the Son?

Bro. Goeasy. —The evidence on this matter is so conflicting, that I have decided to accept the word of the ecclesia that "all's well", and I am not going to worry myself about it.

Bro. Perplexity. —But you have asserted that it is all a battle of words; I am testing your assertion to see if it is correct. I ask, Is this question of the Constabulary a battle of words, or is it a division over a divine principle that is being destroyed by "winking" at brethren who join it, when the Scriptures demand no association with it?

Bro. Goeasy. —You weary me.

Bro. Perplexity. —Then last, but not least. Is it a battle of words when we come to the true understanding of the nature of Christ? Is it a battle of words when you have false brethren calling those who hold the Truth, "Dirty Christadelphians", and accusing us of being led astray by brethren Roberts and Dr. Thomas? (2 Corinthians 11: 3-4).

Bro. Goeasy. —I fear you are getting excited. Pray, quiet down a little, or people will think we are quarrelling. Your mind is becoming warped. The Christ-like spirit and the love you have so often

exhorted us to exhibit is becoming less and less in you through these contentious matters. Cease them, brother, and endeavour to climb to the heights of noble thoughts of your brethren, and manifest more love* towards those who seek to bring about peace. * (Read bro. Roberts remarks on "love" in this issue, pp. 454-459)

Bro. Perplexity. —Love, brother. To whom should love be shown? Love must be shown for God's Word first, and to those especially who love that Word. But read what the Spirit admonishes His servants to do to those who dare make the Gospel of God of none effect by their specious reasonings and false teachings, (Galatians 1: 6-9), and then, perhaps, you will be able to distinguish whether the sloppy attitude of fraternizing any false doctrine is an exhibition of Scriptural Love; or whether a healthy and vigorous contention for the Faith against all false teaching is the Love acceptable to God. (Jude 3: 26). It is not evil or sin to be zealous for God's Truth. But it is sin to tamper with God's Truth, and condemnation awaits those who preach "another Gospel".

Bro. Goeasy. —You are altogether too exacting in your heated condition. I am sure you will see things clearer upon reflection. I think also, we should be well advised to wait until things were more developed.

Bro. Perplexity. —That is just my anxiety. Things have developed to such dimensions that a special brother, backed up by other brethren, has the effrontery to come to England to try and create a hybrid condition of things strongly reflecting the spirit of the apostasy from which we were delivered at our baptism.

Bro. Goeasy. —You are taking an altogether too extreme view of the matter. The arranging brethren of the ecclesias— good, honest brethren—are carefully watching matters, and when they are convinced the time has come to move, they will advise us. Until then, let us cease this argument. I am not letting these things worry me. I do my duty to my temporal master, I serve the ecclesia to the best of my ability, and thus do my duty to my Heavenly Master. This taxes my strength, and I feel I need amusement. If you will not come, I must be going. Good-bye.

Bro. Perplexity. —Good-bye, brother. But be careful you are not doing something you will look back in sorrow upon, by and bye. Remember Paul's words, " REDEEMING THE TIME, BECAUSE THE DAYS ARE EVIL." (Ephesians 5: 15-16).

(Bro. Goeasy departs, little affected by the serious conversation he has had with bro. Perplexity, his mind and heart more bent on the "game" he sets out to enjoy. Bro. Perplexity further soliloquises).

Bro. Perplexity. —What a pity bro. Goeasy should use his time in this way. The divine principle seems to me so plain, and yet he said his conscience was clear. And he said it with much boldness, too. Can it be that I am misinterpreting the Word? Can I legitimately find solace in Bro. Goeasy's way? Will it help to calm this troubled brain? O, what confusion and doubt prevail. Where can I turn for advice? Where is the faithful brother, wholly guided by the Word of God, with whom I can work these problems out? (His face brightens). There is bro. Whole-hearted. I wonder if he can spare me time, and is sufficiently interested in these difficulties to help me. I will visit him, and unburden myself.

Ah, aching heart and tired brain; all the saints of God have had the battle of faith to fight. Keep firm thy hold on God, and trust His Word implicitly. Soon will life's chapter close, and then shall be understood the meaning of this tangled skein; for He who solves the problems of the earth, straightening the crooked paths, and soothing the troubled minds, will then put all things right, and they who have kept the faith unsullied, shall "have Him all their own".

(To be continued).

Signs of the Times.

(Communicated).

A Fraternal Gathering of the Clapham Ecclesia was held on Saturday, October 31st, 1925, at the Essex Hall, Essex Street, Strand, when six addresses were delivered: (1) Christendom. Increasing wickedness; (2) Zionism Ushering in the Dawn; (3) Rome. Ominous Activities; (4) The Rising Democracy. A Problem and a Menace; (5) The League of Nations. Its futile Endeavours; (6) The Brotherhood. Unfaithful tendencies.

An esteemed correspondent has kindly furnished the following digest of the Addresses, which were listened to by between four and five hundred brethren and sisters, in fellowship, from various ecclesias.

* * *

CHRISTENDOM.

Christendom to-day was in that state of unbelief in which, according to prophetic testimony, it would be at the coming of Christ. Gross darkness covered the earth in regard to the promise of His coming, and the minds of men were carried away by the increase of knowledge in those things that merely puff up. The Bible was pulled to pieces by the preachers and was neglected by the people. Everything learnt from Christendom, was, except a little history, an absolute negation of the truth. There was a very serious possibility that we should be influenced by it, and so lose that impression of the truth which alone could save us. As in the days of Noah pleasure-seeking was uppermost, and according to a recent writer, the ideals of Christianity were shattered by the war, and the capacity of the people to receive spiritual instruction was now practically non-existent. Let us remember the exhortation to save ourselves from this untoward generation, and having come out from it to see that we keep out.

* * *

ZIONISM.

Jerusalem should appeal to us more than any other place. It was always uppermost in the mind of Christ because it was the chosen city of his Father. Zionism was one of the chief signs of the nearness of the second coming of Christ, for Jerusalem was no longer trodden down of the Gentiles, and after the approaching Russian invasion, the times of the Gentiles will have run out. Britain was now in the right position for this event, the position which Dr. Thomas said years ago, as a result of Bible study, she would be compelled to take up. The Turk, having been driven out, his desolating influence was being rapidly removed, and Palestine, as a result of this further drying up of the Euphrates, had become a land of unwallled villages, nearly a hundred thriving colonies. The power that was vested in Christ would soon be ready in the vicinity of Sinai, we should therefore now look up, knowing that our redemption draweth nigh.

* * *

ROME.

Ramifications traceable to Rome, were to be found in almost every country of the world, and in reading the signs of the times, we must be careful to do so only in the light of what God has revealed to us in the Scriptures. It was only by a study of history that we knew what a terror Rome was in the dark ages. She polluted and blighted the minds of children, and the system was composed of swindlers and criminals. The judgments of God had already been pouring out upon her since the time of the French Revolution; the horns had hated the whore, and had eaten her flesh and burned her with fire, and at last the temporal power had disappeared. But now a change had taken place, her influence had increased in every country of Europe, and although bereft of her old power, she was about to sit and reign as a queen. At the time of her destruction she is riding a scarlet-coloured beast, full of the

names of blasphemy, and although supported once more by the kings of the earth, they will yet be compelled to forsake her, and will lament over her ruin.

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THE RISING DEMOCRACY.

Democracy had made a rapid rise within recent years in almost every country of Europe, and even in our own, the sea and the waves were roaring. Continental Europe lacked a central authority, and was ready for the manifestation of the northern autocrat. The earth was indeed preparing for the occupation of the saints, and in observing these things we must remember that if we are to be the assistants of Christ in the future government of the world, we must now have nothing to do with its affairs. There may be pressure for us to join its organisations for changing social conditions, but these are all doomed to failure, because they are based upon the transgression of the commandments of God. To be carnally minded is death, but to be spiritually minded is life and peace. They that are in the flesh cannot please God, but they that are of the Spirit, mind the things of the Spirit, and having thus laid hold of Eternal Life will receive the reward of the inheritance.

* * *

THE LEAGUE OF NATIONS.

The Son of Man was as a man taking a far journey, and his instructions to his waiting servants were to watch lest coming suddenly he should find them sleeping. To the world he comes as a thief, and its cry of peace and safety is followed by sudden destruction. But we are not in darkness that that day should overtake us as a thief, nevertheless to the unfaithful servants it is testified that he comes in an hour when they are not looking for him, to their own confusion. It was therefore of the greatest importance that we should be fully alive to the meaning of that feeling of peace and safety that was in the world, and from there had permeated the brotherhood. Men of the world were trusting in the League as the only hope for mankind, and as for the Pact, it would make war practically impossible. Trusting in men as they did they were cursed, as would shortly become apparent, and this time at last, the survivors would perceive that the hand that smote them was Divine.

* * *

THE BROTHERHOOD.

Signs that appear in the brotherhood are the most momentous of all. Heresy and carelessness of the commandments of Christ were manifest amongst Christadelphians all over the world, evidence of which could be seen in the various publications. The mind of God in these matters could be seen by His revealed words on similar conditions in the past—the grievous wolves of the first century; the deceivers and the deceived. Where there was faithfulness to the apostolic teaching, the brethren would be united and would all speak the same thing, keeping the unity of the Spirit in the bond of peace. This was possible by a close connection with the Scriptures, together with that humility and longsuffering that was characteristic of Christ himself. We were living on the eve of his coming, and if at that time the righteous scarcely be saved, where will the ungodly and sinner appear, for like a snare it shall come upon all the earth.

The "Christadelphian's" New Doctrine of Fellowship.

BY A CANADIAN CO-LABOURER.

It is with a sense of sadness we pen these few lines to you, grieved at the compromise and slackness with which the Christadelphian has handled the "Clean Flesh" and "Substitution" heresies

advanced by bro. A. D. Strickler and others, and which have caused so much division and sorrow of mind on this American continent. Had the editor of the Christadelphian adhered to the noble and Christ-like, yea, and Paul-like stand of a few years ago, how different would matters have been out here. It really seems more with him a matter of holding men's persons in admiration, than the real facts of the Truth; for instance, in reviewing some of the old-time Christadelphians an alarming contrast is presented between then and now. We have before us the volume for 1899, the time when the present editor (bro. C. C. Walker) was still under the influence of its founder (bro. R. Roberts). On page 418, we have our brother nobly and admirably defending the Truth against the fallacious sophistry of those who try to make a great stake of "Christ Fellowshiping Judas". Here it is: —

"No doubt Christ 'fellowshipped Judas', if the choice and toleration of the son of perdition in the company of the twelve, that the Scriptures might be fulfilled can be properly so described. But, there is in that fact no guide for us in our ecclesial relations. In taking the Apostolically enjoined course of withdrawal from the disorderly, we are not more discriminating in the matter of fellowship than Christ was. There is no parallel. It was a special case, and a special time, and a special work revealed beforehand by the Spirit of God; and Christ, having openly identified the traitor, submitted to the terrible ordeal, saying only, 'what thou doest do quickly.' Christ's express direction to us 'by the words of the Apostle' is to put away wicked persons, 1 Corinthians 5: 11; to withdraw from every brother that walketh disorderly, 2 Thessalonians 3: 6; to reject heretics, Titus 3: 10; not to bid them God speed, 2 John. Apart from injunctions like these, the Truth could not be maintained in its purity; and because of disobedience to these commandments, it has not been maintained in its purity".

Now, in striking contrast to this noble defence by brother C. C. Walker, in the first year of his editorship of the Christadelphian, witness the deplorable state of the magazine for 1923. The very reasoning and arguments advanced by the enemies of the Truth in 1899, are now openly put forth by the Christadelphian. This is what we read on p. 572: —

"Mark Christ's attitude of toleration. He knew Judas was a thief, yet he let him bear the bag. He knew he was a mercenary traitor, yet suffered him to break bread. He called him 'friend' even in the moment of the treacherous kiss".

Need we wonder, after such radical changes of compromise, that bro. A. D. Strickler's thesis of the "Nature of Christ" is practically upheld by the same advocates, thus increasing our difficulties on this side of the ocean to maintain the Truth as it is in Jesus, in its purity.

As I have already said, we were very much grieved at the present attitude of the Christadelphian, as we had learned to love and admire bro. C. C. Walker for his past conducting of the magazine, realizing he had a difficult position. But God and his Truth must come first, even though it be the separation of friends—yea, even father or mother. It was Jesus who said it, and it is before him we shall all shortly have to appear to give an account of our stewardship; and we can rest assured he will not be twisted by any human influence; hence we pray to our heavenly Father for guidance and counsel, and a discerning mind so that we may note the spirits, whether they be of truth or error".

Montreal, Canada.

J. D. BAINES.

[We can fully sympathize with our esteemed co-worker's "sense of sadness". To see the one who did so well run while in harness with the former editor of the Christadelphian, now so far lose his first love as to take on the views of one he personally assured us "needed watching in the matter of fellowship". Even more saddening to note that there is not a single brother among the "1300" to withstand him in his downward course.]

The Works of God in Nature: And their Lessons.

A Clapham Address by Bro. H. T. ATKINSON.

In the course of our daily readings from the Scriptures, our thoughts are often directed to the works of Nature, which are frequently referred to as object lessons, or as symbols. It is good for us to cultivate the habit of meditating on the works of Nature, in association with the references to them in the Bible, for they are always present with us, reminding us of some glorious truth about God or His purpose, and suggesting pure and noble thoughts which can occupy the mind, to the exclusion of the evil or idle thoughts which so easily enter it. In the 111th Psalm we read, "The works of the Lord are great, sought out of all them that have pleasure therein. . . . He hath made His wonderful works to be remembered".

First of all, in surveying the mighty heavens, we are constrained to exclaim in the words of the Psalmist, "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard" (Psalm 19: 1). Let us strive to hear the voice of the heavens declaring the glory of God, as it speaks to us of beauty and power, of wisdom and infinite glory; for we shall thereby realize to a fuller extent the greatness and majesty of our God. We behold the sun at a distance of 95,000,000 of miles, whose size is computed to be 1,300,000 times larger than the earth. Around this orb, our earth, which is itself revolving on its own axis once every twenty-four hours, describes a complete circle once every year at a speed of twenty miles a second, without ever diverting from its course a hair's breadth. Think also of the immeasurable torrents of light which ceaselessly flow from the sun, and of the speed with which that light travels to the earth. We can calculate that the very light now filling our hall has left the sun less than nine minutes ago.

How stupendous and marvellous is the universe of which our globe is but a small part! What evidence we have of the omnipotence of the Creator who has said, "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number" (Isaiah 40: 25-26). Ponder also the glory of the stars. On a clear night it is possible to see about 1,000 stars with the naked eye, but by the aid of telescopes it is computed that 80,000 times as many can be perceived. As stronger instruments are invented, more and more stars appear, proving a fact discovered comparatively recently by science, yet for centuries declared in the Bible, that the stars are as the sand upon the sea shore. God only knows their number, as the Psalmist declares, "He telleth the number of the stars, He calleth them all by their names". Many of the stars are in size even larger than the sun, and an idea of the tremendous distance they are from the earth can be obtained from the fact that the moon, as it moves across the heavens hides from view about 2,000 stars at a time.

Let us remember, dear brethren and sisters, that the Creator of these wonders is our God. Can we not safely trust in Him, and accept His gracious invitation to commit our way unto Him. Realizing the greatness of God, we can echo the apostle's words, "If God be for us, who can be against us?" And when we pass through the most bitter experiences, we can be comforted by better understanding of the promise, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psalm 91: 1). Truly our God is a refuge and fortress to those that fear Him (verse 2).

In contemplating the majesty of God as it is revealed in Nature, there is one thought which must immediately come to the mind. It is best expressed in the words of David, "When I consider the heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou are mindful of him?" (Psalm 8: 3- 4). When we remember how insignificant we are, how puny are our powers compared with the universe; and moreover, how almost all mankind has disobeyed this great God, despised His instruction, and blasphemed His Name, we are constrained to ask, "Can it be possible that God is mindful of sinful mankind?" Our present position, rejoicing in hope of Eternal

Life, with the Word of God in our hands, shows that God has been kind to those of His creatures who strive to serve Him. We should be grateful for the knowledge we possess that His goodness and mercy is as infinite as His power and might; of this also we are reminded by the works of Nature, for we are told, "As the heaven is high above the earth (and we have tried to indicate the meaning of that expression), so great is His mercy toward them that fear Him" (Psalm 103: 11).

If we turn from a consideration of the mighty works of Nature to the small things, we shall find that the object-lessons are just as helpful. Christ has bidden us to "consider the lilies of the field" (Matthew 6: 28). These words were addressed not to the world at large, but to Christ's immediate followers, who would experience difficulties in combining the effort to keep his commandments with that of obtaining the necessities of life. We consider a wild flower of the field. It is one specie of plant life, of which it is estimated there are in all close on 100,000, all having their seed in themselves, by which they are renewed and reproduced from generation to generation, and all adapted perfectly to the conditions of life by which they are surrounded. The closer we examine plant life, the more beautiful does it become. "Solomon in all his glory was not arrayed like one of these". If God so clothes the merest wild flower of the field, which is so soon to perish, shall He be unmindful of the wants of His children who give Him pleasure because they love and serve Him?

We consider also the fowls of the air, and all the animal Creation, which "all wait upon God, that He may give them their meat in due season"; of which even a sparrow cannot fall to the ground without our Heavenly Father knoweth it. Having directed our attention to this object lesson, Christ says, "Fear not therefore, ye are of more value than many sparrows" (Matthew 10: 31). The lesson for us is to trust in God's promises of providence and care for His children.

We must, however, do our part. We must also consider the ant, which having no guide or overseer, "provideth her meat in the summer" (Proverbs 6: 7). We must carefully utilize the talents God has given us: be industrious and wise, and then cease to be anxious for the morrow, but trust in the bounties, of God's providence.

In conclusion: Let us look at one more picture where the beauties of Nature are used to symbolize the glories of the coming Kingdom of God. It is one of many such pictures to be found in the Scriptures, a search of which will prove a most delightful exercise: "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations" (Isaiah 61: 11).

A New Plan to Prevent War.

In the London Standard recently the Hon. J. M. Kenworthy, M.P., published an article with the above title. Its main object is to point out that the U.S.A. has in mind to prevent war by making perfectly ready for it. The article is of such sterling importance that we print it practically in extenso:

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"While America stills remains aloof from League of Nations activities for the prevention of war a new plan has been proposed in that country and has received influential backing. Briefly it is proposed that in the event of a declaration of war by the United States of America against any other Power or group of Powers, not only shall the whole of the men of military age be made immediately available for the armed forces of the Republic, but also all persons, irrespective of age or sex, calling or profession, wealth or poverty, be made available for the service of the State by conscription, together with their property, machinery, and all means of producing wealth, food, or manufactured goods.

"This proposal has got the length of being drafted as an amendment to the Constitution of the United States of America in the following terms: —

“In the event of a declaration of war, the property, equally with the persons, lives, and liberties of all citizens shall be subject to conscription for the defence of the nation, and it shall be the duty of the President to propose and of Congress to enact the legislation necessary to give effect to this amendment.

"It will be brought before Congress at its next session.

PLEBISCITE RESULT.

"The lead in this campaign has been taken by a great American newspaper, the Christian Science Monitor, which has conducted a newspaper plebiscite showing an enormous majority in favour of the plan. It has the support of the American Legion of Ex-Service Men, of many of the most important leaders of organized labour, of leading bankers, financiers and business men, of officers of the Army and Navy, and many politicians and publicists. This plan, although it has received little attention in this country, has created considerable interest in France, and has received a large degree of support. Should the American people adopt it and the amendment to the Constitution be passed, it will constitute an event of world importance.

"The arguments in its favour are that it is unfair that only the fighting men should be subject to conscription or the draft, and that those who escape the draft through age, sex, or any other reason, should be able to profiteer in war time, either by the "demand for the goods they manufacture, or by the high wages that they can command. It is proposed that everyone—business men, bankers, farmers, chemists, women, mechanics, miners, labourers —should be placed on the same pay as the serving soldier, and be directed to the work or duty for which they are best fitted.

"It is proposed to create a great organization beforehand, in order that this plan may be put into operation as soon as may be if the country is involved in hostilities. This project is being seriously considered by all manner of persons and societies in the United States, and it finds favour from two entirely different standpoints. In the first place, it is claimed that if this amendment becomes part of the constitution the mass of people will think twice before they advocate hostilities or a policy which might lead to war. It is said that if the profits of war are removed, and if everyone in the country knows that war will probably make them poorer and that they will be personally involved in it, they will be definitely converted to the love of peace.

"If this plan should go through in Washington, other nations will be forced to consider it seriously. Repugnant as conscription is to the British people, it is generally understood in this country that if we should be involved in another great European war, conscription will be inevitable".

"Prophecy unto us Smooth Things".

Among the many distractions of the Brotherhood to-day, there is one upon which a few words may not be out of place. I refer to the "tone" of the Berean Christadelphian Magazine. It has been said by some, that, while believing the same as we do, they could not meet with us in fellowship because they do not like the "tone" of the Berean Magazine.

Why we should be held answerable for the "tone" of a Magazine over which we have not the slightest control is hard to say. We are further told that we are in fellowship with a Magazine.

While this is not strictly correct, it is true, we are in fellowship with its editors, and trust we shall continue so as long as they utter sound speech, and hold fast to the doctrine which is according to Godliness. But have not these same brethren and sisters been in fellowship with a magazine for a number of years? If, as I presume, the charge of being in fellowship with a magazine is made, is because we have taken upon ourselves the name of Berean Christadelphian, would not the same

reason apply to them in connection with the Christadelphian Magazine. Paul in the Romans has some very pertinent remarks concerning those who sit in judgment upon others whilst doing the same themselves.

But what is wrong with the "tone" of the Berean Magazine. Is it that these brethren and sisters, like Israel of old, desire that smooth things should be spoken to them. Does not Paul in Romans 16: 18, tell us of those who by good words and fair speeches, deceive the hearts of the simple, and does he not warn the brethren at Colosse to beware lest any man should beguile them with enticing words.

What is the objection to the "tone" of the Berean Magazine? Presumably its plainness of speech, because its editors call a spade a spade and not an instrument of agriculture. If we could gather up, and place upon record, the words that have been used upon the "other side" we should probably have no cause for complaint against the Berean Magazine.

We have some notable instances of "tone" in Romans 1, and in the Epistle of Jude. If it be objected that these man had the Holy Spirit and were therefore at liberty to use strong language, then what about Dr. Thomas and the "tone" he used in his contentions for the Truth.

We do not hear much complaint against the "tone" of Dr. Thomas' writings, and they are equally as strong and perhaps stronger than anything that has appeared in the Berean Magazine. We must remember that false doctrine had appeared in our midst, and that it required strong and vigorous action to bring us to a realization of where things were drifting.

The words of Peter in 2 Peter 2: 1, were being fulfilled in our midst that "there shall be false teachers among you, who privily shall bring in damnable heresies"; and that many should follow their pernicious ways, and that with feigned words they would make merchandise of the brethren.

Far better that a "tone" be used that will bring us sharply up to a realization of our responsibilities, than that smooth words should be used that would act as a "drug" to our mentalities, and allow us to drift to that sudden destruction that awaits those who deny the Lord that bought them.

In Psalm 55, we have the picture of a man, the words of whose mouth were smoother than butter, but war was in his heart, his words were softer than oil, yet were they drawn swords, and this was not an open enemy, but one with whom he had taken sweet counsel, and they had walked together in company to the House of God. If the "tone" of the Berean Magazine has been such that it has roused many in the Brotherhood, and caused them to avoid the pernicious ways that are so much in evidence in these last days, then its editors have done a good work and we can but wish them God speed.

New Westminster, B.C., Canada.

W. B. FENN.

Palestine and the Jews.

THE ENGLISH PRESS IN PALESTINE. —The various groups of English and English-speaking inhabitants of Palestine receive their news through the Palestine Bulletin, the only English daily in the country, published by the Palestine Telegraphic Agency, Ltd. It consists of four large pages, and contains general news received by cable and mails as well as local news, with special reference to Arab and Jewish information. It caters for all communities and all denominations, although its circulation is at present only about 1,200 copies daily. You read in the same columns Speeches by Rabbis, Mufties and Bishops, and reports of the activities of opposing groups. —Jewish Chronicle.

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STILL FLOCKING BACK TO PALESTINE. —During the month of August, 3,696 immigrants entered Palestine, an increase of 796 over the previous month. —Jewish Chronicle.

ANTI-ZIONISTS ARE TO BE DISAPPOINTED. —Lieut.-Com. the Hon. J. M. Kenworthy, M.P., wrote an article in the Jewish Guardian on "British Policy in Palestine", in the course of which he said:—"The extreme anti-Zionists in this country expect some change of policy with the appointment of Lord Plumer. But I believe they will be disappointed . . . It is not only the material progress of Palestine that is of value to the British Empire and to the world generally. It is the spiritual possibilities that must be considered. The new University of Jerusalem, if encouraged and helped, will become a great centre of learning and culture in the East. Any addition to the knowledge of mankind is to the benefit of the whole world. It would be a crime against knowledge, progress and science if any change or deflection of policy operated to the detriment of the great experiment the Zionists are making in Palestine". —Jewish Guardian.

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AMERICAN-PALESTINE LINE'S FAILURE. —The American-Palestine Line, formed about a year ago to establish a direct shipping line between the United States and Palestine, has failed to meet its financial obligations, and the affairs of the Company are now in the hands of a receiver. It will be recalled that the Company's first steamer, the President Arthur, made a number of voyages between New York and Haifa. —Jewish Chronicle.

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GREAT BRITAIN AND AN ARAB CONFEDERATION. —In connection with the rumours that Great Britain is championing the Arab claim for a Confederation of Arab States, as a reward for the Arab support of the British attitude on the Mosul question, Mr. Amery has assured a number of Press representatives that Great Britain cannot make any decision in favour of a Confederation of Arab States without the consent of France. As regards Palestine, Britain has special obligations there to the Jews, which it is bound to fulfil; and consequently that country must be treated separately in considering such a Confederation. —Jewish World.

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"PALESTINE JEWS IN CHAINS". —Great excitement and indignation prevail in the ranks of Labour throughout Palestine, because of recent cases of harsh treatment meted out by the Government to workers engaged in industrial disputes. In Haifa ten masons have been arrested while peacefully picketing a building in course of construction, where a strike had been declared. They were committed to trial without preliminary investigation, and found guilty of entering a stranger's house without permission. They were sentenced to five days' imprisonment and sent in chains to serve this term in the citadel of Acre, where they were put to work as ordinary criminals. —Daily Herald.

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MORE PROGRESS. —Jewish agricultural colonization continues steadily. The anti-malarial campaign is being vigorously prosecuted, and almost all the towns have now been freed from what used to be one of the scourges of Palestine. In the Palestinian section of the Gendarmerie, the report says, there has been no difficulty in recruiting Arabs and Circassians, but suitable Jewish recruits are not forthcoming in sufficient number, as they are drawn mostly from the immigrant class, which lacks the necessary local knowledge, and is not always familiar with the languages of the country. —Jewish Guardian.

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DECISION AGAINST PALESTINE GOVERNMENT. —The Palestine High Court has made public its decision declaring invalid the Government Ordinance which authorizes the Governor of Jerusalem to use the waters of a spring in the Arab village of Urtas, in the sub-district of Bethlehem, for the

benefit of Jerusalem to relieve the shortage of water in the capital. The High Court has decided that the Ordinance is contrary to the Constitution of Palestine, and to Article 2 of the Mandate. The case was opened on June 8th, the Attorney-General, Mr. Norman Bentwich, representing the Government. — Jewish World.

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WAR FLAGS IN A SYNAGOGUE. — The colours of the three Jewish battalions of the Royal Fusiliers—the 38th, 39th, and 40th—raised during the Great War were consecrated and deposited at the Aldgate synagogue, known as the "Cathedral Synagogue of British Jewry". Dr. Hertz, the Chief Rabbi, who conducted the service, said it was the first time that Jewish colours had been deposited in a synagogue. A military escort and band accompanied the colours from the Zionist headquarters in Great Russell Street, W.C., following a parade of former members of the three battalions. — Jewish Express.

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THIS TELLS ITS OWN TALE, AND SPEAKS VOLUMES. —An earnest appeal has been received by the Hadassah Medical Organization in Jerusalem from Arabs of Hebron not to move the Hadassah physician from that ancient city. The petition is signed by eighty-three Arab residents of Hebron, including sheiks, teachers, merchants, mukhtars, and notables. The following is a translation of the petition: —

"Inasmuch as the physician of the Jewish community in Hebron, Dr. Bruchin, has succeeded in making himself beloved by all the inhabitants of the town and its vicinity because of his skill, kindness, and knowledge of languages, so that all are attached to him by reason of the many ailments he has cured, and inasmuch as we have heard that it is intended to transfer him from Hebron to Jerusalem, we therefore appeal to you in the name of humanity to permit Dr. Bruchin to remain at his post." —The New Judea.

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115,151 JEWS NOW IN PALESTINE. —"According to an estimate by the Statistical Section of the Palestine Zionist Executive, the Jewish population of the country, which stood at 115,151 on June 1st, 1925, has increased by 100 per cent, in four years and five months." —Jewish Chronicle.

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TEL-AVIV AS RAILWAY JUNCTION. —The administration of the Palestine Railways has concluded an arrangement with the Municipal Councils of Tel-Aviv and Jaffa, according to which the railway administration undertakes to construct a new line, from Kalkilieh to Tel-Aviv, thus eliminating the present junction of Ludd and making Tel-Aviv the main junction of the Palestine Railways. The new railway line will considerably shorten the distance by rail between Jaffa and Haifa and between Jaffa and Jerusalem. It will also establish better communications between the Judean colonies and Tel-Aviv. —Jewish Chronicle.

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JEWISH POSTAGE STAMPS. —The Palestine Arab Executive has filed an appeal with the Palestine High Court, requesting it to prohibit the Palestine Government from printing the initials "E.I." (Eretz Yisrael) on all postage stamps, or alternatively to add to the words "Syria Genobia" (South Syria). — Jewish Chronicle.

SOLDIERS OF CHRIST. —It is a bitterness to have the gleaming sword in hand so often; but there is no alternative. The Lord knows our delight is in words of peace and tenderness; but the times are not favourable to these. The King's standard has been planted on a hill, and from various directions, false brethren advance aggressively to remove it, some on one plea, some on another. The Lord granting us life and strength, we shall resist them all till the Lord himself arrive to do his own work with power. —R. ROBERTS, 1875.

Catholic Education.

The Roman Catholic Church is ceaseless in its endeavours to get hold of the young people and educate them.

Not only in this country, but wherever the Romanists have any footing, they offer special inducements to parents to send their children to Catholic seminaries.

Mr. Langdon Mitchell, a well-known American author, was recently in Germany, and has been telling of his experiences. He says the Catholic schools—subsidized from Rome—are one-fifth the cost of the Protestant schools. Hence the middle classes, rendered poor by the war and its aftermath, are sending their children to the Catholic schools, not because they desire a Romanist education, but because the priests offer the great advantage of a low cost. The moral is quite obvious.

Answers to Correspondents.

"CONFESS YOUR FAULTS ONE TO ANOTHER" (James 5: 16).

A.P.R.—Our Lord, when directing his disciples as to how they should pray acceptably to our Father used these words in respect of our relationship to our brethren and our fellow men, "Forgive us our debts, as we forgive our debtors". This is the key note of the matter.

James contemplates matters of fault arising as between one brother and another, and calls for banishment of that human pride which so often stands in the way of reconciliation. Let the brother confess his fault, and so secure healing and concord.

We are convinced that this pride stands in the way to-day of many who know inwardly that they are wrong in their countenancing of error in the ecclesias. They do not like to acknowledge they have been wrong. The human mind shrinks from that: hence the exhortation of the Apostle.

It would be impossible to recite all our misdeeds and failings day by day to our brethren, and in turn listen to their sad stories. We take all these things to our Father in our closets, and secure forgiveness, help, and new strength. There is no precedent in the Scriptures for setting up confessionals.

The sin of Achan was discovered by lot. There was no confession till the sin was disclosed, hence Achan's death. No doubt, after hiding the spoil, Achan thought he could cover his transgression. Evidently no merit attached to his forced confession.

* * *

ALL MANNER OF SIN FORGIVABLE.

B.S.—With the exception of Sin against the Holy Spirit (which even Dr. Thomas never attempted to dogmatize upon), there is forgiveness for every sin truly repented of. So said the One who is to be our final Judge (Matthew 12: 31). This gracious promise comprehends sins which must

not be named among saints. We commend to your notice 2 Samuel 12: 13; John 8: 3. Also compare 1 Corinthians 1: 13 with 2 Corinthians 2: 6-8. And further, read bro. Roberts' remarks in Christadelphian, 1890, p. 425, and 1897, p. 21.

* * *

OUR DUTY TO OFFENDING BRETHREN (Matthew 18).

J.K.M. —We agree with you that the instructions of the Lord, found in Matthew 18: 15-17, have reference to a brother or sister in fellowship, and not to those outside—out of fellowship. Immediately a brother has been withdrawn from, he is outside of the Ecclesial jurisdiction. Of course, it is still our duty to try and cause him to see the evil of his ways, and reclaim him, but not on the lines of Matthew 18: for, in the event of the brother refusing to listen to us, what a farce it would be to apply verse 17, and ask the ecclesia to do what it had already done! This will meet the enquiry also of J.F.

From our Post Bag.

FASHION'S DECREE versus GODLINESS.

DEAR BRETHREN, —The decrees of Fashion are sometimes at variance with the plain Scriptural teaching which, as servants of God and followers {yea, even brethren) of Christ, we are bound to consider as a higher law.

What are we to think of the prevailing and almost universal custom of shingling, or as the Americans call it "bobbing" the hair of women, not to speak of those approaching womanhood, and in need of a clear view of what womanhood should be?

Get the view of an inspired Apostle from 1 Corinthians 11: 5-6, 14-16.

What more unnatural and shameful as the Apostle indicates than a man with long hair, or a woman shorn?

While immodesty to the point of indecency in dress is permitted and approved by a growing majority in the world, is it not fitting to echo the advice of another Apostle as to simplicity and chastity? See 1 Peter 3: 3-5.

Truly a high standard of excellence is set before us all in Philippians 4: 8, "Whatsoever things" are true, honest, just, pure, lovely, and of good report. Surely the things of "good report" are those enjoined by Scripture, and practised by chaste and modest brethren and sisters, and well reported of by the better class of manhood; and does this not include the brotherhood?

Let us report well of these things, let not the sisters heed the plea of worldly dames that they will appear "too conspicuous". Let it not be considered a new thing to be termed "peculiar"; but, let us be "zealous of good works".

Ariel, Pa., U.S.A.

H. A. SOMMERVILLE

(In inserting the foregoing we express no opinion beyond saying we need be careful either way. It is possible, as bro. Roberts once wrote, to "follow the millions, bow the knee to King Fashion and dance around his throne; the nearest thereto are the greatest fools". If 1 Corinthians 11 has any bearing upon the matter, let us give heed to Paul, but let us be careful before we say a word of condemnation. We have heard of cases where health has called for short hair, and where even scent and powder have been called into use by physical defects: hence, so far as dogmatizing or laying down any hard and fast rule is concerned, we choose to follow Paul's dictum—1 Corinthians 11: 6. —EDITORS).

NO NEUTRALITY.

TWO TYPICAL AND EXEMPLARY LETTERS.

Dear Brother Denney, —Your highly esteemed favour of the 26th ulto. has received my thoughtful and serious consideration and will help to modify my efforts towards reconciliation with the----- Ecclesia. But, a letter from old bro. Greer, of Texas, to bro. ----- of ----- Ecclesia, who was wanting to go on a combined visit and lecturing tour back there, expresses my sentiments truly.

I do not believe the ecclesia can make it thorough on the mere fact that they signed a protest against Strickler. I think they should go further, and not only state whom we are not in fellowship with, but who we are in fellowship with, so the masses may know where they are, and otherwise support the cause of Truth.

I have furnished bro. ----- copies of the Berean Christadelphian. Only recently he said he had never read a copy. This shows how slow and indifferent they have been in understanding what the will of the Lord is on such vital points and issues as have stirred the body all over the world.

However, I am more optimistic of favourable results following present efforts than at any time in the past; and I truly hope and pray that when the Master comes he will find his household as waiting virgins, in garments clean and white.

Pomona, Cal, 21/10/25.

Your brother in Christ's service,

W. W. BANTA.

The Letter referred to above—

Dear Brother-----, In your letter you seem to think that we are too particular concerning neutrality.

Well, it does not appear to me that a brother can be half in the Lord, and half out, on any point.

We have one case of neutrality dealt with as mentioned in the Scriptures, and that resulted in the extermination of every man in the party. I surely, would have been very particular not to be found in that neutral party. Their neutrality was their sin: so it might be possible that you have accused us wrongfully. But, we are satisfied that we were not too particular. We studied the "Temperance Hall" and "John Bright Street" case for months before we took sides. We believed the latter were right, and have seen no reason to change our belief. We believed bro. Walker's words were righteous in denouncing the wicked speeches of those officers of the king. Also we believed bro. Collyer spoke the truth when he said the withdrawal, from the "John Bright Street" brethren, was the sin of "Temperance Hall". Now, after we have signed up with those who signed against "Temperance Hall", to fellowship a neutral party would put us out of fellowship with them. I can see no justification for neutral grounds.

I assure you we want you to visit us and lecture for us, but not as a neutral: we have neutral grounds among us to be filled.

Texas, U.S.A.

Your brother,

W. J. GREER.

P.S.—I believe the Berean Christadelphian stands for the pure truth. It seems to me that neutrality is its greatest enemy, and is a whirlpool for drifters from both sides.

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.

ASHTON-UNDER-LYNE. —151 Old Street (opposite Free Library). Breaking of Bread 11 a.m., Sunday School 3.0 p.m., Lecture 6.30 p.m. Since last reporting we have commenced with a public proclamation of the truth, bro. A. Geatley, of Oldham, giving the first lecture on Oct. 4th. The response to our invitation issued through the local press has been very poor, nevertheless the word has been proclaimed whether they will hear or forbear. We are grateful to the following brethren who have assisted us in the work: bro. A. Geatley, bro. W. V. Butterfield, bro. W. Cockcroft and bro. W. Cockcroft jun., all of the Oldham ecclesia. Sis. Bogan, of the Clapham ecclesia, who is staying for a short time in the neighbourhood, is at present meeting with us. For the benefit of any who may be isolated, may I point out that Ashton-under-Lyne is within easy access to the following towns: Manchester, Stockport, Altrincham, Hyde, Macclesfield, Bollington, Dukinfield, and Staleybridge. We shall be pleased to welcome at the Lord's Table any who subscribe unreservedly to our basis of faith. —J. H. MELLOR, Rec. Bro.

BRISTOL. —Druid's Hall, 8 Perry Road (top of Colston Street). Sundays: Breaking of Bread 11 a.m.; School 3 p.m.; Lecture 6.30 p.m. Wednesday, Bible Class 7.30 p.m. On Wednesday, November 11th, instead of holding our usual Bible Class, we devoted the evening to the scholars of our Sunday School, in giving them a lantern exhibition of Bible Subjects taken from the Old and New Testaments, distributing prizes, and providing them with refreshments. We had a very enjoyable and profitable time. We took advantage of the occasion to advertise our Sunday School by having invitation cards printed, and distributed among the children living in the neighbourhood of our Hall, inviting them to come to our Lantern Exhibition. The Hall was packed and unfortunately many had to be turned away. On the following Sunday afternoon, we were rewarded by the addition of nine new scholars to our school register. —CHAS. R. DURSTON, Rec. Bro.

BRIDGEND. —Dunraven Place (late Wyndham St.). Sunday: Breaking of Bread 11 a.m., Eureka Class 3 p.m., Lecture 6.30 p.m. It became necessary for us to seek fresh quarters, and we were well blessed in obtaining a very suitable room at the above address. It is a front room in the town's busiest thoroughfare. We have again enjoyed the company of our bro. and sis. Ellis, the former giving us encouraging words of exhortation. We also had the pleasure of welcoming our bro. W. J. Rees, Newport, who gave us an upbuilding exhortation in the morning and lectured in the evening. —W. WINSTON, Rec. Bro.

DUDLEY (Scotts Green). —Christadelphian Hall. Breaking of Bread 11 a.m. Lecture 6.30 p.m. Wednesdays at 7.30 p.m. We are pleased to report another addition (from the Sunday School) to our number in sis. L. Beddard, who witnessed a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, and was baptized on October 28th, into "the Name". We pray that she will continue steadfastly in the race for Life and gain the prize. We were pleased to cooperate with

the Great Bridge ecclesia in the baptism of bro. Hale, on October 11th. We held a Fraternal Gathering on October 24th, in our room, when a very comforting and uplifting time was spent with brethren and sisters from the neighbouring ecclesias: Great Bridge, John Bright Street, and Blackheath. The subject of the after meeting was "Spiritual Exercises", based on Paul's exhortations to Timothy (1 Timothy 4). Such are indeed seasons of refreshing to those who desire to be found approved in THAT day. — FRED H. JAKEMAN. Rec. Bro.

GALASHIELS (Scotland). —39 Wilderhaugh. Fraternal Greetings: I wish to say, that after much serious thought, I have resolved to take a definite position with regard to the "Free Life" and "Clean Flesh" theories, which have again manifested themselves in these days. I have opposed these doctrines since their first appearance, about fifty-five years ago, when bro. Turney and others visited Scotland and contended for their correctness. The Birmingham Christadelphian in those days took up a very bold attitude in opposition to the theories propounded by such as had been influenced by the new ideas. No doubt the contentions of those days caused much Scriptural investigation among the brethren; but, as now appears, these ancient teachings of the Turneyites, were never wholly eradicated, but merely stunned for a time. The spirit of toleration, for peace sake, in the ecclesias has worked out woefully, as seen to-day. Without adding more, at present, than to say that I take definitely sides with the Berean Christadelphian advocacy of the Truth, and with the Ecclesias connected with it; also I oppose the Birmingham Christadelphian magazine because of its toleration of brethren who still contend for these old heresies, and because it no longer lifts up its voice against Ecclesias and brethren who foster, by their action, these corrupting influences, as it certainly once did. Yours in the Blessed Hope, W. W. KER.

GLASGOW. —Shettleston Meeting Place, 320 West Muir St. Breaking of Bread every Sunday. We still continue in the "Apostles'" Doctrine, rejoicing in the exceeding great and precious promises, and the peace that passeth understanding. We desire to thank the many brethren, in our "fellowship" who have written us seeking our co-operation, advice, and counsel. We would not forget our brethren Editors, and their friendly greetings at all seasons. So as the Psalmist says, "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold" (Psalm 68: 13). —G. E. LAISTER, Rec. Bro.

HITCHIN. —61 Radcliffe Road. Bro. T.T. McNair has removed from Hitchin to Peterboro where he is in isolation. We are sorry to lose him from our small meeting, but hope that in our Father's wisdom it is working for our good. Will you please note for the address on Berean cover our address is now "Eureka", 61 Radcliffe Road, Hitchin. —HERBERT S. SHORTER.

ILFORD. —Cranbrook Hall, Cranbrook Road. Sundays: Breaking of Bread 11 a.m. Wednesday, Bible Class 8 p.m. at Cleveland Road Schools. Mondays, M.I.C. 8 p.m., Cleveland Road Schools. We held our Annual Tea and Fraternal on Saturday, October 24th, at Christchurch Road Schools, Ilford, and we were pleased to have the company of many brethren and sisters of other Ecclesias: Bexleyheath, Clapham, Clapton, and Ipswich. Four addresses were delivered at the after meeting, on the subject of "The Influence of the Truth Upon Character". A very profitable and uplifting time was spent. We have been much encouraged by the following having been enlightened by the word of God: John Wilfred Melgrove Whelan, elder son of our bro. and sis. Whelan, was baptized on Thursday, 22nd October; and Mr. George Brighting, brother of sis. Robinson, of the Clapham Ecclesia, was baptized by the Clapham brethren on the 18th October, and received into our fellowship on the following Sunday. We sincerely trust that both these brethren will endure to the end, and be found among the chosen. Sis. Robinson will also meet with us in future. It has been arranged to hold our Annual Sunday School Prize Distribution on Saturday, February 20th, 1926, at the Christchurch Road Schools. Brethren and sisters of other Ecclesias are cordially invited. —W. W. DIGGENS, Rec. Bro.

LEICESTER. —44 West Street. We are glad to welcome to our fellowship bro. and sis. Handford, who have removed from Lichfield, and are now living at Glenfield, near Leicester. Will intending visitors please write, as the writer will Break Bread, God willing, with bro. and sis. Handford at Glenfield whenever convenient. —E. C. CLEMENTS.

LICHFIELD. —Owing to the removal of bro. and sis. Handford from Lichfield to Glenfield, Leicester, our meeting place for the commemoration of Christ's sacrifice is now at my home, Sedar Cottage, Streethay, Lichfield, at 6.30 p.m. Anyone who upholds the Truth in its purity will be given a hearty welcome. We are much encouraged from time to time by the word of exhortation from brethren who visit us. Our love to all the brethren and sisters, and exhorting them to continue in the things we are assured of until the Bridegroom gathers us to him. Bro. and sis. Handford will meet with bro. Clements, of Leicester. Our loss will be his gain. —S. M. HARRISON.

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. The following changes have taken place in our membership since last report. Our additions being bro. and sis. F. H. Trapp, and their daughter sis. Hilda M. Trapp, from Clapton, bro. and sis. A. Charman from Croydon, and brother and sister H. P. Edwards from Reading the two latter have been out of fellowship, but have now fully realized the unfaithfulness of the Temperance Hall position, and are one with us in our determination to uphold the purity of the Truth. We lose by removal, bro. and sis. F. Browning, who have left England for Nairobi, Kenya Colony, East Africa, where they will be completely isolated. Letters would no doubt be welcomed. Their postal address can be obtained from bro. and sis. E. W. Evans, the parents of sis. Browning. We also lose sis. C. Robinson to Ilford, and bro. and sis. W. F. Buck to Gunnersbury. Our aged and beloved sis. Culley, fell asleep on Nov. 6th, and was buried at the Streatham Cemetery on Nov. 11th in the presence of a number of brethren and sisters. Sis. Culley's probation in the Truth was a long and faithful one (some fifty years). We shall all miss her presence from the meetings, as it was often remarked that she was always in her place. We purpose (God willing) holding a Fraternal Gathering as usual on Boxing Day. Programmes will be ready in good time. We extend to all a hearty invitation to be present. In announcing the marriage (last month) of sis. May Warwick to bro. A. C. Nye, it should have been stated that she is the daughter of Brother and sis. F. Warwick. —H.E. PURSER, Rec. Bro.

LONDON (Clapton). —Pembury Hall, 41 Pembury Road, Clapton, H.5. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Tuesdays: Bible Class, 8.0 p.m. Bro. and sis. F. H. Trapp and sis. H.M. Trapp, have removed to South London, and will, God willing, meet with the Clapham Ecclesia in future. Their presence will be greatly missed in this Ecclesia, but we commend them to the brethren and sisters of the Clapham Ecclesia hoping that their association together will be to their mutual well-being in the Lord. —C. C. REDMILL, Rec. Bro.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread 11 a.m., Lecture 6 p.m., Sunday School 2.45 p.m. Thursdays Bible Class, 8 p.m. We are happy to report three additions to our members by immersion. On Nov. 11th, Cyril John Saunders (neutral) and Matilda Doris Phillips (Salvation Army), put on the saving name. On Nov. 22nd, Ernest Hedley Tutt (Baptist) also passed through the waters of baptism, thereby putting on Christ. All three gave a good confession of the Faith, and fully realized the necessity of standing aside from those who are astray on the doctrine of Fellowship, etc. Our prayer is that having embraced the Truth in its purity, they, with us, may strive earnestly to make their calling and election sure. Thus, those brethren who visit us in the service of the Master, may rejoice with us because their labour and ours has not been in vain in the Lord. We would like it known that the Fellowship Clause and doctrines to be rejected, as found in the Berean for Nov. 1924, page 408, have been added to our Statement of Faith. This helps those newly coming into the Truth to quickly understand the difference between ourselves and those others communities who claim the title "Christadelphian". GEO. ELLIS, Rec. Bro.

NEWPORT (Mon.). —Clarence Hall, Rodney Road, opposite Technical Institute, Sunday: Breaking of Bread 11 a.m., Sunday School 2.45 p.m., Lecture 6.30 p.m. We intend (God willing) holding our Sunday School Annual Tea, Gathering, and Prize Distribution on Boxing Day, Dec. 26th; Tea 4 p.m., Gathering 6.30 p.m., and we further extend a hearty invitation: to all brethren, sisters and friends, who

may be in the district, and also to all neighbouring Ecclesias, to join with us in helping to give the children an enjoyable evening. —D. M. WILLIAMS, Rec. Bro.

NOTTINGHAM. —Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School 2.30 p.m., Lecture 6.30. Huntingdon St. Schools, Tuesday 7.45 (Eureka Class). Wednesday 7.45. We are pleased to receive from Dudley, bro. and sis. Shakespeare; and from Gunnersbury, sis. Silliter. We trust that as members of this Ecclesia they will prove a blessing» The Ecclesia has withdrawn from sis. E. Billiald, bro. and sis. Stubbs, sis. Capes, and bro. and sis. A. E. Wroughton, on account of their having united with an assembly out of our fellowship. It has been decided to hold the children's' Party on Boxing Day, Dec. 26th (D.V.). After Tea, the scholars are to erect a model of The Tabernacle. Brethren and sisters are invited. Tea at 4 o'clock. On Monday Evening, Jan. 11th, 1926, a Lantern Lecture in the Corn Exchange, has been arranged when bro. F. G. Jannaway will demonstrate the wonderful development in the Land of Promise. —W. J. ELSTON, Rec. Bro.

PEMBERTON, (nr. Wigan). —Orrell Gardens, Orrell Post. Sundays: School 2 p.m., Breaking of Bread 3 p.m., Lecture 6.30 p.m. Wednesdays 7.0 p.m. We purpose holding (God willing) our Annual Sunday School Tea and Prize Distribution on New Year's Day, 1926. A hearty invitation is extended to brethren and sisters in our fellowship. —J. WINSTANLEY, Rec. Bro.

REDHILL. —Rees' Rooms, Warwick Road. Sundays: Breaking of Bread 11.30 a.m., Lecture 7 p.m. We hope, if the Lord permit, to hold a special course of lectures on the first five Mondays in the New Year, commencing at 7.30 p.m. We shall be pleased to welcome any brethren and sisters who can help us with their presence. We thank all who have helped us in the past by lectures and exhortations. We are also pleased to announce that bro. A. Parkes, and sis. W. Whiting were united in marriage on November 26th, and we wish them every joy and happiness in their new relationship, praying that God's richest blessing will rest upon them. —W. H. WHITING, Rec. Bro.

SOUTHSEA. —10 Wilton Terrace, Marmion Road. Sundays: Breaking of Bread 6.30 p.m. Bible Class Thursdays at 8 p.m. You will be sorry to hear my sister (Emmaretta) is now in a nursing home owing to nervous breakdown, I should like the prayers of the Brotherhood. We try our best to let the "Light" shine in this part of the Master's Vineyard, and we still have very helpful meetings and would be delighted with the company of brethren and sisters visiting this town. We are "few in number, little flock", but we are united, knowing that where two or three are gathered together in Christ's Name, he is in the midst. Your sister in patient waiting for Him, P. E. CORDER.

SUTTON COLDFIELD (Nr. Birmingham). —"Elim", Reddicap Hill. Greeting in the Hope of Israel, —Since last writing you we have been holding open house for the Breaking of Bread at the above address, for the want of better facilities, with more or less success, as the convenience of one or two brethren and sisters enabled them to visit us from time to time. One thing has been fulfilled, that is, the Scriptural condition of two or three being gathered together on the promise of Christ that he would be in the midst of them, and, believing the Scriptures, that has been so. These are the days of small things, for the love of many has waxed cold for the Truth in its purity, and on occasions of our little meeting, our minds have gone back to that little upper room in Jerusalem, and to the Garden where he was alone—they could not watch one hour. Having experienced delays over which we had no control, we feel the time has arrived for a definite step to be taken, some having been rather diffident in coming to a private house to break bread. We have therefore taken a room in the centre of Sutton Coldfield for this purpose, which should be convenient for others. Lectures will follow from time to time at intervals, if God permit, but for a week or two only the meeting for the members of the Household, at the small Hall at the Co-operative Society's Building, Parade, Sutton, near to the L.M.S. Station, and Buses from all parts pass the door. Sundays at 11 a.m. We feel there is a large field for our labours here, and surely some of the 25,000 inhabitants will respond if a "door of utterance is opened". This is a cry from Macedonia, come and help us (Acts 16: 9). —A. CHEFFINS.

AUSTRALIA.

MELBOURNE. —55 Glen Huntly Road, Elsternwick. We have had the company of bro. F. E. Brock, Kellerberrin, W.A., on Aug. 16th, on his way through to Sydney, N.S.W., also sis. Amy Drattle, leaving for the same place, where they will meet with bro. and sis. Aitken. I have pleasure to announce the addition to our fellowship of sis. Sinclair, having resigned from the I.N.F. Hall meeting, and we hope others will follow. Thanking our Father in Heaven for all His blessings, knowing that according to our days so shall He give us strength. —JAMES HUGHES.

CANADA.

BRANTFORD (Ont.). —C.O.F. Hall, 136 Dalhousie Street. Sunday: Breaking of Bread 10.30 a.m., Sunday School 3.0 p.m., Lecture 7.0 p.m. Visitors from the Gratiot Ecclesia, Detroit, were welcomed on two occasions recently. Will correspondents kindly note new address of Rec. Bro. —H. W. STYLES, 117 Victoria Street.

TORONTO, (Ont.). —Don Hall, 957 Broadview Avenue. Sundays: Breaking of Bread 10.30 a.m., Sunday School 12.15 p.m., Lecture 7 p.m. Wednesday, 8 p.m. On July 1st, we held our Annual Sunday School Picnic in High Park. Over a hundred brethren, sisters and children and a few friends were present. A very enjoyable day was spent under the great trees of the Park. The children especially enjoyed the games and distribution of prizes. Since last writing, we have organized a Mutual Improvement Class in conjunction with the Sunday School and changed our Sunday School work to that which is being carried on by the Family Journal. We find the notes on the lessons very helpful and the work much more satisfactory. We are very pleased to announce that on Sept. 14th, Mr. Arthur Tims (nephew of bro. Wm. Smallwood), and his wife, Mrs. Lillian Tims, were baptized into the sin covering name of the Lord Jesus, and on October 8th, Mr. George Jackson (son of bro. Jackson) and Miss Queenie Maynard (daughter of bro. and sis. Alfred Maynard) were likewise baptized. We trust that our new brethren and sisters will stand fast in the faith, waiting for the coming of the Lord. We have lost, by removal to London, England, sis. Bessie Olden. She carries with her the best wishes of this ecclesia. It is with sorrow that we report the following: bro. John Wilson has left us, having come to the conclusion that there is no judgment for the saints, and that he will rise immortal from the grave; bro. and sis. H. Newnham have left us over the Strickler trouble; they consider that his pamphlet (Out of Darkness into Light) is confusing in its expression and have decided that they cannot conscientiously refuse fellowship to those who condone his views by fellowship; sis. Daisy Riley has left us over the same trouble. We are especially sorrowful in reporting our withdrawal from sis. Margaret Maxwell and sis. Annie Birch, who have come under the influence of the teaching of a Mr. Lawrence. This man has gathered about him a number of people, mostly bearing the name of Christ, and for nearly two years they have been studying the first three chapters of the book of Genesis, in which he claims there is a hidden doctrine of healing all kinds of diseases by colours. We have done everything possible to regain our two sisters and still hope and pray that they will return to the company of their brethren and sisters in Christ. We have been assisted in our ecclesial labour of love by the following brethren: bro. W. H. Barlow, of Buffalo, N.Y.; bro. D. Gwalchmai, of London, Ont.; bro. J. P. Vibert, of Hamilton; and bro. Whitehouse, of Canton, Ohio. We are truly thankful for the assistance these brethren have given us. Our visitors have been bro. and sis. Percival, bro. and two sisters Holt, sis. Drywood and sis. Tebbutt, of Hamilton, Ont.; two sisters Smith, of London, Ont.; brethren Dubois and Tinker, of Montreal; and bro. Toole, of Mount Albert, Ont. Bro Toole has recently met with another accident, and re-injured one of his feet. Our sympathy goes out to our brother in his trouble. We are sorry to report that sis. Comins, who has been confined to her bed for some time, has lost her sight completely. It is pleasant however to see her remain cheerful during her great trouble. We rejoice with all the faithful in the great signs of the times and pray that it will not be long before Christ will be in the earth again. —GEO. A. GIBSON, Rec. Bro.

VANCOUVER, B.C. —Ash Hall, Fraser Avenue. Greeting. We have rented the above hall, and have the meeting for Breaking of Bread on Sundays at 5.30, and the Lecture at 7.30. Sis. Hiley, of

Winnipeg, having moved to Vancouver, met with us at the Table of the Lord on Sunday, Oct. 18th. — W. B. FENN, Rec. Bro.

NEW ZEALAND.

WHANGAREI. —Our little Ecclesia, consisting of eight souls, send our first "Intelligence" after the strenuous contest for the Purity of the Faith of the past few years, the details of which are well known to you. Meeting on the Amended Birmingham Statement of Faith, "without reservations" we would state we are not in fellowship with Birmingham Temperance Hall Ecclesia or those who by fellowship support them in their toleration of the Bell, Strickler, and other Truth-destroying doctrines such as Mental Reservationists, who keep back part of the price. Truth is at a low ebb in New Zealand, and the apostasy wholesale. One phase of the Laodicean attitude is, that "Though we believe all the clauses of our Basis to be 'Tests of Fellowship', it does not necessitate another so thinking, though he believe all the clauses to be true". Under this tolerant Truth-destroying doctrine Mental Reservationists have free scope for their activities in propagating doubts and unbelief. We do not fellowship or company with any who hold such loose views, but insist on Unity of mind, on all essentials which the clauses of our Basis undoubtedly are. The more we study the situation, the more does it seem necessary to cry aloud and spare not, and endeavour to strengthen the things that remain that are ready to die, and if possible with Divine help deliver them from the expressly revealed latter day "doctrines of devils speaking lies in hypocrisy" (i.e., feignedly) which is so rampant and manifest in every land wherein the Truth hath found a lodgement. We would welcome brethren and sisters in New Zealand to write us and investigate the position for themselves, and help substantiate our claims to stand for the Truth. Till he come, may we continue with all diligence to make our calling and election sure. —K. R. MACDONALD, Rec. Bro.

UNITED STATES.

BUFFALO, N.Y. —Mizpah Hall, 221 West Ferry Street. Sundays: Breaking of Bread, 10.30 a.m.; Sunday School, 12 noon; Lecture 7.30 p.m.; Sunday School Teachers' Class, 7.30 p.m.; Eureka Class, 8.15 p.m., Wednesday Evenings, at the home of bro. Kling 26 S. Putnam Street, Friday Bible Class, 8.15 p.m., at the home of bro. C. Robinson. We enjoyed visitors from the following Ecclesias: sis. Florence Ward and bro. and sis. Mullen, Hamilton, Ont., Canada; sis. Jones, bro. H. A. Sommerville, bro. John Sommerville, from Hawley, P.A. Ecclesia; and bro. Wm. Whitehouse, from Canton, Ohio Ecclesia. We had the last named (bro. Whitehouse) with us for a week, who spoke to us five or six times, here and there followed by bro. H. A. Sommerville, who also spoke to us last Sunday, Nov. 15th, exhorting us in the morning and lecturing for us in the evening. We were indeed edified and refreshed from the good things that we heard expounded to us from God's Word, and we thank these brethren for their kind assistance in the Lord's service. —L. P. ROBINSON, Rec. Bro., Ebenezer, N.Y.

CHICAGO (Illinois). —Room 811, Capitol Building. Sunday: Breaking of Bread, 10.45 a.m., Sunday School, 9.45 a.m. It is with great regret, I have to report the death of my dear wife, sis. MacDonald; she was taken with double pneumonia, and was never conscious; just fell asleep without pain, and now rests in peace awaiting the Master's call. Visitors: sisters Golden, of Los Angeles, California; and sis. Garner, of Madison, Wisconsin. It is with regret that we report that brethren Martindale, McKehie, James Craig, and sisters Craig, McKehie, Martindale, Daniels, and Morris, have left our ecclesia and joined the Kimball Hall, who are in accord with the substitution views of bro. Strickler. We are pleased to report the obedience of my two daughters to the Master's teaching, who after a satisfactory examination, put on the sin-covering Name in baptism —Janet M. MacDonald and Nelly M. Accola. —A. McDONALD, Rec. Bro.

DALLAS (Texas). —Since last writing we have been greatly cheered by visitors, namely, sisters Lancaster and Bain, Los Angeles, California; also brethren James, Lee and Joseph Lloyd, and sisters Lloyd, senr., and jun., Hebron, Texas. We are also pleased to have sis. Kate Looney with us again, late of Spring, Texas, who has come to reside in Dallas. As there has not been a lightstand in Dallas for a

number of years, we feel glad to find some apparently earnest seekers after Truth, and hope that they will embrace it and be as a light shining in a dark place. —ADELINE TURNER.

DETROIT (Mich.). —I.O.O.F. Hall. Canton and Gratiot Aves. Sundays: 10 a.m. and 7.30 p.m. Wednesdays, 8 p.m. (home to home). Since our Intelligence of July, we have enjoyed our Annual Outing, having taken a water trip to Put-in-Bay. This is on the south shore of Lake Erie, a small place of historical note, with Anglo-American associations, of which there is the usual monumental evidence. A quiet and restful day was spent, the journey occupying most of the time. It is with a deal of pleasure we announce additions to our members, namely sis. Thos. Shaw, formerly sis. Garner, from Madison, Wis.; bro. and sis. Lester Hanes, and bro. Bernie Luther, from Canton, Ohio; and bro. and sis. Bargiband, from Lansing, Ohio; also to add to the list of brethren and sisters who joined us from the First Street Ecclesia, the name of sis. McKee. Unfortunately, sis. McKee has been an invalid for a considerable time, therefore it is a case of her breaking bread at home. We have hope she will be able to get around again later on. We have been glad to welcome as a visitor, sis. Golden, of Los Angeles. After a short lapse, we have re-commenced our lectures, and hope to continue them, struggling against our disabilities. The brethren are persevering here in the face of the public apathy, but remember Noah, and realize that there is a duty in the matter, and in any case "we can but sow". Detroit is a prosperous and growing city, but as one of its learned citizens admitted a few days ago, the people are "lovers of pleasure more than lovers of God". We seem to be in an out-of-the-way corner, too, for visiting lecturers, distances between Ecclesias being considerable, but in case any lecturing brethren find that Detroit comes within the possible circuit of their travels, we again remind the brotherhood generally that any help in this respect would be of considerable value, and be greatly appreciated, so when favourable circumstances offer we trust our appeal will be remembered. — G. GROWCOTT, Rec. Bro. 3985 Field Avenue.

HEBRON (Texas). —Nearly all the members of the Hebron Ecclesia attended the Fraternal Gathering held at Hye, Texas. We all felt greatly encouraged and refreshed by the stirring exhortations, and by coming in contact once more with many of God's family. We have a pleasing item to record; the immersion of Mrs. Clara Lloyd, wife of bro. James Lloyd, who in the face of much opposition, preferred to endure affliction with the people of God than enjoy the pleasures of sin for a season. May she continue faithfully to the end. —J. LLOYD, Rec. Bro.

LOS ANGELES (California). —Benevolence Hall, 10th and Olive Sts. Sundays: School 9.30 a.m., Breaking of Bread 11 a.m., Lecture 7.30 p.m. Wednesdays 7.30 p.m., Cleveland Hall 7.30 S. Grand Avenue. Since last report we have been privileged in assisting three more to put on the saving Name of Christ in the waters of baptism. On Mar. 18th, Linar Seagoe (18), son of our sis. Sarah E. Seagoe, and a member of the Sunday School; on May 24th, Mrs. J. McKie, stepmother to our bro. J. McKie; and on July 8th, Mrs. Skeelee, sister in the flesh to our sis. J. B. Mock. We trust they may, with us, meet with the approval of the Judge of all the earth when he comes to reward his faithful servants. Our numbers have been increased by the following additions: sis. Irene Moore, from Pomona; bro. and sis. Taylor, San Diego; sis. M. L. Heatherwick, New Orleans. Bro. F. R. Cutter, who was withdrawn from a number of years ago for, long absence from the Table of the Lord, made application and was received back into our fellowship. Sis. A. C. Carter, who left us over a year ago to take up her residence in England, returned to this country recently, but could not be fellowshipped by us on account of having, while in Birmingham, fellowshipped those who are supporting false doctrine by fellowshipping those who teach and countenance such. Sis. A. C. Carter made application for fellowship with us, and after admitting her error, and reaffirming her endorsement of the stand of this Ecclesia, was welcomed back to our fellowship. The grim reaper (Death) has again visited us: sis. M.T. Byrne passed away on Mar. 4th, and was buried in Forrest Dawn Cemetery, Glendale, bro. A. E. Smith conducting the service. Sis. Byrne was an invalid for many years, and came to a knowledge of the Truth, and was immersed two years ago, while under the care of our sis. Mock. Our sister fell asleep in the full assurance of a glorious resurrection from the dead. On Oct. 4th, our aged sis. J. Armstrong was released from a bed of pain by the hand of death, and was laid to rest at Glendale to wait the call of her Master. Bro. B. A. Warrender spoke appropriate words to a number of brethren and sisters and friends. It is with regret we report withdrawal of fellowship from bro. and sis. R. Barnes,

for long absence from the Table of the Lord. On June 6th, bro. W. Martin, son of sis. Martin, was married to sis. Mary Grafton, daughter of bro. and sis. Grafton; and on Aug. 20th, bro. T. Seago was married to sis. Alberta Johnston, daughter of bro and sis. A. C. Johnston. Our young brethren and sisters have the well wishes of the Ecclesia, and may their new relationship be helpful to them in working out their salvation. We have had the company of brethren and sisters from Pomona, Santa Barbara, Yucippa, San Diego (Calif.), Florence, Phoenix (Ariz.), and Vancouver (B.C.). We appreciate the services of our visiting brethren who have assisted in the proclamation of the glorious Gospel of salvation to those who have ears to hear, and for their comforting words of exhortation in our journey to the Kingdom of God. We welcome to our fellowship those who unreservedly accept the Birmingham (Amended) Statement of Faith, and repudiate current heresy regarding the Atoning Sacrifice of Christ. —JAS. C. M. SHARP, Rec. Bro.

SPRING (Texas). —3602½ Oak Grove, Dallas. With sorrow we report the death of bro. J. McGown, age seventy-six, who fell asleep on July 8th. 1925. He now awaits the Master's voice, or the time when we shall receive in the body the things done in the body, whether good or bad. He has been very kindly to all, and our sympathy is extended to sis. McGown who has recently moved to isolation in Florence, Texas. Letters would be appreciated by this lonely sister from any of like precious faith. —K.L.

WORCESTER. —Beverley Farms, Tweeds Estate, Mass USA. We still continue to hold our Meeting at the above address on Sunday mornings for Breaking of Bread, and also School. Since last writing we have had the company of bro. and sis. Wilson, of the Mattapan Ecclesia, to break bread with us, which we greatly appreciated in our isolation. We have lost by removal to Southboro, our daughter, sis. Ethel Davey, where she is in isolation, but able to get to the Worcester Ecclesia occasionally. —JOHN T. DAVEY.

NOTES BY THE WAY.

From Bro. B. J. Dowling.

A MAMMOTH GRAPE-VINE.

Santa Barbara is a place of delightful repose when "the pillars thereof tremble" not (Job 10: 6). Her head reclines upon the Inez Mountains with her feet in the peaceful Pacific. She extends along a fertile valley between two mountains, the main street running through this valley, from the ocean to the foothills. This picturesque city of California was recently devastated with a great earthquake, but a letter from bro. H. S. Davis brought the good news that none of the believers suffered very materially. "The angel of the Lord encampeth round about them that fear him and delivereth them".

On a recent visit to this famous resort, we were given a delightful auto-ride with a company of believers, by brother Stephen Rutherford, junior. We rode up the slope of the beautiful Riviera, where the rolling stretches of Santa Barbara are seen at their best. The view was simply grand, nature smiling everywhere. Gently we glided downward and rolled along the Boulevard which parallels the sea wall for many miles. We passed through charming Montecito, where palaces rise in tiers, each possessing a commanding ocean view. Sweeping terraces and broad luxuriant driveways environ all the homes giving us a faint idea of the earth's future, when man's ever changing history of smiles and tears shall be at an end, and all nations blest in Abraham, and in his Royal seed. Soon we were at Carpenteria, one of the greatest attractions of which is the oldest and largest grape-vine in the world. It came originally from Spain, and was planted in 1842. It thrived and nourished for nearly fourscore years, when decay and death set in to end its wonderful career. It measures nine feet four inches around the base and its branches and foliage covered a quarter of an acre, and it is estimated to have yielded as many as ten tons of grapes in one season.

Having seen this enormous vine, we could better understand the words concerning Shiloh in Genesis 49: 11, "Binding his foal unto the vine and his ass's colt unto the choice vine". So great will be the fertility of the soil in Shiloh's day, that immense vines shall be as strong and plentiful as were hitching posts in the days of long ago.

It was probably a vine in Canaan similar to this, that yielded the mammoth "cluster of grapes" which the returning spies "bare between two upon a staff" (Numbers 13: 23). Such luxuriant vines shall flourish again, when Shiloh shall judge the people and "they shall sit every man under his vine and under his fig tree, and none shall make him afraid".

In the time of Christ, the vine flourished abundantly upon the slopes of Bethlehem, Hebron, Olivet, Carmel and Galilee, and in that land of well-kept vineyards, orange groves and fig plantations, the vine was not only a divinely selected symbol of Israel in the Old Testament, but in the New it was the chosen emblem of the Christ. Jesus said, "I am the true Vine, my Father is the Husbandman . . . and ye are the branches". But what is a "branch" of "the vine tree, more than any tree", if it bear no fruit? "Herein is my Father glorified that ye bear much fruit". Let us learn a lesson from the mammoth grape-vine as to the wonderful possibilities to which we may attain with proper cultivation. "The hand of the diligent" will make rich in the ruby treasures of the "True Vine"—"the planting of the Lord", for its "fruit is unto holiness and in the end everlasting life" (John 15: 1-8; Ezekiel 15; Romans 6: 22).