

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 B. J. DOWLING.

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Notes.

CHANGE OF ADDRESS. —Bro. Geo. Ellis reports that his number has been changed from 107 to 99 Selbourne Road, Luton, Beds. Correspondents please note.

C.C.R. —We are glad to know that the Clapton Ecclesia is now to be asked to deal with those who hold reservations against Christ's commandments and shall rejoice if a decision to uphold the Truth is come to, and the offenders withdrawn from.

W.M.—Pamphlet to hand. Sorry you have published it. We believe Adam was made "a living soul" not a "dying soul."

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SIXPENCE.

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

CHAPTER 26.

The letter of Dr. Thomas to Mr. Campbell, from which we gave extracts in our previous Chapter, was too much for Mr. Campbell, causing him to issue a bull of excommunication—"a declaration of disfellowship", containing charges concerning which the Doctor wrote, "The reader who is really desirous of knowing my sentiments, will consult my writings, and not brother Campbell's version of them".

In Mr. Campbell's notice of exclusion of Dr. Thomas from fellowship, the following words occurred: —

"It therefore belongs to the church of which he is a member to consider whether he (Dr. Thomas) is not a member of the same genus with that of Hymenaeus and Philetus (2 Timothy 2: 16- 17), and then for sister churches to act upon their approbation or disapprobation of her decision upon this question".

Some of the "sister churches" did consider the charges, and that too with favourable results so far as the Doctor was concerned. Of one such Church he said: —

"I have pleaded pro nor con before the church, but unreservedly surrendered my case into their hands to dispose of it as they should think fit. Convinced that they were righteous and impartial men, I feared not but that they would decide according to truth. For myself, I am satisfied with their decision; and whether 'sister churches' approve or disapprove of it, I cannot but feel gratified at the straightforward, independent, and unbiassed vindication of my reputation and character from the attack of inimical or mistaken opponents".

But, notwithstanding his "declarations of disfellowship", his anathemas and bulls of excommunication, Mr. Campbell could not leave the Doctor alone; evidently the letter was a veritable Mordecai to him. In an article dealing with the letter from the Doctor from which we made extracts in Chapter 25, Mr. Campbell says: —

"The November (1837) number of the Advocate is come to hand. As usual, the Apocalypse, the organization of the brain, and the theory of Dr. Thomas's newly-invented man chiefly engrosses its thirty-six duodecimos. About the one-third of them are addressed to his 'Dear brother Campbell', whom he has now converted into a dictator, dogmatist, and persecutor . . .

"I am happy to learn from numerous and authentic sources, that the Doctor's partisans are indeed very, very few, only one or two, here and there, out of his immediate neighbourhood. It is due to the brethren abroad, that this should be known, because the Doctor has sought to make the impression that his new-vamped theory of human bodies and their earthly destinies, is somewhat popular in Virginia. It is questionable whether one dozen persons in the Commonwealth believe them."

In his reply, printed in the Advocate (1837, p. 311). The Doctor writes, beginning thus: —

"FROM DR. THOMAS, TO MR. ALEXANDER CAMPBELL.

"Greeting, —I am constrained thus to address you, by a desire not to offend you by the phrase 'dear brother', I would substitute 'dear sir', were it not that I perceive that the monosyllable 'dear' when written by my obnoxious self, is uncourteously received. I could invoke you by a simple 'sir'; but then I should be visited, perhaps, by the acrimonious reflections of those who are accustomed to make me an offender for a word. Besides, it would be said that your notice of my last had aroused within me a vindictive, or, perhaps, an angry spirit. But far be it from me to return you evil for evil, or railing for railing. If you would give me credit for entertaining towards you no worse a feeling than existed in the mind of Paul when he withstood Peter to his face for his dissimulation, I can assure you that notwithstanding all that has passed between us, I bear you no ill-will

" 'Maliciousness!' I am not actuated by malice. I am on the wrong side to be malicious. You have put me on the defensive. It is the plaintiff, and not the defendant in a cause, against whom such a crime should be insinuated. If you will believe me, I have not a spice of malice in my organization. I could not find it in my heart to treat a wild hog maliciously for rooting up my wheat, much less an intelligent man, who when on the side of truth, is the noblest object in terrestrial nature

"You are happy to learn from authentic sources that 'my partisans are very, very few'. I am glad that, for once, even in this stage of our affairs, that I possess the power of augmenting this happiness, so authentically derived. My 'partisans', as you term some of the brethren whom you fellowship, are not only 'very, very few', but as far as I know, absolutely non-existent. There is not a single brother, within the range of my personal acquaintance, that I could venture to call my 'partisan.' The brethren know, and can testify, that I have never made a single effort, or manifested the disposition to make a partisan. Bro. A. Anderson, in whom, you say, you have the fullest confidence, once remarked to me, that he did not believe that such was my desire; because, if it were, I did not make the effort necessary to effect it. No, no. To head a party has no charms for me. I know too well the inconsistency of men's allegiance to their leaders; I am too well acquainted with the fickleness of humanity, to propose to myself any such bubble as an object of ambition

"I cannot tell exactly whether I have made 'twelve' or 'thirteen' converts during the last 'three years'. Suppose each one of the '150,000' reformers were to make twelve converts in three years, would it not be doing great things? There would be no less than 1,800,000! Then if each of these were to do the same, we should have in six years from this time 21,600,000 converts, which would be about seven million, six hundred thousand, more than the population of the United States! And that, too, without any abatement for the infantile population of the nation! So that, upon the whole, if I had made no more than your 'great variety of testimony' testifies,

I shall have done my duty, for three years at least. But suppose I live twenty-one years longer, and that I converted during that period twelve persons every three years, at the end of that time I shall have converted eighty-four, which will be doing well, provided they are turned to righteousness

"When I reflect that at the end of three years and a half, all the permanent converts of Jesus, upon whom he chiefly relied, did not exceed twelve; and that of these one was a traitor, another renounced him with oaths and curses, and all forsook him and fled, I am not distressed at the fewness of the converts I am alleged to have made. But I would observe that I am not solicitous to make converts. I leave others to convert while I convince. I leave others to build upon the foundation I endeavour to lay. I rejoice to hear of the conversion or baptism into Christ, by other brethren, of the persons in whose minds I have sown the good seed. Paul converted no more than Crispus and Gaius; and the household of Stephanas at Corinth: because he was not sent to convert or baptize, but to preach the Gospel, or to convince men of sin, righteousness, and judgment to come. This was a matter of thanksgiving to him, as it is to me; for of all charges, it is not likely that it can be established, that I 'baptized into my own name'. I will relate an incident to you which opened my eyes to the unsoundness of the proselyting system of 'this Reformation'. On my first tour in Virginia, I addressed a considerable audience in one of the lower counties. My subject was, on the first day, Peter's discourse on Pentecost; on the next, The Little Kingdom cut out of the Mountain. After I had closed the subject, I exhorted my hearers to enter into that Kingdom which exists now in principle; but my exhortations failed. Every countenance was composed; not a head bowed; no handkerchief concealed the face of the penitent; not an eye glistened with the tear of contrition or joy. My exhortation finished, some hymns, or 'recruiting songs' were struck up. They were animating by their exciting sounds. What a change then ensued! The feelings were wrought upon, and what Truth could not do of itself, the singing effected. Many sobbed and cried; but for what? I myself could scarcely repress my feelings; I could have cried too, but I struggled successfully to maintain my gravity. It was animal sympathy. These individuals cried copiously; still they hung back, and it was only by personal persuasive efforts that certain ventured up. Others then followed, and before the meeting closed sixteen came forward to be immersed. Were their tears of sorrow or of joy? If of sorrow, why did they not cry before the singing began? If of joy, why did they not immediately come forward and demand to be baptized in the Name of Christ, without so much ado? If they were tears of sorrow, surely the speediest way of getting quit of their affliction was to demand instant baptism for the remission of sins. But this is not the worst of the matter, for I have since learned that for the most part, these converts have failed to adorn the doctrine of God as becomes saints.

"A word or so about brother A. B. Walthall, and I have done for the present. You term him 'our brother', while me you refuse to fellowship. Now, there is not a shade of difference between him and me, on the points at issue in relation to re-immersion and eternal life. He accompanied me to the debate, and approved my defence. You see his name, as one of our elders, attached to the document which you have called forth. We esteem him highly in these parts, as an intelligent, faithful, and orderly citizen, both of the Kingdom of Christ and of the Commonwealth of Virginia. Now, how is it, with the evidence of his alleged 'Sadduceeism and Materialism' before your eyes, you can call him so honeyedly 'our brother Walthall', while for me, the worst epithet appears too good? You are evidently partial. If I am no more than a deluded Mormonite, neither is he; for things equal to the same are equal to one another. I perceive that your generalship consists in proscribing me and in flattering all others of the brethren who sustain me. If they are vulnerable to flattery, you may succeed to a certain extent. But they have eyes and know how to use them. They already discern the difference of your bearing towards me and toward others who believe the same things. 'Divide and Conquer' may do in some cases; but it cannot be practised in relation to those who believe from their hearts, the Truth. I cannot help concluding, therefore, from all the premisses before me, that your alienation, in reference to me, is not doctrinal but personal".

Liberty, Amelia, Va., January 27th, 1838.

(To be continued).

MULTUM IN PARVO. —"Jesus was made under the law for Paul says he was 'made under the law' (Galatians 4: 14). He was also in the flesh, for John says if any man deny this he is Anti- Christ (1 John 4: 3). Therefore you must not entertain any thought that excludes either fact. Nor must you forget that God was the Worker, through, and in Christ. Put all the facts together, and you will have no difficulty in reconciling apparent discrepancies. When Paul says (Romans 8: 8) that they that are in the flesh cannot please God, he is referring to the rebelliousness of the carnal mind, as you may see by the previous verses. Jesus was never in this state, but always did those things that pleased the Father". — ROBERT ROBERTS.

Editorial.

We rejoice in the ready co-operation of bro. B. J. Dowling, and print his first editorial below. We thank the brethren and sisters who in such large numbers have written expressing their sympathy, and are glad to have so many expressions of approval of our trans-Atlantic unity as evidenced in the new arrangement. G.H.D.

THE INAUGURAL ADDRESS OF THE AMERICAN EDITOR.

On the occasion of our acceptance of the position of Editor in America of the Berean Christadelphian we desire to send love and greeting in Christ Jesus our Lord, to all the enlightened readers of this Magazine, scattered abroad throughout the earth. By an unexpected turn of events the position has been offered to us—a position for which we hope and pray we may not be wholly unqualified. It shall be our earnest endeavour that the pages of the Berean Christadelphian be none the worse for our efforts. There is a place and work for every one of us, while on the road to the Kingdom, and if we are zealous for the Truth, our duty to its interests will not permit us to be dilatory in grasping the occasion by the forelock, when the opportunity to work presents itself, especially in the direction where duty seems to lead. Even if there be a feeling of insufficiency, we must not let that weakness stand in the way of God helping us. We thank the Editors for their unselfish and generous offer which has placed before the American brethren, "an open door". With grateful hearts we shall strive to make the best use of the opportunity thus afforded us.

In the footsteps of those who have trodden the pathway before us, we shall follow, and though we love the sunshine of peace, we shall with God's help press onward even when the dark clouds threaten, and the storms howl around us. Our acceptance of the position alluded to, presupposes our whole-hearted sympathy with the objects aimed at in the publication of this Magazine. If we thought that the time had come when it should be superseded by another, we should not be lending our support to it now.

THE MAGAZINE APPRECIATED.

We are glad to be able to say that happily we have had the opportunity of making the acquaintance of a very large number of brethren and sisters in our travels around the American continent; and while we find many testifying to the excellence of the Magazine large numbers have expressed their determination to aid and support it, in its laudable work of upholding the Purity of the Faith in fellowship and in practice. Therefore, the Editor in America will not depart from the methods which have hitherto worked so well. It will be our determination to insist, as ever, upon Purity of doctrine, fellowship and practice and to uphold the sanctity and necessity of obedience to the Commandments of Christ, without any reservations whatever.

We shall gladly co-operate in this work with "the poor of this world, who are rich in faith", and also with those "that are rich in this world, if they be not high-minded nor trust in uncertain riches,

but in the Living God", but we shall never defer to the wealthy, on the question of First Principles, for we have sorrowfully witnessed the corrupting influence of the opulent who trust in their wealth. We shall freely express our convictions on all occasions. Our contemporaries do so, and why should they object to us doing the same.

CRITICISM.

We must expect criticism and perhaps some fault-finding, as no human is free from fault. Every new editor, author or writer, is more or less the subject of criticism, and sometimes their most obviously correct statements are challenged. Honest and open criticism is frequently good and we welcome it. But those spleeny critical elves who have just skill enough to forge a fault and in whose artful work the Truth is hidden and lost, we utterly abhor.

Let all remember that "it is much easier to criticize than to be correct". Readers as well as hearers are sometimes strongly influenced in a wrong direction by the unsupported assertions of unmanly critics, who strike as it were, in the dark. Let us always have facts. Again, the fierce and fiery critic, scatters firebrands everywhere, therefore, good judgment and spiritual refinement must ever turn away from coarse and vulgar criticism. And still again, trivial fault-finding among those in the Truth, if continuously indulged in, means spiritual starvation—it is a poor diet for believers. But we find encouragement in the work of the Truth, by observing that trivial criticism and petty faultfinding, which are the results of human weakness, always lessen in proportion to our growth in wisdom and spiritual understanding which are among heaven's best gifts.

OUR ATTITUDE TOWARD HERESY.

We wish it to be clearly understood however, that the course we shall pursue, will be marked by determined hostility to "false teachers", even when they approach us robed in the plausible and mild exterior of "sheep's clothing". Our Birmingham contemporary says: "Pay as little attention as possible to the passing heresies and crotchets which becloud the Truth" (Christadelphian, 1924, p. 124.) "Let them alone" (Christadelphian, 1923, p. 429). This policy we shall never pursue, even though we have been assured that it will contribute to our ecclesial comfort and pleasure in this life.

The Voice of God commands that we "try the spirits whether they are of God, because many false prophets have gone out into the world". These "false prophets" were teachers of heresy. Again, the Spirit's Voice says: "Mark them", "Avoid them", "From such turn away", "From such withdraw thyself", "Whose mouths must be stopped".

All this is the very opposite of "Let them alone". The only place where we have the power to stop the "mouths" of "false teachers" is in the ecclesias of God, and this can only be accomplished by the Spirit's method—"withdraw thyself". But these "commandments of the Lord are being forsaken", absolutely, and His precepts quietly ignored by brethren and sisters, while they remain in an ecclesial fellowship, where spiritual inertness, sluggishness and apathy towards the Spirit's commands, are openly advocated under the caption and policy of "Let them alone", and where "those that tremble at the commandment of our God" (Ezra 10: 3), and obey the Divine mandate to "withdraw", are publicly branded as "sowers of discord among brethren". Never while the "breath of lives" is in our "nostrils" shall we consent to follow such an unscriptural and God-dishonouring policy as "Let them alone". With God's help we shall never desist from following the Pauline policy of "warning everyone night and day with tears", concerning these "grievous wolves that enter in among you, not sparing the flock, speaking perverse things to draw away disciples after them". To such as corrupt the doctrine of Christ in either Faith or practice, we shall never give place in the ecclesia, "no not for an hour, that the Truth of the Gospel may continue with you", and we humbly beseech all righteous men and women everywhere, to aid, support and co-operate with us in our efforts in behalf of the Truth.

SUFFOCATING THE TRUTH.

Some of the most important doctrines of the Oracles of God are being suffocated by the vacillating policy of timorous doubt and indecision concerning fellowship, that has been adopted and pursued by the Temperance Hall and kindred ecclesias. Many of their number already realize this, and know that this indictment is correct, yet for friendship's sake they hesitate to leave this compromising fellowship. To such we would say, Consider your situation seriously and well, for in refraining from taking action you are obviously ignoring God's command. Remember also, that the Commandments of Israel's God are not to be trifled with. Examples to that effect abound in the Word. Our obligations in this matter are made plain by the Voice of the Deity in His Oracles.

May He in His mercy enable all the faithful to properly perform their positive duty, with a modest humility, and an abiding faith in His love, consecrating every faculty to its fulfilment, making all necessary sacrifices, with a complete submission to His righteous will.

BY THE WAY.

In San Francisco I visited the former site of the Cosmopolitan Hotel, corner of 5th and Mission Streets, where Bro. Roberts died in 1898. This hotel was destroyed by the fire of April 18th, 1906, which broke out immediately after the great earthquake of that date, in which 452 lives were lost, \$350,000,000 in property destroyed, and 265,000 persons rendered homeless.

Earthquakes are among the most startling and terrible of the judgments of God that have, and are yet, to come upon the children of men. Their cause is referable not only to the internal fires of brimstone, coal, oils and gases in the earth's interior, but sometimes to the addition or removal of many thousands of millions of tons pressure to or from the earth's crust, within limited areas, brought about by sudden changes in atmospheric pressure and by tidal waves, either of which, of course, produces an irresistible strain. These enormous forces of nature together with "all power in heaven and in earth", are now in the hands of Christ and are controlled by "the Captain of our salvation", and in the day when " His feet shall stand upon the Mount of Olives", we can readily understand how easy it will be for Him with these tremendous forces at His command, to bring about the predicted earthquake of Zechariah 14: 4, when He shall shake terribly the earth", (Isaiah 2:19), and "fight against those nations as when He fought in the day of battle" (Joshua 10: 7-14), and so bring consternation and destruction upon the assembled Gogian hosts (Ezekiel 38: 19-23).

I was deeply affected and impressed as I stood upon the spot where our noble and beloved brother Roberts had fallen. Yet I rejoiced that in his literary works, we have such a majestically embalmed memory of the man, for in these, "he being dead yet speaketh", with a seasoned and melodious voice, entuned by "the oracles of God", and with such an earnestness that we can almost see a tear upon every line, as in Pauline phrases he warns the brotherhood against such "false teachers", as are to-day permitted to infest a large section of "the household of faith". Men are fellowshipped who belittle "the blood of Christ" by flippantly defining His Sacrifice as a piece of "ritual symbolism", casting the shadows of doubt over the wounds of Calvary, and so making "the cross of Christ of none effect".

The last night of Brother Roberts' life, up to a late hour, was spent in fighting the good fight of faith against these forces of error. Although a hero in the battle, the conflict of that night jarred his whole being and almost paralyzed his fainting faculties. The morning came. His room was entered but Brother Roberts had reached the limit of his mortal life. Prostrate and still the warrior lay in the breathless silence of the night of death. His task was o'er, a task performed by few. Bold indeed was he in the list of the Truth's warriors, but always graceful in the finish. In him was blended the grace of a true and tender heart, with an inflexible will and a determination to uphold the Truth in its purity. With an almost matchless pen, he won his victories with the Spirit's lance, but to God he gave the glory.

He vanished almost like lightning, but left behind him a voice of thunder that if heeded now, would wake the slumbering watchmen of to-day. The cause for which he so nobly fought has been almost forgotten by those who sit in his former editorial seat. Their slumbering inactivity would now render bro. Roberts' victory vain, if their recommendations were wholly followed. They should blush with shame at the pernicious zig-zag methods advised and commended in the columns of the Christadelphian for April, 1923, and later issues, for the study of such heretical productions as Out of Darkness and its Defense, by bro. A. D. Strickler, who they claim is "fundamentally sound". Let us pray that the brotherhood everywhere, may soon awaken to a realization of the enormity of the evil of this sentimental and emotional foolishness that will tolerate the fellowship of "false teachers" such as these.

Let us in these times of urgent need for vigorous and unfaltering convictions, take bro. Roberts as our model, and his wonderful example will not only kindle in our breasts, the living fire of that holy faith, that so vividly warmed the brave heart that now is still; but when the dark clouds of error cast their fatal and depressing shadows upon our ecclesial horizon, the example of this unfaltering soldier of the cross, will point the way where duty leads, and leave no room for doubts nor fears amid the sorrows of contention. B.J.D.

The Fear of the Lord.

A Sunday Morning Exhortation by Bro. R. Roberts.

DEAR BRETHREN AND SISTERS, —We do well to obey the apostolic command to forsake not the assembling of ourselves together as the manner of some is; and to exhort one another daily. We may not have many more opportunities.

We have a striking sign of the approach of Him for whom we wait, in the development and settlement of the Holy Land; *(Written in 1875. What would he have said today?) a cheering step towards the development of that situation which introduces the Lord to the great work he has to do at his coming.

We may well, therefore, lay special emphasis on the concluding words of the exhortation referred to, viz., "So much the more as ye see the day approaching". They act unwisely who suffer anything to come between them and this incumbent and profitable duty of assembling around the table, and sharing in the reviving influence of scriptural exhortation. And unwise will it also be to abate one jot of the force of that exhortation for any reason. The word has been trimmed, and softened, and weakened, during a long course of corrupt ages. Men-pleasing has been the great bane of gospel work. It is written: "The fear of man bringeth a snare", and in no matter is this more apparent than in the treatment of God's word. We see it illustrated in the systems of religion around us. The truth is suppressed and duty hidden behind a veil, for fear of the consequence of preaching things unpalatable to rich and pampered congregations.

There has always been a demand for smooth things since the days of Baal, and it is needless to say there has always been a large supply. The messengers of God have never been dealers in this kind of merchandise. The true prophets declared what God required of Israel, whether they heard or shut their ears. They had hard times in consequence, but they were not deterred. Most of them perished by sawing asunder or otherwise; but they will stand shortly in a glorious resurrection none the worse for their unpleasant usage. Christ testified of the world, that its works were evil, and in consequence, he was hated and destroyed; but who shall tell his glory when he reigns over all the earth, King of kings, and Lord of lords, surrounded, supported, admired, glorified by the righteous throng, whom he shall have led to glory through the same fiery trial of faith in an evil world? Paul also had to say that his ministration of the word was incompatible with the pleasing of men. He says, "If I yet please men, I should not be the servant of Christ"; and again, "Not as pleasing men but God, who trieth our hearts". Paul had to pay the price of this course in considerable unpopularity before he died—unpopularity be

it remembered, among professed fellow-believers, all of whom in the lesser Asia at one time, he says, were turned away from him (2 Timothy 1: 15). But who will say that Paul will regret his course in that day now at the door, when the Lord, the righteous Judge, shall acknowledge his faithfulness, and award to him that crown of life which the fearful, and the faltering, and the unbelieving will apply for in vain.

We must take our example from the good and not from the evil. We must therefore preach the word, be instant in season and out of season, reprove, rebuke, exhort, with all longsuffering and doctrine. We must affirm constantly, that they which believe in God must be careful to maintain good works. The adoption of this plan will be sure to call forth the disfavour of some who will talk about the standard being too high and the call to duty too incessant; but against all such murmurings a wise man will set his face as a flint. The exhortation is the Apostle's, the standard is Christ's, and to tamper with either is a crime. Yes, but say some, "We can read it in the Bible for ourselves; we don't want to be told about it". What does that mean, but that the commandments are distasteful and ought not to be spoken of by one to another? An enlightened heart, rejoicing as David did in the statutes and commandments as found in the word, rejoices in them as re-echoed from the lips of a brother. And inversely we may argue that those who object to them in oral exhortation, do not delight in or obey them as found written. But whether they are liked or the opposite, it is at our peril, as brethren, if we pare a single shred from them, or abate for a moment the voice of warning to conciliate whomsoever. Let us obey God rather than man, and His commandment is, to affirm these things constantly, and to exhort one another daily, lest any be hardened through the deceitfulness of sin.

The commandment we have to do with in particular this morning is the one delivered by the Lord at the Passover which he partook with his disciples before he suffered: "Remember me". What we do this morning in the breaking of the bread and the drinking of the cup, is "in remembrance" of him. The commandment is binding and profitable to all true disciples. Absence from the table is one of the first signs of spiritual decay. No brother or sister having a true perception of all that is involved in the act, would suffer any controllable circumstance to come between them and this offering of love; or fail to find in it the sweet and refreshing exercise of their fealty to Christ, and their communion with him. Where men are remiss in their attendance, or weak in their relish, there is a worm at the root of their faith, and they have special need of the exhortation to "be watchful and strengthen the things that remain that are ready to die".

The particular aspect in which Christ is presented on this occasion is the one expressed in the words, "Christ our Passover". It is Christ in the days of his flesh that is brought before us. This is the Christ continually brought before us in the Psalms we read from morning to morning. The psalm read this morning looks at first sight as if it did not apply to him. The speaker in it says, "Mine iniquities are gone over my head; as an heavy burden, they are too heavy for me . . . I will declare mine iniquity. I will be sorry for my sin". At first sight it seems impossible that the Messiah should utter such language; but the difficulty vanishes when we remember that "the Lord laid on him the iniquities of us all". Having our iniquities laid on him, he owned them as his own. He groaned under them as a burden too heavy to bear. He carried them into his grave and left them there, when God, in His great favour, raised him on the third day. While he bore the burden of sins, the Spirit in David makes the Messiah speak of them as his own. We have a faint analogy to this in Daniel, who at the close of the seventy-years' captivity in Babylon, "set his face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes". In his prayer, he takes the iniquities of Israel on his shoulders so to speak. He says, "We have sinned and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and Thy judgments. Neither have we hearkened to Thy servants the prophets", etc. Now Daniel was not guilty of this sin and rebellion. It is expressly declared of him that he was a man greatly beloved. But standing as Israel's intercessor at the close of their appointed affliction in Babylon, he takes upon himself the sin for which they had suffered. So though Christ "did no sin neither was guile found in his mouth", yet as the bearer of the sins of the world, he is made to speak and mourn as if the iniquities were really his own. This explains what is otherwise inexplicable, viz., that the confessor of sins "more than the hairs of his head", is nevertheless able to declare his righteousness, saying, "Keep not silence, O Lord, be not far from me.

Stir up thyself and awake to my judgment Let them shout for joy and be glad that favour my righteous cause". The Mother of Harlots, wrongfully imagining she preaches a more honourable Christ, gives us an immaculate Christ who was unaffected by our sins, and untouched with the feeling of our infirmity. Renunciationism practically does the same, in asking us to believe in a Christ "free" from the effects. We must beware of all plausible rehearsals of good words and fair speeches. The Christ of such speeches is not the Christ of the Gospel. The Christ of God was a sin-laden Christ, bearing away the sin of the world. Under the load, "he was a man of sorrow and acquainted with grief", as the Psalms abundantly illustrate and the New Testament declares, e.g., "With strong crying and tears, in the days of his flesh, he made supplication to Him that was able to save him from death, and was heard in that he feared" (Hebrews 5: 7). In this Christ, crucified and risen, we are crucified and risen, and rejoice in the hope of the glory of that God who is both just and the Justifier of him that believeth in Jesus.

Yet our final liberty depends upon our present conformity to his death, in a moral sense. We thus reckon, says Paul, that if one died for all, then were all dead (not dead before he died, as the Scripture wresters have it, but dead WHEN HE DIED), that they who live, after sharing that death in being baptized into it (Romans 6: 3), might not live unto themselves, but unto him that died for them and rose again.

This is plain enough without explanation. We are to reckon ourselves dead to our past natural selves, but alive to God (Romans 6: 11), in the doing of those things that please him. In this we shall be unlike the world around, which lieth in wickedness. The cause of their wickedness is traced to its root in these words: "The transgression of the wicked saith within my heart that there is NO FEAR OF GOD BEFORE THEIR EYES". This is the conclusion produced in the speaker's heart, by a contemplation of the transgression of the wicked. And a right conclusion it will be felt to be by every one pondering the same matter. The fear of God corrects and regulates a man's actions when every other influence fails. Every other consideration at last loses force. The fear of man may operate; but there come circumstances when there is no man to fear, and when self-interest overrides all. The love of honesty may prevail for a time; but in the wear and tear of human life this is liable to be overborne by the many stronger influences to which every man is exposed in a wicked world. There is a great deal of fine talk about moral philosophy and the fine qualities of human nature, under various high-sounding titles; but it is found false in experience. The Bible alone is found true, which declares that there is no good thing in the flesh. Man is not made of the sort of stuff that yields excellence by inherent effort. His mind by nature is a blank, and all goodness has to be put in, and when put in, it has to be maintained in harmony with the constitution of his mind. Its hopes, and fears and loves have all to be engaged. The talk of virtue being its own reward is an altogether inadequate philosophy. The word of God only is true. Get the fear of God into our hearts, and our whole being is thereby constrained in the direction of right. The hope of well-being, the fear of evil, the love of excellence, all come into play in connection with the promises and the threatenings. The difficulty is to get this fear implanted, because men habitually stand away from the only agency that can implant it. The word is the agency. Here we learn all that God is; all that He has done; all that He requires; all that He intends. A man cannot learn this by instinct. It must be founded on his intelligence. A fear of God apart from knowledge is mere superstition, and superstition is short-lived and unreliable. Constant familiarity with the holy oracles is the only thing that will implant that precious item of mental furnishing expressed by the Scriptural phrase, "The fear of God". Acquired in this way, the fear of God will be a robust, reasonable, dignified, enduring and always available sentiment. Cultivated apart from this, it is apt to become irrational and hysteric, as among the sects, and slobbery and childish as in the extreme forms of Plymouth brotherism.

The fear of God, that will warm and purify the inner man, as the result of giving heed to the testimony, is founded on the recognition of the fact, that the presence of God, by the Spirit, pervades the universe; that He is not far from every one of us; that all things are naked and open to Him; that He discerns even the secret thoughts and intents of the heart. This fact is unintelligible only to the lowest forms of intelligence. A child thinks God cannot see it through the wall of the house; and there are many grown children. The telegraph has made us familiar with a fact hidden for ages from human ken,

viz., the possibility of the instantaneous transmission of an invisible energy over immense lengths of metal in a moment of time. This helps the mind to realize that there are other laws and possibilities not yet discovered, and that never will be discovered by mortal man. There are other modes of communication than through a wire. The whole ocean of spirit in which the universe subsists is a vital medium by which everything is known to Him who dwells in heaven, and from whom it comes. "The eyes of the Lord are in every place, beholding the evil and the good". This helps us to fear God, especially when we know by His word that He is not an inattentive observer, but will cause every man to find according to his way. It helps us to realize that His ear is open to our cry, and that He knoweth what things we have need of before we ask Him. Hence, faith is fed, even now; and when we extend our vision to the hope laid up for us in heaven with Christ, and to be brought unto us at His revelation—the hope of entire deliverance from the evil to which we are now subjected, and of an introduction to the glorious liberty of an actual fellowship, by spirit-nature, with the eternal Father—the fear of God becomes a great power by which we are cleansed and up-borne continually. Well may it be said, "The fear of the Lord, that is wisdom; and the knowledge of the holy, that is understanding".

Sixth Visit to the Holy Land.

(Continued from page 20).

A WALK ROUND THE NORTH AND EAST OF JERUSALEM.

En route from the Jaffa Gate, wending our way northwards up the main road, and turning to the right, passing the chief Post Office, we came to the "Church of the Reparation" (Soeurs Reparatrices); we remember going inside upon a previous occasion, and were tempted to again do so. Yes, the same thing was going on: there was the same programme being carried out. In front of the Altar in this dimly oil-lighted Church were two nuns kneeling, clad entirely in white; looking exactly like figures carved out of white marble. It matters not whether you go there at morning, noon, or night, at any and every hour, there are those two nuns to be seen counting their beads, and reciting prayers (unheard in more senses than one). Not a word to be heard, not a movement to be seen—we came away sad. Oh! for the "Sun of Righteousness to arise" and dissipate such gross darkness and superstition. Passing along, we had a reminder of the up-to-dateness of Jerusalem; for, there, on the other side of the road, is a large board describing the building as a Pasteur Institute! A little further along we notice a large pretentious building with the Union Jack flying: it is the Governorate, which before the War was the German Hospital. Yes, the outward and visible sign of the unwallled villages being protected by the Merchants of Tarshish, and all the Young Lions thereof, is unmistakable. The present Governor, in Residence, is Sir Ronald Storrs, who previously held the position of Oriental Secretary at the British Embassy in Cairo. Hearing we were in Jerusalem, he graciously sent us a letter inviting us to the Governorate for a talk on things Palestinian. Of course, we accepted, and had an interesting and profitable interview. His was yet another confirmation of the opinion long held that the Government invariably appoint most capable men for the permanent service. On my return to London, one day I was leaving St. Pancras Station, and heard the salutation, "Why its Mr. Jannaway", and on turning, who should be the speaker but Sir Ronald Storrs; remarkable remembrance of persons, for we had never met before doing so in Jerusalem.

A little further along on the same side of the road as the Governorate, is what is known as Gordon's Calvary, and the Garden Tomb. Some writers describe General Gordon as fancying he could detect in the mound the likeness of a skull (the place of a skull—Matthew 27: 33, etc.), but we can vouch for it being no mere fancy. We ascended the wall of the city adjoining the Damascus Gate, and discerned a most pronounced likeness to a skull—eye, nose, mouth, etc. Tradition too, connecting the site with "skull hill" is very old, and in view of what John (19: 17) states, the place becomes still more interesting. The "Garden Tomb" is thus called from the fact that in the garden at the foot of Skull Hill, a rock-hewn tomb was discovered. This place seems far more likely to have been the scene of the Lord's Crucifixion and burial than the Helena-discovered and priest-ridden site now occupied by the Church of the Holy Sepulchre.

Nearly opposite Skull Hill, in the lower portion of the city wall, on the left hand of the Damascus Gate, is a small doorway; it is the entrance to what are known as Solomon's Quarries: they stretch for about 600 feet in a straight line below the level of the city. The roof is held up by huge pillars. The niches for the quarrymen's lamps are still to be seen. As we groped our way along this underground cavern we could appreciate the feelings of Dr. Barclay who discovered it in 1852. He wrote: "There was a strange feeling of awe in walking through these subterranean caverns, for there in the rock we could make out the marks of the chisellings just as they were left centuries and centuries ago. There was the hole where once a spring of water trickled, and at which the weary workmen slaked their thirst; there were the niches for the lamps of the quarrymen, and there were huge blocks partially cut from the rocks, and pillars partially shaped and left unfinished. And for ages and ages the darkness and silence have dwelt together in these dreary caverns, while overhead, in the city, generations have come and gone; its streets have been deluged with blood, and its glories have been levelled with the dust. And here silence and darkness dwelt when the cry of 'Crucify Him, crucify Him!' rang through the busy streets above, and a shudder ran through these gloomy regions when the cry went forth, 'It is finished', and a great earthquake shook the solid earth, while darkness enfolded the land". It is thought that from these quarries the stone was obtained of which the Temple of Solomon was built; and it is estimated that there is still enough available stone in the quarry to re-build the whole of Jerusalem.

Continuing our journey to the Mount of Olives, leaving the Eastern wall of the City, we descend the slopes of the Valley of Jehoshaphat, with Moslem Tombs on all hands; we cross the Brook Kidron (now no longer a brook), and reach the Garden of Gethsemane, or rather what is called the Garden of Gethsemane, for we have doubts as to whether this little bit of ground, now cared for and cultivated by these shaven-crowned monks, and surrounded by incongruous latticed railings is the actual garden. On the other hand we have not the slightest doubt, that it was somewhere here that the Lord communed with his apostles on the eve of his crucifixion, and where, he was betrayed by Judas; for there, just across the valley, is Jerusalem right enough; and there, between us and the eastern gate of the City, is the Brook Kidron; and here we are on the other side "over the brook Kidron, where was a garden" (John 18: 1). Surely we are on holy ground, rendered holy for the same reason that the ground referred to in Exodus 3: 5, was holy. With these thoughts in mind, I quite sympathized with my beloved partner plucking some of the beautiful flowers for "those at home", and not so favoured as ourselves, and am sure they will be much valued even though they may have faded on the way.

A little further along the Valley of Jehoshaphat, in the southerly direction, is what is known as the Tomb of Absalom. By some writers it is claimed to be the pillar which was set up by Absalom in the "King's Dale" in order to preserve his name, as he had no son (2 Samuel. 18: 18). For generations past Jews and others have made a practice of throwing stones into the interior to show their disgust at the action of Absalom towards his father David. The Tomb or monument is a high square erection surmounted with a spire, not unlike an inverted flower vase. It also has columns cut in relief. Once seen there is no mistaking it: it is one of the most conspicuous objects in the Valley of Jehoshaphat. Whenever we look at it, we always think of a question put to us many years ago by an Arab guide, "Do you know how Absalom met with his death"? We replied, "Of course I do: in his flight from his father's army, while riding through the forest upon his mule, his beautiful hair was caught by an oak tree, and his mule ran from under him leaving him hanging by his hair and in that position he was discovered by a certain man who stabbed him to death". We were amazed at our Arab interrogator exclaiming, "You are wrong, sir; Absalom's hair had nothing to do with it, you have been looking at the picture books instead of listening to what the Bible says". We there and then turned to our pocket Bible, which we had with us, and felt humiliated upon reading in 2 Samuel 18: 9, where we read that it was his "head" and not his "hair" that "caught hold of the oak".

A little further south in the Valley are two other tombs reputed to be those of the Apostle James and the prophet Zacharias; the latter tomb is about thirty feet high, and in the form of a pyramid. In reference to this prophet the Jews quote 2 Chronicles 24: 20, and the Christians, Matthew 23: 35. Maybe they refer to one and the same prophet.

The whole of the hillside (Olivet side) above these Tombs, is covered with Jewish graves, while beneath the city wall, on the other side of the Valley, and each side of the walled-up "Golden" or Eastern Gate, is the Moslem burying ground. Both these cemeteries are much coveted, as both Jew and Moslem believe that here will be the Final Judgment.

Continuing our walk along the Valley, we see high up on the hills to our left (the E.) the Village of Siloam, a very poor, not to say miserable conglomeration of dwellings, many of them ancient rock-tombs, one above the other, apparently clinging to the hillside. It can truly be said of Siloam, "Distance lends enchantment to the view"! At the entrance as it were to the place, there is a monument with an inscription in Hebrew letters. The monolith is known as the "Tomb of Pharaoh's daughter". Why so-called we could not learn: authorities place its date as early as before the Exodus. The Moslem inhabitants have rather a bad reputation for not knowing what is their own property. The Jews are, however, getting into possession, and obtaining for the village a better name. Just above the village is that part of the Mount of Olives, known as the Mount of Offence. (As to why so-called, let our readers turn to 1 Kings 11: 3-8; 2 Kings 23: 13, etc.). There is no reason for doubting that on this hill it was that Solomon built the altar to Moloch to please his "outlandish" wives; and where, for a long time, human sacrifices and other abominations were enacted. This hill was also known as Tophet, where babies were made to pass through the fire (2 Kings 23: 10).

Still a little further south, we reach the Pool of Siloam, referred to in John 9: 6-7, where we read of the blind man going at the bidding of Christ, and recovering his sight. The Pool—still a pool—is fifty-three feet long, and eighteen feet wide, and about nineteen feet deep. It was here the famous Inscription was discovered in 1880, by Dr. Shick, as the result of information given him by some boys who had been bathing here. The Inscription has to do with the making of a conduit, in the days of Hezekiah, for the purpose of conveying water into Jerusalem in the event of a siege. It describes how at the piercing of the conduit, the picks of the diggers who had begun operations at the opposite ends and worked towards each other, suddenly met after hearing one another's voices, and how having finished the work the water poured into the channel a distance of 1300 cubits. The actual Inscription is now in the Imperial Museum, at Constantinople, where we had the gratification of looking upon it. A cast of it is to be seen in the British Museum, London.

A little to the south of the Pool of Siloam is the Hill of Evil Counsel, also known as Acaldema, or the Field of Blood, which is referred to in Matthew 27: 8. This is reputed to be the field bought with the thirty pieces of silver for which Judas betrayed his Lord and Master. Tradition also has it, that here Judas hanged himself: in fact it is not many years ago that "the very tree" was pointed out where the suicide took place! Between this Hill and the south wall of Jerusalem is the Valley of Hinnom, spoken of in the English Bible as hell, and in the Greek, termed Gehenna. Here it was that fires were kept continually burning in order to consume the refuse cast therein, and which fire the Lord referred to as a type of the fate of the wicked. F.G.J.

(To be continued).

NAMBY PAMBY CHRISTADELPHIANS.

I have never heard a man yet, thoroughly imbued with the Truth and love of it, cry out against a hearty and uncompromising castigation of error, as bitter and too severe. Where men's faith is weak, and their minds are full of uncertainty, and they are conscious that their own deed will not bear the light, you will find them full of "charity", and sensitively fearful of the Truth being too plainly spoken. All their sympathies are with the feeling of the corrupters and transgressors of the Word. They don't want their feelings hurt lest it should do harm! The fact is they don't want the Truth too plainly demonstrated, lest it should make them unpopular; or they should be themselves obliged to defend that of which they were not fully assured. — DR. JOHN THOMAS.

"To bring an offender to the judges is what 'they of old time' did, and what Jesus forbids by suggestion of contrast". — RR. (Christadelphian 1889, p. 310.).

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 2. (Continued).

Bro. Perplexity. —What do you think the causes are, to which you allude?

Bro. Whole-hearted. —I am convinced that the causes are either (or perhaps all together): (1) Brethren lacking in the perception and love of the First Principles of the Truth; (2) They have left their first love; or (3) There is a lack of courage to put into operation the course of action necessitated in the acceptance of those First Principles.

Bro. Largeheart. —You are too sweeping. All those of whom you are speaking are my brethren and sisters. They all have been immersed, having passed a satisfactory examination by qualified brethren. Why should you assume the cause to be a lack of perception, loss of love, or courage?

Bro. Whole-hearted. —Because Jesus in the parable of the Sower (Matthew 13: 5-7, 20-22) shows clearly that some did perceive it, but either the ground was bad, or the sun scorched, or the thorns choked the growth, and they died. Further, Paul tells the Thessalonians (2 Thessalonians 2: 10) that some would obey the Truth who would have no love for it, and would be deceived by the enemy working with all power and signs and lying wonders. The Apostle gives us a practical illustration of this when he said: — "O foolish Galatians, who hath bewitched you, that ye should not obey the Truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (Galatians 3: 1). Here we have some brethren bewitched (fascinated), * and by this means (misled by pretences) the First Principles have become obscured, resulting in the acceptance of a false doctrine or principle, and consequent false actions based upon such. This "thorn," if not plucked out, would in due course choke. This is just what is being done in the present case. Those who should be leaders in the path of Truth are "misleading by pretences," and "fascinating" those who do not "believe the Truth in the love of it!"

* "To mislead by pretences as if by magic arts, to fascinate" (Bullinger).

Bro. Largeheart. —I must protest against you speaking of the brethren in such terms. You are setting yourself up to be a judge, and you forget the Master has warned us to "Judge not" (Matthew 7: 1). Your narrow view of things makes you altogether uncharitable, and savours very much of the self-righteous Pharisee. You, I presume, are perfect. It is only your brethren who are evil-doers.

Bro. Whole-hearted. —Come, now, brother. Here is an instance of the "misleading" spirit, manifest in your own statement. While it is quite true "Judge not" occurs in the text, you misapply them, for the remaining words of the verse show the sense in which they were used. The teaching of the whole verse is to the effect that when we do judge, we must ever be conscious that we, too, will be judged: that we cannot expect to receive mercy from the Master (who will judge with righteousness) if we do not judge others righteously. (Matthew 7: 2) Therefore you teach wrongly when you say we are "not to judge." Jesus definitely tells you are wrong, for he commands us to "Judge righteous judgment". (John 7: 24) The standard by which this judgment is to be determined is "The principles of the doctrine of Christ;" (Hebrews 6: 1) the evidence upon which we judge is "fruit" (Matthew 7: 16-20—either in word or deed—which, when manifest, is to be "judged" and "acted" upon by all who are faithful (1 Timothy 6: 3-5) in withdrawing from those who are not of "one mind" on these principles which form

the basis of our fellowship with the Father and the Son. (1 John 1: 3-7; Galatians 2: 9) Therefore we ARE: commanded to judge righteously, and to righteously act on that judgment.

Bro. Largeheart. —Ah! that is just where you miserably fail. With a "beam" (Matthew 7: 3-5) in your own eye, you seek to cast out the "motes" in your brethren's eyes. When you can realize the magnitude of your own offences, then it will be possible for you to learn to be more considerate for those whom you are judging.

Bro. Whole-hearted. —We are deeply conscious of our own short-comings; and if it were consistent with the law of God, we would gladly refrain from passing judgment. That would be a more pleasant course to adopt, for it would enable us to float down the stream of Time; but we must never forget the great banyan tree * will still go on growing over us and about us, ever spreading its new branches of unbelief and doubt, growing until they reach the ground, only to take root and give birth to fresh offshoots of unbelief. Brother, where will it end? But your own actions prove that your argument is unsound. You judge when you decide an alien is a fit candidate for immersion, and you make that decision according to your conception of what the law of God requires; you never discuss as to whether a mote or a beam is in your eye, or whether it is free from either or both. Your whole concern is (or should be) that the Gospel, made up of certain teaching and principles is understood, believed in, and obeyed, by the candidate, to the glory of God, and for the benefit of that candidate. Why then, should any other motive be implied to those who desire to continue that concern AFTER BAPTISM? We feel there is no reason to introduce the "mote" and the "beam" argument.

* *Ficus bengalensis*, or the Banyan, wild in parts of northern India, but generally planted throughout the country, has a woody stem, branching to a height of seventy to one hundred feet, and of vast extent. with heart-shaped entire leaves terminating in acute points. Every branch from the main body throws out its own roots, at first in small tender fibres, several yards from the ground; but these continually grow thicker until they reach the surface, when they strike in, increase to large trunks, and become parent trees, shooting out new branches from the top, which again in time suspend their roots, and these, swelling into trunks, produce other branches, the growth continuing as long as the earth continues her sustenance. On the banks of the Nerbudda stood a celebrated tree of this kind, which is supposed to be that described by Marchus, the Admiral of Alexander the Great. This tree once covered an area so immense, that it was known to shelter no fewer than 7,000 men, and though much reduced in size by the destructive power of the floods, the remainder was described by James Forbes (1749-1819) in his *Oriental Memoirs* (1813-1815) as nearly 2,000 feet in circumference, while the trunks, large and small, exceed 3,000 in number" (*Encyclopaedia Britannica* Vol. X., p. 334).

Bro. Perplexity. —That seems a most reasonable argument. It appears that we begin with righteous judgment in obeying the Truth; we continue in righteous judgment by keeping the Truth; and we finish in righteous judgment by enduring in such until the end. (2 Timothy 4: 7-8; Matthew 10: 22; 24: 13) Is this what the Apostle means when he says: — "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ"? (Philippians 1: 6)

Bro. Whole-hearted. —That is so. Paul is there speaking of fellowship (verse 5), and introduces the question of "judging" when he says: —"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till, THE DAY OF CHRIST; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." (Philippians 1: 9-11)

Bro. Largeheart. —You talk as if we were rank deniers of the Truth; yet, strange to say, we believe the same Statement of Faith, and meet together on that basis. How dare you, then, cast reflections on the brethren and sisters who affirm they believe in essence the same as you do, but may differ in detail? Your attitude is autocratic, uncharitable, and un-Christlike. I cannot imagine the Master exhibiting such a disposition towards those striving to gain an entrance into the Kingdom. That being so, I am unable to take the drastic stand you have expressed, imputing dishonesty and falsehood to my brethren who, perhaps, are living better lives (in their struggle to obey the Truth) than either of us.

Bro. Perplexity. —This aspect of the case is to me a very serious one, and makes me doubt whether the command to withdraw can apply to such.

Bro. Largeheart. —You do well to hesitate. If you knew these brethren as I know them, you would decide in their favour. All the brethren to whom bro. Whole-hearted takes exception are personally known to me. They are true, honest brethren; sincere to the backbone; with the kindest and most considerate dispositions—totally unlike the spirit of their antagonists, who cease not to besmirch their characters, seemingly never more delighted than when they can find something to belittle them in the eyes of their brethren.

(To be continued).

The Earth Abideth for Ever

(Ecclesiastes 1: 4).

One of the foundation truths revealed in the Scriptures is that "The righteous shall inherit the earth and dwell therein forever" (Psalm 37: 29). This, Jesus said, would be the reward of the meek (Matthew 5: 5). The God of Israel has guaranteed the perpetual continuance of the heavens and the earth, literal in many places and in many ways (Isaiah. 45: 18; Psalm 115: 16; Jeremiah 33: 20, 25; 31: 35; etc.) The Word and faithfulness of Jehovah require it.

We should have supposed that an editor of the Christadelphian magazine would be the last person in the world to cast any doubt upon it, but what other construction can be placed upon the following language from the Christadelphian for March, 1925, p. 128. In commenting on an extract from the Daily News of Feb. 14th, the editor of the Christadelphian says: —

"The possibility of the earth's collision with a heavenly body must of course be admitted, as also the very real but gradual effect of the tides in the lengthening of the day and the consequent gradual reduction of the earth to a lifeless body as the moon apparently is, and it is not a little remarkable that the Bible in its various phrases, "for ever" and "for ever and ever" does not convey of necessity the idea of mathematical infinity. As concerning the redeemed, the idea of endlessness of their life is conveyed in the words of Jesus to the Sadducees, "Neither can they die any more for they are equal unto the angels" (Luke 20: 36). That is enough for mortals to know. We will not look for the end of the earth, but we shall eagerly welcome the end of this evil age".

The above is certainly extraordinary language to emanate from such a source. Such foolishness comes of pandering to "Science falsely so-called".

Toronto.

WM. SMALLWOOD.

Some Sectaries I have Met.

Under the above heading, in the 135th Letter of Ben Ammi, appearing in the Jewish Chronicle, is found the following extract:

"I recalled other sectaries I had met, and my mind wandered several years back to an acquaintance who was a Christadelphian. Interest in the Bible drew us together, for one of the governing principles of this religious body is to 'search the Scriptures'. My Christadelphian friend recognized that in this supreme task of his life he might find assistance from a Jew, and well do I remember our discussions on Bible problems. What impressed me most about these people was their regular study of the Bible. Daily they read a passage from the Old as well as the New Testament, so that in the course of the year they go through the whole Bible from

cover to cover. Truly, they labour therein day and night, setting Jews a fine example of how an old-established Jewish duty should be carried out.

"On several occasions I went to their Sunday evening services. On Sunday morning they prefer to be among themselves for the mutual comfort of the brethren and sisters (so they call each other), and for the strengthening of faith. But in the evenings they welcome visitors. They possess no ornate churches, preferring as a matter of principle to meet in humble houses of prayer, humbly furnished. For they have set their faces against priestcraft; they have therefore no ministers, religious robes, altars or such-like 'idolatry.' Simple benches are in their places of worship—often a plain room in an ordinary house; and any of the brethren may lead in prayer and Scripture instruction. They are essentially democratic in character, and to look at the faces of these simple souls is to realize that they live 'good' lives. They look askance at drinking, smoking, dancing, gambling; they avoid the highways and by-ways of Vanity Fair as though they were the abode of the Evil One. They too, believe in the restoration of the ancient hope of Israel—the coming of Jesus in power and great glory. Here is the official version of this hope. God will cause the Kingdom of Israel to be restored in Palestine 'which has been bequeathed for an everlasting possession to Abraham and his seed by covenant.' (It is only necessary to add that the seed of Abraham is interpreted to apply to Jesus). To this end the Jews must be gathered to the Holy Land and Jerusalem be rebuilt! A simple creed for simple people. They do not strive about political Zionism or cultural Zionism; sufficient for them that the Jews are being in-gathered."

Life Dream Comes True.

Under this strange head-line the Baltimore News says: —

"At the age of eighty-three, John C. Thomas, retired treasurer of Johns Hopkins Hospital, is seeing his life-long desire come true. "Since early youth he has wanted to visit the Holy Land. Friday, when the steamer Adriatic noses out of New York harbour toward the Mediterranean, he will be aboard. He will be on the way toward culmination of his long-cherished wish.

"Mr. Thomas will visit his sister, Mrs. Isaac Braithwait, who lives in England and whom he has not seen for sixteen years. Accompanying the former hospital officer will be his niece, Mrs. Albert B. Beadle, and her daughter, Miss Elizabeth Cromwell Beadle.

"In Palestine Mr. Thomas is to be the guest of Quaker friends".

Bro. D. E. Williams of that city in sending the cutting says, "Our beloved John Thomas will undoubtedly see the Holy Land". We agree.

Turkey's Present Position.

It is extremely interesting to-day, to read of Turkey's new developments. The city on the Bosphorus is no longer the capital, the seat of government having been removed from Constantinople to Angora. The new capital is a very dirty town in the midst of the district known in Paul's day as Galatia. Mustapha Kemal is practically dictator although he has a council and a parliament of sorts to help him. Mr. J. A. Spender has been contributing to the Westminster Gazette, some very illuminating articles on the new Turkey. From a recent one we quote: "The Kemal Government may be forced into war to regain its lost prestige and to avert a revolution at home".

He also tells of intrigues with Russia and deals interestingly with the Mosul question.

Turkey, it is clear, is not so strong as Kemal has tried to make other nations believe. The victory over Greece for a time gave him some authority, but there are no real foundations to his power, and no stable elements in the Turkish people. Mr. Spender's articles all reveal disintegration and decay. The main reason why Mosul is not given up to the Turks as demanded by Kemal is because of this instability. There are no real frontiers on the east, and Turkey has no definite standing. The River Euphrates continues to dry up as Revelation 16 indicates, and the day is not far distant for a Russian overwhelming.

Trades' Unions.

"Trades' Unions, which have for their object the coercion (by the adoption of ingenious tactics) of employers into ways that are right and just, are evil institutions, in which the brethren of Christ should take no part. Ability to Scripturally comply with ninety-nine out of a hundred of a Union's Rules, will not justify disobedience in regard to the remaining one. To unite with a Union, knowing that we shall have to infringe its Rules is not commendable: it is not an exhibition of that good fidelity of which Christ approves. To seek release from an oppressor is wise and Scriptural, but it must be sought in a Christ-like spirit, and not in a spirit of revenge, or coercion. In which spirit are Strikes organized? "By their fruits ye shall know them".

The violent, inflammatory, and ungodly utterance of Strike leaders, make manifest their lines of action. The avowed aim of Strikers is to force their masters to do what otherwise they would not do. It is illogical, if not sophistical, to argue that a brother can belong to such an Union, support it, and reap its benefits, without sharing the responsibility attached to its worldly scheming and practice. The Apostolic counsel is: Yoke not yourselves with unbelievers. To plow with an ox and a horse is a cruel arrangement, and one piteous to behold. None the less is it a mistake to unite a saint with a sinner. How a brother should deport himself is exemplified in the life of Christ. When Christ suffered he threatened not, he reviled not, he was kind, gentle, patient, longsuffering, even to those that cruelly used him" —A.T.J. (Meditation, 26).

[As before expressed, we have every sympathy with the movement set on foot by our brethren at Bexley Heath. We understand many meetings have received the idea with approval that the next step should be to confer together and devise means to carry the suggestions into effect. We can render no better service to our calling and to one another than to go on with this movement and our columns are open to further it. But, our view is, that seeing there are "Unions" and "Unions", we dare not make it a matter of fellowship to join "Unions" WHICH DO NOT ENTAIL, ANY BREACH OF CHRIST'S COMMANDMENTS; on the matter of principle we are agreed—G.H.D.]

REVILING. — "Reviling is expressly prohibited by the Law of Christ (1 Peter 2: 21-23; James 3: 9-10; 1 Thessalonians 5: 15; Romans 12: 14). Therefore, no true brother would denounce another as 'a scamp, a rogue', etc., even if the other might be so. Anyone using such language is either ignorant of, or disobedient to the Law of Christ; and, therefore, in the category of such as shall not inherit the Kingdom of God, unless he reform". —R. ROBERTS, 1875.

Legal Oaths.

The way of the thinking of the flesh is the same in all ages. Now, as ever, the flesh lusteth against the Spirit, and uses the same arguments from generation to generation. Consequently there is at present a tendency to veer towards the ways and ideas of apostate Christianity and of the world; a tendency which encompassed the ruin of the ecclesias of the first centuries.

One of the latest manifestations of this tendency is the acceptance by some brethren of the idea that legal oaths are not prohibited to the followers of Christ. The words of Christ and of James are plain enough and clear enough: "Swear not at all". "Above all things, my brethren swear not, neither

by heaven . . . nor by ANY OTHER OATH". It would be very difficult indeed to understand how any Christadelphian could accept the idea that the thing prohibited in these commands is profane speech only, if it were not well known that many who call themselves Christadelphians seek for guidance in commentaries written by the priests of modern Baal.

Let us examine the matter. Paul in Hebrews 6: 16, evidently refers to legal oaths, "An oath for confirmation is to them an end of all strife". An example of such a legal oath is given in Exodus 22: 11: "Then shall an oath of the Lord be between them both". Now the Greek word which Paul used here (translated "oath") is "horkos", and it is this same word which James used when he wrote "neither by any other oath ". So that this statement of James most certainly comprehends legal oaths, if such plain words as "by any other" have any meaning at all.

Of course, the clergy, who teach other lies in the name of the Lord, argue that because Abraham used an oath, because God used an oath in swearing to Abraham, because Christ and other men filled with the Holy Spirit used oaths under its guidance, therefore it is allowable for mortals now to make oaths. True brethren, however, know that wisdom lies in obeying the Word of God, and not in assuming that any mortal may perform an act which his Creator is privileged to do. We shall do well, brethren and sisters, to treat the God-dishonouring arguments of the bishops of the world with the same healthy contempt with which the Scriptures regard them, and with which such robust brethren as brethren Thomas and Roberts regarded them too.

The writings and commentaries of modern false teachers have enticed many away from the Truth, and they are as deluding and subtle as the first of them all was, when the father of all false teachers though fit to "expound" the Word of God to Eve.

Birmingham.

A.H.B.

Try The Spirits.

(1 John 4: 1).

We are not in the Truth long before we realize that the "Truth" is "despised and rejected of men". Yet it remains, and changes not (Psalm 100: 5), whilst everything else is transient and vanishes away (1 Corinthians 13: 8). In other words God commands; His commands are set at nought by men and put aside as foolish and to mean something else, which rebellion continues more and more as long as God does not interfere.

Now when John said "try the spirits" he also said that there were some among the elect after the type referred to above, and he gives them a principle of the Truth to test them with. He seems to say that if they really believe a certain thing they cannot do other than appreciate it because, surely no man understanding the flesh can believe that Christ was born of the impulse of the flesh alone, yet triumphed over it and fulfilled the purpose of God to effect the salvation of mankind. Jesus was Divinely begotten and hence was made strong for the work by His Father. This is what John means when he says "to see whether they are from God" (Weymouth) (1 John 4: 1).

So then, there are always likely to be some among us that do not yet know the Truth and therefore perhaps never will, and if they cannot understand this they are "the world's children" (Weymouth), and therefore to be withdrawn from.

But the question is, How are we to try them, because when asked they, knowing 1 John 4 full well, deliberately answer in the affirmative, or give a double answer, or evade the question, or do anything to deceive, being deceivers from the beginning; exactly as the serpent was to Eve. Surely this is the time to pull their mask off and to demand satisfaction without quarter. "Get thee behind me,

Satan" is the spirit to be manifested on these occasions, for they savour the things that be of men and not the things that be of God.

Now if bro. Dr. Thomas and bro. Roberts were alive to-day they would without doubt have remained in fellowship for all time because their purpose, their affections and interests were identical, which created a mutual love for each other and which others since have enjoyed, and that affection and interest was a pure and unadulterated love and gladness in God, and if there is one thing above another apparent in their writings, it is that they sought to cultivate the same disposition in others without the least ambition to get the praise of men. They gave God all the praise and honour. There is not one child of God but whose great joy is to give God praise and honour, and delight in His excellence.

Now do we find this principle as apparent and prominent in all brethren? I have no hesitation in answering in the negative, and further will go as far as to say that where some get the most praise, there they devote most attention. In my judgment the brethren and sisters do wrong who unduly pat brethren on the back. This is the evil that from the beginning has encouraged brethren to get this praise, and in getting it they will do many indiscreet things. Whereas the brother who scorns it and whose zeal is to get the praise directed to God will look to and expect of the brethren and sisters study, growth, and zeal, and will work for them to this end, to provoke the same knowledge, comfort and joy in them also (2 Corinthians 12: 15; John 10: 11; John 5: 41).

Much trouble comes from brethren of the opposite type, and the cause of divisions and the egoism of brethren is often the ignorance of those "who sit at meat", brethren and sisters who do not grasp the fact that they are custodians of the Truth, and who depend too much on lectures for their edification and not their own personal reading and study, and who are therefore unprepared when a severe test comes. Wherefore let every brother who aspires to be the mouthpiece of the Truth at any meeting, if he has any affection for him who died for him, ponder over John 21: 16-17, "Feed my sheep, if thou lovest me". Let him do this faithfully and well, and he will never be ashamed.

Sometimes we hear brethren ask from the platform for " a little praise or thanks or encouragement ", which lamentable fact discloses their failure to observe the reality of their service, the pleasure of their master, and the beauty and certainty, and rich reward of their labour; and some have forfeited all this to get the praise of men. Thou foolish! (Proverbs 10: 21).

But it has always been so.

That principle of the Truth that John gives to test the enlightenment of brethren, when presented to minds of darkness is scorned as one that robs Jesus of honour, and some would and do make him very God. As usual the Truth is just the reverse. Not only is it the Truth but it is the simplest and most beautiful aspect of it. It is a reasonable explanation of God's plan consistent with His Holiness and Majesty; it gives honour to Christ without measure for a real victory in a very real fight. When observed, it is capable of creating the greatest appreciation, and therefore of producing that like mind with his, without which we are none of his, but with it we can understand the reality of his fight and victory; for we have that flesh always to fight. Paul says, when Christ found himself of this nature he humbled himself and became obedient, etc. (Philippians 2: 8). Also to remind us constantly of this aspect of the Truth, we have the weekly memorial, reviving our memories of his love and work and victory. The bread reminds us that he died, and the wine representing blood—his blood—is the final argument as to his nature to all honest minds.

We rejoice that we have this sure means of test; because there must be these heresies among us (1 Corinthians 11: 19), and the flock is not spared this experience (Acts 20: 29). But who is it that avoids and separates? Not the wolf. This is not according to the teaching of nature or our experience, and the best, strongest, and most alert of the sheep are the first to be off at the first indication of danger; whilst the sleepy, indolent, and the aged remain last. Having escaped they can bleat to their fellows with all their power, who will respond according as their wisdom directs them. They can console each other that they are safe because in the fold, or that they are sure the wolf is a sheep

because of his wool; but the wise sheep are not so deceived, because they know he destroys to devour, and because he loves to destroy.

Be not wise in thine own eyes, but fear the Lord and depart from evil (Proverbs 3: 7).
London.

E.C.

Palestine and the Jews.

PEACE IN PALESTINE. —Replying to Lieut-Commander J. M. Kenworthy (L., Hull, Central) in the House of Commons on Monday, Mr. Amery said that the peace of the Mandated territory of Palestine had not been disturbed in any way by the risings in Syria, neither had gendarmerie taken any part in the fighting on or near the frontier of the two Mandated areas. —Jewish World.

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THE JEWS' WAILING PLACE. —Strong resentment has been aroused in Jerusalem by the action of the police in forcibly removing the seats provided at the Wailing Wall for Jews on the Day of Atonement. —Jewish Chronicle.

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INFANT WELFARE IN PALESTINE. —With reference to the paragraph on Jewish Infant Welfare Work in Palestine, in the memorandum submitted by the Zionist Organization to the League of Nations for the information of the Permanent Mandates Commission, the attention of the Zionist Organization has been drawn to the fact that, in addition to the valuable work done in this sphere by Hadassah, similar work has been undertaken on a considerable scale by the Women's International Zionist Organization. This body maintains two Infant Welfare Centres at Jaffa, in the Neve Shalom and Nordia districts respectively; is on the point of opening a new centre in the Yemenite quarter of Jaffa, and has been asked to cooperate in the establishment of a further centre to be opened with the aid, and for the benefit, of the local Arab population. A similar centre has also been opened at Haifa under the auspices of a Committee of ladies in Paris acting in close co-operation with the Women's International Zionist Organization. —Jewish Guardian.

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PALESTINE CITIZENSHIP CONDITIONS. —A new Palestinian Citizenship Order has been issued, in accordance with which all Ottoman subjects who were habitually resident in Palestine on August 1st, 1925, are now Palestinians. Persons who were originally subjects of one of the Allied Governments will be recognized as having been Ottoman if they resided within the Ottoman Empire between January 1st, 1916, and October 28th, 1918, provided there is no reason to believe that they obtained foreign protection. —Jewish World.

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REMARKABLE DISCOVERY. —The University of Pennsylvania's Palestine expedition has uncovered an ancient Philistine stronghold at the top of the hill of Beth-Shan, near the Jordan, the wall on which Saul's body was suspended after his death, and possibly even the temple in which, according to the first Book of Samuel, Saul's armour was placed. —Reuter.

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HONOUR TO WHOM HONOUR. —A warm tribute to East-end Jews was paid by the Rev. John Mayo, Rector of Whitechapel, speaking yesterday at the weekly luncheon of the Soroptimist Club, held at the Criterion Restaurant, Piccadilly-circus. "When I first went to Whitechapel conditions were unspeakably bad", he said, "but a great improvement has taken place, mainly due to the incoming of the Jewish population, for whom I have a profound respect. In my parish, which is the largest in London, I have 39,000 people, and of these all but about 2,500 are Hebrews". —London Daily Chronicle.

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JEWISH EMIGRANTS AND IMMIGRANTS. —The total number of emigrants from Palestine in 1924 is officially estimated at about 2,500. In the first six months of 1925 the official returns record 632 Jewish emigrants, of whom 356 were pre-war residents. The total number of Jewish emigrants who have settled in Palestine since the British occupation up to May 31st, 1925, is approximately 55,000, not including pre-war Jewish residents, estimated at about 5,000, who have now returned to their homes. In April, 1925, the Jewish population of Palestine was officially estimated at 108,000, as compared with 83,794 at the Census of October, 1922, and about 55,000 at the time of the Armistice. —Jewish Chronicle.

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PALESTINE MUCH BETTER. —Sir Herbert Samuel when leaving Palestine was entitled to feel that its condition was much better, and that the people are far more contented than at the time of his arrival. A British Mandate and the presence of the British in Palestine are not in opposition to the wishes of the vast majority of the people. The Arabs are, and will continue, discontented with the admission of the new Jewish population rather than with the presence of the Jewish community, which has existed for years: but this discontent is largely due to the attitude of the professional politicians, who unfortunately retain their influence over the more ignorant sections of the population. The regeneration of the country is furthered and facilitated by the Zionist effort and by Zionist money, and were it not for this assistance, the British would either have to withdraw from Palestine or the home taxpayer would be called upon to shoulder a greater financial responsibility than that which falls to his lot. —Quarterly Review.

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LORD PLUMER. —The Jews are afraid Samuel's successor will follow closely his predecessor's practice of yielding to Arab plaintiveness, without having his genuine attachment to Palestine itself and to the Zionist cause, which Samuel believed he was promoting by forcing the Zionists to make haste slowly. The Arabs, on the other hand, are afraid that, not being a Jew, and not having to worry that he might be accused of partiality to the Jews, Plumer will stand by the Mandate in a way that may prove disconcerting. To the credit of both it should be said that, notwithstanding these speculations, Arab and Jew are facing the new regime with calm confidence, both knowing there is no going back in the general progress since Samuel helped the country turn the corner. Both are hoping for a "fair run." —Menorah Journal (U.S.A.)

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A BIBLE STUDENT IN BIBLE LANDS, by bro. F. G. Jannaway. —Large Demy 8vo, 8¾ in. by 5⅝ in. by 1⅞ in. 224 pages. Deckle edges. Cloth bound Handsome production. Bro. Jannaway has just returned from his sixth tour of the Near East, and with camera and pen has recorded the very latest developments in Palestine and elsewhere. This is not a "pilgrim's diary", nor a traveller's jottings of anecdotes and what-not adventures, but is a Bible reference book from information gathered on the spot. It is quite unique. Nor is this a "sermonizing" hook of the pulpit compilation type. This is a traveller's book of scenes visited, vividly pictured by pen and photograph. This book enables one to almost picture oneself in Bible Lands, standing under the Arch of Titus or ascending the Great Pyramid—so vividly is it written and so apt are the quotations. The twenty pages of maps, plans and photographic illustrations included in the book will considerably help in this direction. The Itinerary includes The Holy Land; Syria (Damascus is well described); Ammon, Moab, Edom, with all their dead cities and huge palatial buildings and pagan temples described; Egypt, with its wonderful Thebes and the Pyramids, the Sphinx and Nile figuring largely; Italy, including visits to St. Peter's, the Vatican, etc., etc.; Greece (Athens and Mars Hill); and the isles and cities of the Mediterranean which are mentioned in the Acts of the Apostles; and lastly, but by no means least, Cyprus, Melita and Patmos. To brethren and sisters only 4/- net (Postage 4d. extra). —The Maran-atha Press, 100 Southwark Street, London, S.E. 1.

From our Post Bag.

Dear Bro. Denney,

Greetings in the Name of our Lord and Master. You will please find enclosed intelligence from our ecclesia, by which you will note that our labour of preaching the truth is not in vain. We appreciate the Berean very much and like the straightforward manner with which you display the truth in its pages. Keeping it pure and unadulterated from the Apostasy that is creeping in amongst the brethren. We hope and trust that God may bless your efforts to continue during the New Year. Our prayer is that 1926 will not close before the Master appears.

I remain, Your brother in Hope,

London, Ont.

M. W. GWALCHMAI.

* * *

Dear Bro. Denney,

I would have ordered before, but have been waiting for others. I desire while I am ordering, to congratulate you on your progressive periodical. I deem it wise to express an item or two in corroboration of views propounded and propagated precisely with my own. To express my thoughts I think you are doing a noble and commendable work. It appears to me you are striving to clear the track so that brethren and sisters will not be disappointed in the day of inspection. Some think you are taking too much notice of minor details. As far as that goes, the whole glorious Bible is made up of major and minor details. If a dentist should leave a little corruption in a decaying tooth instead of extracting all of the corroding matter, what trouble will it cause in the future? Is it not much more sensible to "root" out every object of permanent 'disorder and refill the cavity with "solid gold" and prevent further pain and annoyance in the "body". Some assert you are too harsh. Without making any quotations, though they could be brought to the rescue, "these touchy folk don't seem to know that the Lord Jesus, the Apostles and Prophets, and in our time as bro. John Thomas did, vociferously and forcefully handle all on board when they saw the "platform giving away". I have frequently noticed your handling of the various derangements in the ecclesial bodies. There is one thing mankind does not seem to learn, that open rebuke is better than secret love. Faithful are the wounds of a friend (Proverbs 27: 6). How many will acknowledge their faults or aspire to these highest degrees of the orders.

Your loving brother in our Lord's blessing,

Baltimore, USA.

D. E. WILLIAMS.

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QUITE A TYPICAL LETTER.

Dear bro. Denney,

I am enclosing P.O. for two copies of the Berean Christadelphian for 1926. Please send one to this address, and the other to sister----- of------. I am sorry to see by the December magazine that bro. F. G. Jannaway, will, on account of his health, be unable to continue his co-editorship with you, and feel sure you will miss his valuable help very much. May our Heavenly Father grant you health and strength to continue your great work, which has proved such a help and encouragement to God's children in these perilous days of unbelief and unfairness. May God's blessing rest on you and your helpers in your labour of love in his service. With all kind wishes for the season, Sincerely your sister in the One Hope,

Taunton, Somerset.

E. M. LOCKE.

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FRANK, BUT IN THE WRONG CAMP.

Dear Bro. Denney,

Although I am what you might call a "partial inspirationist", I can assure you that I am not. I read your magazine from cover to cover, and approve of almost every word. Of course you will think my position false, but I do not think yours is, and I trust that you will get all back who are on the wrong way. I enclose B.P.O. and as a Scot, I wish you a happy new year, Yours fraternally,
Natal, S. Africa. JAMES PATON.

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"DIVORCE".

Dear Bro. Denney. —Re bro. Dyer's note on Divorce in the current number of the Berean, I should suggest that you get The Story of Christ, by Giovanni Papini, published by Hodder & Stoughton, Ltd., London, E.C. 4, and refer to the article entitled "One flesh" (p. 213). This writer says (p. 214), "Divorce followed by a new marriage is adultery legalised". Again, same page: "There is one passage wherein Jesus appears to admit the right a husband has to divorce an unfaithful wife, but the guilty woman's crime, could never justify the crime the husband would commit were he to take another wife", etc., etc. This is an "outsider's" view yea, the serious view he would take of the question at issue: Is Divorce permissible in the household of Christ? Yours fraternally,
Sutton Coldfield. PHILIP HALL.

* * *

RUSSIA AND TURKEY.

Dear bro. Denney,

I saw in the Telegraph a few days ago that Turkey had discarded her national emblem and was desirous of choosing another, and, having some difficulty in the matter, invited suggestions from other nations. They argued that as they now formed no part of the old regime, they were not interested in her Emblem. It occurred to me therefore: What had become of the old Turkey? Surely dried right up. I also constantly notice that Russia is very active in the East, of which the enclosed is a small part.

Yours fraternally,

Gunnersbury.

E. CARTER.

THE CLIPPING REFERRED TO: —

" SOVIET AND AFGANISTAN.

"Allahabad, Friday.

"Increased importance is attached to the steady continuation of Russian infiltration into Afghanistan by the prospect of the early completion of the Russian broad-gauge railway to Termez, on the Russian side of the Turkistan border. There is reason to believe that the Soviet Government are now anxious to link up Kabul by a metalled road with the River Oxus, opposite Termez. The Pioneer points out that the construction of this road constitutes a formidable task, but that if it is completed, a bridge across the Oxus will probably follow".

[Since the above was written (Dec. 18th, 1925), the Westminster Gazette of Dec. 24th, 1925, announced Russo-Turkish affairs in the following startling headlines, "Russo-Turk pact causes alarm". "Orient League Spectre". "To Fight League of Nations". The Gazette announces that a Russo-Turkish Treaty was signed the previous week, and that it has caused a "profound impression". We quote the following from this paper: "In a graphic despatch explaining the attitude of the Turks, the Angora correspondent of the Temps says: 'The Turkish Republic will henceforth consider the League of Nations a veritable enemy. The new Treaty will be clearly directed against the League, which is accused of serving European interests, particularly those of Great Britain, and is felt to be the declared adversary of the Orient. Under these aspects the Russo-Turkish Treaty may be considered as seeking to form a new League of Asiatic Nations in opposition to the Geneva League, under the banner of

which may rally, one after the other, all the peoples of the Orient. This last idea is in the air, and threatens to make progress. Finally, the Treaty signifies that the decision of Geneva has not definitely closed the question of Mosul, which, one day or another, may take a turn even more grave than previously". The above is quoted to show that the League of Nations, despite all its endeavours to allay the war spirit, is only irritating it; the action of the Russo-Turk in this Treaty paving the way for greater developments in the East—to which bro. Carter in his letter alludes. —ED.]

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121 West 96 Street,
Los Angeles, California.

Dear Brother Denney, —Loving greetings in Christ our Lord. Am enclosing subscription price for the Berean Christadelphian for the year "26"; am sorry to be a little late, but trust not " too late". We are surely glad to have a magazine so sound in the faith. We thought at one time we could not get along without the Birmingham Christadelphian, but for several years past we have noticed the decline, and have not taken it for two or three years.

Wishing you all blessing from our Heavenly Father, without which "they labour in vain who build the house", and abundant entrance into the Kingdom of God and His Christ. We have the honour to be your brother and sister awaiting His blessed Advent,

Bro. and Sis. S. H. GRAFTON.

* * *

Dear Brother Denney, —Greeting. The December Berean duly arrived and we all feel sad about the great strain both you and bro. Jannaway are undergoing, and trust and pray our Heavenly Father will stir up faithful brethren to assist you in your great struggle for purity of doctrine. I sincerely thank our Heavenly Father for the encouragement received from the pages of the Berean Christadelphian during the past year, and trust that your needed leisure will be granted you in the coming year, and that younger brethren, sound in the faith, able to teach and exhort, will realize the responsibility that rests upon them, and quit themselves like men, waiting for their Lord. Our hope is that we may be among those who shall come to Zion with singing, when the Sun of Righteousness shall arise with healing in his beams. With much love, your brother in Israel's hope,
Vancouver.

JOHN B. ALLEN.

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.

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As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia tolerating those who hold the "clean flesh" theories of brethren J. Bell and H. G. Ladson.

All such Intelligence should be sent to Bro. Denney, at 47 Birchington Road, Crouch End, London, N.8, no later than the 25th of each month for the following month's issue

* * *

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines of brother A. D. Strickler.

All such must be sent in the first instance to Bro. B.J. Dowling by the 10th of each month for publication the following month. Address to him at: 76 Florence Road, Worcester, Mass., U.S.A.

BLACKHEATH (Staffs.). —Ross Assembly Hall. Sundays: Breaking of Bread 11 a.m.; School 3 p.m.; Lecture 6.30 p.m. Thursdays: 8 p.m. Bible Class at 20 West Street. In the goodness of God we are still enabled to meet together to upbuild each other in the Faith once delivered to the Saints. The lightstand of Truth is still burning in the midst of error, but we are grieved to say that just as it is recorded, "Men loved darkness rather than light" when Christ our Lord came, so to-day, his words and his ways are as lightly esteemed. We are doing all we can to bring to the people the Glorious Gospel; and our cry to "Come and hear" will ring out as long as our Heavenly Father permits. We are greatly encouraged by the progress made by the little ones in our Sunday School. We would take this opportunity of thanking the brethren who have so generously given their Services during the past year in the work of the Truth, and we give a hearty welcome to any of like precious Faith and fellowship. Kindly note the undersigned is again Recording Brother. C. F. POWELL, 20 West Street.

BRIDGEND. —Dunraven Place (late Wyndham St.). Sunday: Breaking of Bread 11 a.m.; Eureka Class 3 p.m.; Lecture 6.30 p.m. Tuesdays: Bible Class 7.30 p.m. We have had the benefit of the company of our aged bro. W. Winston, of Swansea, Bro. and sis. Ellis, of Ystrad, and bro. F. Beighton, of Clarence Hall, Newport. Bro. Beighton exhorted us in the morning, and lectured in the evening. In future all correspondence will be addressed as under. —W. WINSTON, 43 Coity Road, Bridgend, Glamorgan.

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 at 7.30 p.m. On Boxing Day, December 26th, seven members of this Ecclesia visited the Clapham Ecclesia, the occasion being "Their Annual Gathering" of brethren, sisters, scholars, and friends. A most enjoyable tea was provided, after which a meeting was convened for the upbuilding of the "Spiritual man". As we returned home early Sunday morning, truly we felt physically tired, but most certainly spiritually upbuilt and refreshed, and we could each one say that "it was good for us to be there" and so meet with those of "like precious faith". Since last writing we have been encouraged with the company of the following at the Table of the Lord: —sis. F. Reed, of the Clapham Ecclesia, and bro. R. Lander, of the Bedford Ecclesia, the latter faithfully exhorting and lecturing for us on January 3rd. Will brethren please note the change of residence of the writer. —CHAS. R. DURSTON, 86 Crossways Road, Knowle, Bristol.

COLCHESTER. —(Upper Room) 2 Barrack St. Sundays: Breaking of Bread 11.15 p.m.; Lecture 6.30 p.m. We wish to thank all the brethren who have helped us in making known the purpose of our Father. Our efforts have at times been rewarded by the presence of one or two strangers, and we hope that fruit will come in due time. It is with sorrow that we have to report that sis. English has left us. We hope she may reconsider her position, and return before it is too late. We rejoice with all the faithful in the great signs of the times, praying we may all be acceptable to Christ when He returns. —L. WELLS, Rec. Bro.

CREWE. —With reference to the Cover Note in the November issue, we are now informed that bro. J. W. Atkinson has not returned to the fellowship of the Temperance Hall Ecclesia.

DERBY. —Unity Hall, Room No. 9. Sundays: Breaking of Bread, 10.30 a.m., Sunday School 2.45 p.m., Lecture 6.30 p.m. Thursdays: Eureka Class, 8 p.m. (Room 15). The Good News of the Kingdom has been faithfully declared by brethren E. H. Elston, A. C. Simpson (Nottingham); W. R. Laskey, G. Lowe (Derby). We have pleasure in recording that bro. Claude Caulton (formerly Athenaeum meeting) after a lengthy and satisfactory interview with the Examining brethren, was received into fellowship at the Table of our Lord, on Jan. 17, 1926. May he receive strength to endure faithfully. Although the attendance of strangers is not good, we recognize the necessity of consolidating our position as a true Lightstand of the Deity. —GEO. E. LOMAS, Rec. Bro.

DUDLEY (Scotts Green). —Christadelphian Hall. Breaking of Bread Sunday 11 a.m.; Lecture 6.30 p.m. Bible Class, Wednesdays at 7.30 p.m. We are pleased to welcome back amongst us bro. and sis. Sydney Shakespeare, who have come to reside in this district again. The Sunday School held their Tea

and Distribution of Prizes on Jan. 9th, when there was a record attendance, and a very stimulating and enjoyable time was spent. The scholars rendered pieces from "Cloud and Sunshine", which depicts the journey of the Israelites from Egypt to the Land of Canaan. On Jan. 6th, 1926, the ecclesia, in faithfulness to Christ, withdrew their fellowship from sis. Beardsmore, for long continued absence from the Table of the Lord.

GREAT BRIDGE. —Christadelphian Meeting Room, Whitehall Road Sundays: School 11 a.m.; Breaking of Bread 3.30 p.m.; Lecture 6.30 p.m. Thursdays, Bible Class 7.30 p.m. Since our last report we have been persistently endeavouring to enlighten the people of this place, both by special advertising and open-air efforts, but with apparently little success. We are, however, not discouraged, knowing there are "few" who find the narrow way. We have had the pleasure of witnessing a good confession of the Faith by Mr. Benjamin Isaac Hale, who was baptized by the Dudley brethren on Oct. 11th, and received into our fellowship the following Sunday. We trust our bro. will "patiently continue in well doing", not wearied or discouraged by the trials incidental to the day of probation. We sorrowfully report our withdrawal from Sis. Reynolds, who has returned to those not in our fellowship. —WALTER SOUTHALL, Rec. Bro.

HARROGATE. —Christadelphian Room, 2 Parliament Terrace, Sundays: Breaking of Bread, 3.0 p.m.; Lecture 6.30 p.m. Wednesdays: 7.0 p.m. at Holmeside, 61 Borough Bridge Road, Knaresborough. We are glad to report that sis. D. A. Robinson, from the Clapham Meeting has obtained employment in Harrogate and makes a welcome addition to our small meeting, which now numbers nine, including sis. Hamilton, at Rossington, and bro. and sis. Dixon, at Morley. —W. MOSBY, Rec. Bro.

HITCHIN. —"Eureka", 61 Radcliffe Road Sundays: 10.30 a.m. We are holding on to the glorious hope, but oftimes meeting as "two or three" only. The seed meets with no appreciation in the local soil. We are pleased to have the company of any of like precious faith when possible, and we were cheered on 24th January by the presence at the Lord's table of sis. Fletcher, of Clapham. —HERBERT S. SHORTER, Rec. Bro.

ILFORD. —Cranbrook Hall, Cranbrook Road. Sundays: Breaking of Bread 11 a.m. Mondays: M.I.C. 8 p.m., at Cleveland Road Schools. Wednesdays: Bible Class, 8 p.m. at Cleveland Road Schools. We are pleased to announce that bro. and sis. Cannell and bro. and sis. William Cannell, who had expressed their desire to be re-united in fellowship with us, were interviewed individually and proved to be of one mind with us on all the points upon which we had hitherto been divided from them in consequence of the Birmingham dispute. We feel very grateful for this encouragement as we endeavour to continue in the narrow way which leadeth unto life. —W. W. DIGGENS, Rec. Bro.

KILBIRNIE (Ayrshire). —I beg to advise you that I have receded from the step taken with the Birmingham Temperance Hall Ecclesia at Ardrossan, about a year ago, and am now breaking bread here with my three daughters, Agnes, Annie, and Maria Harper, on the lines of the Berean Christadelphian fellowship, which I now find myself fully in agreement with. I shall now meet with bro. and sis. Grant occasionally, and hope to be likewise called upon by them, or any others likeminded, who may happen to be this way. —ROBERT HARPER.

LONDON (Putney). —The Scouts' Hall, Oxford Road, B. Putney, S.W. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. We have the sad duty to report that sis. M. A. Gay, mother of our bro. A. Gay, fell asleep on January 6th, 1926, aged 67, and was laid to rest at Swindon, on January 11th. Bro. G. Cattle conducted the service. It is on such occasions as this, that we are brought to realize the vanity of human life, and the magnitude of the love of God whereby we, who by nature have right only to death and corruption, have hope of life and immortality in the Kingdom of God, through Jesus Christ. Our sympathy is with our brother in his loss. We still continue to hold fast to the form of sound doctrine, and to proclaim the Gospel week by week. We take this opportunity to express our gratefulness and appreciation for the valued help of the many brethren who have visited and assisted us. — W. H. JACKSON, Rec. Bro.

MOTHER WELL (Scotland). —Orange Hall, Milton Street. Breaking of Bread 11.30 a.m.; School, 1.15 p. m. It gives us very great pleasure to report that Mr. David Clark (17) formerly Church of Scotland, has after witnessing a good confession, been baptized into the sin-covering Name. We pray that he may strive earnestly, and at last gain the prize of Eternal life. We held our Annual Gathering and distribution of prizes to the Sunday School scholars on January 2nd, when a most enjoyable afternoon was spent; at which we were cheered by the company of bro. and sis. Laister, Glasgow; and sisters Harper, Kilbirnie. Bro. Grant lectured for us twice, for which help we are very grateful. —R. H. Ross, 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 are pleased to announce that through God's goodness and mercy we spent an enjoyable time at the Sunday School Tea and gathering on Boxing Day, when a nice company of brethren and sisters, and friends attended; we also had a small company visiting us from the Bridgend Ecclesia. Bro. Winston, of the latter Ecclesia, kindly assisted at the distribution of prizes to the scholars, with words suitable to the occasion, which were much appreciated. We are very pleased to have had the company, on two occasions, of sis. Bogan (Clapham). We give a hearty invitation to all of like precious Faith who may be this way, to meet with us around the Table of our absent Lord. —D. M. WILLIAMS, Rec. Bro.

NOTTINGHAM. —Com Exchange. Sundays: Breaking of Bread 10.30 a.m. School 2.30 p.m.. Lecture 6.30 p.m. Huntingdon Street Schools Tuesday 7. 45 p.m. (Eureka Class); Wednesday 7.45 p.m. Bro. and sis. Shakespeare have returned to Dudley through business change. Bro. E. H. Elston and sis. E. Keetley have been united in marriage. On Monday evening, January 19th, Bro. F. G. Jannaway delivered an address on "Palestine up-to-date", the address was illustrated by lantern slides and much interest was shown. There were approximately 200 strangers present. On Dec. 2nd, Sidney Riddell was baptized into the saving Name, and our hope is that he will continue stedfast unto the end. We are also pleased to make it known that sis. Stubbs and sis. Capes, who a little time ago left us for the Mechanics Hall meeting, have returned, much strengthened in their belief of the necessity for separating from the latter day laxity, and holding fast to the form of sound words. Our next Fraternal Gathering is arranged for Easter Monday, when it is intended to erect the Model of the Tabernacle, and addresses be given on the significance of the various parts of the Tabernacle in the Wilderness. — W. J. ELSTON, Rec. Bro.

OLDHAM. —Co-operative Guild Room, Greenwood Street, Huddersfield Road. Breaking of Bread 2.30; Lecture 6.30. Wednesday 7.30, at 140 Werneth Hall Road. Since last writing to you, we have had the assistance of the following in the work of the Truth; bro. Rothwell, Liverpool; bro. A. H. Jannaway, London; bro. W. Southall, Birmingham; bro. W. J. Elston, Nottingham; bro. C. F. Clements, London. Bro. Elston lectured for us on the Saturday evening also, but the response was only small. We are, however, not discouraged, but continue to hold on to the Truth, realizing its power to save. We are thankful to the brethren who have so ably assisted us, and also for the company of bro. Pearce, of Birmingham, and bro. and sis. A. Ask, of Macclesfield. — A. GEATLEY, Rec. Bro.

PLYMOUTH. —Temperance Hall, Millbay Road. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Bible Class, Thursday at 8.15 p.m. We continue to sow the good seed of the Kingdom, having a few interested friends who attend our lectures regularly. We always welcome the Berean for its encouraging articles, and also for the news it contains of other Ecclesias. Whilst regretting bro. F. G. Jannaway's ill-health, which has necessitated his withdrawal as co-editor, yet we shall welcome the co-operation of bro. B. J. Dowling with yourself, having appreciated very much his "Notes by the Way" in past numbers. We trust the magazine will continue its sphere of usefulness to the household of faith. —JOHN HODGE, Rec. Bro.

SLAITHWAITE (Nr. Huddersfield). —11 Longlands Road, Slaithwaite. We are still here in isolation, but at the same time we are pleased to report that we were much upbuilt by a visit from bro. W. Cockcroft, senior, on behalf of the Oldham Ecclesia, on Sunday, December 23rd. We commemorated our absent Lord together, and the words of exhortation given to us by our brother were

much appreciated by us. How difficult it is to cling to the One Faith in the days in which we live, and how helpful these visits and words of exhortation are. We are glad to welcome any of our brethren or sisters in fellowship, and are hoping that we shall see any brethren and sisters who are in the district, at any time. So far my health has not been good enough to travel to any of the surrounding Ecclesias in fellowship, hence, the reason why we appreciate a visit from any brother or sister so much. —W. F. and B. BRADFORD.

SUTTON COLDFIELD (Nr. Birmingham). —"Elim", Reddicap Hill. We are giving our first public testimony to the Truth on January 17th (D.V.), in the Co-operative Hall, Sutton Coldfield, and have well informed the 25,000 inhabitants of this town of our intention; the rest we can well leave to the Almighty, who can do mighty deeds on behalf of His servants, and to the glory of His Name. We shall give a lecture every third Sunday in the month at 6.30 p.m. Several brethren from a distance have promised their services. Breaking of bread is at 11 a.m., except on the Lecture Sunday, when this will take place at 5 p.m. The alteration on that Sunday may meet the convenience of some who may be stirred up to take advantage of the opportunity, remembering the time is at hand for the manifestation of the King of heaven, who will first assemble His servants for judgment, afterwards to be revealed in flaming fire to take vengeance on them "that know not God" (2 Thess. 1: 8). We have had as visitors, sis. Corder (Southsea); sis. Osmond (Birmingham); bro. and sis. Broughton (Birmingham); bro. and sis. Sidaway (Lichfield); and bro. Powell (Blackheath). —A. CHEFFINS, Rec. Bro.

SWANSEA. —Portland Bldgs, Gower Street. Sundays: Eureka Class 11 a.m.; Breaking of Bread 6.30 p.m. Thursday 7.30 p.m. We are sorry to report the withdrawal by our Ecclesia from sis. Klieser for long continued absence from the Lord's Table. Every effort has been made for her to realize the gravity of disobedience towards the Lord's commands and we earnestly hope she will soon see the error of her ways and return. Bro. C. Watkins, of Clapham, has again visited us. We are doing our best by way of upbuilding each other and look forward to the near approach of our Elder Brother, and rejoice in the Signs of the Time and all they indicate to us. —J. H. MORSE, Rec. Bro.

AFRICA.

NAIROBI, KENYA COLONY (East Africa). —Bro and sis. F. Browning (son-in-law and daughter of bro. and sis. E. W. Evans, of Clapham) are here in isolation, and will be pleased to hear from all of like precious faith. Their address is, 3 Lower Hill Road, Nairobi, Kenya Colony, East Africa.

AUSTRALIA.

SALISBURY (Queensland). —It is with regret I have to announce the withdrawal of bro. F. H. Griffith from the fellowship of this Ecclesia. He applied for fellowship with us, and affirmed the Amended Birmingham Statement of Faith, clause by clause. A day or so afterwards he wrote a letter requiring us to accept views which are destructive of "The Truth" and in opposition to the Word of God. It appears he is now in fellowship with the "Bell" Ecclesia, at Charlotte Street. We therefore accept his resignation and regret we had not known his reservations before fellowshipping him. —R. W. FERGUSON, Rec. Bro.

CANADA.

VANCOUVER, B.C.—Ash Hall, Fraser Street and 20th Avenue E. Sundays: Breaking of Bread 5.30 p.m.; Lecture 7.30 p.m. Since our last intelligence was sent, the brethren have been faithful in their attendance at the table and I trust that the significance of the memorial may have been further impressed upon us, both by exhortation thereon, and by our sincere meditation also. Our lectures, which have been both well-prepared and instructive for the few faithful brethren who have listened to them will be with our Father's blessing continued, and as we have the promise of others joining with us, we may soon be able to advertise our lectures to the benefit of others who may have "ears to hear". In the meantime, let us plead with our Heavenly Father in our closets to direct us. Sis. Hiley is visiting her daughter at Britannia Mines, but is expected to return shortly. The writer was appointed Recording

Brother in November, and would deem it a favour if those whose duty it is, would give letters of introduction to those brethren who contemplate coming to Vancouver. Such will receive a hearty welcome by coming amongst us in the appointed way. Our address is: —JOHN B. ALLEN, 790 40th Avenue E., Vancouver, B. C., Canada.

Vancouver is Canada's Western Gateway to the Orient, and its natural grandeur is a tribute to its great Creator, and reminds us of Mount Zion, "Beautiful for situation, the joy of the whole earth", though at present her people are under a cloud. We recently received some pamphlets from bro. Biggar, of New Jersey, on the Strickler controversy, and his setting forth of the truth is highly commendable. Poor bro. Strickler, How are the mighty fallen? —J. B. ALLEN, Rec. Bro.

UNITED STATES.

SEYMOUR (Conn.) —I am sorry to report the death of sis. Carruthers formerly of Glasgow, Scotland), beloved wife of bro. John Carruthers, and mother of the writer, who passed away on December 3rd, 1925, being a patient sufferer for many years. She was laid to rest in Seymour Cemetery to await the coming of our Lord. Bro. Price, of Waterbury, spoke very impressively to those present. —JAMES CARRUTHERS, Rec. Bro.

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