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March, 1926

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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Bro. B. J. DOWLING, 76 Florence St., Worcester, Mass., U.S.A.
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F. Walker, Printer, 41 Stokes Croft, Bristol.

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

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Notes.

DID YOU SEND THIS? —Bro. Walker, 41 Stokes Croft, Bristol, Printer and Publisher of "Cloud and Sunshine" (A Dialogue on the Birmingham Trouble), has received a prepaid order for this work. The letter contained no name or address, but the envelope bore the postmark "Oldham". Private enquiries have been made, but have been unsuccessful. This note will explain why the work has not been sent. If the sender should see this and will post bro. Walker their name and address, parts 1-8 (which have already been issued) will be forwarded at once.

DISTRESSED JEWS' FIND. —3/- received for Jewish Fund from bro. A. C. of Gunnersbury.

R.H. (H. ECCLESIA). —£5 duly received for Jewish Fund and passed on to Bro. Bellamy.

AN IMPOSTOR. —Will the Brethren kindly be wary of an impostor who claims to be a bro. Adams of Bradford, and who, on tramp, calls upon brethren for help. In any and all such cases it is wise to ask for a letter of introduction from the Recording Brother. In this case the name given may be changed. The man is aged about 42, height about 5ft. 6ins. pale blue eyes, clean shaven, slim, greying hair.

BIRMINGHAM SISTER. —10/6 received and passed on to bro. Bellamy for Jewish Fund. The remainder of £1 used as directed.

NORTH LONDON ECCLESIA. —We have received a circular letter stating that this ecclesia has withdrawn from "those who teach or those who fellowship those who teach" the errors beloved of bro. Strickler and his followers. Copies of this circular, with clear reasons for the action can, we understand, be had from the Secretary of the North London Ecclesia, bro. W. A. Simper, "Atherstone", Selborne Road, Southgate, London, N.

THE FIRST AND LAST ADAM. —We are carefully reading this pamphlet and in response to many enquiries beg to say that we shall publish our mind upon it in the April Number. Meanwhile, we strongly demur to its conclusions, as we have already done to its author.

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MARCH 15th, 1926

SIXPENCE.

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

(Continued from page 44).

CHAPTER 27.

The alienation between Dr. Thomas and Mr. Campbell was now complete, and became aggravated by the circulation of anonymous slanders against Dr. Thomas' character. Against these the Doctor fully vindicated himself in the pages of the Advocate. It is not necessary now to specify the slanders or publish their refutation, as the death of Dr. Thomas has relegated both to a jurisdiction which mortal cannot touch. It is sufficient to refer to them as incidents of the situation, which they contributed to modify. As the result of them, the Doctor abandoned an intended tour to the Southern Counties of Virginia in the early part of 1838. Their effect, however, was only short-lived.

Perceiving, towards the close of the year, indications of a friendly disposition on the part of those intended to be visited, the Doctor left home on Friday, September 14th, 1838, for a visit to Lousia, Spottsylvania, Essex, King William, and Hanover. At these several places he was cordially received, and, after explanations, was exonerated from the charges which had been circulated against him in printed form by certain friends of Mr. Campbell. The tour is interesting, more particularly for what came of it. The parties visited were friends alike of Dr. Thomas and Mr. Campbell. The effect of the Doctor's visit was to remove prejudice from the minds of many persons, to gain several new friends for him, recover old ones, and confirm such as had not become disaffected. All of these expressed a strong desire that the differences between himself and Mr. Campbell might be terminated, and friendly co-operation renewed. The Doctor expressed his concurrence in this desire. Mr. Campbell was about to visit Richmond shortly, and the brethren pressed the Doctor to go and meet him there, and have their difficulties adjusted if possible. The Doctor agreed to the desirableness of a reconciliation, and consented to make the attempt to bring it about. Accordingly, he went to Richmond in October, 1838, at the time appointed for Mr. Campbell's visit.

Arrangements had been made for Mr. Campbell to preach, and the Doctor, accompanied by several others, went to hear him, by way of breaking the ice. Mr. Campbell preached for two hours, against "Speculations and untaught questions", a phrase in those days generally applied to the subjects

agitated by the Doctor. In the course of his remarks, he said that Dr. Thomas was only "fit for such society as Tom Paine, Voltaire, and the herd". While the sermon was proceeding, the Doctor asked the individual who sat next him, whether he should get up at the close and ask permission to reply, but received an answer to the effect that he had better not, as he was in the midst of his enemies, who might charge him with disturbing the congregation if he took the course suggested. When the sermon was over, a gentleman came up to the Doctor, and said he was not aware before that he was such an important person as to be made the text of a two hours' discourse by so great a man as Mr. Campbell. Another (Mr. Albert Anderson) said he was sick at heart at the course things were taking.

Before the final dispersion of the congregation, the Doctor elbowed his way to Mr. Campbell, and saluted him in the usual way by asking him how he did. "Ah, is it you?" responded Mr. Campbell. "Yes", replied the Doctor, "and I am none the worse for the dose you have given me this morning". Mr. Campbell said he was very glad. After further talk, the Doctor said to him he should be very pleased to have a meeting with him, in some private place, where they could talk over these matters. "Very well", said Mr. Campbell: "on condition that what passes shall not be published". By which the Doctor understood him to mean that he (the Doctor) should not publish it in the Advocate. Having that understanding of his request, the Doctor rejoined, "Yes, provided you do not publish what passes, either". To this Mr. Campbell agreed, and a meeting was appointed to be held that afternoon upon a railway bridge, in a vicinity of the town.

For three hours, standing on the bridge, the two talked over the differences between them. At the close of their interview, Mr. Campbell asked the Doctor what he proposed. The Doctor replied, "I propose this: that you write upon whatever you please, and advocate whatever you please; I will do the same, and leave the public to judge: without you attacking me or me attacking you". "Oh, but", said Mr. Campbell, "that won't do; you cease to write upon these things altogether". The Doctor replied, "If you have nothing else to propose or suggest, there can be no further understanding between us". As they were parting, Mr. Campbell said, "Well, write to me, and state what you will do". The Doctor said he had no objections, and accordingly did so, repeating in writing what he had said in conversation.

In the meantime a committee, consisting of Dr. Johnson, of Nottoway, Mr. Albert Anderson, and Mr. Doswell, of Lunenburg, waited upon Mr. Campbell to expostulate with him on the course he was pursuing toward the Doctor, and to express the dissatisfaction which many of the brethren in Eastern Virginia felt thereat. He replied that God had called him, not by an audible voice, but by His providence (as He had called Martin Luther, John Calvin, and John Wesley), to become supervisor of "this Reformation", and that he, therefore, had a right to say who should be his co-labourers. Acting on this imaginary right, he rejected the Doctor, whose stern and unswerving regard for the Truth enunciated in the Scriptures, regardless of party results, disqualified him from co-operating in the project of building up a new popular ecclesiastical system.

The Doctor was on the point of leaving Richmond, to return home, when a letter was placed in his hands from Mr. Campbell. The letter was a closely-written document of eight pages. Having read it, in the presence of the two messengers who brought it, he said he did not feel disposed to trust himself to reply under the influence of the feelings excited by its perusal, but would do so when he got home, and send the answer to Mr. Campbell, at a place forty miles beyond where he (the Doctor) lived, where he was to hold a meeting. Accordingly, on reaching home, he fulfilled his promise, and dispatched a special messenger with the letter, to the place in question. Next day the messenger returned with a verbal acknowledgment to the effect that Mr. Campbell had concluded, contrary to his original intention, to visit Paineville, eight miles from the Doctor's residence, and would see him there.

On the day appointed, the Doctor went, and met Mr. Campbell at the house of a friend. Mr. Campbell was surrounded by many who had come from a distance to hear him. In the course of conversation, one named Coleman suggested that, instead of a discourse from Mr. Campbell, the meeting should be organized for a debate between him and the Doctor on the subject of immortality. The Doctor objected to the proposal on the ground that he had not come for debate, but to hear Mr.

Campbell discourse. The proposition, however, was pressed with Mr. Campbell's consent. Ultimately the Doctor decided to agree to the arrangement, and make the best of it, although the encounter was necessarily an unequal one, Mr. Campbell being then a practised debater in his fifty-fifth year, and the Doctor being only thirty-five, and but recently introduced to theological life.

At the appointed hour, they all adjourned to the meetinghouse, where a large audience had assembled to hear Mr. Campbell. The change in the arrangements was made known to them, and moderators having been chosen, the discussion commenced upon three several propositions, in relation to the mortality of man, the resurrection of the dead, and the state of the wicked after their destruction. The following is the Doctor's own account of the debate: —

"Many brethren desired that the proposed debate might be put on record; but bro. Campbell expressly stipulated that it should not be reported. I am not at liberty, therefore, to communicate to my readers the arguments adduced pro. and con. Suffice it to say, that we discussed our subject until the third day, about two o'clock. Till that time, we were still upon our first proposition, with but little prospect of agreement on either side. Nevertheless, we can both appeal with confidence to the candour of our brethren and the public, to say if they ever witnessed a debate, between two who had been years in opposition, conducted with such propriety, equanimity, and good humour. Rarely, we believe has it been known, that variant theological disputants have concluded their discussions with opposite conclusions, and have yet become, not only better friends than they were before, but even brethren by a mutual recognition. Yet, such has been the consummation of our debate, to the surprise and mortification, perhaps, of those who know not the influence of the Truth, and who fatten upon the feuds of this present evil age.

"About two o'clock, a recess was agreed to, that the congregation might refresh itself. During the interval, the brethren got together, and discussed among themselves the propriety of continuing the debate. They considered that there was much on both sides worthy of grave investigation, but that the points themselves, though important, ought not to be made matters of public debate and misunderstanding between brethren; who should, as they conceived devote their time, talents, and enterprise, to a mutual cooperation in the great and highly-important things upon which they were agreed; and seeing we were as unshaken in our belief of the matters in dispute as at the beginning, and consequently no nearer agreed than when we began, that it would conduce to the harmony and good feeling of all if the debate were discontinued. Accordingly, we were requested to close the discussion that evening. We consented and agreed that, on the re-assembling of the audience, I should address them on some general topic, as long as I thought proper, and afterwards brother C. should do the same. I then read 1 John 5, and bro. C. the fourth and fifth chapters of the Apocalypse, from which we spoke some hour or so apiece, and then dismissed.

"During the recess, and after we had agreed to close, brother Campbell enquired of me, through certain brethren, what I had to propose by which our difficulties might be settled? In reply, I observed that I had already made proposals by letter to brother C, but that as they appeared to have failed, I was willing to leave it to the brethren to say what we ought to do; at the same time reserving to ourselves the right of accepting, rejecting, or modifying the proposals, as we should think fit. They thought this was 'noble', and that nothing could be fairer. It was submitted to brother C, who forthwith gave his consent.

"In pursuance of these things, the brethren met and entered upon the discussion of the matter. After much debating, which consumed about five hours, the brethren whose names are subscribed, at last came to an understanding as to what should be proposed to me, and that upon my accepting their proposition, brother C. ought to give in his adhesion. It had been urged that 'certain things in relation to' man's mortality, resurrection, and punishment, taught by me, were calculated to weaken the restraints of the Christian religion, and to excite prejudices in the minds of some against our views in general; and that, consequently, I ought

to be requested to forego their formal discussion, especially as I admitted that their truth or otherwise did not affect the faith or hope of the Christian. These 'certain things', deemed so obnoxious, inexpedient, and dangerous in their tendency, are well known by all to consist of the non-resurrection of infants, idiots, and a portion of the Pagan world, termed by me 'the third class'; and of the absolute destruction in hell, in the strictest sense, of the unjust, who shall be raised to suffer the punishment of the second death. These 'certain things,' which flow from the unqualified mortality of man, I have taught, discussed, and do still most assuredly believe. Nevertheless, I do not believe that the belief of these items of the Truth affects either the destiny of the third class or of those who believe them*; and as I have never hitherto discussed them, I think, unless stimulated thereto by others, my brethren, at that meeting, concluded that there would be no difficulty in obtaining my consent to hold them in abeyance for peace-sake. Besides, it had been represented that there would be a division predicated upon the propagation of these 'certain things'. But who, having a right understanding of the spirit and genius of the new institution, would dream, much less plot, the disseverance and alienation of the disciples of the 'one Lord', upon a question as to the final destiny of an idiot, or of the unqualified destruction of 'the destroyed.' Such a thought never entered my head, nor should anything short of a surrender of principle be too great a sacrifice to prevent so 'untoward an event.' This sentiment I had over and over again expressed to the major part of the brethren who composed the meeting on Thursday night. If unfortunately, division be forced upon us by any let that separation be for principle, and not for unimportant details.

* On this point the Doctor afterwards altered his mind. See his "Confession and Abjuration", which we shall reproduce in a later chapter.

"These things, then, being so, brother William Stone, of Lunenburg County, embodied them in the resolution subjoined, which, upon some further discussion, were passed unanimously:

" 'We, the undersigned brethren, in free consultation met at the house of brother John Tinsley Jeter, at Paineville, and after frankly comparing our views, unanimously agreed upon the resolution subjoined, and submitted the same for the consideration of brethren Campbell and Thomas; and brother Thomas agreeing to abide the same, all difficulties were adjusted, and perfect harmony and co-operation mutually agreed upon between them.

" 'Resolved: That, whereas, certain things believed and propagated by Dr. Thomas, in relation to the mortality of man, the resurrection of the dead, and the final destiny of the wicked, having given offence to many brethren, and being likely to produce a division amongst us; and believing the said views to be of no practical benefit, we recommend to brother Thomas to discontinue the discussion of the same, unless in his defence when misrepresented.

“ Paineville, Amelia, Va. , November 15th, 1838.

''' Signed (here follow twenty-three signatures.)'

"The resolution being agreed upon by the brethren, brother C. and myself were requested to appear before them. The result of their deliberations was reported to us; we acquiesced in the recommendation after a few words of mutual explanation; and having recognized our Christian fraternity, the brethren gave in their names to brother Stone, to be appended in the order affixed.

"Thus has been happily composed and I trust, extinguished for ever, the misunderstanding which has so long subsisted between us."

The hope with which this account concludes was not destined to be realized. The breach, closed for a second time, was, after a while, re-opened as an impassable gulf, which no further direct attempt was made to attempt to bridge.

(To be continued).

THE REASON WHY. —As a sufferer from the effects of sin, Christ had himself to be delivered from those effects; and as the mode of deliverance was by death on the cross, that death was for himself first, not for sins of his own committing, but for deliverance from the sin of Adam from which he suffered in common with his brethren, and from the sins of his brethren which were laid upon him. — R. ROBERTS, 1875.

LIKE UNTO HIS BRETHREN. —Jesus Christ was the "Son of David, the son of Abraham" (Matthew 1: 1), as well as the Son of God, and was made in all points like his brethren, partaking of their flesh and blood for the express purpose of redeeming it in himself from the dominion of sin and death, and inviting them to build on the new foundation thus laid (Hebrews 2: 11-17). —R. ROBERTS, 1875.

Editorial.

RUSSIA.

Present events in Russia foreshadow change in the political constitution. One of the most remarkable of these events is the appearance in Paris of a delegation charged with the mission of arranging for the payment of the Russian debt to France. Not very long ago no "capitalist" government was ever to see a penny of payment from the "democratic" regime in Moscow. All debts were repudiated, the world was told. Probably the force of circumstances has dictated the change. The Russian people need association with, and help from, other countries if they are to develop their resources.

The position we hold as watchers is a delightful one. Knowing that from the welter of the present chaos the strong Russia—Gog of Magog—will arise, of whom Ezekiel 38 is descriptive, we can enjoy viewing the developments leading up to that end. Meanwhile, it is noteworthy that this friendly approach is firstly or mainly to France, and that Germany is a field for permeation with Russian ideas.

OURSELVES.

Our first two months of the year reveals to us how substantial is the help offered to us to carry on. The brethren who promised aid have all fulfilled their promise, as this number testifies. The consent of bro. B. J. Dowling to be co-editor has been very warmly received on both sides of the Atlantic, and the Clapham brethren and bro. F. Walker who have given so freely of their services are very popular for their works' sake.

Bro. F. G. Jannaway is considerably better for his rest and change, we are glad to say.

G.H.D.

* * *

BROTHER C. C. WALKER'S DISTURBING SCIENTIFIC PROCLIVITIES.

The destiny of the earth is a question that has interested its inhabitants in every age. Science and philosophy have been invoked to find an answer to the problem; but while they afford much that is deeply interesting and apparently reliable concerning earth's past history, for the future they can offer only varied and uncertain conjectures.

The only reliable source of satisfactory information upon all matters pertaining to the earth's destiny is the Bible. It stands without a compeer. Its simplicity and directness of statement, together with its subdued grandeur of expression is unparalleled by all other writings. In this remarkable book, God's purpose with the earth is revealed. In the beginning, He created it, but "not in vain; He formed it to be inhabited".

In the near future all its affairs shall be administered under the auspices of infallibility. God's Kingdom shall come, and His Will shall be done upon the earth as it is done in heaven. Jesus, as "the Lord of Hosts, shall reign in Mount Zion and in Jerusalem "in great glory," and of His Kingdom there shall be no end", and peace, the gift of God to man, shall extend itself in ever-widening circles from Jerusalem unto the earth's remotest bounds, eventually filling the whole earth with the glory of the Lord "as the waters cover the sea".

On page 126 of The Christadelphian for 1925, bro. C. C. Walker says:

"We do read of a world to come in which this fair earth shall be purged of sin and sinners, and made a Father's house of glory fit for the immortals who shall inherit the land and dwell therein for ever."

These are beautiful words, and they prove that bro. Walker so learned the Truth. But on page 128 he qualifies these remarks by saying that—

“ . . . the Bible in its various phrases 'forever' and 'forever and ever' does not convey of necessity the idea of mathematical infinity".

In other words, the immortals may not inherit the land forever. We ask, Why not? Well, here is bro. Walker's reply:

"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 'forever' and 'forever and ever' does not convey of necessity the idea of mathematical infinity As concerning the redeemed, the idea of the 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.' 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 TRUTH ONLY HALF-BELIEVED.

From these doubtful remarks it is evident that the great truth concerning the saints' everlasting inheritance of this earth is only half-believed. Absolute certainty about the matter is not admitted, but virtually denied, since certain "possibilities" which bro. C. C. Walker claims "must be admitted", render "a full assurance of faith" in the matter quite impossible (Colossians 2: 2, 8).

Such statements are more than depressing. They do not strengthen faith, because they are tintured with doubt. On the contrary, they tend to increase scepticism concerning "the Hope of the Promises made to the fathers." The hope that is uncertain is the unsafest of all hopes, and those who promulgate such doubts are perhaps innocently or ignorantly acting the part of traitors to "the Hope set before us" in the Gospel.

According to bro. Walker's philosophy, chance governs all. "We will not look for the end of the earth", says bro. Walker, but "the possibility of the earth's collision with a heavenly body must be admitted, as also the very real but gradual . . . reduction of the earth to a lifeless body"; and bro. Walker thinks that "it is not a little remarkable" that the limited use of the Bible phrase "forever and ever" leaves room for the admission of such a doubt, and therefore the possibility of so great a catastrophe "must be admitted".

This is surely a "philosophy of tears", rendering the Hope of Israel anything but sure and steadfast. Just think of the speechless grief and the dark despair that would invade every enlightened heart upon the realization that such a disaster may overtake the "purchased possession" (Ephesians 1:

14-18; Psalm 2: 8); that the earth, the inheritance of the saints, may ultimately become as "lifeless" as the moon, or possibly in a whirlwind of the universe it may come into collision with a star, and be knocked to smithereens together with those holding the Hope of Israel who died in the faith fully "persuaded" (Hebrews 11: 13) that "the Truth to Jacob and the Mercy to Abraham" would ultimately be performed (Micah 7: 20), and the saints inherit the land forever. Poor Jacob! (?) If he had only possessed a little more information concerning the scientific outlook for the earth, and the "possibility of a collision" with another star, which bro. Walker says "must be admitted", he would never have exhibited the confidence he did in "the promises made to God unto the fathers" concerning the everlasting inheritance of the land, especially if he had grasped bro. Walker's idea that the word translated "forever" and "everlasting" does not of necessity convey the idea of "mathematical infinity" with regard to any being or thing to which it is applied! !

O what a field is opened up for the play of the imagination by contemplating this iniquitous "crack of doom" possibility, that we are assured "must be admitted". If bro. Walker is correct in saying that such a "possibility" attaches to this earth, then the same possibility must attach to every orb of the stellar system; so that chance and insecurity reigns throughout space! Therefore, whenever the dread collision does come, the immortal saints will go whirling out into the colossal vastness of illimitable space, all bent on finding, if possible, "the saints' secure abode", which must of necessity be "beyond the bounds of time and space" of this planetary system at least, where, if bro. Walker's scientific conjectures be well-grounded, insecurity ever abounds.

To what destiny is bro. Walker leading the sheep of his fold? He would doubtless hesitate in reply, for the earth, he says, may become "lifeless", or perish in "collision". "The idea of the endlessness of their life" seems to be the only desideratum in view with him, for he continues, "this is enough for mortals to know". We have heard that sort of talk in the apostate churches, but the glorious consummation so greatly to be desired, as indicated and revealed in the Bible, includes the promise that the earth, which "the meek shall inherit", shall be "filled with the glory of the Lord as the waters cover the sea", not merely for an indefinite period, but while the eternal ages roll.

If bro. Walker is correct in his conjectures—that the earth may become "lifeless" or perish in "collision", why not burn up this old uncertain (?) planet at once when Christ comes, as some of the sects teach, and give the saints an inheritance that shall not "fade" nor "pass away"?

CANADA CONDEMNS THIS PANDERING TO SCIENCE.

It is not at all remarkable that bro. W. H. Mosley, senr., of B.C., Canada, should exclaim, "What pandering to Science, falsely so called", and bro. Mosley's words are but an epitome of other Canadian criticisms.

Away with this scientific nonsense, which is as changeable as the tides, concerning which bro. Walker writes with such gloomy forebodings, preaching possible death and destruction to "the earth which God hath given to the children of men".

The very "possibility" that bro. Walker says "must be admitted", is the very contingency that we cannot admit, if the God of the Bible be "the true God", for it is the very thing that He has promised He will not do. In Genesis 8: 21, the record of God's promise is found: "I will not again curse the ground any more . . . neither will I again smite any more everything living as I have done". God's covenant with the earth cannot be broken (Genesis 9: 13). God hath assured us of this, saying, "I will remember My Covenant". "Let God be true" though it make "every man a liar". God hath given His pledge of peace to the earth, saying there shall be "an abundance of peace, so long as the moon endureth" (Psalm 72: 7), and "there shall not fail one word of all His good promise" (1 Kings 8: 56). "What if some do not believe? Shall their unbelief make the promise of God of none effect? God forbid". In the beginning God created the earth, "not in vain, He formed it to be inhabited" ultimately by the righteous only who shall dwell therein "for evermore".

In the meantime the earth has suffered much violence, but there's a good time coming when "violence shall no more be heard in the land, wasting nor destruction within thy borders" (Isaiah 60: 18). What a different picture is this from the one drawn by bro. C. C. Walker, wherein the land may waste away until it becomes "a lifeless body", or meet with destruction by "collision".

Brethren and sisters: these are not "possibilities" that "must be admitted", although we have bro. Walker to the contrary. Fear not the horrible imaginings that a frowning scientist may threaten, nor the doubtful future that a Laodicean form of the Truth may admit as possible.

THE SURE WORD OF PROPHECY.

We have a more sure word of prophecy upon which our hopes depend. Therein we are assured that the throne of David shall be established in Jerusalem as surely and securely as the sun and the moon in the heavens (Psalm 89: 36-37); and these ordinances of the heavens, God hath declared, shall never "depart from before Him" (Jeremiah 31: 35-36); "The Lord hath chosen Zion, the joy of the whole earth, for His habitation", and it shall be "His rest forever" (Psalm 48: 2; 132: 13-14). God's Kingdom which is to be set up upon the earth is one "which shall never be destroyed" (Daniel 2: 44) by collision or any other means; it "shall not pass away" (Daniel 7: 14); it "shall have no end" (Luke 1: 33; also Isaiah 9: 7). Mathematical infinity for the earth is therefore fully established. But bro. Walker says, "the Bible phrase 'forever and ever' does not convey of necessity the idea of mathematical infinity". While this is true in some instances, it is well known that the meaning of the word translated "forever" is governed by the nature of the object to which it is applied. When applied to God it means "of necessity mathematical infinity", and so it does when applied to the earth, for of the coming Kingdom upon the earth, "there shall be no end", therefore, the earth must abide forever as the Scriptures declare (Ecclesiastes 1: 4; Psalm 78: 69; 104: 5).

These vapourings of science, falsely so called, are largely imagination, and "the imagination of man's heart is evil from his youth up". Men are forever "changing the Truth of God into a lie". A knowledge of His Word enables us to grasp this wriggling eel of science by the tail, and with God's help we shall hold it in its proper place, until God shall demonstrate His purpose openly by setting "His King upon the holy hill of Zion", giving "him the uttermost parts of the earth for his possession" which shall then be ruled by "the Great King" of God's Kingdom, of which "there shall be no end" (Psalm 2: 6-8; Luke 1: 33).

With all this testimony from God's Word before us it is not at all remarkable that we should reject these sciential possibilities promulgated by bro. C. C. Walker, even though they may be thoughtlessly "admitted", and allowed to pass without a protest, by the Temperance Hall and kindred ecclesias.

In apostolic times some "erred from the faith" by failing to "avoid" these scientific scribes and "opposition of science falsely so-called" (1 Timothy 6: 20-21). Let all "beware", as the Spirit in Paul's epistle directs (Colossians 2: 7-8),

Doubts indulged in soon become a part of man's wavering faith. Therefore, these doubts indulged in by bro. Walker—doubts about the earth's continuity, doubts about fellowship, doubts about commands, doubts about the antichrist, and doubts about doctrine, are positively dangerous, and "for this cause many are weak and sickly, and many sleep".

O, when shall this perversity cease?

NOTES BY THE WAY.

PORTLAND, OREGON. —The journey from San Francisco to Portland, via the Shasta route, occupies about thirty-six hours, and is interesting all the way. The distance is 771 miles due north.

This route affords an ever-changing view of valley, river and mountain scenery. For thirty miles the road skirts the Bay of San Francisco. At Port Costa, the whole train of twenty cars and two engines was transported by a gigantic ferry-boat (the largest in the world) across the Straits of Carquinez to Bernicia.

The Sacramento Valley, through a part of which we passed, is quite an enchanting spot, where mirroring lakes and streams reflect towering mountain peaks, blue skies and virgin forests.

At Cottonwood, 250 miles from San Francisco, we had a good view of Lassen Peak, in the Sierra Nevada, the only active volcano in the U.S.A. At various intervals it emits volumes of smoke, with ashes and rock, from its lofty peak.

Here are several of Nature's seemingly contradictory phenomena—such as ice caves which never melt, mud pots which have been boiling for ages, and streams of cold spring water and boiling rivulets flowing side by side.

Winding around the pine-covered sides of a picturesque canyon, we pass the beautiful Mossbrae Falls, which, foaming through moss and fern, mingle the melting snow waters of Mount Shasta with those of the Sacramento river, which has its source on the south-west slope of the mountain. The next stop was at Shasta Springs, where we obtained and relished a copious draught of the sparkling liquid, noted for being the most delicious of all known natural mineral waters.

In a short time we were at the base of the mountain itself, whose majestic snow-crowned head stands 14,438 feet above sea level. Its magnitude and grandeur impressed us at once (and most profoundly) with a keen sense of the great power and might of Him "who hath weighed the mountains in scales, and comprehended the dust of the earth in a measure".

For several miles the line of travel wound around the base of this monarch of mountains. Still winding on our journey, we began the climb of over 4,000 feet to the summit of the Siskiyou. Round and round we travelled, through tunnel after tunnel, circling deep canyons and large mountain pockets, with many horse-shoe curves, until, nearing the summit, we took a farewell look at Shasta's snowy crest; and then with towering pines beneath us and beautiful cascades in the distance, we plunged into the highest tunnel of all, and emerging on the other side of the mountain, began the descent into Southern Oregon. Spending the night in the "sleeper", we arrived next day at Portland, a city of about 300,000 inhabitants,

The believers in Portland are not a numerous company, their number having been reduced from time to time by the proselytizing activities of "false teachers", promulgating such false doctrines as "Partial Inspiration", "Non-Responsibility", and "Substitution". On the last question, the few believers in Portland, who remained faithful through the former controversies, were firm against the latter also, until bro. C. C. Walker, at the bidding of bro. Edwin Hill, so strongly opposed withdrawal from bro. Strickler, who teaches the substitution theory (See *Out of Darkness*, p. 55). Since then a few are in doubt. Nevertheless, those who understand the Truth, know full well that any person who believes that Christ had an unforfeited life "ought not", as Dr. Thomas puts it "to worship with a body that does not" so believe.

Being convinced that Dr. Thomas' position is the correct one, we withdrew from bro. Strickler. The Birmingham *Christadelphian*, however, claimed that our action was wrong, and that bro. Strickler "should not be withdrawn from" (see *Christadelphian*, 1924, p. 559); and it furthermore charged us with "sowing discord among brethren" by adopting the course indicated by Dr. Thomas (*Christadelphian*, 1873, p. 324).

Thus they have upheld bro. Strickler in his Turneyite theory. This action constitutes the editors of that magazine and all in their fellowship, not only defenders, but "partakers", of bro. Strickler's

"evil deeds", and to avoid complicity with this evil, we were also compelled to withdraw from all such "partakers."

Some have so loved the pleasing personality, "good words and fair speeches" of bro. Walker, that they have hesitated to conform to the Divine Standard as defined in the writings of the Apostles and Dr. Thomas. The last that we heard from the Portland believers was that they were not yet prepared as a unit to "take sides either way". But with such brethren as Willimont and Tilling in their midst, they should not require any great length of time to discern which of these two brethren are right—Dr. John Thomas or C. C. Walker. B.J.D.

Confidence in God.

A Sunday Morning Exhortation by Bro. R. Roberts.

The Psalm we have read together this morning (the 46th) is peculiarly beautiful and instructive. In two points, it has a very practical application to all of us, even now. The former is in the first verse: "God is our refuge and our strength; a very present help in trouble. Therefore, will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." This lesson belongs to our present life. There are times, no doubt, when it is more applicable than others; and probably its greatest application will be when the world, in its present constitution, is being torn to pieces by the destroying judgments of the coming time of trouble. Still, it belongs, in its breadth, to the troubled life we now live in the flesh. Every man that truly learns the Truth, learns to feel in his inmost breast, a confidence in God that reaches below the ordinary and proximate occupations of his mind. This confidence is the backbone of the new man, the central pillar of the house, preserving and sustaining when other things would fail. It is a confidence resting on knowledge: it is not a matter of temperament or craniology. The best temperament and organization may lack it; the poorest may possess it; though, doubtless, the best soil brings forth the best harvest in this as in all respects. Our knowledge in the case is derived from the Word. In this matter there is no good thing apart from the Word, and no wise life apart from the daily reading of it. Constant feeding on the knowledge of God contained in the Word, will produce the confidence which rests in God amid all the changeful circumstances of the present evil world. Under this process, our very troubles we take from God; they cease to frighten or distract; we take them as a needed correction from the hand of Him who doth not willingly afflict the children of men; for is it not written in the enlightening Word that "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth". If this was ever true of any of the Children of God, it is true of all. If true in the days of Paul, it is not untrue in ours. True, we have no persecutors such as was common then; but we stand related to many sources of trouble, and God knows how to manipulate these so as to put us through the discipline required. He knows what our cases require and will adapt our troubles accordingly. But in the midst of all—the very severest, the most threatening, the most calamitous, yea, even to the verge of death, and unto death itself—it is a standing consolation that God reigns, though He appears not to do so, and that all things work together for good to those who love Him, who are the called according to His purpose. This consolation leads us to join with a hearty "Amen", in the opening of this Psalm: "God is our refuge and our strength: therefore will we not be afraid".

The consolation applies even to matters that are not matters of calamity, but of care only. We can understand what Jesus means when he says, "Take no thought (care, worry, anxiety) for tomorrow". We can respond to this intelligently and thankfully in faith. We remember that he said, "Your Father knoweth what things ye have need of", and that if we seek first the Kingdom of God, these things will be provided, even as they were for all the fathers now sleeping. Believing this, we can rest, obeying that other exhortation which says, "Cast all your care upon Him, for He careth for you". This is a great protection from the feverish care of temporal things that consumes the soul of those who have not set God before them: it is a constant solace in the midst of a generation that is bent on providing a reserve of the wherewithal to eat, drink and be clothed.

In a particular sense is this confidence in God a privilege in the day in which we live. It is a day of much threatened trouble. Whether we look at the growing combinations of labour against capital; the steady organization of democracy in its demands against the privileged classes; the enormous development of armies on the Continent, the embittered conflict between priestcraft and modern free thought, now assuming threatening shape, the political troubles springing out of the claims of the Pope to be obeyed in all the realms of Europe, or at the vexed questions, east and west, which are with difficulty prevented from breaking out into a devouring flame, we can see the elements of commotion and public disaster gathering in thick and ominous clouds on every hand. The spectacle causes uneasiness in thoughtful minds. The uneasiness easily deepens into terror when the situation is thoughtfully surveyed in all its completeness and details. Apart from the Truth, we could not help sharing the apprehension that prevails wherever there is intelligence enough to realize what is going on. But how different is the frame of mind created by the Truth. So far from being afraid, we rejoice at the manifest tokens of the approaching day of God. We sing in our hearts, "God is our refuge and our strength, a very present help in trouble. Therefore, will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea".

But our right to rejoice in this comfort depends upon our relation to the second point. Let us look at this. It comes out of what is said in the 10th verse: "Be still and know that I am God. I will be exalted among the heathen. I will be exalted in the earth". In this verse we have the whole policy of the Divine operations in the earth condensed into a sentence as it were. "I will be exalted". Look at what phase of the Divine work we will, we shall find this is the result aimed at. Why did God afflict Egypt with great plagues, and drown Pharaoh and his host in the Red Sea? Was it merely to deliver the enslaved Israelites? No. "For this cause have I raised thee (Pharaoh) up, TO SHOW IN THEE MY POWER, THAT MY NAME MAY BE DECLARED IN ALL THE EARTH." Why has God driven the children of Israel out of their land, and scattered them as wanderers among the nations? Because they forgot His name and His praise, casting away the law of the Lord of Hosts, and despising the word of the Holy One of Israel. Why does He purpose their restoration from all the countries whither He has scattered them? That His name may be honoured in all the earth. He tells them, "Not for your sakes do I this, saith the Lord God, be it known unto you. Be ashamed and confounded for your own ways, O house of Israel" (Ezekiel 36: 32), "but for MINE HOLY NAME'S SAKE, which ye have profaned among the heathen, whither ye went" (verse 22). Why are the hordes of the northern Gog to be smitten on the mountains of Israel? That Israel may be delivered? Nay, "I will bring thee against My land that the heathen may know Me when I shall be sanctified in thee, O Gog, before their eyes" (Ezekiel 38: 16). And why, lastly, in our salvation has God adopted a procedure which stops every mouth, and makes all the world guilty before Him? That God may be glorified in the manifestation of favour, and that no flesh may glory in His presence. This is Paul's answer who spoke of these things in words which the Holy Spirit teaches.

The great aim in the whole plan is to exalt God to the supreme place of honour in the recognitions and affections of men. Some shallow minds among unbelievers perceiving this, have called the God of the Bible a selfish tyrant. The suggestion is as essentially unreasonable as it is daringly blasphemous. The supremacy of God means the well-being of men. There can be no peace on earth till there is glory to God in the highest. The highest well-being of man is in the holiest service of God. This is the case even now: how much more evident will it be when godly men are made immortal? God is the fountain of all power, life and faculty. He exists of Himself and by Himself from eternity. Estranged from Him, or un-subject to Him, man must, from his very constitution fail of well-being. When this is realized, we shall mightily appreciate the wisdom and the goodness of God in aiming at His own exaltation in all His dealings with men.

But let us look at the practical application of this great and wide-reaching fact to our present individual cases. If God says, "I will be exalted in the earth"—if this is the object of His past dealings with nations—is it not obvious that we must realize this result as individuals before we can be acceptable before Him? Of what value at last will be our technical enlightenment in the Truth, if it fails in inducing the one great result aimed at in all its operations—the enshrining of the Deity in our hearts as the highest reverence, the strongest affection and the great moving power of our lives? Wise

men and women will see the answer for themselves. Jesus has placed this as " THE FIRST AND GREAT COMMANDMENT": "Thou shalt love the Lord thy God with all thy heart and with all thy strength and with all thy soul, and with all thy mind". And since it is only those who "do His commandments" that will "enter through the gates into the city", we may be quite certain that no man will pass through those gates who lacks in the obedience of "the first and great commandment". The favoured multitude who pass those portals have "the name of the Father written on their foreheads": what is this but the symbolic representation of that knowledge and love of God which dwelling richly in the mind, enable their possessor to obey "the first and great commandment"?

Therefore, brethren, let us go on unto perfection, not laying again the foundation of faith towards God and repentance from dead works. There is a liability to rest satisfied with the apprehension—the intellectual apprehension—of first principles. In our own day particularly, we are in great danger of stopping short at the understanding of the promises in their relation to popular fallacies and superstitions, and to be taken up with the agitation and demonstration of these things as propositions that can be successfully maintained, Bible in hand, against the delusions of the so-called orthodox world. We are in danger of remaining outside the holiness of the Truth, contented with an intellectual assent to its elementary principles while uncontrolled by the law of God, uninfluenced by His love, untouched by His zeal, unennobled by His greatness. Forewarned is forearmed. The daily studious, prayerful reading of the Scriptures is the only way of coming within range of their spiritualizing influences. The "sincere milk of the word" is the one element under heaven that will nourish the babes in Christ, and cause them to grow into young men and fathers—healthy and strong.

The psalm also introduces us to a time—now at the door—when it will be of the very first consequence to have successfully attained to this thorough furnishing in every good work. "The heathen raged; the kingdoms were moved. He uttered His voice, the earth melted". What is this but the time of the end and the change that comes with it, compressed into a sentence. The picture drawn we partly see before our eyes. Political commotion of every sort prevails everywhere among the "kingdoms"; the "heathen" rage. Doubtless they will do so more violently when Christ arrives to begin his work of "destroying" those who "destroy the earth"; but the preliminary irritations and upheavings are in full progress. We but wait the "uttering of the voice" referred to. Before that voice, which stilled the storm on the sea of Galilee, the tempest descending will cease, and the earth, or present order of things, melt away, but not until judgment has run its appointed course, and spent its full fury on the head of the wicked: "The fierce anger of the Lord shall not return until He have done it, and until He have performed the intents of His heart; in the latter days ye shall consider it" (Jeremiah 30: 24).

The execution of this fierce anger is referred to in this Psalm. "Come, behold the works of the Lord, WHAT DESOLATIONS HE HATH MADE IN THE EARTH. He maketh wars to cease unto the ends of the earth". War will be abolished by war, even the War of the great day of God Almighty, in which the power of man will be broken, and the arm of Divine authority established in the earth.

For the beginning of this mighty work we are waiting and longing. It will not begin until the Lord has set his own house in order in the judgment of his people. Therefore we wait "the coming of our Lord Jesus Christ and our gathering together unto him." This is the supreme event for us. The work to be done among the nations afterwards is nothing to us if we are not accepted; nay, worse than nothing; it will be to us terror and calamity; for the rejected are sentenced to "depart" to share in the fiery judgments that destroy the devil and his angels, or the world in its sin-constitution. Therefore our whole interest and anxiety are concentrated on the personal arrival of the Lord; and this re-acts powerfully on the present time, for our status at that time is determined by what we are now. The judgment seat will add nothing new to our case. It may declare the forgiveness of our shortcomings but it will not proclaim a faithfulness that does not now exist; it will be but a manifestation of our present selves as we appear in the light of the divine scrutiny. Our whole attention, therefore, ought to be given to our present walk and conversation. Our aim ought to be to walk as before God, giving diligence, as Peter exhorts, to make our calling and election sure. The judgment of man will go for nothing on that occasion. Human approbation will be worthless if the Divine approval is withheld; human condemnation will turn to great honour if the Lord be pleased with our work. Our wisdom is to

make the Word (daily read) the man of our counsel and the guide of our steps. The Lord comes in a time of trouble. We see this time of trouble widespread throughout the world now, slowly coming on, as it has been for twenty years past. Still, we shall see worse times than these, and it would not be inconsistent with former works of God if we were permitted to feel the bite of it strongly just before deliverance. Joseph "made himself strange" to his brethren, even to the point of contriving the sharpest agony for them before making himself known. Israel's affliction in Egypt grew more bitter as the time of release drew near. The whole congregation were shaken over the pit of destruction, as it were, just before Pharaoh's overthrow in the Red Sea. The darkest moment of the disciples' experience was just before the glorious resurrection of Christ. So it may be that his latter-day brethren will, in Divine ways, feel the iron in their souls immediately prior to the arrival of the Friend of friends to their deliverance.

They are made to feel it now; but let them not be downcast if the heavens become blacker and the road rougher. The Lord is at hand. Our afflictions at the heaviest are light, and in the hand of Divine wisdom, they are made to work out for us "a far more exceeding and eternal weight of glory".

JOSEPHUS'S TESTIMONY TO CHRIST. —Josephus in his Antiquities of the Jews (Book XVIII., chap. iii., par 3), says, "Now there was about this time Jesus, a wise man, if it be lawful to call him a man", etc. The paragraph in question is in the original Greek of Josephus. There is not a single copy of the original in which it is not to be found. There is no ground for the suggestion that it is an interpolation or spurious. The suggestion has been thrown out as a mere haphazard of unbelief. The argument of unbelief has been that, as Josephus was not a Christian; he could not have written such a paragraph. But there is nothing in this, as Dr. Thomas has shown in remarks that were reproduced in the Christadelphian for November, 1889. —(R. R., in Good Company, I., 389).

Sixth Visit to the Holy Land.

By F. G. J ANNWAY.

(Continued from page 59).

JERUSALEM DELIVERED

Upon our return from the visit first made after the Balfour Declaration made during the Great War, and the carrying out of the British Mandate at the conclusion of Peace terms, we frequently, in our lantern lectures, gave the story of the deliverance of Jerusalem by the British and their Allies under General Allenby. We are, however, informed that we have not, in any of our letters to the Christadelphian or to the Berean Christadelphian, given the interesting details. We find that is so, and therefore hasten to make amends by, here and now, briefly reciting the facts referred to. These are, indeed, more than interesting to the Watchers of Zion, whose forerunners, in all ages, since the Lord uttered the words found in Luke 21: 24, have prayed for those Times of the Gentiles to be fulfilled, knowing what such a consummation will mean for the world at large; and also that when Jerusalem began to shake off the Gentile dust of ages, then they—the true and faithful occupants of Zion's Watch Tower, could afford to look up, and lift up their heads, knowing their redemption was drawing nigh. Doubtless, many of Zion's Watchmen lifted up their heads in June, 1099, when the first army of Crusaders reached the walls of Jerusalem! And, again, in 1187, at the great battle of Hattin. And, yet again, in 1192, when Richard, King of England, at the head of the advance guard, got within a few miles of the city. Oh, the ups and downs since then! But never did hopes rise so high as when Mr. Balfour, in the name of the British Government, penned that epoch-making letter known as the Balfour Declaration, by which the Jewish race were promised the protection of the Powers-that-be in making Palestine their national home. Never since the days of Ezra and Nehemiah was there such a shaking of the dry bones of Israel. Even that bombshell of Dr. Theodor Herzl, of Judea a State, did not create such a stir in Jewish circles; the vibration was felt the world over.

During the last two months of 1917 the daily newspapers afforded exciting reading for those interested in the Holy Land, and to none more than to a faithful Christadelphian. The British battalions were in the south of Palestine, having come from Egypt; they had broken through the lines of defence which had been set up by the Turks and Germans, from Gaza to Beersheba; but beyond that nothing was known—all was guesswork; the wish being father of the thought. Later on when we visited the Land, and got in intimate touch with friends in Jerusalem, lifelong inhabitants, and who were in the vicinity thereof throughout the War, we learnt that they also were in entire ignorance of what was transpiring during the two months referred to: they had no idea what General Allenby and his forces were doing. But at the end of November or beginning of December, in that year (1917), they found notices being posted in and around the city, the translation of which is as follows: —

PROCLAMATION.

Jerusalem, the Holy, which during thirteen centuries has been the religious site to Moslem, and the first religious site to Christians, has, until now, been protected by Turkish soldiers striving for general unity, under the shadow of the Ottoman Sultanate. The Turkish soldiers shall resist to the last soul against the enemy who is trespassing against these blessed sites. We shall not desist from the use of everything necessary for the protection of the kingdom. Therefore, let everyone rest assured as to the order and discipline of the Ottoman soldiery.

The Victory is from God!

I enjoin the inhabitants of Jerusalem, without distinction of race and creed, to act according to the following rules: —

Firstly: Those, who are in difficulties as to necessities of livelihood, and from the fighting, shall present themselves immediately to the places where the local Government shall appoint.

Secondly: For the protection of the life of the Fortress, if it is necessary, I shall make levies on the inhabitants, and provisions besides.

Thirdly: I ask of the inhabitants that they be calm and orderly more than customary.

Fourthly: Whoever does not carry a pass from the Military Commander is prohibited from leaving his house at night.

Fifthly: Those who disobey my orders shall be taken speedily to the Martial Court, which will administer the laws in regard to them.

My Respected Compatriots!

Remain true to your country, and subject to the given orders. It is necessary that you respect me as the Chief Commander regarding your rights; but those who act contrariwise, be it known to you, that their punishment shall follow immediately with absolute and speedy orders from a Commander jealous for his Military honour and self-respect in many battles.

COLONEL ALI FUAD,

Commander of all Jerusalem and its surroundings, and of the 20th Division.

Notwithstanding this Proclamation which was doubtless intended to allay the fears of the inhabitants of the city, and as a preventative of revolution, the people were on the tip-toe of expectancy; for they knew the Turkish Forces in and around Jerusalem were getting thinner and thinner, and that Turkish and German officers were flying northwards to Nablous, and that big sums

were being paid by well-to-do Turks and others who were "in the know" for conveyances to take them the other side of the Jordan!

The secret of it all was not long a secret. On the 9th December, early in the morning, the Arab Mayor of Jerusalem was seen hurrying from the city displaying a white flag, and bearing an official letter from the Turkish Governor, 'Izzat Bey (who, by the way, had taken to his heels about four hours previously). Here is a translation of the letter: —

TO THE ENGLISH COMMANDER

Since two days shells have fallen on some of the places in Jerusalem the Noble (Kuds Sherif) which is a holy sanctuary to all The Ottoman Government, to safeguard the religious places from destruction have withdrawn the soldiers from the city And functionaries have been appointed to guard the Church of the Holy Sepulchre and the Mosque El Aksa, and other religious places.

It is hoped that a similar treatment will be accorded them by you.

I am sending this paper by Hussein Ben Hussein, the acting President of the Municipality, Please Sir,

(Signed) 'IZZAT,
Muteserri#Independent of Jerusalem

(8-9/12/33=8-9/12/17)

Yes: the secret was out. German bluster and Ottoman craft had met their match: their enemy was at the gate: and that too, to the surprise of all except General Allenby and his staff. These entered the city to find that not a responsible Turk or German was anywhere to be found; they had all skedaddled!

On the morning of the 11th December, the English Commander- in-Chief made his official entry into Jerusalem—not in a State carriage, not yet on a Charger, but, on foot; and that, too, by means of the old-time Jaffa Gate. And just inside that Gate, on a stone platform in close proximity to the old Towers of Hippicus and David, in front of the Citadel, and in the presence of an unprecedented and most remarkable crowd, General Allenby read out to the happy throng—the inhabitants of Jerusalem—his Proclamation of which this is a translation: —

PROCLAMATION OF MARTIAL LAW IN JERUSALEM.

To the inhabitants of Jerusalem the Blessed, and the people dwelling in its vicinity

The defeat inflicted upon the Turks by the Troops under my command has resulted in the occupation of your city by my forces I, therefore, here and now, proclaim it to be under MARTIAL, LAW, under which form of administration it will remain as long as Military considerations make it necessary.

However, lest any of you should be alarmed by reason of your experiences at the hand of the enemy who has retired, I hereby inform you that it is my desire that every person should pursue his lawful business without fear of interruption. Furthermore, since your city is regarded with affection by the adherents of three of the great religions of mankind, and its soil has been consecrated by the prayers and pilgrimages of devout people of those three religions for many centuries, therefore I do make known to you that every sacred building, monument, pious bequest, or customary place of prayer, of whatsoever form of the three religions will be maintained and protected according to the existing customs and beliefs of those to whose faiths they are sacred.

EDMUND HENRY HYNMAN ALLENBY,

General, Commander-in-Chief, Egyptian Expeditionary Force.

December, 1917.

At the close of the reading of the proclamation, General Allenby received, and shook hands with, all the notabilities and chief people of the city, and then left, as he came on foot.

Two or three weeks later, the miserable "Desolator" of the Holy Land for centuries past—the Turk—made an attempt to regain possession of the city, the result of which was but to confirm all lovers of Zion, that, so far as any further overflowing of the land by the Great River Euphrates was concerned, God's promises were sure.

(To be continued).

"MORALITY", FALSE AND TRUE. —Human speculation, alias philosophy falsely so-called, has evolved the assumption that "morality", (as men speak), is a fixed element in the constitution of things; and to this "morality", they have imagined, God is as much subject as His creatures. The fact is—as the Scriptures reveal, and Nature accurately studied attests—that there is no such thing as fixed morality at all. The question of right and wrong is determinable, in all things, by the appointment of the eternal Creator. It is a simple question of what He has commanded. With Him is sovereign and irresponsible authority. "None may say unto Him, What doest Thou?" He may command a man to kill, and it is then sin not to kill, as in the case of Saul and the Amalekites; and righteousness to kill, as in the case of Samuel with Agag, on the same occasion; while when He chooses to command: "Thou shalt not kill", he that even hates his brother becomes a murderer. This simple principle relieves the subject of the world of difficulty that human philosophy has created. It explains, too, how it is that the belief of the gospel is righteousness, and enables us to realise how unutterably out of the right way is the present generation, with all their educated contempt for the promises and the commandments of God. —R.R. in *Ways of Providence*, pp. 55, 56.

Cloud and Sunshine.

A Dialogue on the "Birmingham Trouble."

CHAPTER 2. (Continued).

Bro. Whole-hearted. —Come now, brother. Wait a moment. You have made a number of assertions, which when joined together, appear to be very sound. But before your deductions can have any weight, your assertions must be tested. You may be wrong in your conception of things; and even if you should happen to be right in your conceptions, it is possible your application of the Divine principles may be wrong (as, for example, your reference to "Judge not"). If your conception of the details is wrong, your deductions from those details must also be wrong.

Bro. Perplexity. —Oh, brethren! This seems to me to be bringing me the very help I wanted. It would be good for us all, I feel sure, if we could go into this matter in detail; for bro. Largeheart has touched on so many things, that it would take a long time to deal with all of them. Would it be agreeable to arrange a further meeting, when we can go into them frankly, fairly, and Scripturally, that unitedly we may be convinced of the will of the Lord concerning our attitude in these unique circumstances?

Bro. Largeheart. —These are not unique circumstances, brother. The household as a whole have never seen eye to eye in every detail, and if only the same spirit that has kept us together in the past (even though we have not seen eye to eye in everything) were only allowed greater play, there would be no need for this "foolish division." (The "division" was so described in a letter by bro. Ladson to the Bristol brethren.)

Bro. Whole-hearted. —I feel sure bro. Perplexity's description is right. These are truly unique circumstances. Can you point to any time in the history of the Truth from the days of Dr. Thomas when amongst those bearing the name "Christadelphian" there were so many different beliefs on essentials at one and the same time?

Bro. Largeheart. —You are exaggerating the case, and your assumptions have been falsified by brethren who have taken matters in hand and investigated them.

Bro. Whole-hearted. —You may think so; but again I say, your assertions must be tested; and I am confident your deductions are wrong. I repeat, my firm belief is that the causes of the troubles are to be found in: (1) Brethren either lacking in perception and love of the First Principles of the Truth; or (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. I should be delighted to meet both of you again to go into the matter—and I am sure our Heavenly Father will not withhold His blessing if we conduct our investigations in the spirit required by those who profess to have the Truth.

Bro. Largeheart. —I rely entirely on the statements of the brethren who have gone into the matters in question. I see no good resulting from wading through the mass of contradictory pamphlets, papers, and books that have flooded the ecclesial world; with the anchor of my barque fastened to these rocks of fact (the unqualified assurance of my brethren), I feel perfectly safe in trusting their word—in fact, to do otherwise would be to cast discredit on my brethren; and one of the most elementary laws existing among us is to credit each other with honesty and sincerity. Under such circumstances I must refuse to discuss matters which have quite a local bearing, and which my brethren tell me they have dealt with Scripturally. I will, therefore, be going, brethren, as I have already stayed longer than I originally intended.

Bro. Perplexity. —Bro. Largeheart, do join us in our further consideration of these subjects. Things that so vitally affect the Truth surely cannot thus, in your estimation, be so unceremoniously brushed on one side. Will you not help me to see clearly as you do (if you are right)? Bro. Whole-hearted is willing; why not you?

Bro. Largeheart. —Some matters have been dealt with and closed; others are being watched by our brethren; this upheaval is also interfering with the progressive work of the Truth; and further, it would be an act of infidelity to question our brethren's decisions. Therefore I refuse to discuss the matter any more. Good afternoon, brethren.

Both. —Good afternoon, brother.

(Bro. Largeheart departs.)

Bro. Perplexity. —Bro. Largeheart's final statement would seem to suggest that he is following the Master's spirit in giving his brethren credit for honesty, doesn't it?

Bro. Whole-hearted. —It does. But you see, it is not altogether a question of being honest and sincere. A person may be deceived, and under that deception be perfectly honest and sincere so far as he believes the deception to be true. Such a condition prevails in Orthodoxy. There are many honest and sincere people who live real (to them) Christian lives, but in reality they are believing a sham—having been deceived—teaching has been passed off on them as TRUE, which they in turn BELIEVE TO BE TRUE, but which we know is FALSE. And the same way that we test and judge that they do not believe the Truth, so we test and judge those who are creating such havoc in the household at the present time. It must be—

"To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." (Isaiah 8: 20)

Good looks, fair speeches, nice dispositions, held in high esteem by the ecclesia or the world, have no place in the matter of obedience to God's law. Unless we bow to that, we are undone. The Apostle John tells us to "try the spirits" (1 John 4: 1) at all times.

Bro. Perplexity. —Would you be willing to talk over these matters with me?

Bro. Whole-hearted. —With pleasure. If it was David's delight (Psalm 119: 97; 139-141; 159, 162, 167, 176) to meditate and talk of the law of the Lord, we shall be on the right path if we do the same, especially when we realize the frailty of human nature and its proneness to wander from God. It is only when we continually exercise ourselves in this way that we can hope to keep straight.

Bro. Perplexity. —When can you arrange for the meeting?

Bro. Whole-hearted. —Unless in the meantime I hear from the ecclesia with reference to a special meeting, this day week, if that will be convenient to you.

Bro. Perplexity. —That will do nicely. But it would be better still if we could have an ecclesial meeting, and all could be convinced in the right way to be taken.

Bro. Whole-hearted. —I fear from my experience with the brethren that your wish will not be realized. You see the mind of bro. Largeheart. If he entrenches himself behind the statements of brethren, and will not trouble to see whether those statements are right or wrong, how is it possible to convince him? The evidence falls on deaf ears. And when you contemplate that such a position MAY be the wrong position; that the statements he is relying upon falsifies the true position, leading him to believe a lie, with all its terrible consequences, the seriousness of the position becomes more apparent.

Bro. Perplexity. —That is so; and it is a sorry plight. Had they adopted that attitude when they first heard the Truth, they would never have been found in its ranks, for they would have been satisfied with the statements and assurances of their parsons, bishops, and archbishops, and nothing would have moved them. To revert to our meeting; suppose I come across any brother or sister who has sufficient interest to come with me, may I bring them?

Bro. Whole-hearted. —Certainly.

Bro. Perplexity. —Thank you, brother. Good afternoon.

Bro. Whole-hearted. —Good afternoon.

Bro. Perplexity departs (soliloquizing). —I feel much better now. There is a rift in those dark clouds which seemed to press down upon my head. Yes: our conversation has revealed one or two points. First, I have been favourably impressed with bro. Whole-hearted. He has certainly adopted the true Christadelphian attitude as recommended by Paul to Timothy: —

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." (2 Timothy 2: 15)

And Peter's words also: —

" . . . be ready always to give an answer to every man that asketh you, a reason of the hope that is in you with meekness and fear." (1 Peter 3: 15)

This bro. Whole-hearted is desirous of doing. On the other hand bro. Largeheart, on the plea of not casting reflection on the honesty of the brethren, thinks he is acting Scripturally in accepting their word without question. This attitude would be all right provided we could be sure their decision was correct. But then, human nature is fallible. It is not impossible they may have made a mistake; and how can I test it? He refuses to discuss it; the door is closed there. If bro. Largeheart is confident his brethren are acting according to the precepts of God, then an investigation need not be refused. Truth has no fear of the light, and the more Truth is revealed, the more established does it become. On the other hand, bro. Wholehearted is not only willing to discuss the situation, but allows me to bring others to share in the investigation. Which appears the soundest attitude on the face of it? There can be no question about it. Yet we must not judge from appearances. We must wait and watch developments.

(To be continued).

Palestine and the Jews.

A COURTEOUS RETORT. —A courteous retort was given by a harmless-looking old Jew sitting by the fire at a railway waiting-room. Three youths entered, and the temptation to poke a little fun at the Hebrew was too strong to resist. "Good morning, Abraham", exclaimed the first, "I hope I see you well". "How are you, Isaac"? enquired number two "All hail, Jacob", continued the third, "what brings you out on this raw day"? Rising from his seat, the old Jew, in quiet tones, answered thus: "Gentlemen, you do me too much honour by your enquiries, and by the names you have been pleased to bestow on me. My real name is Saul the son of Kish, and I have been sent in search of my father's asses which he has lost I was about to return despairing of them, when lo and behold, the God of Abraham, Isaac, and Jacob brought them into this room, and here I will leave them while I go and report to my father". —Jewish World.

* * *

THE ARABS AND ZIONISTS. —The Annual meeting of the Jerusalem and the East Mission was held at Church House, Westminster, on Monday. The Bishop of London presided. The Bishop in Jerusalem (Dr. MacInnes) said that the previous bitter feeling displayed in Palestine towards the English by the Arab population had largely disappeared, under the wise guidance of Sir Herbert Samuel, and he believed that the new High Commissioner would be able to turn Palestine into a country where real peace and quiet would prevail. Never during twenty-five years in the East had been seen such a spirit of genuine inquiry as there was to-day among Moslems in Palestine regarding Christianity. This spirit of inquiry was partly due to the growing conviction that under British rule they had freedom, a thing they did not possess under Turkish rule. He could not say the same with regard to the Jews, who were boycotting everything which was not Jewish. This was, perhaps, not to be wondered at, after their hardships elsewhere in the past. The Mission did not possess enough missionaries who understood the Jewish language, and he could not see how the opposition of the Jews was to be overcome. —Jewish Chronicle.

* * *

NORTHERNMOST JEWISH COLONY. —The British authorities at Mettulah have informed me that at least 1,000 refugees have crossed into Palestine with camels, donkeys and carts, carrying their scanty belongings, mostly bedding and food. —London Daily Express.

* * *

FORTY YEARS' TRIP IN ONE NIGHT. —It took our ancestors forty years to come from Egypt to Palestine. The trip is now made in one night . . . The Jews of the days of Moses, had to struggle painfully through the great Arabian deserts . . . they had no railroads with sleeping cars . . . You pass Beisan, that is the region where Bar Kochba gathered his forces to fight against the Romans. Here the heroic Jewish fighter fell. You imagine the terrible battle where so many Jewish soldiers were slaughtered. You look on the high rocks and your imagination calls up a picture of these rocks smeared with Jewish blood. But the train carries you further. The hills continue as before. Suddenly the train stopped and somebody shouted "all off". We were in Jerusalem! You jump from your seat with a strange feeling. At last you are in Jerusalem, in the city whose name you have known as long as you can remember, the city about which your father spoke to you as soon as you could understand. The wonderful city, the precious city, the holy city—Jerusalem, sung about in your home and in your synagogue, the city you learned about in your Cheder. Practically your entire life you have imagined Jerusalem. When you were very young fantasy pictured it one way, and when you were older in quite another way. But which ever it was, the mental picture painting was always full of extraordinary interest. There was always a kind of magic in it. Always, when you uttered the word Jerusalem, you felt this was a city that grows out of the abyss of eternity. Rome is called the Eternal City. The Jewish lad of long ago knew that this was only an expression. Jerusalem is different altogether. She is to him

the real eternal city. He cannot imagine it otherwise. It is impossible for him to conceive of a time when Jerusalem was not Jerusalem—how can things be without her. —Forwerts (Socialist).

* * *

PALESTINE-EGYPT TELEPHONE. —It is officially stated that telephone communication between Palestine and Egypt will be established as from December 1st. There will be communication between Haifa and Cairo, Jaffa and Alexandria, Jerusalem and Ismailia and Suez, and Kantara and Port Said. —Jewish Chronicle.

Answers to Correspondents.

QUESTIONS.

Please explain the following passages: —

1. —Jude v. 9. "But, Michael . . . contending for the body of Moses", etc.
2. —Ver. 6. —"Angels that kept not their first estate, but left their habitation", etc.
3. —Luke 16: 9. "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations".
4. —2 Peter 2: 4. "For if God spared not the angels that sinned but cast them down to hell", etc. Is that connected with 2?
J.F.H.

ANSWERS.

In seeking to elucidate the four difficulties it will be best to first of all dispose of No. 1, which stands by itself: then take No. 3, which also stands separately. We can then take Nos. 2 and 4 together as being associated in subject matter and exposition.

Jude v. 9.

Rotherham's translation: —"Whereas Michael, the chief messenger, when with the adversary disputing, he was reasoning about the body of Moses, durst not impose on him a defamatory sentence but said, The Lord rebuke thee!"

To understand this allusion to the adversary, we have to take into consideration the context, which directs attention to historical matters by way of example and warning.

Israel had been saved out of Egypt; some after this believed not and were destroyed; also messengers who kept not their own office or estate were reserved to judgment; Sodom and Gomorrah committed fornication, being also punished, affording an example of vengeance (ver. 7). So also another matter of history is alluded to when we reach verse 9, where Michael contends with the adversary, regarding the body politic of Moses. This contention is recorded in Zechariah 3: 1, etc. We term this history only in the sense that it is a recorded historical vision, typifying Christ and the restoration of Israel, etc., in the future.

Dr. Thomas satisfactorily explains this incident in Eureka Vol. I., p. 58.

"The mind of the prophet having been thus fixed upon Him who is to deliver Israel, and to rule over them in Jerusalem, becomes the subject of a vision in which is brought before him the Apocalyptic Stone, the Jasper and Sardine Stone, with Seven Eyes, the Head Stone, whose graving is

of Jehovah; and which being laid before Joshua and Zerubbabel, men of sign, is representative of the Divine Governor and High Priest of the house of David. He sees Joshua, the High Priest of the Restoration, angelized, and clothed in filthy garments. That is, he represents Christ in the capacity of Jehovah's Messenger, 'the angel of the Covenant' clothed with 'the flesh of sin', in which, Paul tells us, 'dwells no good thing'. While Joshua was in these filthy garments, Zechariah sees the adversary at his right hand; that is, in power, standing to resist him. This represents the resistance of power that would be brought to bear against the Christ in the days of his flesh. But that the Adversary should not finally prevail is indicated by the words of Jehovah to the Adversary, saying, 'Jehovah shall restrain thee, O Satan; even Jehovah that hath chosen Jerusalem shall restrain thee; is not this a brand plucked out of the fire'? That is, that although the Adversary that possessed Jerusalem might resist the High Priest of the Order of Melchisedec, and wound him in the heel, He shall nevertheless, wrest Jerusalem from his grasp, and restrain, or bind him as apocalyptically represented in Revelation 20: 1-3."

No doubt the agent for God in this reasoning with adversary was Michael, the chief messenger. To my mind this vision in Zechariah 3 is sufficient explanation of the allusion in Jude.

No. 3. —Luke 16: 9.

In an old Christadelphian, bro. Roberts gives the following explanation:

"The 'mammon of unrighteousness' is a New Testament synonym for riches, because riches are usually acquired by, or employed in unrighteousness. The only way it can be turned into a friend as Jesus exhorts (Luke 16: 9), is the use prescribed by Paul in writing to Timothy: 'Charge them that are rich in this world . . . that they do good, be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come' (1 Timothy 6: 18). 'That when ye fail, they may receive you into everlasting habitations'. Christ means to say that as men cannot in the nature of things retain the wealth they have—seeing they are bound to part company when death comes, the course of wisdom is to so use them that when the day of reckoning comes, everlasting results may come from them instead of results of destruction, which are the usual results, for, as he says, 'How hardly shall they that have riches enter into the Kingdom of God'".

Rotherham tells us that "Mammon" was the Syrian god of riches.

Nos. 2 and 4. —Jude verse 6; 2 Peter 2: 4.

I couple these together because it seems probable that the same events are referred to in both testimonies.

In the testimony from Jude, as we have seen, a series of historical events are brought to remembrance, and when we bear in mind the meaning of angels, i.e., simply messengers, the question is simply which messengers are referred to. The same feature which is noticeable in Jude's narrative is also apparent in 2 Peter 2; well known happenings are taken as examples and lessons. In Peter the world in which Noah testified is alluded to; Sodom and Gomorrah, Lot, etc., also are noticed. The messengers in both cases, then, would seem to be unruly members of the human race, whose history was sufficiently well known to be matters of warning. No such force of example could attach to pre-Adamic individuals (if such ever existed) and the Bible concerns itself solely with the salvation or punishment of members of the Adam race. For these reasons, the messengers which seem to my mind to best answer the description and circumstances of the narrative of Jude and Peter are those who rebelled against Moses, viz., Korah, Dathan and Abiram and their company.

Rotherham very helpfully translates Jude as follows (verses 5 and 6):

"I am minded therefore to put you in remembrance, though ye know all things once for all. That the Lord, when a people out of Egypt he had saved, in the next place them that believed not

destroyed. Messengers also, even them who had not kept their own principality, but had forsaken their proper dwelling, unto the judgment of the great day in perpetual bonds under thick gloom hath he reserved".

That in 2 Peter ii. 4, as follows: —

"For if God spared not messengers when they sinned, but to pits of gloom consigning them, in lowest hades delivered them up to be kept unto judgment".

Both passages refer to sinful messengers, and in both these messengers are consigned to the darkness of the pit, reserved to judgment. What other event can be alluded to than that recorded in Numbers 16. These messengers occupied a very important office in Israel, but not being content with their estate or office or dignity, left their "proper habitation" and accused Moses of taking too much on himself. Eventually God's wrath was kindled against these rebels and "the earth opened her mouth and swallowed them up, and their houses", etc. "They, and all that appertained to them, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation" (verse 32). Thus were these messengers on account of their sin cast down into "pits of gloom", "lowest hades", "in perpetual bonds under thick gloom", reserved to the "judgment of that great day", "kept unto judgment".

WM. LESLIE WILLE.

From our Post Bag.

12 Muirend Street,
Kilbirnie, Ayrshire,
Scotland, 29/1/26.

Dear Bro. Denney, —Greeting in the Master's Name. I have to thank you and bro. F.G.J. very much for the receipt of Berean Christadelphian gratis last year, which has opened my eyes through the instrumentality of brethren Smallwood and Dowling, and others, and caused me to see the heresy of bro. Strickler which I had adopted although all the time in a doubtful manner along with the Ardrossan "Temperance Hall" brethren,

Yours in love and hope of the Truth,

ROBERT HARPER.

* * *

TRUE TO THE FAITH.

"Eureka," Richmond Holl,
Luton, Beds, 17/2/26.

Dear brother Denney, —Greeting! In case you have not received one from other sources, I have posted you a paper from here giving a report of the case of Brother Cyril Saunders, one of our members. He is aged nineteen, and was a Territorial when he began attending our meetings last summer. He has continued steadily ever since; came to understand the Truth, and politely but firmly (in writing) declined further Territorial service, stating why. After his written letter of resignation to them, we baptized him (last November). He has refrained from Camp and drills and all training since, and wrote asking for his release, and saw his Commanding Officer himself. Recently he was summoned for failing to attend Camp, etc., the Army claiming a £5 penalty. I went to see his C.O. with him, and the C.O. was very nice about it, argued our position very reasonably (he is a "religious" man, named Major Deacon), but said he could do nothing to stop the case, which must go forward. But he promised to look up the Regulations, and let me know if there was any way out, by purchase or otherwise. Bro. Saunders has a year to serve, but is continuing quietly with his obedience to his Higher Oath.

Brief reports of the case appeared also in the Sunday Express, News of the World, Daily News (Monday), and Daily Express (Monday), etc.

You will see that the Court refused me permission to say anything on his behalf. Bro. Saunders is only nineteen, and only six months in the Truth, and also is in the doctor's hands, unwell; so he was not able to make so big a thing of the witness as some brethren might perhaps wish. Anyway, it is a useful public witness that our attitude is the same in "peace" time as in war.

You will see that exemption was not granted to him; but anyway, the £5 claimed was reduced to a fine of £2, and 3/6 costs.

As soon as the word "Christadelphian" was mentioned, a general "Oh, Oh", went up from the five magistrates and the officials of the Court (we are pretty well known locally!); as if that settled it!

By the way, fancy a policeman-"brother" writing out that summons, or serving it on bro. Saunders. If a fine had been refused and imprisonment ordered, fancy a policeman-"brother" as his jailor!! Jailor to a brother of Christ!

You may like to know that I have copies (typed) in French of two of our lectures; the "Millennium" and "Eternal Life"; if you know of any wanted in that language; also re the image of Daniel's second chapter. Brother J. Squire here (who is good at this sort of thing) has made a big coloured picture, about 3½ft x 7ft., from a small copy we had. It looks too good to keep in my hands only, so if you know any brother-lecturer who wants to borrow it, I will post it on. Bro. Squire may also go on to make other big lecture-size pictures (in colour), of the other "beasts" in Daniel and Revelation.

Yours Fraternally,

T. S. A. MOORHEAD.

(A good report was duly received. —G.H.D.).

* * *

TRADE UNIONS.

A word about Trade Unions and Masters' Federations. I have read the thirteen or rather fifteen reasons for not being connected with those unions which seem reasonable enough and based on the Scriptures. Yet you take anyone like myself and one will be at a loss to know what to do to separate from such unions. I am a miner, and when I applied for a job years ago, The Operators of coal mines gave me employment. After two weeks' work I received my first pay, and the Company "checked off" so much money to become a member of the Union regardless of my consent. They did so until the full amount was paid to make me a member of the union. It was not a question with the miners or the coal Company if I wanted to be a member or not. "The Check off" System is in what is called "The scales" (or contract) between Miners and Operators. And the biggest issue to-day is for the operators to do away with the "Check Off System". Now monthly dues are collected in the same way. It is nothing short of compulsory; they just take your money and there is no show for resistance whatever. They do not ask you to be a member, and they do not ask you to pay for your membership, and they do not ask you for your dues; they just take it and keep it out of your envelope by a system agreed upon between the Officials of the mines and the Coal Mine Operators.

Of course members are not forced to vote on anything, nor attend any of the meetings. You take no part in the union whatever, and settle all your troubles with the mine bosses and use no mine committee to settle your differences: you have that choice which I always use and settle my troubles with the bosses. Now tell me, how one can separate himself from being a member after all; and would you call such a "passive membership" deceitful based on Colossians 3: 23? I surely have not joined the union heartily, nor any other way, it was not my desire to belong to it at all. But I was made a member against my own will and kept among them as a member without my consent. For years they have taken from me hundreds of dollars. Someone might say, Why did you not follow some other

occupation? Tell me of an occupation to-day which is not organized; and where there is no organization there is nothing but bloodshed and starvation wages, for miners at least. So that does not make things any better, as bad as they might be where a man is compelled to be a member of the union. Tell me what a brother can do under such circumstances. If one can free himself let him do it, but I cannot see my way out for the present at least. If you wish to insert my article in the Berean Christadelphian, do so, and see what the Brotherhood thinks about it.

Yours in His Name,

Lansing, Ohio.

A. P. RUTHEM.

Ecclesial News.

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognised Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

* * *

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

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

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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.

BEDFORD. —Alexandra Hall, 44 Harpur Street. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. We are pleased to announce that through God's goodness and mercy we have at last secured a Meeting Place where we hope to publicly witness for the Truth once again, and we sincerely hope that in our efforts to sow the seed, it will fall in some good and honest hearts, with the result of adding to our numbers from time to time. By the time this intelligence is published, we shall have had our first meeting; our opening date being February 21st. Brethren and sisters visiting Bedford in future will please note change of address. —W. H. COTTON, Rec, Bro.

BRIDGEND. —Dunraven Place (late Wyndham St.). Sunday: Breaking of Bread 11 a.m.; Eureka Class 3 p.m.; Lecture 6.30 p.m. Tuesdays: Bible Class 7.30 p.m. Our bro. J. Pearce will in future meet with our Swansea brethren, having found employment there. We have again had the pleasure of the company of bro. and sis. Ellis, Ystrad. It will no doubt interest the Nottingham brethren to know that bro. Ellis is now on the lecturing list and delivered his first lecture at Bridgend on Sunday last, 21st February. —W. WINSTON, Rec. Bro.

BRIGHTON. —Athenaeum Hall (Room C), 148 North Street. Sundays: Breaking of Bread 5 p.m., Lecture 6 p.m. We continue to show forth the word of God at Brighton every Sunday evening through the efforts of visiting brethren from Clapham, to whom we are very grateful. We have also been pleased to welcome around the table of the Lord, bro. Webster, Ilford; Bro. Bellamy, Clapham; Sis. Callett and sis. G. M. Clements, Clapham; Sis. Quelch, Worthing. We are always pleased to welcome those in fellowship who may be visiting Brighton. —J. A. ANSTEE, Rec. Bro.

COVENTRY. —Co-operative Room, Lockhurst Lane. Sundays: Breaking of Bread 2.45 p.m.; Lecture 6.30 p.m. Tuesdays: Young Peoples' Bible Class, Ragged School, New Buildings, 8 p.m. Wednesdays: Ecclesial Bible Class at the Co-operative Room, at 8 p.m. Again we have good cause for

thankfulness in the fact that we were permitted by God to assist another to pass through the waters of baptism, on Thursday, January 21st, when M. Harry Franklin, elder son of bro. and sis. T. Franklin, put on the Saving Name of Christ in the appointed way. It is gratifying indeed when we see our sons and daughters thus remembering their Creator in the days of their youth, realizing that the whole duty of man is to fear God and keep His Commandments. We take this opportunity of thanking all who have assisted us in the Truth's work since our last report. —H. C. GATES, Rec. Bro.

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 Life-giving Word has been intelligently proclaimed by brethren J. B. Strawson, A. C. Simpson (Nottingham); Roland Smith (John Bright St.); W. R. Laskey and G. Lowe of this meeting; we are grateful for their services in this part of the Lord's Vineyard. We gain by removal from Nottingham sis. Towne, wife of bro. Towne. The attendance of interested strangers has not improved, possibly owing to weather conditions. —GEO. E. LOMAS, 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 have pleasure in announcing that Miss Harriet Parsonage was baptized into Christ, on Tuesday, February 9th. We trust she will attain unto Eternal Life in the Kingdom of God. —W. W. DIGGENS, Rec. Bro.

IPSWICH. —Public Hall (Arcade Street Entrance). Sundays: M.I.C. 10.15 a.m.; Breaking of Bread 11 a.m.; Lecture 6.30 p.m. We are sorry to report a reduction in our small number, by the removal of sis. C. Swain to London, our sister will in future meet at Clapham. We have received much comfort and encouragement from the brethren sent by the Clapham and Ilford Ecclesias to assist us in proclaiming the Truth. These brethren have faithfully ministered to our spiritual needs. Our lectures of late have been well attended. —S. C. SIMPSON, Rec. Bro.

LONDON (Dalston, N.), —488-90 Kingsland Road (near Dalston Station). Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays 8 p.m. During the month we have gained by removal from Newbury bro. D. H. Denney. We have also made a special effort—four lectures on Prophecy and the Powers—with very encouraging results. —G. H. DENNEY, Rec. Bro.

LONDON (Clapton). —Pembury Hall, 41 Pembury Road, Clapton, E.5. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Tuesdays: Bible Class 8 p.m. At bro. C. C. Redmill's request we have to say that bro. F. E. Dunkley, Editor of the Herald has now been withdrawn from by that ecclesia for teaching that a child of God can swear legal oaths. We are also informed that the brother referred to in No. 8 of the Herald who is said to have placed a substantial contribution in the hands of the Editor for the supply of gratis copies of the Herald is not the brother whom we had in mind, but another. We are requested by bro. V. Hall to make a note that bro. Dunkley's opposition to Birmingham John Bright St. was not "general" and "sweeping", but only in reference to a recent withdrawal arising out of the condemnation of the celebration of the "two minutes' silence" in the Temperance Hall a year ago. —G. H. DENNEY.

LONDON (Putney). —The Scouts' Hall, Oxford Road, B. Putney, S.W. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. We are pleased to report that another has put on the saving Name of Jesus, Miss Hilda Perry (16) the daughter of bro. and sis. Perry, having been immersed on the 28th January, and we trust she will obtain the crown that fadeth not away. We have been encouraged in our labours by the attendance of strangers at the lectures from time to time, and we hope that we may see the fruits of our labour in helping some to come to the knowledge of the Truth. At the Annual Business Meeting the undersigned was appointed Recording Brother. —A. CATTLE, 172C New Kings Road, Fulham, S.W.6.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread 11 a.m., Lecture 6 p.m., Sunday School 2.45 p.m. Thursdays 8 p.m. We rejoice because another has put on the

Saving Name. Mrs. Alice Allan (Wesleyan) was baptized for the remission of sins at the Clapham Ecclesia on our behalf, on January 31st. Our new sister had the joy of entering the family of God at the same time as her brother in the flesh, Mr. Frank Brooks. May they both remain faithful and together enter the Kingdom of God. We have decided to give our support to the Bexley Heath Ecclesia in their endeavour to obtain exemption for the brethren of Christ from membership in Trade Unions and Masters' Federations. During the month of February we are having eight lectures, four Sundays and four Thursdays which we have specially advertised by means of the Testimony pamphlet and in our two local papers which have a large circulation. The attendance so far (at time of writing) has been fairly good, one lady coming regularly from a village about five miles distant. On February 14th our Sunday School Tea and prize distribution took place, and an enjoyable time was spent. The scholars recited and sang hymns; bro. W. R. Mitchell, of Clapham, being with us kindly gave them their prizes, speaking helpful words to each one. Our brother C. J. Saunders who found the Truth whilst being a Territorial was brought before the Luton Court on February 13th for failure to attend the Annual Camp Training. A claim of £5 was made but by the goodness of God this was reduced to a fine of £2. He had written previous to the time of the Camp asking for his release on the grounds of his having come to a knowledge of God's requirements since joining the Services. A good witness to the Truth was made before those in authority and practically all the Sunday and Monday newspapers gave an account of the proceedings, thereby making the true Christadelphian position in regard to military service known throughout the country. We hope, God willing, to hold our Annual Fraternal Gathering on Good Friday, details have not yet been completed; we shall be pleased to welcome any of like precious Faith who are able to be with us. We shall be glad to know about a week beforehand of any who hope to come. —GEO. ELLIS, Rec. Bro.

MACCLESFIELD. —29 Brocklehurst Av., Hurdsfield Estate. Sundays: Breaking of Bread 3.0 p.m. During the past few months we have been favoured by a visit from sisters Cockcroft, of Oldham, Phillips, of Luton, and the two sisters Steele, of Crewe. We continue to say to the perishing "Come", trusting that our Heavenly Father will give the increase. If the Lord will, the sisters Steele will visit us at least once a month, and we in turn hope to visit them. We welcome all to the Table of the Lord, who are faithfully upholding the whole Truth, that may be passing this way. —CHAS. A. ASK, 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 on Sunday, February 7th we had with us bro. Williams of the Bridgend ecclesia, and on Sunday, February 14th our bro. Daniel Jakeman of Dudley; both brethren exhorting in the morning and lecturing in the evening. I may say that altogether we have had a very uplifting time, and words of encouragement from both of the visiting brethren. On Easter Sunday and Monday (D.V.) we hope to have the company of our bro. Viner Hall, of Sutton Coldfield, who will exhort and lecture on the Sunday, and speak at the Fraternal Gathering we intend holding on Easter Monday. We extend a hearty invitation to all brethren and sisters of surrounding Ecclesias, also to any brother or sister who may be passing this way or in the district during the Holidays. The first meeting will take place at 2 p.m. Tea which will be provided will be at 4 p.m. Second meeting will take place at 6 p.m. —D. M. WILLIAMS, Rec. Bro.

NOTTINGHAM. —Com Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School 2.30 p.m., Lecture 6.30. Huntingdon St. Schools, Tuesday Eureka Class, 7 AS p.m. Wednesday 7 45. p.m. We are pleased to report that bro. Stubbs having resigned his connection from the Mechanics' Hall Ecclesia, and having expressed his entire agreement with the position taken up by this ecclesia on the matter of Fellowship, is now united with us in the determination to "earnestly contend for the Faith". On February 9th, George Mynott, the son of bro. and sis. Mynott, was baptized into the saving name. Much interest is being shown and we expect soon to report further increase. The ecclesia extends a hearty invitation to all in Fellowship to the Tea Meeting arranged for Easter Monday. A good sized model of the Tabernacle is to be exhibited, and we are expecting addresses as follows: —The Tabernacle and its Place in the Midst of the Congregation (bro. A. T. Jannaway); The Court and its Furniture (Bro. W. V. Butterfield); The Coverings (Bro. J. B. Strawson); The Holy Place (Bro. A. C. Simpson); The Most Holy (Bro. W. J. Elston). The Tea and Meeting will be held in the Huntingdon

Street Schools (entrance Sherwin Street), and brethren will be in attendance from 2 p.m. Tea 4.30 prompt. Meeting 6 o'clock. —W. J. ELSTON, Rec. Bro.

OLDHAM. —Co-operative Guild Room, Greenwood Street, Huddersfield Road. Sundays: Breaking of Bread 10.45 a.m.; Lecture 6.30 p.m. Wednesday 7.30 p.m., 140 Werneth Hall Road. We have altered our meeting for the Breaking of Bread to 10.45 a.m. We feel that the change will do us good. We have also tried to gain the attention of the strangers by means of week-night lectures given by our own brethren. Only a few have attended, however; there seem to be so many counter attractions, and the Truth apparently makes very little appeal to people whose minds are bent on pleasure seeking. We have been glad to have the assistance of bro. V. Hall (Sutton Coldfield), who gave the word of exhortation and lectured for us in January. —A. GEATLEY, Rec. Bro., 27 Lynton Av., Hollinwood, Oldham.

PEMBERTON, (nr. Wigan). —Orrell Gardens, Orrell Post. Sundays: School 2 p.m., Breaking of Bread 3 p.m, Lecture 6.30 p.m. Wednesdays 7 p.m. We rejoice to welcome into our fellowship bro. Richard Barton, sis. Evelyn Barton, bro. Peter Barton and sis. Doris Barton, of the Wigan Ecclesia (T.H. Fellowship). This action has been taken after a vigorous investigation into the troubled condition of the brotherhood regarding false teaching; they have in consequence obeyed the Apostolic command. We pray this addition may be the means of strengthening our hands in the work in which we are engaged; that of contending earnestly for the faith in its purity. On February 10th, Mr. James Wilcox (neutral) was baptized into Christ after witnessing a good confession of the things concerning the Kingdom of God and the Name of Jesus. Our prayer is that he may hold fast and that he may be diligent in his high calling. Our Sunday School Tea and Prize Distribution was held on New Year's Day, When a profitable time was spent. We are thankful for the words of instruction to the scholars and wise counsel to the brethren and sisters by brethren W. Cockcroft and A. Geatley (Oldham), and bro. W. Jannaway (Southport). Bro. W. Jannaway distributed the prizes to the scholars. Our thanks are due to brethren W. Cockcroft, and A. Geatley (Oldham), and bro. W. Rothwell (Liverpool), who have assisted us in the work of the Truth. —J. WINSTANLEY, Rec. Bro.

REDHILL. —Rees' Rooms, Warwick Road. Sundays: Breaking of Bread 11.30 a.m. Lecture 6.30 p.m. Since our last report we have had the pleasure of welcoming bro. A. T. Abbots (formerly of Avondale Hall, Clapham) to our Ecclesia, who will in future meet with us. We held our course of Special Effort Lectures on the first five Mondays in the New Year, though apparently without result. However, we are not discouraged, for we realize that we are living amongst a "dark and evil generation" and that "as it was in the days of Noah, so shall it be in the days of the coming of the Son of man". We thank all those who helped us by lecturing, also those who so kindly helped by their attendance. —W. H. WHITING, Rec. Bro.

SHREWSBURY. —Working Men's Hall. Sundays: Breaking of Bread 3.30 p.m. I am very pleased to announce that during March we propose (God willing) to give a series of Lectures on Sunday evenings at 6.30. in the Unicorn Assembly Room, Wyle Cop, Shrewsbury. This arrangement has been made possible by the willing co-operation of the Blackheath, Dudley, Great Bridge, and John Bright Street Ecclesias, who are supplying speakers and also assisting financially. We are looking forward to this opportunity of publicly proclaiming "the Gospel of the Kingdom", and pray that God will bless the work. We shall welcome the support of any brethren and sisters who may be able to meet with us. Arrangements are being made for a conveyance to make the journey from Dudley each Sunday, and any desirous of travelling should communicate with bro. F. H. Jakeman (address as per cover). During the period covered by the lectures, our meeting for Breaking of Bread will be held at the above Room at 5.30. —H. G. SAXBY, Rec. Bro.

SOUTHEND and WESTCLIFF-on-SEA. —This ecclesia formerly meeting at Westbourne Grove, Westcliff-on-Sea, has removed to a room at St. Margaret's School, 88 Victoria Avenue, Southend, about three minutes' walk from L.N.E.R. station, and eight minutes from the Midland Railway station in High Street. We have regretfully to report withdrawal from Sis. A. L. Wiltshire for continued absence from the Lord's Table and Breaking Bread with a community not in our fellowship. We now

number fourteen members. Attendances at all meetings are consequently small, and the work is in few hands. Occasionally, strangers appear at our lectures, but on the whole it is now mainly a matter here of standing fast and strengthening the things that remain. "And this will we do—". F. F. JACKSON, Rec. Bro., "Dometo", Swanage Road, Southend-on-Sea.

UNITED STATES.

BOSTON (Mass.) —Beverley Farm. Greeting in the Master's Name. We have again had the pleasure of the company of bro. and sis. Wilson of the Mattapan Ecclesia to Break Bread with us, and as we cooperate with their ecclesia to the best of our ability in the Sunday School work, we had an invitation to go to Worcester on Christmas Day, but were very sorry we were unable to go. Bro. and sis. Wilson brought the children's prizes down with them. We had our usual meeting for Breaking of Bread, and in the afternoon a meeting for the children at which they gave recitations. We spent a very happy time together which we find very uplifting in our present situation. Faithfully your brother in Israel's Hope, —JOHN DAVEY.

DETROIT (Mich.). —LO.O.F. Hall. Canton and Gratiot Aves. Sundays: Breaking of Bread 10 a.m.; Lecture 7.30 p.m. Wednesdays 8 p.m. (home to home). We held our Annual Ecclesial and Sunday School Gathering on January 1st, as usual, this day being a holiday here; forty-seven were present, a number being prevented from coming through sickness. We have welcomed to our fellowship bro. L. A. Hedden, who was immersed in London, Canada, just before coming to Detroit. Visitors have been sis. Hedden, of London, Ont.; sisters Elizabeth and Esther Hickman, of Brantford, Ont; and brother W. Whitehouse, of Canton, Ohio. Bro. Whitehouse "took in" Detroit on a lecture tour, crossing here from Canada. He exhorted and lectured on Sunday, 13th December, and also gave us two rousing addresses on the Tuesday and Wednesday, before returning to Canton on Thursday, 17th December. We greatly enjoyed and appreciated his refreshing visit. We regret having had to withdraw from bro. William Shaw because of his long absence from the table. —G. GROWCOTT, Rec. Bro., 3985 Field Avenue.

HAWLEY (Pa.) —Riverside School. Sunday: Breaking of Bread 2.30 p.m.; School 3.30 p.m. We are endeavouring to hold fast the Name, the works, the doctrine and pure fellowship. Visitors have been brethren James, John, and William Jones, and sis. William Jones, all of Glendale, Pa. We are not of those who complain of the "tone" of the Berean Christadelphian, so long as it fearlessly condemns error and errorists and upholds the Truth. We hope the magazine will continue, although we realize it may be difficult if bro. Jannaway is compelled to resign on account of failing health. We sympathize with our sister Clara Smith, who had lost her husband (not a brother). "The last enemy that shall be destroyed is death", and there is great consolation in the prospect of the triumphant reign of Christ, "for he must reign till he hath put all enemies under his feet" (1 Cor. xv. 25). —H. A. SOMMERVILLE, Rec. Bro., Ariel, Pa., Hawley.

LANSING (Ohio). —Breaking of Bread Sundays, at 11 a.m. at the house of the Recording Brother, A. P. Rut hem. We are still holding fast to sound faith and obedience to the commandments of Christ. Will any who visit us please bring a letter of recommendation from their home ecclesias. The exchanging of speakers between Lansing and Canton, Ohio, Ecclesia every eight weeks will continue during the year 1926, the same has been carried on for many years past. We have had with us bro. Wm. Whitehouse, from Canton, and bro. J. D. Thomas, of Steubenville, Ohio. As a speaker we regret the loss of bro. C. H. Ward, who fell asleep Dec. 9th, 1925, who spoke for us on many occasions, the last time on May the 10th, 1925, addressing the meeting; his morning subject was, The Spring of Eternal Life; and his evening subject, Godly Jealousy. He presented those subjects to us in his usual forcible way, yet in humbleness of spirit; little did he know that it was the last time he would ever speak in our Ecclesia, after many years of faithful courageous work in God's vineyard. A brother who was faithful in many things, as a Canton brother well expressed it, he was faithful in the removing of a chair if need be, or in delivering a lecture. We have lost bro. and sis. Bargiband by removal to Detroit, Mich. —A. P. RUTHEM, Rec. Bro.

MATTAPAN, Greater Boston (Mass.). —Oddfellows' Hall, River St. Sundays: Breaking of Bread, 11 a.m.; Sunday School and Bible Class, 12.30 p.m. Since last writing we have increased in numbers. Brother H. Ricketson of St. John having secured work in Boston he now meets with us; sister Fanny Ricketson of our Ecclesia is his sister in the flesh. We have also had the pleasure of assisting Mr. John Thomson to put on the Sin Covering Name in baptism; he passed a splendid examination. Our new brother is a son of our sister Thomson. May he with ourselves hear "Well done" at the end of our probationary journey to the Kingdom of God. The brethren and sisters of Boston in our Fellowship now number nineteen. We have been cheered by the following visitors: — bro. and sis. Davey and daughter sis. Ethel Davey, of Beverley Farms; bro. Dowling, Worcester, who gave a Special Address on "Chronology: or Signs of the Times", which was very well appreciated in times when it behoves us to "Watch". Bro. Carruthers, sen., and his son, bro. James Carruthers have returned to Boston. Sister Carruthers died after quite a short stay with her son, bro. John Carruthers, in Connecticut. "We sorrow not as others who have no hope". —ROBERT WILSON, Rec. Bro.

TEXAS. —Robert Lee Ecclesia. We desire it to be known we still hold our meeting near Robert Lee at the Friendship School House, at 2.30 p.m., and will, God willing, when spring comes divide our time and have our meetings alternately at Robert Lee, as some brethren, including bro. J. K. Magill and bro. W. J. Greer, have moved nearer Robert Lee. Another successful Fraternal Gathering was held near Hye, Texas, last summer, where we rejoiced to see new brethren present, also several brethren from California, who formerly lived here, and intend making Texas their home. There were four immersions: —Mrs. Clara Lloyd, wife of bro. James Lloyd, of Hebron, Texas; Miss Seba Wolfe, daughter of bro. and sis. S. S. Wolfe, and grand-daughter of old bro. W. H. Wolfe, formerly of Texas, but later moved to California, where he died a few years ago; Mr. and Mrs. Jess Greer, the former being the son of bro. and sis. W. J. Greer, all of their family of nine children now being in the Truth. Bro. Jess Greer's wife is the youngest daughter of old sis. Landers, of Robert Lee, and the seventh of nine children now in the Truth. God willing a Fraternal Gathering will be held near Mason, Texas, about the 1st August, on bro. Gerdis' farm. Particulars of the meeting will follow. —JAMES GREER, Rec Bro

WORCESTER (Mass.) — Assembly Hall, Rim and Chestnut Streets. Sundays: Breaking of Bread 10.30 a. m.; School 12 n.; Lecture 7 p m. Wednesdays: Bible Class 8 p.m. Although it is some time since our last report, we are still heartily engaged in the Master's service. At the opening of our Lecturing season our bro. Dowling gave a series of lectures namely: "Christendom Astray. A sweeping indictment—Is it true"? "The Promises of God discredited by Christendom"; "The Keys of the Kingdom lost by Christendom"; "Christ coming to abolish all Human forms of Governments, and to Personally Reign over all Nations". Christendom Astray, The Real Christ and other books were given or loaned to those who took the opportunity to be present. We have been cheered by the uniting of two of our Sunday School scholars to Christ through baptism: George Arthur Baribeault, son of bro. and sis. Baribeault, and Violet Florence Preece, daughter of bro. and sis. Preece. They have both been reared in Christadelphian homes and in the Sunday School, and in their youth they have determined to remember their Creator. We trust they will run well and receive the crown of Glory. Sis. Harriet Jones formerly of the Ecclesia in Philadelphia is now located here and has become a member of our Ecclesia. She, together with bro. D. C. Wilson and others of Philadelphia, are strongly opposed to, and refuse to adopt the respectivist, captious, and perplexing policy of the Arch Street Ecclesia who insist upon fellowshipping bro. C. C. Walker and the large and influential ecclesia of which he is a member, despite the fact that they maintain that bro. A. D. Strickler is "fundamentally sound", yet strangely enough this same Arch Street ecclesia peremptorily refuses fellowship to any other individual or ecclesia who take the same position. Sis. Ethel Davey formerly of Swansea, Wales has also become a member of our Ecclesia. On Christmas Day, the Boston Ecclesia, united with us in the Sunday School entertainment and prize giving. A very pleasant day was spent, the recitations, readings and singing were enjoyed by all. On January 21st, bro. Herbert Rundle, jun., and sis. Kathleen MacAdams were united in marriage. They have the best wishes of the ecclesia in their new relationship. The following visitors have met with us: Bro. and sis. George Strong, sis. Ricketson, sis. A. Jackson, sis. Thompson, sen., and jun., bro. and sis. Robert Wilson, and bro. Herbert Ricketson, all of the Dorchester ecclesia. —A. MARSHALL, Asst. Rec. Bro.

