

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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Telephone: G. H. DENNEY, Mountview 1396, or Clerkenwell 2888.

Bro. B. J. DOWLING, 76 Florence St., Worcester, Mass., U.S.A.
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SIXPENCE.

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

(Continued from page 293).

CHAPTER 33.

An interesting incident occurred about this time, which was the visit to Dr. Thomas of Mr. Fanning, Editor of the Christian Review (Campbellite paper), and that gentleman's remarks on the visit in his paper, together with the Doctor's reply. Mr. Fanning's report was as follows: —

"Friday, the 14th, I travelled nearly fifty miles to Louisville, and spent the night with brother James Trabue, merchant of that city. Saturday, the 15th, I spent the day in visiting the city, renewing acquaintances with old friends and forming new ones. Among the rest, I became acquainted with Dr. John Thomas, who is at present publishing the Herald of the Future Age, in Louisville. As Dr. Thomas has been the cause of some difficulty amongst the disciples of Christ, both east and west, I hope a few reflections on his course, and the course of others towards him, will not be considered derogatory to the objects of a religious journal. I found the Doctor a pleasant gentleman of about forty-five years of age, (As a matter of fact "not yet forty"—J.T.) much devoted to the study of the Bible, and one who thinks very intently on all subjects which engage his attention. My own opinion is, Dr. John Thomas wishes to do right, but he labours under considerable embarrassments. Although he is an intelligent man, he is certainly very speculative—is an abstractionist in the fullest sense—is devoted to his friends, but has no mercy to such as he esteems his enemies. I shall not pretend to enter into the merits or demerits of the Doctor's religious career. Suffice it to say, he may be an injured man, and he has in turn injured, in my judgment, every one who has come under his influence. His position in reference to the necessity of persons understanding the nature of baptism to enjoy its benefits, IMMORTALITY being a subject of promise in the New Testament, and the anti-Christian character of sectarianism, may doubtless be sustained by the Bible. Still, on all these subjects his language is generally too strong, or rather of a character to embitter those who love it more than pious instruction. His notions of the non-resurrection of infants, idiots, and pagans, and annihilation of the wicked are certainly subversive of all the benevolence of God, and contrary to the Scriptures of Truth; yet he admits these things constitute no part of the

Gospel of Christ; I regret with this admission, the Doctor persists in such unprofitable speculations. From the Doctor's peculiar organization and temperament, and the unmerciful opposition which some of his views have met, he has become emphatically a man of war, and always uses dangerous weapons. In the heat of conflict, he not unfrequently knocks out the eyes and commits other damages on his best friends. Hence the idea that 'his hand is against every man', and every man's hand is against him. The evils resulting from his course have not been so much from what he has pleaded as from the STYLE of his teaching. His admirers generally possess the same spirit as the Doctor. While I blame the Doctor, I can but love him, and regret that his organization and the circumstances which have governed him have been such as to render his best efforts worse than useless in the cause of Christ. I separated from the Doctor with the conviction that if he could forget Alexander Campbell, would quit studying and writing upon his speculations, and could be thrown into pious society, where he would be told plainly his errors by genuine friends, he might become a good and useful man".

The Doctor replied to Mr. Farming's remarks in a letter, addressed personally to himself. From that letter we make the following extracts: —

"DEAR BRO. FANNING,

"Your periodical for this month has come to hand. I am glad to find from it that you have arrived amid your domestic circle in good condition and prepared for new 'Themes of Discussion' . . .

"You say, my dear brother, 'Although Dr. Thomas, is an intellectual man, he is certainly very speculative, is an abstractionist in the fullest sense'. Now, this reading would imply that speculative men were not intellectual men. I should like to see a man who speculates without intellect; he would be quite a curiosity. Well, I admit that I speculate; and will you tell me, bro. Fanning, how can a man think without speculating, or speculate without thinking? I speculate thus: I regard the Bible as a speculum or mirror, into which I look, and there I behold, as in a glass, the image of God, to which He requires me to be conformed. I think, I reflect, I look, or if you will, I speculate upon His image, and I behold the pattern of immortal men. I see in this speculum that this archetype became immortal by the resurrection of his mortal body from the dead; and I see it averred that all his brethren who do his will shall become like him, perfect and complete, when he shall appear in glory. Yes, I am an 'Abstractionist' also. I abstract myself as much as possible from the world, 'hating the garment spotted with the flesh'. The industrious and busy bee is an abstractionist; it sips the nectar and abstracts the honey from every flower: the Word is the nectary I sip, and its 'unadulterated milk' the saccharine juice from which I abstract the nutriment of my faith. Avaunt this folly, my brother, and cease to pander to popular ignorance, by stirring up prejudice against a man for being guilty of the noblest exercise of intellect, that of speculating and abstracting the heart-cheering promises, and teaching of the Word of God.

"You say, 'Dr. Thomas has no mercy on such as he esteems his enemies'. Believe me, I regard men as my opponents; mostly as opposing what they do not understand, and, therefore, their leaders excepted, as 'not knowing what they do'. These leaders are hostile to me; and yet, if their 'unmerciful opposition', as you term it, were confined to 'my views', I should not complain; but they assail my character, and seem to lack only the power to extinguish me from religious and social existence. I am not their enemy; but I am their invincible and interminable opponent, till they cease to 'pervert the right ways of the Lord'. My weapons—my 'dangerous weapon', as you style it—is truth; I seek to take no unfair advantage of them; I do not circulate through the country, trumping up charges against them as they do against me; but when they attack, I expose falsehood, intrigue, and malevolence, and, in an avalanche of reputation, make it recoil upon their own pates. If this be merciless, then, be it so; and if they would spare themselves the mortification of defeat, let them beware how they tempt me to unshield the sword. If they repent and do right, I will forgive them. I do pray for them that the

eyes of their understandings may be opened; that they may become honest men, and cease to pervert the truth; that they may act up to their old professions, and take their stand upon principle, and no more presume to dictate even to their inferiors, as they may suppose them, what they may see in the Scriptures, and what they may publish as contained in the Word of the Lord. Let them attend to their old studies, and if they do not agree with the results of other people's let reason and testimony prove their's the better; and let them remember that Christ's freemen understood the liberty with which he has freed them from the yoke of bondage too well to permit them to lord it over their rights and consciences. I have 'no mercy' upon what I believe to be their perversions of the Gospel, neither do I crave mercy; as men, peace be with them when they shall prove themselves worthy of it by having conquered.

"Again, you say, 'he has injured, in my judgment, everyone who has come under his influence'. Well, this you give merely as your opinion. The assertion is a very broad one. You do not say wherein the injury I have done them consists. You ought to have been more explicit; for though you have a right to express your opinion, you have no right to injure me in vaguely exercising that right. You are not, I think, a competent judge in the case, because you are not acquainted with 'every one who has come under Dr. Thomas's influence'. You only know a few, a very few; and, if they have been injured, 'in your judgment', you have no right to judge by the rule, *ex uno disce omnes*. (From one case learn all the rest) If you have, so have I; and I could from a few cases, not difficult to find, shew where they had become immoral after imbibing 'brother' Campbell's opinions. Should I not, then, do him injustice in saying he has injured 'everyone', etc., because some whom he had influenced had become renegades? Did all the troubles you have been mixed up with during the last few years originate from my influence? By whatever spirit they were actuated it could not be traced to me; they were 'brother' Campbell's especial friends; but I argue nothing against him on that account, any more than I argue against the doctrine of Jesus as injurious because of the impiety of multitudes of his disciples and professed friends. Be more impartial and reasonable in your conclusions . . .

"You greatly err in supposing that a remembrance of A. Campbell disturbs the tranquility of my mind. It is true, from the nature of things, that I do not forget him. So long as he retains his present ground, and I mine, we must necessarily be in opposition. I am sorry he has not more chivalrousness of disposition; if he had, he would not persist in what he knows to be wrong. You understand me; and it does appear to me, that a man of his intellect must know better than he acts. I hope I do him no wrong in this opinion. If he would study demonology less, and Christology more, he would not be so tyrannous in his opinions; and could he be thrown into a less parasitical ('pious' though it be!) society than that which surrounds him, he would be prepared to discuss the truth with less arrogance and self-sufficiency, and have a better opportunity of becoming acquainted with his own foibles, from the testimony of 'genuine friends', who, like brother Fanning, in the case of Dr. John Thomas, might shew him up on the pages of the *Christian* or some other *Review*!

"Finally, my brother, if you do, you ought not to love me (unless as an enemy, and that is evinced by heaping coals of fire upon his head). Indeed, I do not see how you can love me, for you say I am neither 'good nor useful'; seeing you say, that 'under certain circumstances, 'I might become a good and useful man', which is plainly declaring that, in your opinion, I am neither one nor the other.

"Wishing you better measure than you have meted out to me, I subscribe myself, without intending to offend you, Your brother in Christ,

"JOHN THOMAS".

The Doctor thus expresses the objects which actuated him in his apparently bootless opposition to the state of things around him: —

" Our object in bringing these things to light is to put such 'reformers' to shame, and to let good men see the deception which is practised upon them, when they are called upon by interested partisans to uphold such a system of things under pretence of its being sacred and Apostolic. We yearn for such a state of society as will reflect the principles of God's Word, where His testimony is the delight and glory of the people. We love the Truth too well to allow mankind to be imposed upon with counterfeit metal instead of the pure gold. 'This reformation' in Eastern Virginia, is a mere apology for Apostolicity. It is sound in neither doctrine nor morality. It began with a show of zeal for truth and liberty, but it has ended in establishing a new form of human authority and tradition. If it were not for the Truth's sake, do you suppose, with our means of doing better, that we would subject ourselves to reproach, to defamation, to the vexatiousness of a great enterprise with scantily furnished means, to the labour of body and mind, etc., which we have to undergo? Is the carnal mind of so surely a philanthropic constitution as to toil for the everlasting weal and glory of its contemporaries, with no other recompense than these things? No, reader, indeed; this is more than human nature, unimpressed with God's truth will subject itself to. We labour for that reward that is laid up for us in the heavens, and but for this, we should long, ere this, have bid you learn the things of the Spirit as you best could; for ourselves, we must, long ago have imitated the pious of 'this reformation', and have devoted ourselves to covetousness and fleshly lusts. Our self-denial, while it will redound to our glory at the Coming of the Lord, will be condemnatory of those who add to our difficulties by their proscription, or by a lukewarm and inefficient co-operation. Often, in retirement, do we sigh over this misguided and grovelling generation, and fain would we, if our race were run, or the day of Christ were arrived, that we might find deliverance. But, courage O my soul, with patience we must wait for it! "

(To be continued.)

MINISTRIES OF RELIGION. SHOULD THEY BE SALARIED OR UNSALARIED? —An interesting side light is thrown on this question by the Palestine correspondent of the Jewish Guardian. In his letter of April 7th last, dated from Jerusalem, appearing in the number of May 9th, he says that the Passover festival afforded a ready opportunity for calling attention to the movement which took shape six months ago for the formation of a permanent English speaking or Western Jewish Congregation. Unfortunately this immediately divided into two separate communities, the one orthodox in the united Synagogue style, the other American Reform. The latter did not endure for long, but the former, in which a few English and American young men took the lead, has shown considerable success, having attracted to itself members of many of the different communities in Jerusalem, native born as well as immigrants. It has no paid officials, but like Christadelphian meetings, is conducted entirely by its own members. In this it is by no means unique, a similar practice being followed not only in numerous chevras conducted on East European lines, but also at sources conducted on Western lines. For instance, in one that is held regularly in a house in one of the newer Jewish settlements around Jerusalem, the service was conducted during the festival by a chalutz in riding breeches, fresh from one of the agricultural settlements, and a shopkeeper from the Jaffa road, a combination probably unique in the annals of Jewry. —G.H.D.

Editorial.

FACING BOTH WAYS.

A very clear article appears in a recent number of the Christadelphian from the pen of bro. H. Sulley, which as bro. W. Whitehouse, of Canton, in an interesting letter to us points out, "tears away the foundation of the ideas promulgated by bro. Strickler". But bro. Whitehouse asks: Why does bro. Sulley continue fellowship with bro. Strickler and those who pronounce him fundamentally sound?

We cannot answer this question. We greatly regret to see the inconsistency, and we could not ourselves shoulder the fearful responsibility lightly taken up by bro. Sulley and bro. C. C. Walker.

Look at the hundreds of poor brethren and sisters lulled into a false security by the attitude of these leaders. Look at meetings like the Bournemouth and Ardrossan ones, going over completely to the Strickler heresies and mischief being done every day in the ecclesias generally.

There is but one body of Christ, and its duty is to rid itself of impurities. It must not be Laodicean and blow hot and cold, and face both ways. Surely and certainly if a decided stand on the doctrine of fellowship were taken up by bro. C. C. Walker there would be a split in the Temperance Hall Ecclesia. It may be that the determining cause of bro. Walker and bro. Sulley's weakness is a fear of division. But there is no Scriptural warrant for this vacillation. "To the law and to the testimony: if they speak not according to these, there is no light in them".

THE NEW TYRANNY.

In the world's history there are many records of tyranny. The word tyrant derives from the Greek tyrannos—a species of monarch among that ancient people having irresponsible dominion. So often did absolute monarchy lead to discontent, that the word itself finally became a synonym for oppression. Hence, to-day, a tyrant is one who is arbitrary and cruel in his actions toward those over whom he rules. Tyranny in the popular mind has until very recently always been associated with men of wealth and political position whereby they wielded power over their fellowmen. Hence the agitations fostered by men at various times against the tyranny of a Czar or the tyranny of the employer or "capitalist" as the newest phrase goes.

It has, however, been reserved for our own day to develop in line with Luke xxi. 25, 26, a new kind of tyranny. This is tyrannical rule by combinations of men called Trade Unions. On the repeal of the Combination Laws in 1824 Associations of workers sprang into being known as Trade Unions. Their first objects were (a) To set up collective bargaining between employees and employers. (b) To give insurance benefits to its members in sickness and death. Soon, however, a great development in the direction of political organization took place. Led by Socialist propagandists, the Trades Unions combined in a General Congress, and then sought for representation in Parliament.

In 1906, out of just over fifty Labour representatives elected to Parliament, ninety per cent, were Trade Union leaders.

Now the machinery of a Trade Union cannot increase the wages of any body of workers by merely drawing upon the profits of capital, i.e., the capital needed for the carrying on of the particular industry. It is a simple economic fact that such profits are practically a fixed quantity at all times. The greater the security the less the profits.

All "gilt-edged", "trustee" and other first class stocks range about five per cent, in their rate of return or dividend. On the other hand the more any capital or "stock" is liable to insecurity the higher the rate of interest required. The higher rate is needed for compensation against average loss.

Gambling on the Stock Exchange is not a good thing for a brother of Christ. Speculation is to a great extent unavoidable in business, but most Stock Exchange operations are merely gambles against possible gains or losses. We have not had much experience of brethren dabbling in these. We knew one such case, but the brother lost his all, and came almost to extreme poverty.

Now it follows that to increase wages for any class of worker the struggle is not between capital and labour, but between the worker and the consumer. The one possible exception to this is in the case of agriculture. Now when prices rise as a result of higher wages, demand is lessened and the worker—as in the present coal difficulty—is put on "short time" and although theoretically in receipt of higher wages and on shorter hours, is in practice worse off. Economic laws operate as inexorably as the laws of nature. The effect of a successful combination to raise wages in respect of commodities for export often results in a loss of the trade in those articles.

The political development of Trade Unionism is therefore merely a development of this war of the worker upon the consumer, i.e., the community in general. "Direct action" is the name given to this war to make it, shall we say, look respectable.

Take any authoritative article upon Trade Unionism written today, and you will discover that the two points we enunciate as its objects are set forth therein, and its activities are means to an end—to promote the achievement of the two benefits: (a) Collective bargaining so as to obtain higher wages, and (b) Security in illness, unemployment, etc.

Now human nature is always selfish and while many evils have existed in the world by reason of the tyranny of rulers and employers, yet to-day the same selfishness is developing in the combined forces of the workers. James foreshadowed this in his sixth chapter. Trade Unionism is now therefore developing into one of the worst tyrannies yet experienced. We would first point out that in the articles we have mentioned dealing with trade combinations, not one word ever appears about service. It is not a sine qua non of increased wages that better service shall be given. High wages in the building trade has led not to quickened endeavour but to a policy of "ca' canny", hence one cause of the present high price of houses.

If better work were offered as an equivalent to higher salaries there would not be this exhibition of selfishness.

Now in the second place our experience is that in all the protected industries, such as Transport, there is a growing contempt being exhibited by the worker towards the community for which he is supposed to labour. As one travels, as we do, extensively, one notes the rudeness and ignorance of the average railway man. His "security of tenure" lies in his Trade Union, and under its wing he exercises in his small way the same tyranny that the Union exhibits when it opens general warfare by a General Strike. In other words the main object of the worker now is, in the bulk of the cases, to give as little service as possible and to take as much as he can for it.

We could give numberless instances of this petty tyranny if space afforded. Just one may suffice. In connection with travel from Portsmouth to Gloucester a certain new arrangement was recently made. Notice of this was duly conveyed in the usual way to all the railway employees engaged on ticket checking on the routes effected. We used the new ticket on the first day of its issue, and were warned that we might have to "fight for it". Out of eight men who inspected that ticket seven disputed its validity, and we had to give our card again and again or pay what was demanded. The eighth man accepted the ticket with the remark, "This is the first of these I have had". We asked him why it had so often been challenged, and his reply was, "Our fellows do not trouble to read their notices".

This war against the community is producing all the usual results of war. Read the literature now being poured out from the Labour and Trade Union Press, and you will see the usual misrepresentations and false arguments. War is always bolstered up with lies. Before us is a political pamphlet issued by Mr. S. B. M. Potter, the labour candidate for Sparkbrook, Birmingham, kindly sent on to us by bro. Philip Hall. It is about as full of falsehood as it can be: dust in the eyes of the people, blinding them to the fact that the policy they are asked to support will lead to "distress and perplexity" and a "time of trouble such as never was".

One thing emerges therefrom, however, that clearly shows the purpose of God in being. That is an outline, and practically an advocacy, of hostility between France and Britain. One section is headed, "France arms Europe", and describes in lurid terms the preparation for war going on across the channel. Yet the Socialist element is the strongest political force in France, and is responsible for the present parlous financial plight of that country. Attention is also called to the "Rise of Asia", as a result of Russian Soviet activities. The Revolution in Russia is tentatively praised and held up as the one instance in Europe where labour has triumphed. Mr. Potter says, "Capitalism binds the rest of Europe to itself with hoops of gold and steel". Surely here is a picture of the new tyranny longed for

to-day by organized labour. The Tyranny in Russia is the goal aimed at here and the disrespect for the community at large, which we now experience from the worker, is but an evidence of the same spirit. Here is praise of the Russian Tyrants: —"The only country where the fruits of revolution have been preserved—the only Workers' State in Europe—is climbing steadily to prosperity after withstanding eight years of onslaught by world capitalism". Our own position is that we must in no way contribute to this war either by taking sides with the political labour man or the political employer. We must do our duty and fulfil our obligations in the spirit of Colossians iii. 22. One good thing came out of the late General Strike: protection by the State of the man who refuses to belong to a Trade Union.

Better service is always given by the non-union man, and it was a real joy to experience the politeness and good tempered service given in London by the men carrying on the transport work in the absence of the strikers. The best service should be that of a Christadelphian, always. We are fortunate in that we are delivered by the Truth from partisanship altogether and can see the end approaching when the 72nd Psalm shall be fulfilled in the earth. G.H.D.

"DISTANCE LENDS ENCHANTMENT".

Among the excuses given by bro. C. C. Walker for refusing to accede to the wishes of many brethren to re-consider bro. Strickler's case, is one that is unique indeed in the annals of Christadelphian literature. It is to the effect that "distance lends enchantment to the views" of bro. Strickler, and clothes them in "heavenly hues" in the eyes of bro. Walker. He therefore simply, but with much assurance, declares that in his judgment bro. Strickler is "fundamentally sound", and then refuses to judge further, or re-consider matters pertaining to the welfare of the Truth, "especially in a foreign country".

Bro. Walker's decision rather surprised the faithful brethren who hold bro. Roberts' view, as expressed in the July Christadelphian of 1886, p. 317, where he wrote saying: "The repudiation of responsibility for the false teaching of those at a distance shows a defective appreciation of the unity which should exist between all the members of the one body. The members should have the same care one for another, and whether one member suffer all the members suffer with it" (1 Cor. xii. 25). The faithful brethren everywhere continued to apply the Spirit's test as given by the Apostle John, with the result of finding "false teachers" here and there among them, who privily had brought in "damnable heresies" (2 Peter ii. 1), even denying the true nature and sacrifice of our Lord. The brethren were therefore compelled by their obligations to the Spirit's commands to "withdraw from such", and afterward from brethren Walker, Ladson and others who repudiated the Scriptural action of these faithful brethren.

JESUITICAL EXAMPLES ACCEPTED.

The brethren, however, continued to press the editors of the Christadelphian from time to time, for one or more Scriptural "examples" that would justify their action in recommending the fellowship of bro. Strickler's heresy, but none were forthcoming.

Christ said: "Search the Scriptures", but bro. Ladson apparently tiring of this exercise, or wearied with the fruitlessness of his search for an "example" fitted to his needs, had recourse to a more fruitful source, and in a short time bro. Ladson felt that at length good fortune had smiled upon his unceasing efforts—he had found an "example", and bro. Walker was overjoyed at the "find", and declared it to be "a first-class illustration" or example; nothing could be better, for he goes on to say that this "example" ought to make us careful concerning the manipulation of scraps of alleged heresy" (see Christadelphian for January, 1926, pp. 27, 28).

But you will be curious to know where this "first-class illustration" or example was found. Surely not in the Bible! Why, certainly not. Then where was it found? Let us answer with bated breath: It was found in the Chronicles relating to "the Jesuits, or the Society of Jesus and their kindred orders at the Monastery of Port Royal". In the name of common-sense, you will ask, "Did they call on

'the god of the earth—the Mystery of Iniquity' for aid?" Verily they did. Read it for yourselves, if you wish, in the Christadelphian, on the pages given above. There you will read of "the simple-hearted nuns" who, forgetful of their solemn vows of allegiance to the Pope's decrees, prompted by fear and anger at being supplanted by a rival in the kindred order of Jesuits, refused to submit to the Papal Bull which favoured one section at the expense of the other, and after some "persecution" at the hands of the winning party in "this tempest of jealousy", these "simple-hearted nuns died with no priestly absolution, but strong in the assurance that the path to heaven" was clear. The words of a certain Marshal de Vike are also quoted with approval. Can we longer wonder at the "two minutes' silence"? Can we marvel at the many errors in judgment committed by men who are willing to drink at such a fountain as this.

The jealous insanity of the nuns was simply delightful to the mind of bro. Ladson as an "example", and where the Bible failed to furnish any justification for the action of the editors and the Temperance Hall ecclesia in defending the fellowship of bro. Strickler, "the Conventual Annals" of Papal-dom furnished what bro. C. C. Walker styles "a first-class illustration"; or, in other words, the Mother of Harlots supplied our bro. Ladson with an "example", that brought consolation and a solace sweet, to the troubled minds of these two Birmingham editors.

But let us right here ask one simple but very important question: Can it be pleasing to the Bridegroom to see his bride seeking for an example from the degraded old Mother of Harlots and the abominations of the earth? The contemplation of such a thing causes the faithful to almost scent the flames of "the lake of fire". Read Rev. xvii., xviii., and xix. Surely the times have changed in Birmingham since the days of bro. Roberts. The speed on the down-grade is being accelerated to a dangerous degree. To you, O brethren and sisters of the Temperance Hall fellowship we appeal. Apply the good old Bible "brakes" or examples with all possible speed and diligence, lest a "collision" occur, and ye be swallowed up in the spiritual debris of "the abominations of the earth". Why do you appeal to the uninspired, contradictory and inebriated utterances of an ecclesiastical system, which in the Bible is represented by the most disgusting of woman-kind, for a confirmation of your course, and style it "a first-class illustration"? Examples taken from such a source must, in their issue, be greatly feared.

Remember, that if you continue to hold God's Truth with such a loose hand, you may be subjected to greater storms and perils, and exposed to "every wind of doctrine" that is permitted to blow, in which case, many of your number may be completely swept away from the grand old Bible moorings of the Thomas-Roberts days. B.J.D.

NOTES BY THE WAY.

VICTORIA, B.C. —In due course we sailed away from Seattle docks for the quaint "Old English" city of Victoria, British Columbia. The morning was beautiful, and the sail along the Puget Sound was one of extraordinary beauty, with many enchanting views of water and mountain scenery.

On the left was the great Olympic Range, whose fleecy summits, gleaming in the sunlight, rose like mighty palisades against the western sky. Occasionally we came near enough to the precipitous banks to see with the aid of a field glass where the melting snows on the high cliffs formed turbulent torrents rushing madly to the sea.

In crossing the Straits of Juan de Fuca, the view from the deck of the steamship was one of the finest to be seen anywhere. As we approached the harbour of Victoria, the city was almost hidden from view, until rounding a rocky promontory we glided smoothly, and almost at once, into a small but safe and pretty harbour, with the magnificent Parliament Buildings coming immediately into view.

Victoria is very properly styled "The Evergreen City of Canada", and with regard to the habits and customs of its people, it has been well described as "a bit of Old England transplanted to the shores of the Pacific". It is peopled largely by the old English element, and a visitor mingling with

them, as we did on a former visit, soon recognizes the fact, that in the many beautiful homes to be seen, a high standard of comfort, enjoyment, and quietness is maintained, and the big idea of American rush is considerably modified.

Having a little time at our disposal here, we visited the new Meteorological and Astronomical Observatory, lately erected by the Canadian Government on Little Saanich Mountain, which can be easily reached by street car.

The telescope, the largest of its kind, and the second largest of any kind in the world, together with its moveable parts, weighs over forty-nine tons; and the lens which is six feet in diameter and one foot thick, weighs alone 4,000 lbs.

When by the aid of such an instrument we "consider the heavens, the work of God's fingers, the moon and the stars, which He has ordained"; it is then that a thousand questions spring up in our minds, the most impressive of all being that of the Psalmist, "What is man that thou art mindful of him? Or the son of man, that thou visitest him?"

Embarking on the steamship once more, we sailed away through or across the Georgian Straits, which in many parts are studded with beautiful islands.

We reached Vancouver, B.C., after a day's travel of great scenic beauty, the crowning glory of which, however, is Mount Baker, which lifts its snow-covered peak in solitary splendour, to a height of 11,000 feet, and from the steamship's deck is seen reflected in the mirroring waters of the ocean blue.

B.J.D.

The Coming King.

A Sunday Morning Exhortation by Bro. R. Roberts.

BELOVED BRETHERN AND SISTERS, —We come together again as thirsty travellers on a journey, to find refreshment at the inexhaustible well of living water provided for the pilgrims of God. And we come together not in vain. The water is cold and of a crystal clearness, cooling the parched mouth and restoring vigour to the failing limbs; and partaking thereof, the pilgrims renew their journey with revived strength, hope and courage. We need these periodical refreshments. The journey is long and toilsome; the way is hard and our strength is small. Waiting for the promises of God in a day like ours, when there is no open vision, and when the divine economy is in the dust and the power of the Gentile triumphs over all, is a trying situation for flesh and blood. We walk by faith and not by sight. This is the victory that overcometh the world, even our faith, and faith cometh by hearing the Word of God. Whatever strengthens faith helps the victory. We have nothing in our day to strengthen faith except the written Word and the communion with God in prayer which that Word engenders. We are here to-day to attend on both in that appointed assembly of the saints in which both have their highest power developed.

Let us look at what we have brought forward in the portions read this morning, Psalm lxxii. and Luke xxiv. There is a certain connection between both, though so far apart as regards their places in the Bible and the time at which they were written. The conversation recorded in the latter tells us by the mouth of Jesus, that all things written in the Psalms concerning him must be accomplished. Hence there are things in the Psalms concerning Christ. That the 72nd Psalm presents us with some of those things is abundantly evident in a variety of ways. True, it is written at the head of the Psalm that it is a Psalm "for, of, or concerning Solomon"; but this does not exclude its application to Jesus, even if written there by the hand of David. We know that there is such a thing in the sayings of the Spirit as a double application. Two meanings are hit off in the same expression, the one covering the other so to speak. This is illustrated in the case of the covenant made with David by the hand of Nathan concerning Christ which David, in his last words, declared to have been "all his salvation and all his

desire" though unrealized at the time of writing. Both David and Solomon applied this covenant to Solomon. Yet we know by the Spirit in the prophets and in the apostles, that the Spirit intended a further and final application to another Son of David, who will be Lord of David as well as his Son. David himself so applies it in several of the Psalms, agreeably with the declaration of Peter, that David being a prophet knew that God had sworn with an oath to him that of the fruit of his loins according to the flesh, he should raise up Christ to sit on his throne, and that he seeing this before, spake of the resurrection of Christ (Acts ii. 29). The prophets, long after Solomon's death, tell us that the days will come when God will perform that good thing which he hath promised to the house of Israel, viz., that He will raise to David a righteous branch (offspring) who as a king should reign and prosper, and execute justice and judgment in the earth. That this is Jesus is for ever settled by the words of the angel to Mary concerning him: "The Lord God shall give unto him the throne of his father David and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end" (Luke i. 33).

But independently of this reason for applying the Psalm to Christ, there are statements in the Psalm that were not realized in Solomon, such as "men shall be blessed in him". Israel, doubtless, experienced benefit from the earlier part of his reign, but not in the form or to the extent that will be realized when "all the families of the earth" will be blessed in Abraham and his seed, the Christ. It was not the result of Solomon's reign to bring about the state of things described in the following words: "They shall fear thee as long as the sun and moon endure, throughout all generations". "In his days shall the righteous flourish, and abundance of peace as long as the moon endureth". In no sense could the following have been prophetically affirmed of Solomon: "His name shall endure for ever; his name shall be continued as long as the sun. Men shall be blessed in him, and all nations shall call him blessed".

To Christ doubtless in the fullest sense the Psalm applies; to him for whom we wait this morning, who, having been in the earth once is withdrawn for a time against the appointed season of his re-appearance (now at hand) to develop the glorious scene depicted in this sunlit Psalm. With this confidence let us look at it and be comforted. What do we see? A King who in the possession of universal dominion and universal power, "saves the children of the needy and breaks in pieces the oppressor"; a King, who though surrounded with all the circumstances of regal splendour, and receiving the homage of "all kings falling down before, and all nations serving him", looks after the poor and attends to the cry of the needy. "He shall deliver the needy when he crieth; the poor also and him that hath no helper". Such a king as this the world has never seen before. The poor have no chance under any form of government. If they can obtain the good offices of some influential personage, if they can enlist the mediation of an M.P., or some official person near headquarters, possibly they may receive attention, but the poor that "hath no helper" is in a helpless case indeed. This is the inevitable result of the fact that man reigns. Many things make it impossible for a mortal ruler to dispense a full and merciful justice to all. Being fallible, he is liable to be deceived by the cunning misrepresentation of the sinister. Therefore he is obliged to adopt a system which while it keeps off the imposter, keeps the true also at a distance. His physical energy is not equal to the demands of a full administration of justice in the multitude of cases that arise. Therefore, he has to depute the work to representatives, who mortal like himself, have to administer the law by roundabout rules, which unprincipled cleverness can manipulate to the advantage of the evil and the hurt of the innocent. The result is, "justice" is a clumsy and blundering machine worked without sympathy or discrimination, mangling the innocent both in what it does and what it prevents being done, and leaving wickedness to flourish in society like a green bay tree.

But this king will be hampered by none of these difficulties. "He shall not judge after the sight of his eyes nor reprove after the hearing of his ears" (Isaiah xi. 4). The Spirit of Jehovah resting upon him, he discerns the secrets of the heart, and goes straight to the root of the matter, dispensing with the prolix and expensive processes at law to which men are obliged to resort. Then he "stands and feeds in the strength of the Lord his God" (Micah v. 4). Human weakness and weariness are alike unknown to him. Like the Creator of the ends of the earth, who tabernacles in him in the fulness of Spirit power, "he faints not, neither is weary, and there is no searching of his understanding". Consequently, the dispensation of justice will be as unhindered by fatigue as unmarred by error. . . The Government of

an immortal and infallible king must needs be in the hands of immortal and infallible associates. Herein lies the perfection of the kingdom of God. Christ will be represented in every part of the globe by a fellow-heir as free from error and weakness as himself and as compassionate of the people as the Great Head, from whose judgment there will be no appeal.

It is the preparation of this body of fellow kings and priests that explains the present "delay", as we inaccurately call it, in the consummation of the divine purpose. But for this, the kingdom of God might have been set up 1,800 years ago. "My wedding must be furnished with guests" is the parabolic announcement by which the Lord taught the necessity for sending an invitation to the Gentiles after the Jews had rejected it. But not only had the invitation to go forth; the people responding to the invitation had to be trained and fitted for the position to which they were called. This is Christ's present work; he is "priest over his own house", bringing his house to God. It was this that made his departure necessary as he told his disciples: "I go to prepare a place for you". His present absence and his present work are necessary to the glorious consummation of "his appearing and his kingdom". He is not idle or passive though unseen. He is at work in the preparation of his people. His message to the seven ecclesias in Asia represent him as watchful and vigilant in the superintendence of the affairs of his house. His priesthood involves this; for mediation between God and men required that he should know the affairs of men. Paul tells us that having suffered, being tempted, he (Jesus) is able to succour them that are tempted. This indicates the active superintendence referred to. He is still the shepherd of his sheep. From behind the veil he tends them invisibly, but not the less really. "As many as I love", he says, "I rebuke and chasten" (Rev. iii. 19). This is also what Paul says: "When we are judged we are chastened of the Lord that we should not be condemned with the world" (1 Cor. xi. 33). It follows that, even now, we are under his guidance if we sincerely aim at the doing of His will and that in the affairs of our common experience, His hand intervenes for that direction of our steps which will be to our profit. What if those affairs are chequered and trying? What if trouble harass and evil afflict? Shall we say he regards us not? This would be a very illogical as well as a very unhappy conclusion. He himself has come through a time of trouble; he was, in the days of his flesh, a man of afflicted experience. Shall we say that God did not guide him because he suffered? Yea, rather, his suffering was an evidence of his being guided. "Though he were a Son, yet learned he obedience by the things that he suffered". It is God's method of perfecting character and laying the foundation of lasting joy. We may be quite sure there is no mistake in it. We may be quite sure that God's way is the best. We may be quite sure that goodness will be all the sweeter and salvation all the more precious, and glory to God all the more fervent for the prelude of suffering and weariness and waiting that goes before. We know from experience that no one is ripe till he has known trouble. He may be good but he is unsympathetic. He may be interesting but he is not entirely disinterested. There is always a degree of refined selfishness (and sometimes not very refined) about those who have known only pleasure. Trouble, if there be the right stuff to work on, removes the dross of the character, subdues and purifies and refines and ennobles, and makes fit for the Kingdom of God. Therefore it is that the community of the glorified saints, as a whole, are described in the Apocalypse as "those who have come out of great tribulation". The tribulation "tries and purifies and makes white even to the time of the end" (Dan. xi. 35). . . .

It is testified of the Lord Jesus that "for the joy set before him he endured the cross, despising the shame". We must transfer this endurance to ourselves though our suffering and our shame be less than his. We keep up under it and persevere, and not without a reason. There is "joy" ahead, great joy, such as has not entered into the heart of man to conceive. What nobler or more desirable prospect could be set before us than the prospect of being admitted to the multitudinous community of men made perfect through suffering, who will stand revealed from the dust by resurrection in the day of the Lord's manifestation from heaven with his mighty angels? Men redeemed from the weakness that environed them in the days of their flesh; men changed from the mortal to the immortal; men once lowly and wayworn pilgrims, now surrounded by a vast and rejoicing congregation of their own class; men once of no esteem and spoken against, suddenly elevated from the lowest situation to the high places of the earth, and surrounded with glory and honour at the hands of the choicest of mankind, and the most honourable of angels; men who had once laboriously to follow the ways of righteousness in obscurity amid the embarrassments of poverty and lowly circumstances, now placed in circumstances

of unspeakable affluence; men trodden down and despised in the days of their faith, now in the endless day of their "sight", wielding the iron rod or irresistible authority throughout the world; men strong, beautiful, glorious, wise, immortal, once disowned by the common herd of mankind, but now honoured with the recognition and fellowship of the Son of God? No wonder there rises from that wonderful assembly a song like the roar of many waters and mighty thunderings, ascribing praise and thanksgiving to Him whose wisdom and patience have achieved so grand a climax through ages of suffering. Oh what are the longest of our waitings, the severest of our trials, in the light of that glorious day? We can fervently join with Paul and say, "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us". Patience, brethren, patience. The night will surely end; the morning will come at last.

It may sometimes be as it was with the children of Israel when Moses first demanded of Pharaoh to let them go. Their burdens were increased, and their afflictions at the hand of the taskmaster were so intensified as the result of Moses' interference that when Moses comforted them with the prospect of release, "they hearkened not unto him for anguish of spirit". The prospect of the Lord's coming has so long been a matter of faith and hope, and has yet done nothing for us so far as material results are concerned but embarrass our temporal relations, that we may, in the anguish of spirit, refuse the comfort of the promise, and say with Israel: "Let us alone that we may serve the Egyptians". Let us be aware of this propensity. "Though the vision tarry", saith the Spirit, "wait for it. It will surely come. At the end it will speak and not lie". He that endureth to the end the same shall be saved. Blessed are those servants whom the Lord when he cometh shall find watching. The moment will come when our watching will be over, and when the announcement will ring through all the ecclesias, penetrating even to the sleeping dust and waking a multitude of the dead, "Christ has come at last".

"Look around among your friends: who are those you most esteem? Those who least esteem themselves and most readily serve others. If you would wish to be esteemed, Go and do thou likewise." —Christadelphian, 1897.

Sixth Visit to the Holy Land.

BY F. G. JANNAWAY.

(Continued from page 306).

FROM JERUSALEM TO TEL AVIV.

By invitation I took lunch with Dr. Eder at his flat. Mr. Harry Sacher, the Jerusalem barrister and ex-editor of the Zionist Magazine and Mr. Goldwater was also there, as was Miss Adler, the Jewish Chronicle contributor. Dr. Eder is the Medical Advisor and representative of the Jewish Territorial Association (the I.C.A.). As a result of the conversation that ensued much information was gleaned that probably could not be obtained in any other way. I also made arrangements to motor to Jaffa for an exhaustive visit to Tel Aviv and the agricultural colonies within reach thereof. In view of the fact that to reach some of these out-of-the-way agricultural colonies means "roughing it", sister Jannaway did not accompany me, although for some reasons it would have been more to my comfort had she been with me; but, all things considered, no doubt it was wiser to leave her at Jerusalem. The first occasion, however, I had to open my travelling valise afforded me abundant evidence that no detail had escaped her wifely forethought for my comfort—she had even remembered biscuits, etc., in case of dire necessity in the event of my being landed in some inhospitable district, which I was.

And so, well wrapped up, very early one morning, after a hearty breakfast, we were speeding along the road that runs north of Jerusalem, past the headquarters of the Zionist Organisation and the Russian Quadrangle, then past the fifty-year-old Jewish Settlement known as Meah Shearim, and the

American Colony. A little further on we went through what I cannot but describe as the nice-and-nasty Jewish colony, or Ghetto, called Mozah: such appellation may sound paradoxical, but it is quite accurate; for from one point of view it is very nice, and from another point of view very nasty, as my photographs make manifest. Finally, we emerged into the open country among the hills of Judea. This journey by road—only in the reverse direction—was fully described in my record in the Berean Christadelphian last year, pages 420 and 421.

All along this Jerusalem-Jaffa highway, now a military road, are watchtowers, seventeen in all. Perhaps I should say, remains of the watchtowers, for they are now derelict. They were built in the year 1860 to guard this highway.

Having reached Jaffa and bidden farewell to the car, I made for Tel Aviv, now so well-known to every Christadelphian interested in Zionism. By Zionist friends in Jerusalem I had been earnestly recommended to try and get housed at the Muscovitch, once the Headquarters of the Zionist Organisation (prior to their removal to Jerusalem after the city's deliverance by General Allenby), but now the rendezvous of the leaders of Zionism when visiting the Land. Finding my way to the Muscovitch, en route many improvements were noticeable: many new streets, countless up-to-date business establishments, and, alas, places of amusements—cinemas in particular on all hands. Arriving at our intended hospice, and passing through the grounds to the entrance we landed our bag and belongings on the pathway and rang the bell. To our great disappointment we were informed that any accommodation there was out of the question, every bedroom was occupied, and that I must seek shelter elsewhere. Just as we began to pick up our belongings to make for fresh fields, a friend appeared—a friend indeed! to a friend in need, especially. The friend in question was Dr. Arthur Rupp, a Zionist leader, whom we had met ten or twelve years since when Tel Aviv was in the making. He had heard our voice from his room (for he was staying here), and coming forward with Dr. Eder, who was also on a visit, exclaimed, "Ah, Mr. Jannaway, who expected you to turn up here? What brings you"? The why and the wherefore were soon unfolded. The proprietor and proprietress of the establishment became more interested in their wayfaring caller; an animated conversation in Hebrew followed (all unintelligible to me), and the happy result was that in due course a well-furnished drawing-room or boudoir, was soon transformed into a most comfortable and cosy bedroom or sleeping apartment; aye, and close at hand an ideal bathroom, quite up-to-date, a luxury almost unknown in Jerusalem, except to very few, and of which few I had not been a member so far, and sorely stood in need of such, for a jug of water and a basin cannot take the place of a good plunge. My reader can guess how I viewed the situation and surroundings; my Jewish hostess saw my interest, and read my thought; and within a very short space of time I was enjoying to the full, the first real bath I had had since leaving home. Then followed lunch with quite a room-full of well-known men and representatives of Zionists from various parts of the world including besides Dr. Rupp, and Dr. Eder, Mr. Ussishkin; Achad Ha'am (Mr. Ascher Ginsberg, universally acclaimed in Zionist circles as the greatest of living Hebrew writers), and others.

Dr. Rupp is a man of wonderful energy and enthusiasm, and has proved himself to be a first class administrator. Dr. Eder, is a doctor of medicine, and has been both the Medical Advisor and Representative of the Jewish Territorial Organisation (I.T.O.). Mr. Ascher Ginsberg (better known as Achad Ha'am, in Jewish literature), scarcely needs any introduction in the view of the countless books and pamphlets he has written. Mr. Ussishkin is the prominent Odessa Zionist, an engineer by training, and well versed in practical colonisation: he was among the earliest group of Chovevé Zionists. Unfortunately, for me, his knowledge of English was only on a par with my knowledge of Hebrew or Russian, so we had to avail ourselves of an interpreter. It was no small privilege to find oneself in the midst of so many of the leading lights of Zionism, and although I was not fully aware at the time why I was so importuned to seek an abode at the Muscovitch, the good reason is plain enough now.

By appointment I spent an hour or so with Mr. David Levantin, the banker of the Jewish Colonial Bank, who is the manager of the Anglo Palestine Company. He was one of the pioneers of the Russian Chovevé Zionists. He had with him his two grown-up sons, and as we sampled some of the "fruit of the vine" from Richon-le-Zion we discussed some of the Jewish problems in which we

were mutually interested, albeit from different points of view. For their part, they were much disturbed at what they termed the influence of the Arab representatives in London. Before we parted, however, they seemed considerably relieved, and were evidently amused at my word-pictures of the Daily Mail bogies hanging about the Hotel Cecil, Strand, the temporary headquarters of the Arab Deputation to Great Britain.

ABOUT THE ZIONISTS' IMMIGRATION CAMP AT JAFFA.

By arrangement of the Organization, the writer, accompanied by Dr. Eder, visited the Immigration Camp, located between Tel Aviv and the Mediterranean Sea, the latter forming one side of the encampment. We were met by Mr. Joshua Gordon, the Government Director of Immigration. Little had we anticipated such a revelation! What eye-openers! all giving the lie direct to the "exposures", "disclosures" and "revelations" published in the Daily Mail, Daily Express, Morning Post, and other daily and weekly papers with anti-Semitic predilections. From such publications the readers would conclude that Palestine is being made by the Zionist Organisation, the dumping ground for the worst type of Jew, alien nondescripts and ne'er-do-wells from all parts of the world in general, and from Russia, Poland, and the east end of London in particular.

What a fallacy! And, one too, in view of the facts, no credit to either the papers in question, nor their correspondents.

Facts! The poor Jewish immigrant—British or Foreign—is compelled to pass through the Immigrant Camp, and all that it stands for. Both he himself and any dependants, with all their earthly belongings, have to be thoroughly overhauled and disinfected. His history—all details—duly entered in the Camp's books: where he comes from, when born, his occupation and capabilities, why he has come to Palestine, whether he has any friends to go to, or to help him, what assets he has, etc., etc. Then, too, he, and those with him, have to undergo a strict medical examination, after which, if "passed", he is allotted a tent for, at least, three days to "feel his feet" as it were, and is afforded all the help, material and otherwise, necessary to obtain useful and profitable employment in one or other of the nearly 100 agricultural colonies now found in the Holy Land. Tents are set apart for families, and others for men and for women. Everything is carried out, to use a Bible phrase, "decently and in order".

Those "penny a line" anti-Zionist newspaper writers, and "special correspondents" who are such for a living, have to write just what they are instructed to write, and if perchance they do dare give expression to their own convictions which may be contrary to the political colour of their editor or proprietor, woe be to them. Beyond doubt they would be dealt with as the late Lord Northcliffe treated one of his "most able writers" for daring to include in some of his articles what he felt sure was the truth concerning France; he was "recalled" without any notice.

If any of our readers want to know all the details concerning the Immigration Camp, which is really the gateway to the Jewish Colonies, they would do well to obtain a copy of Palestine and the World, published by the Maranatha Press, 100 Southwark Street, London, S.E. 1 (Cloth, gilt, 7/6; or Popular Edition, 2/6). A whole chapter is devoted to authentic and first hand information; we say authentic, because Mr. Gordon, the said Director of Immigration, has kindly read the whole, and writes me: "Your book is the only one that gives such a clear detailed picture of the life of the immigrant, beginning with the first glimpse of his seeing the Promised Land".

(To be continued.)

"When the Bible says, 'Abhor that which is evil' it condemns many things that are never mentioned by name. Yet some men want the name mentioned before they will begin to abhor". — Christadelphian, 1897.

The Bible wholly inspired and infallible.

THE TESTIMONY OF JOSEPHUS.

The meagre character of the reference to our Lord Jesus made by Josephus has often been a matter of wonder.

Just recently, however, a renewed examination has been made of a manuscript of the "Jewish War" in Old Slavonic, and Professor Box comments upon it as follows in a recent issue of the London Observer: —

"In a remarkable article just published in the Diocese of Liverpool Review, Dr. Vacher Burch—who, in conjunction with Dr. Rendel Harris has contributed so much important and stimulating work to the study of the Christian origins—calls attention to the striking additional evidence afforded by the Slavonic version of Josephus to the historicity of Jesus.

"The works of Josephus—who was born of a Jewish priestly family about 37-38 A.D., and died some time after 100 A.D.—have come down to us in Greek. The most important of them are the Antiquities and the Jewish War. The latter work, which is the earlier in date, and more valuable, was, as the author himself tells us, originally composed in Aramaic, in order that it might be read by the Jews in the East, who lived in Parthia, Babylonia, Adiabene, and Arabia. At a later time he issued a Greek version of this work, which is the form in which it is familiar to us, and it is not at all improbable was modified in various ways away from the original Aramaic. Unfortunately this original text has not survived.

"THE NEW DISCOVERY.

"Now the great interest attaching to the Slavonic version is that it exhibits a text substantially different in many respects from the ordinary Greek text. The question arises, Does the old Slavonic reflect an earlier or later type of text? Dr. Burch has no doubt as to the answer to be given to this question. He says: —

" 'A pile of manuscripts was found, written in the ancient Church language of the Slavs, which contained a translation of the writings of Josephus. Both the Antiquities and the Jewish War are in them. We can blame the post-war period and the Tower of Babel—the two overburdened bearers of excuses for our indolence towards the labour of thought in these days—that so little notice has been taken of this discovery. For it is not only that there has been found another version of Josephus: this version is one in which are preserved long statements concerning Jesus Christ. Convention and conservatism have influenced the few references which have as yet been made to the discovery—the witness to Christ has been condemned, and the fuller text of the writing rejected '.

"Unfortunately, though the existence of this Slavonic version has been known to scholars for some time, it has not been properly edited or studied. Dr. Burch is thoroughly right when he says: 'The subject imperatively demands thorough study.' As the present writer knows from personal experience, it is not at all unlikely to discover early and otherwise lost pieces of literature preserved in Old Slavonic. One early Christian Apocalypse at least has been thus preserved—"The Apocalypse of Abraham."

"THE TRIAL BEFORE PILATE.

"An entirely fresh account of Jesus is, apparently, given in the Slavonic text of the Jewish War. This is thus summarized by Dr. Burch: Here 'Josephus tells us,' he says, —

" '(a) That he knows all about the trial of Jesus before Pilate.

" '(b) That in the time of the Emperor Claudius, and of the procurators Cuspius Fadus and Tiberius Alexander, many were the "slaves" of the wonder-worker Jesus.

" '(c) That these preached that their "Rabbi" who had died, was risen from the dead, and as well they taught the New Law, which is in opposition to the old Jewish Law.

" '(d) That these very early messengers of Jesus were teaching others, who and what he was and is, by the help of the primitive "documentary" mode which he had inspired and all his messengers had used'.

"A MUCH DISPUTED REFERENCE.

"It may be that this represents something that stood originally in the text of the original edition of the War, which was cut out of the Greek edition. The other well-known passage which refers to Christ, appears in the Antiquities (xviii. 3. 3), and has given rise to much controversy. It used to be asserted that it was a Christian interpolation. But several very distinguished Jewish and Christian critical scholars now accept it in some form as authentic. It runs as follows: —

"Now there was about this time (i .e., about the time of the rising against Pilate . . .) Jesus, a wise man, if it be lawful to call him a man For he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was the Messiah, and when Pilate at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first ceased not [so to do], for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the race of Christians, so named from him, are not extinct even now'.

"Dr. Joseph Klausner, the brilliant Jewish author of the recently published Jesus of Nazareth, accepts this passage, apart from the italicised words, as authentic. But it is meagre enough. If the authentic character of the Slavonic version can be established, its importance is obvious. The work is being edited by a Jewish scholar. When fully available, it must be studied and examined critically in detail. For the ultimate verdict of scholarship we must wait.

DR. BURCH'S VIEW.

"Dr. Burch summarizes the importance of the new text in the following terms: —

" 'It means very much that Josephus knew about the trial of Jesus; it means even much more that he should touch on facts and beliefs concerning him as risen from the dead. It is, however, of surpassing value that he should indicate the "documentary" resources of the preaching of these "slaves" of Christ. For we are only just beginning to understand how these Testimonia sprang from the Lord's own way of explaining himself to simple men and women, and became the one mode of teaching him both to Jews and Greeks and Romans, so that the old worlds they belonged to were turned upside down.

" 'An instance of this mode at work—unrecognized as yet by most readers of the New Testament—is in Paul's Epistle to the Galatians, where he teaches the New Law, that is the law of Christ's Revelation, wherewith the legal and ritual practices of Judaism were swept aside—when the message went to the Jews; and by which the cults of Hellenism were as drastically overthrown—when the message was borne to the Gentiles. To understand Josephus and the New Testament, these new things have to be studied. The great value of the Jewish historian's witness is because of its two-fold power: Josephus' evidence to the historicity of

Jesus Christ is clear and detailed; and also it is so put that it is confirmed by the primary evidence for the content and mode of the revelation Jesus came to bring—this is only just now in the process of being recovered for us—and in turn it affirms that evidence. This corroboration of one new discovery by another guarantees the genuineness of the Slavonic Josephus and of its reference to Christ.

" 'On the side of language, there is no difficulty save to learn Old Slavonic and to be able to show that it has preserved the terms and substances of the Aramaic in which Josephus wrote. Slav monks were early in Syria. We have other books in Old Slavonic which have come, for instance, from monasteries in the country where Aramaic is spoken.

" 'The new Josephus, then, is the original version in Aramaic, untouched by Graeco-Roman influences: our copies hitherto known have been the Greek edition expurgated to suit the taste of the Roman Court. A full edition of the new text is being prepared; and its publication will bring the whole truth to light!.'"
G.H.D.

"Either dismiss the idea of God as a puerile hindrance to the development of life, or embrace it with the fervour of David and Paul. The man who stands dubitant between is on the proverbial two stools". — R.R.

"The commandments of God are not crochets, but rules of wisdom and life". — Christadelphian, 1897.

Cloud and Sunshine.

A DIALOGUE: ON THE BIRMINGHAM TROUBLE.

IMPORTANT ANNOUNCEMENT.

This dialogue has been greatly appreciated by our readers, most of whom, however, have by this time become quite convinced of the truth of the matter dealt with. The main object is to meet the questions and the doubts and the justifications of "do nothing-ism" which we receive from those who are not with us. It is felt that the work in this direction could be quickened and as it will take at least four years to complete in the pages of the Berean, it has been thought wiser to discontinue it in these pages. The work will now be obtainable from bro. F. Walker, 41 Stokes Croft, Bristol, either in monthly parts at a cost of 3d. per part (20 parts), or in one neatly bound volume of some 328 pages, at a cost of 5/- post free. We strongly recommend every reader to obtain a copy and loan it to those who have not yet seen the necessity of dissociating themselves from the present upholders of latitudinarianism.

EDITORS.

The Cinema: Its Greatest Danger—Unreality.

From time to time in our pages attention has been called to the great influence now wielded in this and other countries by the "pictures" or "movies".

Several objections to frequenting Cinemas have been raised by brethren. The commonest is: "Would I like Jesus to find me there if he came suddenly?"

Another is, that to go there is to "sit in the seat of the ungodly".

A further objection is, that the pictures exhibited are not of a healthy type, being mainly exhibitions of the evil in human nature.

Well, if all the picture palaces combined to give only healthy travel studies, and to depict the great glories of Nature, or even to exhibit accurately current events, we should have nothing to say against them, but we are afraid they would fail to attract the public. From Eden till now man loved "the imagination of his heart", rather than any kind of Truth.

To our mind, however, the greatest danger to healthy-minded people is the atmosphere of unreality created by the kinemato-tograph. Along with the broadcasting by wireless telegraphy, now so popular, the people are being led into constant contact with unreality—make-believe. The "life" depicted is not a true picture, yet continued association with it produces grave illusions and leads to a lack of grip on truth and reality. Vice is glorified, and many a film villain is popular. Every kind of evil passion is depicted, and the spectators' minds are affected as strong drink affects the liver: they become jaundiced. Look at the popularity of "Sheik" pictures where women are rushed away by Arab chiefs. Look at the fearful and wonderful adventures of the great film heroes and heroines—Lloyd, Pickford, Negri, and the rest. What sense is there in it, and who can really visualize such doings as even remotely resembling real life? "Evil communications corrupt good manners".

Many a woman has developed into a jealous fiend because her mind has been filled with romantic suspicions by constant attendance at the "pictures". Many a youth has learnt crime and developed lust through having his adolescence adulterated by the cinema's portrayals. It has been truly said by G. K. Chesterton that to be saturated with the "gas" of the films is to become insensible to the real facts of life.

The Truth and the film in its present development are wide as Poles apart, and we cannot imagine how a brother or sister who loved such stuff could remain faithful to Christ. There is no fellowship between Christ and Satan: between the Truth and lies. G.H.D.

Watchman, What of the Night?

II. —WARS AND RUMOURS OF WARS.

One of the signs immediately preceding the coming of Christ is foretold in Luke xxi. 25, 26: "There shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear . . . for the powers of heaven shall be shaken". These events, we know, correspond to the "wars and rumours of wars" (Matt. xxiv. 6), which must come before the end. The scoffer will say there have always been wars and distress among nations—where then is the sign? It is true that peaceful periods in the earth's history are rare, but never before this generation has "the fig tree" (the Jewish nation) "put forth her leaves", indicating that "summer is near, even at the doors". And, says Jesus, "this generation shall not pass till all these things be done" (Mark xiii. 28-31). Thus the dual signs of world distress and Jewish restoration occurring concurrently are infallible indications of the immediate approach of the Lord.

Living in such days of terrible unrest, we have almost become accustomed to them without realizing their certain culmination in such a world-wide catastrophe as has never been known. Whereas a few generations ago a political crisis could fill a newspaper, nowadays one of equal gravity occupies but a few lines, so frequent have such become. As a test question we may ask ourselves how many of us so much as heard that during June there was a completely successful revolution in Portugal, which left the country entirely in the hands of the militarists and involved the resignation of the President.

God in His wisdom has decreed that there shall be, by and bye, one world-wide kingdom ruled from Jerusalem, to which all shall be subject. Then, and then only, will world-wide peace prevail. It would therefore seem that the more separate governments there are in the world, the less likely is it that wars will cease. History confirms such a theory, for it is plainly observable that the most prosperous periods of history have been those when empires were great and independent powers were

few. We recall Gibbon's identification of the world's most prosperous period; it was that of the Antonines, when the Roman Empire was at its zenith in the days of the first seal (Rev. vi. 2).

At present there are no less than twenty-six powers in Europe alone, and practically every one is dissatisfied. Potential causes of war abound. In this respect the post war treaties have made the situation far worse than it was in 1914. That, of course, is the usual result of peace conferences. Most of the wars during the 19th century were spent in reversing the decrees of the Congress of Vienna, which reconstructed the political map of the world following the Napoleonic Wars. Yet the Tsar, at that conference, declared that the millennium was now at hand.

There is now an additional cause of trouble which is quite a new problem. Most European countries produce a surplus population which hitherto has emigrated, mainly to the United States. But the New World will no longer receive these immigrants, and the pressure will presently have the same result as a boy blowing too much air into a toy balloon—an explosion.

In the East there is the ever-recurring difficulty created by the drying up of the River Euphrates (Rev. xvi. 12). It may be defined as the problem of filling up the vacuum created by the gradual disappearance of the Turkish Empire in Europe. (Compare the note in the July Berean, p. 258). As Mr. Macdonald has remarked, "The real problem is in the East and Locarno does not touch it. If war is to devastate Europe again it will come from the East".

In Central Europe political instability and misery are present in all the countries; the vanquished nations have had to accept revised frontiers, but not willingly. Russia is not content to lose the Baltic States; Germany is not pleased at losing Alsace Lorraine, and other provinces; Italy is dissatisfied with her frontiers; Austria and Hungary are starving; the relations between Jugo Slavia and Greece have become unbearable; an Italian review describes the policy of France as a "policy of war and anarchy" (Rev. xvi. 14).

All statesmen know these things—they know that wars must come, and they are powerless to prevent them. Mr. Lloyd George says truly that the great armies in Europe will "plunge the world into a greater war . . . unless something or somebody intervenes . . . Poor Europe"! The Daily News in a leading article declares, "We wish that to-day this people would realize that we have seen almost the end of civilization and that the Great Shadow will come again, if we do not reform our ways."

We know that the forebodings of statesmen and newspapers are only too well justified but what a different outlook on current events those have who are enlightened by the Truth. The world's great men see nothing but a dark impenetrable cloud hanging low over the earth and beyond it they see nothing. But we know where to look for the solution of earth's woes. It is (in spirit) to the hills of Judea for we see there the unmistakable signs of the imminent breaking of the dawn which is the herald of a morning without clouds. Truly we can answer our title-question without hesitation as we survey the time in which we live, "Watchman, what of the night? The morning cometh" (Is. xx. 12).

We shall be able, God willing, on future occasions, to consider some of the points we have mentioned a little more deeply than is possible in a general exposition of the subject with which we have chosen to deal on this occasion.

Clapham.

W. JEACOCK (JUN.)

THE JEWISH NATIONAL AND HEBREW UNIVERSITY LIBRARY. —On Sunday, July 18th, the corner-stone of the David Wolffsohn House was laid on Mount Scopus. The commencement of the new building, which will be the future home of the Jewish National and Hebrew University Library, marks a new stage in the life of the Jewish Nation and the cultural development of the people of Palestine. After five long years of struggling in a building inadequate for its purposes, the Library is at last to come into its rights and to extend its scope and endeavours in the more spacious quarters which are now being provided for it. — New Judaea.

Conversations concerning the Truth.

"Bear ye one another's burdens" (Gal. vi. 2).

Thelia. —The precept we are to consider to-night is: "Bear ye one another's burdens". In the everyday use of the word, to bear a burden is to carry a load, and our purpose is to find out what the Apostle had in mind when he wrote his exhortation to the Galatians. We must remember that a little further in the letter we read: "For every man must bear his own burden".

Themia. —Then the first thing, is to find out what burden Paul is referring to.

Eusebia. —Isn't that shown in the previous verse of the chapter, "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted", so that the burdens we are to help to bear are faults or the tendency to fall, which at times come upon us.

Alethia. —And so we are told who are to bear the burdens, or to help such: "Ye which are spiritual". How we must strive to attain to that Standard, mustn't we?

Eugenia. —Example goes a long way towards helping, and we can all try to be examples.

Phylis. —Some are stronger than others, and they should try and help the weaker ones by their sympathy.

Zelia. —There is also the power of prayer. "The effectual fervent prayer of a righteous man availeth much" (James v. 16), so that we can lay it all before the Father, through the Lord Jesus.

Themia. —The Apostle Paul says in 2 Tim. ii. 25, 26: "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will".

Carrie. —Yes! and in Romans xv. 1, it says: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves". I feel quite clear about the second verse in Gal. vi, but how can we harmonize verse 5 which says: "For every man must bear his own burden"?

Thelia. —I was puzzled about that, so I looked it up in a Greek Lexicon and found that the words were different in the original, the one in verse 2 meaning a burden, such as afflictions, sorrows and faults, which we may help each other to bear, and the other used in verse 5 means a burden which each is to carry for himself, as the burden placed on a slave, and the lading of a ship (Acts xxvii. 10), and conveys the idea of duties and responsibilities placed upon us.

Eusebia. —Now is there another verse where the word we are considering occurs, so that by comparing we may be clear as to the meaning?

Thelia. —Yes! In Rev. ii. 24, Jesus says to the church at Thyatira: "I will put upon you none other burden". What did he mean?

Eusebia. —In the previous verse Jesus had been speaking of tribulation which would come upon those who were slipping from the required standard of faithfulness, and Jesus promises those who have not given heed to false doctrine, that he will not add to their burden.

Thelia. —So you think the burden was trouble and distress?

Eusebia. —Yes! and those are the burdens which we can share with each other and so make them easier to bear.

Themia. —And there are some burdens which are always with us, I mean our own peculiar failings which take so much overcoming. We can help one another to carry these burdens by speaking a right word at the right moment in the right way.

Eusebia. —Yes! that makes me think of Abigail who came to David just like that, and David said to her: "Blessed be the Lord God of Israel, which sent thee this day to meet me, and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand" (1 Sam. xxv. 32, 33). We can help each other like that.

Alethia. —And is there any other verse which we can compare with the use of the other word translated burden, in verse 5?

Thelia. —Oh yes! the same word occurs in Matt. xi. 30: "For my yoke is easy and my burden is light"; and in Matt. xxiii. 4 Jesus said of the Scribes and Pharisees: "For they bind heavy burdens . . . and lay them on men's shoulders".

Irene. —How would you define that kind of burden?

Thelia. —Would it have reference to the commandments they were to keep? You know the Pharisees had traditions which they added to the Law of Moses, and Jesus took away the ceremonials of the Law and left us his law to keep. Is his burden light?

Eusebia. —Yes, if we cultivate that which is the very centre of the Law—Love, Love for God before all else, we shall then find it easy to serve Him. The burden we shall each have to bear personally is the responsibility of HOW we have kept God's Law—or forgotten it. Don't you think so? And if we bear one another's burdens—afflictions, sorrows, and failings—then we shall be keeping the law of Christ, as our verse concludes, and we shall be faithfully carrying the duties placed upon us which we alone must bear.

Thelia. —And then of course we shall have no cause to fear the day of Judgment when "every man shall bear his own burden".

Eusebia. —That burden is referred to in 1 Cor. iii. 8: "Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his labour", and that also in Romans ii. 6: "Who will render to every man according to his deeds". Let us then each shoulder our own burden of duties and responsibilities and bear each other's burdens of afflictions and frailties.

Notes on the Daily Readings for September.

2 KINGS VII.

The first chapter of our readings for this month helps us to answer with confidence the question which followed the divine declaration contained in the Book of Jeremiah (xxxii. 27). "Behold, I am the Lord . . . Is there anything too hard for me"? Israel is in great distress on account of their unfaithfulness. The Syrian army has besieged Samaria. No food can be brought into the city, and no one can leave it. Within its walls distress and famine prevail. So frightful is the situation that two women are quarrelling because the one having given her child, for food, the other has failed to fulfil her promise to hand over her child for the same purpose. The King of Israel hearing of this, does not humbly seek to know the root cause, but blames the prophet of God and resolves that Elisha shall be beheaded. When the messenger of King Jehoram arrived at the house of Elisha, the prophet sent word

to the King: "Hear ye the word of the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria" (verse 1).

Such abundance would indeed appear wonderful. Flour and barley would appear too far from the reach of the people for them to conceive it humanly possible for a brisk sale of these goods to be taking place at their city gate, and in so short a time, but it was a great sin for an Israelitish lord to question the power of God. "Nothing is too hard for the Lord"! God did not fail, deliverance and food came on the morrow, but the lord was not permitted to live and share the good things (verses 16-20).

Chapter ix. records the divine commission to Jehu to cut off the House of Ahab. Jezebel and Joram are slain and then the remainder of Ahab's family are destroyed, and thus the prophecy of Elijah was fulfilled (1 Kings xxi. 29). God declared through His prophet that the House of Ahab should be destroyed, although on account of the grief manifested by the King, the calamity was deferred until the reign of his son.

In chapter xiii. there is recorded an incident which has been laid hold of by the scoffer. Joash the king, in spite of his wickedness and vanity, was much grieved when Elisha was nearing his death; he visited the prophet and when he saw Elisha thus stricken, Joash cried, "O my father, my father, the chariot of Israel, and the horsemen thereof." Elisha then told Joash that God was about to deliver Israel from the oppression of Syria, and the prophet proceeded (verse 18), "take the arrows . . . and smite upon the ground, and the king smote with the arrows thrice and stayed. And the man of God was wroth and said, Thou shouldst have smitten five or six times . . . now thou shalt smite Syria but thrice". So the searcher for Bible faults assumes that the record teaches that God would regulate His punishment according to the number of times the king smote with the arrows. But this by no means follows! "Known unto God are all His works". The Almighty uses His own methods to impress the minds of men. The King of Israel was first to be impressed, the prophet said to him "open the window eastward, then Elisha said, Shoot! and he shot. And he said, The arrow of the Lord's deliverance from Syria" (verse 17). The king having thus been assured of the coming deliverance; was the Prophet himself now to have his attention arrested? To what extent would Israel be delivered; was the power of Syria about to be finally broken? Elisha was to learn this by the vigour with which the king of Israel smote the ground with the arrows. How eagerly the prophet would watch the king!

From the kingdom of the ten tribes we turn to notice the state of things in Judah. King Ahaz is the reigning king, a young man who ascended the throne at the age of twenty (2 Kings xvi. 1, 2). Rezin is king of Syria and Pekah has now ascended the throne over the ten tribes (xv. 27). Rezin and Pekah are confederate against Judah, and their armies have invaded the land and reached the neighbourhood of Jerusalem (v. 5). King Ahaz is in great distress, he has turned away from Yahweh and is a worshipper of Molech. In his despair the king of Judah turned for help to Tiglath-Pileser the king of Assyria (v. 7). The Assyrians were sent to help him and they slew the king of Syria and took Damascus, the Syrian capital (v. 19). Ahaz then went to Damascus to meet his helper and was impressed by an altar which he saw there; it was a pagan altar of course, still it took the king's fancy and he sent the design of it to the Priest at Jerusalem, who had one made according to the design and had it finished in time for the king's return (v. 14). When Ahaz returned to Jerusalem he gave orders for the altar built by Solomon to be removed, and the new altar was used for the burnt offerings of the Temple. The laver also was removed from its base, and the sea was taken down from the oxen upon which it had rested since the time of Solomon (v. 17). One marvels at the wicked presumption of the king, but at the early age of thirty-six he is removed and Hezekiah succeeds him (v. 20).

In the Northern Kingdom seven kings have reigned during the eighty-two years since Elisha died. Pul, the king of Assyria has oppressed them, demanding from Menahem 1,000 talents of silver (xv. 19). Later Tiglath-Pileser has impoverished Pekah, and now Shalmaneser has invaded the country, conquered Hoshea and taken Israel captive into Assyria; so that now, instead of Israel inhabiting the cities of Samaria, Gentiles are brought from Babylon, Sepharvaim and other places (v. 24), and from this time the Jews have nothing in common with the Samaritans. Hezekiah who had come to the throne of Judah at this time, appealed to the remnant of Israel who were left in the

provinces to come and join him in keeping the Passover Feast, but for the most part the people scorned the invitation.

Although Hezekiah on account of his trust in God, was delivered from the power of Assyria (ix. 35), a return to idolatry in the days of his son brought the anger of the Lord upon Judah, and the kingdom was ultimately given over to the king of Babylon (chapter xxiv.). Thus the kingdom we saw so prosperous when we commenced reading the books of the Kings of Israel; the nation we saw united in praising God at the dedication of the Temple, is now broken and scattered. They had rejected God their Protector, and now as Moses had foretold they are captives in pagan lands. The kingdom of the ten tribes broken by Assyria and the two tribes carried away by Nebuchadnezzar, the king of Babylon.

THE LAMENTATIONS.

Jeremiah the prophet who had so faithfully pleaded with the people to return to the service of God, lived to witness the nation's overthrow, and the establishment of God's words which he had proclaimed, and viewing the ruin he cried, "How doth the city sit solitary, that was full of people . . . Judah is gone into captivity" (i. 1-3). Again Jeremiah exclaimed, "Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things which she had in the days of old" (v. 7). How many people have failed to appreciate their privileges until they are lost? The prophet well knew the cause of Judah's calamities. Confessing, on behalf of Zion, he cried, "The Lord is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow". The wise will reflect carefully upon Zion's sorrow. In her early days she had been a city in which praise to Yahweh was heard, but now she is desolate, with none to comfort her, and why? "A little here and a little there" falling away from the paths of obedience, she is at last judged to be beyond remedy, and her people are rejected. Again let us remember, "The things which happened aforetime are written for our learning" (Rom. xv. 4).

EZEKIEL.

Now we are carried far away from Zion, away to the North East between the Euphrates and the Tigris, by the river Chebar; and here we find captives from Jerusalem. These captives were taken during the invasion of the land by Babylon during the reign of Jehoiachin. Zedekiah is still reigning in Jerusalem and the final desolation of the city which we have already considered from the Book of Kings hastens on. Jehoiachin with his mother, his wives and his officers are captives (2 Kings xxiv. 12), and here by the river Chebar among the captives is the priest Ezekiel (i. 3). What a thrilling experience the prophet had. Looking away to the north, he saw approaching a whirlwind and a great cloud, and as it approached nearer a gleaming fire appeared within the cloud and four living creatures, each one having four faces and four wings (v. 5, 6.) Against each of these living ones and ever moving with them, was a wheel so high as to appear dreadful, and these seemed to whirl round like a huge propeller (v. 15-18), while over these living ones there appeared a throne resting upon an expansion like crystal. The throne upon the firmament was encircled by the appearance of a Bow, shining after rain, and the voice from the throne, and from the living ones, was the voice of the Almighty (verses 24-28). The cherubim are the immortal living ones built out of the Mercy Seat (Jesus Christ). In the future age they will speak forth the word of God and execute the divine judgments. The glory of the Lord will be among them. They are righteous people—perfected—the people of God's covenant. Ezekiel himself is to be a constituent of the cherubim, so that he is required to speak forth the word of God faithfully (chapter ii). He must not speak forth God's word merely as some treatise which he has read and assented to, but he must speak it as something which he has eaten and assimilated (chapter iii. 1-3).

Having been prepared, the prophet is conveyed away, by the spirit of God, to Tel-Abib. Ezekiel went in no holiday spirit, but in bitterness of soul and for seven days he seems to have been too overcome to speak to the people (iii. 14, 15). Then came the word of the Lord declaring that Ezekiel was placed in the position of a watchman, and that should he fail to warn the people, their

blood would be required at his hands. If he faithfully warned them and they refused to take heed, then Ezekiel would be free, and the people of Israel would bear their iniquity.

For a time Ezekiel is to be deprived of speech and he is to show the people, by signs, God's coming judgments (iii. 26). He must take a tile and sketch upon it the city of Jerusalem, and illustrate its being besieged. There must be a fort, a mount and an encampment against the city (chapter iv.). Ezekiel is required to collect his food as though preparing for a siege, and his food must be cooked by the heat of a dung heap. All this was for the purpose of impressing upon the mind of the people that those still inhabiting Jerusalem were actually to experience such a siege; which they did when Nebuchadnezzar went up against king Zedekiah. We read, "The famine prevailed in the city and there was no bread for the people of the land" (2 Kings xxv. 3).

After the experience just considered, Ezekiel was commanded to show the coming punishment of Israel, by taking the hair which had been removed from his head by a razor, and dividing it into three parts, one third to be burnt in the city when the typical siege was ended, one third to be smitten by the sword, and the remainder to be scattered in the wind, a few hairs to be taken and protected, which few would yet again pass through affliction (v. 1-4). The terrors thus foretold by signs were in degree experienced when Nebuchadnezzar came against Jerusalem. Still, that affliction in its turn stood as a type of the greater desolation which the Romans brought, that fourth great Empire which carried Israel captive into all nations (vi. 9).

What dreadful calamities the prophet is next brought to consider. In chapter viii. we read that while Ezekiel was in his house speaking with certain of the elders, that the hand of the Lord came upon him and the spirit conveyed him away in vision to Jerusalem (v. 3), and there at the North Gate of the Inner Court of the Temple he saw the seat of the Idol of Jealousy." And behold the glory of the God of Israel was there" (v. 4). Israel's love had been transferred from Yahweh to human vanities, and God was about to abandon His sanctuary. What a sad picture! An image moving to Jealousy set before Israel's Almighty Protector. To what objects had the nation transferred its affections? To learn the answer to this question Ezekiel is brought, without announcement, into one of the rooms of the inner court, and behold, every form of unclean thing and all the idols of Israel portrayed upon the wall, and before these pictures stood the Priest and seventy of the elders, offering incense (verses 10, 11). Then said the Lord, "See what they do in the dark"? (v. 12). God's people should always remember that all things are open before the eyes of their Father! Ezekiel was then instructed to turn himself, and he saw at the North Gate of the Lord's House, the women of Israel weeping for the heathen god, Tammuz (v. 14). And after that scene the prophet was brought to the inner court, and there between the Porch and the Altar were men standing with their backs to the altar, worshipping the Sun (v. 15). No wonder the Temple was pictured to Ezekiel as having at its entrance an Idol causing Jealousy, and no wonder that God was about to punish His people and to go right away from His sanctuary.

Do we not observe an important lesson as we read the vision of God's judgment recorded in chapter ix. The glory of the Lord is not at this time on the Cherubim: It is the time of threshing. The Lord said "Go through and set a mark upon the forehead of the men that cry on account of the abominations committed" (v. 4), and to others it was said, "Go after them and smite, slay utterly old and young, but come not near any man upon whom is the mark, and begin at my sanctuary" (v. 6). "Then they began at the ancient men, and the courts were filled with the slain", afterwards they went forth and slew in the city, and says Ezekiel, "As they were slaying and I was left, I fell upon my face and cried, Ah Lord God! wilt thou destroy all the residue of Israel?" (v. 8). There is a lesson for us in all this, for although the judgments of God were very soon to be poured upon Israel, their Temple to be burnt, and the Priests slain, yet more than 600 years after, the Apostle Paul wrote that "unto us" the prophets were ministering in declaring these divine messages, and is there not now approaching, a time of judgment, a time when the whole world will experience retribution, and a time when "Judgment will begin at the House of God"? How careful then we must be that the mark of God shall be clearly seen upon us.

The words of the Master should be kept in mind, "Many are called but few are chosen". But God will be merciful to all who are faithful to Him, for in harmony with the vision seen by Ezekiel, although the courts of the Lord's House seem to be filled with the slain, yet the divine decree will be clear, "come not near any man upon whom is the mark".

One of the causes of Israel's apostasy was the apathy of their leaders. Instead of their faith being strong and their hearts fixed upon God's ways, being wide awake to God's promise, that, although their carelessness had brought national disaster, yet after seventy years He would restore them, they again gave wicked counsel saying: "It is not near, let us build houses" (xi. 3). Later on when the time of their captivity had passed, we read from the book of the prophet Haggai, the same discouraging talk prevailed. "The time is not come for this House to be built" (Haggai i. 2), and so, as we noticed earlier, in the days of laxity immediately preceding the return of the Lord Jesus, the cry will again go forth, the time is not yet, or "My Lord delayeth his coming"! In Ezekiel xiii. 22 there is contained the gracious promise of God to deliver His people from those who make their heart sad by condoning the ways of wickedness, while the divine message commends those who require that repentance must be manifested before the teachers of error can hope for life.

Chapter xiv. teaches us that God will not be approached by men who set up idols in their heart. Let us remember that anything which is allowed to occupy the supreme place in our heart is an idol; that is God's place, and those who, professing to be the people of God, and who place an idol in their heart, will be cut off from God's people (v. 8).

There is a most interesting and instructive parable in chapter xvii. The prophet is commanded to put forth this riddle to the House of Israel. A great eagle (Babylon) plucked off the highest branch of the Cedar of Lebanon (The king of Judah), and took it to a land of traffic (Babylon). He also planted the seed of the land in a fruitful field (Palestine), and it became a spreading vine of low stature. There was also another great eagle (Egypt), and the vine turned its roots towards this second. But God said the vine would not prosper because it had made a covenant with the king of Babylon, that the kingdom as formed in the land should not lift up itself. Therefore God would not countenance rebellion against a Gentile power, when a solemn covenant had been made (xvii. 17, 18). Let us note carefully this important lesson. We are required to be true to our word, or as the Apostle James says, our yea and nay must be reliable. Now let us hurry on to briefly notice the divine sequel to Israel's humiliation. "Thus saith the Lord God: I will also take of the highest branch of the high cedar, and will set it: I will crop off from the top of his young twigs a tender one (Jesus) and I will plant it upon a high mountain, and eminent" (the mountain of the Lord's House), and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

When we come to chapter xxiv. we find the prophet still unable to speak, the teaching of God's purpose being done by signs. Ezekiel is now about to suffer the loss of his wife—the desire of his eyes—and at her death he must refrain from showing evidence of grief (v. 16). In this way Ezekiel was a sign of the distress which was about to overtake those who were left in the land; so that when these calamities came upon them they might know that "Yahweh was God". The prophet was now informed that when a certain one, escaping from the destruction of Jerusalem, came to report the matter, in that day Ezekiel would have his speech restored (verses 26, 27), and thus it came about as we find in chapter xxxiii. 21, 22. We read that in the twelfth year of the captivity, in which Ezekiel was involved, in the fifth day of the tenth month, one that had escaped from Jerusalem came to Ezekiel and said, "The city is smitten". Now the previous evening, or while the messenger was on his way, Ezekiel's tongue was loosed and he ceased to be dumb (verses 21, 22).

THE SECOND EPISTLE TO THE CORINTHIANS.

Turning to Paul's second Epistle to the Corinthians, one cannot help but notice the tone of sadness. The Apostle has been through much suffering, he has learned how unreliable human nature is, and he has also experienced that tendency which dissatisfied people have, to defame those who stedfastly hold to God's ways. This experience brings all the children of God into close fellowship and

causes them to cling to the loving care of their Father. The Apostle writes, "Blessed be God the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted by God" (i. 3, 4). In view of the Ecclesia's unfaithfulness the Apostle had written to them in very strong terms, but as he now explains after repentance had been brought about, "I wrote unto you in anguish of heart and with many tears" (ii. 4).

How sublime is the Apostle's figure used to illustrate our nearness to God. "We all, with face unveiled, reflecting as in a glass, the glory of the Lord, are changed into the same glory" (v. 18). Of course we must keep our face in position with the glory of the Lord by constantly viewing it in His Word, otherwise there will be no reflection.

In chapter iv. Paul tells us that "If the Gospel be hid, it is hid to them that are lost"—lost because they have allowed the god of this world to blind their eyes. Where then comes in the vain talk of a second opportunity? The god of this world blinds the eyes of some so that they do not find the Gospel, and these people are lost. Such is the Apostolic teaching.

We are reminded in chapter v. that we are members of the House of God, and that for the time being the material of the House is weak, mortal, a state in which, on account of its inherent evils, "we groan" earnestly desiring to be clothed with immortality, which pure and incorruptible nature, the Lord Jesus will bring from heaven. We know also that while constituents of this mortal structure, we are absent from the Lord, and we desire to leave the structure of the present body, or House and to be with the Lord in the immortal habitation which cannot be erected until the called have been before the Judgment seat of Christ.

In these latter days careful note should be made of the command given in chapter vi. 14, "Be ye not unequally yoked together with unbelievers" but "Come out from among them and be ye separate" (vi. 14-17).

Chapter xi. reveals the anxious care which Paul felt for those who had received the Truth through his preaching. The Apostle was jealous over them, but it was a Godly Jealousy: he had espoused them to Christ, as to a husband, and he observed the influence of the teachers of error and feared lest those teachers should beguile them and turn them from their virgin loyalty to Christ (v. 3). Then, recounting the sufferings he had experienced, the Apostle continues, "I will very gladly spend and be spent for you, though the more abundantly I love you, the less I am loved" (v. 15). Paul knew what suffering meant; on five occasions he had received thirty-nine strokes, beaten with rods three times, stoned once, three times he had been shipwrecked, a day and a night he had been in the sea, in journeyings often, in perils of water, of robbers, in peril of his countrymen, in perils of the Gentiles and in perils among false brethren, in weariness and painfulness, in hunger and thirst, in fastings often, in cold and nakedness, and in addition to all these things the daily care of the Ecclesias (xi. 24-29).

How encouraging it would be for Paul to be allowed a glimpse of the inexpressible delights of the coming Paradise (xii. 4).

Let us gratefully receive his concluding words: "Finally brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you" (xiii. 11).

Nottingham

W. J. ELSTON.

Palestine and the Jews.

THE FIVE WONDERS OF PALESTINE.

The First Wonder is the Revival of a Nation —In the last seventy-five years we have seen several peoples making a re-appearance in the political arena after a prolonged period of abiosis: Italians, Bulgarians, Poles, Norwegians, Czechs. In all these cases the people concerned, although bereft of its former sovereignty, continued to reside on the territory which formerly represented its realm. Poland, for instance, was shared out between three States, but the Poles continued to live in what used to be known as the Rzeczpospolita. In Palestine we observe a different phenomenon. The Jewish people, having lost its country, became like that legendary hero whose body was hacked into pieces and strewn over the earth. But the hero's faithful lover journeyed throughout the world; piously she gathered up the fragments; then, carefully assembling them, she sprinkled them with the water of life—and the hero revived, opened his eyes, and wondered at his long slumber. Fragments of the Jewish nation were flung in all directions, and fell as far apart as the shores of the Zousfana river at Maghreb, the bare rocks past which Amu-Daria flows through Turkistan; they can be found in the savage gorges of Daghestan, in Mesopotamia, in the swamps of Lithuania, the forests of Poland, the steppes of Southern Russia. In Palestine there are five distinct Jewish groups, speaking nineteen tongues of varying origin. "In the course of his Odyssey, which lasted twenty centuries, Israel lived among hundreds of peoples with which he probably often interbred", says Anatole Leroy-Beaulieu in his interesting book, *Israel chez les Nations*.

It is the Hebrew language that is welding into one nation these widely differing five groups. This process of amalgamation is the Second Wonder of Palestine. Children whose parents speak nineteen different languages are already conversing between themselves in the one national tongue. Hebrew has long shaken off the convention which confined it to Holy Writ, ritual, and poetry; it has become the living language of the nation, suitable alike for everyday life and for science. It is both rich and elastic. The writer himself heard two pupils in succession demonstrate in fluent Hebrew fairly complicated problems in mathematics and physics. A girl pupil of the seventh standard translated into Hebrew passages from Molière's *L'Avare*. Ibsen's *Doll's House* was performed in Hebrew; in Hebrew again, *Aida* and *Radames* sang their farewell to life. Football-playing boys shout to one another in Hebrew. This language is used not only by first-class poets, like Bialik and Tchernihovsky, but also by important scholars, such as Dr. Klausner, whose *Jesus of Nazareth*, recently translated into English, met with a most flattering reception.

The Third Wonder is the Revival of the Soil. —I recollect a visit to Palestine last year, and an excursion to the Valley of Sharon, once famous for its fruitfulness. A cheerless sight! The eye wanders far before it discovers a plot that is cultivated or, properly speaking, just scratched on the surface. All this is Arab land. Wherever the ground dips there are small thickets of Syrian papyrus, marsh orchids, and gladiola. In the more elevated portions of the valley the only vegetation visible are parasite creepers, one variety of which is so tenacious as to necessitate a persistent struggle and unremitting watchfulness on the part of the cultivator. Each spadeful of earth must be pounded and all subterranean stalks carefully extracted. Not a fragment of the root must be left, else the plant will flourish again. We continue our ride into the heart of the valley. The cactus and creeping plants have been succeeded by sands; but it is obvious to the naked eye that the sands are only on the surface. At a depth of about a foot there is splendid "black earth" such as I never expected to find in barren Palestine. Such are the results of century-long neglect by a people who could create nothing but ruins. In the valley of Esdraelon I saw an entirely different sight: there the desert and the poisonous marsh are being transformed into flourishing settlements. The Bible speaks of cedar woods, of mysterious forests through which bears roamed in bands. Who does not remember the forty she-bears who came out of a wood to teach a severe lesson to the irreverent children who mocked Elisha's baldness? The Bible tells of a forest so dense that Absalom's hair became entangled in its branches. Josephus Flavius mentions a great forest in the Valley of Jezreel, of which not a tree remains standing. The conquerors

felled or burned every wood they came across; these sons of the sandy Arabian desert were inexplicably repelled by the sight of trees.

The advent of Jewish colonists has changed all that. Trees are being planted with enthusiasm, and Palestine possesses some experts in forestry who are poets as well as specialists. I met one of these young enthusiasts in Nahalal, where he is in charge of an enormous tree nursery. According to him, the plants that flourish in California cannot fail to prosper in Palestine, where the soil is just as good. Water for irrigation purposes can be obtained by digging; there are plenty of underground streams which are doing nothing. Palestinian sunshine is even more favourable than that of California. We were conducted through a portion of the nurseries, where all the trees known to the Northern hemisphere are being grown: oaks, silver poplars, firs and pines of all kinds. These are destined to be planted on hillsides and on dunes.

It goes without saying that the nurseries contained many specimens of the eucalyptus, which the Arabs in Palestine call "shagara yehudi"—i.e., the Jewish tree—a wood of which always denotes the vicinity of a Jewish colony. I also saw numerous varieties of tropical flora—palms, mangoes, banana trees. It may safely be prophesied that in twenty-five years hence Palestine, like Madeira or Northern California, will form one large botanical garden in which plants originating from all parts of the world will flourish in liberty. The revival of the soil and the afforestation are undeniably the third wonder of Palestine.

The physical transformation of young Jews on Palestine soil is, in my estimation, little short of miraculous. Early in April of 1925, I was standing near the drive leading into the colony of Balfouria, which was gaily decorated with flags and greenery. Colonists attired in their Sabbath clothes mingled with tourists who came from Haifa and Jerusalem. The concourse was waiting for the arrival of Lord Balfour and Dr. Weizmann. I was watching the healthy, red-cheeked, sun-burned children of the colonists, whose curly heads were exposed to the caress of the warm breeze. Some twenty youths on horseback, coatless, with open shirt collars, galloped past, bearing shields with attached Zionist flags. They were farmers from the Emek, selected to act as guard of honour. "Regular cowboys riding wild broncos!" exclaimed an enthusiastic visitor. The big-haunched, thick-legged, strong working horses could not be truthfully described as wild broncos; but the riders well deserved admiration. They were healthy, tanned, daring fellows, in whom one would vainly seek traces of the ghetto. The open air of Palestine destroyed every vestige of it. A visitor standing next to me tried to lift a young colonist aged about five, and looking exceedingly independent: he found it no easy feat; the child's weight bore witness to his excellent state of health. Similar fearless open-air young men and strong healthy children I saw in every Jewish colony, including the Hassidic settlements. Children, not merely radiate health; everywhere I found them clean and tidily dressed. Those who recollect the under-developed, pale, anaemic, dirty, and always miserable little denizens of the ghetto; who remember the round-backed, weak young men of the Pale, who never lifted their eyes from the ground, the greyness of which seemed to have tinged their complexions—those will surely not dispute my statement that the physical transformation of the younger generation in Palestine is a wonder.

The exigencies of space prevent me from doing more than touching briefly upon the fifth wonder. This is still in the making. At the time of the Judea-Phoenician alliance Palestine played a big part, partly thanks to its geographical position between East and West, between Asia Minor and Egypt. There is evidence of the fact that Palestine is on the way to resuming this great role, to developing into a new Tyre. This development is inevitable, whatever the effect given by politicians to the Balfour Declaration.

To quote the Italian poet: "'Tis not the days' brief span—'tis work that measures life". The days of the Jewish colonists in Palestine are not yet many, but their achievement is already considerable. It is thanks to their persistent efforts that the five wonders enumerated in this article have come to pass. —The New Judea.

* * *

The main centres of industrial development in Palestine have continued to be Tel-Aviv and Haifa. The progress of industry in Tel-Aviv during the year under review is illustrated by the growth of the demand for electrical energy. In their report for the year ending September 30th, 1925, the directors of the Jaffa Electric Company, which operates in the Jaffa district what are commonly known as the Rutenberg Concessions, record an increase from 99 to 185 in the number of consumers of power, and from 144 to 382 in the number of motors connected with the powerhouse. In the course of the year Surafend and Rishon-le-Zion were brought within the system by the addition of high-tension lines to a total length of 18.4 kilometres. The capital invested in Palestine by the Palestine Electric Corporation, of which the Jaffa Electric Company is a subsidiary, amounted at the end of 1925 to £E.270,000, as compared with about £E.90,000 in September, 1923. —New Judea.

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The main stream of Jewish immigration, which formerly flowed into North and South America, is now being clearly diverted to Palestine; and Palestine has now a larger proportion of Jewish inhabitants than any other country. —New Judea.

Dr. Thomas "On Board."

My disinclination for consorting with the crowd was not gratified in shipping aboard the Idaho. I requested bro. Martin (who roomed with a Frenchman, neither of whom could understand the other's speech), to ignore me as much as possible, inasmuch as I desired to be in the company as though I were not. The Saloon circle was a small epitome of the "respectable" outer world. It was an aggregation of the "names of blasphemy", of which the eight-headed Gentile body politic is "full" (Rev. xvii. 3; 11). There was a Popish sin-pardoner, the representative of the drunken prostitute sustained by the government of Europe, and especially by the Frog Power, until "the Ancient of Days", in consequence of the great words the mouth of the little horn is oecumenically preparing to give utterance to, shall come to destroy it utterly. There was also a broken-down politician and Episcopal parson incarnate in the same palsied carcass, with the jolly-faced captain, who "did duty" according to the stereotyped routine of Queen Victoria's Prayer Book, on Sunday mornings, as representative of English and American episcopal formalism. Besides these "miserable sinners", who with many others publicly told the Lord that they had "erred and strayed from His ways like lost sheep", and that there was "no health in them", there was a hard-headed and pugnacious Caledonian, a deacon of some Presbyterian conventicle in New York, returning from a visit to his fatherland, where anything may be made to flourish save bright sunshine and truth. After these came a small fry of "abominations of the earth", such as Methodists and other pious ballad singers, who now bawled out, "Jesus shall reign where'er the sun", etc., and then adjourned to cards, which exorcised them of the little sense they might otherwise have obtained credit for. Such was the man-porpoise it was my fate to room with during the voyage—a fat intellectual blank, with no ideas above a bottle of champagne and the racecourse. In the midst of this heterogeneous mass of corruption were two Jews, who had become such by putting on Christ according to the formula prescribed by Paul, who says, "As many of you as have been baptized into Christ, have put on Christ; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise". Two such Jews, in the midst of a crowd of thirty or forty piously profane "Catholic and Protestant Christians", imprisoned in a Saloon, and cut off from all the world by a surrounding waste of unfathomable waters, were not in a position to "enjoy life" or to partake of a "feast of reason and flow of soul".

—DR. THOMAS, May, 1870.

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 Recognized 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, not later than the 25th of each month for the following month's issue.

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrine 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.

BEXLEY HEATH. —Co-operative Hall, Broadway. Sundays: Breaking of Bread 11 a.m., Sunday School 3 p.m., Lecture 7 p.m.; Thursdays: Bible Class 8 p.m. We are pleased to report the immersion, at the Erith Public Baths, on June 11th, of Cyril John Webb, second son of sister Webb, of Ilford. The arrangements were gladly undertaken on behalf of the Ilford Ecclesia, of which our new brother will be a member. We pray he may endure faithfully until Christ returns. —H. A. MAYHEW, Rec. Bro.

BRIGHTON. —Athenaeum Hall (Room C), 148 North St. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6 p.m. We continue in God's goodness and mercy to show forth His Word every Sunday evening, through the efforts of brethren from Clapham and others, to whom we are grateful. We have been pleased to welcome around the table of the Lord the following brethren and sisters: bro. Crawley (Luton), bro. and sister Gates, senior, and bro. and sister Gates, junior (Coventry), bro. and sister Hathaway, sister Collett, bro. and sister Clements (Clapham), bro. Webster (Ilford), sister Lane, brethren A. K. Clements, Cyril Clements (Clapham), bro. Philip Coliapanian (Ilford). We gladly welcome any in fellowship on a visit to this town. —S. G. BARRETT, Asst. Rec. Bro.

FALMOUTH. —On Sunday, August 22nd, we had the pleasure of fellowshiping at the Breaking of Bread, bro. and sister C. F. Clements, (Clapham), and bro. A. Sleep (St. Austell). —WM. WARN.

LIVERPOOL. —18 Colquitt St. Sundays: Breaking of Bread 11 a.m. Lecture 6.30 p.m. We are very pleased to welcome to our fellowship sister H. Kostrovitzki. We have been comforted by the association at the Table of bro. F. G. Jannaway (London), and bro. McKay (Motherwell), whose ministrations were much appreciated. Should any brethren or sisters pass this way, they will receive a very hearty welcome at our little meeting. —W. ROTHWELL, Rec. Bro.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; Sunday School 11 a.m.; Lecture 7 p.m. L.C.C. SANTLEY STREET SCHOOL, (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class 8 p.m. We are pleased to record the company of the following visitors: bro. G. Cattle, bro. Perry, senr., bro. Perry, junr., sister Winnall, bro. and sister Jackson, bro. and sister H. Rivers, bro. F. Smith (Putney), sister Milroy, bro. Benson (St. Albans), sister Allen, sister Warner (Luton), sister Wise (Hastings), sister M. Karley (Southsea), sister Barker, sister Bath (Dalston), sister Norris (Birmingham), sister Cope (Hamilton, One.). Sister P. Wilcox and bro. E. W. Cuer, also sister Mowbray and bro. H. W. Hathaway, have been united in marriage; we assure them of the best wishes of the ecclesia in their new relationship. On Saturday afternoon, August 14th, the members of the Mutual Improvement Class paid a visit to Kew Gardens, where the brethren and sisters wandered through the beautiful grounds with full appreciation of the work of the Great Creator. Afterwards some seventy-five brethren and sisters sat down to tea at the Ivy Tea Rooms, Kew Green. In the evening a Fraternal Meeting was held at the Ivy Hall, Wellesley Road, Chiswick, when four uplifting addresses were delivered upon the subject: "The Lord

our God". The addresses, based on the 37th Psalm, were as follows: "Trust in the Lord"; "Delight thyself in the Lord"; "Commit thy way unto the Lord"; and "Rest in the Lord". Sister Cope left on August 21st for Hamilton, Ont., Canada, and was asked to convey our fraternal love to those of her ecclesia. We hope she has spent an edifying time amongst us, and that she will have a safe journey home. Will the brethren and sisters kindly note that the bro. and sister H. P. Edwards (late of Reading) referred to in our ecclesial news last December, were not received into our fellowship. After being satisfactorily interviewed by our brethren in reference to the Temperance Hall matter, it was found that sister Edwards was not in agreement with us on a vital principle of the Truth. They have now identified themselves with a meeting with which we are not in fellowship. —F. J. BUTTON, 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. We have decided to continue here till the end of the present year, as our tenancy does not expire till then. We made an effort in what is generally a very difficult month—August—and attracted quite a nice number of interested strangers, some of whom seemed really in earnest. We have also had several visitors, whom we were glad to welcome: bro. G. Cattell and several other brethren and sisters from Putney, sister Allwood (Reading, now removed to Crouch End), bro. J. T. Warwick (Clapham), and sister Cope (Hamilton, Ont, Canada), whose voyage home we hope will be safe and happy. We made overtures to the Clapton Ecclesia (now at Stamford Hill) with a view to uniting the two meetings in North London. That ecclesia now accepts and will unreservedly and unanimously uphold the position which is defined in the Clapham resolution on going to law, as recently published This puts us at one doctrinally, and we are informed that these brethren would welcome us in their new meeting place. We take the opportunity of contradicting the rumour that we have "reversed our attitude" on this question of going to law. We abide as of old stedfastly by the command given in 1 Cor. vi. 1. —G. H. DENNEY, Rec. Bro.

LONDON (Putney). —The Scouts' Hall, Oxford Road, E. Putney, SW. Breaking of Bread 11 a.m.; Sunday School 2.45 p.m.; Lecture 6 p.m. At a meeting of the ecclesia held on the 30th July last the following Resolution was passed defining our attitude on the question which is troubling the Brotherhood: "That suing at law for any cause is not permissible to a servant of Christ, and that this ecclesia can only fellowship those of a like mind". We continue the proclamation of the Truth, and we have been encouraged by the attendance of strangers at the lectures. — A. CATTLE, Rec. Bro.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread 11 a.m, Sunday School 2.45 p.m., Lecture 6 p.m. Thursday: Bible Class 8 p.m. Since our last report we have been pleased to welcome bro. and sister C. Ask (Macclesfield), sister M. J. Joint (Leighton Buzzard), and a number of other brethren, who have faithfully ministered to us. We are sorry that we have lost two members by removal: bro. A. W. Railton to Birmingham (John Bright Street), and sister E. Stansfield to Nottingham; we commend them to the loving fellowship of our brethren and sisters in those places. Our lectures have been fairly well attended for this time of the year, but we hope to see more strangers as the darker evenings come along. —GEO. ELLIS, Rec. Bro.

MOTHERWELL (Scotland). —Orange Hall, Milton Street. Breaking of Bread 11.30 a.m.; School 1.15 p.m. It gives us very great pleasure to report that sister Janie, senr., who lives in Glasgow, has decided to join us, and will meet with us (D.V.) every alternate Sundays. We held our Annual Outing to Strathaven on the 26th of June, when, favoured with splendid weather, a very pleasant afternoon was spent and enjoyed by old and young. We welcomed to the Table of the Lord, bro. Grant (Ardrossan), who exhorted and strengthened us in the things which remain. —ROD H. ROSS, Rec Bro.

NEWPORT (Mon.). —Clarence Hall, Rodney Road, opposite Technical Institute. Sunday: Breaking of Bread 11 a.m., Sunday School 2.45 p.m., Lecture 6.30 p.m. We are pleased to state that on August Bank Holiday Monday we held our Annual Sunday School Outing at Llandevaud, which was well attended by the brethren and sisters, and also by friends of same, and through God's goodness and mercy, we were blessed with a very nice day, and altogether had a most enjoyable time. —D. M. WILLIAMS, Rec. Bro.

NOTTINGHAM. —Corn Exchange. Sundays: Breaking of Bread 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Huntingdon Street Schools: Tuesday, Eureka Class, 7 45 p.m.; Wednesdays, 7 45 p.m. It is with joy that we report further additions by baptism: Alfred Barrett, Annie Herrett (daughter of sister Herrett), Sydney Elston (son of bro. and sister H. Elston), and Olive Elston (daughter of bro. and sister E.H. Elston). Visitors have been: Sister Rutherford (Grimsby), bro. and sister Ellis (Bridgend). and bro. and sister Stafford (Clapham). On Saturday, September 18th, our Tea Meeting in connection with the Eureka Class is to be held (if the Lord will). Subjects for the meeting are as follows: "Behold he cometh with clouds" (bro. W. J. Elston); "The Lamb on Mount Zion" (bro. A. C. Simpson); "Behold the Tabernacle of God is with men" (bro. G. H. Denney, London); "He that overcometh shall inherit all things" (bro. J. B. Strawson). An invitation is given to all ecclesias in fellowship. Meeting in the Huntingdon Street Schools. Tea, 4 o'clock; Meeting 6 o'clock. —W. J. ELSTON.

PEMBERTON (Nr. Wigan). —Christadelphian Meeting Rooms, Orrell Gardens, Orrell Post Sundays School 2 p.m.; Breaking of Bread 3 p.m.; Lecture 6.30 p.m.; Wednesdays 7 p.m. Our Annual Fraternal Gathering will be held (God willing) on Saturday, October 30th, in the United Methodist Schoolroom, Lock Street, Pemberton. Tea at 4.15; Meeting for spiritual edification and comfort at 6.15. A hearty invitation is extended to all brethren and sisters in our fellowship. —J. WINSTANLEY, Rec. Bro.

REDHILL. —Rees' Rooms, Warwick Road. Sundays: Breaking of Bread 11.30 a.m.; Lecture 7 p.m. We wish to thank all who have helped us in the Truth's service by lecturing, etc., for us. Bro. H. Crosskey and sister E. Whiting, both of Redhill Ecclesia have been united in marriage (in the Lord), and we pray that God will bless and help them in their new relationship, to gain eternal life. —W. H. WHITING, Rec. Bro.

ROCHDALE (Lancs.). —Greeting to the Household of Faith. We still continue in this small corner of the Master's vineyard to spread forth the glorious news of God's coming Kingdom, whenever, and wherever, opportunity occurs, and to hold forth the Truth in its purely and spotless. We are encouraged in our efforts by the addition to our fellowship of bro. and sister Bacon (late of the T.H. fellowship, Rochdale), who we hope will be an additional help to us in our united endeavour to hold up the Truth, as it is well-pleasing to the Father. We ask God's blessing to rest upon them, that they with its may be accounted worthy of an entrance into his glorious Kingdom. There are now four sisters (including sister Ideson, of Cheetham) meeting at Accrington, at the home of sister Hoyle; two sisters and one brother meeting at Bacup, bro and sister J. W. Heyworth and sister York; at Whitworth, two brothers and two sisters. You will notice how scattered we are. It is only occasionally when most of us can meet together, and how good and pleasant a thing it is. We are always pleased to meet those of like faith. —T. HEYWORTH.

ST. AUSTELL. —Since my last communication we have lost by removal to Plymouth, our aged sister Cranch. We commend her to the brethren in our fellowship there. We have had a welcome visit from sister Linnekar, of Avondale Hall, Clapham, London. She broke bread with us twice. —ALF. SLEEP.

SHREWSBURY. —It has been a great joy to us to have had the opportunity of publicly proclaiming the Truth by monthly lectures during the summer, and we much appreciate the services of the several brethren who have come to our assistance. The attendance of the stranger, particularly at the last two lectures, has been most encouraging, and we feel that every endeavour should be made to continue the lectures at least monthly during the winter, but we are handicapped by lack of funds. It may be that there are ecclesias who are able and willing to help us, both financially and by sending speakers (our lectures are held on the last Sunday of each month), if so, we should thank God and take courage, endeavouring to act as faithful stewards with whatever may be remitted for the work of the Truth in Shrewsbury. —H. G. SAXBY, 30 Ercall Gardens, Wellington, Shropshire.

SOUTHSEA. —10 Wilton Terrace, Marmion Road. Sundays: Breaking of Bread 6.30 p.m.; Thursday: Bible Class 8 p.m. On April 18th we were much cheered by the company of our bro. Ivor Evans (Clapham). We were sorry to lose the company of our sister Karley to Clapham, and heartily commend her to the brethren and sisters there. On 1st and 8th August we were much encouraged by the company of our bro. F. Walker (Bristol), who gave us most helpful and stirring exhortations, and also spoke to us two evenings in the week on "The Revelation", which was thoroughly enjoyed. Also on the 1st August we had the company and help of our bro. and sister Lindars, and sisters F. Kidman and F. Southgate, on 1st and 8th August (all of Clapham). Bro. Lindars helped us with a stirring address, which was greatly appreciated. By the presence of our brethren and sisters above-named, we have had a most uplifting time in the Master's Service, and we tender thanks for such help, and the encouragement it has given us in striving to keep the Truth shining in all its pureness and brightness in this corner of the vineyard. —A. G. CORDER, Rec. Bro.

SWANSEA. —Portland Bldgs, Gower Street. Sundays: Eureka Class 11 a.m.; Breaking of Bread 6.30 p.m. Wednesdays: 7.30 p.m. We have been greatly cheered by the company of the following brethren and sisters around the Table of the Lord: on July 25th, sister Cope (Hamilton, Canada) again met with us; and on Aug. 22nd we had the following visitors: Sister Cockcroft, senr., and sisters Alice, Anne and Nellie Cockcroft (Oldham), bro. and sister D. C. Jakeman and bro. And sister F. Jakeman (Dudley). During the month we also had the company of bro. and sister J. M. Evans, sister Mona Evans, and brethren M. L. and J. R. Evans. We appreciate the labours and service of the brethren who so faithfully ministered to our spiritual needs, and feel encouraged by the company of so many of like precious faith. —J. H. MORSE, Rec. Bro.

TIERS CROSS (Haverfordwest, Pem.) — Sundays: Breaking of Bread 2.30 p.m. On July 18th we were greatly encouraged by the company of bro. J. M. Evans and sister wife, and their two sons and daughter, all walking in the Truth. There is no greater joy to a father than seeing his children walking in the Truth. On July 19th, after a good confession, Charles Henry Thomas, son of the writer, was baptized by bro. J. M. Evans (Clapham), into the only Name whereby we can be saved. Our prayer is that he may continue faithfully to the end. We are truly thankful to our brethren and sisters of Clapham for paying us a visit. —H. THOMAS, Rec. Bro.

CANADA.

GUELPH (Ont.). —We regret to record the death of bro. Percy T. Hawkins (son of the writer) in his 33rd year. He was laid to rest in the Guelph Cemetery. Bro. Vibert, of Hamilton, spoke words of comfort in the hour of trial, and we can with hope look forward to the time when "thy dead men shall live". We have had the company of bro. and sister Gibson, of Don Hall Toronto. Bro. Gibson gave us words of exhortation. So life is made up of troubles and joy. But if we prove faithful to our Master, who has been given all power, we are promised beauty for ashes, joy for mourning, garments of praise for the spirit of heaviness. We can scarcely realize the meaning of so great a promise, but are sure of its truth and fulfilment. —J. HAWKINS, 9 Elizabeth Street, Guelph.

VANCOUVER, B.C. —Academy of Music, Commercial Drive and Napier Street. Breaking of Bread: Sundays 11 am. Since our last report was sent to the Berean Christadelphian, we have found a more suitable hall than the one we occupied on Fraser Street. It is on Commercial Drive, and we met there for the first time to remember our Lord's death in the appointed way on July 4th, when it was a pleasure to welcome to the Table of our Lord bro. F. Brewer (Brantford, Ont.), who, with his family has come to live in Vancouver. We heartily welcome him amongst us. Visitors on this occasion was sister Mabel Fenn, and sister Quittenton (Seattle). We have also the sad news to report of the death of bro. Robert Allan, aged 30, who died at the home of his parents, 790-40th Ave., E., on June 18th, and was laid to rest in Mountain View Cemetery on June 21st, bro. Fenn doing what was needful on that occasion, speaking words of comfort and admonition to a goodly number of sorrowing brethren and sisters, to whom we take opportunity of expressing our gratitude for their many kindnesses to us in our affliction. Our son, who was baptized five years ago, was constant in his attendance at the Table,

therefore we sorrow not as those without hope. We give a cordial welcome to all passing this way who are of like precious faith. —JOHN B. ALLAN, Rec. Bro.

NEW ZEALAND.

WHANGAREI. —Since writing our last, there has been little change in this part of the world, the writer has been on a holiday trip to Norfolk Island and Sydney, N.S.W., and much regrets that in Sydney he was unable to meet with any of the various meetings; at present we cannot give details, as we are waiting for replies to certain questions which were the outcome of our visit. We are pleased to announce as in fellowship, bro. and sister Graham, of Huntley Waikato, who have seen through the sophistries of those who would weaken and destroy the Faith of the few that remain. The following letter will explain: —"To the Arranging Brethren, Whangarei Christadelphian Ecclesia. Dear Brethren, —Having become separated from bro. Holmes and all those in fellowship with him, owing to his position with regard to 'Responsibility', and also Temperance Hall, Birmingham, and all those in fellowship with them, until such time as they deal with those members who have reservations on their Statement of Faith. It is our earnest desire to be in fellowship with the Whangarei Christadelphian Ecclesia. We would ask you in the name of our Lord and Master to extend to us the right hand of fellowship. Your bro. and sister in Christ, GEO. AND L. GRAHAM". Our bro. and sister Graham, after personal interview with us some time ago, went Berean-like into the vexed questions that trouble us, and on their finding as outlined above, we were pleased to welcome them into our fellowship. There appear to be few indeed in these days who take the time or trouble to thoroughly investigate the situation, and because iniquity abounds, the love of many wax cold, but the signs to the true believers are such as to cause them to lift up Their heads, for the coming of the Lord draweth nigh; and it is "he that endureth to the end the same shall be saved". —K. R. MACDONALD, Rec. Bro.

UNITED STATES.

AVOCA (Pa.). —Glendale Ecclesia. We regret to announce the death of our aged sister Lucretia Williams. She was a patient sufferer, having been blind for nearly six years. She fell asleep on May 13th, and was buried on May 15th. She held fast to the Truth for many years, having heard bro. Robert Roberts proclaim the good news of the Gospel. She was immersed at Aberdare, Wales, in 1884. Had she lived until February next, she would have reached the age of 90 years. We wish to report the removal of sister Margaret Evans from Camden, N.J., to her home in Scranton, Pa. She formerly met with the Arch Street Ecclesia in Phila, Pa. After attending a few of our meetings she expressed her wish to become a member of our ecclesia, and was accepted in our fellowship. Visitors have been: brethren H. A. Sommerville (Ariel, Pa.), and bro. J. F. Garing (Hoadley, Pa.). —WM. E. JONES, Rec. Bro.

BEVERLY FARMS. —Since last writing, we have had the company of bro. and sister Wilson (Boston), bro. and sister McAdams, bro. and sister Rundels (Worcester), and sister Ethel Davey, who is on vacation; all of whom we welcomed to the Lord's Table. Bro. Wilson and bro. Rundels giving us the word of exhortation, which we appreciate very much. —JOHN DAVEY, Rec. Bro. c/o Tweed's Estate.

CHICAGO (Illinois). —Room 811, Capitol Building. Sunday: Breaking of Bread 10.45. a.m. We had a visit from bro. Shaw (Detroit, Mich.) also bro. W. Whitehouse (Canton, Ohio), who spoke to us in the morning and lectured for us at night, which was very much enjoyed by us all. —A. MACDONALD, Rec Bro.

DETROIT (Mich.). —I.O.O.F. Hall. Canton and Gratiot Avs. Sundays: 10 a.m. and 7.30 p.m.; Wednesdays, 8 p.m. (home to home). We held our Annual Outing on July 17th, taking the boat trip to Put-in-Bay, as last year. The journey occupies most of the day. It was pleasant for the majority (there were fifty-four in the party), but just a little rough part of the way, spoiling the journey, we are afraid, for some. Visitors have been: bro. and sister Hall and bro. and sister Howard (London, Canada), bro.

Whitehouse (Canton, Ohio), bro. and sister C. Styles, sister H. W. Styles, bro. Herbert Styles, and sister E. Hickman Brantford, Canada). Bro. C. Styles and bro. Whitehouse served us well in the proclamation of the Truth. Bro. Whitehouse gave us in addition two helpful addresses at the homes of the brethren and sisters. Bro. Andrew Sutton has returned to Philadelphia, and sister Annie Smith to London, Canada, thence, we believe, going to Vancouver. —G. GROWCOTT, Rec. Bro.

GLENDALE (Calif.). —300 No. Orange Street. We wish to announce the death of sister Elizabeth McCann, mother of sister Goldstrass, who passed away on January 14th, 1924, at above address, at the age of 86 years, after a painful illness extending over many years. Sister McCann fought a good fight of faith for over forty years, and to the very last she remained a firm advocate for purity of doctrine and fellowship, being strongly opposed to A. D. Strickler's heresy and its sympathisers. Funeral services were held in Glendale and the body transferred east to be interred in the family burying grounds, bro G. F. Aue of the Jersey City Ecclesia officiating. As sister McCann's death has never been reported, either from Los Angeles or Jersey City, we deem this communication appropriate. — Bro. and sister H. P. GOLDSTRASS.