

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”

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EIGHTPENCE.

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

(Continued from page 485).

CHAPTER 37

Having published the Confession and Abjuration set out in our previous chapter (XXXVI., December Berean Christadelphian), Dr. Thomas followed it up with the following, under the heading of: —

" DECLARATION.

"Having presented the reader with our confession and abjuration of errors, the fitness of things requires that we should declare to him what we believe the Holy Scriptures teach in lieu thereof. We shall now proceed to do this epitomially, and in as few words as possible.

"1. —First, then, they reveal that THE GOSPEL WAS PREACHED TO ABRAHAM.

"This is proved by what follows: 'The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all the nations be blessed' (Gal. iii. 8). Referring to this incident, Jesus said to the Jews, 'Your father Abraham, rejoiced to see my day, and he saw it, and was glad' (John viii. 56).

"Upon this we say, that all nations have never yet been blessed in Abraham; secondly, that when all nations shall be blessed in Abraham, Messiah's day will have been revealed; and thirdly, that these events, not having been accomplished, their fulfilment is yet a matter of hope; hence Abraham rejoiced in the prospect of the Future Age, then far off, but now near, because, it was, doubtless, then revealed to him that he should sit with his descendant, the Messiah in the Kingdom of God (Luke xiii. 28); for Abraham, when called, went out into a country where the Kingdom is to be set up; which country 'he should after receive for an inheritance'; 'he sojourned in (this) the land of promise, as in a strange or foreign country; for he looked for a city or state which hath foundations, whose builder and maker (or founder and constitutor) is God' (Heb. xi. 8-10). These passages are a few of the beacon-lights which

display the kind of truth preached to Abraham as the Gospel. They show that he looked for a state, or kingdom, divinely established, and constituted under his descendant in the land promised to him and to his seed, when all nations should own his sovereignty. This he looked for as Messiah's age; he saw it by the eye of that 'faith' which is the 'assured expectation of things hoped for; the conviction of things unseen'; and without which 'it is impossible to please God'; 'he saw it and was glad.' This was the ancient Gospel preached to Abraham, which is still a matter of hope to all of Abraham's seed.

"Query: Of those who preach 'baptism for remission', etc., as the Gospel, we would enquire, When the Gospel was preached to Abraham by the Lord God, did He preach to him that Jesus was the Christ, His Son; that he died, was buried, and rose again for faith, and repentance, and baptism into the name of the Trinity, for the remission of sins, in obedience to that faith? In the nature of things, this could not have been preached, yet He preached to him the Gospel; and you admit there is but one Gospel. How do you disentangle yourselves from this difficulty? Is it not manifest that we have been preaching something else than what the Lord God preached to Abraham, and which Paul says was the Gospel?

"2. —THE SAME GOSPEL WAS PREACHED TO ABRAHAM'S DESCENDANTS IN EGYPT AND IN THE WILDERNESS OF EGYPT.

" This is proved by these testimonies. In the good news announced by Jacob to his sons, he said: 'The sceptre (the symbol of sovereign power) shall not depart from Judah, nor a lawgiver from between his feet until he whose it is come: and unto him shall the gatherings of the nations be' (Gen. xlix. 10). Joseph preached the same Gospel to them (Gen. 1. 24, 25). None, however, of Joseph's generation left Egypt; but by faith, Joseph, when he died, made mention of the departing of Israel, and gave commandment concerning his bones (Heb. xi. 22).

"The Angel of the Lord, too, preached the Gospel to Moses (Exod. iii. 6-8). In this discourse Jesus says, God preached to Moses the resurrection of Abraham, Isaac, and Jacob (Luke xx. 37). What were they to rise from the dead for? To inherit this 'good and large land flowing with milk and honey', promised to them in the Gospel preached to them; and in which they, and all their posterity, as yet, have only dwelt as pilgrims and sojourners. .

"In Exodus vi. 4, Jehovah saith, 'I have established my covenant with Abraham, Isaac, and Jacob, to give them the land of Canaan, the land of their pilgrimage wherein they were strangers. And I have also heard the groaning of the Children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. .

"Now, the Apostle saith of this generation under Moses, and of those Jews who lived in his own day, 'Unto us was the Gospel preached, as well as unto them; but the word of hearing did not profit them, not being mixed with faith in them that heard it' (Heb. iv. 2). From which it is clear, first, that the Gospel was preached to the Israelites whose carcasses fell in the wilderness; and second, that **IT WAS THE SAME GOSPEL THAT WAS PREACHED TO AND BY THE APOSTLES TO THEIR CONTEMPORARIES.**

"3. —THE SAME GOSPEL WAS PREACHED TO THE GENERATION THAT INVADED CANAAN UNDER JOSHUA.

"The Lord said to Joshua, 'Be strong, and of good courage, for thou shalt bring the children of Israel into the land which I swore unto them: and I will be with thee' (Deut. xxxi. 23). At that time Moses was permitted to view the land promised to him and his fathers, but not to enter it. He was to wait until it was made 'a heavenly country' under the sovereignty of Shiloh, to whom he was afterwards introduced on the Mount of Transfiguration 'Within three days', said Joshua, 'Ye shall pass over this Jordan to go in to possess the land, which the Lord your God giveth you to possess it' (Josh. i. 11). 'And the Lord gave unto Israel all the land which he

sware to give unto their fathers; and they possessed it and dwelt therein. And the Lord gave them rest round about according to all that he sware unto their fathers' (chap. xxi. 43). But this was not the rest promised to Abraham, Isaac, Jacob, Joseph, Moses, Rahab, Samuel, David, and the prophets; they all hoped for the rest to be manifested in the country lying between the Euphrates, Mediterranean, Nile, and the Gulf of Persia, according to the promise: this was the Gospel preached to them, whether actual residents in the land or out of it. 'These all having obtained a good report through faith, received not the promise, God having provided some better thing (than Canaan as it was in their day) for us, that they, without us should not be made perfect' (Heb. xi. 39, 40).

"The rest in Canaan under the Mosaic Law to which Joshua introduced the nation, was not the final rest which constitutes the burden of the Gospel. Several hundred years after Joshua, the Holy Spirit said by David to his, and all subsequent generations, 'If ye harden your hearts, ye shall not enter into my rest'; thus speaking of another rest in the land of promise differently constituted from that of Joshua. Let the reader study well Heb. iii. and iv., without referring to word corrupting commentators. Paul says Joshua did not give them rest, therefore there remains a sabbatism to Joshua, Caleb, etc. Where is this rest? In the Holy Land, when it shall be constituted a heavenly country or paradise. And, remember that it is declared that **NO ONE SHALL ENTER INTO THE REST WHO DOES NOT BELIEVE THE TRUTH CONCERNING IT.**

"4. This same Gospel of the Rest which was preached to Abraham is amplified throughout all the prophets.

"Speaking of this Paul says, he was 'separated unto the Gospel of God, which He had promised afore by His prophets in the Holy Scriptures' (Rom. i. 1). Indeed, under this head, we may state summarily that all that is said about the latter-day glory of the Israelites, about the magnificence and everlasting sovereignty of David's Son, of his throne, and of his Kingdom; of the future destiny of the Holy Land, of Jerusalem and Zion; of the benign and peaceful reign of Messiah on his father David's throne; of his dominion over all nations; of the glory, honour, immortality, and royal and priestly dignity of his saints, etc., —all these, and much more, make up 'the Gospel of God concerning His Son.'

"5. This same Gospel was preached by John the Baptist, by Jesus, and by his Apostles, before the day of Pentecost (Mark i. 14; Luke iv. 43; Luke ix. 1, 2, 6).

"From these texts it is plain that to preach the Gospel was to preach about the Kingdom of God; and vice versa, that to preach the Kingdom of God was to preach the Gospel. Did not John, Jesus, and the Twelve preach for the Gospel baptism into the Trinity for remission to those who believed Jesus was the Son of God? No; they preached the Gospel Abraham rejoiced in; the good things of which wrought in the hearts and minds of those who believed dispositions and modes of thinking after the Abrahamic type, this was repentance because of the Kingdom of God.

"6. The same Gospel was preached by the Twelve, and by Paul, after the day of Pentecost.

"It would be easy to show that it was preached on every occasion recorded in the Acts. We are not now arguing, but declaring in as condensed a form as the subject will admit. We cannot now, therefore, go into minutae. Turn to Acts viii. 12, Phillip's discourse consisted of two general divisions: first, 'The things concerning THE KINGDOM OF GOD'; and second, concerning 'THE NAME OF JESUS CHRIST'; now mark, the first was the Gospel; the second, the mystery of the Gospel. See also Acts xix. 8; xx. 25; xxviii. 31.

"7. The grand principle brought to light by the preaching of the Gospel from Abraham to the Apostolic era, was; LIFE AND INCORRUPTIBILITY THROUGH THE KINGDOM OF GOD.

"The nature of the Kingdom will manifest this. Read Dan. ii. 44; vii. 13, 14, 18, 27. Here it will be seen, that the Kingdom is to be indestructible. Secondly, that it is not to be left to other people, or to pass from hand to hand; Thirdly, it is to stand for ever, that is, to be superseded by no other; Fourthly, the saints are to take this Kingdom and possess it for ever; Fifthly, they will possess it with the Son of Man, to whom, Sixthly, all nations, will be politically and ecclesiastically obedient.

"Flesh and blood, therefore, cannot inherit this Kingdom; for flesh and blood is destructible, or corruptible. If, when God sets up this Kingdom, the administration of its affairs were committed to mortals, they could only retain it as they now do the Kingdoms of the world; but it is not to be left to successors; hence those who are promoted to its glory, honour, peace, and power, must be immortal; so that when once appointed to office, being endowed with an incorruptible life, they can administer its affairs until it is delivered up to the 'Father by the Son, at the expiration of 1,000 years'. This glory, honour, incorruptibility, life, might, majesty, peace, blessedness, and dominion, are attributes of this Kingdom alone; to preach these things is to preach the Gospel, through which incorruptibility and life are brought to light by Jesus Christ, the future Sovereign of the world.

"Such is the Gospel we now believe with our whole heart. Like Abraham, through the testimony concerning it, we 'rejoice to see Messiah's day, and do see it, and are glad.' It is our hope; the hope of our calling through Jesus; 'the anchor of our soul, both sure and steadfast, within the veil'. It is by this hope we are saved.

"Does the reader believe this Gospel? Does he earnestly desire to partake in such a glorious inheritance as this? Dismiss then 'the vain and deceitful philosophy' of the pietists; dream no more of phantom 'Kingdoms beyond the skies', but be content to receive as a little child, and yield a willing conformity to the conditions of the

"MYSTERY OF THE GOSPEL OF THE KINGDOM.

"Christ crucified, unto the Jews a stumbling block, and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, 'Christ the power of God, and the wisdom of God' (1 Cor. i. 23).

"1. The first condition is, that you believe that Jesus of Nazareth is the anointed King (Christ) and Son of the living God.

"2. That according to the predetermination of God, he was crucified for believers' sins, was buried, and rose again, according to the Prophets and Apostles.

"3. That you be the subject of the same disposition and mode of thinking as were Abraham, etc.,

"4. That ye be immersed in the name of the Father, and of the Son, and of the Holy Spirit, that you may become the recipient of repentance and remission of sins, or of an imputation of righteousness, through the name of Jesus Christ.

"We cannot enter detail. The Scriptures must be searched in relation to these conditions. We can only kindle up the beacon fires. The Word is profitable for all things. An enlightened believer being thus obedient to the Faith, is baptized for the resurrection, for the Kingdom of

God, and for all else the Gospel promises. He thus becomes an heir of God, and co-heir with Jesus of the world. He will 'inherit all things', provided:

"5. That he walk worthy of his high destiny 'denying himself of ungodliness and worldly lusts, and living soberly, righteously, and godly, in the present age; looking for that blessed hope, and the glorious appearing of the great God, our Lord and Saviour Jesus Christ'. If he do these things, he will never fall".

(To be continued).

Editorial.

1927.

A new year dawns again, and we ask once more the question: Will our Lord return to the Earth in 1927? We cannot tell; but one thing is certain as arising out of the signs of the times: He may. Look around the troubled world and everywhere in evidence are the phenomena of the time of the end as outlined by the Divinely inspired writers.

Russia builds up her resources: is able to send nearly half a million to distressed miners in Britain: has a very large standing army: has repudiated her national debt: and is at work all over the world fomenting strifes and revolution. Turkey in her Asian capital—Angora—is now only an echo. It is strange how her name now appears so little in the Press of the world. Her influence counts for nought.

France under the vigorous Poincare continues her military development, and is increasingly anti-British. We may soon expect a recrudescence of the spirit depicted in Rev. xvi., "going out to the kings of the whole world to gather them to the battle of that great day of God Almighty". Unclean as ever she continues as the storm centre of European politics. When she makes her alliance with Russia as Ezek. xxxviii. foretells, she will be in a challenging position. It will be very interesting to see how this alliance at last comes about. We can only conjecture to-day, but we shall know in a near to-morrow.

Germany seems to have quite abandoned Hohenzollernism and is in a period of change. Possibly her link with Russia and France will come through democratic developments and on the other hand possibly through pressure of circumstances we cannot yet visualize.

ROMAN CATHOLICISM.

The most important movement of our times is, however, the continued development and increasing strength of the Roman Catholic Church throughout the world. A great crusade is now afoot, prosecuted with tremendous vigour by vocal and literary forces, for the conversion to Rome of all those people who have been disquieted by modern thought permeating the Protestant Churches.

Hillaire Belloc has been commissioned to use his trenchant pen against all forms of the theories comprehensively termed Evolution. In the "Universe", a very fine series of articles by him last year completely smashed the case for Evolution as presented in H. G. Wells' book, "The Outline of History".

The Romish Church is also relentlessly pursuing the "ghosts" of Spiritualism, and is in fact the greatest organized opposition to that evil cult to-day.

The result is that thousands of people are going over to the fold of the harlot because she seems to offer stability and permanence. She is always ready to take advantage of circumstances to her

own aggrandisement. "I sit a Queen" says she. We can see her position being gradually set up as outlined in Rev. xvii.

OURSELVES.

Of ourselves, last of all, it may be said that we are few and feeble, hoping to be found "rich in faith", but anxious and fearful, nevertheless, because of heresy and failure everywhere. By failure, we mean the constant falling away from the standard of doctrine and practice, which we witness and deplore. Let us, then, for this New Year, adopt as our motto, "Watch and pray always, that ye may be accounted worthy to escape all these things and to stand before the Son of Man" (Luke xxi. 36).

G.H.D.

STUDY EVERMORE "THE DEEP THINGS OF GOD".

(1 Cor. ii. 10).

The study of the Bible is the most ennobling and profitable occupation that men and women can follow. It sows and cultivates the seed of immortality and makes possible a "length of days for ever and ever". A devout and reverential study of the Divine Oracles linked with an obedient and submissive attitude toward the Spirit's injunctions, is the true and only alchemy that will qualify for companionship with the true aristocracy, even that of "the heavenlies", and ultimately cure all human diseases and infinitely prolong "the days of our years".

It is moreover a most interesting and elevating employment, for in this wonderful book there is an inexhaustible store of wisdom and an endless variety of expression of spiritual knowledge.

A faithful and consistent study of the inspired Word acts as an impetus in the direction of the Spirit's thinking, enlarging the scope of our desire and ability to pry deeper into the hidden recesses of spiritual understanding as unveiled in the matchless records of Divine revelation.

There are also, to-day, many excellent books that are very helpful in the study of the Bible, some of which may be compared to silver, others to gold, but the Bible itself eclipses them all: its wisdom being "more precious than rubies", and its understanding "than fine gold".

It is not so much the number of chapters we read in the Bible as it is the amount of study and thought that we bestow upon what we do read, that benefits us and gives us the possession of the Spirit's thoughts and teachings.

Some men in their reading, swallow their mental food whole—mastication is neglected—they do not examine facts nor digest what they learn, and undigested knowledge is as oppressive and troublesome in the ecclesia, as undigested food is to the natural man. This accounts for the spiritual dyspepsia that is prevalent in some ecclesias.

Such unfortunately are unable to properly grasp the deep things of the Spirit and they cannot digest nor assimilate the spiritual meat of the Scriptures, that has been so abundantly served to us by the helpful writings of Doctor Thomas and Bro. Roberts.

A valued correspondent writes that he is considerably troubled by some who contend that "Christ presented his literal blood to the Father in heaven after his resurrection", and they also quote as an endorsement of their view the word of Dr. Thomas in an article published in the Berean Christadelphian for July, 1926, p. 264, where the Doctor says: "The blood of which has been carried into the presence of Jehovah himself by Jesus".

THE DOCTOR'S MEANING OBVIOUS.

Dr. Thomas probably more than any other man of modern times lived in the celestial atmosphere of the Truth. His spiritual environment was heavenly and his mentality and speech were influenced thereby, and he expressed his thoughts in the Spirit's words. Paul speaks of such a class as being "raised up and made to sit together in the heavenlies in Christ Jesus" (Eph. ii. 6).

The saints will never enter the heaven where Christ now is, yet they are now, and will be, in the future, constituents of "the heavenlies" which comprehend the "Holy Place", and "the Most Holy". By the operation of the Truth upon the mind they are mentally changed, and made to sit together in the "Holy Place"—in Christ, one of the component parts or the elementary part of "the heavenlies". By a physical change in the condition of their nature, here upon earth when Christ comes, they, if accepted, will be purified, and perfected in nature, and so become incorporated with and constituents of "the Most Holy" or the immortal state.

The chief reference in these spiritual phrases is not to locality but rather to the condition of nature.

The antitype of the Mosaic "patterns" is styled by the Apostle "things in the heavens", or "the heavenly things themselves", (which he declares required purifying with better sacrifices than the patterns or types under the Mosaic Law (Heb. ix. 23).

Jesus being the chief of the "heavenly things" is necessarily comprehended in the statement that they require to be "purified" or "justified" (1 Tim. iii. 16) by better sacrifices than those of the Mosaic Code. By his own better sacrifice, the shedding of his blood, which constituted "the atonement", he, Jesus, entered the "Most Holy" state of "the heavenlies" when he "put on immortality".

The Apostolic antitype to the Mosaic "Most Holy", refers to the incorruptible nature—not to locality. The phrase is not restricted to the "heaven of heavens", where the Deity dwells in light unapproachable. When these phrases are so restricted confusion is sure to follow as in the case of our correspondent's friend.

When Jesus emerged from the tomb, he was still flesh and blood nature, not yet "made perfect", nor "justified by Spirit". Therefore, "touch me not" until I am "clothed upon", or "this mortal" hath "put on immortality".

Proceeding in his flesh and blood organization to a place doubtless divinely appointed, and thus appearing in the Divine presence, "the Father who hath life in himself", gave to the Son "to have life in himself"—"even length of days for ever and ever" (John v. 26; Ps. xxi. 4).

In this manner, he would approach as nearly to the fulfilment of the Mosaic type as the allegory demands. Almost literally true, therefore, are the words of Dr. Thomas: "the blood carried into the presence of Jehovah himself", but Jesus was still here upon the earth. Then immediately—in a moment, in the twinkling of an eye, he became an immortal "bloodless embodiment of the Spirit of Life in flesh and bones" to be energized for evermore by the Spirit of the Yahweh Name (Christendom Astray, p. 82).

The Father who had "forsaken" him on the cross, had now returned in all the fulness of the transforming and indwelling power of the Yahweh Spirit.

Thus Jesus became "Christ the first-fruits"—the first begotten from the dead—the first Eloah of the Yahweh Name, henceforth, the "fellow" of the Deity (Zech. xiii. 7; John v. 18).

In harmony with these thoughts, Jesus the Christ is styled Yahweh by the prophet Zechariah in chapter xiv. 9, "Yahweh shall be King over all the earth; in that day there shall be one Yahweh and His Name one".

When Jesus was immortalized he became the first and chief pillar in the Spirit-perfected temple of the Deity (in the case of Jesus, raised up "in three days" to "go no more out",) where Yahweh—the Eternal Spirit who "made all things", shall dwell for evermore (John ii. 19; 2 Cor. vi. 16; Rev. iii. 12; xxi. 3).

Therefore, Jesus and Christ being the Eternal Spirit in corporeal and substantial manifestation, wherever Jesus personally may be, there we have the presence of the Father by His indwelling Yahweh Spirit, and thus the spiritual thoughts involved in the words of Dr. Thomas become still more obvious, and their spiritual import easily discerned.

The Yahweh presence is otherwise styled by Dr. Thomas "the Nave", or the "Most Holy" state of nature, in "the heavenlies", These developments, hidden from the outside world, occurred in the Spirit's phraseology, in "the heavenlies", in the secret place and presence of the Most High, though transpiring really upon the earth (see Eureka, Vol. II., p. 536).

That the strangely obtuse and mechanical views of our correspondent's friend (who, we are informed, belongs to bro. A. D. Strickler's party) were never for one moment entertained by Dr. Thomas, is unquestionably proved by the Doctor's own testimony, in other parts of his expository writings, from which we shall here make a few quotations: —

In Catechesis, p. 6, we read that:

"The body that came out of Joseph's sepulchre was the same that was crucified, died and was buried there".

On p. 13, the question is asked:

"Did the resurrected and quickened body enter the Divine presence with its blood or through its blood"?

Ans. —"Through his own blood". The body is nowhere said to enter heaven with its blood. Aaron entered the Holies with blood, representative of Jesus entering the true, through his own blood. In this the shadow and the substance approximate as nearly as the parable demands".

On p. 14, Dr. Thomas wrote:

"We are passing through the veil in dying, rising and being quickened. The imperfect holy tabernacle is flesh and blood; but the greater and more perfect Most Holy admits no flesh and blood into its constitution of state or nature, both state and nature being Most Holy. This arrangement is therefore FATAL to the speculation of Jesus going into heaven mortal, and with his blood circulating in his veins".

In the Christadelphian for April, 1895, bro. Roberts says:

"Jesus did not take his literal blood into the literal heaven . . . It was by in the sense of through the shedding of his blood that he entered into the perfect spiritual state which is the antitype of the Holiest".

We will close with the following from the pen of Dr. Thomas:

"The more one studies a subject and knows about it, the more lively his conception of it, and the more earnest and faithful his convictions" (Anastasis, p. 26).

Therefore, study.

B.J.D.

Seeking Righteousness.

A Sunday Morning Exhortation by Bro. R. Roberts.

It belongs to us, brethren and sisters, peculiarly on the present occasion to contemplate "the sufferings of Christ and the glory that should follow". Of course, we can only do so in a cursory and superficial manner, for the phrase when thoroughly followed out in all its significance covers the whole ground of what God has been pleased to reveal to us, both in its practical bearing upon us in the matter of duty, and in its future relation to us as a matter of hope. Still a little edification is better than none, and we cannot look upon the sufferings of Christ or the glory which is to follow without being edified.

Christ was a sufferer in a sense which perhaps few people realize. The majority of persons are apt to look at the cross, and the cross only, and to imagine that the sufferings of Christ relate only to the physical pain he experienced in being put to so cruel a death, or at most to the anguish of feeling to which he was subjected in being mocked and insulted by a crowd of soldiery. To those, however who study Christ's life attentively, and particularly in the light of what the spirit of Christ has testified in the Psalms as to the sufferings of Christ, it becomes manifest that those sufferings were much more widely spread over his life than is popularly imagined; that they consisted largely of the mental suffering caused by the present evil state of things among men; that in fact he was a man of sorrow and acquainted with grief. His sorrow and his grief were of a sort that many, and we might add, that nearly all, are unsusceptible of. Christ had a high conception—far higher than ever we can hope to reach—of what men ought to be and of the position that God ought to occupy among men, and therefore he felt a pain that none could experience who were not of the same state of mind, in mingling with men who were on the whole, as regards God, like the brutes. We find that we come into fellowship with the sufferings of Christ in proportion as we grow up to him, and become like him, drinking of his spirit, sharing his tastes, and laying hold of his hopes. We come to find that it is no empty metaphor which likens the people of God to strangers and pilgrims, having here no continuing city, we come to feel that David did not speak extravagantly when he said "My flesh longeth as in a dry and thirsty land, wherein there is no water". "I am as an owl in the desert, I am as a pelican in the wilderness". If you examine the Psalms where these expressions of misery occur, you will find that they all have relation to the moral and mental attitude of men around him.

David suffered from the godlessness of those who became his enemies and from the proud indifference or brutish inertia of men whose portion is in this life, and who have not set God before them. In this, David was a preliminary exhibition of Christ, for the spirit of Christ was in him and made use of him to paint, in advance, so to speak, the portrait of the inner personal experiences of the Lord.

Now anyone who lays hold of the things concerning the Kingdom of God and the name of Jesus Christ, with the result which those things were given to produce will feel in fellowship with his sufferings on these points; he will feel alone; he will feel that the present is an evil world in a high sense; he will feel a pilgrim in the midst of it. It is well to see this, for in proportion as we see it, we are able to reconcile ourselves to our position, and to go through our course with much less chafe than we should experience if we were to go upon the supposition that we were to find things satisfactory in the present. If we act upon the idea that we are now to find edification, comfort pleasure in all around, or to any great extent anywhere we shall be grievously disappointed, because we shall be finding at every step that it is impossible at present to realize the aspirations of our hearts; impossible for a great variety of reasons. Even if the world were all we could wish, we are in ourselves only flesh and blood

just now, and that is a weak thing both physically and spiritually. We do not require to live in the first century to fellowship the sufferings of Christ. We may have thought so in the first days of our spiritual childhood. We all, no doubt, had the idea that we required to be put in prison and to have the officer of the law come into our houses and take our things or that we should be led forth to the stake or have our heads cut off, before we should suffer with Christ. We come to see the fallacy of that idea as we grow older. In one respect we are called upon to endure a more difficult martyrdom than the faggot or the block. Many have undergone that kind of martyrdom whom Christ will not acknowledge in the day of his coming. In the early centuries many rushed into that kind of martyrdom upon the same principle as that which leads the votaries of the Roman Catholic religion to submit to painful penances. Dreadful things have been suffered in the way of penances. The Emperor Charles V., who was one of the mightiest potentates in Europe for nearly half a century after his abdication lacerated his flesh with thorns and instruments of torture, ordered his coffin, lay in it, conducted his own burial service and went through many physical sufferings with the idea that by going through all those sufferings he would appease God for all the misdeeds of his life, and earn a place in the world to come. But Charles V. was an unjustified sinner. We know that God is not pleased with will worship, that is, with anything man can devise for His satisfaction. He is pleased only with our compliance with that He appoints; and all His appointments aim at the very contrary result secured by penances. For if you examine such matters to the root, you will find that they have their root in self-satisfaction and the desire to pay God off. Wicked people feel that God has a claim on them so to speak, and they want to pay Him off and be independent, whereas the true worship which God exacts excludes that feeling entirely and brings us to the recognition of the fact that we cannot pay God off. All we can do is to obey Him in thanksgiving for His goodness in offering us forgiveness on the recognition of our position. The poor creatures who allow themselves to be crushed under the car of Juggernaut have just as much ground for hoping they will be saved as the Emperor Charles V. and the multitudes who under the influence of a similarly perverted idea, in the second, third, and fourth centuries rushed to the faggot under the delusion that they were making themselves sure of heaven before uncertain. It is painful to read the writings of professed Christians of that time. One of the fathers of the so-called Christian Church—Ignatius—takes the lead in that kind of pernicious teaching by which men were taught to regard martyrdom as the true way into the kingdom of God.

The age of true martyrdom has not passed away. We are invited to offer ourselves as living sacrifices to God, and that is a far more difficult kind of sacrifice to offer than that which is at an end almost as soon as the pain is felt. Death by the sword or at the stake is sharp, short and decisive, but a living sacrifice is a living martyrdom. It is a living mortification—a tedious and protracted suffering; it is a waiting for God in the midst of a crooked and perverse generation; it is an obeying of commandments which are irksome to the natural man; it is submitting to a trial which is not joyous but grievous. How is that? Because God forbids those who are invited to be heirs of His Kingdom to be friends with the world, or to seek for pleasure in the present time. Those who are at liberty to be friends with the world, and to seek for pleasure in the present time, have a great deal to entertain them; and those who accept the calling to which God has called all who have ears to hear, experience the deprivation; though I admit that, after a while the deprivation is felt in a different direction. What I mean by that is this; they do not feel the deprivation of present gratifications such as they are called upon to leave, for they learn to hate these, seeing they are built on the wrong foundation. The world disregards God; they follow pleasure for its own behoof, and a saint learns to have no pleasure in anything from which God is absent so that if he could, he would not take part; but he feels the deprivation in another way. He learns not only to hate things, but to love another set of things, and the things he loves are not present to him except by faith. If they were present to us now, there would be thousands who would make the exchange; indeed it is possible that three-fourths of the human race would make the exchange at once, if as soon as a man believed and obeyed the gospel he became immortal and the subject of glory and honour. But then, they would do it for the sake of getting something better than they had, and God is not pleased to bestow the highest good on that principle. He offers the highest good on condition of pleasing Him and not pleasing ourselves. This uninviting religion of faith gives us that opportunity. God is pleased with faith and He is not pleased with anything short of it. "Without faith it is impossible to please Him"; but He has given us an opportunity of pleasing Him. What a great honour, if we could only realize it? What a great dignity for mortal men

to have placed in their hands the power of giving satisfaction to the Creator of heaven and earth. He has given us that opportunity in Christ; but in giving us that opportunity He requires that the good things spoken of in the gospel be postponed, and the deprivation therefore, related to our being cut off, for the time being from the things that are to come...

What a refreshing thing it is to see men and women under the power of the fear of God. We need not fear men; we need not fear what brother this or brother that may say, because in a short time, in the order of nature all men will be in their graves, and there will be no reality in relation to us then except God, His mind, His purpose and His judgment. Therefore we need not vex ourselves or encumber our spiritual operations with anxieties about the opinions of our fellows; let us be right with Christ. To be right with him, requires that we be in earnest and all the time in earnest. Recollect his somewhat abrupt declaration to a young man who came to him saying, "Lord I will follow thee, but suffer me to go and bury my father", and to whom Jesus said, "Let the dead bury their dead; go thou and preach the Kingdom of God". What is the application of that saying, unless it be to suggest that the young man in question by proposing to do something else besides seeking the kingdom of God, was as a man turning his hand from the plough? Christ's stern declaration is that such a man is not fit for the kingdom of God. That implies that there are some who are "fit" and some who are "not fit", and it also shows who are they that are "fit". Those who are fit are those who lay hold with full purpose of heart and accept the calling in Christ in its entirety. That calling is a thing that is very exacting indeed; it claims absolute ascendancy with those of whom it lays hold. It is a very different thing from the religion preached from the pulpits of the churches and chapels. The clergy give the people to understand, though they do not say so in express words, that they need not be very much taken up with religion, that a sprinkling of it will be sufficient; whereas the truth of Christ demands to be the object of life, the principle of action, the subject of supreme affection—the engrossing thing. It is a glorious day that is coming, but glorious only in a certain line of things. The greatness and the glory of the day of Christ are all on a certain foundation. The glory and the foundation of the glory are both visible in the Psalms that have been read. Let us glance at them for a moment. "The Lord reigneth". What is the leading feature of the system of government and of human life when the Lord reigneth? "The Lord is great in Zion, He is high above all the people, let them praise Thy great and terrible name; for it is holy". "Exalt ye the Lord our God, and worship ye at His footstool; for He is holy". The recognition of the greatness of God is the foundation of the glory of those glorious "good times coming". It is testified that all nations shall come and worship before God; and that the knowledge of the glory of God shall cover the earth as the waters cover the sea; God's will shall be done upon the earth as it is done in heaven. There will be glory to God in the highest at the time that there is peace on earth.

Now, in contrast to this, just look at the world at present. What does it know or care for the greatness and the glory of God? What conception has it of His holiness? Speak to it of such matters, and your speech is to them the speech of a madman. This helps us to realize how thoroughly evil the world is. Some people have a difficulty in realizing the truth on this point. They certainly think the world was bad at the time of the Roman Emperors, and at the time that Christ appeared; but they have an idea that now we are advancing by slow degrees towards an age of progress and enlightenment, and that in fact the world as a whole is already tolerably righteous. The prevalence of this idea is only proof of the ignorance that exists as to the nature of true enlightenment and true civilization. The world lieth in wickedness now as much as it did in the days of John. The wickedness has only changed its form a little. Wickedness in our day is refined; it is cultivated; it is methodical; it has got on a beautiful skin outside, but according to the divine standard it is perhaps more reprobate than the untutored barbarism of early days. It is more proud and more blind to its weakness and dependence. The barbarians had some notion of a God; and entertained some idea that they must give some service to that God; but this miserable world of modern civilization is like to burst with exaggerated notions of its own importance. It is ripe for destruction. It is respectable enough according to current notions of respectability, but in the eyes of God, it is sunk in corruption as much as it was before the flood, when mankind had corrupted His way upon the earth. Mankind have now utterly corrupted His way, and are walking after a thousand imaginations of their evil hearts, fearing not the Possessor of Heaven and Earth, regarding not His law, nor caring to know the state of the poor. Christ is with them a byword. We are close to the time when it is revealed that the angel—the symbolic angel with the sickle— will

gather the harvest of the earth and cast it into the great winepress of the wrath of God, that it may be trodden by him to whom alone is allotted this great mission, even the man of sorrows who in his day bore testimony to the wickedness of the world; who upheld the faith and the honour of God and who is to have the great honour of executing the work of judgment when the time arrives. To that work and that great honour we are called if we are of his Spirit, if we are his brethren, if we have a family likeness with him. The family likeness, in this case, is a thing of principle and not of flesh and blood, and the principle shines through the gorgeous picture of the kingdom presented in this Psalm. It is the greatness of God and holiness unto Him. "Be ye holy", Christ said to his disciples, and therefore, to us. We may imagine him standing here this morning and saying, "Be ye holy", and his apostles coming after him and saying the same thing; "Be ye holy in all manner of conversation". This is a practical exhortation. There are things which we ought to dismiss as inconvenient and unbecoming in sons of God, and Paul mentions among them covetousness jesting and foolish talking. These are things which waste and burn up the mind. There are indulgences in common follies which dry up the spiritual sap and engender aversion to spiritual things. Let us avoid them. Remember we are going on to the state symbolized by the four heraldic living creatures of Israelitish commonwealth, full of eyes and which rest not day and night, saying, "Holy, holy, holy, Lord God Almighty, which was and is, and is to come . . . Thou art worthy, O Lord, to receive glory and honour and power, for Thou hast created all things and for Thy pleasure they are and were created". We are to be incorporated in those four living ones if we are acceptable to Christ at his coming; and that acceptability will only exist then if we are now constituents of the peculiar people. Christ is working now, purifying the people unto himself, and he has been working at this work ever since he went away, through instrumentality employed.

It is hard work in our generation. The world is in such a wretched plight with regard to the truth, that we cannot begin where the apostles began. The apostles began straight off, whereas we have to convince men of the elementary principles. We have to begin at the very foundation, and show that man is mortal; that Christ is coming, and that the Kingdom of God is to be established on earth. Consequently there is the tremendous danger that people getting to know these elementary things may think they are all right whereas the fact of the matter is that the foundation is only laid for the work of fashioning them into the likeness of the people prepared for the Lord. Well, if the difficulties are great, no doubt Christ's sympathies are great; if our situation is peculiarly discouraging, no doubt our welcome before him, if we overcome, will be correspondingly cordial. He may say, "Many believed on me who saw the signs and wonders of the apostolic age, but ye saw them not, and yet believed; blessed are ye; enter now into the glory revealed". In prospect of that, and with the desire for such a reception, let us continue patient in this well-doing; breaking bread from Sunday to Sunday, daily reading the Word and persevering under all circumstances, however discouraging, in the patient observance of all the things that Christ has commanded.

Sixth Visit to the Holy Land.

By F. G. JANNAWAY.
(Continued from page 499).

GOOD BYE, JERUSALEM!

Again—and for the sixth time—the hour arrived for us to bid good-bye to Jerusalem, and that too, with many regrets. We wonder "How Long?" before the seventh. Possibly, shall we say probably, under the pouring out of the "Seventh Vial", under the sounding of the "Seventh Trumpet", of the time of the "Seventh Seal"? Who can tell? Oh, what heart searchings and fears the question sets in motion.

Those of us leaving to-day form a very small party—only five all told. Over a hundred left last week to rush through the Land in three days, "doing" Samaria and Galilee, as well as paying visits to Damascus and Baalbec! Forty, or more, were clergymen and ministers visiting Palestine for the first time; and who, more likely than not, will pose as authorities on the topography of the Holy Land, and be ready to answer any and ever question thereupon!

Motoring to the Railway Station we took train for Ludd, the junction at which we had to change from the Jerusalem-Jaffa train into the train going north to Haifa, to which port we were bound in order to embark on the S.S. Sphinx—our "Home from Home", and in which, saving land calls and excursions, we were to spend the remainder of our time.

The railway journey from Ludd to Haifa proved a delightful one, it was all the more interesting for the fact that it was the first time, we had travelled the route by rail. Of course, had it been our one and only visit to the Land, we should choose the road route, so as to stop when, and where, and for how long we pleased. The rail route covers the entire plain of Sharon; on our left we have the Mediterranean Sea in view the whole way, sometimes quite close, and on our right many evidences of the fulfilment of what we read in Ezekiel xxxviii. 11-13, for there is no mistaking which are Jewish Colonies and which are Arab villages, as the train passes from the hills of Judea through Samaria. There are also many sites which call to mind the exploits of the Crusaders. The dinner en route was enjoyed in the dining saloon of the world-renowned "Wagon Lit and Restaurant Company". What a debt to gratitude the travelling public owe to this Company, although on such a journey as that from Jaffa to Haifa there is a considerable drawback. It was that which a lecturing brother gave expression to when on visiting London; I took him to a well-known restaurant, and where while dinner was being served, a really good string band was retailing good and suitable music. During an interval between the courses, I remarked, "Isn't it enjoyable?" To my astonishment my guest was not responsive as I expected him to be; and he slowly and feelingly exclaimed, "I—am—not—quite—so—sure—brother Jannaway". On enquiring why? and what he meant? he said, "Well the music is really captivating, and so is the dinner, so much so that it seems a positive shame to have the one while the other is on; each deserves all the time to itself". My guest was right, and I had the same thoughts as dinner was in progress as we wended our way through such historical and captivating places.

Here we are within reach of so many places of interest to the Bible Student, but we are rushing past them all, not only because we have visited them all on previous occasions, but also because time forbids—we have so many places to visit we have never visited before. If our readers would like to know what we think of the Bible towns of Judea and Samaria, and Galilee, as well as Damascus, and Baalbec, and Beyrout, then he (or she) cannot do better than send a postal order for 4/6 to the Maranatha Press, Bramleigh House, Langdon Hills, Essex, for Bible Student in Bible Lands (The price at Booksellers is 7/6). It is full of photographic pictures, taken by the writer. (No, Mr. Cynic; not a penny reaches the writer; he has never written for monetary profit yet, and hopes he never will. The goodness of God has enabled him, in every publication, to write solely as a labour of love. So much, not as a boast, but in the spirit of gratitude.)

HAIFA AND MOUNT CARMEL.

In due course we skirted Mount Carmel and arrived at Haifa Station. It is eleven long years since we ascended Mount Carmel although we were in the district two or three years since. Mount Carmel is not as is generally supposed, a single mount like Snowdon, or Tabor, but a range about twelve miles long. Its rich vegetation includes oak trees, as well as pears, almonds, etc., and on account of its favourable climate, heavy dew, etc., Mount Carmel retains its verdure throughout the whole year; something, we think, cannot be said of anywhere else in Palestine. The view from the top of the Carmel spur nearest Haifa is surpassingly beautiful—over 1,800 feet up. We are reminded of the place every time we read Isaiah xxxv., in verse 2 of which we read of the Kingdom of God: "The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon shall see the glory of the Lord, they shall see the excellency of the Lord, and the excellency of our God". Carmel has been referred to as the Mount of God from very early times, and the Elijah and Baal incident recorded in 1 Kings xviii. has made the place especially interesting to Bible Students. The view from the summit includes the Mediterranean coast from Caesarea in the South to Tyre on the North, taking in Acre, and the mountains of Hermon and Lebanon; and at our feet, as it were, is to be seen Haifa, in the midst of groves of olives and palms. The world renowned Monastery is about a third of the way up, and there we were hospitably treated by the monks with refreshment, both for smell and taste, although it was impossible not to notice that the hospitality was with an eye to reciprocate favours!

Ere we arrived in Haifa it was dark, and not without difficulty and unpleasant experiences we wended our way over railway tracks to the landing stage where, with forty or fifty other people we were jammed into a little boat and rowed out to our S.S. Sphinx, lying at anchor a considerable distance out in the bay.

Oh, how delightful it was to find ourselves again landed (or sea-ed) in our delightful cabin, No. 23—or "State Room on Promenade Deck" as it is termed by the owners of the Sphinx. We found everything just as we had left it a week before. The ship is also invaded by more than a hundred "Pilgrims" who have been touring Nazareth, Tiberias, Damascus and Baalbec. They claim to have "done" all these places in less than four days. Apparently it would be more correct to say the "trip" has "done them", judging by the looks of them!

As for ourselves we were not long getting into our beds to enjoy a good night's rest. My beloved, however, was not in for any such good fortune, for she was so bitten by mosquitoes that she had no rest for the next two or three days. No doubt the parasites were brought on board by the people who had been down to Nazareth and Tiberias, for it appears that not only has the latter place been long known as the royal residence of the "King of Fleas", but the mosquitoes have also invaded the district, at any rate at this time of year (July). The existence of such nuisances suggests a problem: Why does the Giver of every good and perfect gift permit the existence of such things? That question takes my memory back quite a life-time, to the summer of 1883, when my wife and self were spending a week or two at the "hotel" set up by brother Roberts and brother (the ex-Rev.) Ashcroft: the ex-Rev, and brother Chamberlain was also staying there. The subject of vermin and its "wherefore" was discussed. Brother Chamberlain mentioned a book he had seen entitled (I think) Bushnell's Explanation of Dark Things. Many years afterwards, I came across the book: it was excellent, its only drawback was its bulk, and its being written above the head of the man in the street. I submitted it to a brother who had a reputation in that line of things, and asked him to condense and simplify the contents, and I would get brother Roberts to use such in the Christadelphian, for I was sure it would prove very helpful to the brotherhood. He took the book away with that understanding: but I have never seen it since. Perhaps, if this paragraph catches his eye, he will return the book—(Thanks! in advance). I will then hand it to do what he promised to do; maybe sis. Jannaway and myself will then discover why these plaguing little mosquitoes exist.

* * *

That problem set me thinking about another problem which I have never been able to entirely or satisfactorily solve: the difficulty of reconciling the prevalence of cruelty with the love of an all-wise, all-good and all-powerful Creator and Sustainer. I have propounded the difficulty to our fellow-traveller, "the Venerable Archdeacon", but not with much success. He remained silent for a while, knitted his brow, and then deliberately remarked, "That reminds me, Sir, of a certain American Divine, who in one of the University lectures, said that the reason why Almighty God permitted poor dogs to be infested with fleas, was to cause them to forget they were dogs!"

That was all I could get from the Archdeacon!

As to any of the other "Reverends" we have not succeeded in "drawing out" any of them. Any of our references to the Scriptures have been received either in silence, or met with monosyllables. These "divines" hail from all parts of the world—from New York, Toronto, Michigan, Indianapolis, Massachusetts, Philadelphia, Scotland, Birmingham, and all parts of London, even so near to Clapham as New Cross. Am convinced some of them know more about us than they care to say. More than once we have had it asked: "Do you know Mr. So-and-So?" referring to a Christadelphian in their neighbourhood. The question is not without a lesson, for it shows we are being watched, and how careful we should be to avoid even the appearance of evil lest an action or word of ours should cause the adversary to speak reproachfully of our profession.

* * *

Have just been treading on somewhat delicate ground with one of the "divines". We were constrained to express our conviction on the subject of "Christians" engaging in Military Service, and we did so without reservation Although he listened patiently, if not interestedly, he would not freely

express his mind. He did however say that during the Great War, when acting as a Chaplain in the Forces, he was consulted by a Commander with regard to some conscientious objectors who had been sent to the Front, but absolutely refused to fight; and he (the Commander) was perplexed as to what course to adopt with them. There were, he said, three courses open to him: 1. —To bring them to Trial (which would be an advertisement for them). 2. —To have them shot straight away: and 3. —Put them in gaol and "forget" all about them while the war lasted. And, said the Chaplain, we decided No. 3 course was the best, and acted upon it.

We often wonder how the brethren will fare in the next war should the Lord delay his coming. We should not be surprised if the Government decides that every "Christadelphian" shall take his chance with members of other religions; if so, the brotherhood will have the Temperance Hall to thank, seeing that no Petition for Exemption was ever presented by that Ecclesia on account of its "bereft" editors. We still have the official War Office Registers with their nearly 3,500 eligibles, and will do our best for such when the time arrives.

* * *

Our next break in this Mediterranean Cruise was at the Island of Cyprus, of which we shall speak next month, God willing.

(To be continued)

Notes on the Law of Moses.

AIMS AND SHADOWS (Chap. 1).

These things concern the law as a rule of action during the present life. But we learn from apostolic teaching that there was (first) a deeper meaning, and (second) a more far-reaching aim. The deeper meaning is briefly expressed in the statement of Paul, that "The law was a shadow of good things to come". The more far-reaching aim is revealed in the declaration that "The law entered that the offence might abound", and "That every mouth might be stopped and all the world become guilty before God" (Rom. v. 20; iii. 19)—a statement that is unintelligible until we discover that the object was to make man feel his native powerlessness.

We find that the "Shadow" feature of the law had two aspects: **FIRST**, the figurative exemplification of the actual situation of things between God and man; as when Paul alleges that the tabernacle was "A figure for the time then present", and explains the solitary entrance of the high priest once a year into the holiest of all with the blood of animals to be a signification by the Holy Spirit "That the way into the holiest of all was not yet made manifest whilst the first tabernacle was yet standing" (Heb. ix. 8). And **SECOND**, the foreshadowing, or showing beforehand in an enigmatical manner, the purpose of God as to the method by which He should open the way for free communion with Himself on the part of sinful man. This **SECOND** aspect of the matter is plainly affirmed in the statement that "The law was a shadow of good things to come": that the law was "The form of knowledge of the truth" (Rom. ii. 20), and that the body (or substance) of the law shadows "Is of Christ" (Col. ii. 17); further that the promulgated righteousness of God by faith in Christ without the law was "witnessed by the law" (Rom. iii. 21). This view of the matter enables us to understand how Christ could say that He had come to fulfil "the law and the prophets", and that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. v. 17, 18).

Selected by J.V.R.

R.R.

Spiritualism: A Dull Existence.

Mrs. C. A. Dawson Scott has just published a book purporting to give messages from four dead men ("From Four Who are Dead". Arrowsmith, 5/-). Supposing for just a moment that the book

truly describes another world, we can only be impressed with the drabness and dullness of the picture it presents. As Bernard Vaughan said of "Raymond", Sir Oliver Lodge's book, "Good old England for me". Here are some extracts: —

Religion. —We do not build churches or meet to have worship. Some believe in a personal God: some do not. We do not know the truth about it. Still guesswork.

Politics. —The Government here arrange the conditions in which we exist. They are chosen by the rest for their fitness to organize. We call them the organizers. There are no great issues: no movements of thought: no signs of progress or development.

Complete stagnation is depicted. How deadly dull.

We who know the truth can see that there is nothing in these mutterings and peepings. The human imagination supplies a lot and the powers of the human brain in a certain direction supply the rest. Nothing can be added to the sum of human knowledge by spiritualism. There is no revelation and nothing new or true is ever propounded. In plain words, as the present sum of human knowledge is contained in the brains and works of the living so it can only manifest or "reveal" in seances, etc., what man already knows. The medium cannot depict anything except that which belongs to present understanding. Hence it could not tell of Scott's (the great explorer) death before the ship brought the news to Sydney. Yet after we all knew of his decease—some two years after the sad event—mediums professed to get "in touch" with him. It would have been more convincing if they had found him in the next stage of existence just a little earlier—say but one day—before the ship came to harbour. No murderer has been brought to justice by it although profession has been made that communication has been set up with the murdered ones. False clues have not, however, been uncommon. Witness Conan Doyle's futile attempt with Mrs. Agatha Christie's glove and handkerchief. When this lady "disappeared", Conan Doyle's medium diagnosed, after "sensing" these articles—death by drowning. But the lady was alive and well at Harrogate! We still await the day when some really unmistakable evidence of disembodied existence is forthcoming. It will be a long wait. G.H D.

Conversations Concerning the Truth.

THE ANCIENT OF DAYS (Dan. vii. 13).

Eugenia. —In the chapter which we have just read together, the Ancient of Days is mentioned in three places (verses 9, 13, and 22). In verses 9 and 22 the words seem to describe the Lord Jesus Christ, but verse 13 is a difficulty to me. In verse 22 we read of a power prevailing against the saints "until the Ancient of Days came"—that is Christ; and in verse 9 we read, "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame."

Carrie. —That is Christ because the description is just like one we have in the first chapter of Revelation, verse 14.

Eugenia. —Yes! it is the ninth verse that puzzles me.

Phylis. —I cannot understand verse 13. If Christ is the Son of Man, how can he be the Ancient of Days; seeing that they brought the one like the Son of Man near to the Ancient of Days?

Irene. —It says, "one like the Son of Man came with the clouds of heaven". Would the clouds of heaven mean the saints?

Thelia. —We ought to remember that it does not say, "came in the clouds of heaven", but "with the clouds". To my mind that suggests Christ coming with his saints.

Alethia. —Verse 10 reads, "thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened". We know that all judgment is given to Christ, don't we?

Phylis. —You don't think it can mean that Jesus was brought before God to receive his Kingdom?

Eusebia. —The one described in Rev. i. 14, and which we are all agreed is Christ in his glory, says: "I am alpha and omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come the Almighty" (ver. 8), and in ver. 18 we read, "I am he that liveth, and was dead". Now in what way is Jesus, the one who was dead and is now alive for evermore, the Almighty? It must be that Jesus bears his Father's name and in all his great work the Lord Jesus appears as God. He is "Immanuel"—"God with us"—so that he could say, "he that hath seen me hath seen the Father. So when we read in Dan. vii. 13 that "one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days", we must remember that Daniel asked the meaning, and it was told him "the saints of the Most High shall take the Kingdom". The Septuagint renders the passage, "one coming with the clouds of heaven as the Son of Man" Would not that mean the people were like Christ, of his mortal nature first, then tried, and finally perfected like Christ?

Phylis. —That takes away much of my difficulty.

Alethia. —We know that the saints are to be caught together in clouds to be with Christ, don't we? And God has committed all judgment to the Lord Jesus, and the judgment of the nations he will place in the hands of his saints, who when Christ comes will be transformed into his image. The saints then will be one body with Christ, a multitudinous "Son of Man".

Thelia. —But the Kingdom really is Christ's, isn't it? And the saints will help him to rule.

Alethia. —Yes, as Eusebia has reminded us, judgment was given to the saints of the Most High, and in verse 27, of the chapter we read, that the "kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High . . . and all dominions shall serve and obey Him". So that there is a clear manifestation of the unity existing between Christ and his brethren, in the work of ruling in the name of God, isn't there?

Irene. —It is clear to me now that verse 9, represents Christ coming in his Father's name and he will sit upon the throne of his glory, judging all those who are responsible to him. Verse 13 shows the redeemed as the multitudinous Son of Man, receiving the dominion of the earth, and verse 22 tells us that when the Ancient of Days comes (God manifest in Christ), then "the saints of the Most High shall take the Kingdom".

Thelia. —Would the saints be immortal when they receive the Kingdom?

Alethia. —I take it that at the time spoken of in verse 22, the saints will be immortal. Will not the saints be made immortal on Mount Zion after the Northern Army has been removed? Then the rest of the nations will be required to give up their kingdoms, and the saints will be placed over them.

Phylis. —The Ancient of Days is God manifest in the Lord Jesus, and the Son of Man is the saints as the multitudinous Christ. Do I understand it aright?

Alethia. —The three verses seem to present three phases of the Lord's coming. First we are told that the end of the vision is the casting down of Gentile thrones. This will not happen until Christ returns as the Ancient of Days, and when he comes the judgment will sit, and the judgment will commence with his people. Then the horn or Papal power will be destroyed and the other kingdoms brought into subjection to Christ. After this general summary, verse 13 presents the scene of the saints (the great multitude of the Son of Man) receiving the Kingdom from God, who is manifest in Christ.

Notes on the Daily Readings for January.

GENESIS.

Again we turn our attention to Genesis—the Book of Beginnings— and we once more take up the delightful task of tracing the development of God's great purpose, as revealed in His Word. The opening of the Divine record informs us that God created the heavens and the earth, and at the close of the record we learn that God will make all things New— A new creation which will not be marred by the work of sinful men.

From Genesis we learn the true beginning of the heavens and the earth—God created them. Then we read of the beginning of the present order of creation. "The Spirit of God moved". Light appeared. The waters were gathered into Seas. The Sun, Moon and Stars appeared for Light, for seasons and for signs, and often we find they are used for signs. The present order of creation still declares the Glory of God, and exhibits His handiwork. Men who closely examine the works of God declare that all the forms of creation are dependent upon movement—movement which never ceases—among the tiny electrons which lie at the base of all matter. Call the force which moves the corpuscles, Spirit of God, instead of Electricity, and how near these men bring us to Bible Truth.

Chapter i. 12 gives us the simple means of distinguishing Fruits from Vegetables, etc.—that which yields seed is Herb, and that which has its seed within itself is Fruit. Verse 26 brings us to the creation of Man, who was made in the likeness of God. Chapter ii. 23 to the end, introduces us to the first marriage, and herein is revealed the mind of God. "They twain shall be one flesh", and Jesus adds, "What God hath joined together let no man put asunder". This is the Divine teaching on the question of the indissolubility of marriage.

Chapter iii. brings us to the Fall. Disobedience has required the sentence of death. This irrevocable decree is recognized by Paul in Rom. vi. 23—Death is the wages of sin—prohibition from the Tree of Life. "And now, lest he put forth his hand, and take also of the Tree of Life," or as given in the Septuagint, "Lest at any time he stretch forth his hand, and take of the Tree of Life, and eat, and he shall live for ever" (Gen. iii. 22). The Tree of Life may only be partaken of after proved obedience. At the entrance of the Garden stood the symbolic Cherubim and the sword of flame, "keeping the way to the Tree of Life", so that we have the Tree of Life in the Garden of Delight, and outside that garden there is fallen man, now cursed with the sentence of death; and between them the Cherubim. The way to the Tree, therefore, is through the Cherubim, which, as we later learn, are built up out of God's Mercy- Seat.

In Chapter iv. we read of the jealousy of Cain, which resulted in the murder of his brother Abel; thus the first family was broken up. Abel was dead, and Cain was removed away from his parents. Adam and Eve were left bereaved of their children until the birth of Seth restored their hopes. From Chapter v. we learn that although the period of time was so long, Adam would live to talk to Lamech the father of Noah, concerning all the wonders of Eden. Lamech was much impressed with the evidence of the curse, as the name which he gives his son bears witness. "He called his name Noah, saying, This shall comfort us concerning our work and the toil of our hands, because of the ground which the Lord hath cursed" (v. 29).

Chapters vii., viiii., ix., deal with the Flood. It is interesting to read of the evidence which geology gives of the fact that there has been a Flood. Such works as *The Glacial Nightmare* and *The Flood*, by Sir Henry Howarth, are useful in this respect. Of particular interest is the promise to bring the bow in the cloud, as a token of God's covenant: "And the bow shall be in the cloud, and I will look upon it" (ix. 16). There is a feeling of nearness even to the Creator as we stand and watch the bow, and remember that God is looking upon it and considers His covenant.

Chapter xii. brings us along to the call of Abraham, and as we consider this call, we are brought to realize the need of separation in the case of all God's called ones. Abraham, the father of the faithful, must be separated—in his case separated from country as well as kindred.

Before the covenant was made with Abraham, the last of his natural ties was separated from him, and he was alone with his wife Sarai, the heir with him of the promise of future glory. After a visit to the exhibits from Shinar and Ellasar, one feels the historical reality of the events recorded in Chapter xiv. Sarai has given up hope of a son, when in despair she sought to obtain her desire through Hagar her bondservant; but this step only brought sorrow; the bondservant was released from service, but was protected until her son grew old enough to assist her (xvi. 18, 20). The rite of circumcision is introduced to us in Chapter xvii. —a rite so, full of meaning in teaching that God's plan of redemption requires the cutting away of the flesh.

In Chapter xxii. we read of the trial of Abraham's faith. God touched His servant on a very tender spot—his love for Isaac; but God's purpose was to reveal the absolute trust which Abraham had in God. Further, Abraham, the father of the faithful, learned what God Himself would do—freely give His own Son in sacrifice. Abraham, knowing that God's promise could not fail, decided, as Paul tells us, that God would raise Isaac from the dead. This faith of Abraham was accounted by God for righteousness, and upon the basis of this faith God made His covenant.

Chapter xxvi. gives us an example of not resisting evil. Abraham is now dead, and Isaac has come into his father's possessions; but in the meantime, envy had been at work. The Philistines had been to the wells which Abraham had digged for watering his flock, and filled them up with earth. The king of the Philistines also requested Isaac to remove himself from him. He removed to Gerar, and reopened wells there which had been his father's. At Gerar the herdmen of the place claimed the water, and Isaac again removed. At last, being allowed to settle peacefully, Isaac took this as a token that the Lord had made room for him. This conduct exhibited by the son of Abraham in dealing with his neighbours should be copied by Abraham's children. The natural tendency is to resist the opposition, and to fight for our rights. God showed His approval of Isaac, for we read, "The Lord appeared unto him and said. I am with thee, and will bless thee" (v. 24).

Chapter xxv. records the fact that Esau sold his birthright to Jacob, Esau being a man without faith. Immediate needs obscured future glory, and chapter xxvii. informs of the means Rebekah took to secure to Jacob the blessing. It is all so true to nature, but there is the underlying work of God taking hold of men of faith and bringing them into connection with His eternal purpose. Having despised his birthright, Esau was deprived of the blessing. Let us heed the exhortation of the Apostle Paul in this connection (Heb. xii. 16, 17). As children of God by faith in Christ Jesus, we have a birthright, and the time for the blessing draws near.

Many mothers in Israel have felt sad at heart on account of the attractions of "the daughters of the land" (xxvii. 46), but Jacob obeyed his parents and turned from them, and "Esau saw that the daughters of the land pleased not Isaac his father" (xxviii, 6-8).

How impressive the scene witnessed by Jacob in his dream at Bethel. A stairway uniting earth and heaven, and occupied by the messengers of God. And the Lord said, "Thy seed shall be as the dust of the earth . . . and in thee and in thy seed all the families of the earth shall be blessed" (xxviii. 12-14). Surely a Divine foreshadowing of that which is to come, when the true Israel of God will be the visible means of communication between God and the nations of the earth, so that this means of communication will be "none other but the House of God" (verse 17).

The history of Joseph brings to our view once again the sad work of envy; he is sold for twenty pieces of silver; his father's heart is broken; and his treacherous brothers tormented with the consciousness of their guilt (xxxvii.). Treachery still attends the steps of Joseph in the land of Egypt (xxxix. 14-20). We could imagine how the news would spread from lip to lip of those to whom the words of the tale-bearer are as dainties. Joseph was unable to prove his innocence—he must patiently

wait, trusting his God, who, when the trial is brought to an end, opens the way of escape. The sequel to Joseph's trial is seen in the closing chapters of Genesis. The jealous men who were so ready to sell their brother, are humiliated, and Joseph is exalted among them. The thoughts inevitably travel to Jesus, who was sold through envy. The time is approaching for his exaltation, and many of his brethren will then be given praise, in the sight of those who have been so ready to defame them.

THE PSALMS.

"Blessed is the man . . . whose delight is in the law of the Lord, and who doth meditate in this law day and night. He shall be like a tree planted by the rivers of water, whose leaf shall not wither" (Psa. i.). "Trees of righteousness", the prophet Isaiah tells us they will be called, and their roots will be fed by the river of Life. God will set His Son upon Zion, and then the heathen will rage, and take counsel against the Lord; but blessed will they be who put their trust in Him (Psa. ii.). How wonderful to think of the people of Israel singing of these thrilling times, when they assembled in the temple nearly three thousand years ago. How encouraging is the Divine cry expressed in Psa. vii. 9, "Oh, let the wickedness of the wicked come to an end; but establish the just". With a clear view of the Kingdom before us, how delightful it is to repeat the whole of Psalm viii., which commences. "O Lord our God, how excellent is thy name in all the earth". Friends of the Lord! In the midst of disappointments, of fears and frailties, lift up your heads! The words of inspiration tell us, "The needy shall not always be forgotten; the expectation of the poor shall not perish for ever" (Psa. ix. 18). Those words are a fitting answer to the opening words of Psalm xiii: "How long wilt thou forget me, O Lord? For ever? How long wilt thou hide thy face from me?"

It is wise also to keep closely in touch with Psa. xv., "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness and speaketh truth in his heart; he that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour (endureth a reproach—margin); in whose eyes a vile person is contemned; but he honoureth them that fear the Lord". Let us constantly repeat each sentence, and ask whether we are rightly qualifying. The application of Psalm xxii. primarily to the Lord Jesus must be clearly seen as it is read carefully. The sufferings of Christ and his brethren over, verse 22 carries us away to the Kingdom. Can we catch the picture of the glorified Jesus singing in the midst of the assembly of his people? What a delightful anthem of praise as they all join their leader (verses 22, 23-25).

If our preparation requires us to suffer reproach not only from enemies and neighbours, but even from our close acquaintances; if we are aware of slanders in secret, remember the Lord Jesus was tried in all points like unto his brethren, that he might be a "merciful and faithful High Priest". "I was a reproach, I heard the slander of many, they devised to take away my life" (Psa. xxxi. 13). The example given in the opening words of Psalm xxxix. must be faithfully followed: "I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me."

Psalm xlv. contains matter touching the King—the King who is fairer than the children of men, mighty and glorious for ever, the sceptre of his kingdom a right sceptre. And his Queen! View her at the King's right hand clothed in gold of Ophir, a Queen who has been separated from her people and prepared for her Lord, whom she worships. She is arrayed in needlework, and with gladness and rejoicing she enters the King's palace. The grief of Christ at the treachery of Judas may be understood from Psalm lv.: "O, that I had the wings of a dove! For then would I fly away and be at rest" (verse 6).

God, who for so long has cast Israel from their land, will yet again bring them help, and all the country from Edom to the land of the Philistines will come into their possession (Psa. lx.). What a great deal of information is comprehended in Psalm lxvi. Attention is called to the great works of God, the God who dried up the waters, and caused His people to march through the flood on foot (verses 5, 6). This great God in mercy has stretched out His hand to take hold on a people, and for a time He allows men to ride over them, and they are led through fire and through water, but the Divine purpose

is to lead them on to a wealthy place, and at the time of their victory all the earth shall worship and praise God's Name (verse 4). And the Lord Jesus at that time will teach the people that which God hath done for his soul (verses 16-19).

MATTHEW.

There came wise men from the East to Jerusalem because they had seen a star which they believed proclaimed the appearance of the Jewish Messiah. Herod the king called together the Priests and the Scribes, and demanded of them where Christ should be born, and they answered, "In Bethlehem" (ii. 1-6). Why did the appearance of such an unusual star bring such conviction to the Eastern Magicians? Balaam came from the East, and when he prophesied of Israel's great leader, he referred to him as a Star. Also by the time of Ahasuerus, the Jews were scattered throughout the whole realm of Persia, and their expectation of the Messiah, and the approximate time of his appearing as revealed to Daniel would surely be known to their neighbours. Was the idea of an astronomical phenomenon in this way associated with Christ's appearing, in the minds of the magicians from the East? And did God by the star's appearance bring these wise men to Jerusalem for the purpose of stirring up the mind of "Herod and all Jerusalem with him"? (ii. 3).

Chapter v. brings us to the teaching of Christ as proclaimed by him from the mountain of Galilee. The poor in spirit are to possess the Kingdom of Heaven. The mourners are to be comforted. The meek shall inherit the earth. The merciful are to obtain mercy. The pure in heart shall see God. And the peacemakers shall be called the children of God. What delightful encouragement!

Although it had been said that a man might put away his wife by giving her a writing of divorcement, Jesus said that a man who put away his wife was causing her to commit adultery, unless she was already guilty of fornication, in which case, of course, his putting her away would not be the cause. Jesus says nothing about a man may put away his wife, but that he would be the cause of her adultery, unless she were already unfaithful. In any case re-marriage would be adultery. "Whosoever marrieth another," or "whosoever marrieth her that is put away, committeth adultery". Such teaching is in perfect harmony with God's declaration. "They are no more twain, but one flesh". In verse 34 we are given the command, "Swear not at all". There is no room here to argue about the nature of the oath. "Let your Yea be Yea, and your Nay, Nay". The word of the friends of Christ should be given seriously, and others ought to be able to place reliance on their word. "Judge not that ye be not judged", are the opening words of chapter vii. Our position is to be that of obedient children, not of judges. We are required to diligently study the commandments, and to obey them; and let us remember that to disobey a command because to carry it out would be distasteful to us, is sin. To resist the observance of a Divine command is to set oneself up as a Judge—a Judge who opposes God. What a lasting impression must have been made on the minds of those Gergesenes who saw the raving madness of two men transferred to a herd of swine (viii. 28-31).

We learn from chapter xii., verse 34, that Jesus described the Pharisees as a "generation of vipers". Have we not in this incident the brood of the serpent contending against the seed of the woman? Josephus, the Jewish historian, informs us that the Pharisees taught the lie of which the serpent in Eden was the father, viz., The continuity of life after death; and these Pharisee-serpents were compassing the heel of the seed promised to Eve, endeavouring to bring about his fall. When a man is cleansed from his unholy condition, he must begin to fill his mind with things associated with his sanctification; otherwise, those evils lurking near, and finding the place from whence they were driven all ready for occupation, they will re-enter, and will bring with them other evils, and the state of the man will be worse than before (xii. 43-45).

Certain phases of the parable of the Sower are often brought home to us during our experience in the Truth. There are the wayside people—those who hear the Word, but allow others to remove all trace of it. There are those like the stoney ground, who hear and receive the Word, rejoicing therein, but when the time comes for them to be tried, they endure only for a while the tribulation and persecutions, and then the roots of faith, not having taken firm hold, they are offended and fall away.

There are also those who, like the thorns, allow the things of God to be crowded out—business cares and domestic cares take first place, and so they yield no fruit. The wise in heart will note the lesson, and applying themselves to the business of the heavenly Father, they will hear and understand His Word, bringing forth fruit (xiii.).

Again the Kingdom is likened unto a man who sowed good seed in his field, and his enemy came and sowed tares. So the enemies of God's purpose are constantly sowing the tares; this must be patiently endured. The servants of the good man must not destroy the tares, but when the time of the harvest arrives, then the tares will be destroyed for ever (verses 24-30). Of course, as the Householder has commanded, there must not be fellowship between the wheat and manifest tares; they must grow together in the field—the field is the world (verse 38), but not in the ecclesia, because another Scripture says, "A little leaven would leaven the whole lump; therefore purge it out". Let us also remember that it is vain to worship God and to teach the doctrines and commandments of men (xv. 9).

How precious to the children of God are the words which conclude chapter xvi., and those which chapter xvii. open. In vision some of the disciples were to witness the Son of Man coming in his Kingdom. Six days passed, and on the seventh these disciples saw Jesus in his glory—majestic as the Sun. Moses was with him; also Elijah; and a brilliant cloud overshadowed them, while God Himself proclaimed His approval of Christ as His Son. Luke in chapter ix., verse 32, of his record, adds the information that "Peter and they that were with him, were heavy with sleep and when they were awake they saw his glory". He tells us also that Jesus spake to his brethren, who then entered the cloud. Is there not in this vision a revelation of the coming glory of the Lord Jesus, which glory will be revealed after six days of 1,000 years have passed? Arid at that time, will not the faithful followers of Jesus be awakened from a profound sleep, and be permitted to enter that great cloud composed of saints? And in this cloud will not all the nations see the "bow"—the token of God's covenant—exhibited?

Chapter xviii. gives Divine instruction concerning the treatment of offences. How easy it is to misapply these instructions: "If thy brother offend thee", go and tell him "between thee and him alone". In this way all slander and all evil speaking is avoided. Of course, if God or His Word is openly and publicly set aside, that is not a matter for one brother and the offender to settle privately. There is always the danger of whispering into the ears of willing hearers personal wrongs, or imagined wrongs, and then endeavouring to prevent the operation of the Law of Christ when the offence is against that Law. When God's Word is disregarded, our duty is to loyally uphold it. When we personally are wronged, let us bring full forgiveness into play, remembering the anger of the Lord against the vindictive servant (verses 22 to end).

Chapter xix. opens by the Lord Jesus again emphasizing the indissolubility of marriage. "God made them male and female . . . they twain shall be one flesh". "They are no more twain but one flesh. What God hath therefore joined together, let no man put asunder". "Why did Moses then command to give a writing of divorcement?" "Because of the hardness of your hearts". "Whosoever shall put away his wife except for fornication, and shall marry another, committeth adultery". Putting away except for one cause brings the responsibility for adultery. Re-marriage in any case is adultery, unless death has removed the partner. "The wife is bound to her husband as long as he liveth " (1 Cor. vii 39).

Chapter xxi. gives us the lesson of the man who had two sons; one said he would go and work in the vineyard, and went not. The other, although he would not promise to go, went. The lesson for us is—That we be careful not to deceive ourselves by good resolutions; deeds show obedience (verses 28-31). The lesson applies to ecclesias as well as to individuals. Some ecclesias appear to be satisfied because they have a resolution declaring that they will do their Lord's will, neglecting to put their resolution into action. Other ecclesias, without a resolution, promptly act upon the commandment. Which of those ecclesias do the will of their Lord?

In reviewing chapter xxiv. one is impressed by the realization that so much of the prophecy has been fulfilled, and that the Lord Jesus may summon us to appear before him at any time. Jerusalem has fallen, the false prophets have brought about almost universal deception, iniquity abounds, and the

love of many is waxing cold. The Gospel has been proclaimed throughout the world. Since the tribulation referred to in verse 21, the faithful have been diligently watching the sign of the Son of Man. In a little while he will appear as the King of the Jews, and drive the invader from his land. This will be a sign to all the world that the Son of Man is in the heaven, but how few among the nations will take heed. We are told that the kings of the earth and their armies will gather against him, and then they will be amazed when they behold his coming with his saints to bring every nation into subjection to his rule. Meanwhile, let us take up the noble work handed down to us—the duty of proclaiming The Truth, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Teaching the people to observe all things whatsoever the Lord has commanded us; and, says the Lord for whom we wait with longing, "Lo, I am with you always, even to the end".

Nottingham.

W. J. ELSTON.

Omniscience—A Divine Attribute.

Omniscience simply means all-knowledge, and is generally used to signify an infinity of knowledge stretching back to all eternity and forward the same.

Now if God has this infinity of knowledge, does that mean that He is beyond surprise? We experience certain emotions, the springs of which are from God who made us in the image of His mighty ones. One of these is that while we delight in order and symmetry, we rebel against monotony. While we sing "Change is our portion now," we delight in the changes we experience. Who would exchange the monotony of a continual summer for the delightful play of seasonal change. Man always rebels against a too rigidly organized existence. The monotony of prison life is the greatest trial of the criminal, and a mistaken sense of righteousness and self-abnegation has driven men and women into convents to endure monotony, and submit to it as a means of purging the soul.

But if all things are open to God, does His experience become one of complete monotony? Nothing new, and therefore nothing interesting: is that His position?

One thing possibly we can see as a tremendous experience. That is, the ability to visualize the universe as a whole and to see all its wonderful motions as a connected and perfect unity.

Nevertheless, on the face of it, it would appear that knowing the end from the beginning, God could not (if our emotions are any clue) find any real interest in His works. But after thinking about this for some time, we discover that there is another very great factor which shows us God as thoroughly enjoying Himself. This is by the creation by Him of intelligent beings. He has the supreme pleasure of witnessing their development, watching their struggles with close and intense sympathy, stretching out His hand to them, guiding and helping them.

Monotony is removed at once if God sits watching His creatures: if He is personally interested in them as they develop themselves before Him. While to Him the end is clear from the start, His creatures do not share that knowledge. They go on, not knowing their fate; but how intensely interesting it must be for the Creator to enter into the spirit of their struggles.

This thought is deepened when we further reflect upon God's love for those who seek to serve Him. With thousands of faithful hearts always turning to Him in faith and act and prayer, how happy He must be in responding to them and caring for them! Here surely the whole secret lies. God is not the victim of monotony. His omniscience includes emotion and sensation. He loves His children, and enters into all their experiences. Hundreds of passages in His Word leap to the eye, that illustrate this. Here is one in which God's emotions are laid bare to us. Psalm cxlvi.: —

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. Which made heaven and earth, the sea and all that therein is, which keepeth truth (or faith) for

ever. Which executeth judgment for the oppressed: which giveth food to the hungry: and looseth the prisoners. The Lord openeth the blind eyes, and raiseth them that are bowed down. The Lord loveth the righteous He preserveth the strangers: He relieveth the fatherless and the widow; but the way of the wicked he turneth upside down. . . . He shall reign for ever. . . . Praise ye the Lord".

Here is surely depicted an interesting and full life of activity. Here is the reason why God creates intelligent beings able to respond to Him and heed His call. Monotony is gone, and while God could not Himself be surprised, He finds the greatest joy and pleasure in the surprises of those whom He loves and for whom His care is so abundant.

We cannot ourselves see the future except in so far as God reveals it. Of our own personal experiences He has revealed nothing to us. This curtain is essential to His own pleasure. For us the unexpected is continually happening. God shares in our emotions and our surprises, and so we read again: —

"He healeth the broken in heart and bindeth up their wounds". —Psa. cxlvii. 3.

The fact that He knew He would do this long before the occasion arose does not create monotony. Rather it creates an increasing interest as the time draws on for its enactment. Imagine our Lord sitting there watching and fully entering into the struggles of one of His loved ones when approaching some terrible strait. The child turns to its Father, and by and bye, just at the crucial moment, God acts, and the trouble is over. We who love God know how He has delivered us from evil, and how we had almost frantically pleaded for deliverance before it came. Then we have sunk on our knees when the storm has passed and poured out our thankfulness to Him. Does He not enjoy this? Surely! Here is what He says: —

"I uphold all that fall and raise up those that are bowed down".

"I take pleasure in my servants". —Psa. cxlv. 14; cxlvii. 11.

The pleasures of benevolence to many human souls are the greatest of all. Here is God, with unlimited possibilities of Benevolence, always exercising His pleasure therein. Those who have a benevolent spirit—and all God's children surely have such—can enter into the joy of their Creator. Of Him we say: —

"Thou openest thy hand and satisfies the desire of every living thing". —Psa. cxlv. 16.

"When I said, My foot slips; thy mercy, O God, held me up".

The joy we have in deliverance is only equalled by the joy of God in giving it.

There is, therefore, no monotony with Him while He finds pleasure in His loved ones. G.H.D.

Palestine and the Jews.

LARGE PERCENTAGE OF HEBREW-SPEAKING IMMIGRANTS. —About 34 per cent, of Jewish immigrants to Palestine in the last eight months are shown to have a knowledge of Hebrew on arrival in the country. This percentage covers all categories, including persons of independent means, labourers and their dependants, and also dependants on Palestine residents. Since many of the dependants are aged persons and children, the percentage of Hebrew-speaking persons among the young labouring class far exceeds the proportion indicated by the above figure. —New Judaea.

PRESENT YEAR'S IMMIGRATION EQUALS LAST YEAR. —The May report by the Treasurer of the Palestine Zionist Executive states that the total number of Jewish immigrants during the first eight months of the present year was 18,077. This nearly equals the number arrived during the first eight months of the previous year, when 18,255 Jews entered Palestine. The expenditure of the Immigration Department budget provided by the Keren Hayesod was, during May, £5,743.

* * *

THREE-QUARTERS OF NATIONAL FUND'S CASH INVESTMENTS FOR RURAL LAND. —The "Palestine Correspondence" reported last week that the sum invested in Palestine by the Jewish National Fund in cash from June 1st, 1925, to May 31st, 1926, was £E.192,715. Following are the details of the composition of this sum, showing that 75 per cent, of the investments went in acquiring rural lands: —Rural Land, £E.157,654; Urban Land, £E.13,972; Amelioration of Rural Land, £E.17,485; Plantations, £E.3,804. —New Judaea.

* * *

MANY JEWISH PRIZEWINNERS AT AGRICULTURAL SHOW. —The Agricultural Show at Jaffa attracted many participants, both Arabs and Jews. There was a fine display of exhibits in many branches of farming. The High Commissioner visited the Show, which was pronounced a great success. Among the prizewinners were: —Nahalal, special award for wheat, and first prize for field maize; Tel-Yosef, first prize for hay and oats, first prize for pumpkins by irrigation; Daganian, first prize for melon; Kfar Yechezkel, second prize for fodder; Mr. Levi, of Herzilia, first prize for fresh fruits; Dr. Soskin, first prize for strawberries; Dr. Yahuda, special award for silkworms; Air. Brozer, of Moza, prize for olives. The prizes appear to have been equally shared by Arab and Jewish exhibitors. —New Judaea.

* * *

EXCAVATIONS AT SHECHEM; ABRAHAM'S ALTAR AND JOSEPH'S TOMB. — Professor Sellin, of the Berlin University, who has been conducting excavations at Shechem, the ancient Canaanite and Israelite capital near Nablus, has left for Europe. He was assisted by an international staff. Professor Sellin, in a lecture here said the excavations had uncovered many treasures of this town which was mentioned in hieroglyphic inscription of Egypt in the 19th century B.C., and in the Tel el Amarna tablets. Abraham built his altar there and Jacob buried his idols there. Joseph's tomb is reputed to be in the town which was also the scene of the story of Abimelech, son of Jerubbaal. The city gates are the largest as yet found in Palestine. The Palace, which has also been excavated, built about the eighteenth century B.C., reveals a large room and gallery with the bases of nine columns. Among other buildings discovered are the foundations of the Temple of Baal-berith mentioned in the Book of Judges. Four strata of buildings have been unearthed, the latest being Hellenistic or Samaritan work, also a Jewish building, apparently a palace, probably of the time of King Jeroboam or later. The temple of the Canaanite period is deemed the most ancient and important of the ruins. The building is one with columns and a place for the Idol. It was situated on a big terrace, artificially elevated, with three smaller buildings probably identical with the "House of Millo" mentioned in the Book of Judges. The lower city is very rich in objects of interest. There are two small altars of incense of the Jewish period, pieces of a splendid golden necklace, images of the goddess Astarte, scarabs, terra-cottas, vases of alabaster, bronze weapons, and some very fine pottery. The most important find, however, was some cuneiform tablets of the Tel el Armarna period, or a little later, containing a private letter and a list of names of persons. Professor Sellin thinks that these tablets, when fully read, will throw new light on the period of the settlement of the children of Israel in the Promised Land.

* * *

GOVERNMENT GRANT FOR JEWISH EDUCATION; £10,000 ALLOTTED. —The Zionist Executive has been officially informed by the Government that the sum of £E10,000 has been

allocated in the forthcoming Education Budget for the Jewish Schools. This represents an increase of £E7,000 over last year's grants.

* * *

TEL-AVIV AS RAILWAY CENTRE: COLONIAL OFFICE APPROVES SCHEME. — A step of vital importance for the further development of the rapidly growing Jewish town of Tel-Aviv (says the Jewish Telegraphic Agency) has just been taken by the Colonial Office in London, by its decision to approve the proposed transfer of the Palestine Railway Junction from Ludd to Tel-Aviv. The proposal to make Tel-Aviv the centre of Palestine's railway system, which would to a large extent compensate the Tel-Aviv and Jaffa district for the decision to build the Palestine harbour at Haifa, and not at Jaffa, dates back to the appointment by Sir Herbert Samuel in March, 1925, of a Commission to consider the advisability of transferring the Railway Junction to Tel-Aviv from Ludd. The Commission which consisted of the Directors of the various Government Departments, the Mayors of Jaffa and Tel-Aviv and the Presidents of the Jewish and Arab Chambers of Commerce of Jaffa, and the Tel-Aviv Chamber of Commerce, reported favourably on the proposal. Ludd, which is about ten miles from Tel-Aviv, is the junction for the Kantara- Haifa and Jaffa-Jerusalem Railway lines.

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JEWISH IMMIGRATION IN 5686. —With the 900 odd Jewish immigrants who entered Palestine during August, the total immigration for the 11 months of the Jewish year 5686 was 21,280, or a monthly average of little less than 2,000 for the period under review, compared to an average of about 2,600 for the preceding year.

Distressed Jews' Fund Report.

DEAR BRO. DENNEY, —It is with pleasure that I herewith hand you for the Berean Christadelphian a copy of my "Distressed Jews' Fund" report, as read by me at our last Quarterly Business Meeting. Especially is this so, in view of our having done better this year than last, an indication that the love for Zion on the part of true brethren and sisters of Christ, scattered throughout the world has not diminished.

This is a good sign —notwithstanding the general disruption that exists. "They shall prosper that love thee" (Psalm cxxii.). "Glorious things are spoken of thee (Zion), O city of God" (Psa. lxxxvii.). "Beautiful for situation—in elevation—R.V. (Ps. xlvi.). God's "Holy Mountain."

What a blessed thing for the one whom God prospers and reckons as "born in her" (Ps. lxxxvii.). Such will be citizens of no mean city. And they will have the joyous satisfaction of beholding all that they do prosper.

It is pictured vividly for us in Rev. xxii. 1, 2. Let us ruminare upon the meaning of these verses, for the realization of their ravishing purport looms. With love in the bonds of the Truth, I am sincerely yours in Christ Jesus,

J. BELLAMY.

SOUTH LONDON ECCLESIA (CLAPHAM) DISTRESSED JEWS' FUND.

AMOUNTS RECEIVED THROUGH THE "BEREAN CHRISTADELPHIAN".

		£ s. d.	£ s. d.
1925	Nov. 22. —From Glasgow Ecclesia ...	0 10 0	
	Dec. 6 — „ Bro. B. (Montreal)	1 0 0	
	Dec. 20. — „ S.B. Ecclesia	5 0 0	
1926			

Feb. 1. —	„ Bro. Connolly (N. Zealand)	9 19 0	
Feb. 15. —	„ A Sister (Anonymously) ...	0 10 0	
Mar. 7. —	„ A London Brother	0 3 0	
Mar. 7. —	„ The Birmingham Ecclesia ...	10 0 0	
May 8. —	„ An Aged Sister (Tasmania)	1 0 0	
Aug. 1. —	„ R. T. Wakatane (N Zealand)	0 16 0	
Aug. 1. —	„ A. Sister (M.A.S.)	0 10 0	
Aug. 1. —	„ J.D.B. (Montreal)	<u>1 0 0</u>	
			30 8 6

AMOUNTS RECEIVED THROUGH BRO. F. G. JANNAWAY.

1925			
Dec. 20. —	From E. H. (Dudley)	1 0 0	
Dec. 26. —	„ S. R. (Great Bridge)	1 1 0	
1926			
Mar. 9. —	„ A Canadian Ecclesia per H.W.S.	10 0 0	
			12 1 0

CLAPHAM ECCLESIAL COLLECTIONS, ETC

1926			
Sep. 5. —	By Collection (Evening Breaking of Bread)	0 8 0½	
Sep. 26. —	„ Collection (Morning)	9 14 3½	
Sep. 30. —	„ Private Gift from a Sister	5 0 0	
Oct. 3. —	„ Additional (in Collecting Bag)	10 12 6	
Oct. 3. —	„ Additional (in Collecting Bag) Evening	0 7 6	
Oct. 10. —	„ Private Donation (in Collecting Bag)	<u>1 2 0</u>	
			27 4 4

MISCELLANEOUS.

1925			
Oct. 12. —	From Luton Ecclesia	0 11 2	
Nov. 12. ,	Redhill Ecclesia	1 9 6	
1926			
Jan. 18. ,	Swansea Ecclesia (per Bro. Morse)	1 0 0	
Feb. 4. ,	H. Ecclesia (per R.H.)	5 0 0	
Feb. 9. ,	Overplus from S'thfield's Sp'l Effort	1 1 7	
June 7. ,	Detroit (per bro. G.G.—25\$)	5 1 7	
June 21. ,	A.E.R. (Tipton)	5 0 0	
June 28. ,	Two Sisters (Nottingham)	0 7 0	
Sep. 30. ,	Luton Ecclesia	0 10 0	
Oct. 26. ,	Detroit (per bro. Growcott, 20\$)	<u>4 1 8</u>	
			<u>24 2 6</u>
			£93 16 4

* * *

"HOMEFIELD",
 FAYLAND AVENUE,
 STREATHAM PARK, S.W.
 Nov. 1st. 1926.

DEAR SIR, — You will probably recollect my sending you on Oct. 19th, last year, a cheque for £62 10s. 0d. for the Jerusalem Jewish Hospital, and which sum you very kindly undertook to see appropriated to this Hospital in its entirety. This year I hold about £90, collected by the "Christadelphians" as a further contribution for the alleviation of Jewish distress.

Should it again be decided by them to appropriate to the Jerusalem Hospital, will you kindly undertake to deal with the amount as before— upon the above lines?

A reply at your earliest will be esteemed. Yours very faithfully,

J. BELLAMY.

Israel Cohen, Esq. (Secretary "The Zionist Organization").

P.S. —Christadelphians are more than interested in the Zionist enterprise; believing it to be the prelude to great things—not only for Jews, but for the whole (at present distressed) world. —J.B.

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J. BELLAMY, ESQ.,
"HOMEFIELD",
FAYLAND AVENUE,
STREATHAM PARK, S.W.

77 GREAT RUSSELL STREET,
LONDON, W.I.
3rd November, 1926.

DEAR SIR, —I am in receipt of your letter of the 1st instant, for which I wish to thank you.

I am very glad indeed to hear that you hold a sum of about £90 collected by the Christadelphians in aid of our work in Palestine, and should it be decided that the money be devoted to a Jewish Hospital in Jerusalem, we shall certainly be only too pleased, if the money is entrusted to us, to devote it to that purpose.

It is very gratifying to know that the Christadelphians take so keen an interest in the progress that we are making in Palestine, and we greatly appreciate the tokens of support that we receive from them from time to time. Yours faithfully,

ISRAEL COHEN, General Secretary.
"HOMEFIELD",
Nov. 10th, 1926.

* * *

DEAR SIR, —Thank you for your letter of the 3rd inst., and also for the kind promise therein expressed: to see that the sum of money referred to in mine of Nov. 1st should be wholly devoted to the Jerusalem Jewish Hospital if entrusted to you. Accordingly I have much pleasure in herewith handing you my cheque for £93 16s. 4d., on this Hospital's behalf, I am dear Sir, Yours very faithfully,
J. BELLAMY.

Israel Cohen, Esq. (Secretary "The Zionist Organization").

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J. BELLAMY, ESQ.
"HOMEFIELD",
FAYLAND AVENUE,
STREATHAM PARK, S.W.

77 GREAT RUSSELL STREET,
LONDON, W.I.
12th November, 1926.

DEAR SIR, —I am in receipt of your letter of the 10th instant, and on behalf of the Executive of the Zionist Organization wish to thank you most cordially for your cheque for £93 16s. 4d., which you have been so good as to send us in aid of the Jewish Hospital in Jerusalem. An official receipt is enclosed herewith. The money will be transmitted immediately to the Palestine Zionist Executive, with a request that it shall be used in accordance with your wish.

Thanking you and your friends once more for your generous support of our cause. I am, yours faithfully,

ISRAEL COHEN, General Secretary.

Correspondence.

BIRMINGHAM AND NORTH LONDON.

120 West Wilson Avenue,
Glendale, California, U.S.A.
June 10th, 1926.

DEAR BROTHER WALKER,

I note that in Birmingham's reply to North London, paragraph 6, page 180, in the April Christadelphian, there is this statement, "The ecclesia to which bro. Strickler belongs has not thought fit to take any action against him involving disfellowship".

I just wish to say that the above statement is very misleading.

The fact is, there has been a division in Buffalo concerning A. D. Strickler's teaching, for the past fifteen years. One section held with bro. Strickler, and of course "has not thought fit to take any action against him"; while the other section forming the Mispah Hall Ecclesia, will not fellowship him nor tolerate his teachings at any price.

When the Los Angeles Ecclesia in 1922 took a definite stand against Stricklerism, a letter of commendation was received from the Mispah Hall Ecclesia, stating that they had been out of fellowship with A. D. Strickler for the past twelve years, and that they had notified the ecclesial world of this through the intelligence columns of the Christadelphian. I have the original letter before me as I write.

I should be glad if you would kindly insert this correction in your next issue. Faithfully yours
in Israel's Hope,

(Signed): B. A. WARRENDER.

[Six months or more have elapsed since the above request was made, and thus far no attention whatever has been given to it. Bro. Walker is certainly not possessed of a consuming desire to give the readers of the Christadelphian the facts concerning the Strickler matter. Surely it cannot be that fiction is more pleasing to him than facts because of a dissembling love for the Strickler teaching. —B J.D.]

* * *

PUSHED FOR AN ARGUMENT.

DEAR BRETHREN,

It seems to me that a brother is pushed for an argument when he will build one on false premises. It must be because he has not the true premise to build upon. The supposition with some is that Christ could have obtained eternal life by dying a natural death for himself, but they fail to see it would falsify the oath of the Deity to Abraham when He promised Abraham and Christ everlasting life. Paul said it was not to seeds as of many, and it was confirmed of God to Abraham in Christ and Paul says, it had no strength at all while he lived, but he said it was of force after his death. So then he had to die by his blood being shed which he said was the blood of the new covenant, and Paul said it was of force after his death. So Christ was to get eternal life through this covenant, after he died to bring it into force by His shed blood. Paul said it was by his blood that he entered the holy place, and again he said it was by his shed blood that God brought the Shepherd of the sheep from the dead, and the apostle said, we have seen that eternal life and handled it and bear witness unto you of that life though no longer as a matter of promise in the covenant, but as a manifested body of life. We might

also do well to remember what Christ said about climbing up some other way; he said the same is a thief and robber. It is also claimed that as Christ said in the last message that his blood was shed for the remission of sins, and as he had no sins, therefore not shed for him; yet the evidence is positive that he was the first one to be benefited by the shed blood, it was by his own blood he entered in once into the holy place having obtained eternal redemption, and by the blood of the everlasting covenant he was brought from the dead; then to say it was not shed for him is saying what is untrue. There is an article from bro. Chas. T. Wauchope in the October Message, and he claims to be teaching the true fellowship; but if he is teaching it, I never knew what it was; I believe that fellowship begins with baptism into Christ, but I can't walk another step farther with bro. Wauchope as he teaches that it can't be broken until the judgment seat of Christ, and the following words of Christ and his apostles give my reason why I cannot. Christ said, "He that doeth the will of my Father, the same is my mother, brother, and sister", and he said. Why call ye me Lord, Lord, and do not the things I command you; and Paul says, if any man be in Christ he is a new creature, old things have passed away; but if we go back into the old house from whence we came out and find it swept and garnished, and take seven more spirits worse than ourselves, are we still in fellowship? Bro. C. P. Wauchope's teaching says, Yes; Peter says, for us to add to our faith, knowledge, temperance, etc., and says he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Paul says a heretic after the first and second admonition, reject, and again in speaking of certain ones, he says, not to eat, they are spots in your feast of charity, while they feast with you feeding themselves without fear; and from this brother's pamphlet, I conclude he is one of the fearless ones feeding himself without fear with the old leaven of heresy and unbelief. Paul says ye cannot partake of the table of the Lord and the table of devils. Now it is a fact that we can't be in fellowship and out of fellowship at the same time. Paul says with such an one, not to eat, they are spots in your feast of charity, but according to bro. Wauchope if they are once in fellowship they are always in fellowship until the judgment day. But to my mind this is the darkest picture I ever saw in Christadelphian Literature, it condemns every withdrawal that the Christadelphians have made for forty years back for false doctrine and practice, and invites them all back, telling them that they have never been out of fellowship, that nobody could turn them out, but Christ, and they are in fellowship until the judgment day. So if bro. Wauchope is right, no living Christadelphian has ever understood the true fellowship until bro. Wauchope discovered it.

Now, this is what I understood to be true fellowship, namely, an agreement in doctrine and practice with the Father and the Son, and when that agreement ceases, fellowship ceases. So if a brother is in disagreement with another brother by holding something against him, Christ tells him not to offer his gift, but leave it, go first and be reconciled to thy brother then come and offer thy gift. So now, brethren, here is a case focalised for all, one brother calls a thing white and the other calls it the blackest thing he ever saw in our literature; and the Lord says woe unto them that put black for white or white for black.

It is marvellous how this evil has spread; 10,000 copies of bro. Wauchope's basis of fellowship has been put in circulation at once and advertised by careless editors.

Let all beware, hating even the garment spotted by the flesh. Your brother and earnest worker in this world-wide tribulation,
Robert Lee, Texas, USA.

W. J. GREER.

From Our Post Bag.

SADNESS AND THANKFULNESS.

DEAR BRO. DENNEY, —Greetings to you in the way of the Tree of Life consisted in faith and obedience, the substance of things hoped for, the evidence of things unseen. The year 1926 is about to end. The Lord Jesus has not yet made his appearance but we believe he may come most any time now or in the near future. Many changes have taken place during the last twelve months, amongst

the nations of the earth and also amongst the various Ecclesias in the world which constitute the body of Christ. Some have forsaken the way of Life and Truth; some have fallen into all kinds of errors and false doctrines of men, serpentine ideas, thinking of the flesh; others have fallen asleep, their days of probation having come to an end—they have been taken away from the platform of actions. But we, through God's mercies, have been spared, and are here to make good whatever time and opportunities God may grant unto us in patient waiting for the Master's return watching and praying, keeping the "One Faith", showing obedience by a faithful study of God's Word and His commandments. How thankful one should feel, when we take a retrospective view of the fast passing year to realize our standing in Christ Jesus and relationship to the Father.

Lansing, Ohio, U.S.A.

A. P. RUTHEM.

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THE "BEREAN" OUTSPOKEN AND HONEST.

DEAR BROTHER DENNEY, —We all sincerely hope your health has improved during the past year; and that the same condition applies to your past fellow-worker, bro. F. G. Jannaway. I hope you are well suited in your new editorial companion. We take great pleasure and profit in your much-needed editorials. It is very difficult for brethren in Britain to realize the terrible strife and separations caused in this continent by the present controversy on the "Sacrifice of Christ". Please let me ask you not to be in any hurry to close the already long drawn out controversy. Your splendid editorials are doing a great work for righteousness and truth; the desired peace and unity can only come after this work is done. I feel sure you and bro. Dowling will watch and do all you can to prevent the formation of a third party. There are brethren who are seeking the formation (and I judge, the leadership) of this third party. This third party is to consist of those dissatisfied with the Christadelphian, and those not liking the honest and outspoken attitude of the Berean. I am not quoting you an opinion of my own, but the actual language of one to me in writing. Bro. Dowling knows of this movement, and that they admit that Bereanists are right "in doctrine and practice". Hence the need, when the opportune moment arrives, to oppose them. The motive for the formation of such a party must be questionable, with such an admission. Oh, for the presence of the Master, and the cessation of strife, amongst brethren. What a sad commentary on our understanding of Christ, to have such a doctrine separating us and causing such division and strife. One would think a weekly participation in our memorials would thoroughly enforce the lesson of Christ's flesh and nature being like our own, and thus finding himself so clothed, what had he, or could he offer for himself, but himself? That terrible doctrine and denial of positive Scripture statement that he did offer for himself and for us, was the alpha of the apostasy in the first century, and seems destined to play havoc with the ecclesias in the 20th century. You know all this, pardon the reference, but it is almost impossible to see so great an evil fostered and fought for amongst us, and not make reference to it. May life, power, and blessing be yours, to "fight the fight of faith" "until he comes", is our prayer. Your brother in the One Faith,
Moncton, N.B., Canada.

THOMAS TOWNSEND.

* * *

STAND FIRM.

MY DEAR BRO. DENNEY. —Greetings in the Master's Name. Just a few lines, hoping they will find you quite well, as the time for the renewal of the Berean Christadelphian has arrived. I take pleasure in enclosing ten subscriptions from our Ecclesia, for the coming year, 1927. We now have a real magazine in the Berean, and we hope you will be spared to continue in your good work of defending the Truth through its pages. We see error on every hand; we need to be constantly on our guard; it makes one almost ask, What is Truth? when we see the Household in such a state. We are truly living in the last days, and it behoves us to have on the whole armour of God that we may be able to stand firm against those who are teaching error. We certainly have had, and are having, our share of fighting against the errors that are creeping into the household. At present we have staying with us our beloved bro. William Whitehouse, who is visiting Canada. He has been with us a week, and we all

love to have his company. Of course you know him well, he is making a tour of the Canadian and U.S. Ecclesias, working hard in the Master's work, strengthening the brethren and sisters in the faith. He will, D.V., go as far as Lethbridge and Winnipeg, Western Canada. We all wish him God speed and trust that his labours will bring forth fruit.

I wish to thank you, dear brother, for your kindness to my beloved wife while she was sojourning with you all last summer. She had a delightful visit, and so much the better for her trip—both spiritual and physical. We trust that all is well with you in your Ecclesia, and we hope and pray that ere long bro. A. T. Jannaway and those who went out with him will return to your fellowship. With our united love to all, faithfully your brother in Christ,
Hamilton, Ont., Canada.

ERNEST. D. COPE.

* * *

SUING AT LAW.

THE CONVICTIONS OF THE LATE BROTHER F. W. PORTER.

A veteran of the South London (Clapham) Ecclesia of more than half a century's standing, who is still one of the Managing Brethren thereof, and who was a close associate and co-worker with the late bro. Porter, is in a position to refute a misleading assertion of those who have seceded from the South London (Clapham) Ecclesia. Brother C. F. Clements writes:—"It is not strictly correct to say that opposition to legally enforced divorce began with the Berean Christadelphian. The late bro. Porter indignantly and publicly denounced such an act (in 1893) at the South London week-night Bible Class, during the consideration of a question upon the subject; and, his action was not challenged. But, when the Berean Christadelphian spoke similarly, a rival Journal stoutly opposes its attitude! Its Conductor has continually exhorted us to 'Remember bro. Porter!' We do remember bro. Porter, and commend his example to those who think contrary to him in these days".

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THE HAPPY SEQUEL.

BRO. DENNEY, —Greeting in the Anointed One. The time has arrived once again for us to renew our subscription for the Berean. I see by our paper that a treaty has been formed by Russia, Turkey, Persia, Afghanistan. There is already a treaty between Germany and Russia. Truly these things force home to us Ezek. xxxviii. How momentous the event and the happy sequel, "I will be magnified, saith Yahweh". Yes; the glory of the Lord will be revealed and then the nations shall know that the God of Israel is the only true and living Deity. May we, dear brother, find mercy and be awarded a place in that glorious and happy state of affairs which will then be inaugurated upon the earth, is the prayer of your humble servant in the Truth's warfare.
Montreal, Canada.

J. D. BAINES.

* * *

OVERSEAS BRETHREN WORK HARD FOR TRUTH.

DEAR BRO. DOWLING, —Greetings in the Master's Name. You will please find enclosed an Intelligence from this ecclesia which we wish to have you insert in the columns of the Berean Christadelphian as early as convenient.

You will be pleased to know, if you do not already, that bro. W. Whitehouse is now touring some of the ecclesias in Canada, and from what he has inferred, he may go to Winnipeg also, but of course we feel his absence, yet we are glad that he is able to render assistance to others as well as ourselves.

I wish to assure you that we are well pleased that you have undertaken to assist in the publication of the Berean, feeling certain from our brief but pleasant acquaintance with you that you are fully qualified to represent the ecclesias of America.

Bro. Whitehouse has suggested that I send our intelligence to you, which is perhaps the proper thing to do, but hope that we will not be adding to your work by so doing. Wishing you every temporal and spiritual blessing, I remain, yours affectionately in Israel's Hope,
Canton, Ohio, U.S.A.

P. PHILLIPS, Sec.

* * *

WORDS IN SEASON.

DEAR BRO. DOWLING, —Greeting in the Name which is above every name. All the signs around us point to the near approach of our Lord. The Apostle Paul warned the brethren to whom he addressed his letters that in the last days perilous times would come, for he says to Timothy, by the Spirit, that men would be lovers of their own selves, proud, boasters, etc., and after enumerating a whole category of evil characteristics possessed by some brethren whom he said were lovers of pleasure more than lovers of God, he said they had a form of godliness but denied the power thereof, and from such Timothy was to turn away, for of these are they which creep into houses, leading away silly women laden with sins. If Paul found it necessary to warn the brethren a few years after the presence of Jesus among the Jews, how much more incumbent is it upon us in these last days of Gentile times to see to it that we are not drawn away from our steadfastness by the allurements of the world or fleshly lusts. It may not be well known to the brotherhood at large that after the Great War, ending November, 1918, the great diminution of the flower of the manhood of the leading nations of Europe led those nations to start a propaganda of licence in which illegitimacy was legalized in France, and as that country was in the van, she instituted a looseness of life amongst women, which when coupled with the scientific or evolutionary system of education so prevalent in our midst, threatens to undermine present civilization, and shows quite plainly the truth of Jesus' statement that at his coming it would be as in the days of Noah, when the earth was corrupt and filled with violence.

In our day the sanctity of wedlock is lightly looked upon, though Jesus' words are still as binding as when he uttered them "What God hath joined together let not man put asunder" (Matt. xix. 6). Jesus tells us the Mosaic Law granted them a bill of divorcement because of the hardness of their hearts, but from the beginning it was not so; and he concludes the matter in a decisive way with the statement that any one putting away his wife was guilty of adultery if he married another, and whoso marries her that is put away doth commit adultery. The reader of history as related in the Scriptures concerning the holy people is impressed profoundly by the admonition given His people through the prophets by Jehovah Himself. Perhaps the greatest of all lessons is given by Moses in his story of events previous to the flood, where the sons of God corrupted themselves with the daughters of men. Because of this wanton condition to which they reduced themselves, God sent a flood which swept them all away, leaving us the record of His displeasure against that generation. What a beautiful picture God gives us to behold in his mercy to Noah, who was moved by fear of the impending calamity to build an Ark to the saving of his household. We have no difficulty in understanding the ridicule this righteous man suffered during those 120 years at the hands of a generation so like the present, in which womanly modesty is rapidly vanishing from the earth and the exposure to their nakedness openly advocated. Paul in his letter to the Ephesians (ii. 10) tells us that we are God's workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them. He has set before us His Son, Christ Jesus, as a pattern of His workmanship in righteousness and true holiness, who was holy, harmless, undefiled, and separate from sinners (Heb. vii. 26), and in emulating the excellency of the pattern set before him, the apostle willingly suffered the loss of all things, that like Jesus he might attain to the resurrection of the dead to the glory of God (Phil. iii.).

To the Philippian brethren he said, "Be followers of me, and mark them who walk so, as ye have us for an ensample". His pity caused him to weep over the careless Philippians, as Jesus had wept over the ungrateful people of Jerusalem, who minded earthly things and were forgetful of the day of their visitation. Faithful brethren of our own day will give heed to what has been written for our learning, and will not allow themselves to become entangled by the weak and beggarly elements of the world, such as divorce, going to law, or even pre-eminence in the ecclesia, but will make prayer to God and meditation upon His Word, as Daniel did (Dan. vi. 10, 11 and ix. 3), remembering that Christ is our head and the pattern set before us.

To our sisters in the various ecclesias we would say God has spoken in times past of women such as Sarah, Deborah, Abigail, and the Mother of our Lord, as patterns of womanliness approved by Him, and it will be well for them in the day of account shortly to take place if they consider such characteristics in women as were approved by Him, and not be conformed to the women of these "last days".

Coming events cast their shadows before them, and the present aspirations of the women of the present world, in business, religious, and political circles, is to obtain headship in the high places of the earth. This great travail of womankind is only premonitory of that nation to be born in a day, when there will be neither male nor female, Jew nor Greek, bond or free, to those who are in Christ Jesus and approved of him as wise virgins, who have kept oil in their lamps and vessels. The wise shall inherit glory, and to these he will say in the day of his coming, "Come into thy chambers and hide thyself, until the indignation be overpast" (Isa. xxvi. 19 21).

Vancouver, U.S.A.

JOHN B. ALLAN.

Ecclesial News.

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

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

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

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

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

BRIGHTON. —Athenaeum Hall (Room C), 148 North Street. Sundays: Breaking of Bread 5 p.m.; Lecture, 6 p.m. We continue in the mercy of God to proclaim the true Gospel, through the efforts of brethren from London, to whom we are grateful. We were pleased to welcome bro. Furneaux (of Margate), Nov. 7th. Also we welcome back with us, sisters Burden and Hartshorne. We welcome all in fellowship who may be visiting this town. —S. G. BARRETT, Rec. Bro.

DERBY. —Gerard Street Schools (off Burton Road). Sundays: Breaking of Bread, 10.30 p.m. Will you please make known through the Berean Christadelphian that ten brethren and sisters lately meeting at No. 9 Room, Unity Hall, Derby, have withdrawn from that meeting on account of unscriptural teaching, and have adopted the following resolution: —"That the Scripture forbids going

to law against another for any cause and we are unable to extend fellowship to those who teach the contrary. Sincerely your brother in Christ, REG. J. TOWNE, Rec. Bro.

DERBY. —Unity Hall, Room 9. Sundays: Breaking of Bread 10.30 a.m.; School 2.45 p.m.; Lecture 6 p.m. Thursdays: 7.30 p.m. In reply to the "British Israel Manifesto" largely advertised in this town, bro. Viner Hall, Birmingham, has intelligently set forth true Scriptural statements showing the true position; the first lecture was attended by a few strangers, the second by only three; we are endeavouring to keep the Glorious Light of the Gospel before the Spiritual darkness which abounds, and although some have withdrawn from us, this will not deter us from our duty of sowing beside all waters, and holding fast to the veracity of the Word of The Deity. —GEO. E. LOMAS, Rec. Bro.

(We insert the above Intelligence from both meetings, regretting the division which has occurred, and in love exhorting the brethren to reunite upon the Scriptural principle laid down in the foregoing proposition).

LEAMINGTON. —Priory Hall, Priory Terrace. Sundays: Breaking of Bread 10.45 a.m.; Lecture 6.30 p.m. It is with pleasure we report the addition of one more to our number by the obedience to the commands of Christ of sis. Gwenys Feltham, the second daughter of our bro. and sis. Feltham, who after an intelligent confession of the faith was baptized into the sin covering Name on Thursday, November 25th, 1926. May she, with us, be found ready when the Master comes. We lose by removal to Coventry, sis. Bertha Massey, whose activities will now be amongst the Foleshill Ecclesia. —W. W. CORBETT, Rec. Bro.

LIVERPOOL. —Conservative Club, 2a, Breck Road, Everton. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays: 7.40 p.m., 8 Landseer Road, Everton. We have changed our place of meeting to the above address, which will give us a better field for the public witness, our new meeting room being in the midst of a thickly populated part of the City. Should any brethren or sisters be passing this way we shall be very pleased to see them at our meetings. In November we held two mid-week lectures and had the presence of a few strangers from which we are hoping for good results. —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.; 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 have much pleasure in reporting the obedience, in baptism, of two of our Sunday School Scholars, namely, Lily Clara Jeacock (daughter of bro. and sis. Jeacock, late of Worthing) and Gwendoline Beatrice Squire (daughter of sis. Squire). The immersions took place on November 21st, and December 5th, respectively, and our new sisters have our prayers for their success in the race for life eternal. We are pleased to have had the company of the following brethren and sisters: bro. and sis. Crawley and sis. Allan (Luton); bro. and sis. C. F. Evans (Brighton); bro. and sis. Wells (Colchester); bro. Cuer (Bexley Heath); also bro. and sis. H. Crosskey (Redhill), who for convenience will in future meet with us. —P. L. HONE, Asst. Rec. Bro.

LONDON (Putney). —The Scouts Hall, Oxford Road, Putney, S.W. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. We have been encouraged in our labours by helping another to put on the saving name of Christ in the waters of baptism, Mr. Percy Gay (15), the son of bro. and sis. Gay having been immersed on the 11th of November. Our earnest prayer is that our Brother may run the race faithfully and well, and find acceptance in the eyes of Christ at his coming. —A. CATTLE, Rec. Bro.

PEMBERTON (nr. Wigan). —Christadelphian Meeting Room, Orrell Gardens, Orrell Post. Sundays: School 2 p.m.; Breaking of Bread 3 p.m. Lecture 6.30 p.m. Wednesdays: 7 p.m. On Saturday, October 30th, we held our Fraternal Gathering, when a good number of brethren and sisters in fellowship attended. We were all spiritually refreshed and comforted by the following stirring

addresses. 1st: Are we Christ's Friends? (bro. W. Southall, Birmingham); 2nd: Their Trials and Temptations (bro. A. Geatley, Oldham); 3rd: The Holy Temple in the Lord (bro. W. Rotherwell, Liverpool). Bro. W. Southall lectured on the Sunday and we had a good attendance of the stranger. We were greatly encouraged to go forward by his visit. We take the opportunity of thanking the many brethren who have assisted us in the proclamation of the Truth. We regret we have had to withdraw from bro. G. Seddon for long continued absence from the Table of the Lord. —J. WINSTANLEY, Rec. Bro.

PLYMOUTH. —Oddfellows Hall, 148 Union Street. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Thursdays: 7.45 p.m. Bible Class. It gives us great pleasure to report that the brethren and sisters of the Oddfellows' Hall Ecclesia have unanimously assented to the position we have held in our stand for Purity of the Truth, in Doctrine, Practice and Fellowship. They agreed there was a spirit of laxity prevailing in the household in relation to doctrine and fellowship which they declined to share. At a Joint Ecclesial meeting held on December 2nd, a unanimous assent was given to an agreed form of propositions, which embodied all the things that had separated the two Ecclesias for three years. Among the propositions unanimously passed was the following: "That the taking of oaths, and that going to law for any cause whatsoever—including divorce—is Scripturally forbidden". Having passed this resolution, and to be consistent in upholding our Statement of Faith, we cannot Fellowship those Ecclesias who teach, or condone those who teach that brethren or sisters can seek, or sanction obtaining divorce by law. We would implore the brethren and sisters of other Ecclesias to take definite action on the clear interdict of 1 Cor. vi. 1. The two Plymouth Ecclesias having thus come into line, met jointly for the first time on Sunday last, December 5th. In future our Ecclesial address will be as above. —JOHN HODGE, Rec. Bro. (pro. tem).

WORTHING. —Dear bro. Denney, Greetings. I shall be glad if you will remove from the cover of the Berean Christadelphian my name and my late address at Worthing, as we have now removed to the above address and are meeting with the Clapham Ecclesia. There is no meeting now in Worthing, only one sister remaining there, and she is Breaking Bread, when possible, with the Brighton Ecclesia. Your brother in the Hope of Israel, ARTHUR A. JEACOCK.

CANADA.

VANCOUVER (B.C.) —1029 Commercial Drive. Sundays: Breaking of Bread, 11 a.m. We are pleased to report that sis. Mitchel, of Ladner has removed to Vancouver, and is now meeting with us. Bro. Fred Brewer has returned to Brantford, Ontario. Sis. Annie Smith and sis. Nellie Smith, of London, who came here in July, have returned home. Also sis. Mabel Fenn, of Seattle. We are in receipt of a letter from the Main Street brethren dealing with the questions at issue between us. After a thorough investigation into the Birmingham Trouble, as shown in a large amount of literature, we are grounded and settled in the belief that the Berean Christadelphian reflects the mind of Christ in these last days. Our prayers are that these brethren may become like minded. The action of the Pomona, Cal., Ecclesia should be convincing to those who halt instead of making a firm stand against the present-day errors. —J. B. ALLEN, Rec. Bro.

UNITED STATES.

CANTON (Ohio). —Eagle Hall, McCurdy Block, Walnut and Tusc Street, E. Sundays: School, 9.30 a.m.; Breaking of Bread, 10.30 a.m. Bible Class, every Thursday evening at 7.30 p.m., at the homes of the brethren. During the winter months of recent years we have endeavoured to extend the Gospel invitation to those who may have ears to hear, by means of public lectures, but industrial depression effecting most of our brethren concurring with other handicaps may prevent such efforts during the present winter. Yet we are pleased to report that we seem to be making progress among ourselves in other ecclesial activities, especially by our mid-week Bible Class in which old and young are encouraged to take an active part, interest in the class being somewhat increased by an evening being given bi-monthly to profitable entertainment and refreshments. At intimated above we are a little

handicapped by the absence of bro. W. Whitehouse who is now touring among various Ecclesias of Canada and the United States, where he is giving his able assistance in the proclamation of the Truth, and strengthening the brotherhood against the encroachments of the Strickler heresy and other false teachings that are current at present. Though we feel the lack of his assistance here, yet we know that he is doing a good work, and are willing to do our best to keep the ecclesia in motion while he is away. We are further handicapped by the absence of bro. Wm. Thomas, who has been ill for some weeks past, having had an operation on his back and may not be able to give us his needed help for some time to come yet. Bro. A. P. Ruthem, of Lansing, Ohio, exhorted us on Oct. 17th, on "The Changeable and Unchangeable Present and Future", by the arrangement of a bi-monthly exchange of speakers. Recent visitors have been bro. H. Hall (Warren, O.); bro. J. D. Thomas (Stubenville, O.); bro. L. Hanes (Detroit, Mich.). —P. PHILLIPS, Rec. Bro.

HAWLEY (Pa.) —Riverside School. Sundays: Breaking of Bread 10.30 a.m. We sorrowfully report that after holding a meeting with the Lackawaxen Ecclesia on November 7th, at their request, we decided it was utterly impossible to unite with them in fellowship until such time as they may recognize that they must unite with us and only fellowship those ecclesias who are known to be in fellowship with such as send intelligence to the Berean Christadelphian. We do not narrow the way, but we do attempt to indicate where the lines have already been unmistakably drawn in accordance with Scripture and unreserved acceptance thereof. Sister Clara Smith has removed to New York City for the Winter, also her grand-daughter, one of our scholars. We expect them to return in the Spring. Our deepest sympathy is with the Glendale Ecclesia in the death of our beloved friend and brother James Jones. We are pleased to see more Ecclesias from the United States sending Ecclesial News to the Berean Christadelphian At present a mere profession of standing in the Amended Birmingham Basis is insufficient without actions in accordance therewith. We are striving to keep the true light burning believing the Lord's return is near at hand. —H. A. SOMMERVILLE, Rec. Bro.

WORCESTER (Mass.) — Foster Hall, 2 Foster Street. Sundays: Breaking of Bread, 10.30 a.m.; School, 12; Lecture, 7 p.m.; It is our pleasing duty to report the union of four more with Christ by baptism into his name, viz., Thomas S. Lumley and Mrs. Emma Lumley, his wife, and Mrs. Jessie Lumley, his mother, all formerly Episcopalian, also Mrs. Margaret Robson, formerly Congregationalist. They were baptized on October 23rd, and received into fellowship, Sunday, October 24th, 1926. We commend them to our Heavenly Father and to the Power of His Word, which alone will build them up and give them an inheritance among the sanctified. We commenced our lectures on the 3rd of October. We trust God will bless our efforts. We are very pleased at the conduct of the Berean Christadelphian. Its keeping constantly before the believers the writings of the venerable brethren Thomas, Roberts and others, is the only means whereby the sublime and glorious Truth can survive and avail us amid the surrounding darkness. Despite the exposure of the Bell and Strickler heresy by the various brethren, it still has its blighting effects in these parts. Brethren H. Rundle, sr., H. Rundle jr., Wm. H. MacAdams, sis. Margaret Rundle, sis. Rundle, jr., and sis. Annie MacAdams, have left our meeting, and returned to those who believe and teach the Strickler heresies. How true are the words of bro. Sulley in the Christadelphian for 1921, p. 199, where speaking of the Bell and Strickler errors he says: "Friend Bell . . . has now become an enemy . . . and the substitution theory of bro. Strickler. . . Both propagandas are alike in essence . . . Brethren who adopt their theories will be led astray". The "simple" (Rom. xvi. 18) and unstable have no "depth of earth", or "root in themselves", therefore they become an easy prey to the "grievous wolves", who "in sheep's clothing" are permitted by the Temperance Hall Fellowship, to enter in and roam at large within the sheepfold. "Have no company with them", is the only safe policy. The following visitors have met with us around the table of the Lord: sisters Davey and Evans, of Southboro', sis. Gregg, of St. John, N.B., Canada, sis. Thompson, sr., sis. Jackson and bro. and sis. Strong, of Boston. —A. MARSHALL, Asst. Rec. Bro.