

The Berean CHRISTADELPHIAN

**A Christadelphian Magazine devoted to the exposition and defence of the
Faith once for all delivered to the Saints; and opposed to the
dogmas of the Papal and Protestant Churches**

“The entrance of Thy Word giveth light; it giveth
understanding to the simple”

Edited by GEO. H. DENNEY and B. J. DOWLING.

Published by GEO. H. DENNEY, 47 Birchington Rd. Crouch End,
London, N.8., to whom all orders should be sent.

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

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

Subscription {Single Copies... 9/- per annum, post free
{Two or more ... 8/- " " "

CONTENTS	Page
Dr. John Thomas (Christadelphian): His Life and Work	49
Editorial	53
Elijah	62
Sixth Visit to the Holy Land	64
Notes on the Law of Moses. —No. 2: The Sabbath	69
Conversations Concerning the Truth	70
Notes on the Daily Readings for February	73
Clapham and Suing at Law	80
“He is quite Right”	86
“Pocket-Deep”	86
Not “Improved Monkeys”	88
The “Pons Assinorum” of the Scriptures	88
A Conversation with an Eminent Lawyer	90
“Mormons! No, Indeed”!	91
Palestine and the Jews	92
Distressed Jews’ Fund Report	93
From Our Post Bag	93
Ecclesial News	96
Paragraphs	52, 61, 87

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

ASHTON-UNDER-LYNE. —J. H. Mellor, 27 Newmarket Road, Waterloo.

ARDROSSAN. —C. Grant, “Redholme,” South Beach.

BEDFORD. —W. H. Cotton, 23 Rosamond Road.

BEWDLEY. —H. Pigott, “Shatterford,” nr. Bewdley.

BEXLEY HEATH. —G. L. Barber, 10 Bramley Place, Crayford, Kent.

BIRMINGHAM. —C. Norris, 13 Western Road, Wylde Green.

BLACKHEATH (Staffs). —C. F. Powell, 20 West Street.

BLAKENEY. —H. Matthews, Brook Cottage, New Road.

BOURNEMOUTH. —J. Wilkinson, 438 Wimborne Road.

BRIDGEND. —W. Winston, 6 Coity Road.

BRIGHTON. —S. Barratt, 50 Mafeking Road.

BRIMINGTON. —R. Wharton, Station Road.

BRISTOL. —R. Durston, 86 Crossways Road, Knowle.

COCKERMOUTH. —E. Fleming (Miss) Soulsby’s Court, Kirkgate.

COLCHESTER. —L.H.W. Wells, 39 Drury Road.

COVENTRY. —Olive Clee, 52 Broadway.

CROYDON. —A.J. Ramus, 66 Lower Rd., Kenley, Surrey.

DERBY. —G. E. Lomas, 13 Haddon Street.

DUDLEY. —F. Jakeman “Halford,” Stourbridge Road, Scotts Green.

EDINBURGH. —Mrs. B. Godfrey, 2 Wellington Place, Leith.

FALMOUTH. —W. Warn, Budock House.

GLASGOW. —G. E. Laister, 320 West Muir Street, Parkhead.

GREAT BRIDGE. —W. Southall 91 Hampton Road, Birchfields, Birmingham.

HARROGATE. —Mrs. W. Mosby, “Holmside,” Borough Bridge Road, Knaresborough.

HASTINGS. —Miss Wise, Fairlight Sanatorium, Ore.

HEANOR (Notts). —Arthur Bowles, Church Street.

HITCHIN. —H.S. Shorter, "Eureka," 61 Radcliffe Road.

HUDDERSFIELD. —W. Bradford, 11 Longlands Road, Slaithwaite.

HURST (near Reading). —A. H. Palser, 4 Lodge Road.

ILFORD. —J. C. Adey, 176 Hampton Rd., Ilford, Essex.

IPSWICH. —S. Simpson, 116 London Rd.

LANGLEY MILL. —A. Bowles, 21 Milnhay Road.

LEAMINGTON. —H.W. Corbett, 16 Joyce Pool, Warwick.

LEICESTER. —E. C. Clements, 17 Churchill Street.

LICHFIELD. —S.M. Harrison, 102 Birmingham Rd.

LIVERPOOL. —W. Rothwell, 40 Chermiside Road, Aigburth.

LONDON (Dalston, N.).—G. H. Denney, 47 Birchington Rd., Crouch End, N.8.

LONDON (North). —C. Redmill, 30 Florence Rd., Stroud Green, N4.

LONDON (Putney). —A. Cattle, 172c New Kings Road, S.W.6.

LONDON (South). —F. Button, 1 Hillsboro Road, S.E. 22.

LONDON (West). —W.E. Eustace, 9 Clovelly Rd., Ealing, W. 5.

LUTON. —Geo. Ellis, 99 Selbourne Road.

MACCLESFIELD. —C. A. Ask, 29 Brocklehurst Avenue, Hurdsfield Estate.

MARGATE. —A Furneaux, "Lachine," Addiscombe Rd.

MOTHERWELL. —R. D. Ross, 34 Coronation Rd., New Stevenston, Scotland.

MYTHOLMROYD, YORKS —F. Shepley, 3 Calder Terrace.

NEATH. —S. L. Watkins, 29 Winifred Rd., Skewen

NEWPORT. (Mon.)—D. M. Williams, 3 Constance Street.

NEW TREDEGAR. —G. Evans, 22 Jones St., Phillipstown.

NOTTINGHAM. —W.J. Elston, 97 Woodborough Road.

NUNEATON. —W. H. Wilson, St. Elmo, Edward Street.

OLDHAM. —A. Geatley, 27 Lynton Avenue, Hollinwood.

OXFORD. — F. Mayes, Hunt Stables, Stadhampton.

PEMBERTON (near Wigan). —J. Winstanley, 29 Green Lane, Orrell.

PLYMOUTH. —J. Hodge, 1 Notte Street.

PORTSMOUTH. —A. G. Corder, 28 Upper Arundel Street, Landport.

RAINHAM. —E. Crowhurst, Fairview, Herbert Rd., Maidstone Rd.

READING. —(See HURST).

REDHILL. —W. H. Whiting, 65 Frenches Road.

RHONDDA. —G. Ellis, 18 Sherwood, Llwynypia, Rhondda, Glam.

ROCHDALE (Lancs.)—T. Heyworth, 345 Bk. Market Street, Whitworth.

ROPLEY (Hants). —S. Marchant, Farmer.

SHREWSBURY. —J. Evans, 12 Poplar Avenue, Castlefields.

SOUTHEND-ON-SEA. —W. L. Wille, 20 Westbury Parade, Southchurch Road.

SOUTHPORT. —W. Jannaway, 73 Oak Street.

ST. ALBANS. —W. Goodwin, The Bungalow, Beresford Rd., Fleetville.

ST. AUSTELL. —A. Sleep, Moorland Cottage, Moorland Rd., St. Austell.

SWANSEA. —J. H. Morse, 33 Gerald St., Hafod.

TIER'S CROSS. —H. Thomas, Tier's Cross Haverfordwest, Pembroke.

WALSALL. —A. M. Jordan, 12 Edward St.

WELLINGTON (Salop). —H. Saxby, 39 Ercall Gardens.

UNITED STATES.

B. J. Dowling, 76 Florence Street, Worcester, Mass, U.S.A.

CANADA.

W. Smallwood, 194 Carlow Avenue, Toronto, Canada.

EAST AFRICA

F. Browning, Nairobi, Kenya Colony.

INDIA.

L. W. Griffin, Chakadahpur.

AUSTRALIA.

P. O. Barnard, Rhyll, New Lambton, Newcastle, N.S.W.

NEW ZEALAND.

K. R. MacDonald, P.O. Box 55 Whangarei.

TASMANIA.

J. Galna, 18 Thistle Street, East Launceston.

Notes.

A SISTER offers a delightful holiday, at strictly moderate charges, in sweet old-world country cottage, which has a wonderful garden, tennis facilities, and is about eight-and-a-half miles from Hungerford (G.W.R.) and the same distance from Andover Junction (S.W.R.) or she would let furnished apartments. Early application necessary. —Mrs. A. M. J. DENNIS, "The Poplars", Vernham Dean, nr. Hungerford, Berks.

DISTRESS. —If any Ecclesias want a little help for distressed brethren and sisters, the Editor, bro. G. H. Denney, will be glad to have particulars.

If any brethren and sisters want the Berean and cannot afford to pay for it we will let them have it free if application is made through their Recording Brother.

The Berean
CHRISTADELPHIAN

A Christadelphian Magazine devoted to the exposition and defence of the Faith once for all delivered to the Saints; and opposed to the dogmas of the Papal and Protestant Churches.

“The entrance of Thy Word giveth light; it giveth understanding to the simple”

Edited by
GEO. H. DENNEY and B. J. DOWLING.

Published by

GEO. H. DENNEY, at 47 Birchington Road, Crouch End, London, N.8.

Volume 15, No. 2

FEBRUARY, 1927

EIGHTPENCE.

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

(Continued from page 5).

CHAPTER 38

The illustration of the most interesting crisis in the history of the Truth, to which the document referred to in our previous chapter (xxxvii.) stands related, would be incomplete without the article in which Dr. Thomas proposed to Alexander Campbell a full written discussion of the immortality of the soul, in the pages of the Harbinger, Mr. Campbell's periodical: Mr. Campbell's reply, and Dr. Thomas' rejoinder.

PROPOSED WRITTEN DISCUSSION ON THE IMMORTALITY OF THE SOUL.

"There is no subject of more, or even of equal, importance to mankind than that contained in the enquiry, 'If a man die shall he live again?' "We need not argue here to prove that it is paramount to all other questions; its superlative importance is self-evident and admitted by all.

"In this question, the patriarch in effect enquires, 'If a man die, what is his state after death?' or, as he asks in another place, 'When a man gives up the ghost, where is he'. In Job xiv. 12, the question is solved in these words: 'He lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.' By this, this enlightened prophet instructs us plainly that, when a man dies he does not live till 'the heavens,' or 'times of the Gentiles', pass away, or 'are fulfilled'; and that in the interval between his death and resurrection, he sleeps in the dust of death. He teaches us that man does not live till he rises from the dead; that he comes forth into the present state 'like a flower, that he fleeth through this life as a shadow and continueth not'. In other words, he hath continued long enough to leave behind him a character which remains written in the Book of Remembrance before God, and then passes away into non-entity until a 'set time', when he will be raised identical with the character which he left behind. Character is alone perpetual; as a shadow and a falling flower its animal proprietor vanishes away, and is no more, till the spring time of immortality arrives.

"Such was the doctrine taught and believed in the days of the patriarchs. Upon what principles in detail this resurrection from non-entity, or nothingness, to an antecedent identity was to be developed, they knew not; but that they might attain to a resurrection to consciousness and all its correlates, has been the one hope of the sons of light in all ages and generations since the world began.

"In 'the Word of the Truth of the Gospel' the realization of this hope has been made consequent upon retaining the knowledge of the true doctrine thereof in memory, and on not holding traditions, the reasonings and conclusions of which nullify, and therefore subvert it. Let the reader mark well what we have to say; let him think deeply upon the words of this paragraph, for they are words of fearful and weighty import.

"Now it is notorious that this doctrine is not the teaching of our day. On the contrary, a doctrine is taught, which is not only different, but subversive of the Hope of Israel, which is the only hope that God acknowledges, and by which alone a man can be saved. Job's words are in effect denied. 'Man's body fleeth', say they, 'as a shadow; but he continueth.' The patriarch saith, 'he continueth not'. Job saith that when men die 'they go to nothing'. Others say, 'This is a devilish doctrine, for there is something left that is immortal and cannot die'. Job saith, 'My life is wind.' They say, 'No; it is the essence of the Deity, or God in every man.' Job saith 'that man in his nothingness is in a state analogous to sleep, and commingled with the dust'. They say, 'that this is soul-sleeping', which they call 'damnable heresy', and pronounce that he is awake, and in consciousness dwelling with God or the Devil! Thus they make the Word of God of 'none effect by their traditions'; for if these things are believed and maintained, to such persons at least, the resurrection and the judgment of the day of Christ are a mere nullity, an inconvenient and troublesome conceit.

"These traditions constitute a part of the theology of all sectarian teachers, from 'His Infallibility the Pope', down to the most recent edition of infallibility in the Protestant world. They teach, one and all, that the descendants of the first Adam, the great progenitor of sinners, have all in their animal bodies, and as a part of their fleshly natures, immortal souls! That, being immortal, when man dies his existence continues in heaven or hell, and consequently that the eternal life and eternal death of the Holy Word are but eternal happiness and misery.

"Now we can prove that these dogmas are not only untrue, but pernicious and damnatory to him that believes them, as they are false and absurd. Being convinced that this is the case, we desire an opportunity of demonstrating it to mankind; but through what channel shall this demonstration flow into the minds of men? There is no particular medium through which all men may see, for there is no paper or periodical that all men will read. Our demonstration, therefore, must be to a part, that through this part we may operate upon all who take an interest in the answer to the question, 'What is Truth?'

"Well, we have a periodical, it is true; but then only a very small part of the public, comparatively, will or care to read it. As time and labour are precious, we would economize both as much as possible. We would, therefore, seek a vehicle more extensively diffusive than our own. But the great difficulty is not the finding of such equipage for the way, but the lighting upon such a conductor as would not be afraid: that, in admitting us as 'an inside' with our baggage, we should cause his Diligence to break down and henceforth to be condemned as mere lumber by the way. But as there are periodicals which profess to be devoted to the apostolic precept, 'Prove all things, and hold fast that which is good', we should judge that such at least would not demur to take us up as a traveller by the way. On the other hand, can it be possible that a paper professing to revere this admirable precept, can be found upon this planet that would refuse to allow the question of immortality to be fairly and fully discussed in its pages? We would hope that there is no such paper under the sun which would act thus, on any conceivable pretence whatever. But we shall see.

"But what 'theologian' under these heavens can be found, who has confidence enough in its own dogmas, who will come forward, panoplied in his Greek, Latin, and Hebrew, and defend 'the immortality of the soul' in all its relations against the editor of the Herald of the Future Age? There is one champion in theology of whom we have some knowledge, whose spirit hath for years bygone proved itself to be most chivalric and combative. He is a knight whose renown for 'tilt and tourney' has echoed through the world, against whose lance the Anakim have been broken as the reed. We knew such a one, who has bestrode his Bucephalus in the glory of his power, and become almost like another Alexander, in weeping because for him there remained no more champions to subdue! But, hinc illae lachrymae. Avaunt these tears! 'Be followers of me', says the Apostle, 'and so walk that ye may have us for an example'. Paul was a courageous and untiring combatant for the faith; a soldier of Christ, whose soldiership is worthy of admiration and imitation, till the Lord of Hosts appear at, the head of his celestial squadron. It was not till the end of his service that he said, 'I have finished my course; henceforth there is laid up for me a crown of righteousness.' There was no resting upon his sword with him, and sighing for weariness, or for more Anakim to slay. 'Be thou faithful unto death!' is the condition of 'the crown of life.' The 'fight of faith' is not crowned with victory to the soldier that faints or runs away.

"Will that warlike theologian on any pretence seek to wage a combat for the truth? He is among the Philistines whose Dagon is the 'Immortality of the Soul', and while he fraternizes with them, we cannot but regard him as a champion of their idol. If this fondly-cherished dogma be the truth of God, if it be the doctrine of His holy Word, it can easily be demonstrated. We deny it, and challenge the whole world to the proof; and we denounce it as a pernicious falsehood, and dare this champion of it to make it appear from the Scriptures that it is the truth.

"But, why do we challenge him to the combat before any other? Because he is regarded as a 'Master in Israel' and of great authority by 'this Reformation', with which we are identified, * and to perfect which, in doctrine and morality, we are primarily responsible. Will the conductors of the Millennial Harbinger open their pages to a discussion of the subject of Immortality, the parties to which shall be the senior editor on the one side, and the editor of the Herald of the Future Age on the other? We want a full and fair investigation of the matter in type, that the public may see where the truth lies; but, if with the Platonists, then let it be proclaimed as proved that we are in error, and that 'life and incorruptibility were brought to light by Plato'; but, if the truth be with us, then let all embrace it, though persecution and reproach follow; or, if it be with neither, then may we all still search for it as a hid treasure.

*[We say advisedly, that we are identified with 'this Reformation'; not that we regard ourselves belonging to it in a sectarian sense. All that has been proved to be good in relation to it we believe, teach, and earnestly maintain; the principles of reformation we advocate even to a preparation for the Lord at his Coming. We are, however, opposed to these things of 'this Reformation', which consist in the building up by reformers what they formerly destroyed. We wish, and we are ready to co-operate with reformers in going on to perfection in knowledge and morality; but in so-doing we feel bound to protest against their practice, if, in our judgment, they are contrary to the truth. We trust we shall never be found the apologist for iniquity, transgression, and sin, because the abominations happen to be current among those with whom we associate.]

"We do not forget that the senior editor of the Millennial Harbinger has said that he wants nothing to do with us in any way. This may be his desire truly; but neither the times, the circumstances, nor the relation he professes to hold to the truth will permit him to evade a discussion with us upon the matter. We are obliged 'to do with' many things and persons in this life which are by no means agreeable. Let Paul be his example in this particular, who 'wrestled against the rulers of the darkness of this (his) world (or age), against wicked spirits in the heavens'; or the archangel Michael, who disputed with the devil. Now, we argue, if Paul and Michael acted thus with devils, and the disputation of the latter was about a dead body,

the senior editor may not fail of Scripture precedents to dispute with us about the Hope of Israel, through which 'life and incorruptibility' are manifested in the world.

"Nor let him excuse himself on the plea of our inferiority. This will not avail him; for, if in 1838 he demurred not then, on account of inferiority, he can have no just cause to do so now. If he is strong and we are weak, let him show his strength by proving his propositions. Our strength is in the Truth; if this be against us, we shall be exhibited as weak indeed. We were then 'a very young man', and 'a stripling'; yet he or his friends, we forget which, proposed a debate. It was then sought for by our opponents, now we seek it, 'not to steal a march upon them unawares, but that truth may be made manifest.

"We invite to a discussion in the Harbinger, upon fair and equal grounds. We ask nothing we are not willing to grant. We would not put all the burden of proof on him, but divide it into two sets of propositions; the one expressing the dogmas on the side of which we find him, and the other the things we affirm in opposition thereto, which two sets of propositions we will set out in our next chapter."

(To be continued.)

BREAKING BREAD ALONE. — "There is no reason why a brother or sister, having none to assemble with of 'like precious faith', should not break bread alone. The object of the act is to bring to remembrance the sufferings and coming revelation of our Lord Jesus, and which is just as important to one as to many that these events should be brought to mind". (R. ROBERTS).

Editorial.

MEASLES.

Our recent article on Measles (November No., 1926, page 471) as was expected, aroused much interest and some very fine letters have been received on the subject. One brother writes that he is glad to see illustrated the real fact that God did not inflict diseases as Adam's punishment. His sentence was mortality, i.e., "dying thou shalt die". Until that sentence was passed man was a living soul, possible truly of living or dying, but not by any means properly described as a man already subject to decay. Then his doom came, by a change which God then caused, and man became a dying creature gradually decaying until death ensued.

This brother hits the right note. There are many people to-day who having no disease or real illness gradually fall into senile decay and then die without pain. Here was a Doctor's verdict on a very aged sister the other day, whose life had never been marked by illness: —

"Has had a very strong constitution and is not in the least degree suffering from any organic disease. She is suffering only from senile decay and will one day fall asleep when the heart is no longer able to do its work".

Here is no pain but a gradual weakening of the powers. This is the real mortality and God's sentence in operation. Disease, another brother writes, is, and has always been, a product of the conditions which men have made for themselves.

This is true, there are "diseases of civilization": diseases caused by dirt and filth and diseases resulting from abuse of the bodily functions. Some correspondents however, did not quite see our point. We tried to say that really healthy people had bodies that resisted all the bacilli that came in contact herewith. Weakened constitutions resulting from personal neglect or heredity or accident, could not resist the invasions of infectious organisms. Take consumption: the mummies of some of the

ancient Egyptians on examination disclosed the fact that death had resulted from that fell disease. Yet many people subjected to infection have within them the power to completely or partially resist such. Take Dr. Conner in his address to the last Conference of Health Visitors and School Nurses at Bedford College, England. Said he: —

"Tuberculosis has been a problem right through civilization. Roughly speaking, every infant fed on cow's milk receives a dose of tuberculosis germs once in every three weeks. Overcrowding is the most important factor, with its lack of fresh air, in the development and spread of tuberculosis".

Hence the best palliative and only cure is to give the body a chance to develop the agencies which are within it in sufficient strength to repel and conquer the invader. The healthy child under good natural conditions is a battlefield where war is waged successfully against the invading bacilli. God gave the body that power. The unhealthy child exhibits the opposite result. Hence, in the way we pointed out, it is better to have a body healthy enough (a strong constitution) to resist disease infection than to remove as far as can be done the possibility of coming in contact with infection. The human body is best off that is best equipped to resist disease. Such a body will cease to live at last merely through decay. The nearer men live to the primitive condition as constituted by God the healthier they are. The farther they get from it the weaker and shorter lived they are. The fact also remains that the attempt made by some in this day to live by and in accordance with the Commands of God and of Christ results in a much lower death rate and a much healthier and pleasant life. We took in 1913 a census of the deaths of brethren and sisters as recorded in that year in the Christadelphian. The result disclosed that roughly speaking the expectation of life among our people was 25 per cent, above the general average as set out by the Registrar-General. This is what can and ought to be expected of those servants of God who do His will. Godliness is profitable for this life and for the life to come (1 Tim. iv. 8). Not often is this fact set forth as one further reason why it is good to serve God in this life and to remember Him in one's youth (Eccles. xii. 1); but it is nevertheless a proper one to call attention to. The end of the matter, Solomon declares, is "Fear God and keep his commandments" (Eccles. xii. 13).

CHARITY.

We have received from a well-known brother in America, not in our fellowship a few remarks and remonstrances regarding our stand for purity of doctrine and practice. Says he: —

"When I came into the Truth forty years ago there were no such questions (i.e., Responsibility, Clean Flesh, etc), and no one was asked before baptism what he believed about such. I do not consider an opinion upon such vital to salvation, so do not class as first principles. However, I do not think it right to permit speakers to advocate their ideas in opposition to an ecclesia. I do think it wrong to demand a stand upon these non-vital disputed questions from students who are yet 'weak in the faith', and have no thought of disputing about it. I prefer to err on the side of the charity that remaineth than on the faith that will be done away. So, you see, you may not altogether approve of me".

We do not approve and we replied that if a brother or an ecclesia were allowed the privilege (or liberty) of writing "not essential" against any of the items in our Statement of Faith, then a similar liberty must be granted to another ecclesia to write the same description against other items considered "essential" by the first ecclesia. That way lies confusion, and not charity.

THE BRITISH EMPIRE CONFERENCE.

The most important Conference ever held of the Heads of the various States constituting the far flung British Empire has just concluded with fruitful results. We need not say more than this—the net result is a tightening of the bonds of the Empire and a further development of the unity of thought and action foreshadowed in connection with the last world-war as depicted by Ezekiel (chap, xxxviii.)

NEW MOVEMENT IN THE U.S.A.

The most important developments in the political fields of the U.S.A. are to the British people to-day: —

(a). Professor Butler's manifesto regarding the relations of American policy to European interests; and

(b). Mr. Hearst's declaration that he and the great Newspaper Press he controls are now to work for closer communion between the U.S.A. and Britain with a view to the English speaking peoples standing together in unity. The proposal has been well received in British circles. Some interesting comments have been made. Some contend that unity of the kind visualized might mean opposition on the part of the other great nations, resulting in the cleavage of the world into two sections: Britain and U.S.A. against the rest. Some, however, think that Mr. Hearst is not in earnest in his proposals, and that it would be foolish to attach any value thereto.

We have never disguised our own conviction that the British Empire and the U.S.A. will in the last conflict stand together against the embattled forces of Russia, France and Germany, "Gog of the land of Magog" and "many peoples" (Ezek. xxxviii).

How entrancingly interesting to watch these developments all in the right direction.

CLOUD AND SUNSHINE.

We have just received and read with great interest the completed volume on the Davis-Pearce heresy in Birmingham, under this head, part of which has appeared in our pages. Bro. F. Walker has done his work well and impartially and this book seems to us as likely to be the standard volume on the matter for all time. We recommend all our readers to get a copy from him at 41 Stokes Croft, Bristol, price 5/- post free.

POLYGAMY.

The advocates of going to law one against another before the alien—the least esteemed—to get divorces without reference to their Ecclesia or the law of Christ, have now gone a step further and expressed open approval of polygamy where the law of a Gentile land allows it.

Once allow a reservation to any Bible truth such as the command in 1 Cor. vi. 1, and you never know where you will be led to. Bro. W. H. Trapp, we are informed, now tells those he is deceiving that when Paul said that bishops and deacons should be in each case "the husband of one wife" he meant that the other members of the ecclesia could be permitted to have more than one spouse. A different standard of conduct for different members of the same ecclesia is unthinkable to us. What is right for one is right for the other. In the Trapp world all is topsy turvey. On the same reasoning it could be contended that the bishops and deacons (or as Dr. Young translates it the "ministrants") need alone be "grave, not double tongued" etc., and that the rest of the ecclesia have a licence to be otherwise (see 1 Tim. iii.). Need we wonder at serious trouble arising in the ecclesia he belongs to. It would be strange if it were otherwise.

FORTHCOMING VISIT TO AMERICA.

The English Editor hopes to visit the United States in July and August next. His trip is primarily a business one, but he hopes to visit some of the Ecclesias and make acquaintance with many whom he knows only at present by correspondence.

The arrangements he has made in respect to the business part of the trip take up about ten days of the time available. He hopes to leave London July 10th, arriving at New York on or about July 20th. Sunday, July 24th, he hopes to spend with bro. B. J. Dowling and the Ecclesia at Worcester. He expects to sail for England on or about the 20th of August.

Bro. B. J. Dowling will make any arrangements for any other visits.

G.H.D.

"THY SPEECH BEWRAYETH THEE".

What a noble thing is the fearless speech of a man with convictions. It clears the air, it dispels illusions, but it frequently brings us face to face with the cold fact, that the strongest opposition to the Truth that we encounter to-day, exists within the nominal household of Christ; and it therefore, sometimes unexpectedly, hurls us hard up against the white-washed walls of error. Nevertheless we admire it, whether it comes from friend or foe, because it dispels all doubts and removes deceptive appearances.

Especially is this so, in the case of bro. C. C. Walker's agent in U.S.A.—bro. J. S. Mann, of the Strickler ecclesia in Worcester, Mass., who has recently revealed himself as a whole-hearted adversary of Real Old-time Christadelphian Teaching, and an ardent admirer of the errors of bro. Strickler.

However blind bro. Mann may be in his discerning of Truth from error, he has the courage of his convictions. But notwithstanding this, he unfortunately writes with a rash, ill-grounded confidence, and because of this, writes unadvisedly.

Although he boasts a trifle about his twenty-five years experience in the truth (about half the time of the present writer), he is obviously not an admiring student of either Dr. Thomas nor bro. Roberts, because, without any apparent consciousness whatever, of his own inferiority, he contradicts their plainest teaching at almost every turn.

This able (?) exponent of the errors of Old-time Christadelphians recently decided to take a fling at a few of us old-timers, because of our persistent refusal to discard, as he and those with him, apparently have done, the Pauline teaching, that Christ partook of OUR NATURE to "deliver" it from death (Heb. ii. 14, IS).

In the estimation of bro. Mann and his companions in error, the future for human nature forms an effete and collapsing picture, with no hope of deliverance. In their opinion our nature is eternally doomed and done for; yea, it is to be evaporated, annihilated, "blotto"—finished in every way. They frequently use bro. Strickler's words, saying: "It is not the object of salvation". The only thing worth saving, say they, is "the mind of the Spirit which during the days of probation, attaches itself to the 'ego' or conscious identity of man" (see Darkness, p. 27). Such teaching, of course, leads us back to the very threshold of immortal soulism. Dr. Thomas says: "The nature of man is not to be evaporated, but changed" (Elpis Israel, p. 147-8). The teaching of the Apostle Paul is, that the mind is a product or a faculty of the organ styled the brain—a part only of the whole creature, and that "the creature itself shall be delivered from the bondage of corruption" (Rom. viii. 21).

The truth concerning this "deliverance" is well expressed in the following words, quoted from the Christadelphian for 1915, p. 344, where God's Purpose, in Christ being made a partaker of our nature, is defined to be, to "eliminate sin from human nature, and elevate human nature itself above the possibility of failure". Human nature, of course, left to itself, "is incurable", but as bro. Roberts says: "The ultimate results of God's work in Christ to the flesh or nature itself, will be surpassingly grand" (Christadelphian, 1875, p. 306).

Bro. Mann, of course, like bro. Strickler, makes the false claim that bro. Roberts is with him in his contention that "the nature is not the object of salvation". So now, to show how utterly unfounded this claim is, we shall have bro. Roberts speak further for himself, which he does in a perfectly clear and definite manner, as follows: —

"Christ partook of this nature (derived from Adam) to deliver it from death as Paul teaches (Law of Moses, p. 165, 1899).

"Christ partook of our very nature that in Him it might be redeemed and perfected" (Christadelphian, 1898, p. 343).

"The very aim of the whole institution was that this nature should be redeemed in him" (Law of Moses, p. 115).

"We see Christ a partaker of condemned human nature, for its emancipation and purification" (Law of Moses, p. 246).

Bro. Roberts is not with bro. Mann, nor bro. Strickler in their substitution theories, for his writings constitute a noble defense of the Pauline theology of God manifestation in flesh or human nature for its emancipation, purification and redemption.

CHRIST'S NATURE CLEANSED.

Bro. Mann says that "Christ was sacrificially condemned, but not sacrificially atoned for or cleansed". Then bro. Mann's Christ is not Paul's Christ, for inspiration declares that the latter "obtained eternal redemption by His own blood" and was "brought again from the dead through" the same, and it is clear from this that if his blood had not been shed "to make an atonement for the soul" or nature (Lev. xvii. 11), he would not have been "brought again from the dead through the blood" (Heb. xiii. 20). Moreover, Paul says: "Christ died unto (or by) sin once" and "he that is dead is freed from sin", and "being raised, dieth no more" (Rom. vi. 7-10), and bro. Roberts asks: "Is it not clear from this that Christ's death was necessary to purify his own nature from the sin-power?" (Christadelphian, 1873, p. 465). Yes, we can surely say with bro. Roberts: Paul has made the matter of the cleansing and purification of the nature very plain and clear (Heb. ix. 23), "In Christ were combined the antitypical holy things requiring atonement" (Lev. xvi. 33, Law of Moses, p. 160).

Sin is and has been condemned in the death of every individual of Adam's race, but what was required for redemption and salvation, was its condemnation in the death-stained nature of a Sinless One, who could rise from the dead and thus redeem and save the nature. That operation would necessarily constitute the precious blood of the Sinless One, an atoning sacrifice.

Let us quote still further from bro. Roberts and note the explicitness of his statements, all in perfect harmony and marked with rare perspicuity, nothing ambiguous: —

"Jesus was a divine form of the nature condemned for the meeting of the condemnation in a way that would admit of its salvation" (Christadelphian, 1873, p. 404).

"God manifesting himself in the nature for the condemnation of sin in a way admitting of its deliverance" (Ibid, p. 408).

"Christ was in the condemned nature, and that happened which ought to happen—he died. Christ escaped from the condemnation by resurrection" (Ibid, pp. 398-9).

"The uncleanness of the 'one great offering' could only be cleansed after the example of the type—by death and burning: the burning being the 'change' effected by the Spirit" (Ibid. p. 407).

"The sin-offering represented the cleansing of the human nature of Christ by his own death" (Law of Moses, p. 230).

"It was necessary that Christ should be purified by his own blood" (Law of Moses, p. 84; also Heb. ix. 23).

In view of the above, what a sedate unconcerned disregard, or crass inacquaintance with the Scriptures, and our valuable standard writings, is displayed by bro. Mann when he writes that "Jesus was not cleansed nor purified from Adamic uncleanness by his death".

During the Turney trouble, bro. Roberts was asked the question: "What is the nature"? His reply was: "Paul tells us: 'The first man, Adam, was made a living soul'. Living soul, therefore, defines his nature"—a natural body (Christadelphian, 1873, p. 403). Inspiration assures us that "it is the blood that maketh an atonement for the soul"—the nature—(Lev. xvii. 11); and yet these men, with a confidence that is born only of rashness and of obstinacy, tell us "there is no atonement for the nature". Surely, in religion, ignorance of the Scriptures constitutes the dominion of absurdity, and how terribly confusing and destructive it is, when in active operation and demonstration of its power to cruelly and shamefully mislead.

TRANSGRESSIONS NOT TRANSFERABLE.

These Babel builders publish everywhere that we are fundamentally wrong on this question, and yet we have the very best of known reasons for holding similar convictions concerning them. Not only so, but we furnish the evidence to prove that bro. Mann, and those with him, are in the wrong.

Only recently in drawing up a new basis of faith for a few unstable souls who joined up with them, he wrote as follows: "The sin which Christ put away by a sacrifice of himself was not an inherited physical condition requiring atonement, but our actual sins or works of unrighteousness which defile the conscience and were laid upon him representatively".

This is regular "church" doctrine. It is bro. Strickler's teaching, and it is Turneyism, which was vehemently opposed by bro. Roberts, who fatally flayed this heretical doctrine in the following words: —

"You CANNOT LAY ACTS ON ANOTHER, but you may lay the consequences. The consequence of our iniquity is death. This was laid on Jesus, in his being made of our nature under condemnation to die. This was literally done in God sending forth His Son, made of a woman (Adamic) to die, while salvation was given by a resurrection (Christadelphian, 1873, p. 400).

Note again how he bethumps this heretical nonsense: —

"Sin can ONLY be borne in its effects. Your eyes have been filled with the dust of sophistical controversy. WIPE YOUR EYES. The truth is simple. We suffer from Adam's sin in suffering its effects. Jesus did the same. In denying this, YOU DENY THE CHRIST of Apostolic teaching, and leave the friends of the Truth no choice but to stand apart from your company" (Ibid., 1875, p. 42).

"Christ was sin-nature, inheriting the condemnation clinging to it, that sin being thus laid on him, he might die for it" (Ibid., 1873, pp. 407-8).

"Made of like nature with ourselves, bearing in himself the hereditary EFFECTS of sin that he might remove them (take them away—B.J.D.) by death and resurrection for all who should take his name and be approved by him" (Law of Moses, p. 224).

"Christ was cleansed by his own death, as the appointed sufferer from it, that he might take it away" (Ibid., p. 237)

We must defer quoting Dr. Thomas until another time. But here are just a few very appropriate words: —

"The filthy garments of Zech. iii. 3-5, represented the flesh with its propensities and lusts—the iniquity of us all that was laid upon him" (Eureka, Vol. I., p. 58, 108 and 169).

"Jesus' mission is to 'take away the sin of the world', in other words, 'to destroy that having the power of death'—the diabolos and all its works" (Eureka, Vol. II., p. 20).

Christ certainly "put away" the sin-inherited condition of his nature "by a sacrifice of himself."

"THIS IS THE WAY, WALK YE IN IT" (Is. xxx. 21).

There are no private roads leading to the Kingdom, so bro. Mann and those with him should forsake this professedly "new light", that shines from Buffalo's Hill—this ridiculous nonsense about "actual sins being laid on Christ" and settled for nearly 2,000 years before they were committed. Let them return to the "narrow way", in which sin when confessed and forsaken, is forgiven for "Christ's sake", or on account of what God accomplished in him long, long ago, for us.

Christ's purification was physical, not mental. He could "put away sin by a sacrifice of himself", because he had sin in the flesh. He had "a pure heart, and a good conscience, void of offence toward God", and He required no "purging" in this respect. Put away therefore, this blasphemously profane teaching which represents Christ on the cross as mentally "unclean" for a time, because of "actual sins" laid upon him (see Darkness, pp. 62 and 64). The fact that this blasphemy is countenanced by the Temperance Hall fellowship makes it none the less pronounced.

The operation by which, it is supposed, the transfer is accomplished of "actual sins of transgression" from a defiled conscience to an undefined one; and the process by which the "laying on" of these actual transgressions, constitutes the undefiled conscience, the "representative" of the actually defiled conscience, has thus far proved itself to be an inexplicable problem, for how can "white" represent "black"? What an amazing claim! What absurd nonsense!!

Yet there are men to be found to-day, who although apparently intelligent and reasonable in other matters are nevertheless foolish and simple enough to soberly claim as bro. Mann does, that such a transfer can be made. How true are the words of England's dramatic poet: —

"In religion,
What hateful error, but some sober brow
Will bless it, and approve it with a text".

But brethren, be warned; it is a dangerous and perilous business, as we learn from the Bible itself, for if that "subtle beast (the serpent) was visited with reprobation for the mischief incurred by his ignorant presumption in prating about what he did not understand—for giving expression to what afterward proved to be a lie" (Eureka, Vol. III. p. 54), what will be the reprobation of men of the present day and generation, who although blest with intelligence, time and liberty, fail to apply themselves in a humble and child-like manner to the faithful and unbiased study of God's Word. Such appear to be "ever learning, but never able to come to a knowledge of the Truth". From such turn away, lest ye be partakers of their "evil deeds" (2 John v. 11).

B.J.D.

Never leave God out of account. He can help the weakest and frustrate the strongest scheme.
—(R.R.)

Elijah.

(Report of an address at a Clapham Fraternal Gathering by Bro. F. G. Jannaway).

FOREWORD.

To derive the greatest good from a consideration of the lives and examples of Bible worthies, it is essential that we know their setting—their environment.

For our purpose, in dealing with the prophet Elijah, we begin the setting with Saul, the first earthly king of Israel. Having reigned forty years, David took his place; and, after a reign of forty years, he made way for Solomon, who, likewise, after a reign of forty years, disappeared from the scene. The ten tribes were then ruled by Jeroboam for twenty-two years; by Nadab for two years; Baasha for twenty-four; Elah for two; and then, by Omri for twelve years. This Omri it was who made Samaria his capital city, and gave the notorious Jezebel to his son Ahab for wife. A despicable king he proved himself to be on coming into possession of the throne upon his father's death. Here is God's verdict concerning him: "Ahab, the son of Omri, did evil in the sight of the Lord, above all that were before him" (1 Kings xvi. 30).

PART I.

It is during the reign of this man that God raises the curtain on the prophet Elijah; and, the scene is as startling as it is sudden. Here is what the divine record says: "And Elijah the Tishbite who was of the inhabitants of Gilead, said unto Ahab, As the Lord liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word" (James tells us it was three years and six months, ver. 17).

No rain! No dew!

And that, too, for three-and-a-half years! Think what that meant. From personal experience we know what it three-and-a-half months; to say nothing of such a famine for three-and-a-half years! Upon each of our first five visits to the Holy Land, there had been no such lack, and a journey from Jerusalem to Jericho was charming in the extreme—Nature's carpet with its endless shades of green, and flowers of similar varieties of colours; camels, oxen, sheep and goats, happily grazing; birds singing—what a living picture! But, upon the last occasion, the Creator had for some good reason withheld His rain for some months: what a punishment, or chastening! Had it not been that we knew the lie of the country between Jerusalem and Jericho we should never have realized we were "going down to Jericho", for, in their effects, the "earth was iron and the heaven brass". What must three-and-a-half years of such deprivation mean? God's Word provides the answer: "The heaven over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: front heaven shall it come down upon thee, until thou be destroyed" (Deut. xxviii. 23).

Having delivered the terrible message to king Ahab, Elijah is told by God, "Go and hide thyself by the brook Cherith". If Cherith has been rightly located, nearly at the end of the Jerusalem-Jericho road, a more suitable place for hiding oneself could not be imagined; not far from Gilgal: nearly at the bottom of a deep gorge, several hundred feet below the highway, at the bottom of which is supposed to be the Wady Kelt. An isolated and deserted spot, only inviting to one who wanted to hide himself. But how about food in such a place? Oh, that was all right. The God of Elijah, who feeds the sparrow, and clothes the lily, would not forget the wants of his faithful witness; and he assured Elijah, "I have commanded the ravens to feed thee there"; and, as to water, "Thou shalt drink of the brook"!

PART II.

By and bye, the effects of the drought reached even the plain, and the Brook is no more. But, God still had His eye on Elijah, and saw his needs. God said: "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there; behold, I have commanded a widow woman there to sustain thee". A long journey—no trains in those days—three miles an hour a fair rate of progress there! He arrived there; but what a poor welcome; very unlike the welcome which we servants of God usually get now-a-days on our week-end missions—a brother at the station to meet us; a nicely-furnished bedroom; real good fare and cheery surroundings! Evidently Elijah's coming was a surprise to the poor widow. Apparently she did not even know when he was to arrive; for, on his arrival, she was some distance from home; in fact, he came across her at the outskirts of the city, gathering sticks. He had to introduce himself, and tell her, "I have come to stay at your abode". Foot-sore, and weary, and thirsty; so thirsty that his first request was, "Fetch me. I pray thee, a little water in a vessel that I may drink". Off she starts, but he is also hungry, and, fearing she might take him at his word and only bring a vessel of water, he calls after her to bring him also, "a morsel of bread". Poor woman, she hasn't got it, and she tells him so. "I have only got a handful of meal in a barrel, and a little oil in a cruse, and behold, I am gathering two sticks"; to kindle a fire whereby to make a cake, as a final meal for her boy and self, before they die; her case was hopeless (evidently God had not let her know what was in store for them) when Elijah would put in an appearance. The prophet, however, soon enlightened her. Cheer up! was his reply, the meal and the oil will last until God sends His rain and ends this time of dearth. Elijah, however, was in for more trouble; the woman's boy fell sick, and ultimately died. She remembered some sin, and thought Nemesis had crossed her path, and concluded that this prophet, this seer, this man of God, Elijah, had brought about her bereavement as a punishment; and she did not hesitate to tell him so. Poor Elijah! foot-sore and weary with his long journey from Cherith, and not yet recovered from his toilsome experiences, he opens his heart to God, his only source of help and comfort. God hears his piteful requests, with the result that he is able to raise the boy and present him alive to his mother. Thus the cloud passed as the silver lining appeared.

(To be continued).

Sixth Visit to the Holy Land.

By F. G. J ANNAWAY.

(Continued from page 21).

AT CYPRUS.

When nearing Cyprus we overheard a conversation in which one speaker, who evidently knew something of the place, stated that at Larnaca, its principal port, and where we should land, was badly provided with vehicular locomotion, and that there were but two or three motors available. As we wanted to see as much as possible in the short time at our disposal, we determined at all costs to get ashore first and secure one of those motors. Therefore, as we drew near the island and could see from which side of our ship we should alight, I got my beloved partner to be ready to make for the ship's boat which would depart as soon as we anchored. She was equal to the occasion, and we were not only the first to get from the ship into the little boat, but we were the first to get out of the boat on to the landing stage at Larnaca.

With Sicily first, and Sardinia second, Cyprus is the third largest island in the Mediterranean Sea, being about 140 miles long, and up to 40 miles wide. Immediately we landed we spotted the two motor cars, and seeing a man standing by with "Interpreter" on his cap, we asked him a few questions. We realized afterwards we were asking for trouble, for he saw we were "strangers" and he did not hesitate to "take us in". We have heard something of certain people who "rush in where angels fear to tread", and that is just how we felt as we found ourselves motoring at full speed to somewhere—

where, we had not the slightest idea—and that too, with a chauffeur who could not, or would not, understand a word of English: apparently he was a Turk, or a Greek, or a bit of each! I had simply told the Interpreter we wanted to "see the island", and he was determined to oblige us, cost what it would, and leave us to pay whatever the owner of the car thought fit, for when we arrived back at Larnaca, no Interpreter was to be found (oh, that settlement—drop the curtain). Except to take photographs of primitive ploughing and threshing, we did not stop until we reached Nicosia nearly the other side of the island. Nicosia is the capital, with a population of fourteen or fifteen thousand (Larnaca has about seven thousand).

It was a grand drive, and although we should not have gone had we been told the mileage and the expense, yet, I would not now have missed it on any account. Dr. Poole and the other passengers were "green with envy" when they heard of our escapade, and wanted to know why we did not let them know we were going the trip (the simple answer was, we did not know). They had simply frittered their time away along the southern shore.

As Bible Students we could not fail to be interested in Cyprus, seeing it was from here came the noble example of one who adopted no half measures when the Lord's work was to be done. Here it was that, in a time of need, "Joses, surnamed Barnabas, which is, being interpreted, The Son of Consolation, a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the Apostles' feet" (Acts iv. 36, 37).

The persecution that arose about Stephen (Acts viii. 1-4) reached as far as Cyprus (Acts xi. 19), which resulted in the Cyprian believers carrying the Gospel to Antioch (ver. 20).

In Cyprus it was, Paul, in the company of Barnabas already referred to, preached in the synagogues. On this visit, at Paphos, the then capital of Cyprus, Serjius Paulus, the Roman proconsul was converted to Christianity. Here too, it was, that the sorcerer Elymas was struck blind (Acts xiii. 6-12). All that remains of Paphos are portions of its once colossal walls.

Still later, we read of another visit by Barnabas to his native country in the company of Mark (Acts xv. 39). And, finally, we behold Paul having a last view of the Island on his way to Rome (Acts xxvii. 4).

The Old Testament name of Cyprus is Chittim, and with a map in the student's hands, he will appreciate the Scripture references to Chittim (see Num. xxiv. 24; Is. xxiii. 1, 12; Daniel xi. 30).

Another reason for Bible students being interested in Cyprus, is the position it occupies in the prophecies, for there is no doubt that this Island is one of "the young lions" of Tarshish, which is to play such an important part in the future, in relation to the Holy Land (Ezek. xxxviii. 12, 13). Cyprus has been under the sway of Great Britain, ever since 1878, under the Anglo-Turkish Convention. No doubt "the ships of Chittim", that is the British Fleet will assist in destroying the coming invader and spoiler of Palestine (Dan. xi. 30).

After our exciting experiences—and with a depleted purse—we were not sorry to find ourselves in the little boat being rowed back to our home in the "Sphinx".

RHODES.

Sailing in a north-westerly direction the next Island we make the acquaintance of is that of Rhodes—in size about forty-five miles by twenty-five—but our acquaintance therewith is only about that of the Apostle Paul's, for, apparently he did no more than we are doing—passing close by. In fact apart from having read Acts xxi. 11, we do not suppose it would have been mentioned in our diary. The city of Rhodes is situate at the N.E. end of the island, and has a very imposing appearance from the sea, with its two harbours.

The population of the whole island is less than 30,000, of which 10,000 live in the city. The islanders are mainly Turks with a fair sprinkling of Jews.

But one of the principal islands we are bent on visiting is that of

PATMOS.

Oh, how we had looked forward to this visit. Ever since our eyes were opened to the importance of the last message of Christ as the result of a study of that valuable work Eureka, we longed to see and walk about the Island where John received the book we call "Revelation". Evidently, however, that was not the mind of the one hundred and fifty or more pilgrims on board the "Sphinx", professing Christians, calling themselves "Pilgrims to the Holy Land". It is difficult to understand why they made the pilgrimage. Without doing them the least injustice we are bound to say it would be more truthful to label most of them "trippers" or "globe trotters". The word pilgrim suggests something Abrahamic, but there is nothing about most of these pilgrims to remind one of either Abraham or "the promises made to the fathers". True they have mentioned "the fathers", but they were referring to the "pilgrim fathers" who sailed in the "Mayflower" from England in 1620, and founded the Colony of Plymouth, Massachusetts. Some of our pilgrims could talk fluently of such, and give all the details, but of the Abrahamic promises they knew very little, and apparently cared less. They knew more about American Prohibition than Bible Redemption. They would fill the Saloon when some popular American or British "great man" was to be discoursed upon—but the Apostle John, and the Revelation of Jesus Christ, had very little concern for them. This fact was made manifest a night or two before we arrived at Patmos. A wireless message was received by the Captain of the "Sphinx" from the Patmos authorities intimating that no pilgrim would be allowed to land without a special visé to his passport, which in the case of the United States pilgrim would cost ten dollars each. True it was an imposition seeing that our passports had been viséd for the country to which the Island of Patmos belongs (Italy), but from the way and manner of the protests, an onlooker would almost have concluded that the impost would mean robbing them of all their belongings. One loud-voiced "reverend" actually moved a proposition that the whole of the party refuse to land and that the captain be instructed to pass the Island of Patmos! Such a dog-in-the-manger suggestion was more than we could stand, and at the after-dinner meeting when the announcement was made, I proposed that those who desired to land and visit the country should be allowed to, and expressed my determination to do so and visit the scene of Rev. iv. 6. The majority were evidently against me, and by way of pouring oil on the troubled waters, after expatiating on the spirit of camarardie, he quietly dropped the subject and talked about the next item on the programme!

The "reverend" to whom I have just referred afterwards accosted me on deck with: "So, Mr. Jannaway, you think a visit to Patmos is worth the money". My reply can be better imagined than described. I was not at all surprised to learn from Sis. Jannaway that this "reverend" was one of the restless individuals at my lecture on "The Holy Land" at the beginning of the voyage. My beloved also had to explain to another "pilgrim" why we were interested in visiting Smyrna, etc. We conclude that while endeavouring not to lose any opportunity of speaking a word in season for the Truth, it is a waste of time to cast pearls before swine. The late editor of the Christadelphian was but following the Lord in referring to the "swinishness" of the merely natural mind, in the "Preface" to the Bible Companion. We much regret that the striking truth has been turned down in later editions.

We did land at Patmos after all. The anticipated ten-dollar levy and the suggested boycott came to nothing. An exchange of counsel over the wireless worked the oracle.

It was very early one morning we were awakened by the clanging of chains. Our anchors were being lowered off "the isle that is called Patmos". We had passed the Isle more than once upon previous Eastern Tours, but had never had the good fortune to land and explore the country. Now that we have done so, we discover that in many a platform address we have libelled the Island; for, instead of it being a barren and repulsive volcanic district, it is really well cultivated and attractive in more senses than one. It is about ten miles long and five miles across. These are extreme measurements, for

it only embraces about sixteen square miles. It was used by the Romans in the first century as a kind of Botany Bay or Transport island. And this was where the poor, yet rich, Apostle John was banished "for the Word of God and for the testimony of Jesus Christ" (Rev. i. 9). The island has several small harbours. The population is variously estimated by "authorities" at from 600 to 4000. From personal observation and other data we should put the figure at a little more than half the two figures added together. Upon landing from the little boat which took us from ship to shore we found ourselves in a little village (close to the beach known as Scala) with about forty or fifty cottages. We at once made our way to a "store" where, among other articles for sale, postcards were obtainable. Having purchased a supply for those, like ourselves, deeply interested in Patmos, we enquired as to where we could get stamps. Turning here and there round what was an unspeakably primitive, and foot-twisting way, we arrived at what served the purpose of post office whenever a ship happens to call, which is not very often. The official in charge, so far as we could tell, seemed to be Post-master, Consul, Magistrate, Policeman, Money-changer, etc., all rolled into one, and a very decent fellow in the bargain. He very kindly provided us with a chair and a table for the purpose of writing and addressing the cards. We were so convinced of the Postmaster's trustworthiness that we left him to attend to the correspondence, while we set out to explore Patmos.

As usual, when on an exploring expedition in an unknown place, I took an upward path, in fact it seemed the only beaten track. The higher one went, the more one could see of the attractions of Patmos. At almost every bend of the path, there was a good view of the picturesque little village we had left on the edge of the shore: there too, a little way out in the roadstead, was our S.S. "Sphinx". After climbing up some thousand or more feet we reached the little town which they (the villagers) call Patmos; and then a little higher, on the summit of the hill, or mountain as some call it, we arrived at the famous "Monastery of St. John the Divine". The hill is also known as the "Mountain of St. Elias". From the sea the Monastery has the appearance of a fortress. Entering with some other visitors we were very hospitably received by the monks—quite a little company of them—they even brought out the Benedictine while we were examining the ancient Greek and other manuscripts, one of which they assured us dated back to the fourth century, which would mean that it is more ancient than the world-renowned Vatican, Sinaiticus, and Alexandrian Codexes; we have our doubts.

Halfway up the mountain we saw the natural grotto or cave in which it is said that John wrote the Apocalypse.

While some of the pilgrims were "tarrying long at the wine" (or Benedictine), we slipped away to ascend the roof of the Monastery, and what a bird's eye view of Patmos and adjoining islands we had! No doubt the Apostle John frequently gazed upon the same outlook when he was an exile here: but, how different his circumstances to ours!

Footsore and weary we finally reached the shanty where we had left our beloved life-partner—and we found her like Casabianca faithfully at her post—not on the burning deck however, but protected from the broiling sun awaiting our return.

(To be continued)

Notes on the Law of Moses.

No. 2. —THE SABBATH (Chap. vi.).

There can be no mistaking the true attitude on the SABBATH question. It was a God-given law and compulsory on Israel to keep. "Remember the Sabbath day to keep it holy". They were to refrain from any kind of labour on that day, as God did from His. But we have the TRUE SABBATH in CHRIST, who said, "I will give you rest", or Sabbath. Under the law, a man laboured in his own works to establish his own righteousness, with a sense of burden that was grievous to be borne. Therefore all who entered Christ entered the true Sabbath keeping, in ceasing from their own works, as the ground of their hope towards God. It all has reference to the FINAL SABBATH of the

KINGDOM, the rest that remaineth for the people of God in the seventh period of a thousand years, when all the toil-worn human race will cease from their vain efforts to work out their own blessedness, and accept in grateful humility the long-covenanted blessedness of Abraham and his seed which will come on all who yield to needful faith and submission.

R.R.

Selected by J.V.R.

Conversations Concerning the Truth.

"JUDGE NOT THAT YE BE NOT JUDGED" (Matt. vii. 1).

Themia. —We want to know exactly what Jesus meant when, as recorded in Matt. vii. 1, he said, "Judge not"; because in 1 Cor. ii. 15, Paul says: "He that is spiritual judgeth all things". There can't be any contradiction in the Bible, of course.

Eusebia. —It is our duty to find out when, and in what way, we are to judge, also in what way are we not to judge. The first point to notice is that Jesus is warning people who condemn other people, but Paul is speaking of things.

Zoe. —If we know a brother or sister is doing wrong, don't you think we ought to tell them about it? I do!

Eusebia. —If we are quite sure they are doing wrong it is our duty to tell them of the wrong, and be prepared to show them from the Scriptures that their conduct is wrong; we must also tell them in the way commanded in Matt. xviii.; it is also necessary to remember that appearances are often deceptive. If we act according to divine instructions then we should not be acting as their judges.

Sophronia. —In John viii. 15, 16 we read, Jesus said, "Ye judge after the flesh; I judge no man, and yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me." What did he mean?

Eusebia. —There are two ways of judging; one is "after the flesh", and the other is "righteous judgment" (John vii. 24).

Carrie. —To judge after the flesh I should think would be judging according to the appearance. I want to be clear how to judge righteous judgment. Of course, if we go and tell someone of what we feel sure is a wrong, and our desire is to save a soul from death, that would not be judging. To judge (in the sense of Matt. vii. 1), is to pass sentence, which it is not for us to do.

Alethia. —No! That is the work of Jesus, isn't it? When the Master comes he will judge his household. Paul asks, "Who art thou that judgest another man's servant? To his own master he standeth or falleth" (Rom. xiv. 4). Of course we are to deal with those who are guilty of wrong conduct or wrong teaching, and if they do not repent we are commanded to withdraw from them; so that to us Christ's words "judge not" to excuse ourselves from faithful action which to the flesh is disagreeable would be sin, wouldn't it?

Sophronia. —In the place where the people were commanded to "judge not" it seems to be condemning their judging the actions of others, when all the time they were disobedient themselves.

Eugenia. —We must remember the words in John vii. 24, "Judge not according to the outward appearance, but judge righteous judgment".

Eusebia. —Yes! We must judge, as the divine precepts require. If we do not we shall soon be back again in the world. Heresies are continually being introduced into the brotherhood, as the Apostle Paul forewarned the Ephesians would be the case, and those words of the Apostle came to mind, "Even of

your own selves shall men arise, speaking perverse things" (Acts xx. 30). So that we must always be on the alert. Jesus said: "My sheep hear my voice, and a stranger they will not hear", so that we must have our minds exercised to discern good and evil.

Carrie. — Paul says in Romans ii. 1, "Therefore thou art inexcusable O man, whosoever thou art that judgest".

Eusebia. —Why? "For wherein thou judgest another thou condemnest thyself: for thou that judgest doest the same thing". One verse in that chapter has made a deep impression on my mind in this connection, in verse 21 the Apostle says: "Thou that preachest a man should not steal; doest thou steal?" We might think surely a man would not preach that others must not steal and yet himself be guilty of stealing.

Alethia. —Until we have learned that in the sight of God there is a stealing which any of us may be guilty of unless we are very careful, that is stealing God's word. If we condemn brethren for withdrawing from wrong and quote the words of our subject to support our condemnation, and withhold the other commands which require withdrawal, that would be stealing, wouldn't it?

Eusebia. —Yes Alethia! I had in mind the 30th verse of the 23rd chapter of Jeremiah: "Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbour", and verse 28 continues: "He that hath my word, let him speak my word faithfully".

Carrie. —We are not to act as judges then over our brethren and sisters, and so must be careful that in judging others we are not offending just as much as those we condemn. To steal God's word is as bad as stealing goods. To take away, or destroy the effect of a Scriptural exhortation would be to steal God's word, I think.

Themia. —Are we to understand that we are not to pass judgment on persons at all, but only judge actions and teaching?

Eusebia. —The Apostle James says: "He that speaketh evil of his brother speaketh evil of the law and judgeth the law". In this place judging is connected with evil speaking which we must not be guilty of. Now when the Apostle said that he had "judged already" and also "do ye not judge them that are within", it was in connection with one who had sinned and whose sin would leaven the whole assembly if the Ecclesia did not separate from it by "putting away that wicked person". We must not have fellowship with sin, but we cannot judge and decree the punishment of the sinner, that is the Master's work. Withdrawal is not judicial punishment, it is an act of obedience.

Themia. —So we must not judge persons.

Eusebia. —No! The command is to put away those whom the word requires to be put away; Jesus will deal with them in the day of Judgment.

Alethia. —In 1 Cor. ii. 15, the Apostle Paul says: "He that is spiritual judgeth all things", as we were reminded at the beginning of our conversation. Now if we are spiritual we do not ourselves judge, but test everything by the Word. If someone comes along with a new teaching we try it by God's Word, and in that sense we can judge, can't we? And if we say that the teaching is wrong and the man is teaching heresy and must be dealt with, we should not be setting ourselves up as judges, we should judge him by the Word.

Eusebia. —Yes! That it in perfect harmony with what we read in 1 John iv. 1, "Try the spirits whether they are of God", and in the chapter which Alethia has quoted from, we read "we have received the spirit which is of God; that we might know all things that are freely given to us of God". Those are the things we are to judge. The inspired Apostles could judge by the Spirit given to them and we can judge such matters by the completed Spirit Word.

Sophronia. —Jesus said, "As I hear I judge, and my judgment is just, because I seek not mine own will but the will of the Father which sent me" (John v. 30). So we must sink our own will and act as God requires and we shall then judge righteous judgment.

Eusebia. —Again, Jesus said, "I judge no man"; so that what he meant was, he judged everything by God's will. Such judgment would be righteous according to the Spirit of God; and not according to flesh. Often such judgment would be against our inclinations, therefore, it would not be us who were judging in the sense of Matt. vii. 1.

Themia. —I think that sums it up. We are not to be judges, or we may be deceived into judging by appearances. We have no light to administer judgment to any person. All matters must be judged by God's Word, and then our judgment will be righteous judgment; it will be a judgment we shall not mind being judged by.

Notes on the Daily Readings for February.

EXODUS.

Frequently, when divine precepts are under discussion, one hears the objector asking how certain commands could be observed in some hypothetical circumstance. How could you refuse to do violence if a burglar entered your bedroom and was about to strike you? etc.

How could an insignificant slave hope to circumvent the edict of a mighty Egyptian Pharaoh (Exodus ii. 2)? The answer is given in Heb. xi. 23. Because the parents of Moses were Hebrews of FAITH, they hid their child three months and were not afraid of the king's commandment. In after years, when Moses led the people of Israel out of the land of Egypt, those people might have said, How can we cross the Red Sea? What if the waters return when we are half-way across? But again we read, "By faith they passed through the Red Sea" (Heb. xi. 29). God's ways require FAITH, and the walk in God's way will EXERCISE Faith.

The third chapter of Exodus is one that we can ponder many times. Moses led the flock of Jethro to Mount Horeb. What wonderful things were to happen on those mountains! God would stand over the rock while it was smitten, that water might flow for the sustaining of the congregation (xvii. 6). Fifteen hundred years after, the Apostle Paul is inspired to assure us that the rock of which the people drank typified Christ. It was at Mount Horeb also that Israel heard of God's anger because of their idolatry (xxxiii. 5, 6). From Horeb, says Moses, "we went through all that great and terrible wilderness" (Deut. i. 19). The first manifestation of God's glory to Moses must have been most awe-inspiring. God appeared to him in a burning flame-resisting bush, and Moses said, "I will now turn aside and see this great sight. Why the bush is not burnt . . . and God called unto him out of the midst of the bush, and said, "The place whereon thou standest is holy ground . . . I am the God of thy father Abraham . . . I have seen the affliction of my people . . . and I am come down to deliver them" (2-8). The great Creator of the universe was moved by the cry of His oppressed people and He wrought for their deliverance. These things, says the Apostle Paul, are our ensamples. The Lord Jesus is soon to come down, and he will come in the name of God Almighty. Jesus will appear in the region of Sinai, and to his people who are now outcasts from the world, but who will then be gathered to him, he will say, "I am the God of thy father Abraham . . . I have seen the affliction of my people and am come down to deliver them;" and those who are found worthy of eternal deliverance will become part of that Tree which will not be consumed—they will be part of the Tree of Life.

Chapter iv. tells us that God showed His great power by turning the rod of Moses into a serpent—and Moses feared. When at a later period Pharaoh saw the same rod turned into a serpent, he hardened his heart, so that God hardened the heart of Pharaoh by those same means which softened the heart of Moses. There was no injustice on the part of God: the difference was in the material acted upon.

Chapters vii. to xi. speak of the plagues sent upon the land of Egypt. Plagues which confounded the Egyptian idol worship, and still Pharaoh refused to humble himself before God (x. 3). After all those plagues and before the slaying of the firstborn, the passover was instituted (xii.). A lamb was slain and its blood sprinkled upon the two side posts and the upper lintel of the door; this lamb was roast with fire and eaten with unleavened bread and bitter herbs. Through obedience and the shedding of blood, the firstborn was saved. In the same way through righteousness and faithful obedience even unto death, God's firstborn has been redeemed from death, and through the mercy of God, others are permitted to become members of the body of the firstborn, they are baptized into him, and thus God will redeem His firstborn. In all fulness, let us remember the command given in xiii. 2, "Sanctify unto me ALL THE FIRSTBORN".

Poor Moses! How he was tried. The people said, "Hast thou taken us away to die in the wilderness?" (xiv. 11, 12). They murmured, saying, "What shall we drink?" (xv. 24). "Would to God we had died in Egypt, for ye have brought us forth into this wilderness, to kill this whole assembly with hunger" (xvi. 3). "Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" (xvii. 3). No wonder Moses cried, "How can I bear this people?"

Chapter xix. brings us to the covenant made between God and the people of Israel. The people had seen the judgments of God, and now God promises that if they will obey His voice and keep His covenant, they shall be His peculiar treasure, they shall be a kingdom of priests and an holy nation (5, 6); and the people answered, "All that the Lord hath spoken we will do", and Moses returned the words of the people to the Lord (verse 8), and now the people are required to prepare to witness the great power of God, which is to be manifested on the third day. On the third day there was a thick cloud on the Mount, and the people heard the call of God, and Moses brought the people who had declared their obedience to God, and who had washed their garments, to meet with God. And Mount Sinai was altogether on a smoke, and quaked greatly (14-18). What is this third day manifestation of the glory of God—this something which the people were not able to break through to gaze upon? There seems to be a connection between this chapter and Psalm xviii., where we read the Lord "bowed the heavens and came down . . . He sent from above, he took me and drew me out of many waters". Have we not here the appearance of God in the sanctification and deliverance of Christ, and in the call of salvation in connection with which a mountain is sanctified, a living mountain, "The mountain of the Lord's house"? Jesus is the antitypical Rock—the holy mount from which God speaks, the mount around which bounds are set, and only those who sanctify themselves can approach, and in the mercy of God such may become constituents of the cloud. The glory of God was manifested in the case of Jesus Christ on the third day. Now let us consider what happens on the seventh day. Chapter xxiv. introduces us again to this mountain, and in its shadow is seen the altar, and about the altar twelve pillars according to the twelve tribes of Israel, and half of the blood of the sacrifice was sprinkled on the altar, and the chosen from the people then went into the mount. The glory of God, we read, abode on the mount for six days and on the seventh, the mediator appeared, and to the people, the glory of the Lord was like a devouring fire, and for forty days the great commander abode in the cloud. Have we not in chapter xxiv. the foreshadowing of events which are to happen after six days of a thousand years duration? When the seventh thousand year arrives, will not the nations see the mountain of the Lord's House as a devouring fire and will not those people fear exceedingly: and when they are brought to consider the terrible judgments of God, will not they then discern the blood-sprinkled altar (Christ), and also the whole house of spiritual Israel about Him? The whole a living mountain—the mountain of the Lord's House—the ecclesia of the firstborn. When the inhabitants of the earth have seen God's judgments, many of them will turn unto the Lord, and these people will be brought into God's holy covenant, sanctified by the blood of the sacrifice.

From chapters xxv. to the end of the Book we have instructions concerning the making and erection of the Tabernacle. Before the Tabernacle of witness could be erected, a ransom had to be paid for each man—a silver half-shekel (xxx. 12-16). This ransom money amounted to one hundred talents (with 1,775 shekels over, which were used for hooks and overlaying the chapter of the pillars). Of the one hundred talents, one hundred sockets were made, which formed the foundation of the sanctuary (xxxviii. 25-28). Into the sockets the tenons of the boards and pillars of the sanctuary were fitted, and

over these the curtains were spread, forming the tent of meeting. In the court outside, the altar of sacrifice was placed, and between the altar and the tent stood the laver. The whole structure and ceremonial was a wonderful foreshadowing of Christ. The sacrifice was brought into the court, it was slain, washed and offered to God. The High Priest was ordained by cleansing and sacrifice; he was then able to minister daily in the first apartment of the Holy Tent. The first apartment was the place of memorials. There was the bread of memorial, the constantly-attended lightstand, and the names of the people of the High Priest worn over His heart. Then comes the Most Holy, before entering which, the garments of memorial are removed, the vail of the flesh is passed, and the High Priest enters the presence of God clothed in white. The Lord Jesus has reached the Most Holy State but he still ministers in the "Holy" until the great Day of Atonement, when the members of his body will be complete in him, and laying their names of memorial aside the saints will be with Jesus in the immortal state as foreshadowed in the presence of the cherubim over the Mercy Seat amidst which was seen the Glory of God. The names on the Breast Plate are worthy of notice. Let us consider the meaning of those names as expressed when first given (Gen. xxix. 32 to xxx. 24; and xxxvi. 18). Let us consider them in order and note how we may trace the progress of the life of God's people, from the time when they realize God's kindness, to the time of joy at being called "a son of my right hand". Let us note how each row completes a distinct stage in this progress. The first row is the call, the hearkening and the embracing. The second the praise and trial: the third the realizing of the peace of God, and the last the reward.

PSALMS.

Very clear was the understanding of the Psalmist concerning the resurrection: he seems fully to enter into the Christ-spirit in Psalm lxxi. 20 to the end: "Thou, which hast showed me great and sore troubles, shalt quicken me again and shalt bring me up again from the depths of the earth . . . My tongue shall talk of thy righteousness all the day long".

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word" (Ps. cxix. 9). "I thought on my ways and turned my feet unto thy testimonies" (59). Has the weaning of a child ever engaged our attention? How painful it is to watch the little one in its ardent desire for that which is now forbidden: how patient the efforts to quiet its crying. Take the child away from the sight of its desire for a time, give it fresh interest, is the counsel of the wise. Can we take the lesson? "Surely I have behaved and quieted myself as a child that is weaned of his mother! My soul is even as a weaned child" (Ps. cxxxi. 2). How good and how delightful it will be upon the mountains of Zion when God commands the blessing—even life for evermore. It will be the fulfilment of that which was typified when the precious ointment (eternal glory now resting on the head—Christ), was placed upon the head of Aaron and went down his beard even to the skirts of his garment—the work of the wise in heart. Let us remember that the nearest approach we can get to that delightful assembly now is the meeting of the Household in Unity and Holiness (Ps. cxxxiii.).

As the glorious realities of the kingdom are unfolded before the eyes, so the feelings are moved to find expression in praise. Everything must praise God. The concluding Psalms are full of true praise, praise which honours the name of God, praise which in the coming age all nations will sing.

MARK.

When Jesus entered Galilee to proclaim the Gospel of the Kingdom, he saw Simon Peter and Andrew fishing in the Sea of Galilee. Jesus called unto them, saying, "Come ye after me, and I will make you to become fishers of men; and straightway they forsook their nets and followed him" (Mark i. 16-18). The call of Peter is important in view of what happened after the crucifixion of Christ. Peter said to the other disciples, "I go a fishing". Now this disciple had been called to give up his living for the work of proclaiming the gospel, and now, his hopes dashed, he decides to return to his fishing. Let us note what follows as recorded by John (xxi.). Peter had toiled all night for his living but with no result. Jesus having been raised from the dead, appeared on the shore and called to them to cast the net

on the right side of the boat, and lo! at once, success. What a simple demonstration of the fact that all our ways are in the hands of God. God could provide Peter's living if Peter would be faithful to the divine call. Peter, recognizing the Lord, he was anxious to get to him: the other disciples followed, bringing the net and fishes. Then said Jesus to the disciple whom he had earlier called to leave his net and boat, "Simon, lovest thou me more than these? . . . Feed my lambs". Surely Jesus was not asking Peter to say he loved his master more than John or Andrew loved him, but that he loved Christ more than he loved his fishing business.

Why did Jesus go and eat with Levi (ii. 15). Let us consider. When Jesus called him, Levi left his tax-collecting, and followed Jesus. Those are the sort of men Jesus came to find. We can readily imagine the topic of conversation—it would be the kingdom and the kingdom only. Should not we all be ready to go to the house of one who would rise up and leave all for Christ, so that we might unfold to him the Way of Life? But let us be careful not to use such an incident to excuse fraternising with the alien where we know it will be necessary to keep the Truth out of sight. We are here as Lightstands.

Why did the disciples of John and of the Pharisees fast, and the disciples of Christ not do so? Jesus said, "When the Bridegroom shall be taken away, then shall they fast in those days" (ii. 18-20). The Bridegroom has been taken away and it is now the fasting time for his disciples. How shall they fast? By abstinence from food and wearing a long face? Not at all. "Is not this the fast that I have chosen?" says God, to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free, and that ye break every yoke, etc. (Is. lviii.). During the absence of the bridegroom, his friends refuse the pleasures of sin. Their time of rejoicing is coming, their time for the present must be devoted to proclaiming the way of salvation from the bondage of sin and death. These people must also pass through their tribulation, not with sad countenance but with cheerfulness. For a long time the power of sin, the power which rules this world of wickedness has been in possession of the House, but a stronger than he appeared, through God's great gift. Satan is in the grip of Christ, and will soon be hurled from his seat of authority (Mark iii. 27).

Let us remember the words of chapter x., verse 5, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein". How trusting is the little child; full of confidence in the promise made: all will be done that Father says. This is the spirit we are to follow. "There is no man that hath left house, or brethren, or father, or mother, or wife, or children or lands for my name sake and the gospel's, but he shall receive an hundredfold now in this time . . . with persecutions; and in the world to come eternal life" (x. 29, 30). Who is there, having resigned present possessions for Christ's sake in very truth, and has not discovered the blessing of that hundredfold dearer relationship, tribulation binding brethren and sisters still closer by the bond of fraternal love, regulated at all times by purity and true holiness. Yes, "the Lord our God most gracious is, compassion He delights to show". Do not let us be like the fig-tree (xi. 13). Let us hold our fruit until the Master comes.

In the evening of the first day of unleavened bread Jesus met with his twelve disciples. What a sad gathering! Jesus looked on the few he loved so dearly, and among them sat the traitor, and traitor-like, Judas was ready to kiss the Lord, to come in as one who implicitly believed in Jesus (xiv. 12-19). The Lord Jesus patiently endured, knowing that he was to glorify his Father, and "Jesus took bread and blessed it, and break it, and gave it to the disciples, and said, Take, eat: this is my body . . . and he took the cup and said, This is my blood of the New Testament which is shed for many for the remission of sins, but I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new with you in my Father's kingdom" (Matt. xxvi. 26-29). Jesus knew the need for a constant reminder to be given to his brethren, and we are privileged to meet on the first day of the week to remember the love of God as manifest in the Lord Jesus, and to think upon that time when, if we hold fast, we shall sit down with the Son of God at his table in his kingdom, and assist the Redeemer to fill the earth with the glory of God.

CORINTHIANS.

When the Emperor Claudius expelled the Jews from Rome, Aquila and Priscilla moved to Corinth. At the same time Paul arrived at Corinth from Athens and lodged with them. Paul was soon at work proclaiming the Truth, and he continued the work undaunted by the opposition and blasphemies of the people. The preaching of Paul bore fruit, and many of the Corinthians believed. Although the Apostle could not remain at Corinth, he was still mindful of those who had believed him through his teaching. "I beseech you, brethren", Paul writes, "by the name of the Lord Jesus, that ye all speak the same thing". How the Apostle takes hold of some great incentive by which to stir up the minds of the brethren: "I beseech you in the name of the Lord Jesus". "I beseech you by the mercies of God". "I beseech you by the meekness and gentleness of Christ". "We beseech you by the coming of the Lord and by our gathering together unto him". Now they are to think of all that their Redeemer has accomplished for them and to remember that he required his followers to be perfectly joined together in the same mind and in the same judgment. Should division occur, they must remember that Christ cannot be divided—one party at least must be turning from him (i. 10-13). In the desire to keep to the Lord Jesus, all worldly wisdom must be laid aside and the word of God must rule (19-29). I have determined, says Paul, not to know anything among you, save Jesus Christ and him crucified (ii. 2). Yet how vast is the wisdom revealed by the gospel among those who are walking in God's perfect way (verses 6, 9-10).

When divisions occur it is because the flesh is in some way asserting itself and refuses to bring every desire into subjection to the Will of God (iii. 3, 4). Paul shows us how faithful work for Christ is done. He first likens this work to a field in which one, like Paul, puts in the tender plants, taking care that they are correctly and firmly placed in the field, another like Apollos, takes up the task of tending the plants, and both recognize that it is not a matter of how many plants they can get in the field, but of humble service to God, who alone can give increase (iii. 6-8). Paul next likens the work of God to the erection of a building. In this work it is necessary to recognize that we may not build according to our own fancies; the foundation has been laid and must not be tampered with or questioned. The workmen must build according to the specifications supplied. The erection has to be tested by fire, and whatever we put into the building, ideas or persons, if they do not stand the test, will be destroyed and our work lost. We ourselves, also, must go through the same test (iii. 11-15).

How delightful it will be if we are found worthy of the coming glory, and our work of adding to the House of God is also true. Is not this what the Apostle had in mind when he said, "What is our hope, or joy, or crown of rejoicing? Are not ye in the day of the Lord?" (1 Thess. ii. 19).

What a dreadful condition of things had crept into the church at Corinth (v.). The Apostle was very decided concerning the duty of the Ecclesia. The flesh must be destroyed that the spirit might be saved. If the flesh so manifest, were not cut out, the whole assembly would become leavened by the corrupting influence. Therefore, says the Apostle, put away from among you that wicked person. Referring in his second letter to this case of wickedness, Paul says, There was the man who did the wrong (took his father's wife) and there was the one who suffered the wrong (lost his wife). Now the action to be taken in such a case is withdrawal, for as the Apostle continues, "Dare any of you, having a matter against another, go to law?" (vi. 1). We must always remember that the Apostle's letter was not originally divided into chapters.

Paul teaches us that the rulers of this world are soon to be removed, and the saints are being prepared to take over the rulership of the world. At that time the world will be governed in righteousness and princes will rule in judgment. How, then, can the church esteem the present rulers capable to judge their matters? No! Rather than go before the unbelievers they must suffer. It is significant that the prohibition from going to law should be given in connection with so extreme a case. Chapter vii. shows us that although under ideal conditions, and in a settled state of human life marriage is the most desirable condition of life, in this uncertain crooked state of things, great care should be exercised. In many cases it may be better, in the words of the Apostle, "To remain even as

I", if the determination is to care "for the things of the Lord, that she may be holy both in body and in spirit" (vii. 34, 39, 40).

Chapter ix. 24-31, brings to view the careful training and abstinence of the combatants in the Grecian games, and the Apostle Paul reminds us that all this care and energy is expended to gain a fading crown. How careful we should train and with what determination we should wrestle with our natural inclinations, until our bodies are brought under and held captive by the Law of Christ.

It is most interesting and instructive to consider the history of the children of Israel in the light of their being our ensamples. They were all baptized. The food to sustain them was selected by God. Many of the people grew dissatisfied with the divinely-sent food; they mixed themselves with the people from whom they had been separated, and for the most part they lost the promised reward (1 Cor. x. 1-12). Wherefore let us take heed. It is most encouraging to know that if we put implicit trust in God, He will always open up a way of escape from our temptations, so that we shall never be tempted beyond our power of endurance (verse 13).

The angels have the control of this world, as the ministers of God. They have endowed the woman with long hair, and we are compelled to recognize that it is her glory. It is a shame for a man to have long hair, and equally a shame for a woman to have her hair shorn. In the true Ecclesia it will not be the custom to be contentious in these matters. In the world, fashion, of course, will rule, but Christ's true sisters will have no desire to be shorn of the glory given to them "because of the angels" (1 Cor. xi. 5, 16).

Nottingham.

W. J. ELSTON.

Clapham and Suing at Law.

A special meeting of the South London (Clapham) Ecclesia was held on Thursday evening, January 6th, 1927, to consider the following Proposition: —

"That suing at law for the enforcement of any right whatsoever is to be shunned by a servant of Christ, as being out of harmony with his teaching, as exemplified by precept and example (Matt. v. 39; 1 Cor. vi. 1; 1 Pet. ii. 21-23); and, we invite the fellowship of those only who endorse the Scripturalness of this statement".

There was a very large attendance. Evidently all who possibly could attend, did so, realizing their individual responsibility of upholding the purity of the Truth.

Brother W. J. White, in moving the proposition, addressed the meeting as follows: —

"DEAR BRETHREN AND SISTERS. —The object of this evening's meeting is clearly set forth in the printed letter addressed to you by the Presiding and Managing Brethren, and distributed last Sunday morning. As that letter also gives the reasons which we believe justify the action which we have to propose, there is very little which need be added this evening; our desire is, if possible, to conclude the business before us, and to proceed as soon as possible to the consideration of the day's Bible readings, in the place of our usual Bible Class.

"A little more than a year ago, our Ecclesia became troubled over the matter of divorce; not that we had a case of divorce in our midst (we sincerely hope and pray that we never shall have such a case); but, as you know, many of the Ecclesias were agitated in regard to the subject, and eventually the agitation reached the Clapham Ecclesia. We need not now go into the circumstances under which the subject was introduced to our meeting—they are well known, and for the information of any new members of our Ecclesia, we would just say that

the circumstances are narrated in our printed "Reply" to the letter issued by the Bromell's Road Ecclesia.

"When the agitation commenced in our meeting it was immediately made the subject of earnest and prayerful consideration by our Presiding and Managing Brethren. It was a difficult task which confronted them. Two important considerations were continually before their minds.

"The first was: —To maintain in our Ecclesia a faithful attitude towards the commandments of Christ; a matter upon which our Ecclesia had taken a very firm stand only three years since.

"The second consideration was to suppress the agitation upon a subject which we all felt ought not to be a matter of contention amongst brethren and sisters of Christ. It was the feeling of all that the discussion of divorce was a distinct lowering of the moral standard which has, we think, always characterized our Ecclesia.

"To achieve these two objects was, as you will easily understand, difficult. After much anxious thought we came to the conclusion that the right thing to do was to refuse to discuss the subject of divorce. We believe that we can far better employ our energies and use our time than by consideration of this subject. Unless we become a community so far fallen from our high calling in Christ Jesus, as to be addicted to the sin of adultery, divorce can never become a serious question among us.

"From this point of view alone we deplore the persistency with which the brethren who have gone out from us continue to claim the right, under the law of Christ, to obtain divorce if circumstances require it. The mere contemplation of divorce proceedings, and the truth as it is in Jesus, are as opposite as the poles: and, therefore, as we have said, the Presiding and Managing Brethren decided to refuse to discuss the subject.

"Whilst so doing, they felt it opportune to advise the Ecclesia, in view of the agitation upon the subject, to firmly entrench itself in a position which it had always occupied in reference to suing-at-law. We have always regarded suing-at-law for the enforcement of any right whatsoever, as being in direct opposition to the example and the commandments of Christ. This is the conviction of every one of our Presiding and Managing Brethren, and we believe of every member of our Ecclesia: and so long as we have this mind, the question of the permissibility of divorce proceedings in a court of law is settled for us.

"It was therefore that on April 8th last, we submitted the following statement to the Ecclesia, for its confirmation: —

"That suing at law for the enforcement of any right whatsoever is to be shunned by a servant of Christ, as being out of harmony with his teaching—as exemplified by precept and example' (Matt. v. 39; 1 Cor. vi. 1; 1 Pet. ii. 21-23, etc.).

(And to show disapproval of the question of divorce being introduced as a matter of contention among us, we added the following): —

"We refuse to discuss the question of divorce (which is now agitating the Ecclesias) as being a thing 'which should not be so much as named among us—as becometh saints (Eph. v. 3).'

"This was, as you know, passed by a large majority in our Ecclesia. There were some, however, who disagreed with it—who said it was a 'cruel wrong' to the brethren and sisters, to take from them the permission for the obtaining of divorce which Christ had given. Our Statement (just referred to) was denounced by them as unscriptural, and we were charged with supporting it with unscriptural arguments. As you will remember, the present speaker, at the

meeting on 8th April, challenged these statements in regard to our position, and offered to at once withdraw his support of it, if it could be shown to be unscriptural, but no attempt was made to show that we were wrong. Instead of that, as soon as the Ecclesia had, by a large majority, endorsed the Statement, the chairman (Brother A. T. Jannaway) said, 'That means that we go out'—thus adding emphasis to their contention that our Statement was unscriptural.

"That was eight months ago, and still the agitation goes on. There is still the same claim put forward for a brother or sister to have liberty to obtain divorce through a court of law. Let me here just read an extract from the letter of 2nd December, sent by the Recording Brother of the Bromell's Road Ecclesia to our Presiding and Managing Brethren (a copy of which is to be found on page 4 of our circular letter just issued).

"In that letter we are told: —

"'The brethren and sisters in the Bijou Hall consider that the Amendment passed by your Ecclesia on April 8th exceeded what is Scriptural, in forbidding that for which Christ in Matthew v. 32 clearly gives permission, viz., the dissolving of the marriage bond when a partner is guilty of the sin mentioned. As divorce can only be obtained through a court of law, our brethren are of opinion that Christ sanctions the obtaining of divorce in this, the only way that is lawful (Rom. xiii. 1; 1 Peter ii. 13, 14).'

"Again they say: —

"'As the amendment now stands it violates the consciences of our brethren and sisters because it compels withdrawal from those who might Scripturally, as we think, obtain, a divorce.'

"As you will see by these letters we have made repeated efforts to obtain an interview with representatives of the Bromell's Road Ecclesia, but without success. Instead of meeting us in the spirit of Christ's teaching they wrote us as follows: —

"'As the difference between the two meetings can only be removed by YOUR Ecclesia, our presiding and managing brethren suggest that your first step should be to gather your Ecclesia together and urge it to rescind or modify its decision, so as to allow a brother or a sister, moved by Christ's teaching, to obtain a divorce* for the cause he states, without having to undergo disfellowship.'

* Meaning to sue for an English legal divorce

"We have, therefore, come to the conclusion that we can no longer justify delay in this matter. We feel very strongly that faithfulness to the Commandments of Christ require us to take a firm and definite stand in regard to 'suing-at-law', and therefore what we propose is—that we take the actual words of our Statement, which was endorsed by our Ecclesia on April 8th, viz. : —

"' That suing at law for the enforcement of any right whatsoever is to be shunned by a servant of Christ, as being out of harmony with His teaching—as exemplified by precept and example' (Matt. v. 39; 1 Cor. vi. 1; 1 Pet. ii. 21-23, etc.).'

And that to those words we add the following clause: —

"'And we invite the fellowship of those only who endorse the Scripturalness of this Statement'.

"In moving this as a proposition there are two points to be emphasized.

"The first is, that our proposition is not to make divorce, of itself a test of fellowship. Our proposition, we think, clearly states the position. This Ecclesia has already signified its agreement that 'suing at law for the enforcement of any right whatsoever', is opposed to the Commandments of Christ; it is therefore a fundamental principle of the Truth, upon which we propose to stand, whether such suing-at-law be in relation to divorce, libel, slander, the recovery of debt, or any other cause whatsoever. That is the meaning of the paragraph which, in our printed letter, immediately follows the proposition set out on page two.

"Now in conclusion, just a word in regard to the second point—that is, the last clause of our proposition, which reads:—

' . . . and we invite the fellowship of those only who endorse the Scripturalness of this statement'.

"If I may, I would like here to anticipate possible criticism, and to give our reasons for so wording the proposition.

"Let me give a few reasons why we have thought it better to say 'we invite the fellowship of those only who can endorse the Scripturalness of our Statement'—rather than to use the words, 'And we refuse the fellowship of any who cannot endorse its Scripturalness'.

"On reflection we think you will see that there is a difference—not in principle, but in the spirit which underlies it.

"First of all we wish, by the use of this form of words to emphasize the fact that this has always been our position. It is not a new position; perhaps we have not always upheld it as faithfully as we should have done, but nevertheless it has always been held as a principle amongst us that 'suing at law for the enforcement of any right whatsoever' is forbidden by the Commandments of Christ.

"Now our proposition in effect says, Here is our position—the same as it always has been—and in faithfulness to it we can invite the fellowship of those only who regard it as Scriptural. If there be any in our midst (we feel sure there are none) who regard our Statement as unscriptural (after every effort has been made to show them the Truth) we shall have to say to them, We are sorry that with your mind on this subject we cannot invite you to our fellowship—you must go where your views are acceptable.

"In our judgment, dear brethren and sisters, that is kinder, more Christ-like, and quite as great a safe-guard for the Truth, as the other form of words. It is possible to be over zealous to the point of doing the right thing in a wrong way. By the use of this form of words, we think harshness is avoided, feeling will be restrained, but, nevertheless, the Truth will be upheld and preserved in our midst; and on this point let me add, that our experience of the Clapham Ecclesia tells us that we need have no fear that any brother or sister will be so untruthful as to remain in our fellowship whilst holding reservations in regard to the Scripturalness of our Statement.

"If we pass this resolution to-night, by it we shall at once dissociate ourselves from all of those unscriptural and flesh-pleasing ideas which are now gaining a foothold in the Ecclesias.

"I will therefore now propose we re-affirm our position as follows:—

"That suing at law for the enforcement of any right whatsoever is to be shunned by a servant of Christ, as being out of harmony with His teaching, as exemplified by precept and example (Matt. v. 39; 1 Cor. vi. 1 ; 1 Pet. ii. 21-23); and, we invite the fellowship of those only who endorse the Scripturalness of this statement'."

Bro. F. G. Jannaway, in seconding the proposition, addressed the meeting as follows: —

"DEAR BRETHREN AND SISTERS. —In seconding bro. White's proposition, let me assure you it is no hasty move, but the result of many months of anxiety, and calm and prayerful deliberation, on the part of your Presiding and Managing Brethren.

"Nine months ago, we, the Clapham Ecclesia, declared our conviction, 'That suing at law for the enforcement of any right whatsoever is to be shunned by a servant of Christ, as being out of harmony with His teaching, as exemplified by precept and example (Matt. v. 39; 1 Cor. vi. 1; 1 Pet. ii. 21-23).'

"We confirmed that declaration at our Quarterly Meeting in July; and, at our Annual Meeting in October, elected sixteen Presiding and Managing Brethren to uphold our basis; and, they accepted duty on that understanding.

"Those who deemed our Statement unscriptural went out from us and formed a rival meeting: to use the Apostle's words, 'If they had been of us they would have continued with us'; but, denouncing us as unfaithful, they went out from us, and they only seek the co-operation of those who agree with them that our Statement of April 8th is unscriptural.

"We, on our part, only want the co-operation of those who believe that our Statement is Scriptural.

"Therefore, we now propose to add fifteen words to our Statement—namely, 'And we invite the fellowship of those only who endorse the Scripturalness of this Statement.'

"In seconding the proposition I reserve any further remarks, hopeful, however, that such will not be necessary.

"I heartily second bro. White's proposition and associate myself with all he has said".

The Chairman then declared the proposition was open to discussion by the meeting.

Judging by all that was said thereon, it was manifest that the South London (Clapham) Ecclesia was solid in its determination to maintain an uncompromising and faithful attitude towards the Commandments of Christ (1 Cor. xiv. 37; 1 Cor. vi. 1).

After full discussion the proposition was put to the meeting and carried by a very large show of hands—none voting against.

Having thus accomplished the object of the meeting, the brethren and sisters engaged in a hearty and united thanksgiving to the Giver of every good and precious gift, for His good hand which had been so evidently upon them; and the usual Thursday Evening Bible Class followed, when a profitable time was spent with the day's readings.

* * *

THE CORRESPONDENCE.

Referred to in the above Report.

To Secretary, Clapham Common Ecclesia,
Bijou Hall, S.W.

Nov. 11th, 1926.

DEAR BROTHER HUBERT. —Greetings. I have been instructed to write you and request that your Executive appoint two or more brethren to meet a similar number from our Ecclesia to discuss the

differences existing between us, in accordance with Scriptural precept, and see if an agreeable and Scriptural basis can be devised for future mutual co-operation and fellowship.

Trusting to receive a favourable reply,

Faithfully your brother,

F. J. BUTTON,
Secretary, Clapham Ecclesia.

* * *

To Secretary of the Clapham Ecclesia.

20th November, 1926.

DEAR BROTHER BUTTON. —I have placed your letter of the 11th November before our Executive, and they wish me to say that, so far as they are aware, the only "differences" between the two meetings is the difference in the ecclesial position brought about by the decision of your presiding brethren, as voiced to the ecclesia on March 19th, and approved and confirmed by your ecclesia on April 8th—a decision which fixes an appeal to a Law Court for a divorce for broken wedlock as an act of disobedience worthy of disfellowship. In the judgment of our brethren this is contrary to the provision made by Christ in his teaching to his disciples in his Sermon on the Mount (Matt. v. 32).

The difference could be ended by your brethren agreeing to rescind or modify their decision so as to admit the upholding of Christ's teaching concerning the permissibility of dissolving marriage in cases of broken wedlock. *

If your brethren will put in writing any suggestion that would meet the case, our brethren would give it their earnest consideration.

Our brethren would remind you that they left Avondale Hall in order that they might carry on the work of the Truth without strife, leaving your brethren to do the same.

With unchanged minds on both sides, our brethren consider that it would be neither Scriptural nor profitable to re-enter upon contention and discussion.

Yours sincerely in the Truth,

A. HUBERT JANNAWAY,
Recording Brother, Clapham Common Ecclesia.

* These brethren also contend for the remarriage of divorced persons. —ED.

* * *

To Secretary, Clapham Common Ecclesia.
Bijou Hall, S.W.

November 26th, 1926.

DEAR BROTHER HUBERT. —Greetings. Your letter of the 20th inst., was laid before our Presiding and Managing Brethren at their meeting this evening, and they desire to express their regret that you do not accept their invitation to meet your brethren.

Our desire is not for contention, but reconciliation.

The object of our Amendment dated April 8th was, that whilst it upheld a Scriptural principle which had always been recognized by us, it would have the effect of suppressing the then existing agitation upon the subject of divorce.

We feel there is much evidence that our position is misunderstood by your brethren, otherwise we should not have such accusations against us which have appeared in print, for example, "Unscriptural

teaching leading to looseness of conduct" and "That the sacredness of wedlock is trembling in the balance," etc., etc.

We submit that the remedy is that prescribed by the Great Physician, that is to get together and endeavour to arrive at a basis which would, we hope, lead to a Scriptural peace, and therefore once again we beg of you on the basis of our Lord's command (Matt, xviii.) to accept our invitation.

Hoping soon to receive a favourable reply,

I am, faithfully your brother,

F. J. BUTTON, Secretary, Clapham Ecclesia.

* * *

To Secretary of the Clapham Ecclesia,
Avondale Hall, S.W.

2nd. December, 1926.

DEAR BROTHER BUTTON. —The presiding and managing brethren thank you for your courteous letter of 26th November.

They request me to remind you that the difference between the two meetings is not a personal quarrel between a few brethren. The difference relates to Christ's teaching upon divorce, a matter which has been brought before, and pronounced upon by, your Ecclesia. The difference, therefore, is one of Ecclesial position.

The brethren and sisters in the Bijou Hall consider that the Amendment passed by your Ecclesia on April 8th exceeded what is Scriptural, in forbidding that for which Christ in Matthew v. 32 clearly gives permission, viz., the dissolving of the marriage bond when a partner is guilty of the sin mentioned. As divorce can only be obtained through a court of law, our brethren are of opinion that Christ sanctions the obtaining of divorce in this, the only way that is lawful (Romans xiii. 1; 1 Peter ii. 13, 14).

As the difference between the two meetings can only be removed by YOUR ecclesia, our presiding and managing brethren suggest that your first step should be to gather your Ecclesia together and urge it to rescind or modify its decision, so as to allow a brother or sister, moved by Christ's teaching, to obtain a divorce for the cause he states, without having to undergo disfellowship. *

*(The truth on this point is very clearly set forth in the little pamphlet "Against". —ED)

For your Ecclesia to admit Christ's teaching in the way suggested, would not compel anyone to seek a divorce if he or she had conscientious scruples against it.

On the other hand, the removal of the Amendment, would take away a cause of offence. As the Amendment now stands it violates the consciences of our brethren and sisters because it compels withdrawal from those who might Scripturally, as we think, obtain a divorce.

Our brethren would further point out that as our Ecclesia is now meeting in harmony and peace, it would be neither wise nor Scriptural to return to a state of affairs, where (as at present appears to be the case) more than one mind is in evidence.

As touching Christ's doctrine concerning the non-resistance of evil, this, as your brethren very well know, has always been loyally upheld by our brethren.

Our brethren have stated their case frankly and without reservation, and they implore your Ecclesia to do the same.

Yours fraternally,

A. HUBERT JANNAWAY,
Recording Brother of the Clapham Common Ecclesia.

"He is quite Right".

I had to appear at the famous Criminal Court the other day, the Old Bailey, London. I am often called as expert witness to give evidence as to values. On this occasion the presiding Judge was Sir H. F. Dickens, son of the celebrated novelist, Mr. C. Dickens.

The Clerk of the Court called upon me to be sworn. Said I, "I do not swear, I will affirm".

The Clerk turned to the Judge and said, "George Harley Denney refuses to be sworn, my Lord".

The Judge turned to me and said, "George Harley Denney, why do you refuse to be sworn".

I replied, "Because the Lord Jesus Christ forbids me to swear".

Said the Judge to the crowded Court, "He is quite right, let him affirm", and to the Clerk he said, "He knows how to do it".

Much better than to follow in the wake of the Editors of the Christadelphian and of the Herald, who justify swearing an oath. It is wiser to refrain even on the ground of "good repute" alone. G.H.D.

"Pocket-Deep ".

FROM AN OLD-TIME Christadelphian.

Yes, say, does your religion go pocket-deep? Were you converted only in the upper storey? The Old Man only scalped, or was he killed dead? Does your religion reach only down about that unruly member, or were you converted clean down through, from head to foot—"body, soul, and spirit"—pocket, pocket-book, and all? Say, friend, when God converted you, was it mere surface work, or did He convert house, barn, cellar, corn-cribs, potato-bins, meal-bags, hay-mows, and all?

You feel for your afflicted brother; well, just feel in your pocket. You feel for the cause of God; well, feel in your pocket. And, if you feel there, you will make others feel, and feel very thankful too, that God has some servants whose religion is pocket-deep.

"Oh, I don't believe in talking so much about pecuniary matters!" You don't, eh? Ah, well, I guess your religion is not quite pocket-deep yet. Try again. Get a little nearer to him who "was rich" and "became poor" for you. You feel very well pleased when God's blessings come rolling into your purse and dwelling—and that is all right; but the Lord Jesus said, "It is more blessed to give than to receive". Now do not shrug your shoulders so; I am not going to beg a sixpence from you; don't be alarmed; I would not ask you to give me a dollar for all the money in the world. Your old pump is altogether too dry and wheezy for such use, and it needs a good deal of water poured into it, before anybody can expect to pump much out. I do not go begging of such people. I prefer to give to, rather than take from them. So do not fret; all I want to know is, whether your religion is pocket-deep or not. I do not ask whether you would scatter everything you have to the four winds, if you knew the Lord was coming so soon that you could not use it; but whether you are as ready to open "the bag" now, when it can be of use, as at some other time, when it will be scattered in haste and fear, and do no one any good, and perhaps will do much hurt, as has often been the case in times past. In a word, I simply want to enquire, Is your religion pocket-deep, or is it only skin-deep? —Christadelphian, 1871, p. 58.

DARE ANY OF YOU? —"Of all the yokings, marriage is the closest and most binding, it is for life"—A.T. (and C.H.) J., Christadelphian, 1892, p. 7.

Not "Improved Monkeys".

PRO. FLEMING AND EVOLUTION OF MAN.

"The theory of evolution is powerless to explain the past or to inspire hope for the future of humanity", said Professor J. A. Fleming, in a paper on "Evolution and Revelation", read at the Victoria Institute, London, on December 23rd, 1926.

All growth required guidance, he said, and the ultimate sources of both growth and evolution were the thought and will of an ever-acting Supreme Divine Intelligence and not impersonal, unself-conscious energies or forces.

"In short", he said, "this physical universe is a thought rather than a thing, and thought implies and necessitates a thinker".

SOLID PROGRESS.

"The only solid and secure progress than can come" he said, "is from the teaching and truths laid down for us in the inspired writings which, in spite of all attacks on them, remain a revelation from the Creator of the Universe and the Father of human spirits". —Westminster Gazette.

The "Pons Assinorum" of the Scriptures.

It is generally accepted that there is a "Pons Assinorum" (bridge of asses) in every avenue of thought.

In Euclid, the fifth proposition of the first Book is considered the "Pons Assinorum" of that Science, and if the student cannot reason out that proposition, it is considered inadvisable for him to pursue any further in that study, however clever he may be in other branches of learning.

An observant preceptor will detect such a scholar, and sometimes advise the parents to discontinue their son's study of that Science; but many do not, and so such pupils, through force of circumstances continue fruitlessly in their study.

In after life such a pupil with incomplete knowledge, advances theories, which to the ignorant sound good and feasible, but the learned dispute and prove them wrong—though perhaps not to the person submitting them, who has not the capacity to grasp the facts.

Now I venture to suggest that the "Pons Assinorum" of the Scriptures is in the first verse of Gen. i.; "In the beginning God created the Heaven and the Earth". If a person can grasp that and believe it he is not in the least shaken by other minor things, such as the "Flood", "The passage of the Israelites through the Red Sea", "Balaam's Ass" and many other works of God, but less immense.

There are all sorts of men, even the clergy who cannot, or will not, grasp this truth, so that in Society (!!!) so-called, as representing the cream of the Country's intelligence and culture, whilst it is considered necessary, and part of one's education, to know the Scriptures, yet if believed, one is looked upon—even among the clergy—as daft and outside the sphere of learning and intelligence, so much of which is required to discover and understand it.

But seeing that our eyes behold (apart from Nature) nothing but what is known to have been designed with intelligence and purpose, whether it be a chair or a table or a brick, why should intelligent men fail to observe the Divine Intelligence in the things of Nature, unless it be as Paul says: "If our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the

minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. iv. 3, 4).

Doubtless that which applies to the Gospel also applies to the observation of other works of God. Such a state can be truly described as blind, without affection, dead, to be forgotten for ever.

But thanks to the "light of the glorious Gospel of Christ" those whom God has called out of this state can meditate on God's plan of salvation, of David's rejoicings in the goodness of God, of His leading His People like a flock, and His Promises to them of the coming of the chiefest of ten thousand chiefs, his death and resurrection, his ascension to the right hand of Power, and of his coming again to receive them unto himself.

What a grand and Blessed Hope!

What a Feast of Joy!

We find then, those who believe in the first verse of God's Word, and who continue their belief are privileged to go on to share in the last "The Grace of our Lord Jesus Christ be with you all. Amen".

And so we have to choose between the cold, foolish, dark theories of men which promise nothing, and end in death, against "Glorious" light, wisdom, power, unending life, the knowledge of God, fellowship and partakers of the Grace of Father and Son. A feast of fat things.

BUT, this Hope is in earthen vessels; wonderful in itself that they can contain it, and possible for them to lose it, wherefore, holy brethren, Consider!

London.

J. CARTER.

A Conversation with an Eminent Lawyer.

Some thirty-five years ago a young man lived as a friend and colleague with an eminent lawyer, who, like his father, attained to celebrity by sheer strength and efficiency. He was a giant in stature, learning, and mental capacity, and his memory was phenomenal. The young man was just the reverse; small, weak, ignorant and unnoticed by all, and need not be mentioned here but that the following conversation assisted him to accept the Truth.

The young man was of humble birth and taught as a child to revere the Scriptures as the Word of God. The lawyer started with one of our greatest men as his godfather, grew at the feet of the best instructors, attained to a position of power, lived a life of luxury and immorality, yet passed as a respectable gentleman in the highest sphere of life. But of his learning and capacity to weigh evidence there was no doubt, and the young man asked him: Do you believe that there is a God? He replied Yes. Why?

Answer: Because there must be some first or creative cause.

Do you believe the Bible is the Word of God?

Answer: Some is, some probably is, some certainly is not.

Why do you have your children taught it?

Answer: Because it is a part of one's education. One is supposed to know it but not believe it. If he does, he is regarded as uninformed in other matters which prevent their belief of the Scriptures.

(Here he related several instances which proved him to belong to the same school of lawyers that came to Christ with hard questions and for the first time met their Master. These appeared to the young man as well thought out and quite unanswerable and he quoted them many a time without opposition until he met a Christadelphian who "knew the Scriptures and the power of God".)

But the clergy are educated, and they believe the Scriptures, surely?

Answer: Not a bit of it; I'm quite certain they don't.

This was a great shock to the young man both in his confidence in them and the things they taught.

But what of their zeal to get the children to their schools and various functions?

Answer: My dear boy, there's more ambition in the Church than anywhere, and if a parson can increase his scholars or attendance at Church and get the praise of his Bishop, this is all he wants.

The young man soon after had occasion to be convinced of the truth of this, in many cases at least.

Do you believe that Christ lived and rose from the dead?

Answer: Yes.

Why?

Answer: For the same reason that I believe Shakespeare Lived. I believe Paul lived, and whatever else Paul was he was not a hypocrite. He proved himself to be a rational man and not a fanatic, and whenever he could escape danger he did. Therefore it was not reasonable to suppose that Paul would run into danger merely to tell a lie, nor to endure affliction by sticking to it when he could avoid it by a word. But if he saw Christ it is compatible with Paul's character to say he saw him, and nothing could make him say he didn't; I should be the same myself if it was only a lion I saw.

This is all that need be quoted. The reader is invited to ponder over it and to read 2 Cor. iv. 8-11. The above, although unknown to the lawyer is exactly the reason Paul gives for his enduring affliction, viz.: that the life, or existence (implying resurrection) of Christ might be manifested. It is valuable, not only as proof of the Scriptures but as coming from a man of the world which testifies that God, in strengthening the Apostles, has given reasonable proof to the world; so that when He judges the world they will be without excuse and His judgment declared just.

London.

C.

"MORMONS! NO, INDEED"!

BY BRO. ROBERTS.

"The Christadelphians reject polygamy with loathing; people who call them Mormons know nothing about them truly. Mormonism, in their eyes is one of the most contemptible impostures of the day. The Christadelphians submit themselves to the teaching of the Apostles in all things. They therefore, recognize but one wife (Matt. xix. 4; 1 Tim. iii. 2, 12)". — R. ROBERTS (Christadelphian, 1873, p. 231).

"Polygamy was practised under the law, but is not enjoined. Jesus gave the Jews to understand that some liberties allowed by the law in the matter of marriage were an accommodation to Israel's obduracy (Matt. xix. 8). The lesson of Eden, at 'the beginning' of which he speaks, was one wife, and the Apostolic inculcation is the same (1 Tim. iii. 2). As a rule, they are bad men who contend for plurality of wives on Bible grounds". —Christadelphian, 1896, p. 425.

Palestine and the Jews.

THE RUTENBURG SCHEME; MARQUIS OF READING TO BE CHAIRMAN. —The Jewish World last week, in the course of some remarks on unemployment in Palestine, referred to the hopes of future employment through the supply of electric power to the country by the Rutenberg Scheme, which, it says, "bids fair to be one of the most entrancing objects in the new Yishub for many years to come". The Jewish World adds the interesting information that the Marquis of Reading is to act as Chairman of the Company working the concession.

* * *

LABOURERS ORGANIZE AGRICULTURAL LABOUR EXCHANGE. The Agricultural Section of the General Jewish Labour Federation announces the establishment of a special branch to contract for agricultural work in the old type colonies. This new Exchange is to start operations with an initial capital of £5,000. Plantation and care of orange groves and orchards will be undertaken by this new Bureau in whole or in part. Ploughing, improvement of land, including the digging up of roots, clearing of ground, harvesting and the vintage of crops, as well as the picking of almonds and olives, will form part of the activities of the new Exchange, which will take these works over from associations or individuals in Palestine or absentee owners. The Agricultural Exchange defines its aim as "penetration into all branches of agricultural work by the Jewish labourer, and the exploitation of all possibilities of agricultural occupations, with a view to increasing the immigration and its absorption into the country". The head office of the new Exchange is in Tel-Aviv and branches have been established in Haifa, Petach-Tikvah, Rehovoth, Zichron Jacob and Chederah.

* * *

EMIGRATION FROM PALESTINE. —Davar contains an article on emigration from Palestine. The writer begins by pointing out that emigration is a regular phenomenon in countries with a normal and sound economic structure, and that there has been a certain degree of emigration from Palestine even during the most prosperous years that the country has known. A comparison of the immigration figures for 1919-1925 with the emigration figures for the same period shows that only 9,751 persons have left Palestine as against 90,254 new arrivals, i.e., 10.1 per cent. In 1925, the best year so far recorded, there were 2,151 emigrants, i.e., 5.8 per cent., of the number of immigrants; whilst 1923, a year of economic crisis, had the highest percentage of emigrants—3,466, i.e., 36.5 per cent., of the immigrants. During the first six months of the present year, 2,255 persons have left the country as against 10,185 newly arrived immigrants, that is, 22.1 per cent.; the following six months, however, will show an increase in emigration. Emigration itself must be regarded as a natural process of selection, which removes from the country those elements which are unable to become acclimatised. Not all emigrants, however, have left Palestine for good. Many of those who went back to their countries of origin in 1923 are again in Palestine, and of those who are leaving now, the majority hope to return when conditions are more favourable.

* * *

THE TEL-AVIV VOTERS' REGISTER. The Civil Secretary to the Government has addressed to the Municipality of Tel-Aviv a communication in which the definition of "ratepayer" as made some time ago by the Supreme Court is now interpreted in such a way as to include the wives of rate-payers and sub-tenants in the category of those entitled to an active and passive vote. According

to the new interpretation, every male and female resident of Tel-Aviv who has reached the age of twenty-one is entitled to a vote, provided he or she pays rates amounting to at least 20 piastres (4/2d.!) and connected in some way with immovable property.

* * *

CARPET INDUSTRY IN JERUSALEM. —Our attention has been drawn to the progress of the industry of carpet weaving in Jerusalem. This is largely in the hands of the "Marbadia" Company, Ltd., which employs over a hundred Jewish workers in its factory in the Bucharian quarter of Jerusalem. The weaving carpets by hand is no unusual occupation for those Jews who have migrated to Palestine from Persia, Buchara, Bagdad, Yemen and Algiers. The best raw material in Palestine is used in the factory where the threads are both spun and dyed. So fine in artistic conception and achievement is the work produced by these Jewish carpet-weavers that it can compete both in quality and price with the products of other factories in the East. —Zionist Review.

Distressed Jews' Fund Report.

The following letter is the acknowledgement of the receipt of £93 16s. 4d., sent by bro. Bellamy, as reported in last month's magazine: —

HADASSAH MEDICAL ORGANIZATION,
HEADQUARTERS, JERUSALEM,
Jerusalem, December 14, 1926.

Mr. J. Bellamy,
Homefield, Fayland Avenue,
Streatham Park, London, S.W.16.

DEAR MR. BELLAMY, —The Palestine Zionist Executive has written to inform us of your splendid gift of £93 16s. 4d. to our hospital in Jerusalem.

We shall now review the needs of our hospital once more with a view toward determining the best use to which this fund can be put, and we shall write to you again when a decision is reached. In the meantime, let me thank you on behalf of the Hadassah Medical Organization for the interest which you have thus shown in the medical service which we are providing in Jerusalem.

Yours sincerely,

(Signed) E. M. BLUESTONE, M.D., Director.

[NOTE—Distressed Jews' Fund. On page 36: Birmingham should have read Brimington].

From Our Post Bag.

"EVOLUTION OR CREATION."

(To the Editor of the "Toronto Globe").

In your issue of August 9th you publish a letter from a correspondent under the above heading, finding fault with my declaration in my letter in the Globe of July 29th, under the caption, "Creation—not Evolution" that "The solution of the problem of life is to be found in the Bible and nowhere else", "which proves that the Bible is divine". If the solution of this great problem is not to be found there, then mankind are the sport of chance, and their position is pitiful and hopeless, a brief and feverish existence ends in an endless grave.

He asks, "Are you sure that Moses wrote the book of Genesis?" Without going into the question of authorship, I may say that there are unmistakable evidences that the writings of Moses known as the "Pentateuch" are divine. Above all, Christ endorsed them, and he knew more about them than all the learned men of ancient and modern times put together. His endorsement settles the question for all true Christians, without going into other evidences of their divinity. Moses and Christ stand together, they are the two poles of the Divine plan, and therefore inseparably associated in the Scriptures.

He also asks, "Are you also certain that Moses was 'inspired' when he wrote these two verses in Genesis, 'And God saw everything that He had made, and behold it was very good' (Gen. i. 31). 'And it repented the Lord that He had made man on the earth, and it grieved Him at His heart' (Gen. vi. 6). Now then, in other words, God was satisfied at first with the creation. Then He became dissatisfied with His work, and proceeded to drown the people He had created. So God is changeable, and yet the Bible says that God never changes. Will you kindly explain why this contradiction exists? It is only one of many that are embraced in the 'Pentateuch'."

In reply I would say that the apparent contradictions are due to ignorance of the Bible. He presumes, like many others, to criticize a book he does not understand. Every earnest and intelligent student of the Bible knows that the Great Being who therein reveals Himself to men is absolutely unchangeable in His principles and purposes, "with whom is no variableness neither shadow of turning" (James i. 17). But in working out the details of His purpose with the earth and the human race, He makes use of man, a free will agent, and has sometimes to accommodate Himself to the endless caprices of human action, which He does without violating the revealed principles of His wisdom, or swerving one iota from His purpose.

Another thing that my critic has failed to grasp is, that Jehovah who is a "Great King", operates through the angels, who are the embodiments of His power, and the instruments in the accomplishment of His Will. The working out of His unchanging purpose with mankind is committed to the hands of these wise, powerful and vigilant immortal beings. They are all "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Hebrews i. 14). Many Scriptural evidences of this interesting fact might be given did space permit. These "ministering spirits" are more often called Elohim than angels. This word "Elohim", which occurs in the original of the Old Testament thousands of times, means "mighty ones", "strong ones", or "gods". They are used in the work of creation as well as that of redemption, hence we find the word "Elohim" translated God, appearing frequently in the first chapter of Genesis. All of them are Sons of God, the eternal Creator and Father. Hence we read in Job xxxviii. 4-7, that when the "foundations of the earth were laid", "the morning stars sang together, and all the sons of God shouted for joy". These Elohim, acting as the agents and representatives of the ever-living Creator, "created man upright" in their "own image" (Gen. i. 27), endowing him with the noblest capabilities and powers. But the brief history of the antediluvian world given in the Bible shows that these Elohimistic gifts were prostituted to the basest ends. "The wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually" (Gen. vi. 5). Is it cause for wonder that the Elohim (angels) were disappointed, and, momentarily, at least, regretted that they had made man?

It must be recognized that though the immortal angels are the ministers and servants of Jehovah "that excel in strength, that do His commandments, hearkening unto the voice of His word" (Psalm ciii. 20), they are not fully acquainted with His purposes. This fact is evident from the words of Christ in Matt. xxiv. 36, "Of that day and hour knoweth no man; no, not the angels of heaven, but my Father only". What the angels do and say are spoken of as the sayings and doings of their Creator. The angels and Jehovah for whom they act, are indissolubly associated in the Scriptures. The eighteenth and nineteenth chapters of Genesis well illustrate this, where they are spoken of as "Lord" (Jehovah in the original).

As to "St. Augustine Bishop of Hippo", and other "fathers of the Church" of the second, third, and fourth centuries, their opinion is of no value as against the testimony of Christ. Had they been truly "Christian fathers", they would not have presumed to contradict Him.

And then my critic says, "In Genesis we have two diametrically opposed cosmological theories . . . You will see the connection between the Jehovistic and Elohist versions". The doctrine of God manifestation, as revealed in the Bible, is sublime; the speculations of the "higher critics", which he has evidently been reading, are ridiculous. As indicated above, Jehovah is the Creator and Revelator, the Elohim are the agents of His power. He and they are one in nature, and purpose, and design of operations.

Finally, he says, "Our one aim in life, be it not forgotten, is, 'Let us do good for good's sake'." This is an impracticable rule of life. Man is so constituted that he needs some incentive to do good. This incentive is found in the promises of God as recorded in the Scriptures and embodied in the Gospel preached by Christ and his apostles. "The gospel approaches human nature, not with hard reasonings and lifeless aphorisms, but with personal love and inspiring promises. Laden with tenderness and cheer, it subdues the obduracy, and dissipates the lethargy, of human hearts, and bears them upward to moral perfection by the influence of its affections and hopes. It is exactly adapted to the necessities of human nature, present and prospective. It only requires to be received with full assurance of faith, and then, unlike human systems of philosophy, it satisfies the heart while enlightening the intellect, and tranquilising the spirit, which can elsewhere find no rest in this world of anxiety and care". But it must be the true gospel of Christ, and not the spurious ones that are promulgated from pulpit and platform.

Toronto.

WM. SMALLWOOD.

* * *

DIRECTING ATTENTION TO PROPHECY.

DEAR BROTHER DENNEY, —Greeting in the Lord. Just prior to the Prime Minister leaving for the Imperial Conference I published a series of articles in a newspaper here on Palestine, Britain and Russia, copies of which I posted to the Prime Minister with a letter stating he might bring the subject matter before the Conference. He replied that he would give the things mentioned his serious consideration.

I do not suppose there would be many at that Conference with sufficient humility to be disposed to listen to what "God is about to do" in the kingdoms of men. By the accounts in the newspapers of dinners, banquets, etc., they are not living in poverty by any means. God has given warning of His impending judgments, both by His revealed Word and through the instrumentality of His obedient children who love it, so, should the warning not be heeded, there can be no excuse. Your brother in the same tribulation,

New Zealand.

T. J. CONNOLLY.

Ecclesial News.

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

* * *

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

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

* * *

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.

ASHTON-UNDER-LYNE. —64 Dale Street, nr. Chester Square. Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m. We continue to witness for the Truth in this town, though the attendance of strangers is very poor. On the 11th of December, we held a fraternal gathering, and were edified by two stirring addresses from brethren Geatley and Browne. We have been assisted in the proclamation of the Truth by brethren Cockcroft, Geatley, Butterfield and Cockcroft (jnr.), of Oldham; also bro. Ask, of Macclesfield, to whom we are grateful. We have had as visitors sis. Ask, of Macclesfield, and sis. Butterfield, of Oldham. At the annual business meeting on January 1st, the following resolution was adopted: —"That the Ashton-under-Lyne Ecclesia re-affirms the position it has always held, and cannot extend fellowship to any who maintain that it is permissible to sue for divorce, or for any other purpose in the law courts of the land". —J. H. MELLOR, Rec. Bro.

BEDFORD. —Alexandra Hall, 44 Harpur Street. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Since last reporting we have been enabled to continue witnessing to the impregnable word of Truth by the co-operation and faithful labours of brethren from other Ecclesias; we are cognisant of their sacrifices, and very gratefully acknowledge their assistance; and, while the response to our labours in sowing the good seed meets with small results, we feel that it is one of the sure signs of the closing days of Gentile times. On September 26th last, bro. W. Jeacock, jnr., of London, met with us and gave a lecture on "Spiritualism Unveiled": on Oct. 17th, bro. Ivor Evans, of London, gave a lecture, the subject being "Man Mortal"; on Nov. 7th, bro. H. M. Doust, of London, lectured on "The re-appearing of Jesus Christ"; on Nov. 21st, bro. R. H. Lander (now of Woodford) lectured on "The Establishment of the Kingdom of God"; and on the 12th December, bro. O. G. Beere, of London, lectured, the subject being, "Art Thou the King of the Jews". The following brethren and sisters have visited us, all of whom we have been pleased to have with us at the Breaking of Bread: —Nov. 14th and 21st, bro. and sis. Burton, of Cambridge; Dec. 26th, bro. and sis. Hart, bro. Goodwin, and sis. Milroy, all of the St. Albans Ecclesia. —W. H. COTTON, Rec. Bro.

BRISTOL. —Druid's Hall, 8 Perry Road (top of Colston St.) Sundays: Breaking of Bread 11 a.m.; School 3 p.m.; Lecture 6.30 p.m. Wednesdays: Bible Class 7.30 p.m. It is with great pleasure and thanksgiving to our Heavenly Father that we are able to report the addition of two more to the household. Mrs. E. Smith, wife of our bro. Smith, and Miss B. Smith, his sister, put on the Sin Covering Name in the waters of baptism on Wednesday, January 12th, 1927. Our prayer is that having put their hands to the plough, they will not look back upon the weak and beggarly elements from which they have separated themselves. Our sis. B. Smith is totally blind; if any have works on "The Truth", or portions of "The Bible" in "Braille" or "Moon-type" which they could give, loan, or sell, such would be greatly appreciated. Visitors we have been pleased to welcome at the Lord's Table since last writing have been: sis. Cooper, of Redhill, and bro. R. Lander, of Cranbrook Hall, Ilford. We take this opportunity to thank the latter for his labour of love in the Truth's Service. —CHAS. R. DURSTON, Rec. Bro.

GLASGOW (Shettleston). —320 West Muir St., Parkhead. Sundays: Breaking of Bread 11 a.m. or 3 p.m. by arrangement. Again we continue our pilgrimage another year, striving to fulfil the command, "Occupy till I come". "God has not left himself without witness". "No more War": our beloved brother and friend, Viner Hall, has helped us with a large supply of this unique lecture, bearing the writer's address, without obligation, our limited opportunities and resources being realized. These have been

distributed amongst many of Glasgow's towering tenements. Thus our little meeting is still carried on single handed, but "is anything too hard for the Lord"? —G. E. LAISTER, Rec. Bro.

ILFORD. —Kindly note that over thirty brethren and sisters have withdrawn fellowship from the majority meeting at Cranbrook Hall, because we (the minority) consider that polygamy is contrary to the commands of Christ and the Apostles, and we renounce the fellowship of those who cannot agree to this proposition. Notice of our Meeting Place will be given later, D.V. —J. C. ADEY.

NOTE. —Bro. W. H. Trapp in his recent pamphlet on Divorce, etc., signed by nine brethren, set forth the view, which he has since greatly elaborated, that polygamy was lawful for the children of God. This illustrates how one departure from the narrow way leads to another. —EDITOR.

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. It is with much gratitude to our Heavenly Father that we report the following additions by baptism during the past month: Eileen Gordon Ford, Beryl Westmorland-White, Ivor Harry Milner, Arthur William Linnecar, Charles William Kitchen (all Sunday School Scholars); also Dorothy Lorna Hughes (Wesleyan) and Gertrude Molter (Church of England). We pray that they with us may share in the glories shortly to be revealed. Bro. and sis. H. Crosskey, from Redhill, will in future meet with us. On Monday, December 27th, we held our usual Fraternal Gathering, when we were greatly cheered by the company of a large number of brethren and sisters from various parts, including Bexley Heath, Bristol, Dalston, Falmouth, Gunnersbury, Ilford, Knaresborough, Luton, Nottingham, Purley, Putney, and St. Austell. About 180 attended the tea, the number being increased to about 250 for the after meeting, when profitable and upbuilding addresses were delivered by the following speakers: bro. J. M. Evans, bro. F. G. Jannaway, bro. A. A. Jeacock, bro. W. J. White, bro. F. Walker. Elsewhere in this issue will be found particulars of a Resolution adopted by this Ecclesia on January 6th, with regard to the matter of suing at law; will all intending visitors please note. We have been pleased to welcome the following visitors: bro. Sleep (St. Austell); sis. Allen (Luton); bro. and sis. Buck (Gunnersbury); sis. Mills (Ilford); sis. Gwen Feltham (Leamington); bro. G. H. Denney (Dalston); bro. and sis. C. F. Evans (Brighton); bro. E. W. Cuer (Bexley Heath); sis. Robinson (Knaresborough); sis. Cockcroft (Falmouth); bro. A. J. Ramus, bro. and sis. E. F. Ramus, and sis. N. Ramus (Purley); sis. Millroy (St. Albans); bro. Moorhead (Luton); bro. E. H. Bath and bro. C. H. Bath (Dalston). —P. L. HONE, Asst. Rec. Bro.

LONDON (Dalston N.) —79 St. Paul's Road, Canonbury, N., 4.0 p.m. We have had to give up possession of our Room at Kingsland Road, owing to the expiration of our agreed term of tenancy and other reasons, and are meeting for the time being at the above address. We are keeping in touch with interested friends. In answer to enquiries received we have to say that we will not knowingly have fellowship with any who contend that 1 Cor. vi. 1 is subject to reservations, or with those who contend that polygamy is Scriptural and lawful. —G. H. DENNEY, Rec. Bro.

MOTHERWELL (Scotland.) — Orange Hall, Milton Street. Sundays: Breaking of Bread 11.30 p.m., School 1.15 p.m., Lecture 4.30 p.m. (Alternate Sundays). We held our Annual Sunday School Social and Distribution of Prizes on January 3rd, in the above hall, when we had the company of bro. Harper and family, from Kilbirnie, and a few friends. Close on sixty sat down to tea, after which we had addresses from brethren Owen and A. McKay, and recitations and singing by the Scholars. A very enjoyable and profitable afternoon was spent for the which we are thankful to our Heavenly Father. The attendance of the alien at our lectures is poor but we are glad that there are one or two who come regularly, which cheer us on in the hope that they may see the glorious light and join with us in the race for life eternal. —ROD. H. ROSS, Rec. Bro.

NEWPORT (Mon.) — Clarence Hall, Rodney Road, opposite Technical Institute. Sundays: Breaking of Bread 11 a.m. Sunday School 2.45 p.m., Lecture 6.30 p.m. We are pleased to record that our interested friend, Mr. J. Williams, was on December 5th last immersed into the all-saving Name of our

Lord and Master Jesus Christ, and it is our earnest prayer that the Lord may bless him and keep him, that he may worthily run the race before him, and so gain an inheritance into His everlasting Kingdom which is the reward to all those who overcome and remain steadfast unto the end. We are also pleased to state that on December 27th, we held our Annual Sunday School Tea and Gathering, and through God's goodness and mercy an enjoyable time was spent with the children, also with a few friends who were present. —D. N. WILLIAMS, Rec. Bro.

NEW TREDEGAR (Mon.) —Workmans' Hall. Sundays: Breaking of Bread 11 a.m., Lecture 6 p.m. We in New Tredegar desire to make it known that we are still keeping the door of the Truth open. And our efforts have been rewarded in that Mrs. Thomas Carroll, age 28, formerly Roman Catholic, has put on Christ. Also that our young bro. T. Lambert is again in fellowship. Trusting that we will at hold fast until our Master returns. —GEORGE EVANS, Rec. Bro.

NOTTINGHAM. —Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Huntingdon Street Schools, Eureka Class, 7.45 Tuesdays. Mid-week Meeting, Wednesday, 7.45 p.m. We are pleased to report that still another in this town has renounced the fleeting pleasures of this life and has resolved to lay hold on the saving grace of God. On December 21st, Harold Frank Green, the husband of our sister Green, was baptized into the name of the Lord Jesus. On December 26th, the annual gathering in connection with the School was held, and an enjoyable and instructive time was experienced. The Lectures are being well attended and interest manifested. Our next Fraternal Gathering will be held on Easter Monday, when the subject for consideration will be: "The Master's Return". Further particulars later. —W. J. ELSTON.

OLDHAM. —Co-operative Guild Road, Greenwood Street, Huddersfield Road. Breaking of Bread, 10.45; School, 2.45; Lecture, 6.30. Bible Class, Wednesday, 7.30, 140 Werneth Hall Road. On December 14th we had the pleasure of assisting Harry Heywood (Congregationalist) to put on the Saving Name. We hope that he may be approved in the day when the Master returns. Several interested strangers attend our lectures and Bible Class regularly, and we feel much helped by their appreciation of the Truth. During the last few weeks we have circularized the district on behalf of the Sunday School. The results have been very satisfactory, and we have been able to commence a senior class for those who are more advanced. Visitors have been: —Bro. and sis. W. J. Elston (Nottingham) and bro. and sis. F. H. Jakeman (Dudley). The two brethren exhorted and lectured for us. —A. GEATLEY.

SHATTERFORD (nr. Bewdley). —We are pleased to say we are endeavouring with the guidance of our heavenly Father to continue firm and steadfast in the way of life in the midst of these troublous times, both in the world and in the household, which cause us to long for that day to come when the Master will be here and these things shall have an end. It is sad to see the unity of the one body being destroyed by heresies and the persistent arguing of unprofitable questions among us which gender strife and division and make us think of our Master's words: "When the Son of man cometh shall he find the faith on the earth"? We have been cheered by the company and fellowship of the following brethren and sisters during the past year: bro. T. Greenhill and sis. D. Meese (of Scotts Green, Dudley); sis. Sidaway and sis. M. Doyle, of Blackheath. We shall be pleased to welcome any of like faith and fellowship who may be passing this way. —H. W. PIGOTT, Rec. Bro.

WELLING, Kent. —Scouts Hall, Warwick Road (Danson Park). Sundays: Breaking Bread, 2.45 p.m.; Children's School, 4.30 p.m.; Lectures, 6.30 p.m. We are pleased to report that twenty-two of the Bexleyheath Ecclesia have stood fast to their belief that we are nowhere allowed by Christ or the Apostles to go to law against others. We regret, however, twenty-three of the Bexleyheath Ecclesia cannot discern these things. Meetings of that Ecclesia were held on Nov. 4th and 21st, Dec. 2nd and 9th, and the following Resolution was that endorsed by us who now form the Welling Ecclesia: —"That we declare our allegiance to 1 Cor. vi. 1, that we are not allowed to go to law against another for any matter whatsoever. That we cannot fellowship any who do not wholeheartedly accept this Scriptural teaching without reservation". We are hoping to commence lectures to the stranger next

month. February, and pray that God will bless our efforts in new fields of pasture—"until He come".
—GEO. L. BARBER, Rec. Bro.

CANADA.

HAMILTON (Ont.) —Christadelphian Ecclesia, Pythian Hall, Jackson Street West. Sundays: School 9.45 a.m., Breaking of Bread 11 a.m. Lecture 7 p.m. Thursdays: Bible Class 8 p.m. Since our last report we have moved to the above Hall, it being more convenient. We are pleased to report that bro. and sis. Sidney Curry, formerly of the I.O.O.F. Hall Ecclesia, having carefully considered their position, are now in fellowship with us. We have had a most enjoyable visit from our bro. William Whitehouse, of Canton, Ohio, U.S.A., on November 28th, who is making a tour of the Ecclesias in Canada and United States. He gave us very encouraging words of exhortation and a stirring address on Jerusalem, Her Past History and Future Glory, the meeting being well attended, also addressing us on Thursday night Bible Class, bringing out many beautiful lessons from the Book of Esther. We have further been encouraged by a visit from bro. J. Beasley, of Toronto, on December 12th, speaking the word of exhortation and lecturing in the evening on the following subject: "The End of the World, Is it Near? What will be the Result according to the Scriptures"? We are pleased to have had the company of the following visitors at the Table of the Lord: Brethren A. and G. Blunt, Geo. Jackson, and sis. Irene Beasley, all of Toronto. —E. D. COPE, Rec. Bro., 120 Flatt Avenue.

MONCTON (N.B.) —Once more the hand of death under particularly sad circumstances has entered our ecclesia. Our sis. Harrop, after many months of mental and physical affliction, awaits in the dust of the earth the moment when "The dead shall hear the voice of the Son of God" (John v. 25). Our hope and prayer is that "in the judgment following" the hearing of this voice, she, with us, may be of those "that have done good, unto the resurrection of life" (John v. 29). This separation, following our gladsome re-union of a year or two since, reminds us of the earnest need of employing all possible time and effort in "building ourselves up in our most holy faith", "while it is called to-day". —WILLIAM HAYWARD, Rec. Bro.

VANCOUVER (B.C.) —1029 Commercial Drive. Sundays: Breaking of Bread 11 a.m. Since our last report, bro. Mitchel, of Ladner, having come to live in Vancouver is enabled to meet with us. We greet him heartily, and hope that others may yet come out from ecclesias where marrying customs are conducted that outdo even the customs of the Alien. The Lord is at the door and it makes us tremble to think of the readiness of some to follow Paris fashions instead of covering their nakedness, and the cutting of the hair which every sister knows was given for a covering and is a glory to her (1 Cor. xi. 15). A discussion of the Birmingham Trouble (which the Main Street Hall brethren say is not doctrinal) was held at the home of bro. Fenn, on November 21st, bro. Dickenson of the Main Street Hall presiding, six of their arranging brethren being present. From a Scriptural point of view their letter, a type-written one of two folio pages dealing with the subject is considerably in error. —JOHN B. ALLAN, Rec. Bro.

UNITED STATES.

LANSING (Ohio). —Breaking of Bread Sundays, at 10.30 a.m. at the house of the Recording Brother, A. P. Ruthem. The Light of the Gospel is still kept burning in this little mining town, few in number but remaining steadfast in the One Faith and hope of everlasting life through Jesus Christ our Lord. Any passing this way who meet on the same basis of faith are perfectly welcome. We are sorry to announce that after all necessary steps had been taken by our Ecclesia and a representative of the Canton Ecclesia, we were obliged to disfellowship bro. and sis. Tamplin who have not met with us for several months. We had the following visitors during the year: bro. and sis. John D. Thomas, of Stenbenville, Ohio. On May 2nd, bro. P. Phillips, of Canton, Ohio, exhorted for us. On June 27th, bro. Wm. Whitehouse addressed our meeting. On August 22nd, bro. Wm. Thomas exhorted to us (all of Canton, Ohio). Bro. and sis. Lillian Lisk visited us twice; sis. Lillian Cope, from Hamilton, Ont., Canada; sis. Dorothy Whitehouse, and her mother, Anne Whitehouse, visited us. Bro. and sis. John A.

Phillips, from Zanesville, Ohio, paid us a short visit. Bro. and sis. Ferdinand Bargiband are back with us from Detroit, Michigan. Yours in the narrow way. —ALBERT P. RUTHEM, Rec Bro.