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The Berean CHRISTADELPHIAN

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

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

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

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The Berean
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MARCH, 1927

EIGHTPENCE.

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

CHAPTER 39.

The scope of the Debate between Dr. Thomas and Mr. Campbell, the respective editors of the Herald of the Future Age, and the Millennial Harbinger was embodied by the Doctor in two sets of propositions so as not to throw the onus of proof entirely on one of the disputants. Here are the particulars: —

"FIRST SET OF PROPOSITIONS.

"1. —There is a principle or essence in all animal men which is inherently and necessarily immortal.

"2. —When animal men die, their inherent and hereditary immortal essence, commonly styled 'the immortal soul', lives in heaven hell, or an intermediate place other than the grave. Hence 'eternal life' is simply 'eternal happiness', and 'death' misery without end.

"3. —The heaven promised to the saints in the Scriptures is 'beyond the skies', is the place of 'immortal souls,' and is entered when the body dies.

"4. —The hell spoken of in the Scriptures is the place of the unrighteous 'immortal souls,' burning with fire and brimstone, into which 'immortal souls' are placed at the instant of death.

"These four propositions embody the hopes and fears of orthodox professors. As the senior editor is now reputed orthodox to a considerable extent, he can affirm these, perhaps, and we will meet him with a denial, saving only a slight modification of the fourth. But, from our recollection of his sentiments as expressed in his debate with us in 1838, we have a misgiving that he will not affirm the third and fourth of these. We would, therefore, present him the two following as alternatives, which, if he pleases, he may affirm instead; we also denying.

"SUBSTITUTIONAL PROPOSITIONS.

"5. —The heaven promised to the saints in the Scriptures is 'beyond the skies.' It consists of two departments, the one proximate and the other remote. The proximate heaven is a place and a state intermediate between the death of the body and its resurrection, and is tenanted by 'disembodied immortal souls'; these enter into it at the instant of death, and there remain till the end of time. At this crisis, 'disembodied immortal souls', or 'departed spirits', leave the proximate, or intermediate heaven, and are united with their bodies in the graves from which they issue forth to judgment, after which they enter the ultimate heaven as disembodied immortal souls.

"6. —The hell spoken of in the Scriptures is the place where the unjustified dwell co-eval with the years of God, burning in fire and brimstone. It consists of two departments, proximate and remote. These are states of being in one place or two; the proximate being for wicked departed immortal disembodied souls or spirits; and the ultimate or remote, for the same spirits when embodied; which embodiment is a re-union of the spirits with their bodies at the end of time, when they come forth from their graves to judgment, after which they enter upon the fulness of their torment.

"These six propositions, we believe cover the whole ground of our opponents, and if they contain the truth, it can easily be shown without many words. But until we can meet with something like truth, we cannot justly be condemned for not assenting to them. In the meanwhile, we offer to demonstrate, subject to the denial and critique of the senior editor of the Harbinger, this

"SECOND SET OF PROPOSITIONS.

"1. —From the Creation until the proclamation of the Gospel of the Kingdom of God by the Apostles, all men were ignorant of the true doctrine concerning immortality.

"2. —Immortality is not an essence or abstract substance, but a quality or property of the body.

"3. —Immortality is a part of 'the recompense of reward', and therefore promised only to the righteous.

"4. —The 'great recompense of reward,' or 'Hope of the Gospel,' glory, honour, incorruptibility, life, corporeal might, political majesty, and dominion and power over the existing nations, in association with Jesus Christ, reigning in person on the throne of his father David, to be re-established, exercising supreme ecclesiastical political jurisdiction over the restored Twelve Tribes of Israel and the Gentiles for 1000 years, at the end of which this everlasting Kingdom and empire will be discontinued.

"5. —Heaven is a place and a state of being. Its locality is the planet earth, as reformed and renewed when the future age, or 'Dispensation of the fulness of times' shall have passed away. Its population will then be, to a single individual, all sinless, glorious, and immortal as the angels of God. This, and this only, is the heaven to which God invites mankind, on the terms of the Gospel of the Kingdom of David's son.

"6. —Before the saints can enter heaven they must reign with Christ on Earth 1000 years, or 'a season and a time'. This reign is 'the state' intermediate between this and the eternal world.

"7. —'Hell', as importing the punishment of men, is periodical and confined to time. It is on the earth's surface and makes no part of the arrangements of the eternal world. The day of judgment is the day of Christ.

"8. —For men to inherit 'the things of the Kingdom of God', who live prior to the resurrection of the firstfruits it is necessary that they become citizens of the Commonwealth of Israel, or they are without part or lot in the matter.

"9. —All who hold traditions subversive of the one Hope of Israel, as preached by the holy apostles, will be rejected from the Kingdom of God.

"10. —The things preached by 'this Reformation', as the reward of righteousness, are contrary to and subversive of the Hope of the Gospel, which Paul announced to all men by revelation of God.

"The following we propose as the rules by which the discussion shall be regulated: —

"RULES.

"1. —Nothing to be admitted as proof of these two sets of propositions but the Scriptures of the Old and New Testaments.

"2. —The Scriptures may be reasoned upon for and against the proposition.

"3. —All other matter, though admissible at the expense of the time and space of the party introducing it, shall be considered as irrelevant, 'and proof only of deficiency in Scripture testimony', The opposite party may notice it at his own option. Not to do so shall not be construed unfavourably to the proposition in hand.

"4. —He that first indulges in personalities shall be regarded as averring in so many words the weakness of his position, that it cannot be sustained by reason and Scripture.

"5. —No reference shall be made to, nor quotations from anything which either party may have said, or written, upon the matter in dispute, previous to this discussion.

"6. —The discussion to be conducted in the pages of the Harbinger and Herald of the Future Age.

"7. —Equal space to be afforded to each, and nothing to be construed in the arrangements of the one which is not equally admissible to the other.

"All which is submitted in the spirit of truth, candour, and oblivion of the past, for the sake of the 'One Hope' of the 'Majesty of God'."

To this the following appeared in the Millennial Harbinger, as

"MR. CAMPBELL'S REPLY.

"John Thomas, not D.D., but M.D., has recently published a very pompous challenge to the editor of the Millennial Harbinger to admit him into his pages as large as life, to discuss with him, once more, his stale, moth-eaten, twice dead speculations upon no-soulism and materialism. His Herald of the Future Age, in the agonies of death, threw out this challenge in the last number of his volume, in the forlorn hope of holding on his far-scattered and scattering subscribers, and raising to life his desponding, drooping, dying friends, already sickened unto death with the soul-withering speculations about souls manufactured out of blood, and spirits out of breath, by the vis conservatrix naturae. Having had full proof, both in theory and practice, of all the saving graces of materialism, a number of the initiated, we have learned, are disposed not to pay seven times for the same improbable speculations, and are disposed to lay the Herald of the Future Age on the shelf, to see whether it may resemble

Samson's slain lion, killed by the jaw-bone, or some other weapon of an ass—out of which came honey and oil for the consolation of the sick and dying.

"To lay aside the figurative and to speak the literal truth, our readers have in former times been sated with the lucubrations of this moon-stricken speculator. They have heard him to satiety. He still has the assurance to allude to his Amelia interview with me—at which his friends, seasonably, though without any good effect, interposed in hopes of saving him from ruin, and snatched him from the discussion. Since then we honoured his theory with an extra on Life and Death to which he has never, so far as known to me, presumed to respond, nor anyone for his sake. With this essay not only unanswered, but in his own practice deemed unanswerable, how ridiculous to all men of common sense must appear his late egotistic puff of himself in the form of a challenge, when retiring at the back door from a stage, with his lease expired in the judgment of three and twenty Richmond friends!!! For these faltering and unfaltering adherents, the fruit of seven years toil, he has laboured only to prove that, like Priestley and Hume, though of incomparably less dimensions, he can create doubts from which 'he cannot deliver his own soul,' nor say to himself or them, 'Is there not a delusion in my right hand'? He has long enough fed them upon ashes. I am told he is about to migrate to New York in quest of new adventures".

Dr. Thomas' rejoinder we must leave over till next month.

(To be continued)

Editorial.

WHAT THE JEWS BELIEVE TO-DAY.

The present views of the Jewish people in regard to religion and dogma are of extreme interest to those who like ourselves are looking for the Salvation of Israel.

The greatest feature in common is: (1) A firm belief in the Oneness of God. The Babylonian captivity with its impressive lessons of the Omnipotence of the God of Abraham made such an emphatic change in the Jewish mind that although previously prone to idolatry, yet never since have God's people swerved in the least degree from their direct allegiance to Him.

As Mr. H. Begbie recently said: —

"All Jews, wheresoever found, and speaking whatsoever language, are of one heart, mind, and soul in affirming the Unity of God. The tenacity with which they hold to this affirmation, an affirmation which has brought them more suffering than any other nation has ever had to endure, is best explained by the Character which their religion gives to the Divine Being.

"GOD'S ETERNAL RIGHTEOUSNESS.

"From the days of the patriarchs, Hebrew genius has loved to dwell on the eternal righteousness of God. In this exalting thought, the Jew has found his inspiration for poetry, his impulse of patriotism, and his consecration of the domestic virtues. He has cherished in his heart every phrase of his great prophets, every hymn of his great poets, and every incident in the wonderful history of Israel which tells of God's righteousness. He is perhaps more vividly conscious than any other religious person in the world of these two truths of theology, the unqualified Oneness of the Creator, and His unchanging righteousness".

This is perfectly true, and the rejection of Jesus as the Messiah promised, is based upon two things, (a) That the Messiah comes not in humiliation and weakness, but in strength and power as a leader and warrior to take Jewry up to the summit of world power; (b) That there is not to-day any

intermediary between God and the righteous Jew. The Almighty is to be worshipped with the whole strength of the being and directly approached for help. Apart from this common ground however, we discover that modern world thought has had, and is increasingly having its influence upon Jewish thinkers as a result of which there is now grave division of opinion upon important and fundamental matters.

The great body of Jewish opinion stands by the Scriptures as wholly inspired but the "Liberal" Jews preach a progressive revelation. The Orthodox Jew expects a fulfilment of the Messianic prophecies in every detail and in the manner described in the Scriptures and believes in miracles and in the Law as the greatest of such, and holds that the Law must be faithfully kept by those who would receive rewards. But the Liberal or Progressive Jew says through the mouth of the pastor of their greatest London synagogue, Rabbi Mattucks: —

"The progress of knowledge forces all honest men to revise their ideas. It is now impossible to believe in the legend of Adam and Eve. It is also impossible to hold the same views as Maimonides, for example, held eight hundred years ago concerning the origin and the worth of the Pentateuchal and the Rabbinic Law. Many of the so-called utterances of Moses are later than the Mosaic age. The Oral Law is still later. Every religion begins with legendary wonders and proceeds to miraculous narratives. It is impossible for us, with our knowledge of science, and our knowledge of history, to believe the miracles recorded in the Bible. We do believe, however, that those miracles express in some cases a profoundly true spiritual meaning; we call them 'temporary beliefs': and we hold that the great poem of Job is just as impressive to us as literature as it is to those who regard it as a chapter in history.

"You look forward to the coming of a Messiah; we look forward to a Messianic Age. We believe that this Messianic Age of universal blessing can come only through men of good will, men who work to make the Law of God, which is Love, prevail upon earth. Therefore we are as anxious that you should forsake your traditionalism as the Modernist is anxious that the Orthodox Christian should forsake his traditionalism. And we feel that your traditionalism is as great a barrier against the reign of God's Love on earth as the traditionalism of the Orthodox Christian. We believe that you and the Christian have a great contribution to make to the progress of mankind, and we sorrow to see how both of you withhold this contribution merely out of zeal for a tradition which is clearly no longer of any value to the world".

The Liberal Jew in this reasoning displays exactly the same cleavage as between ourselves and the orthodox Christian World. He, like the latter, believes in evolution and disbelieves in the Fall of Man. We have common ground with the orthodox Jew here, for we both believe in the Truth of the Genesis narrative, and reject the theory of Darwin and Huxley.

Mr. C. S. Montfiore in his book "Liberal Judaism" pleads for the bringing to bear upon the old Jewish faith of present day "educated and disinterested reason".

We, like the Jew who is faithful to the way of his fathers stand by the old paths and seek to serve God therein.

It is fatal to the Truth of God for human reasoning to be given first place, and this present division in the religious thought of the Jew finds its parallel and counterpart in our own experiences in the One Faith. The same hankering after the world and its thoughts and ways has brought us all the troubles and disunity that we have experienced and continue to combat.

VISIT TO AMERICA.

Will any ecclesia or brethren desiring to invite the English Editor to call upon them please note that all arrangements are in the hands of bro. R. J. Dowling, to whom all letters on the matter should be sent.

G.H.D.

BREAKING THE PEACE.

"The things concerning the Name" are vitally important, and seeing that it is our duty to maintain them in their purity, and warn those who are "perverting the gospel of Christ", that possibly they may "be accursed", we must expect to be forced to break the peace with some, who "by good words and fair speeches deceive the simple"; and if we shirk our duty in this matter, these perverters will prevail where the Truth is not upheld and "the faith not kept" (2 Tim. iv. 7; Gal. i. 7, 8).

It is admitted everywhere that the foundation of God's building is being undermined, and many of those who were supposed to be "pillars" are not supporting nor upholding as they should the structure that was once so fitly joined together, but are rather apologising for, and aiding and abetting by their fellowship, those who are battering away at the foundations, even at the "Chief Corner Stone". Our duty is plain and it must be performed even though it be a work of unmingled grief and misfortune to ourselves.

The time has surely come when those everywhere, who desire to uphold the Truth in its purity, should follow the example of Moses of old, who stood aside from "the Lord's own people" and asked the question: "Who is on the Lord's side"? If there are some who prefer to stay on the side of those who are permitting this evil work to go on, we cannot remain with them, for in so doing we would make ourselves responsible for their evil deeds (2 John v. 11).

We would refuse immersion to any who brought the teaching of bro. Strickler with them: that Christ's life was not a forfeited one; or those who held reservations on the Commandments of Christ. How then can we turn round and countenance those same errors, by joining up with the Temperance Hall fellowship who tolerate them in their midst? We know that many excuses are offered for those who have been false to their present duty, but the errors they are countenancing are of too glaring a character to be glossed over in any man-pleasing way. Such careless ones are breaking threads in the loom and they will find the fatal flaws later on, in the textures they are weaving, which may prove unfit for the "clothing of the King's daughter" (Ps. xlv).

Those in Winnipeg who have remained with the Walker-Strickler fellowship, do not themselves believe that it is right to countenance by fellowship the Strickler heresies, and they so voted some time ago—see Winnipeg Intelligence of November last. Yet when the test came, they determined for friendship's sake to remain in the fellowship of those who tolerate these heresies. This is obviously inconsistent. When vital questions are involved they should not lend their support to error in such a public and powerful manner, nor thus implicate themselves in the promulgation of false doctrines of such a dangerous character.

We know of some in America who have remained with the Temperance Hall fellowship because of their fear of relatives and friends, both here and in Great Britain. But such should emulate the Apostolic example and fear and "obey God rather than man", and also remember that duty hath no place for fear.

We hope that all who are not yet with us, but nevertheless are favourable to our cause may reconsider their inconsistent and ever-perilous position, and we can assure them that when they are prepared to take our attitude, nothing will afford us greater pleasure than to receive them (2 John v. 11).

The Spirit by Paul enjoins us to give "attendance to doctrine", and through the apostle John, it restrains us from receiving any who "bring not this doctrine" of the true humanity of Christ with them; and on the strength of these commands and others of similar import, Dr. Thomas emphatically declared that "those who hold Paul's doctrine ought not to fellowship with a body that does not" (see Christadelphian, 1873, p. 324). Therefore the attitude of the Temperance Hall fellowship is wrong.

Through the wonderful labours of Dr. Thomas and bro. Roberts, these questions have passed into the region of palpable facts, for those who have eyes to see, therefore we have no reservations.

Having got rid of all our perplexities on these vital questions, we can now testify with pleasure to the invulnerability of the Truth, when purity of doctrine and fellowship prevail.

B.J.D.

NOTES BY THE WAY.

WINNIPEG, CANADA. —This is a flourishing "city of the plain", said to be the third largest in Canada. It is both "cold and hot". To this fact we can personally testify, as we have visited our friends there when it was thirty degrees below zero, and also when it was ninety above in the shade, which goes to show that thus far we have never found them "lukewarm".

The city lies at the junction of the Red and Assiniboine rivers, and is the capital of the Province of Manitoba. The name of the city is derived from two Cree Indian words, win, muddy, and nipee, water: muddy water. Notwithstanding the fact that this is an accurate description of the waters of these rivers, the city is well supplied with pure water.

Situated as Winnipeg is, almost midway between the Atlantic and Pacific Oceans, it must of necessity become, and really now is, a great railway centre. The great Canadian Trans-Continental Lines—the Canadian Pacific and the Canadian National—have large interests here, as well as other lines coming up the valley from the south. Portage Avenue, the widest street in Canada, and possibly in North America, is the chief commercial thoroughfare. On this street stands the Rialto Theatre, which on a comparatively recent visit, the brethren engaged for a special lecture, and by judicious advertising, secured an audience of nearly 500, among whom much literature was distributed, which is further evidence that Winnipeg is not "lukewarm". This lecture was followed by others in the Royal Templar Building.

Winnipeg has several beautiful residential streets, among which is Wellington Crescent, one of the finest streets on the continent. Nearly all the residential streets are widely boulevarded, well treed and exceptionally well kept. Among points of interest to the travelling public, we may mention the elegant Fort Garry Hotel, the Parliament Buildings and the Government House, all situated on Broadway, another beautiful elm-lined avenue.

Trees add greatly to the beauty of a city. They are noted in the Bible as "a thing of beauty"; for example, "Jericho the city of Palm trees". As the children of God, we can even now, contemplate with great pleasure the beauties of Nature as exhibiting God's wisdom and handiwork. Not the least among these is a properly trimmed, pruned and well-formed tree. Not only has the spreading tree formed a resting place for angels in the past as the Bible records testify (Gen. xviii. 1-8), but the Spirit of God in the Psalms and the Prophets uses it as a symbol: "A tree planted by the rivers of water, that bringeth forth his fruit in his season". The Spirit's Greatest Tree is a Righteous One, springing from the stem of Jesse, planted by the river of the water of life, and the sons of God are the branches, and when true to the symbol, will be richly adorned with a fitting luxuriant foliage of faith, fragrantly blossomed, and under the fructifying influences of the Spirit-Word will bring forth abundantly the ambrosial fruits of the Spirit in good works, ultimately developing in Zion's glad morning, into glorious spreading "trees of righteousness, the planting of the Lord that He may be glorified". Then shall those "olive trees" be great, "standing by the Lord of the whole earth" (Zech. iv.), as Kings of the forest of the Garden of God, "pleasant to the sight", whose leaves are "for the healing of the nations". Then shall those trees "clap their hands" and "the hills break forth into singing", and "every man shall sit under his own vine and fig tree" and "none shall make him afraid" (Micah iv. 4; Gen. ii. 9; Is. Iv. 12).

GREAT BUSINESS CENTRE.

Winnipeg is the great wholesale business centre for the prairie provinces having an annual turnover of \$300,000,000. It is therefore the headquarters in that section of country for commercial travellers, which happens to be the occupation of our bro. W. J. Turner, Recorder of the Winnipeg Ecclesia.

Our brother has a large field to cover which incidentally affords the opportunity of his meeting with isolated believers, and occasionally with our esteemed and enterprising brother S. T. Batsford and the Ecclesia at Lethbridge, Alberta, when on every possible occasion, they speak the word "publicly", and have "kept back nothing" (Acts xx. 20).

We understand that brother Turner is a very successful salesman, yet he has in his possession one good thing which he absolutely refuses to sell at any price. You ask us, what it is? Why, it is the Truth, which he esteems as "more precious than rubies". The Spirit counsels us to "buy the Truth", and charges us to "sell it not", an injunction which our brother and the faithful with him, have thus far, loyally observed.

There are many powerful influences at work to-day, throughout the world, within the household of faith, trying to silence the voice of God's testimonies concerning the things of the "Name". They have not succeeded in Winnipeg, although the results of these efforts are to be seen there as elsewhere to-day, in ecclesias standing for or supporting a mixed fellowship, and had it not been for the judicious, faithful, and timely work of such brethren as Turner and Randell the mischief might have been much greater.

We all know that life's best joys consist largely in peace, yet Christ said: "I came not to send peace but a sword; a man's foes shall be they of his own household", and His words have ever proven true. Nevertheless, performance of duty supplies a peace that "passeth all understanding".

God's children love peace as much as they dislike fighting, but not peace at any price. There is a peace that is more destructive of the One Faith, than the most earnest contention on its behalf, was ever thought to be. It is much better to be temporarily disturbed by a sharp and earnest contention for the Truth, than to stand by and see an ecclesia tossed helplessly upon the dubious waves of fundamental error; because where error once gains a firm foothold, there Truth must languish, while error makes further progress, marring all that's good.

During this trouble the brethren everywhere might have proceeded comfortably along the flowery paths of peace, by neglecting the doctrine, and thereby preserved a social union and a cordial good feeling, yet at a vast and frightful expense to the Truth. But would the wisdom that is from above suggest or approve of such a course? Obviously not, in view of the inspired command to "earnestly contend for the faith", against "certain men crept in" and "hold fast my Name", for "I came not to send peace".

B.J.D.

The Proverbs.

A Sunday Morning Exhortation by Bro. R. Roberts.

Peter says, "If any man speak let him speak as the oracles of God". There is great need for, and advantage in, obeying this injunction. We live in a day when men speak in a style very different from the oracles of God. Apart from the doctrines that are in universal favour, the style of speech is emasculated and thin. The ideas are few, and these in their expression are spread over an extended surface; starvation is the result to those who feed on them. There is a famine, not of bread, but of the Word of the Lord. A conceited philosophy on the one hand, and an utterly impoverished theology on

the other, have given the world a colourless language, destitute of all truly nutritive elements. The Spirit of God calls with great reason upon the sons of men to turn from their famine-stricken diet, to the fatness provided in the oracles of God, in which they may delight their souls; but the call is disregarded; the world is enamoured of its own ways and its own thoughts. In the language of Apocalyptic figure, it is drunk, and drunken men have no relish for wholesome food. This dementedness shown in the universal taste for the starvation garbage of the natural man's philosophy will continue to prevail until the day of fat things, the day of the blessing of Abraham to all nations, shall be inaugurated by the man whom God hath appointed. A few, however, amid the teeming millions will be found in wisdom's way when that day arrives. It is our privilege to have been invited to walk in this way. Let us hold fast well by this first lesson of wisdom, "If any man speak, let him speak as the oracles of God".

We are helped to do this by our practice of reading the Scriptures, not only in our daily private life, but in all our assemblies as the foundation of our thoughts. This morning we are with Solomon. Some have doubted whether we ought to regard his sayings as the oracles of God; but such a doubt can only exist where there is a neglect to take into account the apostolic recognition of these sayings as the voice of God. The judgment of the apostles is an unerring guide to us on such a point; for Christ said the Spirit would be with them to guide them into all truth (John xvi. 13). And Paul lays it down that any man truly enlightened will acknowledge apostolic sayings to be the commandments of the Lord (1 Cor. xiv. 37). In view of this the divine character of the Proverbs is settled by Paul's quotation of them in this character. He expressly refers to Proverbs iii. 11, as "The exhortation which speaketh unto YOU as unto children" (Heb. xii. 5). It is unnecessary by the side of this to refer for confirmation to the fact that Proverbs constituted a part of "the Scriptures" to which Jesus always referred as the standard of divine authority, nor to the fact that God gave Solomon "wisdom and understanding exceeding much and his wisdom excelled all the children of the east country, and all the wisdom of Egypt, for he was wiser than all men" (1 Kings iv. 29). What if the Proverbs consist largely of sayings previously current in Israel, and collected by Solomon. Whence came these current wise sayings? Were they not due to the presence in Israel from generation to generation of men of divine illumination, such as Joseph, Moses, Joshua, Samuel, David and many others? And whatever their origin was not Solomon's adoption of them the explicit sanction of God? Any other view is inconsistent with all the facts of the case, and would rob us of one of the most precious storehouses of wisdom accessible to man.

When we make the acquaintance of the Proverbs, we not only obtain a large confirmation of the wisdom elsewhere indicated in the holy oracles, but we find a supply of correctives of especial value in view of the extremes into which it is possible to run in the unaided endeavour to carry out some of the divine precepts. "Take no thought for to-morrow", says Jesus; "consider the lilies of the field how they grow, they toil not neither do they spin". Paul also says, "I would have you without carefulness". These exhortations, rightly applied, do not exclude providence and reasonable preparation, because they are directed against the word translated care, and meaning anxiety of a worrying kind. But they are capable of mis-application, and have been misapplied by some who have held them to justify absolute shiftlessness and inattention to secular contingencies. The Proverbs supply the antidote to this mistake, even if it were not to be found in the New Testament. They enjoin the exercise of a diligent foresight in our affairs. "Be thou diligent to know the state of thy flocks, and look well to thy herds" (xxvii. 23). "The hand of the diligent maketh rich" (x. 4). "The hand of the diligent shall bear rule" (xii. 24). "The soul of the diligent shall be made fat" (xiii. 4). "Seest thou a man diligent in his business; he shall stand before Kings" (xxii. 29).

On the other side of the question, idleness is held up to reprobation. "The idle soul shall suffer hunger" (xix. 15). "The soul of the sluggard desireth and hath nothing" (xiii. 4). "Go to the ant, thou sluggard; consider her ways to be wise, which having no guide, overseer or ruler, provideth her meat in the summer and gathereth her food in the harvest" (vi. 6-8). "The slothful shall be under tribute" (xii. 24).

The caviller might contend that this was a case in which one part of the Scriptures taught a different doctrine from another; that Solomon was contradicted by Christ. But it is not so. The principle of prudent foresight and diligent provision is plainly recognised in the New Testament, though not so prominently taught as in the Proverbs. There was more need for the inculcation of faith than industry, because the one comes less naturally than the other; and, therefore, faith is more conspicuously taught, but not at the expense of industry. Industry is also enjoined. Paul says, "If any man work not, neither shall he eat" (2 Thess. iii. 10). "If any provide not for his own, especially for those of his own house, he hath denied the faith and is worse than an infidel" (1 Tim. v. 8). "Provide things honest in the sight of the Lord and in the sight of all men" (2 Cor. viii. 21). "Let him labour with his hands the thing which is good, that he may have to give to him that needeth" (Eph. iv. 28). Jesus illustrates these injunctions in the command to "Gather up the fragments that remain that nothing be lost" (John vi. 12); and also in the words addressed to his apostles when the time had come for a suspension of the miraculous supervision under which they had laboured: "When I sent you without purse and scrip and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now ye that hath a purse, let him take it, and likewise his scrip, and he that hath no sword, let him sell his garments and buy one" (Luke xxii. 35-36).

There is a place for faith, viz., where our anxiety can avail nothing. We are to trust that God will bring to pass the provision of all we need, if we confide the matter to Him. At the same time, we are not to relax those efforts upon which He has made the provision to depend in the second place. Any man who neglects these is a breaker of the Word, however much faith he may think he has. The thing to be careful about is to see that our prudence does not degenerate to faithlessness and interfere with the performance of duty, whether to God or man. God hath united things in certain relations, and what God hath joined, let no man put asunder. Wisdom is the putting of every thing into its right place. Faith does its best without anxiety and trusts for the rest; the feeling that would leave all to God is presumption. One thing is the appointment of God as well as another, and we must give all their place. In this, the book of Proverbs is a great help. . . .

There are other matters in which the Proverbs afford checks against extremes. Paul recommends patience with adversaries, exhorting that in meekness we should instruct those who oppose themselves. Jesus commands kindness to all, even the undeserving; and counsels submission to evil, and compliance with request even to the double of what is asked. There is a place for the operation of all of these precepts; but they are misapplied when they are allowed to interfere with the attitude of wisdom presented in these sayings of Solomon: "Go from the presence of a foolish man when thou perceivest not in him the words of knowledge" (xiv. 7). "Speak not in the ears of a fool, for he will despise the wisdom of thy words" (xxiii. 9). "Cast out the scorner and contention shall go out; yea, strife and reproach shall cease" (xxii. 10). Christ and the apostles are themselves on the side of these counsels. While exhorting us to patience, forbearance, love, kindness, etc., Christ says, "Give not that which is holy unto the dogs. Cast not your pearls before swine" (Matt. vii. 6). "Beware of false prophets; ye shall know their fruits" (Matt. vii. 15). "Let him (a man refusing to reason) be unto thee as a heathen and publican" (Matt. xviii. 17). So also Paul: "Beware of dogs; beware of evil workers" (Phil. iii. 2). "Withdraw from every brother that walketh disorderly" (2 Thess. iii. 6). "False brethren . . . to whom we gave place by subjection no, not for an hour" (Gal. ii. 5). "Of some have compassion, making a difference; others save with fear, pulling them out of the fire, hating even the garment spotted with the flesh" (Jude 23). On the same principle, we are commanded to contend earnestly for the faith once delivered to the saints, and to have no fellowship with any who subvert the doctrine of the apostles in faith or practice. The two sets of precepts are not inconsistent though made so in the practice of some. Our kindness may abound with a plenteousness that goes beyond the requests of those who ask us, and we may exercise a patience as nearly unwearying as may be and a magnanimity that shall be godlike towards the evil and erring, without taking fools into our bosom, or suffering the highest interests of ourselves and others to be endangered by a weak friendship for those whose ways decline to death. . . .

The Proverbs resemble every other part of the oracles of God as regards the nature and origin of the wisdom set forth. They are not like the systems of the ancients (though by the way, Solomon is

more ancient than any of them). These, who are spoken of as "the wise", made wisdom a mere matter of observing nature and speculating on the modus operandi of her operations. They did not know God and could know nothing of His revelation and His superintendence and purposes as the principal element of wisdom. Hence their wisdom is foolishness for all practical purposes. It is thin, watery, tasteless, powerless stuff. There is nothing in common between the philosophers and Solomon. Solomon has nothing to say for "Philosophy"—which in truth is a glorified abstraction, having no existence except in the language and brains of those who know nothing of true wisdom. He mounts as high as heaven, and puts his finger, so to speak, on the only source of wisdom: "The Lord giveth wisdom; out of His mouth cometh knowledge and understanding" (ii. 6). "The fear of the Lord is the beginning of knowledge" (i. 7; ix. 10). "The fear of the Lord is a fountain of life" (xiv. 27). "Be thou in the fear of the Lord all the day long" (xxiii. 17). "It shall be well with them that fear God (Ecc. viii. 12). "Fear God and do His commandments: this is the whole duty of man" (Ecc. xii. 13).

Here is a feature peculiar to the Bible alone. In the Bible only is God's view of the case made a practical element of behaviour and destiny. "The Lord loveth him that followeth after righteousness", the prayer of the upright is His delight (Prov. xv. 9, 8). "The Lord is far from the wicked, but He heareth the prayer of the righteous" (29). "Every one that is proud in heart is an abomination to the Lord" (xvi. 5). And surely God's view of a case is the most important fact concerning it; for with Him is the power to raise up or cast down, to save or to kill, to confer good or lender evil. Since all things are of Him and in His hand, it is no mere religious extravagance (so-called), but the sober truth to say that His fear is the beginning of all knowledge and wisdom. The philosophy that excludes this is a philosophy lacking the very core of truth. Men like to glorify themselves by the investigation and promulgation of what is. But the glory even of this is to Him whom they forget, in whose hand their breath is, and whose are even the little and vain efforts by which they presume to construct a system of wisdom without God in it. And of what avail, as a matter of wisdom, is the knowledge of what is (as presented in science and philosophy) as compared with a knowledge of the pleasure of Him who has power to change what is, and who has declared His purpose so to do, as regards both the righteous and the wicked?

This is the most beautiful feature of the Proverbs, their constant fundamental dependence on the future dispensation of God's power in the destiny of man. Some think the Proverbs of a merely secular application, this is, that their wisdom depends upon considerations limited to the present life. That they are profitable for the life that now is, is true, as it is also true of the gospel (1 Tim. iv. 8), but that their chief bearing is towards that coming arrangement of things upon earth which has been the purpose of God from the beginning, will not be denied by those who have pondered the following sayings: "The wicked is driven away in his wickedness, but the righteous hath hope IN HIS DEATH" (xiv. 32). "When a wicked man dieth, his expectation shall perish, and the hope of unjust men perisheth . . . but to him that soweth righteousness shall be a sure reward" (xi. 7, 18). "The lip of truth shall be established for ever, but a lying tongue is but for a moment" (xii. 19). "The righteous shall be recompensed in the earth, much more the wicked and sinner" (xi. 31). "The house of the wicked shall be overthrown; but the tabernacle of the upright shall flourish" (xiv. 11). "Whoso despiseth the word shall be destroyed; but he that feareth the commandments shall be rewarded" (xiii. 13). "As the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting foundation. The righteous shall never be moved; but the wicked shall not inhabit the earth" (x. 25, 30). "The upright shall dwell in the land and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressor shall be rooted out of it" (ii. 21, 22).

It is an illustration of the unity that characterises the oracles of God, that all these things shall be appropriate to the table of the Lord around which we are assembled. There is no breach in the divine circle. Solomon is one with Christ, even as Abraham, Isaac, and Jacob, and all the prophets, who will sit down together in the kingdom of God. The reason is that it is one God, who spake by them all. "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. i. 1). This makes all the difference between the wisdom of the Bible and the wisdom of "the wise" of this world. In the one is light and

harmony; in the other, darkness on the highest problems. Let us walk in the light and rejoice in the light that we may be children of light, both now and in the glorious age to come.

"Make it a habit to be glad at the good fortune of others: you thus obey the apostolic command to 'rejoice with them that do rejoice'."—Christadelphian, 1897.

Sixth Visit to the Holy Land.

By F. G. JANNAWAY.

(Continued from page 69).

SMYRNA.

On our way to Smyrna, which was to be our next place of call, we passed quite a number of islands—known and unknown to us. Two we were particularly interested in because mentioned in the travels of Paul: Samos and Chios. Both these islands are mentioned in Acts xx. 15, where Luke says, "We sailed thence (that is from Mitylene) and came the next day over against Chios; and the next day we arrived in Samos and tarried at Trogyllium, and the next day we came to Miletus".

But we were sailing in the reverse way, therefore Samos came first. Beyond forming one of the Isles of the Gentiles, and being mentioned in the text already quoted, there is very little of interest about the place. Its port is Vathy which we shall not easily forget by reason of the noise made during the discharging of cargo, and taking in same. The same can be said of Chios. Like other of the islands in this part of the Mediterranean, it has suffered by reason of earthquakes—the last was in 1881, when 4,000 of its inhabitants were swallowed up.

Leaving Chios, and after sailing for a while we turned due east into the Gulf of Smyrna, and after passing small islands and two Turkish Forts, one of which appeared to be quite a modern battery, judging by its guns, we were faced by the city of Smyrna, spread out before us with an excellent sea front, the city sloping upwards with Mount Pagus in the background. It is a charming picture from the sea. As with Constantinople and Naples, the view, as one approaches it on board a vessel, is one ever to be remembered, as is the awakening to the real facts when one lands and sees below the surface. The Quay is about two miles in extent from left to right, and occupies the whole of the sea front, along which are tramway lines—the trams themselves contemptible vehicles. The city itself may be roughly divided into five quarters: Moslem, Armenian, Jewish, European, and Greek, although I am not sure that one can now say correctly there is a Greek quarter. When we visited the city in 1902, the Greek element formed no small portion of Smyrna, but the terrible anti-Greek uprising and doings in the year 1922, effected a complete change. It was on the 22nd of July of that year that a fire broke out on the border of the Turkish and Greek quarters which practically wiped out the latter: the Turks arose in mass, and, apparently, according to a preconcerted programme, engaged in a wholesale massacre of the Greek population. Flight was the only means of saving themselves—thousands of Greeks poured forth to the Quay and were taken on board the British and other boats in the harbour. The refugees were conveyed to one or other of the many islands found in the Ægean Sea, and there, for the most part they still remain. As to the reason for, or cause of the fire, it is not for the writer to say. The Greeks allege that the Turks, occupying the southern part of the city, carried out a long-arranged plan to rid Smyrna of all Greeks by every possible means. The Turks on the other hand, put all the blame on the Greeks. They declare that the latter, on the night of the day named (July, 1922), kindled fires all along the line of the city from west to east, which divided their quarters from those of the Turks, hopeful that the wind then blowing and for which they had long waited, would destroy the Turkish portion of the city, but that Allah (the Moslem name for God) in his goodness, thwarted the plan of the Greeks by reversing the wind, and practically wiped their would-be destroyers out of existence, so far as Smyrna was concerned. We now remember how full the London daily papers were at the time of the terrible affair, but like most other things, time had effaced it from our memory; hence, we could

not understand the picture we beheld, with the aid of our prisms, from the deck of the "Sphinx" as we looked at the city from the distance. Whereas the southern slope of the city, that to our right, was a charming sight, good buildings on the Quay, pleasant-looking residences on the whole of the hill on which the city was built, well laid out gardens, fertile in every respect, right away up to the top of Mount Pagus, with the old castle thereon. On the left hand (the northern part of the city) what a contrast! Judging by the buildings along the Quay, one would think a bombardment had recently taken place. As we have said, this is the European part of the city. Here are what once formed the Asiatic headquarters of leading British and other European firms: Banks, Insurance Offices, Wholesale Merchants, Shipping Companies and such like; but now, mere shells, carcasses, flank walls (no roofs!), mere debris. And the same all over the slopes reaching up to Mount Pagus. What it all meant we soon discovered, as we have already stated.

Immediately on landing, without wasting a moment of time, we—Sis. Jannaway, another passenger and myself—took possession of a carriage with the request to the driver that we wanted to see Smyrna! From the point where we started—the centre of the Quayside—that is, about a mile from each of the ends thereof—to the extreme left, it was nothing but an exhibition of derelict buildings; then turning to the right, we had on our left hand what was at one time the terminus of the Constantinople-Smyrna Railway. There it was just as it appeared in 1922, the morning after the terrible night already referred to. Among the debris was a complete passenger train and engine, or rather the iron-work portion thereof, in the midst of weeds and bushes that had been accumulating during the following three years. It may be asked: Why has the damage not been made good? For the simple reason that the fire-claims were disputed by the various insurance companies under the terms and conditions of the policies. Most, if not all the companies were British, and their policies contained conditions exonerating them from making good in certain events, which they contended obtained in the present case. At the time of our visit the matter was still in the hands of the Law Courts.

As our driver continued his journey through derelict districts, we expostulated with him, protesting we wanted to see Smyrna and not played-out neighbourhoods (we remembered nothing of the 1922 trouble, etc.); but our driver knew not a word of English. Our fellow passenger—a well-to-do silk merchant—even got into such a state of frenzy as to forget he was a gentleman and used "bad" language. I pointed out that such was not only not gentlemanly and unfit for a lady to hear; but, it was waste of breath and energy, seeing that good language or bad was each alike to one who was not only a Turk, but who knew no other language! And so, our driver continued to show us Smyrna! Hence we saw Smyrna as we should not have seen it had we what was at the time our own way. He also had Mount Pagus in his programme. This mount meant an uphill drag, after leaving the ruins already described. It is about 500 feet up. On the summit are what remains of the Acropolis. Here are the ruins also of a Mosque, formerly a Church, in which it is alleged that Polycarp preached. It was the association of Polycarp with Smyrna that added an additional, if not the primary reason for the interest we had in this visit. Dr. Thomas has much to say about Polycarp in Eureka. The Doctor reminds his readers that "Polycarp was contemporary with the Apostle John"; and, in the chapters dealing with the letter to the Church at Smyrna, and the ten years' Diocletian persecution, he recites how when brought before the pro-consul, the latter pleaded with poor old Polycarp, exhorting him thus "Have pity on thine own great age, and the like. Swear by the fortune of Caesar; repent, and say, 'Take away the atheists'. 'Swear and I will release thee'—reproach Christ". To which Polycarp replied and said: "Eighty and six years have I served him, and he hath never wronged me, and how can I blaspheme my King who hath saved me"? Polycarp was an elder of the ecclesia of the Smyrneans when Ignatius visited him in A.D. 107, on his way to suffer death in Rome. The Doctor adds, "Both Ignatius and Polycarp were acquainted with the Apostle John, and the latter is highly spoken of by Ignatius, who says of him and others, "they live as in the presence of the glory of God". Polycarp was put to death sixty years after Ignatius, A.D. 167". And says the Doctor, "his mind was fixed upon the resurrection". The site "where Polycarp was martyred" is pointed out, as well as the position of his supposed grave, which is marked by a cypress tree.

The view of the city and environs, and of the Gulf, is really splendid from the top of Mount Pagus. The panorama extends to Chios and Mitylene, and is unanimously pronounced, "one of the most beautiful in the Levant".

Having "done Mount Pagus" we made a detour of the city—a perfect labyrinth of streets—that busy portion generally known as the Bazaars—as full of life and animation as can be imagined. The scene was all the more lively and attractive by reason of all the shops and houses being adorned with Turkish flags, it being the anniversary—the third—of the circumvention of the Greek plot, as the Turks described what took place in July, 1922. In fact it would scarcely be an exaggeration to say that flags were displayed wherever there was the possibility of sporting them—and they were of all sizes—from that of an inch or two, to those yards long. Every child took part in the exhibition. The wares too, of the Bazaars, were consistent with the Eastern love of colour, as was the raiment of the people—the most picturesque attire imaginable. We heard that Smyrna can boast of nearly fifty Mosques, but we did not trouble to enter one of them.

The effects of the 1922 troubles are especially to be seen in the roadstead off Smyrna. When we visited the place twenty-five years ago, the waterway was crowded with ships from all parts of the world: it was one of the chief ports of call for ships sailing from Beyrout to Constantinople, and was a veritable hive of maritime life—but now, one could count the ships on one's fingers—nothing doing! The population was then said to be nearly half a million, whereas now it is only about eighty or ninety thousand.

Again we boarded the "Sphinx", and were soon steaming away for Constantinople.

(To be continued).

Elijah.

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

(Continued from page 64).

PART III.

More trouble for Elijah. Three years have rolled by since he made the terrible announcement to king Ahab; meanwhile the nation had suffered untold privations as the result of the withholding of the early and the latter rains. Now God commands him to go and present himself to the king, and inform him that God's mercy was about to show itself in the form of rain. At this time "there was a sore famine in Samaria", where Omri, the father of Ahab, had purchased land, built his palace and founded the city. On the way from Zarephath to Samaria, in obedience to the divine command, Elijah met Obadiah, the governor of Ahab's household. This Obadiah was a God-fearing man, who had protected and befriended a hundred of God's prophets from the wicked Jezebel the wife of Ahab, and worshipper of Baal, when she issued their death warrant. Obadiah had been ordered by Ahab to go in search of districts where water was to be obtained, to minimize, if possible, the appalling death rate among his horses and mules by reason of thirst. It was while on this mission that he was met by Elijah. Obadiah had heard of Elijah, and of his association with the prophecy of the three-and-a-half years' lack of water. On meeting the prophet he asked, "Art thou that my lord Elijah"? "Yes", replied the prophet, "I am he"; and he told Obadiah to return to his master, the king, and say, "Behold, Elijah is here". What next? exclaimed Obadiah; the king has been searching for you far and wide, and he has taken an oath to kill you, and yet you want me to tell him where you are; as soon as I leave you you will disappear, and he will slay me out of revenge, for he knows how I hid and protected the hundred prophets from his wife Jezebel. Never you mind, said Elijah, you do as I say; Go, and tell Ahab I am here, and that I have something important to tell him; I won't run away; but will surely show myself unto him.

God was in it all; so Obadiah had to do as the prophet bid him.

What a meeting between Ahab and Elijah! Ahab's first question to Elijah was, "Art thou he that troubleth Israel"? No, replied Elijah; it is the other way about: you and your father Omri have been, and are, the troublers of the nation, by forsaking the commandments of the Lord and following Baal. How bold! Nothing but the knowledge and fear of God can cause a man thus to attack "spiritual wickedness in high places". Elijah further showed the courage of his convictions by challenging the king to submit to a test by sending eight hundred and fifty of the priests of Baal to meet him (Elijah) a prophet of the Lord. Ahab accepted the challenge. Upon the arrival of four hundred and fifty of the false prophets, Elijah bid them prepare for the test. Two altars were built; one to Baal and one to Yahweh. Two bullocks were to be brought there. Elijah told his opponents to slay their bullock and place it on their altar. They did so. "Now call to Baal", said the prophet, "and bid him send fire down from heaven and consume your bullock". They did so, they cried from morn till evening, but all to no purpose. Baal was conspicuous by his absence. In irony, Elijah said, "Cry louder, perhaps he is asleep; or may be he has "gone on a journey". The priests got excited, and in their blind fury, even cut themselves with knives, after the fashion of the heathen; but with no other result than to shed their own blood. Now, said Elijah, see what God will do with the sacrifice I will offer to Him. But he first addresses God thus: "Lord God of Abraham, Isaac and Israel, let it be known this day that Thou art a God in Israel, and that I am Thy servant, and that I have done nil these things at Thy Word. Hear me, O Lord, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again". Before uttering this prayer, Elijah had taken every precaution against the Baalites attributing what was about to happen, to legerdemain. He insisted upon both altar and wood and sacrifice being saturated with water. Thrice was everything drenched—the overflow of water not only filled the trench, but ran round about the altar. "Then the fire of the Lord fell, and consumed the burnt sacrifice and the wood, and the stones, and the dust, and licked up the water that was in the trench". And, what did the four hundred and fifty priests of Baal do? They were not given the opportunity of doing anything. Elijah's God had so manifested Himself, "that all the people saw it; they fell on their faces and they said, The Lord, He is God; the Lord, He is God". The priests were dumbfounded; and Elijah said, "Take the prophets, let not one of them escape. And they took them. And Elijah brought them down to the brook Kishon, and slew them there".

Then Elijah gave God's message to Ahab, "I will send rain upon the earth". "Elijah said unto Ahab, Get thee up, eat and drink, for there is a sound of abundance of rain"; and, from Carmel looking westward, he enjoyed the magnificent view which we ourselves have been privileged to behold, more than once—that extensive sea view of the Mediterranean. Elijah "prayed earnestly" as the Apostle James tells us. The rain came; came so abundantly that the king in haste fled to Jezreel; but Elijah had not yet done with Ahab; and so he followed, and soon got ahead of the king, and reached Jezreel first.

PART IV.

Having reached Jezreel, the king Ahab there meets his wife—the wicked Jezebel—and tells her all that had happened to her four hundred and fifty priests. She is furious at the news. The divine record of her scheme reads: "Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time".

Poor Eljiah, we know his feelings, for he was "of like passions with us"; and we sympathize with him, worn out with over three years' anxiety and work; and, too, such exciting and nerve-racking work! No wonder he was dejected; cast down and low-spirited; and, in a mood to run away anywhere for rest. No doubt he felt he had done his bit and was entitled to a rest; for we read, "he arose and went for his life and came to Beersheba, which belongeth to Judah, and left his servant there; but he himself went a sabbath day's journey into the wilderness", where, all alone, he realized his loneliness; and, sitting down under a juniper tree, he longed for death, and opened out his heart to God, exclaiming, "It is enough; now, O Lord, take away my life, for I am not better than my fathers". "The angel of the Lord" was close at hand, and the angelic advice to Elijah is what we need listen to in similar fits of

despondency—"Arise and eat"; and repeat the process if the first has not had the required effect; better than drugs. Elijah found such to be so, for he did "eat and drink, and went in the strength of that meat," otherwise the journey would have been too great for him. The prophet, however, still kept his own company, which is not always wise (Gen. xi. 18). The word of the Lord again reached him, this time in a cave, and he heard the voice asking, "What doest thou here Elijah"? What a pathetic reason he gave: "I have been very jealous for the Lord God of Hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek to take my life". God's reply was to remind Elijah of a truth we all need to remember, and one we think Elijah would never forget: "Go forth", said God, "and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and break in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice." What a lesson! "Who", asks another prophet, "hath despised the day of small things"? Many of us have, I fear. Well, let us not forget Elijah, and the "still small voice". But, Elijah was still loth to leave the cave: he wrapped his face in his mantle, and hesitated to leave the entrance of his solitary abode. God again asks him, "What doest thou here Elijah"? and Elijah again gives his previous answer, still imagining he was then, the only witness in Israel for God. But what was the fact? God stated it, "I have left me seven thousand in Israel which have not bowed the knee unto Baal, and every mouth which hath not kissed him".

Oh, how we can enter into the feelings of Elijah! How often have we not had similar fits of depression during the days of our probation: how often have we not been tempted to think we "have done our bit"; and been tempted to relinquish our ecclesial responsibilities and betake ourselves to some modern Beersheba or Horeb; when the quiet perusal of the soul-stirring history of Elijah has brought us to our senses and awakened us to our responsibilities, and we have rightly concluded how cowardly it would be to leave our ecclesia in such circumstances, what a confession of failure on our part not to rise to the occasion!

It is when the odds are against us, when we think wolves are about, then is the time, above all others, when the shepherd should be on the alert, and not desert the flock for the sake of peace and comfort. A shepherd's obligations are clearly referred to by the Chief Shepherd in John x. 12, and to run away at such a time is, as we often sing:—"To seek ease and glory, Where thou their Lord art not"! If we, who have undertaken shepherd's work, ever feel tempted to give in, and run off to some Beersheba, let us read I Kings xvii, and think of Elijah.

“ ‘Lay not up for yourselves treasures upon the earth': yet, 'gather up the fragments that remain, that nothing be lost'. Prudent management is compatible with the absence of hoarding". — R.R.

Watchman, What of the Night.

VI. —MONARCHIES IN EUROPE.

It is predicted in Rev. xvii. that "the beast" and the "ten horns" will make war with the Lamb and will be overcome by him (ver. 14), so bringing about the final downfall of Great Babylon. Thus not only "the beast" (whose revival was demonstrated in the December issue) but "the horns" of Rev. xvii. 12 should appear in the latter days. The "beast of the sea" of Rev. xii. 1, history has shown to be symbolic of the Roman Empire in Europe, and its ten horns, the ten kingdoms into which it was divided. It is specifically stated that these horns were "diademed", i. e., that they were Kingdoms. To suppose that "diademed horns" could refer to republics is styled by the Doctor "a foolish prediction" (Eureka, Vol. III., 175), and he says "A horn with a diadem upon it is nowhere to be found, in sacred or profane heraldry, as the symbol of a republic. It always represents a kingly power or dominion".

It is evident that Rev. xvii. 12 refers to the same powers as Rev. xiii. 1—the number is still ten, and they are still diademed for "the ten horns are ten kings". This Dr. Thomas recognized when he wrote: "Hence they were kingdoms in their beginning and will continue kingdoms until the Ancient of Days shall come". There is room for difference of opinion on some of the details of the identification of the ten horns but we do not purpose examining these differences now. Such countries for instance, as Hungary, France and Portugal none would exclude. And these three countries (to mention no others) are republics, not kingdoms! Have we then been in error in our interpretations, and do the ten horns not refer to the "crowned heads of Europe" after all? By no means. The present republican condition of Europe is a passing phase and presently the ancient Monarchies will be restored. In 1893 the Christadelphian wrote concerning France: "The reason for expecting the restoration of the Monarchy in France is the confederation of the ten horns in the war against the Lamb at his re-appearing. The ten horns are ten kings of the European system in the crisis of the advent. As one of the ten horns she is to take part in the war against the Lamb and as it is ten kings that are so to do, France must have a king when that war is waged" ("Key to Prophecies," No. 223).

More than a quarter of a century has elapsed since that was written, and France is still a republic. But that is a good sign rather than a bad one, for the French are notoriously fickle and have already restored the Monarchy twice since the French Revolution. A third restoration is not impossible. The Royalist party in France is strong and the fall of the franc, dissatisfaction with affairs in Syria and Morocco and political difficulties generally have combined to cause the most severe crisis in the history of the Third Republic. The contingency that may arise, writes a weekly paper is "nothing less than the restoration of the Monarchy". Those who watch the papers will see many similar statements to this, and doubtless we shall see the Royalist influence get stronger and stronger although the Lord may come before the Monarchy is actually established for "there is nothing to indicate how long before the Coming of the Lord the Monarchy must be restored" (Christadelphian, 1893, p. 181).

Hungary is even further advanced in this respect than France, for she still styles herself a Monarchy, although ruled by a Regent in a similar way to a republic. It seems that the one who the Hungarians wish to rule is but a lad and thus they are content to accept a Regency until he is grown. We should remember that Hungary's separation from Austria was a considerable advance in the preparing of the ten horns, for, being separated she now rightly conforms to her proper national territory, corresponding to the ancient Roman province of Pannonia (Foreign Affairs, Sept., 1925), and the establishment of a King is but a small matter for "there is, as a matter of fact, in Hungary, a certain desire for the restoration of the Monarchy" (Daily News).

Here again, frequent mention is made of the situation in the newspapers and need not be further discussed. The same applies to the other European republics, and it will be observed that there is a gradual reaction in progress—a tendency for nations to exchange their presidents for Kings.

This is as it should be, for the time draws near when federated Europe will pit its strength against Christ, and the Revelator will be found to have made no mistake when he said, "the ten horns are ten kings." Do, when we hear of royalist rising and republican dissatisfactions, let us remember that they are all in harmony with the Divine plan, the development of which we are exhorted to "Watch".

Clapham.

W. JEACOCK.

“ ‘Glory to God in the highest’ is both the key-note of the Kingdom to come, and of the private lives now lived acceptably to God”. —Christadelphian, 1897.

"Cultivate habitual prayer. It prepares the mind for the face-to-face relations with Deity that are coming". —Christadelphian, 1897.

No Reservations.

Our standard as above is challenged to-day on the ground that it is not true that "there is no exception in the Scriptures allowable against any Divine principle". We hold up our standard more boldly than ever.

It is a Divine principle that vengeance belongs to God: "Vengeance is mine, I will repay" (Rom. xii. 19). There is no exception to this and man is not allowed to kill another for vengeance or from animus. "Thou shalt not kill", naturally follows the first quoted principle.

It is not true that where God directs, for instance the slaughter of the Canaanites for their utter wickedness and Joshua carries out that command, that an exception is set up to the two principles above. Following the same principle it was undoubtedly the duty of all faithful brethren to refuse to go out to slaughter Germans. The war was of man, and not of God.

Another Divine principle is that God's law must be first always, and that where a human ordinance conflicts with its observance such human ordinance or law must be resisted. Hence the faithful stand of Shadrach and his companions (Dan. iii.), and the refusal of the early Christian to "put a pinch of incense on a Pagan altar", and our stand in 1914-19. Hence to have joined the Army of Britain would have necessitated the putting aside of three plain Scriptural principles, which form a corollary the one to the other.

The same principles are seen operative in respect of "going to law before the unjust". The saint must not do this, because such is of the same nature as killing—it is a species of vengeance. Similarly he must continue his separateness from the world and its weapons (whether swords or pens or jails) by refusing to avail himself of its means of avenging in any way.

There can be no exception to these principles or the whole fabric of them is destroyed. God has no "variableness or shadow caused by turning", and we do but state the truth when we say "No reservations".

The argument that in respect of one matter the Scriptures "allow, permit, or impose an exception" is a bad one.

By thoroughly mixing up the Divine principles as one highly respected brother has just unfortunately done it is possible to make black into white. This is not our way. This is not the time to pander to the flesh and the whole argument of those who plead for an exception to 1 Cor. vi. 1 is based quite frankly upon the desire for the gratification of "the flesh with the lusts thereof" for which we are exhorted to "make no provision". Here is the view of the chief advocate of going to law. Divorce to him is "something which sets at liberty for re-marriage" (See Family Journal, Feb., 1927, p. 308). That is the whole point.

Scriptural divorce—putting away under Ecclesial sanction with the law of God and of Christ in the ascendant—is of no use to him because that does not give him "liberty of remarriage". Hence he seeks to break down its Divine principles so that he may have a license from an English or other Gentile law court to follow his alleged erring partner's example and "marry another", thus committing adultery (Mark. x. 11). The two blacks do not make one white under Christ's law as this passage shows but they do under English law, hence the dwindling respect for the marriage covenant so largely in evidence to-day. These panderers to the flesh have now fallen out among themselves as to how far they shall go in this direction.

One section merely wants "liberty to re-marry", the other section as the Ilford Ecclesial News shows, are willing to go along to the further logical deduction, i.e., that polygamy is not "contrary to the commandments of Christ".

To our mind these two parties need not withdraw from one another. Their principles are practically the same. The first party want plurality of wives in succession without death's partition; the second party justify plurality of wives contemporaneously. Put away all this confusion and let Christ's law operate in its rightful place, i.e., First, always, and never dependent upon the accident of human legislation. Think of it. If these brethren be right, then in 1856 a brother could not fulfil Christ's supposed instructions because the present English divorce law did not pass until 1857. Their own logical deduction is that because Christ's law was not sufficient in 1856 a sister or brother then had no choice but "to suffer the wrong of unchastity". Gentile law gave him redress in 1857.

The same thing applies to-day in the U.S.A. In some States divorce is not allowed: in others it is as easy as buying an apple. The laws of Christ and of God must not be taken as subordinate to human law or subject to, any such human accident. Our simple rule: —No reservations to 1 Cor. vi. 1—removes all the confusion and Matt, xviii. provides with Christ's plain teaching the correct procedure to adopt where marital unfaithfulness is in evidence. But it does not provide for "liberty to re-marriage" in the absence of death's hand. The Spirit of God's truth always calls for self-sacrifice and the mortification of the flesh. To this high standard we lovingly call our erring ones back. G.H.D.

Conversations Concerning the Truth.

"Preach the word; be instant in season, out of season" (2 Tim. iv. 2).

Carrie. —We, of course, want to know what the apostle Paul means by "be instant". The Dictionary gives the meaning of the word as, pressing, urgent, importunate or immediate. There is a verse in Isaiah where the word occurs: "The multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly" (Is. xxix. 5).

Eusebia. —That verse evidently uses the word in relation to time, but Paul does not seem to use the word quite in that connection.

Alethia. — In the 20th Century New Testament the translation is, Be ready; in place of, Be instant.

Eusebia. —Yes! that seems to be more the idea expressed in the passage we are considering. I find the word defined as "Be attentive;" it occurs several times in the New Testament, and seems to mean to stand by, to be at hand. It occurs in Luke iv. 39: "And he stood over her", also Luke xxiv. 4: "Two men stood by them", and in Acts xxii. 20: "And when the blood of thy martyr Stephen was shed, I also was standing by".

Themia. —But I can't see how that fits in this verse!

Thelia. —That is just what I was going to say!

Eusebia. —Well, shall I read the verse from the Emphasized Bible, and I think you will see the connection clearly. "Proclaim the word, take thy position, in season, out of season". So that you see the idea is to be standing by, ready to preach the word at any time.

Thelia. —Oh yes, I see it now.

Themia. —We are to be always ready, so that no opportunity is missed.

Thelia. —Now I am anxious to connect it. What is the meaning of in season, out of season?

Eusebia. —"In season" stands for the same word which in Mark vi. 21 is rendered "convenient".

Alethia. —So that it is necessary to be always ready to preach the Word whether it is convenient or inconvenient to us. There are occasions which are wholly given over to preaching, such as the time for lectures and for exhortations, but the work must not end there. Peter says: "Sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you, a reason of the hope that is in you, with meekness and fear" (1 Peter iii. 15).

Eusebia. —Yes! To every man that asketh. We do not have to force the truth on anyone, but to be on the alert, watching and being in readiness for any opportunity that presents itself.

Zelia. —And we can preach the word in other ways than speaking, can't we? Paul wrote to some of the brethren saying that they were "living epistles, known and read of all men".

Carrie. —We are commanded to shine as lights in the world, aren't we?

Phyllis. —What ought we to do when the opportunity comes at work; is it right to use our employer's time?

Zoe. —Well! we must not let an opportunity slip by must we? Most of our opportunities come at work. It may be that we were taken to that particular place to teach someone the Truth, or someone may have been brought there to hear the truth from us

Alethia. —Don't you find that usually the opportunity comes through a question being asked? And it does not take long to answer a question does it?

Zoe. —Oh! if you are inclined, I think you can generally make an opening for the Truth. If someone says, "Why don't you have your hair bobbed"? well, it doesn't take long to tell them that according to the Apostle Paul it is a shame for a woman to have her hair cut off, because her hair is given to her for her glory.

Alethia. —And if they should then show interest and want a long chat, then we could arrange to see them in our own time, couldn't we?

Zelia. —We ought to remember Proverbs xv. 23: "A man hath joy by the answer of his mouth, and a word spoken in due season, how good it is".

Alethia. —Yes, that does not apply only when speaking to those outside, but also when we are with the brethren and sisters. We all need encouraging and cheering and also warning. We can do a great deal in this way in the Truth's service.

Zelia. —And again we read in Isaiah 1. 4: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.

Carrie. —In Matt. vii. 6, we read: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine lest they trample them under their feet and turn again and rend you". Who are the swine?

Zoe. —Well, sometimes you work with people who blaspheme the things we esteem so highly, and if you were to speak the truth to them they really would turn and rend you.

Themia. —But might not some of them be redeemed from themselves, we know that the heart of man is deceitful above all things and desperately wicked. How can we distinguish?

Eusebia. —We are always to be ready to proclaim the word; we shall of course meet those who show themselves to be the swine against which we are warned. Just as a swine has no appreciation for a pearl, but is simply intent on satisfying the appetite, so there are people who value nothing except that

which satisfies their present desires. Whoever asks us a reason for our hope may have it from us; if they are appreciative, then we reveal to them the pearls given by God to His children, which are stored up in His holy Word. Should they exhibit themselves as dogs, or swine, then we do not expose those gems to their gaze.

Alethia. —And if we should be so foolish as to forget the value of the pearl of great price, we are simply going back "like the dog to his vomit and like the sow that was washed to her wallowing in the mire". So let us determine to strive to rise up to a greater and still greater appreciation of the priceless gem which we have found.

Notes on the Daily Readings for March.

LEVITICUS.

The Book of Leviticus contains instructions concerning the Tabernacle Service, with which Service the Levites were closely associated. Of the Levites God said: "The Levites shall keep the charge of the Tabernacle of testimony" (Numbers i. 53). The offerings of God were divided as follows: Sin offerings, Burnt offerings, Peace offerings and Meat offerings. These were again divided for certain particular purposes. The Sin offering and the Burnt offering must be a male, except in the case of a sin on the part of one of the common people. For the Peace offering either a male or female might be brought. In every case the sacrifice must be without blemish. The freedom from blemish was a most important feature of these "patterns of things in the Heavens" In chapter xix. verse 28, God declared to the congregation of Israel: "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you", and the divine revelation shows us that God had purposed to develop a family which should be free from blemish. The first stage in the creation of God's family was the introduction, in type, of the firstborn, who should be the redeemer of his brethren, and have the pre-eminence among them. In the foreshadowing of this divine family we have the congregation which must not make any cuttings nor print any marks in their flesh; and in the foreshadowing of the firstborn we have the sacrifice which was without blemish.

Chapters iv., v. and vi., contain information concerning the sin offering. Chapter iv. speaks of the sin of ignorance, or as the Septuagint reads: "The unwilling sin". That is sins which were not presumptuous, for "The soul that doeth ought presumptuously . . . that soul shall be cut off" (Numbers xv. 30).

For the Priest and also for the congregation a bullock was sacrificed. It was killed at the door of the Tabernacle, its blood was then sprinkled before the vail, some of it was put on the horns of the altar of incense, and the remainder was poured out at the base of the altar of Burnt offering. The fat of the sin offering and the kidneys were then burnt, and the remainder of the bullock was carried into a clean place without the encampment, and burnt (iv. 12). For a ruler a kid was offered, and for one of the common people a female lamb, and no sin offering, the blood of which was taken into the holy place, might be eaten (vi. 30). The sin offering for the Priest and for the whole congregation was slain without the camp, and it was the blood of this offering which was brought into the holy place. The sin offering for the Priest and for the congregation was Christ (Heb. xiii. 11, 12). Christ having been offered the sin offering for himself and also for his people, he afterwards, as in the case of the type, ministers for the individual sins of the people. In this case, the blood not being brought into the holy place, "that which is saved from the fire is the priests" (vi. 26, Numbers xviii. 8, 19).

The burnt offering must be brought with a free will (i. 3). It must be a male. The hands of the offerer were placed upon it, it was then accepted at the door of the Tabernacle. After acceptance the burnt offering was slain. Its blood sprinkled round about the altar, the skin was taken off and then the animal was cut in pieces and placed in order on the altar. The inwards and the legs were washed, and then the whole was burnt, a sweet savour unto the Lord. The cleansing and the full and willing offering of Christ will be discerned in the burnt offering. In the case of the peace offering, the animal

might be either a male or female. Its blood was sprinkled round about the altar, and then the fat was burned upon the altar. This burning is called the food of the offering (chap. iii. 11-16). Christ is the peace of his people, so that in this reconciliation we have the food of the offering.

When the meat offering was presented, the priest was required to take from it a handful of the fine flour mixed with oil, with all the incense, and burn it upon the altar; the remainder was the priests. So Christ as the true priest, offers from his people, all the incense to his Father and rejoices in partaking of the remainder of their meat offering.

It will be interesting now to endeavour to join the assembly at the door of the Tabernacle and watch the consecration of the Priests (chap, viii.) They are washed—how necessary is this cleansing, "thus it becometh us to fulfil all righteousness". The robes are then placed upon the High Priest, the Tabernacle also is anointed, the oil is sprinkled on the altar of sacrifice and also poured on the head of Aaron. The sin offering then presented, its blood is taken into the holy place and sprinkled on the golden altar, the fat is burned upon the altar of sacrifice and the remainder of the carcase is taken and burned outside the camp

Next, the burnt offering is slain, its inwards are washed and the whole ram is burnt on the altar. After the burnt offering the ram of consecration is brought and slain, and its blood is placed upon the right ear, the right thumb, and the great toe of the right foot of Aaron. Thus the High Priest was prepared, and after being hidden for a little period he appears to present the offerings of his people.

When Aaron re-appeared as the High Priest of the people, the congregation were called to participate in the offerings (chap, ix.) First the people see the offerings, the sin offering and the burnt offering for the Priest, and then the Priest offered for the people. The way was now prepared for the Peace offering of the people (chap. ix. 18). A bullock and a ram were slain, the blood sprinkled upon the altar, the fat was offered from the breast, and then the breast and the right shoulder were waved for a wave offering, and the High Priest lifted up his hands and blessed the people. The priest next went into the holy place with his portion and later returned and blessed the people, and the glory of the Lord appeared, and fire descended and consumed the offering.

It should be noticed that the peace offering must be a voluntary one. The Priest who offered it received the wave breast and the heave shoulder for himself (vii. 34), also that the peace offering upon the altar is called the food of the offering. In chapter xxi. 6, we read that the Priests must be holy unto their God because they offer the offerings made by fire, and the bread (food—same word) of their God they do offer. This food could not be offered from a stranger's hand (chap. xxii. 25). In Ezekiel xlv. 7, we learn how God expresses His condemnation because strangers were permitted to enter the sanctuary when the bread of God, the fat and the blood were offered; and thus the covenant was broken.

What is the significance of these things? Isaiah tells us, the work (or fruit) of righteousness is peace, and Paul tells us that we have peace with God through our Lord Jesus.

Chapter xiii. deals with the plague of leprosy. When a spot appeared upon the body of a man, then he must be brought to the priest and if the spot penetrated deeper than the skin, it was the plague of leprosy and the man was unclean. Should the spot be not deeper than the flesh, efforts were at once made to stay its progress, this was a work for the priest. For seven days the man was separated, and at the end of that time the priest looked upon him, and if the plague were stayed, then he must be shut up for a further seven days; at the end of the second period should the sore be dying the man was pronounced clean. If the sore penetrated deeper than the flesh and the evil was working in the flesh and could not be stayed, the man was unclean, and must leave the congregation. The ordinance for cleansing the healed man is given in chapter xiv. It was necessary to make quite sure that he was clean before he returned to the congregation (xiv. 3). All these things are ensamples for us.

The chapter which follow impress the mind with the necessity for cleanness. It was required that God's people should be holy, for says God: "I the Lord am holy, and have severed you from other people, that ye should be mine" (xx. 26). In chapter xxvi. we read of the conditions which would be the experience of the people according to their conduct before God. If disobedient Israel would be punished seven times for their sins, and nations which hated them would be their rulers, Israel's cities would lie waste, and their sanctuaries be desolate while they themselves would be exiles among the nations, still God would remember His covenant with Abraham, and He would remember the land. In this 20th century we can testify to the infallibility of God's word.

PROVERBS.

The Proverbs are given, we read, for the purpose of imparting wisdom and instruction (i. 2). The truly wise will hearken to these proverbs and thus be helped along to wise counsels (ver. 5). The beginning of wisdom is to fear the Lord. It matters little how great our knowledge is, unless the fear of the Lord is developed; mere acquisition of knowledge simply puffeth up, Paul tells us. Wisdom crieth: "I will make known my words unto you" (ver. 23). Ye "shall dwell safely and shall be quiet from fear of evil" (ver. 33). But how often people turn away from true knowledge to follow the pleasure of scorning, and how hopeless their condition will be in the day of calamity (verses 25, 26). The simple turn from wisdom only to meet death, and fools misled by prosperity are led away by it unto destruction.

Wisdom can only be obtained by application. She will not receive the fitful suitor. The ear must be inclined and the heart applied to gain her; yea, there must be crying out for her; she must be sought for as for hidden treasure (chap. ii. 1-5). "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul", then the resulting understanding and discretion will "deliver from those who speak froward things, and who leave the paths of uprightness to walk in the ways of darkness" (verses. 11-13). The word froward means, off the straight; tortuous. Truth can always be spoken in a plain and simple manner.

In chapter iii. we have an appeal, as from an anxious and loving Father: "Forget not my law; but let thine heart keep my commandments", the reward for obedience is length of days, peace and favour in the sight of God (verses 1-4). It must be remembered that God requires His children to cherish His commandments, they must be kept by the heart, which is the source of our love; such children will have no desire to evade the commandments of their Father.

God's children must not be wise in their own eyes (ver. 7), they must not lean upon their own understanding (ver. 5), they must seek to their Father in all their anxieties and then God will direct them (ver. 6). Should increase come, then do not forget to honour God with the firstfruits (ver, 9).

The great value of wisdom is kept before the mind throughout the Proverbs. True wisdom which is built upon the fear of the Lord. Wisdom is "better than fine gold", more precious than rubies. It brings "length of days" pleasantness and peace (iii. 13-19). Such is the divine estimation of wisdom, and although in youth other attractions may deceive, as life advances the truth of God's word shines more and more clearly. Consider the end of the life of Robert Clive, who after his success in India was conducted through the treasury at Moorshedabad, and as he passed among the heaps of rubies, gold and silver, was given the privilege to help himself. Clive died a suicide at the age of forty-nine. Compare the said end of Clive with the end of the life of David who could say: "I shall be satisfied when I awake with thy likeness". David sought and pleaded for wisdom, and we also are called to love her and then she will keep us (iv. 6). Of wisdom again we learn that if we embrace her she will bring us to honour, and will give to our head an ornament of grace—even a crown of glory (verses 8, 9).

In contrast to the love which God's children are to have for wisdom, they must have no love for the ways of evil. They must not walk in the way of evil with the idea that they are quite strong enough to keep themselves right. The people of God are commanded to avoid the path, to turn from it and to pass away; it is a dark path and those who walk therein will stumble and fall (chap. iv. 15-19).

In the pathway of the just there are delightful encouragements and as we progress therein we find more and still more beauties which the light of God's word reveals. The path of the just is indeed "as the shining of a light which shineth more and more unto the perfect day" (iv. 18).

Chapter v. warns us against being yoked to the alien. "Drink waters out of thine own cisterns and running waters out of thine own well—let them be only thine own and not a stranger's with thee" (chap. v. 15-17). In our life in the Truth it will be helpful to remember the words of chapter vi. 10, "Yet a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth, and thy want as an armed man". In the Septuagint the verse reads: "Thou sleepest a little, and thou restest a little, and thou slumberest for a short time and thou foldest thine arms over thy breast a little. Then poverty comes upon thee as an evil traveller, and want as a swift courier". Let us be diligent then in the pursuit of the Master's work!

Chapter vii. is an exhortation to faithfulness; to keep ones eyes on the goal. To keep the heart pure and the mind clean, to be careful lest enticement deceive and lead us away to destruction. The counsel of this chapter will help in the affairs of every day life, and it will help in the detection of that tawdry dressed harlot who poses as a loyal friend of the Lord. False Christianity is certainly as obnoxious to God as the paganism which persecuted the early believers. Wisdom calls us to turn away from her because "her house is the way to hell" (ver. 27).

If we would have wisdom as the tenant of our heart, then it will be necessary to use great care in the conduct of the tenement. Wisdom is particular concerning the guests who are bidden, and the conversation allowed. Wickedness is an abomination to her (ver. 7). Wisdom delighteth in the talk of excellent things, all the words of her mouth are truth and righteousness (ver. 8). The words of wisdom are all plain to her companions and she trains her admirers to become kings (verses 9, 15). What an honour it is to be loved by her when we remember that from the beginning of things she was the delight of Yahweh (ver. 30), and yet she assures us that if we will truly love her, she will love us (ver. 17). Wisdom tells us that hatred stirreth up strifes (chap. x. xii.) Therefore let us courageously face the cause, for men—so wisdom again tells us—hide their hatred with lying lips, but how rich the blessing of the Lord, it maketh rich and he addeth no sorrow with it (verses 18-22).

THE CORINTHIANS.

Turning to 1st Cor. xv. for the purpose of noticing the apostle's instructions concerning the resurrection, we note first that the hope of the gospel depends upon the resurrection and that the resurrection of Christ is the guarantee of the resurrection of all the faithful. Therefore the apostle is careful to give the evidence that Christ has been raised—over 500 brethren saw him after his return from the grave (1 Cor. xv. 5-8). Christ is the firstfruits of those who sleep. All who belong to him of those sleeping in the dust will be raised at the return of Christ from heaven (ver. 22).

But how are the dead raised? (ver. 35). The answer to this question is clear: just as the seed which men sow, first dies and then shoots up and produces the same body as that which died, because God gives to every seed its own body. Almighty power is not limited in this work; it does not require that the flower or fruit reproduced shall have the identical molecules as the seed in the ground. Molecules change even in the living body, but if a carnation is sown, a carnation will appear; so, if John Smith died, John Smith will appear, if required at the resurrection. The question next arises, Will the dead rise with mortal bodies? Of course they will! How else could it be said that God giveth to every seed its own body; and unless the dead were raised with mortal bodies how could it be said that all those who are raised of the faithful, and those who are still living of the faithful, when Christ returns, will be changed in a moment (ver. 52), and this mortal will put on immortality? But doesn't it say that the dead will be raised incorruptible? Yes, it does; the dead will "be raised incorruptible at the last trump". First there is the trump which awakens the dead, this occurs before the living are gathered (1 Thess. iv. 16), then secondly there is the trump which gathers the living (Matt. xxiv. 31), and finally the dead are raised incorruptible—at the last trump. Many of those who rise and of those who are

gathered will be rejected as other Scriptures prove. In this chapter Paul is speaking of those who are truly Christ's.

In the second letter to the Corinthians, the Apostle Paul takes our mind back to the difficulties which he encountered when proclaiming the Truth in their city. The inhabitants of Corinth bitterly opposed Paul. They blasphemed the faith, «o that the apostle shook his raiment and said: "Your blood be upon your own heads, from henceforth I will go unto the Gentiles". Thinking of his trouble in Corinth, Paul says: "We were pressed out of measure, above strength, inasmuch as we despaired even of life" (2 Cor. i. 8). Tribulation taught Paul where the source of all true comfort might be found. "Blessed be God, even the Father of our Lord Jesus Christ, the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God (verses 3, 4). How profitable are those experiences which enable us to store up the comfort we receive, that we may be able to offer it to those who are passing through tribulation. There is much giving to be done, comforting food and refreshing draughts from the water of Life. Giving by no means limited to a few shillings or a disused cloak. All have their place if they are the outflowing of that love which believeth all things and hopeth all things, but all "giving" will prove profitless to the giver if the giving is done with the idea that it can take the place of true belief and unswerving faithfulness to God. Why was Paul so courageous in the hour of peril? He tells us "we despaired even of our life"; he says, but "we have the sentence of death in ourselves that we should not trust in ourselves, but in God " (ver. 9). We all are under the sentence of death, why then, if we must die, should we shrink from dying in the service of God? Let us commit our ways to God and He will protect us until He sees fit to give us sleep.

The Apostle made the believers sorry by his letter, probably some of the brethren at Corinth resented the contents, but loving warning is much better and safer than words which condone wrong doing. The writers of wrong-condoning letters are usually desirous of satisfying their love to be approved by their contemporaries. The faithful seek the approval of God. To reprove is painful work and the recipients of Paul's letter little thought of the tears and anguish of heart the letter had cost (chap. ii. 4). There are still faithful reprovers and the reproof still costs them much anguish. Let us thank them for their work.

The people who miss the grace of God and perish, are they who permit the god of this world to blind their eyes and so the light of the glorious gospel cannot illuminate them (iv. 4), but God the Creator of Light will shine the light of the knowledge of His glory into the heart of those who are responsive to His goodness; and such responsive people are brought to see the glory of God in the face of Jesus Christ. The illuminating light which the gospel brings is a treasure in earthen vessels (verses 6, 7).

The evidence of repentance was clearly exhibited by the brethren at Corinth, it was no grudging acknowledgment of their wrong. They had tolerated a great wrong among themselves, and the wrong being pointed out, they were sorry and their sorrow produced carefulness, they cleared themselves of the wrong and they worked with zeal to become approved (vii. 11). In chapter ix., Paul exhorts the brethren to be cheerful givers, to disperse abroad and to give to the poor. Paul is careful in his teaching not to countenance the sentimental teaching of those who talk as though the approval of God may be obtained by almsgiving. How often does one hear almsgiving given as proof of the righteousness of those who are tottering on the foundation of Truth. "Though I give all my goods to feed the poor and have not charity" says Paul, "It profiteth me nothing"; and charity "believeth all things and hopeth all things", so in this letter the apostle recognized the gifts as acceptable, because of the subjection of the brethren to the Gospel of Christ (ix. 13). Let our gifts be the outflowing of a grateful heart, not a substitute for implicit belief and obedience.

When we read in chapter xi. of the apostle's sufferings—of those 195 stripes which he had received—we can understand his words written in another letter: "I bear in my body the marks of the Lord Jesus".

In concluding the notes for this month, let us remember the Apostle's exhortation in chapter xiii.: "Examine yourselves whether ye be in the Faith".
Nottingham.

W. J. ELSTON.

Palestine and the Jews.

JEWISH NATIONAL AND HEBREW UNIVERSITY LIBRARY IN JERUSALEM. — The Jewish National and Hebrew University Library has received from Mr. I. L. Goldberg, of Tel-Aviv, an extensive archive which is of great importance for the history of the Zionist Movement. The archive was collected by the late Jehoshua Barsilai-Eisenstadt, who was for many years the Palestine representative of the Hoveve Zion and of the Order B'nai Moshe founded by Ahad Ha'am. The archive contains letters which were sent from Odessa to Palestine and from Palestine to Odessa in the years 1893-1902; copies of Barsilai's letters, diaries, articles from 1887-1914; and the protocols of the Palestine Executive of the Order B'nai Moshe. During the last years the Jerusalem Library has also received other archives pertaining to the history of the Hoveve Zion, including the archives of the Russian and English Hoveve Zion, and of the Order B'nai Moshe, as well as Mr. Ussishkin's archives. The importance of gathering this material in the natural depository of the Jewish people cannot be too emphatically stressed, and the Library would ask all friends who are in possession of documents pertaining to the history of Zionism to contribute them to the collection already in the Library in Jerusalem. —New Judæa.

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ROAD BUILDING IN HAIFA BAY. —Supplementing the account appearing recently in the "Palestine Correspondence" regarding the operations undertaken by the Haifa Bay Development Co., the Company desires to state that the main road between Haifa and Acre dissects the Company's land from north to south. The road, which is to be about 16 kms. long, runs at a line almost parallel to the seashore, about 2 kms. Distant from it. Work upon this road commenced at the beginning of 1926 and is being carried out in co-operation with the Government. The quarrying and transportation of the stone for this road, requiring about 33,000 cm. is done exclusively by Jews. The bridges are the property of the Company. Another road dissects the Company's land from east to west. This road is to be about 4½ kms. long and is being built by Solel Boneh. The stone for this road is being quarried on land adjoining the Company's area in the vicinity of Kurdaneh.

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MORE CHANGES OF NAMES —The Official Gazette for September 16th published a list of more than 200 changes of names of Jews registered and certified by the Permits Section. In nearly every case the change is from a Polish, Russian or German name to a Hebrew-sounding name, though the new name is not necessarily a translation of the old. Some of the new names are given below: Abrahami, Aloni, Armon, Avivi, Barcayi, Baruchi, Carmi, Boaz, Efrati, Israeli, Nachmaiii, Shmueli, Yanai.

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THE PRINCE OF WALES FOR PALESTINE; VISIT IN APRIL. —As has already been reported, the Prince of Wales will be in Palestine in April to attend the annual memorial service held in the Jerusalem War Cemetery, on the Mount of Olives, on April 15th. There are about ten thousand soldiers of the Allied Armies who fell fighting in Palestine between 1914 and 1918, buried in the War Cemeteries in Palestine which are situated in Jerusalem on the Mount of Olives, in Haifa, Beersheba, Gaza, Ramleh, Deir-al-Belah, Sarona, and Wilhelma. They are administered by the Imperial War Graves Commission, to which they were presented by the people of Palestine in a resolution passed by the non-official members of the Palestine Advisory Council in December, 1920. A memorial service

for the fallen is conducted by the Bishop of Jerusalem, at the War Cemetery on the Mount of Olives on April 15th of each year, when offerings of flowers are laid on the graves.

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THE LAND OF ISRAEL; GREAT BRITAIN'S POLICY IN PALESTINE; CHANGE ANTICIPATED. —A change in British policy in regard to the Palestine Mandate is expected in the near future, Mr. Louis Lipsky, President of the Zionist Organisation of America and member of the Zionist World Executive, told the Jewish Telegraphic Agency on his return to the United States. The British Government, he said, had been convinced that it was its task to facilitate the Jewish upbuilding work of Palestine. This hoped-for change might soon be embodied in concrete facts.

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ORANGE PLANTATIONS. —The Conference is of the opinion that the success of orange growing in Palestine has been sufficiently proved to justify it in recommending that the extension of orange plantations should be furthered by all appropriate means.

From Our Post Bag.

GOING TO LAW.

DEAR BRO. DENNEY, —I should be glad to receive your pamphlet "Against". I cannot for the life of me understand why brethren and sisters of Christ should be arguing such a subject. There is no case at hand and as long as we stick to Christ's commands there will be no case. It is not fair to take one isolated passage which is in direct opposition to all Christ's teaching and thereby build Reservations. It is a pampering to the flesh in which dwelleth no good thing. "Beulah" is just my mind on the matter, and is quite plain, and should be sufficient for any right-minded brother.

It sends a cold shiver down one's back to think of followers of Christ talking of going to law to recover anything, let alone to haul a wife before the unbelievers and seek a Divorce. That is what the world does, not what Christ would do. Continue your stand, I admire you.

Wishing you God's Speed for the coming year and praying that our Lord and Master will soon be here and put an end to all this contention and strife.

This might be interesting to you. A sister whose husband is not in the Truth, had good grounds for a divorce against him over twenty years ago, and she was told on every hand (at the Birmingham Temperance Hall) that sisters of Christ could not get divorced. She will not read any of the pamphlets and asks has the Truth Changed or the holders thereof? She says if divorce was and is possible then she fears her life has been wasted, and she could have done more for Christ had she not been burdened with a man out of the Truth.

Birmingham.

R.C.

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APPEAL ADDRESSED TO BOURNEMOUTH TEMPERANCE HALL ECCLESIA.

Reprints of Truth from the writings of Faithful and Worthy men.

OUR DUTY TOWARDS ERROR AND ERRORISTS.

" It may smack of assumption to talk of such a duty: but the duty exists, however offensive it may be to the social proclivities of some and the personal dignities of others. If there is such a thing as

truth, there must be such a thing as error. Is there such a thing as truth? We speak as to those who have made up their minds. If some say, 'Certainly there is such a thing as truth, but it is the height of arrogance to profess to have found it', we can only remember that truth not found is of no use to us: and that if men have not found the truth, they are in darkness, and are no guide for those who are in the light. If men have found the truth, they are in the light, and only walk honestly as they walk in the light. If men have found the truth, it is no arrogance to own up to the fact, and to go further and defend it, and act in harmony with the obligations it creates.

"The obligations are often far from agreeable, and they are always opposed to a man's temporal interests. What then? If we would please Christ, we have no choice, and if we please not Christ, we can have no object in hampering ourselves with its obligations at all. Christ's last communication to his friends reveals his mind in the matter in a manner that precludes misconception. His messages to the seven Asiatic ecclesias through John, in Patmos, almost all of them insist in some form or other on the duty of scrupulosity with regard to error and errorists. Ephesus was commended because 'thou canst not bear them that are evil and hast tried them that say they are apostles and are not, and hast found them liars.' 'Thou hatest the deeds of the Nicolaitanes.' To Smyrna: 'I know the blasphemy of them that say they are Jews, and are not, but do lie'. Pergamos was found fault with, because 'Thou hast there them that hold the doctrine of Balaam . . . So hast thou also them that hold the doctrine of the Nicolaitanes'. Thyatira was found fault with because 'Thou sufferest that woman, Jezebel, who called herself a prophetess, to teach and seduce my servants'. So the others were found fault with for laxity and lukewarmness.

"Error changes its form from age to age, but the dutiful attitude remains the same—the duty of individual repudiation and non-toleration in fellowship. We may not in the 19th century have those particular questions to trouble us that agitated the first; but we have the same duty to perform towards the errors that may belong to our time. It is a distasteful duty and in every way an inconvenient one. For this reason, many with whom the apprehension of divine obligations may be weak, or susceptibility to human considerations may be strong, are liable to swerve and sacrifice truth and duty to friendship. Their amiability may lead us to sympathise with them in a sentimental sense: but their attitude is none the less of practical unfaithfulness, and to be sorrowfully refused (on their account), by true friends of Christ.

"It is all according to reason; for if we were at liberty to ignore departure from the faith and practice of the Gospel, it would certainly happen in the long run that both must vanish from our midst. Friendliness would indispose a man to be critical; decay would set in as the result of the indifference. Thus the Ecclesia would prove the reverse of the pillar and ground of the truth". —BROTHER ROBERTS.

In the present distress I plead with you to weigh up these principles.

Bournemouth.

G. S. SHERRY.

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THE BEREAN CHRISTADELPHIAN ENJOYED.

DEAR BRO. DOWLING, —Greeting. I have enjoyed very much your Berean Editorials and especially your article on the "Atonement" in the November issue . . .

I hope you may visit the Pacific Coast, some time soon, again; and if so, I and my car will be, as usual, at your service in the work of the Truth. Mother is well and joins me in love to you and yours,

Fraternally,

Los Angeles, California

L. M. GOLDEN.

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APPRECIATION WE APPRECIATE.

DEAR BRO. DENNEY, —I enclose money order for which please send the Berean Magazine for 1927 to me, at the above address, and use the balance as you may see fit for the furtherance of the good work you are doing. Yours faithfully,
Westfield, New Jersey, U.S.A.

W. M. BIGGAR.

Very many thanks. The balance is used to send free copies to poor brethren and sisters. —ED.

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SLOWLY LED INTO ERROR.

We are prompted to write you and thank you for your wonderful Editorial in the Berean Christadelphian for December on "Type and Antitype", also "Notes by the Way", both of which we have relished beyond measure. . .

Our hearts leap for joy at the prospect when "the voice of melody shall outflow from Zion's holy hill" and all nations will be judged and governed righteously.

We are glad to see you walking in the footsteps of our bro. Roberts. There are some who formerly loved his writings, but they have slowly been led into the errors of Stricklerism, which is much akin to the teachings of the Churches. Our bro. Wm. Whitehouse is actively combating those errors. The time is short, all should be up and doing . . .

We shall close with love and good wishes for the New Year, as expressed in the following verse: —

God keep thee true, His Will to do,
For He thine heart discerneth,
God speed thy way, each passing day,
Till Christ thy Lord returneth.

Your brother and sister in Christ,

Bridgeport, Ohio.

ALBERT and DORCAS RUTHEM.

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EXHORTED TO "RETRACE THEIR STEPS".

DEAR BRO. DOWLING, —Greeting in the Master's Name. I have been directed by our arranging brethren to send you a copy of a letter we sent to the North London, Eng., Ecclesia on January 12th, 1927, in reply to their letter of October 28th, 1926, in connection with the teachings of bro. A. D. Strickler. It is our earnest prayer that we may yet have their support in opposing those who would undermine our faith.

It is a great comfort to the believers in Toronto to see the way the Berean Christadelphian Magazine upholds truth and righteousness without respect to persons. It is especially encouraging when we realize that you are co-editor, for we feel as never before that we really have a magazine that we can call our own. May you and bro. Denney be long spared to continue steadfast in the faith and carry on the noble work that you are doing. The third party idea has no sympathy from us. We will stick to the Berean as long as the Berean sticks to the Truth.

Your editorials are greatly appreciated. I was especially pleased with the one on "The Justification of Jesus". Your words were perfectly plain and easy to be understood. I hope that some of

those that are closing their eyes to the truth and blindly following unfaithful leaders, will read what you have written and retrace their steps to the King's highway.

With very best wishes and love in the Truth, I am, and hope to continue to be your fellow pilgrim on the way to the Kingdom,
Ontario, Canada.

GEO. A. GIBSON, Rec. Bro.

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FROM THE ANTIPODES.

DEAR BRO. DENNEY, —I enclose nine shillings (9/-) being my subscription for the Berean Christadelphian for the forthcoming year, 1927.

I can only commend you and your fellow-helpers on the tone and useful upbuilding quality of your monthly productions. I can assure you I am greatly helped in striving for the purity of the Truth; this I say with no empty words, as it is even my honest and humble desire to serve the Lord with singleness of purpose, namely One Pure Fellowship, based only on the Truth, kept clean and above suspicion. May the next year bring the long promised Day, when our probation will be ended, when the glorious gift of Immortality will be ours. I remain, your brother in Israel's Hope,

B. B. GREEN.

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THE TWO SIDES.

DEAR BROTHER DENNEY, —I wish to say that I very much like the tone and stand the Berean takes in the Truth, and pray that its Editors may continue to do so. The Christadelphian at one time stood strong for the Truth, but now has gone over to the seed of the serpent. The seed of the serpent and the seed of the woman form the two sides we have in religious controversy. The disobedience of Adam forms the one side of error, and the obedience of the second Adam forms the side of Truth or righteousness. By the works of these two Adams we have before us two great Masters: the one for error and the other for righteousness, and we find it is as Jesus said, Ye cannot serve two masters. We see by the teaching of the Scriptures that when Adam went on the wrong side that he was not on the right side; and when Jesus went on the right side he was not on the wrong side. Apparently we can't escape being on the one side of Truth or the one side of error. Therefore we should pay strict attention to the Spirit's teaching. Hoping that you may continue to stand for the "Truth", your brother in the Hope of Israel,
Hawley Wayne Co., Penna.

ROBERT W. SMITH.

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.

BRIGHTON. —Athenaeum Hall (Room C.), 148 North Street. Sunday: Breaking of Bread 5 p.m.; Lecture 6 p.m. We continue in God's Grace to shew forth His Word in distributing cards and advertising our meetings, and we have had the pleasure of listening to the following brethren who have faithfully dealt with the Word of God during the last month: —Bro. H. T. Atkinson, bro. Kirton, bro. Ed. Clements, bro. Wood, who have also given us words of comfort and stimulus in their exhortation. Visitors have been few but welcome since our last insertion, viz, sis. Jeacock and sis. Holden. We gladly welcome all of Berean fellowship to the Lord's Table. —S. G. BARRETT, Rec. Bro.

CHADWELL HEATH. —Ashton Hall. Sundays: Breaking of Bread 11 a.m.; Lectures 6.30 p.m. Wednesdays, Bible Class, Cleveland Road Schools, Ilford. For the information of the brotherhood our Ecclesia on Wednesday, 9th February, passed the following Resolution: —"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, and we resolutely refuse to discuss the question of divorce". —J. C. ADEY, 156 Perth Road, Ilford.

From the Cranbrook Hall meeting we have received a long communication the nature of which fully confirms the statements and justifies the action of these faithful brethren who write us as above.

To our surprise, however, bro. Thornton, Secretary (one of the nine who follow bro. W. H. Trapp) therein lays the blame on us for the initiation of the discussion on polygamy. The beginning of these brethren's objection was, it seems, to these words which we printed in October 1925, p. 386: "Although polygamy was permitted under the Law of Moses yet the spirit of that law as well as the spirit of every other part of the Bible is strongly in favour of monogamy that is of one husband one wife. This appears from the fact that Moses, through whom the law was given, recording the institution of marriage shows that one woman and one only was created for a help meet to the man". What is wrong with this? Another supporter of bro. W.H.T. writes us thus: "I challenge any brother to show me a definite forbidding of polygamy except in deacons and bishops"!!!

[Two standards of conduct in the same ecclesia is unthinkable. If a deacon may not be polygamous neither may any other member of God's ecclesia. We are called to holiness, and all to the same holiness. —EDS.]

DERBY. —"Aziel", 54 Beaufort St., Cowsley Estate. We now break bread at the above address but hope to be settled in the near future. I am pleased to state sis. A. Caulton has joined herself to our fellowship. Sincerely your brother in hope of Eternal Life, R. J. TOWNE.

DUDLEY (Scotts Green). —Christadelphian Hall. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Wednesdays: Bible Class 7.30 p.m. Dear bro. Denney, —Greetings. We are pleased to report that our numbers have been increased by the addition of sis. Brewer who was baptized on December 8th, 1926, after a good confession of the Kingdom and the Name. Our sister realises the "height of our calling", and we trust that with God's blessing she will continue firm to the end. Faithfully your Brother, FRED. H. JAKEMAN.

LIVERPOOL. —Conservative Club, 2a, Breck Road, Everton. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Wednesdays: 7.40 p.m. 8 Landseer road, Everton. At a meeting of this Ecclesia held on Feb. 2nd, the following resolution was adopted as defining our attitude in the present crisis. "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: and that we extend our fellowship to those of a like mind". We are finding a better opening for the public witness in our new premises and are striving to sow by all waters trusting in God's help and blessing. —W. ROTHWELL, Rec. Bro.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School 11 a.m.; Lecture 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and

Mutual Improvement Class (alternately) 8 p.m. Thursdays, Bible Class 8 p.m. We are very pleased to be able to report that another of our Sunday School scholars, Ralph Hector Rivers (son of our bro. and sis. Rivers) has rendered obedience to the Lord's command, and was immersed on 30th January. We pray that he will receive the reward which is now so near at hand. On the other hand, we have had the painful duty of withdrawing from sis. Dora Warwick and bro. Herbert Warwick who have associated themselves with those from whom we are separated on the Responsibility and Inspiration questions. Much effort has been made, and will be continued, in the hope that they will realize the danger of their position before the Master returns. We have been pleased to welcome at the Table the following visitors: —sis. E. Furneaux (Margate); sis. Silliter (Nottingham); bro. Gay, jr. (Putney); bro. and sis. Whiting (Redhill); sis. N. Ramus, sis. D. Parsons, bro. and sis. Cyl. Clements (Purley); sis. Allen, bro. Moorhead, bro. Eve (Luton); sis. Milroy (St. Albans). —P. L. HONE, Asst. Rec. Bro.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread 11 a.m., School 2.45 p.m., Lecture 6 p.m. Thursdays: Bible Class 8 p.m. We have had the pleasure of assisting two more to put on the Saving Name. Mr. Albert Victor James, formerly Church of England; and Mr. George Anthony John Eve, formerly neutral, were examined and baptized by us on January 29th, and received into fellowship on the Sunday morning. The two brethren live at Eastleigh, Hants., so will find it more convenient to meet with our Clapham brethren; they will therefore become members of that ecclesia to whose love and care we commend them. May they run well the race set before them and so gain an abundant entrance into the everlasting Kingdom of our God. We are still actively engaged in proclaiming the Gospel and have several interested friends whom we hope will soon take the first step and "put on" Christ. We would take this opportunity of expressing our thanks to the sister who so kindly remembered our needs in a certain direction, we very much appreciate her thought for us. We have been visited by a number of brethren and sisters from other ecclesias and were pleased to have their company and services. We heartily welcome those who do not wish to broaden out the narrow way. —GEO. ELLIS, Rec. Bro.

MACCLESFIELD. —29 Brocklehurst Avenue, Hurdsfield Estate. Sundays: Breaking of Bread 3 p.m. Truly, these are the days in the which sound doctrine would not be endured, and when men would heap to themselves teachers, having itching ears. Our Special Effort in this town held during the whole of November on Saturday nights and the first two Sunday evenings in December came to a disappointing end. Although an average of fourteen strangers attended the Saturday lectures, at the first Sunday evening lecture only four strangers were present. We have the satisfaction of having done our duty in proclaiming His Name and now the blood of our neighbours is upon their own heads. The Lectures were well advertised with hand bills, large posters and private invitation. We only number two in Macclesfield (my sister-wife and I) and therefore are limited in scope, but, if the Lord will, we will make a further effort in the summer months. We are grateful to the brethren who have so kindly assisted us in our labours and also to those who have contributed so liberally to our effort. Your brother in Christ, CHAS. A. ASK.

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. Owing to the trouble that has arisen in the Household as regards the matter of going to law, we make the following declaration as defining our position thereon: "That we, the Clarence Hall Ecclesia, contend that the Law of Christ's Household, forbids the going to law for any cause whatsoever". And we welcome only those who can support this our statement. We regret to state that our sis. M. Sims, has resigned her membership with this Ecclesia to meet with those of the Birmingham Temperance Hall Basis of Fellowship, in Newport. —D. M. WILLIAMS, Rec. Bro.

NOTTINGHAM. —Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Huntingdon Street Schools, Eureka Class, 7.45 Tuesdays. Mid-week Meeting, Wednesday, 7.45 p.m. With gratitude for the increase we report the following baptisms: On February 1st, Lottie Hewitt; February 8th, Maurice Allen and Eric Elston; the last named is the son of bro. and sis. H. Elston. On Easter Monday we purpose holding a Fraternal Gathering in the Huntingdon St. Schools. Tea 4 o'clock, meeting 6 o'clock. Subject: "The Master's Return", divided as follows: "The

Conditions in the Land", bro. F. G. Jannaway; "The Condition of the World", bro. J. B. Strawson; "The Condition of the Household", bro. W. J. Elston; "Take heed lest that day come upon you unawares", bro. A. C. Simpson. Sis. Silliter has removed to London and will meet with the Clapham Ecclesia. We regret these partings but trust they are part of the preparation for the great reward. —W. J. ELSTON, Rec. Bro.

PURLEY. —Lecture Hall, High Street. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Wednesdays: Bible Class 8 p.m., Y.M.C.A., North End, West Croydon. We are pleased to report that bro. and sis. A. A. Jeacock, late of Worthing, are now members of the Purley Ecclesia. The following has been passed by the large majority of this Ecclesia: "We, the Purley Ecclesia, withdraw our fellowship from those brethren and sisters who cannot wholeheartedly and unreservedly subscribe to the following: That it is unscriptural to sue at law for any cause whatsoever, including divorce" (1 Cor. vi. 1; Matt. v. 39; 1 Pet. ii. 21-23). —ALFRED J. RAMUS.

SHREWSBURY. —We are pleased to report that through the kind help of other Ecclesias and individual brethren and sisters we have been enabled to continue our public testimony to the Truth in this town. The monthly Lectures have been attended by several strangers and we have reason to believe that an interest in Divine things has been awakened. We are most grateful for the assistance rendered by Lecturing Brethren who have visited us and also to those brethren and sisters who have made the work possible by contributing to our finances. God willing, we hope we may be permitted to continue the work for a further period. —H. G. SAXBY, Rec. Bro.

CANADA.

BRANTFORD. — C.O.F. Hall, 136 Dulhouse Street. Sunday: Breaking of Bread 10.30 a.m.; School 3 p.m.; Lecture 7 p.m. Since last report it has been our pleasure to have the assistance in the work of exhorting and lecturing of our brethren Barlow (Buffalo), Beasley and Smallwood (Toronto), Robson (London, Ont.), E. Styles (Detroit), Vibert (Hamilton), and W. Whitehouse (Canton, Ohio). Bro. Barlow stayed over and addressed the ecclesia at the home of bro. C. Styles, much to the enjoyment of us all. Bro. Whitehouse also spent four week nights with us, addressing the ecclesia on two occasions and visiting certain individuals, in the household and out of it, much to the profit of all present. Other welcome visitors have included bro. and sis. W. Styles, sis. Mary Blake and bro. A. Styles (Detroit), also sis. Beasley, Irene, and bro. Jackson (Toronto), and bro. Marshall (London, Ont.). The Sunday School Picnic held a few miles the other side of Hamilton was the usual happy holiday, and none the less so because of the company of our Hamilton brethren and sisters. The Christmas entertainment, with its tea meeting, lantern views, songs and recitations, and lastly the Sunday School Prizes (plus some welcome visitors from Hamilton) was thought to have been the best yet. —H. W. STYLES, Rec. Bro., 117 Victoria Street.

LETHBRIDGE. —Harmony Hall, Higinbotham Block, Corner 5th St. and 2nd Avenue, South. Sundays: School 10 a.m., Breaking of Bread 11 a.m., Lecture 7.30 p.m. Wednesdays: Lecture 8 p.m. It is with great pleasure that we are able to record the visit of our beloved bro. Will J. Turner, of Winnipeg, who gave us the word of exhortation on October 3rd, and lectured in the Empress Theatre, in the evening. We were pleased to see nearly a hundred strangers present, brother Turner speaking upon the subject, "A sign of Christ's return. War preparations a prelude to Armageddon". We are also pleased to have had with us our bro. Wm. Whitehouse, of Canton, Ohio, U.S.A. Bro. Whitehouse spent a couple of weeks with us, and also lectured in the Empress Theatre, to an audience of over a hundred strangers, upon the subject, "Does it matter what we believe to obtain Life Everlasting"? By special advertising in the newspaper, and by banners displayed on two street cars, which covered the City, we were able to attract such a large number of strangers to hear bro. Turner and bro. Whitehouse. Bro. Whitehouse also lectured in our own hall, when we had a good sprinkling of strangers present. Every night during the visit of bro. Whitehouse we had a meeting in the home of the brethren, three of our own brethren speaking, and on the other nights we sat and listened to the words of wisdom that flowed from the lips of our visiting brother. We thank God for the association of such brethren as bro.

Turner and bro. Whitehouse. We shall never forget them, such soul stirring words of exhortation and encouragement to press forward towards the prize, and so order our steps that we may at last hear the "WELL DONE". We have also had with us, sis. Olive Jones, of Carbon, Alberta, at one time a member of the Moncton Ecclesia, New Brunswick. Sis. Jones was here with bro. Whitehouse, and having found work in the City, will now become a member of our Ecclesia. We are pleased to have her company and trust that her association with us will be a mutual benefit. On January 1st, we held the Sunday School Tea and Prize Distribution to the scholars. Bro. Whitehouse again spoke to the children and the brethren and sisters present, giving words of wisdom to both old and young. We are looking forward to seeing these brethren with us again, meanwhile we are determined with the help of God to carry the message of God's Love to a perishing world. We have some interested strangers, and are hopeful they will accept the invitation to God's Kingdom and Glory. — SIDNEY T. BATSFORD, Rec. Bro, 412 7th Avenue, South, Lethbridge.

P.S.—Bro. Whitehouse exhorted us on both Sundays he spent with us.

WINNIPEG. —Royal Templar Bldg, 360 Young Street Sundays: School 9.50 a. m., Breaking of Bread 11 a. m., Lecture 7 p.m. Wednesdays: 8.15 p.m. Bible Class. Since our last report which appeared in the November, 1926, issue, we have had the pleasure of assisting two more to put on the Sin-covering Name of Jesus, in Miss Helen M. S. Scott, and Mrs. Jennie Young (mother of our bro. Wm. Young). May the blessing of our Heavenly Father attend our two new sisters in the race for Eternal Life that they have just entered so that they may obtain the "Well done, good and faithful servant". We held our Sunday School Treat and Distribution of Prizes on New Year's Day in our own hall; about seventy-five sat down to tea. A very enjoyable and profitable evening was spent by all. Our visitors have been bro. Fred W. Jones, of Richard, Sask., bro. W. Alford, of Rapid City, Man., and bro. Wm. Whitehouse, of Canton, Ohio. Bro. Whitehouse delivered three special lectures, which were well attended, and also the word of exhortation on three different Sundays and besides delivered several interesting addresses at the homes of the brethren, We appreciate the visits of these brethren and thank our bro. Whitehouse for his able assistance in this section of the Lord's vineyard. We are always glad to see and meet with those who are "sound in the faith". —WILL J. TURNER, Rec. Bro. 108 Home St.

NEW ZEALAND.

WHANGAREI. —Since last report we are pleased to record the following: —

DEAR BRO. MACDONALD, —Greeting in the Lord. You could send Intelligence to the Berean Christadelphian that bro. Ed. Morgan, of Hamilton, Waikato, also sis. Connolly and myself are wholeheartedly with the Berean and the London Clapham Ecclesia (as we are convinced they are upholding the Truth) and with the brethren and sisters throughout the world, who are in the same fellowship . . . Sincerely yours, that God's honour and glory will be upheld,
Cambridge, Nov. 5th, 1926.

T. J. CONNOLLY.

This pleasing Intelligence is helpful and cheering when there are so few to uphold the Truth, there being many who while not actively supporting error desire to remain neutral, a convictionless attitude of mind which according to Christ's verdict is against him not being openly for him in contending for the Faith once delivered to the Saints. We are thankful for the company of the few who desire to be clear in these matters. Writing on December 21st, 1926, bro. Connolly desires it to be known that his sister (Mrs.) G. Starr, of Ngaruawhia is wholly on the side of those who are taking a firm stand for the Truth with the Berean, and the London Clapham Ecclesia, and of like precious faith throughout the world. Sis. Starr has not been connected with the Auckland Freemasons' Hall Ecclesia for some time, although bro. Starr's death was reported by that Ecclesia in the Christadelphian. Our late bro. Starr was not in fellowship with Freemasons' Hall for some time prior to his death. While sympathizing with sis. Starr in her loss, we rejoice that she has taken a firm stand for the Truth, though it involves separation from relatives in the flesh, but the fellowship of those who remain firm in the Faith is the greater comfort. —BRO. MACDONALD, Rec. Bro.

UNITED STATES.

CHICAGO (Ill.) —Room 811, Capitol Bldg. Sunday: Breaking of Bread 10.45 a.m. We have again had the pleasure of a visit from bro. Whitehouse, of Canton, Ohio, upon his return from Canada. We are always pleased to welcome all of like precious faith. —A. MACDONALD, Rec. Bro., 5311 Monroe Street, Chicago.

DENVER (Col.) — Charles Bldg., 15th and Curtis Street, Room 221. Sundays: School 9.45 a.m.; Breaking of Bread 11 a.m. It is with great regret I have to report the death of Bro. Stimuel, age 62, who passed away November 4th after a lingering illness, who now rests in peace awaiting the Master's call. Our sympathy goes forth to his sister-wife and son. Bro. J. W. Smith spoke words of comfort to a large number present. We enjoyed the visit of bro. and sis. Clements, from Chicago, on their trip to California. We all felt greatly encouraged and refreshed by an exhortation from bro. Clements. We would be pleased to meet brethren and sisters who are passing this way who are sound in the Truth. — P. DIXON, Rec. Bro.

P.S.—Please send me the Berean for this year which I wish to subscribe for, I will send subscription as soon as I know how much it is. (P. Dixon).

DETROIT (Mich.) —I.O.O.F. Hall, Canton and Gratiot Avenues. Sundays: Breaking of Bread 10 a.m.; Lecture 7.30 p.m. Wednesdays: 8 p.m. (home to home). We are very pleased to be able to record the baptism of Chas. Raymond Collins, a friend and correspondent of one of the brethren here. Unfortunately, bro. Collins' arrangements called him away immediately afterwards; on last hearing he was at Columbus, Ohio. We commend him to the brethren and sisters he may meet, and pray that he may be encouraged to "hold on". We have recently welcomed to our number sis. Carrow, formerly sis. Gadberry (Jasonville, Indiana). Bro. and sis. Carrow have our wishes for their happiness and eternal welfare. Sis. Kate Blake (sis. Growcott's mother) is paying a visit to England, but we trust to see her again ere long. Our Annual Ecclesial and Sunday School Gathering was arranged this year for January 8th. We spent a really good time, and were strengthened. Bro. Luther has returned from London, Canada. In the December Intelligence, sis "Nellie" should have read sis. "Florrie" Hickman. Our mistake. Sis. Hickman is again with us on a visit. Bro. William Whitehouse, of Canton, Ohio, who passed through here on November 5th, on a Canadian tour, arrived back at Detroit on January 18th, from Lethbridge and Winnipeg via Chicago, and left for home on January 27th. During the week or more he was here, he gave seven addresses, greatly encouraging us. He leaves behind him here, and also at other places we have reports from, memories which will be treasured by many. —G. GROWCOTT, Rec. Bro., 3985 Field Avenue, Detroit.

RICHARD (Sask.) —Owing to the recent crisis in the Brotherhood, no intelligence has been sent from this meeting to The Christadelphian since the stand taken by its Editor in favour of bro. Strickler and his followers. The brethren here have now decided to throw in their lot with those meetings in Canada and the United States represented by The Berean Christadelphian and they understand fully what this means. Since our last intelligence was written over two years ago, we are able to report that we have had the privilege of adding three more members to our meeting namely sis. Rebecca Bull, wife of our bro. George Bull; sis. Ada Mary Jones, daughter of the writer; and bro. H. G. Graham, our Post Master at this point. We are glad of their help and company and believe there will be mutual profit. Their appreciation of deliverance is well marked, for which we thank God and take courage. But there is one sad element to add and it is to report the death of our beloved bro. Laurence Justice, late of Napton, England. Bro. Justice spent one working season in our locality and met with us at the Table and often discussed with the writer the disturbed state of The Household. He had good knowledge and saw this, the present crisis, clearly, and showed from the very start his sympathy with those who have been resisting the errors of brethren Strickler and Bell, and was at one with us regarding reservations in connection with our basis. We enjoyed his company and fellowship, and hope to see him again in happier times. We would like to say anyone sound in the Faith and fellowship coming this way will be welcomed if they give us a call. Being close to the village a wire can be

delivered over the 'phone to our farm which is two and half miles from the village of Richard, and about twenty-eight miles east of North Battleford. —FRED. W. JONES, Rec. Bro.

ROXBURY (Mass.) —Intercolonial Hall, 214 Dudley Street. Sunday: Breaking of Bread 11 a.m. We take this opportunity of expressing our appreciation of the work that is being carried on by means of the Berean Christadelphian and its editors. May God assist them in this their labour of love. On November 24th, 1926, bro. J. McFadden and sis. Jean Thompson, were united in marriage. May the blessing of our Heavenly Father ever be with them in their new relationship, and assist them in the race for Eternal Life. We are few in number, but are blest with good attendance, and a spirit of real fellowship, which mightily encourages us in our efforts towards the "prize of the high calling in Christ Jesus". —HERBERT RICKETSON, Rec. Bro.