

# The Berean CHRISTADELPHIAN

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

“The entrance of Thy Word giveth light; it giveth  
understanding to the simple”  
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Edited by GEO. H. DENNEY and B. J. DOWLING.

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### Notes.

A sister would be glad to know of another, that would kindly give her a fur.-room for companionship.

OVERHEARD. —"Oh, that all our sisters could see themselves as others see them—and as God sees them" (Deut. xxii. 5).

L.J. —No! we do not purpose replying to the various articles now appearing in contemporary magazines which challenge the truth regarding "Going to Law". We quoted the word "Against" from 1 Cor. vi. 1 as our title for a recently issued pamphlet and we have nothing to add or take away from what we said therein. We are content to leave the matter to the Divine judgment. We most emphatically do not counsel following the lead of Rome's Consistory Court which has for centuries been dispensing decrees of "nullity of marriage". This is the Harlot's way of meeting the wishes of the flesh, one thing for which that evil woman has always striven, and by which she has prospered. Her daughters follow her and the world over marriage is being thought more and more lightly of until in some states in America such things as the following extract from a Californian newspaper exhibit are possible among professedly Christian people: —

#### THAT BUTTON AGAIN.

Los Angeles, Feb. 3rd.—It all started when a collar button rolled off the dresser. That's what Mrs. Cecyle Ricord told the judge. When it rolled, Ricord, annoyed, slapped his wife, she charged. The judge granted her a divorce.

The same wave is now flooding English thought, hence the agitation for more secret, easier and quicker divorce. Let us keep the commandments of our Lord and avoid being affected by the mind of the flesh which is always enmity against God.

OVERHEARD. —"What a grand advertisement the Truth would have if every brother and sister discreetly placed one lecture card every day".

FELLOWSHIP. —In reply to a number of correspondents we have to say that no faithful brethren can conscientiously extend fellowship to those who hold reservations against First Principles or to those who are willing to permit such to remain in their ecclesias! Let us "seek peace and ensue it" by holding to the standard of the Scriptures. No reservations. We may not have the favour of men but we shall have the favour of God. As to the Cranbrook Hall, Ilford, meeting, as the faithful ones have withdrawn from it, it cannot possibly be deemed to be in fellowship with us, and no faithful ecclesia will accept its help. It has made utter shipwreck of the Faith and we must hold up the hands in fellowship of those who refused to be a party to that bad work, and we now meet at Chadwell Heath.

OVERHEARD. —"What a laughing stock some of present-day Christadelphians would present if they essayed to do what Mary did" (John xi. 2).

LONDON FRATERNAL GATHERING. —Arrangements have been made for a Fraternal Gathering by the S. London (Clapham) Ecclesia, at the Avondale Hall, Landor Road, Clapham, on Good Friday next. The Sunday School Prize Distribution will take place in the afternoon, to be followed by tea at 4.30. The subject for the fraternal meeting, at 6 o'clock, is "The Apostle and High Priest of our profession, Christ Jesus". Brethren and sisters in fellowship are cordially invited. Full particulars can be had on application to the Rec. Bro. —F. J. BUTTON, 1 Hillsboro' Rd., London, S.E.22.

HELD OVER. —Several items are in type but have had to be held over this month on account of space.

SEVERAL CORRESPONDENTS. —We have no intention of filling our pages with unprofitable strivings concerning plain Scriptural Truths and the reservations now set up in some quarters thereto. We reject absolutely the teaching that reservations are allowable in respect of 1 Cor. vi. 1, "Dare any of you", or Matt, xviii. 23, Forgiveness, or Matt, xviii. 15-17 the manner of dealing with offenders—or Monogamy, 1 Tim. iii. 2 and v. 9. We deeply regret to see contemporary magazines so busy in this direction. The Truth on these points is quite clearly set forth in the little pamphlet "Against", and has not received any serious challenge. Any in doubt should read it, and they will, by the clear line it

OVERHEARD. —"Are we always as particular in keeping our consciences as spotless as we are of our clothes"?

POLYGAMY. —We hope shortly to publish a clear statement of the Scriptural case against this evil doctrine as promulgated by Bro. W. H. Trapp. This takes the form of the very able address delivered to the Ilford Ecclesia by bro. G. H. Coliapanian, and is published by request of the faithful ones at Chadwell Heath who refused to support the error now enthroned as a first principle at the Cranbrook Hall meeting.

OVERHEARD. —"In our free-will offerings do we always remember what Solomon said (1 Chron. xxix. 16), and what Paul said (1 Cor. xvi. 2)"?

CHANGE OF NUMBER IN ADDRESS. —Correspondents will please note the change of number in the address of the American Editor of this Magazine, which should now read No. 5 Florence St., Worcester, Mass., U.S.A.

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EIGHTPENCE.

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

(Continued from page 104).

CHAPTER 40.

As promised last month we will here reproduce the rejoinder of Dr. Thomas to the Reply published by Mr. Campbell. It was in the form of a

LETTER TO MR. CAMPBELL.

"Mr. ALEXANDER CAMPBELL,

March 24th, 1847.

"Dear Sir, —By accident, as it were, I learned that you had again broken through your oft repeated and so often infringed determination not to notice me any more. I was glad to hear that you had been moved to speak, supposing that after three month's reflection you had concluded, as 'one of nature's noblemen,' as you have been styled, to act nobly; and in the spirit of courtesy and Truth, to lift the gauntlet which I had thrown down to you in the first number of the present volume of the Herald of the Future Age. I say by accident, for although I never fail to forward you the Herald periodically, you have not yet reciprocated the compliment; so that, if anything happens to come out against me, I am very apt to hear it from everybody else before I see it in print. Your last was received at the Times and Compiler office, whence, through a third person, I was informed that you had come out upon me 'as no politician would have dared to assail another.' I was sorry to find that this was the style of your notice, seeing that if the proposed discussion were acceded to, it would be undertaken in a very bad spirit by yourself. Now, permit me to remark that, while it gives me an advantage over you, it was very bad policy for you to manifest such a spirit in view of the fourth rule of the proposed discussion, which saith, '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.' Now, I hold that it matters little whether a disputant gets angry, or abusive, or indulge in false, and therefore slanderous accusations, before, in the course of, or after a discussion; it equally proves against him—it proves one of three things: either, first,

that he fears he will be beaten; or, that he is being beaten; or, that he has been beaten. If I had felt desperate, I would have been prudent enough not to have shown it. I think, therefore, that in publishing the manifestation before us, you have acted unwisely, and without due regard to your favourite doctrine of expediency.

"It is to be regretted, for your sake, that you should have permitted the flesh to dictate such an article as that before us. Sceptic-makers, like Priestley and Hume, though of incomparably less dimensions, as you deem me, do you think you have replied to my proposals as a Christian, supposing you to be one, ought to have answered even such a character? Doth not the Apostle say, 'Be ready to give an answer to every man that asketh you a reason of the hope that is in you with meekness and respect'? You say that you have within you an immortal soul, and that you hope it will go to Paradise or to Abraham's bosom, or to Christ, when your body dies; I repeat you say this; for this is the side you are understood to advocate. Now I ask you respectfully for a reason of this hope, for I can discover no such hope taught in the Word. You are to give it 'with meekness and respect'. Have you obeyed this injunction? I endeavoured to ask you in this spirit; for at the conclusion, I say, 'all which is submitted in the spirit of truth, candour, and oblivion of the past, for the sake of the one hope of the Israel of God'. Could you not have answered me in the same spirit? Would it have cost you any more, save a little crucifixion of the flesh?

"But, hating the spirit, you say in effect that you have given me a reason as the Apostle enjoined; and that it was so convincing, or confounding, that I could not, because I did not respond. It is true I did not formally respond to your extra on life and death, and I think I gave you a reason in one of the Heralds why I did not. I will state it here. Before the extra came to hand I had prepared a manuscript upon the same subject, a portion of which was published in the Herald in the number after it arrived. When it had all appeared, I republished it in a pamphlet of forty-three pages 8vo., under the title of the 'Things of the Spirit of God'. This was, therefore, published sometime after your extra, and has been in part republished in the Bible Examiner by Mr. George Storrs, of Philadelphia—an honest man and independent thinker, and one who appears to love truth for its own, and not for party's sake. Seeing, therefore, that this pamphlet, a copy of which I sent you, demolishes all your stray points, I did not think it necessary to go into a formal refutation of yours; but, if you will consent to the discussion in the Harbinger, you shall have no reason to complain that your most invulnerable fortresses have not been attacked, and, by the help of the truth, rased to their foundations.

"And here, I would remind you, that I have in the Herald, fully identified you, and all your side of the controversy, with 'Philetus, Hymeneus', and that ancient 'Alexander, whom Paul delivered to Satan, that they might learn not to blaspheme.' You are advocating precisely the same principles; and be assured that if you are not converted to the truth, Satan will have you as certainly as he laid hold of them. My desire is to save you and this reformation from Hymenaenism; for it is, little as you suspect it to be so in your case, a 'damnable heresy' in the strictest import of the words.

"You say the proposed discussion is 'a very pompous challenge'. The pompousness of it depends a good deal upon the style of the reading. If you read it pompously, it would, doubtless, appear 'very pompous'; but, as I did not feel it at all pompous when I penned it, all the pomposity must be on your side of the hedge.

"You are labouring under a mistake when you say that I want to discuss 'no-soulism and materialism' with you. I do not advocate no-soulism; I believe that a man is a living soul. It is you, my dear sir, who advocates no-soulism; for you contend that there is in man such a thing as Plato, Hymeneus and Co., termed an 'immortal soul', which the profoundest philosophers on your part admit cannot be proved by reason to exist. 'As the abstract existence of a thinking principle before birth, so abstract feeling, thought, or consciousness, after death, cannot be proved by human reason.' This is their language; it would be useless, therefore, for you to

attempt, and waste of time for me to follow you through a labyrinth of sophistry to prove, the existence of such a soul as you believe in. An immortal soul in mortal man is incapable of demonstration by reason. You believe, then, in a soul, which, as far as abstract reason is concerned, does not exist; this is equivalent to believing in no soul. But, if your 'immortal soul' be a reality, then its existence can be demonstrated by the Word. Now, I invite you to prove it by the Prophets and Apostles. I say you never have, and cannot prove that any such thing exists. Believing, therefore, in a soul, the existence of which can neither be proved by reason or Scripture, you believe in truth in no soul at all, and therefore, are yourself the advocate of 'no-soulism', quad erat demonstrandum.

"As to 'materialism', in our debate at Paineville, you admitted the materiality of spirit, therefore, you are as much a materialist as you declare me to be. You have too much good sense to allow any one to extort from you the avowal that you are an immaterialist; and, if not an immaterialist you must be a materialist, for there is no middle ground between them. That which is material is something curious any how, if nothing can be something. You recollect, perhaps, my remark on your admission that you did not believe in an immaterial spirit. 'My friends', said I, 'while Mr. Campbell is opposing me, you must not jump to the conclusion that he is, therefore, advocating your philosophy. He would wish, as it would seem, to make this impression on your minds; but the fact is, he is maintaining his own peculiar notions to the utter subversion of the foundation of your theory. Your philosophy teaches that the spirit, or soul, is immaterial; and because it is immaterial, therefore immortal. But Mr. Campbell says that spirit is material, and that he cannot conceive of immateriality; therefore, on your hypothesis of immateriality being necessary to immortality, he has proved this thing you call the soul to be mortal.

"I am surprised you should say that the Herald is in the agonies of death. I can readily believe that you wish it were, not only in articulo mortis, but actually defunct. Look at the present volume and compare it with the former, and you will discover that the symptoms of recovery, if at all diseased, are quite flattering. It is now printed in a new fount of bourgeoisie, and contains twenty-four instead of sixteen pages, as before. I think with its new and flowery border and handsome-coloured jacket, and better paper than the Harbinger, that it will pass muster with all 'our periodicals', if not excel them and the Harbinger to boot. But on this point, I will say no more, lest I be thought to boast of things beyond my measure".

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(To be continued.)

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## Editorial.

### "WHAT THINK YE OF CHRIST? WHOSE SON IS HE"?

When the Jews had answered the above question which Jesus had put to them, saying in reply, that the Messiah was "The Son of David", he propounded a more difficult one, namely: "If David then call him Lord, how is he his son"? To this query there was no response. It was a problem they could not solve, for they had not perceived the great truth, so clearly unfolded in the writings of their own prophets that the Messiah was to be both Son of God and son of man. But they evidently did discern by Christ's embarrassing question, that there was something about the personality of their predicted Messiah, that was much higher, more wonderful and mysterious than anything they had ever thought of, because our Master's perplexing interrogation caused them to ask him no more questions.

We have recently received two lengthy communications from a couple of correspondents, both of whom question our conclusions concerning the genesis of Jesus as indicated in our Editorial on "The Justification of Jesus" in our issue of October last. One of these wrote in a rather earnest and serious strain, while the other adopted a more heated and inflated vein, but in both cases, their

conceptions of the origin of the Messiah were very superficial, each claiming that Jesus was the actual son of Joseph.

We propose therefore to deal briefly with this problem which has proved so puzzling to the unbelievers in God manifestation, and so confusing to some who claim a belief in God manifestation but without God being in it. The question for solution is, how the Messiah, could at once be David's Lord and David's Son? How a man of the seed of David, according to the flesh, could assume an authority that belongs to God alone and say: "Ye call me Master and Lord, and ye say well, for so I am".

No attentive reader of the Old Testament Scriptures can be ignorant of the prominence that is given in all its prophecies to the coming of an illustrious personage—a Prince, an Anointed One, styled by Daniel "The Most Holy", who was at a set time in the world's history "to make reconciliation for iniquity" and to be anointed "with the oil of gladness above his fellows" (Ps. xlv. 7; Dan. ix. 24-26).

Although the representations that are given of him in the Word are remarkably varied, no careful student of the New Testament can entertain any reasonable doubt as to the identity of the particular individual to whom they refer. The inevitable conclusion is forced upon every candid and discriminating mind that Jesus is the Christ or Anointed One—"the Son of the Living God" (Matt. xvi. 16). "This is he of whom Moses in the Law and the prophets did write" (John i. 45), for all that the prophets did say of the Messiah is true of Jesus."

#### RELATED TO THE HIGHEST ORDER OF BEING.

Many of the Scriptural names, appellations and titles applied to this wonderful character by the Spirit in the prophets, are peculiarly appropriate and applicable to Jesus, as they are to no other man, thus proving him to be divinely related to the very Highest Order of Being. The Bethlehem-born babe is represented to us by the prophet Micah, as one "whose goings forth have been from of old, from the days of eternity", a statement affirmable of no mere man. The same individual is styled by Isaiah, "The Branch of Yahweh" (ch. iv. 2), or "Immanuel"—"God with us" (chap. vii. 14), and therefore "The Wonderful, the Counsellor, the Mighty God" (chap. ix. 6), or "the Word made flesh" (John i. 14).

Also in the words of the prophet Zechariah there is expressed a loftiness of thought that is unsurpassed as an indication of the rank and station of the Messiah—the Judge of the House of God, in which he is set forth as "the fellow of the Lord of Hosts"—"the Branch of Jehovah", who when wounded in the house of his friends would "remove the iniquity of the land in one day", and build thereon a spiritual house—"the House of God", over which he would be Priest and King (Zech. iii. 7, 8; xiii. 6, 7; Heb. x. 21).

In harmony with this we have in Heb. iii. 3-6, the inspired declaration that "Christ as a Son over his own house is counted worthy of more glory than even Moses, inasmuch as He that hath builded the house, hath more honour than the house. "But He that built all things is God", continues that Apostle; therefore his argument is clear and unassailable; the Messiah is greater than Man—he is God manifest in the flesh, or as doubting Thomas styled him: "My Lord and my God" (John xx. 28).

Christ is not only the builder of the house—the Author as well as the finisher of the faith, but he is "the chief corner stone." He is "the stone cut out of the mountain without hands", for that which was conceived in Mary was "of the Holy Spirit" (Matt. i. 20-23; Luke i. 27-31). Hence the name that was given him, "Immanuel" or "God with us". This name must not be confounded with that of Isaiah's son, as is done by some to offset the Spirit's testimony. The interpretation and signification of these names are wholly different, and the prophecies relating to each, are of an entirely different character; and over and above that, one was the son of the prophet, while "Immanuel" was emphatically declared to be "a virgin's son"—"her seed", as inspiration truthfully affirmed he would be (Gen. iii. 15). The

name "Immanuel" signifies that the Messiah was to be of higher origin than mere man, even as Jesus himself said: "I came down from heaven".

Nevertheless, while begotten by the Spirit, he was born of Mary, and being "made of a woman", he was of the same nature, as the mountain of sin's flesh out of which he was cut—a mountain that will ultimately "become a plain", or be subdued before him (Zech. iv. 7). In other words the spirit partook of the nature of Abraham—the seed of David, according to the flesh—a nature defiled by sin.

#### CHRIST'S DEFILEMENT REMOVED.

But as brother Roberts remarks: "The defilement was undertaken expressly with a view to its removal—the power of death was there that it might be destroyed, "by dying and rising again" (Law of Moses, p. 243, chap. xxviii.)

Therefore, as Dr. Thomas so pointedly observes: "If the Spirit did not take our nature, then is not our nature redeemed from the curse, and reconciled to God. . . The Deity made Jesus more deity than any other man, but not less sin's flesh than we" (Christadelphian, 1873, pp. 361-3).

It was the seed of the woman, one of her own nature, that was to be strengthened by the Deity to bruise the serpent's head, and had the seed not been so strengthened, he would have been as helpless as other men to accomplish the great work that God in Christ did, for the latter himself said, "Of mine own self I can do nothing". But Christ being "the Word made flesh"—developed from a divine germ—was fundamentally and preeminently qualified to "overcome", by the superior power derived from his paternity, and from the beginning he was full of the wisdom, grace and truth of the Father, which made him "of quick understanding in the fear of the Lord to refuse the evil and choose the good" (Is. vii. 16; xi. 3).

As the "Branch of Jehovah" (Is. iv. 2), rooted in the Eternal, he was His manifestation, a progressive one of course, but real at every stage. "The Rose of Sharon" was as really a rose in the bud as when in full bloom. It humbly budded and almost unheeded grew. At twelve it was a brilliant bud (Luke ii. 42-47) attracting much attention and growing in favour with God and man. At the Jordan its charms were profoundly increased, and at the ascension it leaped into the full beauty of a celestial flower—the fulness of the Godhead bodily, the planting of the Lord in the garden of God.

God was in Christ at every step in the manifestation. This was absolutely necessary on account of the helplessness of human nature itself. It was indispensable that Adamic nature should be divinely manipulated, fashioned and embroidered with the cherubim of the Temple veil, the symbol of the Divine Presence (Num. vii. 8, 9) before there could be developed in the nature of Adam that "holy, harmless and undefiled" character required in the Lamb of God, to secure resurrection and take "away the sin of the world".

"Jesus" was our Lord's proper name, while "the Christ" was his official title. Jesus is the Greek form of the Hebrew name Joshua, a name borne by two illustrious individuals in Jewish history, viz., the Leader of the Children of Israel into the Promised Land, and the High Priest who took such an active part in the re-establishment of the Jewish polity after the seventy years' captivity (Zech. iii.).

The name was formerly spelled "Oshea" (Num. xiii. 16), meaning "saviour", but the inspired Moses changed it by the addition of two letters of the Yahweh Name. The compound name, therefore, signifies "Yahweh the Saviour". The bestowal of this Jehovistic Name upon the seed of Mary (Gen. iii. 15) was no accident, for an angel from heaven directed Mary and Joseph to call his name "Jesus", that the word of the Lord by the prophet Isaiah might be fulfilled, "Thou shall call his name Emmanuel, which being interpreted is, God with us". The names Emmanuel and Jesus may therefore be styled equivalent terms, and conjointly afford infallible proof that Jesus is the Son of the Living God—"the Word (Logos) made flesh".

The conferring of this compound name of "Jesus" upon the Messiah by express divine command, supplies an accurate and unerring answer to the question propounded by Jesus: "What think ye of Christ? Whose Son is he"? Jesus did not ask: What think ye of ME or of my descent? but what think ye of the Messiah, especially of his paternity. The Jews replied, he is David's son. This, of course, would be quite satisfactory, final and conclusive to the Scribes and Pharisees—the ancient "Josephites", but not to Jesus who knew of his paternity. Therefore he asks the next question: If he be David's son, how is he his Lord? This they could not answer, but the Spirit's reply, as found elsewhere is: Because the Messiah is God's Son—"the Word made flesh"—"Emmanuel or God with us". If Jesus is not the Son of God in a much higher sense than believers are, then there is absolutely no force nor point to the question put forth by Jesus: "How then doth David in spirit call him Lord"? (Matt. xxii. 43).

#### DIVINE SONSHIP FURNISHES A KEY.

The divine paternity of Christ makes clear and intelligible the various aspects in which he is presented to us in the Scriptures, and also furnishes an explanation to many of his sayings, which otherwise cannot be clearly comprehended. It supplies us with a key to the complete understanding of the Oracles of God—a Key that is beyond the grasp of those who regard Christ as a mere man—the actual son of Joseph; and likewise beyond the intellectual range of those who consider him as a part of a triune god.

It explains to us how a man born as a babe in Bethlehem, could speak of having come down from heaven; how a man could be the Root as well as the offspring of David; how it could be said of him, "All things were made by him". It explains to us how a "holy, harmless and undefiled" character could be developed in sinful flesh; how the department of the Divine nature could be exhibited in sinful human nature, a marvel that is inexplicable from a "Josephite" standpoint. It also explains to us how this "Wonderful" man should say, "My Father is greater than I"; "Of mine own self I can do nothing"; "Father save me from this hour"; "My God, my God, why hast thou forsaken me". Also, how Paul should speak of "the Ecclesia of GOD" as "purchased with His own blood", though it was blood drawn from our sin-cursed nature, of which the Spirit took part. All these varied phases converge in Christ, as the Son of God, begotten of the Spirit, but "made of a woman", and born as "her seed".

While it may not be possible for every one to soar at once into what some regard as the awesome heights of the "Logos" Name, yet if we are baptized into that Name, we should have a clear conception of what constitutes the Name; for although the Apostle styles it a "mystery", it is, as revealed, far, far removed from being incomprehensible which the "trinity" is. It is an important item of the "One Faith" as to which all cloudiness should be dissipated before baptism. Nevertheless it is a matter in which a full understanding can only be reached by a wider acquaintance and a longer study of the Word than is possible at the incipient stage.

However, all can readily grasp the enchanting story that "unto us a child was born" and that of a virgin, and a son was given upon whom a name was conferred denoting the Presence of Jehovah—a name that is above every name, the Name of One at whose birth not only shepherds, peasants, saints and wise men did obeisance, but even angels worshipped him as amid the shining "glory" of Bethlehem's honoured plains, the heavenly Choir sang that glad refrain, recorded in Luke's Gospel, "Glory to God in the Highest, on earth peace and good will toward men."

Laying hold of these simple facts we can the more readily grasp the other divinely inspired truths that are infallibly recorded: that "the Word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, who was born not of the will of man, but of God and was full of grace and truth. The same (as the Word) was in the beginning with God, and all things were made by him. He is the "True Light" in whom the Father's beaming rays serenely glow.

## WHY SO HOT?

Comprehending and believing these precious verities we are prompted to remonstrate with our correspondents and enquire: Why so hot, little man, in the presence of Him who could say, "he that hath seen me hath seen the Father"? None of the prophets ever claimed such high rank and station. In him was manifested the Father, as from behind the veil of the Temple (Heb. x. 20). Hence the words of the Spirit through him "Destroy this temple and in three days I will raise it up". God was in Christ as in no other man; therefore, he was "God with us". The Word made flesh, "was God".

Why then this heated effort to debase the Son of God to the level of a mere man? Away with your absurd sentimentalism about male and female. Are there no higher laws in nature than those with which we may happen to be familiar? If the Creator formed the first Adam out of the dust, and made a woman out of one of his ribs, could He not make a second Adam, borne of a woman but begotten by the Spirit? all being of the same nature, seeing that it is written: "He likewise took part of the same".

Stop that really ridiculous whining about ancient manuscripts in which the first two chapters of Matthew and Luke are missing. You are badly deceived. Ye know not whereof ye affirm. These chapters which you dispute are found in not less than 800 manuscripts, some of them so ancient that the very chapters in question are quoted from in the writings of those early "Christian fathers," whose works are extant, such as Clement, Barnabas, Ignatius, and Polycarp. The absence of these chapters from the Ebionite and Nazarene gospels has no weight whatever, in view of the fact, that in these gospels, Paul's epistles are also rejected as well as other portions of Matthew and Luke. The omissions in all cases are easily accounted for; they did not harmonize with the views of the Ebionites and they were therefore struck out.

All reputable scholars admit that these two manuscripts contain internal evidence as well, that they have been traitorously corrupted and curtailed, and as one able writer remarks: "Low indeed must the Biblical critic rank who can gravely attempt to impugn the united evidence of all the manuscripts and fathers by such worthless documents as the Ebionite Hebrew gospel and Marcion's Evangelicum".

One of your number candidly admits that the Apostolic Epistles when first read, present several perplexing features to one holding your views. But you suggest that we should approach them with the idea firmly rooted in our mind that Jesus was really only a good and perfect man—nothing more; then embarrassments would slowly disappear.

In other words, you suggest that in the reading of the Apostolic Testimony, we should draw near with a pair of mental blinkers on our eyes preventing us from seeing all around. Then with that preconceived fatal error, securely strapped on both sides of our mentality we should soon be as immune, oblivious and blind to those embarrassments as many of your class now are.

No thank you kind friend, we are neither horse nor mule, and we object to being blindly led into fatal errors.

And now, we humbly suggest to you that instead of permitting yourself to be carelessly led by worthless evidence into an error that is as deadly as the canker worm, that you approach once more in a reverential mood the authentic and infallible Word of God, with your eyes and heart wide open for the reception of the Spirit's Testimony. Learn to read and to think more deeply, and if you are honest and sincere, you may yet stand firmly upon God's vantage ground of Truth, and experience a confidence and a pleasure with which nothing can compare.

B.J.D.

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"In everything give thanks, and in all your human attitudes do not forget to lean on God, who can prosper or hinder". — Christadelphian, 1897.

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## Lessons from Israel's History.

### A Sunday Morning Exhortation by Bro. R. Roberts.

It is an apostolic exhortation to "behold the goodness and severity of God". Both these sides of the divine character have to be recognized before we get a wholesome and Scriptural view of Him with whom we have to do. Both are amply illustrated in the operations of nature and in the historic doings of God with His people Israel. It is with the latter illustration we have more particularly to do on the present occasion. The chapter read from Isaiah (lviii.) brings before us the severe side of God's character, and at the same time reminds us of some important lessons we are liable to forget, and upon the remembering and carrying out of which depends our ultimate individual acceptance with Him. The prophet is commanded to "cry aloud, spare not; lift up thy voice like a trumpet and shew My people their transgressions and the house of Jacob their sins". The prophet was not sent to the surrounding heathen to tell them of their sins, but to Israel: God's own people. Sin is by no means confined to those who know not God. The need for condemning sin exists as much, and in a certain sense, more, within the house of God than in the outer darkness. The outer darkness is insensible to appeal; wickedness is its normal condition so to speak. It knows not God and cares for none of His ways, and reproof would be altogether objectless. But the house of God is professedly founded on submission to the expressed and enjoined will of God. And the people composing it are in danger of resting on this collective profession while individually acting inconsistently with it. Thus it was with Israel: "They seek me daily", says the Spirit of God by Isaiah, "and delight to know my ways as a nation that did righteousness and forsook not the ordinance of their God". They crowded the temple at the appointed times: they brought the sacrifices and kept the feasts, and took a certain delight in these things, but privately, they acted in opposition to the spirit on which the whole institution was founded. Jesus tells us what this spirit was. He says "all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. xxii. 40). That is, the whole framework of the divine work on earth hitherto, owes its form to the need there is for these two principles obtaining the ascendancy. The whole object of the law and the whole end of the things revealed to the prophets is the establishment on earth of "Glory to God in the highest; peace on earth, goodwill among men". In view of this, we can comprehend the odiousness in the divine eyes of religious exercises, devoid of the double-sided animating principle which is the very root and spirit of "pure religion and undefiled". Israel gloried in the temple; boasted of their law, attended with a certain delight on the divine institutions connected with them; but they gave not God the glory: they took it all to themselves, which is the universal weakness of human nature. Their boasting was carnal: their pride was a fleshly pride altogether as it is at this day: their satisfaction was with themselves. Therefore God took no pleasure in their approaches to Him. "To what purpose", saith He (Isa. i.) "is the multitude of your sacrifice unto me? I am full of the burnt offerings of rams and the fat of fed beasts . . . Bring no more oblations. Incense is abomination with me. The new moons and sabbaths, the calling of assemblies I cannot away with. It is iniquity even the solemn meeting. Your new moons and appointed feasts my soul hateth; they are a trouble to me. I am weary to hear them" or again (Zech. viii. 5): "When ye fasted and mourned in the fifth and seventh months . . . did ye at all fast unto me? When ye did eat and when ye did drink, did ye not eat for yourselves and drink for yourselves?"

So that as regards what Jesus declares to be "the first and the great commandment", Israel's approaches to God were lacking of the one element which above all other makes God take pleasure in the worship of His people. With their lips they drew near; but their heart was far from Him. Consequently their attendance at the temple and offerings of their sacrifices, though actually required of them, were in vain. Their rendering of them was to an extent obedience, because they had been required, but it was obedience without the right intention. There was no intelligence or love towards God. It was salt without savour.

As regards "the second commandment which is like unto it", their religious observances were equally devoid of the acceptable spirit. They were not controlled by a benevolent regard for their neighbour's case. "Behold, ye fast for strife and debate and to smite with the fist of wickedness . . . Is

not this the fast that I have chosen: to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him: and that thou hide not thyself from thine own flesh"?

Now, is there no lesson for us in all these things? Doubtless there is; Paul tells us that these things were "written for our learning". And is it not plain as the noonday that like Israel, we may deceive ourselves as regards our standing towards God, if we content ourselves with a merely technical compliance with the instructions of the house of God? Is there no possibility that we may presume too much upon our knowledge of the Truth, and our baptism and our breaking of bread from week to week? These ways are divine and in their right place indispensable: but what if at the same time it is man more than God that is before our eyes in the doing of these things? What if we sing and pray merely as the right sort of thing to do without opening the heart to God in all sincerity and fervency and fear? What if the glory of God be but a phrase on our lips and a sentiment in reality foreign to our hearts? What if we shut up the bowels of our compassion towards those who suffer? What if with plenty in our hands, we think only of our own need, and our own comfort, and our schemes are shaped and burdened only and continually with our own cares and our own interests? What if we never help the heavy burdens under which so many around us are staggering to the grave? What if we practise a habit of absolute indifference to the yokes, and the oppression and difficulties which are crushing to the earth our neighbours on every hand?

Is it not obvious that in that case we are in the exact position of Israel, "delighting in Jehovah's ways" after a fashion, but to no profit, because He takes no pleasure in us? It is a frequent thing in the New Testament for reference to be made to the experiences of Israel as affording lessons for those who have come into the bond of the covenant through Christ in baptism. A Calvinistic and unscriptural theology has destroyed the force of all such allusions for the majority of persons; but it is our privilege to have been delivered from this as well as other corrupting forms of human tradition. Let us therefore seek to realize the full import of Israel's experiences as bearing on ourselves. Paul says (1 Cor. x. 6), the things that happened unto them were "our examples to the intent we should not lust after evil things, as they also lusted . . . All these things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he should fall". This last sentence is the whole point of Paul's allusion to Israel in writing to the Corinthians. In writing to the Romans (xi. 20-22) he says something substantially the same: "Because of unbelief they (the Jews) were broken off, and thou standest by faith. Be not high-minded but fear. For if God spared not the natural branches, take heed lest He also spare not thee. Behold, therefore the goodness and severity of God: on them which fell, severity: but toward thee, goodness, if thou continue in His goodness, otherwise thou also shalt be cut off ". Again, in writing to the Hebrews, he says (iii. 12; iv. 1) "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God . . . for some (Israelites) when they had heard did provoke . . . so we see they could not enter in because of unbelief. Let us, therefore, fear lest a promise being left us of entering into His rest, any of you should seem to come short of it".

With these apostolic instances before us, we see how warrantable and wholesome a thing it is to judge ourselves in the light of what God has said so largely in the prophets concerning Israel's position and behaviour before Him. From this source, we shall be able to draw large supplies of practical guidance and instruction on points that even the "New Testament" may have left dim; and in this treatment of the prophetic Scriptures, we shall see new force in Paul's declaration that all Scriptures (by which he referred particularly to the prophets) given by inspiration of God, is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. iii. 16).

Returning to the point which I introduced this to illustrate, it is very possible for us to be in the position of Israel. We may be zealous of the divine ordinances in the same way. We may have a liking for the gospel theoretically; we may attend and even enjoy the meetings; and in a manner be as strongly in love with the Christadelphian position as the Jews were with their temple, and yet be

lacking in the spiritual element that makes these things acceptable to God as part and parcel of a faithful service. They are good in their place: divine in their place: indispensable in their place: but if unaccompanied by the sentiment toward God which sincerely offers all to Him, and that disposition towards man which prompts to deeds of blessing and mercy, it may be all in vain, for on these two commandments hang all the law and prophets, and therefore, all the gospel and all the meetings and the whole machinery of the divine service of our day. Therefore, what can we say more to the point than what Paul says? "Let us therefore fear".

Jesus says "Salt is good, but if the salt have lost its saltness, it is thenceforth good for nothing but to be trodden under foot of men". The connection in which he said this shows his meaning, and his meaning strengthens the idea before us. He was being followed by a large multitude of people (Luke xiv. 25), "And he turned to them and said, If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple... Salt is good, but if the salt have lost its savour, wherewith shall it be seasoned? It is neither fit for the land nor fit for the dunghill"; which was as much as to say, "This coming after me is good, but not if it is disconnected from the state of mind which I require in my disciples". This state of mind is the savour of saltness of the salt. The appropriateness of the simile must be apparent to all who have any experience of men in spiritual things. The man of spiritual understanding in whom this understanding has developed spiritual affection or a decided, pronounced, and fervent affinity for the things of God, in all their relations and manifestations is a man of saltness, pleasant to the taste. But how often it is that with a knowledge of the truth, there has failed to come the loving espousal of divine views of men and things. The man knows the gospel intellectually and has a faint desire to be saved, but his affections are with the thoughts, ways, aims, movements, men and things of the present evil world. There is no fervent submission to God: no adequate appreciation of Christ. Dull and irresponsive to spiritual things, he is quick, active, intelligent and enterprising in all directions of self-interest. The salt is there in the profession of discipleship, but it is a mere powder without taste, of no use for the King's table.

The great object of the gospel is to bring men into the well-salted state in which their relation to God is a very thorough, hearty, pronounced and uncompromising thing. Christ is the illustration of what is wanted. He is the first-born among many brethren, to whom all the rest are pre-required to be conformed as to the likeness of an image. Now, there is no mistaking his case, and we are in no danger of going beyond him. He declared in simple but expressive terms, "I am not of this world", and his whole course illustrates the meaning of the language. He stood aloof from men in so far as they stood away from the divine foundations. He took no part in their movements, patriotic or otherwise. The duties of citizenship he discharged passively, as in the case of paying taxes. His attitude towards the world was that of protest and disassociation. He "testified of it that the works thereof were evil" by which he earned hatred and destruction. He had no apologies or spare sympathy for the enemies of God. He pursued a perfectly independent course, as insensible to the censure of the world as he was above their favour. He never took public opinion or public criticism into account. His one simple aim was to do the will of Him who had sent him—a will utterly inconsistent with popularity and favour.

Now his testimony concerning his disciples is, that their part is to try and follow in the course he has pursued before them. "I have given you an example". "Ye are not of the world even as I am not of the world". "It is sufficient for the disciple that he be as his master". "If the world hate you, ye know that it hated me before it hated you". "Ye cannot serve God and mammon". "No man is worthy of me who loves himself or his friends more than me". Consequently, there is no room for the contention of those who are fain to think that Christ's case is no standard for us to go by. Christ's case is the standard and the only standard: and those who speak of it as too high, are speaking against the Word. There will be no other standard in the great day of Christ which will shortly come upon us all. The so-called "churches" have so lowered and bedraggled the gospel in the mire of human sentiment that it has become almost constitutionally difficult with many to receive the truth on this point. Well, there were disciples in Christ's own day who, when they heard him on certain topics, said "This is an hard saying: who can hear it"! and from that day turned back and walked no more with him. It is not wonderful if in our deserted day, there should be a similar resistance to the claims of the Eternal Spirit, speaking in the

holy oracles. It will be found at last a terrible thing to fight against God. The only course of sane men is to receive and follow Christ without the least reservation, regardless of disadvantage to themselves or misconception on the part of others, knowing that it is written: "Let them that suffer according to the will of God commit their souls unto him in well-doing, as unto a faithful Creator". They cannot do more than lose their life for Christ: and thousands have done this before us, concerning whom Christ says, they shall be saved in the day of his power when all merely human hopes and schemes and honours will be wrecked for evermore.

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## Sixth Visit to the Holy Land.

By F. G. JANNAWAY.

(Continued from page 120).

TO CONSTANTINOPLE.

Sailing from Smyrna we soon found ourselves among the almost countless islands of the Ægean Sea. We could not help thinking what a training in navigation captains must undergo in order to safely wend their way around these islands: their look-out has to be ceaseless, or terrible disasters would result; for the danger, like sin-in-the-flesh, is always there.

After leaving Smyrna, Mitylene was the first island of importance we met; and in which we were, of course, interested on account of it being mentioned by Luke as being the place where he sailed to from Assos after taking Paul on board (Acts xx. 14).

With the aid of our map we were able to see that we were approaching the whereabouts of the city of Troas, which Paul visited upon more than one occasion. From Acts xvi. we learn, that it was from here Paul was called by God to go "over into Macedonia" and help the brethren there. He did so with effect from what we read later on. He also visited Troas upon a subsequent journey, and stayed there nearly a week. Upon that occasion one of his lectures lasted so long that one of his hearers went off to sleep, and, falling from the third floor window, was picked up dead, enabling the Apostle Paul to prove, beyond all doubt, that he was possessed of the Holy Spirit (Acts xx. 5-12).

Next we entered the Dardanelles—which associated as it is with the terrible tragedy of Gallipoli, reminded us grimly of the Great War of 1914-18. With the aid of our prism glasses we were able to have a good view of the countless monuments erected to the memory of the victims in the gamble of lives so lightly engaged in by a certain class of politicians. The Dardanelles, also known as the Straits of Gallipoli, was formerly termed Hellespont, made famous in history by reason of the exploits of Xerxes, 480 years B.C.; and, later on, by Alexander the Great. The entire length is about forty-five miles, connecting the Ægean Sea with the Sea of Marmora. The width varies from a little less than one mile, to five miles at its greatest width. Opening out into the Sea of Marmora, it affords a delightful cruise before reaching Constantinople—so restful sailing along what has been termed "a glorified lake", 175 miles long by about fifty miles wide, at the end of which is what one writer and traveller has pronounced, "the loveliest scene on earth, so bright, so varied in outline, so rich in colour, and so gorgeous in architecture": its name is:

CONSTANTINOPLE.

The city is situate at the entrance to the Bosphorus; the strait of which is about eighteen miles long, and one mile wide; dividing Europe from Asia, and connecting the Sea of Marmora, in Turkey, with the Black Sea, in Russia. Until the beginning of the fourth century A.D., the city of Constantinople was known as Byzantium, when the present name was substituted in honour of its founder, the Emperor Constantine. This is the second time of our visiting the Turkish capital; the previous visit being in the year 1902. For things that really matter concerning Constantinople—her

peoples and her destiny—we cannot do better than refer our readers to the writings of Dr. Thomas in Eureka, to the section dealing with Rev. ix; and Elpis Israel, particularly pages 332-348 (Maran-Atha Edition).

To see Constantinople from the deck of the "Sphinx", and then to land and see her from within—Oh, what a disillusionment! The contrast can be compared to the fascinating and captivating little "fairy" revelling in the limelight on a stage, and the half-starved and consumptive offspring of overworked and underpaid parents—the same damsel, but with its physical defects and deficiencies hidden behind powder, paint, and tinsel.

But what else could we expect? Constantinople is Turkey—Turkey is Ottoman—and Ottoman, according to the Bible is THE ABOMINATION THAT MAKETH DESOLATE. In brief she is The Desolator (Dan. ix. 27; xii. 11; see also Book Unsealed, p. 23 and Eureka, Vol. III., p. 545).

There is plenty to interest the visitor in Constantinople, whether in the native quarters, on the southern side of the Golden Horn, and known as Stamboul (evidently an abbreviation of Constantinople), or in the Galata and Pera quarters—the European—on the northern side.

The principal landmark, and one of the first places we visited was the Mosque of St. Sophia, to enter which we ("Christian dogs"! ) had to remove our boots, or cover them with Mahomedan "overalls". The original St. Sophia is said to have been founded by Constantine, and the present one, its successor, by Justinian. The Mosque is 250 feet long and 235 feet wide; and the dome is 179 feet high. When it came into Turkish hands and ceased to be a church, everything in the shape or character of images, or portraits, was transformed, obliterated, or defaced, in keeping with the anti-idolatrous tenets of Mahomet. It became a Mosque in the year 1453, concerning which Dr. Thomas supplies much interesting matter in that section of Eureka dealing with the sounding of the Fifth and Sixth Trumpets. Over the main entrance to the Mosque is a Greek Inscription, the translation of which is, "Jesus said: I am the Door; by me if any man enter in he shall go in and out, and find pasture".

The Imperial Museum of Antiquities, contains more than one exhibit of interest to those interested in God's Word and God's people. There is the square stone-Inscription discovered in Jerusalem, by the French excavator, M. Clement Ganneaux, in May, 1871. It formed part of the middle wall of partition in Herod's Temple, the Temple of New Testament times. The Inscription is a warning, in Greek, that only Jews were allowed to pass the partition-wall; and, that any Gentile found within the Temple enclosure would be liable to capital punishment. Herod had granted this protection to the "Sanctuary", and the Greek word heiron is not only found in the speech of Titus to the Jews, as recorded by Josephus, in his Antiquities of the Jews, Book XV., chap, xi., p. 5; but in Matthew xxi. 12, and Acts xxi. 28 also, where it is translated "Temple". The wall of partition is interestingly explained by Josephus in his Wars of the Jews, Book, V., chap, v., p. 2, as well as in his Antiquities of the Jews, Book XV., chap, xi., p. 5. The experiences of Trophimus, the Ephesian, as related by Luke (Acts xxi. 29), would enable him to fully appreciate Paul's reference to the spiritual middle wall of partition in Ephesians ii. 11-16. We have no doubt that our Lord, as well as his Apostle Paul, often looked upon this very stone we have been surveying in the Museum of Antiquities.

We also inspected the actual Siloam Inscription, of which many brethren and sisters have so often seen the plaster cast in the British Museum. The Inscription was discovered in 1880 by one of the pupils of Mr. Schick, a German architect, when playing with other lads in the so-called Pool of Siloam, which we have visited many a time in our Holy Land visits. The details and importance of the discovery are of the utmost interest to Christadelphians, and those who would like to know more thereof will find such in The British Museum with Bible in Hand (2/- of the Maran-Atha Press). The Inscription dates back to the days of Hezekiah, and records the making of a tunnel by that King to supply the Holy City with water.

Another interesting exhibit in this Museum at Constantinople, is a Tablet with cuneiform writing, found in Palestine in 1881. It belongs to the 14th cent. B.C., and refers to Zimrida, Governor

of Lachish. What makes this tablet of additional interest is that a similar one was found at Tel-el-Amarna, on the Banks of the Nile, from this very Zimrida to the then King of Egypt.

For the second time in a quarter of a century we enjoyed an expedition up the Bosphorus to the Black Sea. No; that is not quite the truth, for the enjoyment was but of short duration. We took the journey in a Turkish pleasure (!) steamer, which was literally packed; and, that too, on a July day with a broiling sun. We were thirsty and headachy, and I ventured down below to try and get a cup of tea. I soon wished I had not done so; for the very sight and smell of the Turkish "kitchen" made me ill: it turned my stomach, and for the next ten or twelve meals hot water was all the doctor allowed me to have—"Enuf said"!

We were not sorry to leave Constantinople, and to know that the "Sphinx" was full steam through the Sea of Marmora and the Dardanelles, into the Ægean Sea, and bound for Greece. While doing so, the writer was on his back, trying to become convalescent with the aid of the Ship's Doctor, who, by the way, knew very little of English, which fact was not without a humorsome side. I objected to the endless diet of hot water, but the French doctor insisted upon obedience if I wanted to get well. Sister Jannaway helps me in the way of Diary keeping, and among the doctor's orders which she has verbally recorded, is that he insisted on my obeying the orders from hindquarters! "Count your many blessings, name them one by one, and it will surprise you, what the Lord has done". Oh, how true! Here am I all but well again, while someone (a nonconformist minister), who was taken similarly ill at Constantinople, has been left behind, with his wife suffering with typhoid. It appears he and his wife had been long saving up for this Palestine Visit, and had no surplus! The hearts of many were touched, and out of sheer thankfulness, and pity, a spontaneous collection was made, and a good round sum was handed to them for contingencies.

(To be Continued)

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## Watchman, What of the Night.

### VII. —"THE YOUNG LIONS".

In 1877 the German Crown Princess writing to her mother, Queen Victoria, said: "How I do long for one good roar of the British Lion from the housetops and for the thunder of a British broadside". As we know, the Germans heard a good many roars from 1914-18 and Scripture teaches us that she has yet to roar again, in company with "all the young lions thereof" (Ezek. xxxviii. 13). We live in days when many fears are expressed concerning the disintegration of the British Empire, but we are confident they will not be realized, for when the King of the North invades the pleasant land, all the young lions are prepared to resist him. Indeed, from a natural point of view the secession of the colonies is unlikely—their inhabitants are too few, and their geographical circumstances too awkward. Canada is an enormous territory about the size of Europe, yet with about as many inhabitants as London. Australia is a continent in itself, yet with still fewer people dwelling in it. Supposing these two colonies broke off their allegiance to the mother country, merely to take them as examples, what chance would they have of repelling invasions by the United States and Japan respectively?

But in spite of alarmist articles, the cords that bind the empire are stout ones. In the main, the colonists are British by descent and British in their outlook, and where the Mother Lion roars they all roar.

The fact that so many cartoons and articles describe Britain as a lion and her colonies as young lions is an unfailling guarantee that our understanding of the power in Ezek. xxxviii. 13 is a correct one, and we may expect the relationship between the old country and her children to become closer and closer as events in Europe tend to isolate Britain.

The colonies have no relish for entanglements in Europe—they do not like to see the Old Lion licking dirty boots. "They like to think of the Old Country as the British Lion", said a writer in March last, and like the German Princess, prefer to hear the lion roaring. They came to her aid in the Boer War, and in 1914, and will do so again.

"The Lion stands by his shore alone,  
And sends to the bounds of earth and sea  
First low notes of the thunder to be.  
Then east and west, through the vastness grim,  
The whelps of the lion answer him".

R. J. ALEXANDER, May, 1898.

The cementing of the Empire was strengthened by the Exhibitions at Wembley, 1924-5, and the Imperial Conference, of 1926. Two effects of the former are the announcements of the Canadian National Exhibition at Toronto in August next, at which British Exhibits will be increased one hundred fold, and in February 1928, of an All British Exhibition at Melbourne, being held for the first time.

In many similar ways, which need not be detailed, the bands uniting the Empire are being strengthened, and we, knowing the prophecy of Ezekiel, can see in such events, signs of the times. The League of Nations became a farce, when, last year, China and Salvador were elected to its Council, and four of the largest states in the world, viz., Russia, U.S.A., Brazil, and Spain, will have nothing to do with it. There is trouble all over the world which no power or league can quieten, and by and bye it will extend to Palestine—an event which will make all the British Lions roar in unison.

But they will not frighten the Assyrian who comes on the land as a cloud (Ezek. xxxviii. 16), and it will need an even mightier roar from the Lion of the Tribe of Judah to check the "mighty army" (ver. 15). To this roar, even the British lions will give place, for as a result of it "the mountains shall be thrown down and the steep places shall fall, and every wall shall fall to the ground" (ver. 20). But in the events which follow, we see that the British commonwealth of nations still act in unison, for "The Kings of Tarshish and of the isles shall bring presents, the Kings of Sheba and Seba shall offer gifts" (Ps. lxxii. 10). "All they from Sheba shall come; they shall bring gold and incense" (Is. lx. 6). The Queen of Sheba in Solomon's day came "from the ends of the earth", and history will repeat itself. Is it not remarkable that South Africa (the "end of the earth", going in a southerly direction from Palestine) produces over a quarter of the world's supply of gold and over seven-eighths of its diamond output?

Abraham was a very rich man after leaving Egypt (Gen. xiii. 2), and he and his great family will again be enriched by the King of the South. To think of Abraham is to be reminded once more of the Gospel—is it a strange thing that our subject should have led us to such an end? We think not, for says Paul, concerning the saints: "All things are yours", and the wise man declares, "The wealth of the sinner is laid up for the just" (Prov. xiii. 22).

Thus the doings of the British Empire in the latter days are associated with the gospel, a truth which the world will learn by and bye to its surprise, but which, to those on Zion's watchtower, is obvious.

London.

W. JEACOCK.

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## Leaves from a Brother's Diary.

### No. I.

On my homeward way I met one whose life had been intimately connected with my own some few years ago. We had taken sweet counsel together, journeying along the narrow way; but what a change a few years had wrought! then faithful unto imprisonment, now one with the world; then meeting each first day to remember his absent Master, now a lover of pleasure more than a lover of

God. And yet he did run well! for the mind goes back to days of faithfulness, when he shared a prison cell for Christ's sake. Oh what memories! a plank for a bed, with one blanket for a covering, trying to keep warm one cold March night—our fitful sleep broken by sounds in the world outside; the church clock on the hill above the prison chiming away the night and morning hours; dawn breaking with fears for the day, over-ruled by the knowledge that Christ's eye was upon us, and his arm strong to save.

And what did hinder? The love of the world; a forbidden alliance with one of the daughters of men; and so gradually he drifted away from the things he had heard, and the hope sure and steadfast.

I tried to bring his mind back to those glorious truths he had lost, but the senses had become dulled to the realities of the Truth; he preferred a few brief days of transient pleasure, and like the sow that was washed, he wallows in the mire. Oh fool, to cast away the joys of endless day for this brief span, with its sensual pleasures and its vanity and emptiness.

We parted; he is lost I fear, with no hope but a fearful looking for of judgment and fiery indignation.

As I went my way I thought of the many unfinished edifices; of builders who had not counted the cost; of those who had commenced to build upon foundations of sand; and behold the wrecks! not grounded and settled in the hope, the storms and stress of life had done their work, and having forsaken the way of life, they have joined the Godless throng whose end is the silence of the tomb.

And what of the lesson! Take heed brethren, lest there be in any of us an evil heart of unbelief in departing from the Living God; but exhort one another daily, and so much the more as ye see the day approaching.

Therefore, let us fear.

QUARTUS.

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## False Deductions.

Among certain words of advice given to a young sister in the Christadelphian Family Journal for January, page 269, we note the following: —

The writer after quoting Mark x. 7-9, says:

"Do we need an angel to tell us" etc., etc., etc., ending with, "on the basis of Matt. v. 32, can we not say, that when man or woman has put asunder that which God has joined together, God permits the union to be legally dissolved"?

As one who hears the voice of Christ in the Scriptures, I beg to say the writer of the above has misunderstood Christ's teaching, and that the above deduction is not correct.

When a brother and sister of Christ unite in marriage and ask God's blessing upon themselves they go to a registrar of marriages and the clerk enters their names up and their marriage is made legal after certain formalities are engaged in. This is not going to law, but simply "obeying magistrates" according to the apostolic command (Tit. iii. 1; 1 Pet. ii. 13-17; Rom. xiii. 6; Acts iv. 19). If, after this condition of life has been going on, one or other commences "surreptitious visits" to other "partners" the law of Christ is a plenary one to deal with the whole situation at all points. (They are under Christ—not under the Law of Moses).

1st.—In cases of sin known or heard of, speak not of it to others, but tell the offending brother (or sister) of the matter between thee and him alone, with a view to recovery.

If this does not settle the matter, still seeking reconciliation, exercise forgiveness to the utmost extent (Matt, xviii. 35).

2nd. —Then take (or call in) one or two witnesses with you to establish the truth of the whole matter—in the event of failure again.

3rd.—To tell the matter to the Church (the Ecclesia) and if the sin is still persisted in, it remains for the ecclesia (including the injured party) to withdraw from the offender, who then goes into the world, and is in the hands of God. It is then for the faithful one of the marriage to remain unto death or Christ's return, as a Eunuch for the Kingdom of heaven's sake (the same as hundreds of both sexes are doing for Christ's sake alone).

The simplicity and beauty of this is that the injured party can still pray and work for the salvation of the erring one, also be in a position to forgive if occasion arises, as Peter was told, "Unto seventy times seven" (Matt, xviii. 22). To patiently endure, not judging, not grudging, not condemning. Further, to obey the mind of the Eternal Spirit in Paul, as 1 Cor. vi. 1-8. (we are subject to Paul as the appointed teacher of the Gentiles). You will note he says, "Suffer yourselves to be wronged and defrauded" rather than go to law.

Let us remember, "Every sin that a man sinneth shall be forgiven him (if he repents and reforms his ways) except sin against the Holy Spirit of God". Love is the fulfilling of the Law, and Christ is the end of the law for righteousness to every one that believeth. Under the law of Christ the unrepentant adulterer will be divorced (cast off), but the way of forgiveness is left open, if God decrees it be taken advantage of. To drag the offender before a Gentile court, drag the fair name of Christ and his brethren in the dust will cause the adversary to blame the ministry, permanently cut off all hope of reconciliation, and perhaps prejudice the hope of Eternal life to more than one.

Luton.

C. R. CRAWLEY.

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"Do not forget that progress or retrogression depends upon daily habit—activity or neglect, as the case may be". —Christadelphian, 1897.

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## A Divorce for Every Marriage in America.

THAT IS THE 1938 PROSPECT IF THE PRESENT GROWTH CONTINUES.

(From the Ladies' Home Journal, New York, February, 1927).

There will be one marriage dissolved for every marriage made in the United States during 1938 if divorces continue to increase at their present rate. Barring a checking of the rising tide by some moral, religious or legal agency, not yet discovered, the annual matings and unmatings will equalize each other by, or before, then.

The divorce habit, urge, frenzy—call it what you will—gathers additional momentum with each year. In 1924 one marriage was broken for every 6.89 contracted. In 1925 one couple was legally parted for each 6.33 who were wed. This was an increase in divorces over marriages of .56. Continue this rate for twelve years and you reach the balance point in or about 1938.

It may come earlier. The proportion of cancelled marriages to matings is increasing like the speed of a barrel rolling downhill. In 1906 there was one divorce to every 11.84 weddings; in 1916, one to every 9.11. During this decade the divorce rate gained 2.73 on matrimony. In the subsequent ten years, just completed, it increased about 3.00. Mathematically the day when, in America, the divorce decrees of a year excel in number the marriage licenses issued, is not far away.

Those most concerned with the welfare of established American institutions observe the rising tide with growing alarm. Ministers, legislators and sociologists comment upon it and deplore it. A few of these last profess to see in the phenomenon nothing more serious than man's readjustment to a new era of individualism. Many persons, on the other hand, assail the ever-rising rate as an evidence of the increased depravity of the world.

Elsewhere throughout the world marriages are being legally broken more frequently than in the past, but nowhere with the mass rapidity that prevails in America. Canada is our neighbour, with an inheritance and ideals similar to ours. Yet, Canada, with one-fourteenth of America's population, had 57 divorces in 1916 while this nation had 112,038.

Opposition to the growing frequency of divorce springs from two main sources, religious and civic. Those who inveigh against it upon the former ground have the words of the Founder of the Christian Church for their authority. It is Jesus Christ's own condemnation that makes the problem peculiarly Christian.

Under the doctrine of the Old Testament, divorce was sanctioned and was hedged about with few difficulties. The law of Moses—Deuteronomy xxiv. 1, decreed: "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house". Thereafter, the law proceeded, the woman was free to marry again, though she could not re-wed her former husband.

Christ's comment upon this ancient dispensation—Mark. x. 2-12—is uncompromising. After the solemn prohibition, "What God hath joined together, let not man put asunder", he continued, "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband and be married to another, she committeth adultery".

Outside the Church the civil marriage ceremony makes no distinction between the divorced and those entering matrimony for the first time. Yet it is not only the ministers and more ardent Christians who look with doubt and fear upon the ever-quickening number of divorces. Many see in these not only a defiance of religion but a real danger to the structure of the state itself. The prevalence of divorce threatens gravely the stability of the family, and the family is the unit upon which the present system of natural life is based.

The nation trusts its future welfare to the families it possesses. It actually is a third contracting party in every marriage, a partner that guarantees the family head certain exemptions in taxes and immunities in war as a recognition of the labour he performs for the state.

The Government intrusts to the family the work of supplying future citizens, rearing, and training them. It leaves in the family's hands a portion of educational and all of the ethical instruction of future men and women. No attempt has been made by the state to regulate the ethical training of children. This and other affairs concerning their rearing have been left almost completely to the integrity of the individual family.

Divorce is ruining that integrity. The family is rapidly becoming an unstable entity. The state has presumed that the man who sired and the woman who bore the children would see that they were properly reared in a home maintained by both parents. It has depended upon the father and mother and has counted upon the permanency of their union. Now, marriage—heretofore considered by the state as a firm, inviolable institution—is showing signs of cracking.

More and more families are being broken up by the professed inability of husband and wife to live together. Families are being further distorted out of their original shape by the remarriage of the divorced. Children are being robbed of their rightful rearing by the unwillingness of husband and wife to co-operate, and their refusal in many instances to endure the ordinary burdens of matrimony.

South Carolina has no provision for granting divorces, whatever the cause.

In New York, as elsewhere, the grounds advanced as cause are frequently non-existent. Not all those whose marriages are dissolved for infidelity have been unfaithful. Certain lawyers and hangers-on of no higher ethical standards draw profit from "staging" proof of infidelity on the part of the freedom-seeking couple. Such collusion, if discovered, is punishable. It rarely is revealed, though anyone even slightly acquainted with the workings of justice in New York is aware that evidence in many a divorce trial has been faked.

Americans are growing increasingly impatient of all restriction upon their appetites and actions. Whether this is due to the increasing paternalism of government, to the failing influence of the church, to the glorification of the individual or to any one of a hundred other causes advanced, no one can say surely. It is certain that discipline and responsibility are becoming more and more irksome to a large proportion of Americans. There is no element of reformation of existing institutions in this attitude. There is a great willingness to tear down but small discernible desire to substitute or improve.

#### FOUNDATION THREATENED.

The rising tide of divorce is one phase of this common trend. Under our present system of government the state is largely founded upon matrimony. Each family is a brick in that foundation. In the past it has been a stable unit. Now, when one marriage in six goes to pieces, that foundation is threatened.

The steady increase in the divorce ratio is being discussed with growing alarm by legislators, by sociologists, by ministers of the various faiths. The more stable portions of the population have been groping for some method of checking it. Schemes have been advanced to block it by law or to halt it at its source by religion. Meanwhile the tide continues to rise.

\* \* \*

[NOTE: —Surely in the above we have another Sign of the Times showing how the world's increasing wickedness is calling aloud for the return and reign of the Divinely appointed Law-giver—Jesus Christ our Lord. In England now, there is the same feverish desire to make divorce easier and cheaper, and the American example is being set before the people by film and other methods in a very insistent way. Let us pray for the speedy Coming of the Day of Righteousness. —EDS.]

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## Armageddon.

#### MASS MEETING AT THE ROYAL ALBERT HALL, LONDON.

"Thousands of people were unable to gain admission to the Albert Hall last night when the British Israel World Federation held a meeting to proclaim the approach of Armageddon, the final great world war, the date of which, deduced from Biblical prophecies and the architecture of the Great Pyramid of Cheops, was stated to be May 29th of next year".

Such is what the Daily Mail reported the next morning (March 2nd, 1927). The hall holds over ten thousand people.

Whatever else could be said of the meeting, it afforded a grand opportunity to spread the Gospel, and one which the South London (Clapham) Ecclesia gladly bought up. Long before the doors were opened, a little army of our enthusiastic brethren and sisters were armed with 5,000 specially printed and neatly bound 24-paged copies of our late brother Porter's lecture on the "Millennium". The writer of these notes can testify as to how well they did their work of distribution to the people as they entered the hall. As an author of works on Palestine and the representative of the Berean Christadelphian he was provided with a Press Ticket, and from the table below the platform had a capital view of the entire audience. It was most gratifying to see the people crowding in, when the

doors were opened, all provided with the little pink-coloured pamphlet, on the last page of which eight forthcoming lectures of the South London (Clapham) Ecclesia were advertised.

The Meeting was prefaced with a forty-five minute recital on the Great Organ, and communal singing of verses, the last two lines of which were: —

"Till we have built Jerusalem.  
In England's green and pleasant land".

("Aye", exclaimed a bothering British-Israel editor next me at the table, "Our land is to be the New Jerusalem, for Britain is God's chosen nation!").

Next followed prayer from the mouth of a "Canon", which he prefaced in a despondent and sepulchral voice with what sounded like "Let us pray". Then the Chairman's introduction. His circumscribed outlook can be gauged from the fact that he enumerated the world's six greatest empires of the past as China, Turkey, Russia, Austria, Germany and Britain. The first named was evidently a play to the gallery on the current situation. The Chairman declared, all these great empires, except Britain, have gone to the dogs. "Our only foe" is Bolshevism, concerning which, definite information was given by the Bible and the Great Pyramid!

The next speaker was a retired K.C., Mr. John Leech. He began by praising the Bible, and made one think something good was coming; but, not once did he think it worth his while to refer to, or quote from it. In this omission he was not unlike the other speakers.

Then followed a Scotch engineer, Mr. David Davidson, who led his audience to think Biblical evidence was forthcoming to support his thesis that Britain was to march through Bolshevism to Christ and Liberty, seeing he said, "Let me give the history found in the Bible". Instead, however, of giving chapter and verse for his assertions, his stock references were, "As expressed in the Hebrew Scriptures"! and, "This is the message of divine revelation"! To those present who believe the Holy Scriptures are sufficient to make a man wise unto salvation, Mr. Davidson's address was a mockery: a wearying and unenlightening effusion. Only an essay; all read, and badly read at that: poor articulation, and without any animation. It was difficult to believe his heart was really in the work. Even the chairman grew restless as the hour-long speech went on; and the writer was delighted to see he was whiling away the time in perusing his copy of the Millennium! The value of Mr. Davidson's conclusions can be estimated from his dictum that "the message of the Pyramid is a divine revelation to the British Nation"; "confirmed by ancient Egyptian literature"; that it revealed the very days of the Lord's birth and crucifixion; and, what seemed of the utmost importance to the speaker, "Professor Waddells' studies confirmed his own discoveries"! Again, "the Great Pyramid revealed the precise days on which the Great War began and ended", and that "the end thereof would come as a result of divine intervention, as declared by Lord Fisher after the Armistice".

(Here, apparently, a platform supporter seemed concerned at the Chairman's study of the Millennium; for, after a little aside talk, the latter rose and said he had been requested to inform the audience that the promoters of the meeting took no responsibility for a certain pamphlet which they had received on entering the hall).

Only once did the speaker make reference to a specific chapter in the Bible—the 60th of Isaiah—but, he omitted to say which verse! The reason was evident: instead of reading what the prophet wrote, he read the annotation of Delitzsch. Similarly, instead of giving the actual words of Ezekiel, he gave us the annotations of J. McNeill, T. R. Birks, and H. Aldersmith! The writer cannot help thinking that instead of labelling the speech\* "A Message—Through Christ to Conquest", the lecturer should have said: "Through Davidson to the Pyramids".

\* Evidently the promoters deemed this the speech of the meeting, seeing the Morning Post reports no other. The Chairman told the meeting there would be a seven column report in that paper.

The last speech-maker was the best of the batch so far as oratory was concerned: very effective, and not at all in a hurry. Every word could be heard. He reminded the writer of the late Mr. Edward Hine, with whom bro. Roberts, forty-eight years ago debated the question: "Are Englishmen Israelites"? In one respect in particular did the speaker—Rev. P. Goard—seem to ape Mr. Hine, who irritated us with his continual and offensive appeal to "God Almighty". And, so with Mr. Goard, who with uplifted eyes and hands, dramatically, and more than once, exclaimed, "In the name of God, and in His presence I say this". He was also obsessed, as was Hine, with the idea of the British being God's chosen people; even quoting and applying the words found in Psalm ii. 8, to Britain (Mr. Goard did not ask us to turn to the reference!) As to Armageddon, which from a Biblical standpoint all the speakers carefully avoided, very little was said: their ignorance of real Bible teaching on the subject is manifest from the fact that they described it as: "The General Headquarters of Anglo-Saxon and Heavenly Forces". They set at naught, or ridicule, what every Christadelphian knows—or ought to know—that Armageddon is the scene and arena of the final position of the hostile armies, divine and human: situate between the Mediterranean Sea, the Sea of Galilee, and the city of Jerusalem. Any Christadelphian who thinks otherwise, or is inclined to substitute the mystical for the real, we strongly advise to read, and study, the latest exposition of Dr. Thomas on Armageddon, found in his Exposition of Daniel (Maranatha Press, 1/-), especially pages 100 and 101. It is not correct, as has been alleged, that the Doctor "changed" or "modified" his exposition on the locality or extent of Armageddon. What he wrote in the Herald in 1838, he re-wrote in Elpis Israel, and again re-iterated in Anatolia not long before he died—as an Appendix to the last volume of Eureka.

After the showing of some fine views of the Pyramids and Egypt, the meeting were asked to join in singing "The Land of Hope and Glory". Then came the "Benediction" and "National Anthem".

As we came away from the meeting, we thought of what Paul said about "Redeeming the time because the days are evil" (Eph. v. 16); or more literally, "buying up the opportunity". Yes, it was a grand inspiration that led our veteran bro. Bellamy to suggest this wholesale printing and free distribution of the "Millenniums", with the advertisement of our lectures, and which work has been so well carried out by the members of the South London (Clapham) Lightbearers' League. F.G.J.

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## Barbers Bow to the Bible.

### MAYOR'S SMART VICTORY IN BOBBED HAIR DISPUTE.

Smart defeat was inflicted upon bobbed hair advocates in a conflict between the mayors of the North Tyrol communes and the hairdressers. The mayors retorted that the Bible contained woman having her hair cut short drew a vehement protest from the hairdressers. The mayors retorted that the Bible contained a definite ruling on the subject in the First Epistle of St. Paul to the Corinthians (chap. ii. 15), which stated: "If a woman have long hair it is a glory to her, for her hair is given her for a covering". This silenced the knights of the scissors and comb, who, the London Evening News states, abandoned their opposition. —News of the World, March 7th, 1926.

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## Notes on the Law of Moses.

### THE COVENANT AT SINAI (Chapter ii.).

Moses received the Law at Sinai. The covenant was dedicated with BLOOD, when Moses sprinkled the Book, altar and people with hyssop and wool which had been dipped in blood.

BLOOD poured out is the symbol of death, and the sprinkling with this blood on altar, book and people, was an intimation that no covenant of everlasting force could be made without the death of the men to whom it was offered. BLOOD proclaimed the infliction of death.

The type is before us; the antitype is in Christ. HE is the ALTAR, the BOOK of the LAW and the other things that come after. The Sprinkling of the typical blood on both by Moses prefigured the operation of divine love and wisdom in Christ's own sacrifice.

#### WORSHIP AFTER SUBMISSION.

"Moses alone was to draw near" (Ex. xxiv. 2), the others were to accompany him so far and to "worship afar off".

In Moses we see Christ, who alone has been admitted to the Father's presence. Who are the others, who stand afar off? Perhaps Elijah, Moses, Enoch and many of the saints who arose at the crucifixion of Christ may have accompanied Christ in his ascension, but stopped short at an ordained point, while he alone penetrated to the "Secret place"—the throne of the Eternal.

While Moses and his company were absent in the Mount the cloud covered it for six days; and the seventh day God called to Moses out of the midst of the cloud. Six days cloud and silence, and on the seventh day divine speech. This is striking. It is impossible not to think of the long six days of a thousand years each, each day in which God hides His face, and the seventh, on which "The tabernacle of God shall be with men". The analogy of this is usually found in the creation of six days, and the seventh, or sabbath of rest. Six days' work, following by one day of rest.

Then, "The sight of the glory of the Lord was like devouring fire on the top of the Mount in the eyes of the Children of Israel". This was the literal. The spiritual significance corresponded. The divine glory has been concealed in cloud; the divine kindness veiled in silence; the divine majesty visible only in devouring fire. The finish will end the terror, and Israel who drew off in fear will draw near in gratitude.

#### THE TABERNACLE.

First of all, the plan or pattern of it was shown to him. More than once God said to him, "See that thou make the Tabernacle according to the fashion thereof which was shown thee in the Mount" (Ex. xxvi. 30).

Moses was directed to invite the people to supply the materials out of which the Tabernacle was to be made. "Gold silver, brass, blue, purple, scarlet, fine linen, goats' hair, rams' skins dyed red, badgers' skins, and shittim wood. Oil for the light, spices for the anointing oil, and for sweet incense. Onyx stones and stones to be set in the ephod of the breastplate, and let them make me a sanctuary that I may dwell among them" (Ex. xxv. 1-7). It is scarcely possible to miss the significance of this. God's final encampment upon the earth is to be in a Tabernacle made of materials supplied by the human race—LIVING MATERIALS—answerable to the precious things offered by Israel, gold, silver and precious stones, representing the good and honest-hearted among enlightened men. The TABERNACLE was not let down from heaven ready made, though the pattern after which it was made was from that source: so that the divine system of things to occupy the earth for ever does not come down from heaven as a complete literal development. The pattern comes from there. But the elements of the Tabernacle to be reared upon earth, for the glory of God, will be supplied from the ranks of Adam's descendants in conformity with the divine specification.

Another feature of the work was, its perfectly voluntary character, so far as Israel's participation was concerned. So is it as regards man's voluntary submission to the call of the Gospel. God has caused a proclamation to be sounded through the world. "Speak unto the children of Adam that they bring" me an offering. Of every man that giveth it willingly with his heart ye shall take my offering; and let them make me a sanctuary that I may dwell among them ". THE REARING OF THE SANCTUARY WILL NOT BE ACCOMPLISHED TILL THE AGE TO COME, but the materials are meanwhile being brought in "Gold, silver and precious stones: wood, hay and stubble". They will all be inspected at the judgment seat, and assorted.

Every true son and daughter of the Lord God Almighty is a miniature tabernacle or temple, as saith Paul. "Ye are the temple of the living God. If any man defile the temple of God, him will God destroy". Our minds should be a holy place lined with the gold of tried faith, in which the one Christ-sacrifice for sins is continually offered, and the smoke of grateful incense, kindled by the altar fire, continually ascending while deeply secreted in the innermost ark of the heart is the law of God in its remembrance, the Scriptures in their affectionate study, the institutions of divine appointment in continual reverence, and the bread of God in its continual eating".

Selected by J.V.R.

R.R.

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A NON-JEWISH OPINION. —I do not think that Palestine is likely to apply for the cancellation of the Mandate. There would be too great danger of an attack from other larger nations, particularly the "Holy Roman Empire", and the French in Syria, not to mention Ibn Sand. As long as there are imperial revivals all along the Mediterranean, you will not find any small nation particularly anxious to cut the painter of the British Fleet. What do you consider to be the maximum number of immigrants that Palestine can absorb? In its present condition it could accommodate a population of some two millions (Col. Wedgewood, M.P.)— Jewish Chronicle.

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## Conversations Concerning the Truth.

"PRESENT YOUR BODIES A LIVING SACRIFICE " (Rom. xii. 1, 2).

Sophronia. —It seems to me that the second verse of the chapter we have read together explains the words of verse one. The Apostle says: "Be ye not conformed to this world, but be ye transformed by the renewing of your mind". To refuse to be conformed (fashioned together) with the world, but to be carried across to another fashion of things, which require the mind to be new again, will require the sacrifice of all our natural desires.

Alethia. —Would the renewing of the mind be the offering of the body a living sacrifice, do you think?

Sophronia. —The mind regulates the action of the whole body, and naturally, the mind acts contrary to the will of God. We read in Rom. viii. 7: "The carnal mind is enmity against God" but "if ye through the spirit do mortify the deeds of the body ye shall live" (ver. 13). Jesus Christ is our great example as the Apostle Peter reminds us, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin that he should no longer live the rest of his life to the lusts of men, but to the will of God" (1 Peter iv. 1, 2). To follow Christ then requires a refusal to conform to the lusts of men, and a mental carrying over to a life of doing the will of God.

Thelia. —The greater part of Romans xii. points the way to the new life. If we follow out the instructions given we shall certainly be transformed.

Alethia. — Jesus was a literal sacrifice, his body was really offered, wasn't it?

Eusebia. —Of course, but before that, he had done what Paul is here beseeching us to do. Jesus said: "Lo, I come to do Thy will, O God". He could not have done that, only by presenting his body a living sacrifice.

Sophronia. —I had a look at the burnt offering in Lev. i. Perhaps it will help us to understand what we must do. The offerer had to kill the animal and to "sprinkle the blood round about the altar". The blood represents the life, and Jesus is the altar; so it is plain that our lives must be given in the service of Jesus. Then after washing the inwards and the legs, the priest had to burn the sacrifice on the altar. This sacrifice teaches us of the destruction of the flesh, or sin in the flesh.

Eusebia. —Jesus said to the disciples: "Now ye are clean through the word that I have spoken unto you". That would be the washing of the inward parts. David says, "Thou desirest truth in the inward parts", and Jesus said: "Thy word is truth".

Alethia. —So the Word inside us will cleanse us, as the washing did the sacrifice, and the washing of the legs is very fittingly expressed in Psalm cxix, verse 9: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word". Seeing that we are not our own having been bought with a price, and are now the bond-servants of Jesus Christ, "how can we present to the Lord Jesus that which is already his?"

Eusebia. —Yes, Alethia, even a slave can give willing or unwilling service. If we apply all the instruction we have considered, we shall find that our life is to be poured out on the altar, our thoughts and ways are to be cleansed, and our whole bodies are to be offered in service. This to me seems very clearly expressed in the first of all Commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind". This is clearly giving all.

Carrie. —If we give all our power to work for God, then we shall be separated to God's service, or as it is put in the verse we are considering, we shall be Holy.

Alethia. —Our first cleansing is Baptism isn't it? But in this verse Paul is exhorting those who have already been baptized to be "living sacrifices, holy and acceptable to God, which is our reasonable service. Sacrifice implies suffering, a living sacrifice means a life of suffering, but not only suffering, is there not something in the burnt offering which carries the mind beyond suffering? What of the peace offering connected with the burnt offering? In Exodus iii. verse 15 we read, "Aaron and his sons shall burn it on the altar upon the burnt sacrifice . . . a sweet savour unto the Lord".

Eusebia. —Yes, there is also the meat offering which is offered with frankincense. The priest burns part of the flour and oil, and all the frankincense before the Lord, but he has a portion of the offering of flour and oil for himself. All the sacrifices in the first instance foreshadow Christ, and when Christ the true High Priest has been sanctified, then the call is sent forth for the wisehearted to become members of Christ. In this way they are to become sacrifices. Now is not Paul in Romans xii. 1, beseeching us to present our bodies living sacrifices, not only as typified by the burnt sacrifice but also by the peace offering placed with it, and by the meat offering with the frankincense. In other words, Paul calls attention to the mercies and kindnesses of God, and uses them to urge us to give ourselves wholly to God, upon the altar—Christ—for the destruction of the flesh, and to praise God with grateful hearts, because of the peace to which he has called us.

Sophronia. —And that is our reasonable service, considering the mercy of God in calling us to partake of the divine nature in His glorious kingdom.

Eusebia. —We are to live as though we really have died to the world, and are risen to an entirely new life; as Paul says: "I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me" (Gal. ii. 20). And who but the ungrateful and unappreciative would withhold either affection or service from Him who has laid up in store for those who love Him such things as "eye hath not seen nor ear heard, neither hath entered the heart of man" (1 Cor. ii. 9).

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## Britain and Russia in the Far East.

In the Observer for Sunday, February 20th, occurs an article by Mr. Garvin, of which the following are the chief points: —

The Southern or Cantonese forces in China are being upheld by the Soviet Republic of Russia, of which Moscow is the capital.

The conflict at present centres around the city of Shanghai, where a general strike ordered by the local Soviet was in progress at the time of writing.

There exists on the part of Russia a constant attempt to undermine the established system of Britain, and to injure the British Empire everywhere.

Britain will oppose this attempt until the death.

The Chinese University in Moscow is a hotbed of Anti-British sentiment.

The Soviet Republic is a huge Empire covering 7,000,000 square miles.

It is time that Moscow realized that there is a steadiness here, which will long outlast the Bolshevik regime.

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## Notes on the Daily Readings for April.

### NUMBERS.

The nation of Israel had witnessed the redemption of God's firstborn, and having seen that wonderful work, they were called to leave the land of Egypt in haste—in such haste indeed that no time was given for their bread to be leavened. When they arrived at the Red Sea the Israelites were baptized, and they commenced a new life in covenant with God. Instructions were given by God regarding the provision of a Tabernacle and for a High Priest. Now, a year having elapsed since God brought them from Egypt, "on the first day of the second month of the second year" the congregation is to be numbered and organized (Num. i. 1). The numbering of the people is to be undertaken by twelve men, one from each tribe; every one head of the house of his fathers. The representative of the House of Judah was Nahshon, the grandfather of Boaz, who in turn was the great grandfather of David. The two families of Joseph were numbered as tribes of Israel as Jacob had said (Gen. xlviii. 5), but the family of Levi was not numbered; they were to be given as a present to the High Priest (chap. iii. 9), and were separated from their brethren to attend upon the service of the Tabernacle (chap. iii. 7). Although the Levites were to do the service of the Tabernacle, they were not to enter the Holy Place to see the Holy Furniture.

When, on account of the movement of the congregation, the Tabernacle was to be taken down, then the Priest must first cover the ark with the vail, and over the vail place badgers' skins, and over these again a cloth of blue. The shewbread table, the altar, the candlestick and the vessels were all to be covered according to divine instructions, and afterwards, the Levites could enter for the purpose of carrying the various parts (chap. iv). When the place of halting was reached the Levites set up the Tabernacle, placed the holy vessels in their place, ready for the priests to uncover them. The Tents of the Levites were erected near to the Sanctuary (chap. iii. from ver. 23), and those of the other tribes at a distance on the four sides, thus: —

In chapter xvi. we read of the rebellion of Korah, who was of the family of the Kohathites. Korah was supported by 250 Princes and also by the families of Dathan and Abiram who were Reubenites. A glance at the diagram will show how the Kohathites would be in proximity to the Reubenites. The Kohathites, although sanctified for the work of carrying the holy furniture (chap. iv. 15), grew dissatisfied with their estate, and left their position in the House of Israel and came up and disputed with Moses, the chief minister, the exclusive right of the House of Aaron to offer incense (chap. xvi. 3). Moses did not rail upon them but appealed to the word of God. "The Lord will show who are His" (ver. 5). This rebellion was the work of diabolos (see Jude 9). On the morrow after the dispute the 250 rebellious princes, full of confidence in themselves, but greatly lacking in the fear of

God, gathered the congregation together to watch them take their incense into the sanctuary. Aaron also took his censer as his work required. How dreadful the sequel! The 250 princes who went presumptuously towards the holy place were consumed by the fire of God, and their supporters were suddenly engulfed in an earthquake. Verily, to the presumptuous, "Our God is a consuming fire".

Israel were next to have very clear evidence of the divine selection in the matter of the Priesthood. Twelve rods were to be brought, each one having upon it the name of the prince who presented it, and of the tribe to which he belonged; thus twelve rods were brought, each presented by a prince of a different tribe, therefore, the whole of the twelve tribes were represented. It should be remembered that Levi was not numbered with the tribes. Joseph having one portion above his brethren. The names of the twelve princes are given in chapters one and seven, but there is not a prince for Levi, therefore special instructions are given that there shall be a rod for Levi with the name of Aaron upon it, and this to be laid with the twelve rods of the twelve representative princes. Thirteen rods were laid up before the Lord, and on the morrow, Moses went in to learn the Lord's answer; and he saw the dead rod of Aaron, restored to life; it had blossoms, buds and almonds (chap. xvii. 7). One sees in this the foreshadowing of the declaration of God's appointed High Priest (Jesus) by resurrection from the dead.

In chapter xviii. we learn that Aaron and his sons were to bear the iniquity of the sanctuary. The sanctuary is a type of the living Habitation of God, of which Jesus Christ is the chief corner. The Priests in their succession represented Jesus Christ the High Priest of the Living sanctuary. As therefore the Priests of Israel were cleansed and sanctified to bear the iniquity of the saints. The Levites were brought and joined unto the Priest (ver. 2). God said "I have taken your brethren the Levites from among the children of Israel, to you they are given as a gift for the Lord" (ver. 6). Thus Israel, as they were led from Egypt, were used to the purpose of foreshadowing God's work of redemption. First baptism in the Sea, then a separating and uniting to the High Priest.

As the bullock for a sin offering for the Priest and for the congregation is taken and sacrificed outside the camp, so also must the heifer be taken and suffer outside the camp (chap xix). The heifer is presented by the congregation; she is given to the Priest (ver. 3), then she is put to death and the priest receives her blood—the symbol of life. Whenever one of the congregation is defiled by a dead body it is necessary for such to return in mind to the sacrifices of the red heifer which suffered, like the bullock, outside the camp; such as are defiled by a dead body must be cleansed by the ashes of the burnt heifer and running (living) water. "He that is purified on the third day shall be clean on the seventh day, but whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord, and that soul shall be cut off from Israel" (verses 12, 13). Are not the people of the Bride of Christ associated with the typical heifer which, like the bullock for a sin offering, suffered without the camp? And as the people of Christ, bury the body of sin in baptism, how careful they must be not to be defiled with that which has become dead to them. The people of God are cleansed by association with the sin offering which rose on the third day to be a Saviour; and should they fail to be purified by that third day offering they will be found to be unclean on the seventh day of the Kingdom and will be cut off from the chosen of God.

At first sight it may seem a small thing to smite the rock of Kadesh instead of only speaking to it, yet because Moses and Aaron failed to sanctify the Lord in the eyes of the children of Israel, they were prohibited from entering the land (chap. xx. 12). God was exhibiting His purpose to Israel and Paul tells us that the rock represented Christ. Christ was to be smitten once and afterwards his people could appeal to him for the health-giving draught.

The lesson of Balaam should be kept clearly before the mind (chap xxii). Balaam was loud in his profession that he would speak God's word; God then commanded Balaam not to go to Balak, but the reward offered by the King of Moab appealed to Balaam and moved him to try God again; this was a step which a righteous man never would have taken, seeing the only inducement to change God's word was money. Balaam, being compelled to bless the people of Israel lost his reward from Balak. Disappointed in his hopes, Balaam soon revealed the wickedness of his heart, he counselled the

Moabites to mix with Israel for the purpose of bringing God's disapproval upon His people (chap. xxxi. 16). The Lord Jesus counsels his brethren and sisters against those who introduce the teaching of Balaam. The fruits of Balaam's work is seen in chapter xxv. After the discomforture of the Midianites, arrangements were made for the entrance into the land as described in the closing chapters of Numbers, and so it will be when the greater Joshua returns. The tents of Cushan will be in affliction and the Tabernacles of Midian will be dismayed (Hab. iii. 13).

#### DEUTERONOMY.

It was a stirring time when Moses called the people together in the Plain on the South east of Jordan (Deut. i). It was the fortieth year of their wandering. The work of Moses was about to cease and Joshua was ready to lead them into the land. The power of God was about to be revealed from Mount Seir, to subdue the land from Edom to Bashan. The waters of the north were to be rolled back and the people of God were to be circumcised and then they would keep the Passover. When the greater Joshua comes from heaven he will lead his people, and the waters of the north will be rolled back from before the Ark (the Lord Jesus), for the northern hosts will come down "like the swelling of Jordan", and he will make them "to run away". After entering the land, the flesh will be removed, death will be swallowed up in victory, and then the members of the body of Christ will partake of the Passover in the Kingdom of God, to celebrate its fulfilment

How ardently Moses desired to go over into the land. "O Lord God, thou hast begun to show thy servant thy greatness and thy mighty hand . . . I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon" (Deut. iii. 24), but God's decree had been passed; Moses may climb the hill and view the land, but Joshua will be their leader into the promised possession. In chapter iv., we read the appeal of Moses to the people to be faithful to God's law. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it . . . Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations" (verses 2-6). After considering the Egyptian worship of numerous gods, headed by their Trinity, a representation of which is exhibited in the British Museum, how full of meaning is the declaration: "Hear O Israel; the Lord thy God is one Lord" (chap. vi. 4).

The instructions for the guidance of Israel in the land of promise are very clearly given in chapter vii. "When the Lord thy God shall bring thee into the land . . . thou shalt make no covenant with them . . . neither shalt thou make marriages with them, thy daughter thou shalt not give unto his son nor his daughter shalt thou take unto thy son . . . Ye shall destroy their altars and break down their images, and cut down their groves . . . for thou art a holy people unto the Lord thy God" (verses 3, 5-6). "If ye hearken to these judgments and keep and do them; the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers; and he will love thee and bless thee" (verses 12, 13).

These experiences of Israel have been preserved for our admonition. Israel transgressed and were cast from the presence of God. Shall we prove ourselves wiser, with Israel's ensample before us? God's people must not tolerate heresy, the commandment upon this point was most explicit. "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thy soul, entice thee secretly saying, Let us go and serve other gods . . . thou shalt not consent unto him nor hearken unto him; neither shall thine eye pity him . . . neither shall thou conceal him"! (chap. xiii. 6-15). God must be honoured above all and should there arise any from among the people of God who would make void God's law, they must not be tolerated. If false teachers refuse to return to faithful allegiance to the divine word, then they must be severed from the congregation.

#### PROVERBS.

The first proverb in the chapter for the month is "a false balance is abomination to the Lord". Let us be careful always to have God's word for our balance weight, the unchecked decision of the mind is unsafe. It is easy for men to call each other false, but the just God will weigh their deeds. If the

Word of Truth does not rule our ways, then pride soon will, and when pride cometh, then cometh shame or disgrace. How sad it is to see men whom we esteem highly, make a wrong decision and then show themselves unable to turn back because of pride (chap, xi. 2). "When the wicked man dieth, his expectation shall perish" (ver. 7). The approach of death is a dreadful thing to those who have relinquished the fight for life eternal. Ludicrous in the extreme—a swine adorned with a jewel! (ver. 22). Oh! sisters of the Lord avoid the comparison, we delight to hear your words of discretion. All through the Scriptures we are instructed to be careful and yet to be bountiful. It is a miserable existence to be afraid of parting with any of our substance, and such people seem never to escape from the fear of need, while those who are bountiful, with discretion, find the blessing of God at hand in their time of need, this is all as God hath declared (ver. 24). To be wise, it is necessary to weigh all that is spoken to us for truth. Do we not frequently see how foolish those simple people show themselves who believe every word that is spoken? (chap. xiv. 15). There is valuable instruction in chapter xv. ver. 2, "The tongue of the wise useth knowledge" and useth it "aright". It is a high attainment to have knowledge ready for the tongue, and to be able to dispense that knowledge in the right way, and at the right time. "A word spoken in due season, how good is it" (ver. 23).

#### ECCLESIASTES.

The vanity of human life is forcibly placed before us in the first chapter of Ecclesiastes. Just as the wind completes its circuits, and the rivers flow out into the sea, so generation after generation of mankind are swept away into the grave (Eccl. i.). Wealth is accumulated, frequently to the harm of those who succeed to it (chap. ii. 18, 19).

#### GALATIANS.

Why will men cling so tenaciously to that which brings no permanent good, and miss heaven's great blessing? The Apostle Paul when writing his letter to the Galatians was anxious to save his brethren from losing the substance in their anxiety to catch the shadow: "We have believed in Jesus Christ, that we might be justified by the faith of Christ" (chap, ii. 16). Abraham, before he was circumcised, believed in God, and his belief was accounted to him for righteousness (ver. 6). Abraham believed the gospel, believed in the kingdom, in the conquest of all nations by the promised seed. "Thy seed shall possess the gate of his enemies". And he believed in the resurrection to immortality: for God told Abraham that he must die and be buried, yet he should possess the land for ever; and Abraham was brought to realize the fact that the Lord would provide a "Lamb for an offering". So that as the Apostle tells us, the gospel was preached unto Abraham (chap iii. 8).

#### EPHESIANS.

Unity was to be preserved, not by closing the eyes to errors, but by recognizing that there was only one Truth on all principles of the Faith. "One body, one spirit, one hope, one Lord, one faith", etc.—only one. In encouragement of the brethren, Paul reminds them that God had predestinated them, as believers of Christ, to be His children, and they are to be holy and without blame. The Ephesian believers had seen the manifestation of the Holy Spirit, and that which they had seen was an earnest (a sample sent on before) of the inheritance to which they were called (chap. i.). The apostle in chapter ii. shows the Ephesian believers how privileged they were. A people who had been in a hopeless position, dead in trespasses and sins, were now being built up a holy habitation of God, founded on the Apostles and Prophets locked into Jesus Christ as into a chief corner stone, and in the coming ages they are to show forth the exceeding kindness of God. Meanwhile the children of God are to consider carefully that which "is acceptable unto the Lord, and to have no fellowship with the unfruitful works of darkness" (chap. v. 10, 11). To refuse fellowship, is a silent but powerful reproof of wrongdoing. Let us remember that Christ gave himself up completely for the eternal redemption of his people, to open the way for their cleansing. Christ's work of love is to cleanse his bride and present her to his Father without spot or blemish, but altogether holy (chap. v. 25-27).

## PHILIPPIANS.

Further encouragement is given to those whose heart is set on the coming of Christ, by Paul's letter to the Philippians: "I pray", says the apostle, "that your love may abound yet more and more, in knowledge and in judgment; that ye may approve the things that are excellent" (chap. i. 9, 10). The idea of the last sentence seems to be that the believers should approve the things which will survive every test.

Paul had been arrested, imprisoned and brought a prisoner to Rome, but he was in no wise cast down: "I would have you understand the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace" (Caesar's Court. Chap. i. 12, 13). It was worth imprisonment for the spread of the gospel; such is the mind of Christ's true servants, and by and bye they will see that all the tribulations which they have faithfully endured were working out for them glory—far exceeding the weight of their sorrow. "Brethren", says the apostle, "be followers together of me, and mark them which walk so as ye have us for an example" (chap. iii. 17). As we are often reminded, we must not be followers of men as men, but we are to follow them because they are strong, and should they ever turn from the true service of the master, then we must immediately cease from following them. We must be very keen in our observations as sentinels on duty are (so the word rendered "mark" implies), because many walk who are the enemies of Christ (chap. iii. 17, 18). How delightful to have this vile body changed and fashioned like the body of the Lord Jesus (ver. 21).

Nottingham.

W. J. ELSTON.

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## From Our Post Bag.

### CORRECTION.

Birmingham.

BRO. R. SMITH writes: —Will you kindly note that the addresses supposed to have been delivered by bro. V. Hall to our meeting here on the question of Going to Law and now broadcast, are not the addresses he delivered orally. Nor did our bro. Tandy ever contend that the Sermon on the Mount applied only to Jews. It is a pity that bro. Hall has not correctly represented the view we hold. Evidently he has written from memory and has been misled by his faulty remembrance. This is quite a common happening and we make no accusation of insincerity or bad faith, but felt you should know.

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## 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 25<sup>th</sup> 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 10<sup>th</sup> of each month for publication the following month. Address to him at: 76 Florence Road, Worcester, Mass., U.S.A.

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BEDFORD. —Since last reporting, we have been pleased to welcome at the Table of the Lord the following brethren and sisters: On January 2nd last, bro. E. W. Evans (London) gave us a stirring exhortation, and in the evening he lectured, the subject being "God's Promise to Abraham"; bro. John T. Warwick (London), was with us on February 6th, exhorting us in the morning, and in the evening he lectured, the subject being: "Thou shalt be recompensed at the resurrection of the just". I have also great pleasure in reporting that after a good confession of faith in God's most holy word, George William Benson, a son of bro. George Benson, of this town, was buried with Christ in baptism on the 4th of February, and was received into fellowship on the 6th of February. May he run the race with a patient continuance in well doing. Visitors: sis. Muriel Bullen (Clapham, London). It is with great sorrow I have to report, owing to the activity of some in their desire (knowingly or otherwise) to broaden the "narrow way" over the much-vexed question of Going to Law, that the Ecclesia hitherto meeting at Alexandra Hall, 44 Harpur Street, Bedford, was by mutual consent dissolved as from the 20th February last; out of sixteen members, four only remaining loyal to the Master's commands on this question (1 Cor. vi. 1); in consequence of which we now meet at The Montrose Rooms, Harpur Street, Bedford for the Breaking of Bread every first day at 11 a.m., when all of Berean fellowship will be welcomed at the Table of the Lord. We much appreciated the kind help of bro. F. G. Jannaway, who met with us on the opening of our new meeting on February 27th, and who gave us much encouragement in our further endeavours to retain the Truth in pureness of doctrine in these dark days of declension. Let us all examine ourselves and see whether we be in the Faith, and at the same time we implore those who have gone out from us to reconsider their decision on this plain and simple issue, and we would, in the spirit of meekness, remind them that God's Truth always calls for self-sacrifice, forgiveness, and the mortification of the flesh, in order that they may retrace their steps towards the high standard to which the Masters calls. —W. H. COTTON, Rec. Bro.

BIRMINGHAM. —We are pleased to report for the information of the Brotherhood that the John Bright Street Meeting after a two-nights discussion, approved by ballot the following proposition: — "That this Ecclesia agree that Matt. v. 39-41, and 1 Cor. vi., enunciate a fundamental principle of the Truth. That the servants of Christ are forbidden to go to law before the unbelievers for the enforcement of their rights. That Matt. v. 3, 32, is not an exception to this principle and going to law before the unbelievers was never involved in the administration of the Law of Moses. —A. E. TANDY, Rec. Bro.

BRIDGEND. —Dunraven Place. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Tuesdays: 7.30 p.m., Bible Class. We endorse wholeheartedly the position of the South London (Clapham) Ecclesia, re going to law, as contained in their proposition published in the Berean Christadelphian for February, and the NO RESERVATION attitude of the Berean. We have had to stand against reservations at Bridgend, and sorrowfully announce that our bro. and sis. Williams and their daughter, sis. Lizzie, left our fellowship during an investigation on "Adamic Condemnation". We failed to win them back. Unfortunately they have been seduced by the erroneous theories promulgated by the late bro. J. J. Andrew, and believe that baptism justifies from "Adamic Condemnation", and all outside covenant relationship, die in Adam and will not be raised to judgment—so there is no resurrectional responsibility for those outside of covenant relationship. Their views are altogether unscriptural and out of harmony with our First Principles of Faith (Birmingham Basis), and we had no alternative but to withdraw from them. —W. WINSTON, 43 Coity Road.

BRIGHTON. —Athenaeum Hall (Room C), 148 North Street. Sundays: Breaking of Bread 5 p.m., Lecture 6 p.m. It is with much pleasure and thanksgiving to our Heavenly Father, that we are able to report the addition of two more to the household. Mr. J. Webster and Mr. J. Miles, were baptized into Christ on Sunday, February 20th, 1927, at Avondale Hall. It is our prayer that they will continue to hold fast and feed on God's Word, studying to show themselves approved unto God. Since last writing we have had the company of brethren E. H. Bath, and T. Wilson. We take another opportunity to thank the brethren who have assisted us in the work of the Truth in Brighton. We gladly welcome all in our fellowship to the Lord's Table. —S. G. BARRETT, Rec. Bro.

BRISTOL. —Druid's Hall, Perry Road (top of Colston St.) Sundays: Breaking of Bread, 11 a.m ; School 3 p.m.; Lecture 6.30 p.m. Wednesdays: Bible Class 7.30 p m. On March 3rd, a Special Meeting of this Ecclesia was held to consider 1 Cor. vi. 1, in relation to the contention of some that the question of going to human law to obtain divorce on the ground of fornication is permitted by the law of Christ. The following resolution was put to the meeting: "That suing at Law for any right whatsoever (including Divorce) is forbidden to a servant of Christ as being out of harmony with his teaching (Matt. v. 39; 1 Cor. vi. 1), and we invite the fellowship of those only who endorse the Scripturalness of this statement". The meeting voted the same number for the proposition as against it, and the Chairman using his casting vote in favour of the proposition, the majority continues to meet at the above address on that basis. Since that meeting one brother (who although submitting a Scriptural proposition, but so worded that those who believe in going to law to obtain Divorce would still have been in our fellowship) has seen the wisdom of the particular wording in our proposition, and has decided to continue with us. The names of the brethren and sisters who have left us are: bro. and sis. Durston, sisters Frances and Rita Durston, and sis. Eddolls. We have tried our best to get them to discuss the matter more exhaustively, but up to the present have not been successful; so decided are they in their own mind that they think the present is not an opportune time for further discussion. We are sorry to say bro. Durston has taken the matter a step further and believes that, if the law of the land permitted it, a brother may have as many wives as he could afford to keep!! We hope that some day wiser counsels will prevail, and that he and those with him will return from such erroneous positions. The recent stress has been partly responsible for the failure to announce last month the return to fellowship after a long lapse, of bro. John E. B. Lorriman. Our brother was immersed on Wednesday, January 19th, 1927, and in the turmoil of life has, through experience, joined the wise man in realizing that "all is vanity and vexation of spirit", and in his declining years has turned again to the Lord who is ever ready to forgive those who truly seek His face. May he now continue to serve the Lord with his whole heart till the Master appears, is the earnest prayer of all those with whom he is in fellowship. Will correspondents please note that all communications intended for this ecclesia should now be addressed to the undersigned, who has been appointed Recording Bro. —A. G. HIGGS, Rec. Bro., 4 West Street, St. Philips, Bristol.

DUDLEY (Scotts Green). —Christadelphian Hall. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m, Wednesdays: Bible Class, 7.30 p.m. We are still reminded that death reigns. Bro. Jackson, senior, passed away on February 13th after a long and painful illness. Our brother was 83 years of age, and was confined to his bed for a long time. However, he is taken away from the evil to come, and will be awakened by the commanding voice of his Master, when the saints will be made after the power of unending life. We are pleased to report that bro. H. Greenhill (son of bro. T. Greenhill) put on the all-saving name of Christ by baptism on, February 23rd. We trust that God's blessing will rest upon him and that he will continue in the race for life eternal, firm to the end, that he may gain the Prize. —FRED. H. JAKEMAN, Rec. Bro.

LONDON (Gunnerybury). —Ivy Hall, Wellesley Road (off Cambridge Road). The following resolution has been accepted by the majority of the brethren and sisters of this meeting: —"That this ecclesia places on record its unreserved acceptance of the principle that we are prevented by the teaching of Jesus Christ from taking any action at law against another for any reason whatsoever, and that the obtaining of a divorce by legal action is included in this statement because it involves going to law against another (Matt. v. 39; 1 Cor. vi. 1, and 1 Pet. ii. 21-23)". Full details will follow next month, God willing. —T. G. BRETT, 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. It is with gratitude to our Father in Heaven that we report the following additions by baptism: Ivy May Barrett, Edith May Rangecroft, Robert William Jeacock (all from the Sunday School); Mrs. Louise Woodward (formerly C. of E.); Miss Clara Agnes Wilson (formerly Baptist); Miss Kate Ellis; Miss Phyllis Mary Ellis and Mr. Ivan Charles Handley (all neutral). These all have our prayers for an abundant entrance into the

Kingdom of God. We gain by removal, sis. Jane Pinchen (Walham Green), bro. Jack A Eve and bro. Victor V. James (Luton); sis. N. Ramus (Purley). We have been pleased to have the company of the following brethren and sisters at the Lord's Table: bro. Percy Gay, sis. H. Perry (Putney); bro. E. H. Bath, bro. and sis. C. H. Bath, bro. G. H. Denney (Dalston); bro. Webster (Chadwell Heath); bro. Crowhurst (Rainham); sis. E. Furneaux (Margate); bro. Whiting (Redhill); sis. Silliter (Nottingham); sis. Allen (Luton); sis. Parsons, bro. and sis. E. F. Ramus, bro. Smith (Purley). We purpose (God willing) to hold our usual Fraternal Gathering on Good Friday, April 15th, full details of which will be available in due course. The afternoon will be devoted to the children; and after tea (which will be provided on the premises) there will be a meeting for the adults, the children being suitably entertained meanwhile. Intending visitors please notify. —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. On February 12th our bro. C. Saunders and sister Doris Phillips were united in marriage; the ecclesia wish them every happiness in their new walk in life. We have no sympathy with those who are taking the world's view of marriage and are putting a stumbling-block before those who have made themselves eunuchs for the Kingdom of Heaven's sake rather than avenge themselves in a Gentile Court of Law. Sister M. J. Joint who is now living at Leighton Buzzard, and late of Ilford, has expressed her desire to become a member of our ecclesia. We are very happy to receive her, she being full of enthusiasm for the Truth in its purity, and although she is about eighty years of age, she meets with us as often as she can get to Luton. On Sunday, March 6th our Sunday School Tea and Prize distribution took place. A very enjoyable time was spent, about forty-six brethren and sisters, scholars and friends sat down to tea. We have been pleased to welcome bro. E. A. Clements, bro. H. Southgate, bro and sister Wright, and bro. W. J. White, all of the Clapham Ecclesia, since our last report. —GEO. ELLIS, Rec. Bro.

MARGATE. —Foresters' Hall (Lower), Union Row. Sundays: Lecture 3 p.m.; Breaking of Bread 4.30; Bible Class, 7.30. It gives me great pleasure to report the following resolution was unanimously passed on Sunday last: "In view of the unsettled state of the ecclesias, the Margate meeting agree that suing at law for the enforcement of any right whatsoever is contrary to the commandments of Christ, and should be shunned by the servants of Christ." We take this opportunity of thanking those brethren who have so faithfully ministered to us in the service of the Truth. We have been pleased to welcome to the Table of the Lord the following visitors: sisters Gladys Atkinson and A. D. Crumplen, of Clapham. —A. FURNEAUX, 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. Sister Webberley and bro. G. Mynatt have been united in marriage. We trust this union will be for their good, and that they will be an encouragement to each other in the work of the Lord. The foregoing has been omitted from our earlier report. Bro. and sister A. Bradshaw have removed to Leicester, and it is hoped that this addition to the "few names" in Leicester will assist in the showing forth of the Gospel in that town; and hence anticipation, mitigates the sorrow of the parting. The ecclesia has been saddened by the death of sister Farmer. Her unswerving loyalty to the principles of the Faith, and her ready encouragement and assistance, has endeared her to all the ecclesia. She sleeps, free from all dangers, waiting for the Master's call, and we hope soon to be reunited. We would again remind other ecclesias of our Fraternal Gathering to be held on Easter Monday. Subject: "The Master's Return." —W. J. ELSTON, Rec. Bro.

NUNEATON. —We regret to report that bro. O. Clee and sister A. Clee have returned to the Temperance Hall fellowship, having rejoined the Masonic Hall meeting, Coventry. This leaves sister Winnie Clee and myself alone. We meet together for Breaking of Bread every Sunday at Coventry, and are striving to faithfully hold fast to those things which we have learned, refusing to have anything to do with any other doctrine. — W. H. WILSON, "St. Elmo," 189 Edward Street.

OLDHAM. —Co-operative Guild Room, Greenwood Street, Huddersfield Road Breaking of Bread, 10.30; School, 2 45; Lecture, 6.30; Bible Class, Wednesday, 7.30, 140 Werneth Hall Road. We are

pleased to report that on Feb. 22nd we had the pleasure of baptizing into the Name of the Lord Jesus, Mrs. Mary Alice Durose (Baptist), and Mrs. Margaret Gaunt (Non-Sectarian Mission); also on March 8th, Mrs. Dorothy Heywood (Congregationalist), wife of our bro. H. Heywood. Our earnest prayer is that they may hold fast to the faith, and at last receive the prize of everlasting life. We thank the following brethren who have come to our assistance in the work of the Truth: brethren G. H. Denney (London) and W. J. Elston (Nottingham). We have been pleased to have the company of bro. C. A. Ask (Macclesfield), sisters Elston and Bradshaw (Nottingham), and bro. and sister Heason (Sheffield). We have altered our time for the morning meeting to 10.30. —A. GEATLEY, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall 148 Union Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Thursdays, Bible Class, 7 45 p.m.— On Good Friday we purpose holding a Fraternal Gathering. Tea, 5 p.m; Meeting, 6.30 p.m. We welcome any brethren or sisters who should be passing this way. We continue to witness for the Truth in Plymouth, and by a series of interesting lectures and constant advertising we hope that the good seed thus sown will fructify, and that others may be drawn unto an acceptance of the Great Salvation. —JOHN HODGE, 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., Horniman's Hall, Y.M.C.A., North End, West Croydon. We have lost sister E. L. Ramus, who will in future meet at Avondale Hall. Visitors: Sister Davis, bro. Willie Davis, and bro. Garner (Avondale Hall). —ALFRED J. RAMUS, Rec. Bro.

RED HILL. —Rees' Rooms, Warwick Road. Breaking of Bread, Sunday, 11.30 a.m.; Lecture, 7 p.m. We are glad to report the addition to our meeting of Mr. Robert Wilson (late Baptist), who, after a good confession of the Faith, was immersed into the saving Name of Christ on Sunday morning, February 13th, at Avondale Hall, Clapham, and received into fellowship at the same time. We hope our Heavenly Father will bless him, that he may, with us, at last have the approval of our Lord at his now very near appearing. Thanking all the brethren at Clapham, etc., who have so kindly helped us in the Truth's services. —W. H. WHITING, Rec. Bro., 65 Frenches Road.

SOUTHPORT. —In recording the death of our beloved bro. Walter Jannaway, we do so in the spirit of the Apostle (1 Thess. iv. 13, 18). Impoverished as his poor frame was by serious operations, it was not to be wondered at, that the prevalent epidemic of influenza attacked him; and that on Feb. 17th, he succumbed to "Influenza Pneumonia" at the age of 61, after a probation of forty-four years, having been baptized at the age of 17. In his last illness our brother prayed to be allowed to sleep, and the Father mercifully heard him. Our sympathy goes out to his widow, his daughter (sister Doris), and his two boys. The esteem in which our brother was held even by those "without" was manifest by what has appeared in the Southport press. One report states: "The news will be received with much regret on the part of his numerous friends in Southport of the death of Mr. W. Jannaway, of 73 Oak Street, Southport, which took place at a nursing home on Thursday. The deceased, who was about sixty years of age, has not been well for some time past. . . . Mr. Jannaway did not take an active interest in public affairs, but was prominently identified with the Christadelphian body. He was well known and highly respected, and much sympathy will be extended to his widow, daughter, and two sons in their bereavement." And in reporting the burial, another press notice said: "The interment of the late Mr. W. Jannaway took place at Southport Cemetery on Monday, in the presence of a good number of relatives and friends. Mr. Jannaway was a prominent Christadelphian and will be sadly missed. Mr. F. Jannaway (brother) gave a short but comforting address, saying that his brother's one aim and hope in life would one day be realized in the return of his Lord and Master from heaven to raise from the dead they who had fallen asleep in him." His brother Frank, of the Clapham Ecclesia, came and presided at the funeral on 21st February, and which was attended by a large number of brethren and sisters of various ecclesias, as well as fellow tradesmen and sympathizing friends.

WELLING (Kent). —Scouts' Hall, Warwick Road (opposite Bexleyheath F.C. Ground). Sundays: Breaking of Bread, 2.45 p.m.; Lectures, 6.30; School, 4.30; Wednesdays, Bible Class, 8 p.m. We have now settled down in our new surroundings and have arranged to invite the strangers to lectures which (God willing) will be commenced next month (April). We have lost by removal our bro. B. Smith to

the Ecclesia at Putney, and have gained a new brother by the immersion of Owen Smith on January 28th. We pray for the "God speed" of both "till he come." —GEO. L. BARBER, Rec. Bro.

## AUSTRALIA.

MELBOURNE. —We are pleased to further communicate and more so with those of one mind in Scriptural belief and purpose, co-workers in the vineyard, not now boasting of our feeble efforts, but looking forward with the eye of faith to the time when the Master will appear and choose those who will then assist him in the noble work of governing the earth, administering those qualities of which they themselves have been made the recipients of—justice, mercy, equity, holiness—all through the favour of God. It gives us encouragement to report that we have an addition to our number in the person of Miss Isobel Gamble (18), daughter of our bro. Gamble, formerly of Hamilton, Scotland. Before entering the waters of baptism, the candidate gave a clear definition of the first principles of the Truth, and also showed herself clear on the matters of doctrine which now unhappily are disputed throughout the household, namely, oath-taking, marriage and divorce, nature of Christ, and the military question. Our earnest wish is that our new sister will strive to go on to perfection, and so come under the eternal operation of that blessing: "The Lord bless thee and keep thee; the Lord make His face to shine upon thee; the Lord lift up His countenance upon thee, and give thee peace." On Boxing Day we had a pleasant gathering at Sandringham, where several matters relative to the work of the Truth were discussed, namely, Sunday School, Leaflet Distribution and Lectures. We decided to begin these early in the new year. We trust the Lord will bless our humble efforts in this direction; we can but sow, but He will in due time give the increase. Let us all be strengthened to do our part in our relative localities on the earth in these last days. We are also pleased to have the fellowship of bro. and sister Case of Launceston Ecclesia, Tasmania. They returned with greetings from us to their Ecclesia. —L. WALKER, Rec. bro. Temperance Hall Ecclesia.

## CANADA.

MONTREAL (Que.) — Allies' Hall, 284 Charron St., Pt. St. Charles. Breaking of Bread, Sundays, 11 a.m. We are sorry to say we have lost bro. Manicom to Toronto, after a short sojourn amongst us, he having obtained employment there; however, sister Manicom and family are still with us. We have also lost the company of bro. and sister Viney, who have gone to the U.S.A. to reside. On the other hand we welcome bro. E. A. Pennycook from Toronto, who is on his way to his native island of Jamaica, B.W.I., but who is at present undergoing treatment at a local hospital. —J. V. RICHMOND, Rec. Bro.

TORONTO (Ont.). —Don Hall, 957 Broadview Av. Sundays, 11 a.m. and 7 p.m.; Sunday School and Bible Class, 10 a.m.; Wednesday, 8 p.m.—Our Annual Sunday School entertainment and Prize Giving was held on January 31st. There was an excellent attendance and a pleasant and profitable evening was spent. Songs and recitations were given by the children. They were then treated to a lantern lecture on the Life of the Master, by superintendent bro. Beasley. We have been assisted in our proclamation of the Truth by bro. Marlett of Brantford, Ont., bro. Edgar Round of Los Angeles, Cal., and bro. Wm. Whitehouse, of Canton, Ohio. We appreciate their work among us and hope to see them again. Our visitors have been bro. Dubeau of Montreal, and bro. Clifford Styles of Brantford. Bro. Jones, senr., is now working in Orillia, Ont. We hope that it will only be temporary and that he will soon be with us again. If the Lord wills, our annual Fraternal Gathering will be held on Good Friday, April 15th, in the Kimbourne Hall on Danforth Avenue. This hall is much more convenient and the surroundings more congenial. Our regular Ecclesial meetings will also be held there on and after Sunday, April 3rd. —GEO. A. GIBSON, Rec. Bro., 385 Stathmore Blvd.

## UNITED STATES.

JASONVILLE (Ind.) —Christadelphian Hall, So. Virgil St. Sundays: Breaking of Bread, 10 a.m. We are pleased to report the baptism of Don Plew (28) on the night of Feb. 11th, at Bloomington, Ind. He is a brother in the flesh to bro. Aude Plew of this meeting. We are also glad to report the marriage of sister Blanche Gadberry to bro. Eli Carrow of Detroit, Mich., Nov. 14th, 1926. They are living in Detroit. We meet on the old-time "Birmingham basis", and we invite to our fellowship all those who interpret that "basis" as its authors did. —AUDE PLEW, Rec. Bro., Jasonville, Indiana, R.R.3.