

The Berean CHRISTADELPHIAN

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

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

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

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Notes.

The South London (Clapham) Ecclesia propose, God willing, to hold an Outing to the British Museum, with After Meeting, on Saturday, 28th May. Programmes may be had from the Secretary, bro. F. C. Wood, 36 Danecroft Road, Herne Hill, S.E.24.

LUTON: Bro and sis. Geo. Ellis, of Luton, have removed to the following address, and take this opportunity of saying farewell to brethren and sisters they know in this country: c/o Mr. and Mrs. Jack Tinson, Brighton, Ontario, Canada. Bro. A. H. Phillips, 48 New Town Street, Luton, is the new recording brother in place of bro. Geo. Ellis. Will recording brethren please note, and send ecclesial communications to him.

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EIGHTPENCE.

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

(Continued from page 152).

CHAPTER 41.

Last month, in Chapter XL., we reproduced the first half of the Rejoinder of Dr. Thomas to the Reply published by Mr. Campbell. We will now give the remainder of the "Letter to Mr. Campbell" as it was described by Dr. Thomas in the Herald of the Future Age.

"As I have said, you err exceedingly in supposing that the object of the proposed discussion is 'no-soulism and materialism'—it is not these, but the Hope of the Gospel. The propositions on your part are the 'stale, moth-eaten, twice-dead speculations', handed down to you from your brethren Hymaneus and Alexander; and which have so eaten as a cancer, as completely to eradicate from your faith, or religious system, the 'One Hope of the Calling'. These are not mine as you mistakingly affirm—they are yours; I reject them, and am prepared to prove, before your readers, that the man who holds them has a vain and shipwrecked faith. No, my dear sir, the discussion I propose is for the vindication and elaboration of the One Hope, which has been rendered null and void by the traditions you hold in common with all the world. I want to enlighten you and this reformation in the doctrine of Christ, which teaches that life and incorruptibility are attributes of the kingdom which the Ancient of Days shall set up, in contradistinction to the 'profane vain babblings and oppositions of science falsely so-called'—that 'philosophy and vain deceit', handed down to us from 'the fathers' of the apostasy.

"In the conclusion of the first paragraph of the article before us, you are so highly 'figurative' that really I cannot discover the point you are aiming to illustrate. Is the Herald of the Future Age comparable to the young lion before it was slain—for, if in death's agonies, it is not yet dead, therefore it is not like the lion slain. Are you the Samson to slay it with the jaw-bone of an ass? And when you have put it to death, the Herald will give out sweetness, to solace the sick and dying? In one thing, however, you mistake. Samson did not kill the lion 'with the jawbone or some other weapon of an ass': he rent him as he would have rent a kid, and he had nothing in his hand. You read the Word too loosely: be more particular in future.

“It has seemed good to you to announce to the world that my friends are 'desponding, drooping, dying'. If this be indeed so, it is bad news, and I am very sorry to hear it. I have been doing the best I could since my return to the State, to inspirit both my friends and yours by the glowing truths of the Word of God, to be manifested to human kin at the revelation of Jesus Christ. I fear, however, that there is some ground for your remark, that they are 'drooping.' I lament it sorely. I expound to them the Word, but I cannot give them faith. But, seeing that my enemies are watching for their fall, that the Truth may be gainsayed by their delinquency, I do hope that they will 'awake to righteousness', and 'labour to enter into God's rest', when the Kingdom shall be restored again to Israel. While I grieve for them with as much intensity, at least, as you seem to rejoice over their 'dying state,' I cannot refrain from saying that, sickly as they may appear, upon the principle that 'a living dog is better than a dead lion', I rejoice to know that they have this advantage over your friends in Eastern Virginia, that if they be 'desponding, drooping, dying', your adherents are dead and plucked up by the roots. It is said that 'while there is life there is hope'; but 'the dead know not anything'. It is a bad state of things, both for your friends and mine; but while I admit there is ground for your reproach, I would observe, in extenuation, that you should make some allowance for them when you consider how long a time they were the recipients of your traditions, and those of other sectarian leaders before they had anything to do with me. Turn your attention to your own churches, into which my name has only entered through the Harbinger, and consequently repeated with a chill of pious horror. Look at them where my views have never entered, and behold their spiritual death! What mean those lamentations over churches of which we read in 'News from the Churches'? Look at home, my dear sir, and you will find evil matters enough among your own friends, without wantonly assailing mine!

"It will have been a pretty good stroke of policy, I admit, if you can persuade your readers that I am a 'moonstricken speculator'. On this hypothesis, they will entirely approve of your refusal to discuss with me. If I thought you were 'moonstricken', I should decidedly avoid any encounter with you. If you really believe that this calamity hath befallen me, commiserate my misfortune, but do not, I beseech your 'benevolence', revile me on this account! But, if you believe that I am not a lunatic, why callest thou me 'moonstricken'? Did the Jews believe that Jesus was indeed insane, when they said he was mad? Or, did Festus, when he cried out, 'Paul art thou beside thyself'? I reply to thee almost in the words of Paul, 'I am not mad, unguarded sir; but speak forth the words of truth and soberness: believest thou the prophets'? I affirm nothing but what these have said shall come to pass. The ability I possess, however 'incomparably less' it may be than the 'dimensions' of Priestley and Hume, I employ, after the example of Paul, in 'reasoning out of the Scriptures.' You call this 'speculation', and myself therefore a 'moonstricken speculator'. Ah, unhappy me! I cannot help it; so true is it, that what is bred in the bone will come out in the flesh'. The prophets teach me thus and so; if thus, then say I to myself, that dogma of the world's religion must be false. Thus enlightened by the Word, I think aloud, and being a public speaker and editor, I speak and publish what I believe; and in this way I imitate the Apostles, and co-operate with them in 'casting down imaginations (such as immortal-soulism and all its cognates) and everything that exalteth itself against God's knowledge'. It is true I do not worship at the shrine of Bethany*; I do not first make a pilgrimage thither to learn first what is truth, and when learned to know it to be expedient to publish it. You will, my dear sir, excuse me for this: for I have not yet learned to think, speak, or act according to the rules, words, or decrees of 'infallibilities', great or small, in relation to the things of the Spirit of God.

* Of Virginia, U.S.A., where Mr. Campbell lived.

"Your highness seems to think it great assurance in me to allude to my Amelia interview with you. If in doing so I have committed an offence, I pray thee have me excused. That interview had become historical; and I was not aware that any part of history was interdicted to me or others. I allude to facts—that we had met in 1838; and my inferiority then was inferred upon

no ground whatever; that I was then regarded as 'a very young man' and 'a stripling'; and that you and your friends proposed a debate. These are the allusions. I made no boast, considering it neither your province or mine to decide which of us had the better. You appear to think that you were a perfect Goliath on that occasion; not when prostrate under the stripling's slingstone, but when he proudly stalked with his beam-like spear, attended by his armour-bearer, defying the hosts of Israel. Your friends claimed for you the victory; mine deny it: but as you objected to any report being recorded, there is no written proof of the truth either way. But upon the hypothesis that you ate me up, what had that to do with the proposed discussion now? If I am so easily devoured, would it not afford you unspeakable satisfaction to cannibalize me before your readers, and thus put me to rout for ever? May I give you a piece of advice here? When you gain such another overwhelming victory, take care and bury the slain, lest, like the witnesses of God, they will not stay killed, but stand again upon their feet, and great fear fall upon you.

"You seem to think it a great argument against the usefulness and truthfulness of the things I advocate, in that I have, after seven years' toil, but few friends in this city. At all events, does this not prove how strong my faith and hope are, seeing that I have so few, yet am so unconquerably persevering against overwhelming odds? You know the song you used to sing, or have you forgotten it, with other things? —'Numbers are no mark that you will right be found', etc. By your own report, I have more friends than Noah had, or than Elijah, when he supposed himself the only one left of the true believers; or than Jesus, when all forsook him; or than Paul in Asia, when all had turned him off, etc. Do you not know, my dear sir, that at 'the completion of the appointed times', the ancient Gospel will have very few believers, and that because of this unbelief, the Gentiles will be broken off, and Israel grafted in again? You and your co-labourers, like David, are numbering your forces, and vaunting yourselves in your 250,000; you are planning enterprises and forming schemes, by which you promise yourselves vast results; you are building up things which formerly you demolished, and now talk even of sending the Gospel to Turkey, China, Hindustan. Oh, sir, if you did but believe the prophets, whom you have so sadly neglected, you would not thus misdirect your well-meant, but infallibly abortive undertakings. Set your house in order; abstain from lucrous collegio-religious schemes; so use the mammon of unrighteousness you have acquired as to gain for yourself, friends who shall give you an entrance into the eternal mansions; renounce your Hymeneanism; learn, digest and believe the Gospel preached to the fathers; become as a little child; be teachable; let your disposition and habit of thought be formed after the type of the father of the faithful; obey the Gospel, that your faith may be imputed to you for righteousness; do these, my dear sir, for the Lord is coming upon you as a thief; and if He find you the patron of the Hymenean heresy, and absorbed in the cares of this world, and building up colleges for generations to come, and are yourself not rich towards God, you need not expect 'a portion of the inheritance of the saints in light'.

"In conclusion, do not waste time in personalities, you will gain nothing by it in the end. I admit there is wisdom in your policy; yet, it must be confessed, it is but worldly wisdom. So long as you keep me from arguing the cause I advocate before your readers, you are safe; keep them in the dark; make me out as black as darkness that may be felt, and you have nothing to fear. But, remember Providence can throw open even your pages to me. You know there is such a thing as pressure from without, which will unbar and unfold the gates of the inquisition itself; and if the truth does not edge in, rather than stand in the shoes of Alexander Campbell, I would prefer to remain for ever the 'moonstricken speculator',

"JOHN THOMAS,
"Not D.D., but M.D."

(To be continued.)

There is no strong men in the sense of man having no weakness on any point. Therefore every wise man is charitable with all men. —R.R.

Editorial.

"A MAGAZINE DEVOTED."

There are Christadelphians here and there, but not of our fellowship, who would have us throw wide open, the columns of this Magazine, to the advocacy of this, that and the other views, on all the First Principles of the Truth, allowing its readers to judge and decide for themselves who is in the right. This they consider to be the proper office or business of a magazine.

Such have failed to learn that dissension in a body has its limits, for when prolonged, it becomes a deadly worm that gnaws the vitals of its victims.

One of the above class of thinkers, an aspiring querist of Boston, Mass., the boasting cradle of American liberty, bluntly asks: "What right have you to set up your judgment as the criterion, or standard of what shall or shall not appear in its columns"? This liberty-loving brother is obviously of the opinion that he has a right divine, to govern and control all such magazines, and to adjudge the foul as fair, and the right as wrong, in the realm of religious controversy. And if he, why not others, without number, all differing and babbling until they build a New Babelism? What an extraordinary enterprise for Christadelphians to engage in!

These captious queries and sophistical objections to our policy are always framed by those who are very uncertain themselves, as to what really constitutes the Truth, and are therefore quite indifferent as to its best interests; their selfish aim being merely to figure in print, for their own personal gratification and pleasure. There are unfortunately too many of those self-approving, liberty-loving individuals in the household to-day. Liberty without wisdom is one of the greatest of all possible evils. Such liberty means a permit to do something otherwise unlawful.

The object in view in the publication of the Berean Christadelphian is definitely stated on our first cover page; and those words clearly and surely define and determine, the scope and also the limits of this magazine. Its editors therefore must refuse to give currency to anything tending to thwart or interfere with the object we have in view. We cannot countenance any writings on the nature and sacrifice of Christ, nor concerning His Commandments, nor those touching any of the First Principles of the Truth, that would tend in the least, to lead any of God's children back again, into the distressing embarrassments of popular theology with its many reservations,

Our object is to expound and "earnestly contend for the faith which was once delivered unto the saints", with a view to making "ready a people prepared for the Lord". Therefore this Magazine can be the medium only, of such articles as are, in our judgment, the best calculated to promote the object we have in view. In the fear of the Lord, and with Heaven's help, we shall faithfully pursue this course, "unswerved by influence and unbribed by gain".

As to our "right" to judge in such matters, every man has a right to use his own judgment in any work that he may individually undertake. But with every true brother of Christ the Truth itself becomes the inevitable criterion, or standard of judgment, and the knowledge of it, confers the right to judge. Every earnest brother therefore will consecrate all his faculties to the maintenance of that Truth in its purity. Indeed this becomes a positive duty, and of the binding character of that duty, we are profoundly convinced.

"OCCUPY TILL I COME".

Jesus said "Occupy till I come". "He commanded us to preach" (Acts x. 42). Therefore, seeing that we cannot release ourselves from responsibility for the "handling" of that which has been placed in our hands, and is to a considerable extent, under our control in the "manifestation of the Truth"; and realizing also, that every brother possesses the unquestionable right, to use his Scripturally acquired

judgment in "handling the Word of God", to the best interests of the Truth: we must refuse to lend our support to anything that does not commend itself to our Scripturally founded convictions.

In the closing period of Paul's life, he gloried in the fact that he had "fought a good fight . . . I have kept the faith". Its keeping and proclamation cost him his life. When we come to a knowledge of the Truth and take our cue from Paul, we realize that its publication becomes a duty—we must let the Light shine. To attain to its knowledge is an uphill climb. Few can attain to its heights unaided. "How can I, except some man guide me" (Acts viii. 31). We should help in this way. "He shall tell thee words whereby thou and all thy house shall be saved" (chap. xi. 14). Words are the signs or vehicles of thought and knowledge, and their currency should be regulated in the work of the Truth, by the amount of truth which they represent—no "idle words". This is our task; idle words can be used only at our peril (Matt xii. 36). "Good words and fair speeches", with no truth in them are idle words, and "deceive the simple", and such easily fall into deception, perhaps unawares.

That is why "false teachers" are so severely condemned in the Scriptures. They are doubly false—false to God and false to man. That is why we oppose them so strongly. Not to do so, like some of our contemporaries, would mean to be false to present duty.

The first principles of the Truth are the fundamentals, and should be defined with the accuracy and precision of a wise master-builder; for if the foundation is not properly laid: the building will fall, and great will be the fall thereof. All writings therefore, in which the above characteristics are lacking, whether they be in book form or in Magazine articles, should be refused currency, so as to find no place among the Truth's literature.

Paul predicted that "grievous wolves shall enter in among you, not sparing the flock". For these we should be on the alert. Therefore, the old proverb, "Know thyself", does not suffice in such cases as the present: we must know others, and know them well. A wolf changes his coat at certain seasons, but not his disposition. Therefore "by their fruits (writings) ye shall know them". Alas! the wolves have preyed; and still behowl the premises of the House of God, in the midst of His own vineyard; and are given "place" and fellowship by many, who once with great promise put their hand to the plow, but like slothful ploughmen, which they have proved themselves to be, having wearied of their task, are now heard snoring heavily in sleep, as the watches of the "night" roll by, and the wolves prey on (Luke xii. 37, 38).

Let us not sleep as do others. Let us fight the battles of the Truth, and drive the intruders from the fold; remembering the words of Jesus: "Blessed are those servants, whom the Lord when he cometh shall find watching". Meanwhile, as we "wait", with our loins girded about with Truth, and our lights burning, let it be clearly understood by those who are not in fellowship with us, that the Berean Christadelphian is not being published with a view to providing an open door of utterance for error of any type, but rather for its suppression. Its contents therefore, will be restricted solely to those writings that are calculated in one way or another, to promote the knowledge of the Truth. Whatever success may attend its efforts in this direction, be it great or small we must try and attain to it by the "narrow way".

It is just possible that in these latter days of darkness small success must suffice. But be it what it may, it must be based upon the merits of the Truth as presented in its pages, with whatever blessing Heaven may lend.

B.J.D.

God's Sure Word of Prophecy.

(1 Peter i. 19).

A Sunday Morning Exhortation.

Surrounding the Table once more, we realize afresh, all the goodness of God involved in the sacrifice of His Son our Saviour. We see by the emblems before us the finished work of Jesus of

Nazareth. We realise in his death, victory over the grave, and we see him having come forth by a glorious resurrection, a perfect Son of Adam's race made perfect through the efficacy of his own better sacrifice. We see Him at God's right hand in the heavens interceding for his brethren, to which Paul calls attention, "The Apostle and High Priest of our profession, Christ Jesus". We have before us a risen Christ whose promise is that He shall come again without sin unto salvation. We have more; we have before us the embodiment graphically described in the written Word of the Almighty, the fulfilling of God's sure word of prophecy verified in the past, acknowledged and proven beyond the shadow of a doubt for the very present day, and with full assurance for the fulfillment of all future prophecy concerning God's complete plans and work of redemption. All this, and much more, have we in this man Christ Jesus signified by the emblems on the Table.

Brethren, is it any wonder that true followers of the Lamb are not attracted or influenced by the many and various kinds of false predictions and untrue prophecies which have been rampant in all ages. Even with all the boasting of modern civilization and intellectual accomplishments the world is running wild after vain, unprofitable things, false with signs and claims. They would call our attention to spots in the sun and shooting stars in the skies as sure signs of their own interpretation about anything that is to take place in the future on the earth. But, looking at all that human minds have ever foretold, of what importance has it been, even if it could be pointed out that occasionally what they have told us came out true: to what profit and advantage has it been to the world? None at all! In many instances it has been detrimental to their good and has resulted in "believing a lie". They have been the losers both of time and money in not considering God's curse upon all who believe and practice false and untrue predictions and prophecies. In Leviticus xix. 31, the Children of Israel were commanded not to regard familiar spirits, neither seek after wizards to be defiled by them. God's face would be against such and would cut them off from among His people (Lev. xx. 6), and the 27th verse tells us God's penalty was death, which was carried out during the days of Israel, and which will be repeated at the return of the Master when the papacy and all false prophets will be utterly destroyed; even that which is called the devil in all its various forms of sin (Rev. xix. 10). Let us therefore give heed to wisdom's voice which warns us that "a wicked doer giveth heed to false lips".

As to what our future days of probation will bring to us in our own little circle in which we live, we need not to be told what will take place, neither will we care. If we are His by covenant having been sealed in our foreheads showing faith and obedience; praying for divine guidance in all our going out and coming in, we will feel satisfied that we need not know "what a day may bring forth". It is indeed to us immaterial in this respect as long as we have that confidence that we are in His hands for good, even when we feel the evil effects of wickedness on every side, for we are reminded of Israel, Abraham, and Isaac, when they went from nation to nation and from one kingdom to another people. He suffered no man to do them wrong yea he reprov'd kings for their sakes, saying Touch not mine anointed and do my prophets no harm, or as when it is said in Psalm xxxiv. 7: "The angel of the Lord encampeth round about them that fear him and delivereth them".

Important and necessary prophecy sent, and written by the will of God concerning His creation and the earth and man upon it has abundantly been revealed to His people. And "the secret of the Lord is with them that fear Him" (Psa. xxv. 14). In Isaiah xlvi. 3 it is said, "By the Spirit I have declared the former things from the beginning, I did them suddenly and they came to pass". In Jeremiah iv. 29, it is declared: "That ye may know that my word shall surely stand". In Ezekiel xxxvi. 36 we have, "I, the Lord have spoken, and I will do it". What more does a true believer, a lover of God's truth, ever want? "Though it (the vision) tarry wait for it, because it will surely come", so the Spirit tells us by Habakkuk ii. 3. The Master said, "I am not come to destroy, but to fulfill", "till all be fulfilled" (Matt. v. 17, 18).

The Lord Jesus was fully aware of his work in the fulfilment of all things, he knew the Scriptures, and was very familiar with all prophecy, and as he went along, how admirably he could call attention to God's sure word of prophecy. After his discourse and prophecy predicting the destruction of the temple and the holy city, Jerusalem, Jesus said, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place; whosoever readeth

let him understand". This shows his perfect understanding and his great faith with fullness of obedience to the Father's will. Should we not relish this and rejoice when we consider what is transpiring in our day and time amidst all the confusion of this increasingly troublesome world and realise more fully than ever the words of the Master recorded by Luke xxi. 28, when he said, "And when these things begin to come to pass then look up and lift up your heads for your redemption draweth nigh".

It is our privilege this morning to partake in symbols of his broken body and his spilt blood in full assurance, praise, and thanksgiving that we are living when things are moving fast to an end, when our cup of joy shall be full running over, and we shall be obliged to say very soon now that our redemption is not only drawing nigh, but that it has come.

What need we care if a false prophet is calling attention to the predictions of his own imagination, that New York City is to be destroyed in 1932, and so on. What need we fear if the world trembles at the thoughts of modern warfare and the tremendously swift destruction of cities from the air?

Do not the Scriptures, God's sure word of prophecy, send forth to you and me the written message of God's might and infinite power to consume and destroy not cities, but nations at the coming of the Son of Man. We need not ask the question like those who lack faith and obedience: What will the poor people do? Let them do whatever they like, and let God's will be done. If we are the saints of the most high we shall be preserved; we shall escape the many plagues that are coming upon the earth. God will be our shield and protector, and ourselves eventually become a power in the earth for the glory of His Name.

Lift up your heads above the turmoil and confusion of a most deceiving world and hold fast to the written word for "your redemption draweth nigh".

Lansing, U.S.A.

A. P. RUTHEM.

A Petition.

The barren field, the lifeless clod,
These give no glory unto God
Till they be broken up with ruthless hand . . .
So too, my soul.
Till it be riven by keen sorrow's plough
Brings forth no flow'r . . . Oh, Thou, all-wise,
Reveal Thyself to other weeping eyes!

EDNA LAKE.

Sixth Visit to the Holy Land.

By F. G. JANNAWAY.

(Continued from page 168).

TO GREECE.

The sail along the Sea of Marmora, and then through the Dardanelles is invariably one of pleasure, as is the wending of the ship's ways among the many isles in the Ægean Sea.

Greece has much to interest the Bible student, or in other words a Christadelphian, occupying prominent places in both Old and New Testaments, particularly in the Book of Daniel, as every reader

of Elpis Israel knows; and in the Acts of the Apostles. Of the provinces and cities of Greece brought under our notice in the Bible the only survivor of note seems to be Athens, our next visiting place. It is a quarter of a century since we visited it in company with the editor of the Christadelphian (and, of course, our beloved life-long partner, who has accompanied us on all our Eastern Tours).

ATHENS.

The city of Athens is nearly five miles away from the coast, its seaport being Piraeus, as it has been for more than twenty-four centuries. It is still the chief port of Greece. Although so far-distant from the coast, and itself hidden from view, yet as the vessel approaches the harbour, no difficulty is found in spotting where Athens is, for there, dominating all else, in the background is seen the world-famous Acropolis with its magnificent and colossal ruins, as well as the peaks of Lycabettus, Hymettus, Parnes and Pentelicus. It occurred to us that the best way to become a reader of the New Testament in Greek, would be to spend a few months here. For instance one soon gets to know the first three letters of the Greek alphabet by making railway journeys, for the 1st, 2nd and 3rd carriages are labelled not with numerals, but by Alpha (A), Beta (B), and Delta (Δ).

The "ruins" of the Temples to be seen in Athens is really not a correct term, but rather libellous, seeing that in many cases they may truly be said to be perfect; the Temple of Theseus to wit, and specially the Temple of Jupiter (see the photographs in Bible Student in Bible Lands, published by the Maranatha Press).

But our chief interest in this part of the world lies in and around the Acropolis, on account of Paul's exciting experiences here over 1,800 years ago. The story of Paul's visit as recorded in Acts xvii. becomes very real after a visit to Athens. It will be remembered that by reason of the threatening attitude of the people in Berea, as the result of incitement by certain Jews from Thessalonica, the brethren sent Paul away to go as it were to the sea, by means of which he reached Athens, bidding the brethren to send on Silas and Timotheus at the earliest possible moment. While waiting for Timotheus and Silas, the Apostle was not idle—in fact he could not be, realizing as he always did, he was "a chosen vessel" of the Lord Jesus. Paul was especially stirred by reason of the idolatry everywhere prevailing in Athens. The idolatry was so rife, that one contemporary writer declared it was "easier to find a god than a man there." How many of us would not have concluded it a useless effort to spend any time trying to preach the Gospel to, and convert such benighted folk: but, not so Paul; he, single-handed, entered the synagogue of the Jews, and disputed not only with them, but with the devout persons whom he met daily in the market place. This was more than the philosophers, who called themselves Epicureans and Stoicks could stand. The Epicureans, were followers of a Greek philosopher—one Epicurus—who taught that pleasure was the chief good: that sensual enjoyment and the luxuries of the table were the sine qua non of life. On the other hand the Stoicks (who were the followers of another Greek philosopher—one Zeno), were indifferent to the pleasure of existence—or professed to be! These two antagonistic parties, in spite of the enmity existing between themselves, could become friends and join forces in the face of a common foe, just as Pilate and Herod did upon a previous occasion when having to do with the Lord Jesus (Luke xxiii. 12). No doubt the experience Paul had with these Greeks and those he met with a little later at Corinth, enabled him to so feelingly write about them as he did in his epistle to the brethren at the latter place (1 Cor. i. 22, etc.) These Grecian philosophers could only judge Paul after their own hearts, hence their enquiry: "What will this babbling say"? In this spirit they enticed him to Mars' Hill, or Areopagus, where the chief judges sat for the purpose of dealing with religious questions and enquiries generally. To this elevation the Athenians and visitors resorted for the purpose of hearing or telling some new thing: in fact, Luke bluntly records that those who generally resorted to this place, spent their time in nothing else (Acts xvii. 21).

Mars' Hill can be ascended by some natural steps, at the top of which there is a gradual ascent up to about fifty or sixty feet above its base. Upon our previous visit we seated ourselves at the top and were able to quietly reconstruct the scene depicted in Acts xvii.

What a temptation for Paul to give place to the old Adam and scathingly denounce the ignorant superstition of these idol-worshipping Athenians, but no; Paul remembered how true it is that "flies are not caught with vinegar"! A converter of men must be "apt to teach", and "in meekness instruct" even those "who oppose themselves". Paul ever taught that meekness is a "fruit of the Spirit"; and he was ever ready to produce that sort of fruit, hence he was "gentle as a nurse" with the Epicureans and Stoics on Mars' Hill. "A soft answer turneth away wrath", and on that principle Paul disarmed these would-be confounders by humbly submitting to them that they were "somewhat superstitious" (R.V. Acts xvii. 22). He reminded them of an altar just below the Hill which was dedicated "To an unknown god", and he told them that the new thing which he had to tell them was concerning this God. He gradually led them on until he brought in the Gospel—the glad tidings of that time when God "will rule the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead". True, some mocked, but on the other hand, there were some in whom Paul had created a desire for further information, and better still one of the habitues, named Dionysius, and a woman named Damaris were converted to the Truth.

Yes, here we are on the very spot where all these things transpired nearly nineteen hundred years ago.

The chief place of interest, however, to most travellers who visit Athens for the first time, is The Acropolis. Of course, there are many acropolisses in the world, but whenever The Acropolis is spoken of, the one in Athens is that referred to. The word is derived from two Greek words: akros, lofty, and polis, a city. The matchless beauty of its buildings made the Athenian Acropolis the admiration of the whole civilised world. It is a natural platform nearly 200 feet high, about 1,150 feet from east to west, and about 500 feet from north to south. It is precipitous on all sides except the west, the only side from which access can be had.

Among the many interesting ruins—many too well preserved to be termed such—is the world-renowned Parthenon, the Temple of Athena (or Minerva, as the Latins called her), the virgin goddess of the Athenians, which was erected in the 5th Century, B.C. The building is 227 feet long, 101 feet wide, and 65 feet high. It was built entirely of marble. A good idea of the beauty of the Temple can be gathered from a visit to the British Museum (London), where can be seen the Elgin Marbles which formed part of the frieze and pediment—the work of the renowned Phidias, under the government of Pericles, 440 B.C. In the temple itself stood the beautiful statue of Athena, made of gold and ivory.

Much might be written about the many other temples and monuments of Athens, but as they have very little about them to interest Christadelphians of the Berean type we will but refer, in passing, to two of them The Arch of Hadrian which took our mind back to the early part of the second century when the Roman Emperor Hadrian was fully occupied in quelling the rebellion of the Jews in Palestine, who were bent on throwing off the Roman yoke—but which attempt was futile. The other notable erection is the Temple of Zeus (or Jupiter, whom the people of Lycaonia confounded with Barnabas—Acts xiv. 11-18). Some of the sixty feet high fluted columns of the Temple are still standing, each of which is nearly twenty feet in circumference.

Having "done Athens", we enjoy a further time of quiet as our ship sails for Melita—or Malta as it is called to-day.

(To be continued.)

MODERN JERICHO. ITS COMMERCIAL POSSIBILITIES.

Under this heading the Jewish World of March 17th last published an article, which may be summarised as follows:—

"The winter climate of Jericho would make it an ideal health resort during that season. It already has a winter Palace hotel, which with two other hotels are attracting the attention of tourists. It is the starting point for a number of interesting side trips. These include the journey to Transjordan, trips to the Dead Sea, visits to the Jordan, just before the ingress of the latter into the Dead Sea, visits to Elisha's Spring, and to many other places of interest to the tourist. For the business man Jericho, is in fact, an ideal proposition." —J.H.D.

Desire may lead you to a thousand miseries unless righteousness guide. Then a thousand miseries will turn to a thousand sweets. —R.R.

Times and Seasons.

From bro. W. H. Mosley, of British Columbia, we have received the following interesting notes on the above subject: —

" 'And I wept much, because no man was found worthy to open and to read the book, neither to look thereon' (Rev. v. 4). This has been the state of mind of all true believers from then till now, and will be till the Master appears. The Doctor lived just long enough to be disappointed concerning the date of his expectancy. Bro. Roberts strongly looked forward to the termination of the 1290 years of Daniel xii. 11, which he believed was due in 1897-1900. He said there was a slight doubt on account of the reading of verse 12.

"And now among some of the brethren great expectancy is entertained for the present year, 1927. I am decidedly not one of them and for the following reasons, which are not my own, but a brief epitome of bro. Roberts' views in his summing up of the article, "Why the Delay" in the Christadelphian. He pointed out in his usually clear and incisive way that the 1260 years of Daniel xii. 7, was a reference to what Daniel records in chapter vii. 25—the persecution of the saints, generally conceded by the brethren to date from 607-10 A.D. Bro. Roberts also pointed out that Daniel was given the following times: 1290 and 1335 years, in answer to his earnest prayer in verse 8, and bro. Roberts believed they were extensions of the date first given, thus: —

607-10	1260 ends 1867-1870 A.D.
607-10	1290 ends 1897-1900 A.D.
607-10	1335 ends 1942-1945 A.D.

"In dealing with what some consider a wrong idea of bro. Roberts' concerning the 1290, he pointed out the following stubborn fact: that Christ himself identified 'the abomination of desolation' with Rome (Matt. xxiv. 15). Bro. Roberts points out the 'daily' was taken away in A.D. 70, and Rome was 'set up' as an 'abomination that maketh desolate' in 607-10 A.D. ' And from the time that the daily sacrifice shall be taken away (A.D. 70), and the abomination that maketh desolate set up (607-10), from that time (A.D. 70 to 607-10 A.D., a period of 537 years), there shall be a thousand two hundred and ninety days'.

"Bro. Roberts pointed out in this connection that the Popish Clergy claim to be the successors of the Levitical priesthood; that the time, 537 years, was the period of the setting up in substitution of the 'daily sacrifice taken away'. The 'mystery of iniquity'—the thing set up in its initial stages—was at work in apostolic days, even before the 'daily sacrifice was taken away'. On this point the brotherhood would do well to refresh their understanding by re-reading Doctor Thomas' exposition of the 'Ephah' and 'The Flying Roll' in Vol. I. of Eureka.

"I have recently seen fit to modify my estimate of the World's Age. As the result of further study, I find myself in agreement with Dr. Usher's dates in the A.V. with one exception, the 430 years between the two covenants, like the Doctor, I date from Abraham's 85th year, not

his entrance into Canaan like Usher does. Therefore I find the World will be 6000 years old in 1987 A.D. If the period of resurrection proves to be about 1942-45, as per above, this would leave ample time for 'the hour of judgment'".

We are glad to see Bro. Mosley shares our views to a very large extent. In our early days in the Truth we gave a good deal of study to this subject and prepared in 1894—thirty-three years ago—a summary of Bible Times, which up to date has seemed to be a correct prognostication of events. At any rate our diagnosis of 1914 as the beginning of the madness of the governors and peoples of the earth following boastful pride in their achievements was certainly justified.

Introducing the Budget in the Spring of that year, Mr. Lloyd George spoke of the Empire and the World as "enjoying unparalleled prosperity".

Nebuchadnezzar rejoiced in the greatness, or zenith, of his attainments just 2520 years before. As the head of gold went mad so the world went mad in 1914, and it is still demented and will be so till it learns the same lesson.

Here is our summary.

BIBLE TIMES.

PAPAL—Decree of Phocas 607 A.D. (Dan. vii. 25, xii. 7; Rev. xiii. 5).

607
1260
1867 Papal temporal power overthrown.

607
1290
1897 First Zionist Congress.

607
1335
1942 The end of the days.

JEWISH—Seven times (Lev. xxvi. 18-20).

592 B.C.
2520
1928 A.D.

GENTILE—Zenith attained. Head of Gold, 606 B.C.

2520
606
1914 A.D.

MADNESS (Daniel iv. 25).

“Seven times shall pass over thee till thou shalt know that the Most High ruleth in the kingdom of men”.

Nebuchadnezzar learned this lesson 578 B.C.

2520
578
1942 A.D.

Affirmations of Judaism.

EXTRACT FROM SERMON BY THE CHIEF RABBI.

(Reported in Jewish Chronicle, 4/2/27).

"The unfailling and impartial consequences of sin help us perceive that there is no change in morals; and Judaism the embodiment of all the Thirteen Attributes (of the Divine nature— see Ex. xxxiv. 6, 7) teaches that God is seemingly cruel in order to be everlastingly kind; that the punishments of sin are not vindictive but remedial.

"Verily in the words of the Psalmist, 'the judgments of the Lord are true and righteous altogether'. 'Acquitting the penitent', He will never obliterate the eternal and unbridgeable distinction between the righteous and the wicked, between light and darkness, between good and evil. Sin drags suffering with it, and crime is surely followed by misery to self and others. In non-Jewish doctrines of atonement it is not man so much who is to be brought back to God, as it is the angry God who is to be propitiated. Quite other is the teaching of Judaism. The change to be wrought is in the heart of man, not in the nature of the Deity. He is always the same."

[NOTE: —The Chief Rabbi touches the right note here. The Truth regarding the Atonement of which he speaks is tenaciously held by those, like ourselves who are fighting hard to prevent our brethren from sliding away into error by way of Stricklerism and Bellism, both of which entail the unscriptural "substitution" which the Rabbi rightly condemns.]

Notes on the Law of Moses.

CHAPTER xii.

While Moses was away in the Mount the people gave themselves over to idolatry. The cause of the apostasy was the temporary absence of their divinely appointed head, and the development of apostasy took place under the divinely-appointed priesthood. As regards Israel, it was after the death of Moses, and under the leadership of the priests, that Israel abandoned the law; as regards the Gentiles, it has been during the absence of Christ, and under the leadership of the religious heads, that the people have turned to apostasy.

When Moses came down from the Mount and saw the people in apostasy he was angry, and threw the divinely-written tables of stone from his hands and caused the Levites to destroy them with the sword. Whether we apply this to the first or second manifestation of Christ, we see a parallel. At his first coming, he found Israel in a state of complete departure from the law, and thundered in terrible wrath against them, by word of mouth and deeds of judgment, expelling a sacrilegious crowd from the temple, and afterwards chastising the nation sorely by the sword of the Romans. With this outburst of indignation, he flung the law of Moses out of his hand, nailing it to the cross, and taking it out of the way as a ground of acceptance with God. At his second coming, he finds the professing Gentiles in a similar state of apostasy, and flames with a similar vengeance against them, at the same time flinging the Gospel invitation to the ground, withdrawing it from further force among mankind, shutting the door.

After Moses had chastised the people, he returned unto the Lord, and said, "Oh, this people have sinned a great sin, and have made them gods of gold, yet, now, if Thou wilt forgive their sin" (Ex. xxii. 30). Here appears to be the foreshadowing of the Ascension of Christ to make "intercession for the transgressors" (Is. liii. 12).

When Moses came down from the Mount, Israel were afraid of the brightness of his face—of which Moses was unaware— and retired from him. While he talked with them he kept the veil on his face. The counterpart may be seen in the day of Jesus. Stephen "saw the glory of God and Jesus standing on his right hand". Saul of Tarsus, saw him on the road to Damascus, the light of his person was, "Above the brightness of the sun". When Christ is in the earth again his glory will be unrestrained in all direct dealings with the Father, but would be drawn in whenever intercourse with mortals was required. Moses had to veil his personal glory that Israel might hold converse with him, and thereby signified that Israel could not discern the divine intent of his performances. So with the prophet "like unto Moses", he will necessarily have to restrain his bodily splendour in dealing with the mortal elements of his kingdom.

Then there was the breaking and replacing of the tables of the law originally handed to Moses direct from angels' hands. The original stones were divinely provided, as well as divinely inscribed. They were broken in anger. They were replaced by stones that Moses was directed to hew for himself and bring up for the writing, and were brought down from the Mount in the finished state.

The parallel of these things is discernible in the course events have taken in connection with the operation of the laws among men, whether racially or as regards His dealings with Israel. Racially God made man "very good." He imparted to him the knowledge of his law. The result was to write the law "not on tables of stone, but in fleshy tables of the heart". These tables of the heart were provided in the creation of man and divinely inscribed in the process of his enlightenment. When apostasy occurred, they were thrown down and broken in the judgment that passed upon all men. Then, by the prophet like unto Moses, new tables are hewn from the old material, to be presented to the Father for the writing of the new name; that is, men and women from the condemned race are hewn into shape by the work of Christ through the apostles, and presented by them for the embroidering work of the spirit, which will so write itself into their nature. The Adamic tables thus re-written will be handed down for law from God to the human race at the coming of Christ.

As regards God's dealings with Israel, we may see the parallel in the breaking or, taking away, of the first covenant, and the establishing of a second covenant through the mediatorship of the second Moses who ascended the heavenly Mount for the purpose, and will descend again in glory with the finished covenant in his hand, when the time has arrived to pitch the true tabernacle according to all the specifications that have gone before.

Not only the pattern of the tabernacle was fixed beforehand, but the exact quantity of the precious metals used in its fabrication recorded, from which we may know that the exact number and character of the human beings to be used in the setting up of the antitypical tabernacle is settled before hand, and that all the experiences, rough or smooth, through which such human beings are put, are essential for their preparation to that end.

Selected by J.V.R.

R.R.

Conversations Concerning the Truth.

"BLESSED ARE THE PEACEMAKERS" (Matt. v. 9.)

WHO ARE THEY?

Thelia. —That is just what we want to know: Who are the peacemakers?

Alethia. —Yes. We want to know whether it refers to people who patch up quarrels between others. That is the usual idea of a peacemaker.

Thelia. —It has a far deeper meaning than that, the Bible peacemaker is one who makes peace with God for himself and others, and of course all who have made peace with God will be at peace one with the other. Jesus is the great peacemaker.

Eusebia. —That fits with what I found, but I was looking from the opposite point of view. There are some who cannot have peace. Isaiah tells us "There is no peace saith my God to the wicked" (Isa. xlviii. 22).

Irene. —We often read the expression "peace with God."

Eusebia. —That is evidently the meaning in Numbers xxv. 12, in reference to Phinehas being zealous for God. God said: "Behold, I give unto him my covenant of peace."

Thelia. —The word in the Greek is Eirene, and carries with it the idea of reconciliation.

Eusebia. —Oh yes, I was very interested to find how often peace and righteousness are put together in the Bible.

Alethia. —Well, we cannot have peace without righteousness. James says: "The wisdom that is from above is first pure and then peaceable" (James iii. 17). And we get this peace with God "through our Lord Jesus Christ" (Rom. v. 1).

Eusebia. —Peace is the work or fruit of righteousness as Isaiah says: "the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever" (chap, xxxii. 17). And the Psalmist says: "Mercy and truth are met together, righteousness and peace have kissed each other" (Psa. lxxxvi. 10). A very close connection.

Carrie. —And when the angels sang at the birth of Jesus, their words expressed the same, "Glory to God in the highest, and on earth peace and goodwill toward men."

Eusebia. —When Zacharias prophesied (Luke i. 27), he said Jesus was coming "to give light to them that sit in darkness. . . and to guide our feet into the way of peace."

Alethia. —That was certainly the way of righteousness, but the peace comes in the future doesn't it?

Carrie. —Oh, you mean like the Psalmist says: "Mark the perfect man, and behold the upright; for the end of that man is peace" (Psa. xxxvii. 37).

Sophronia. —But we get peace now as well, I mean peace of mind. What about Psalm cxix, 165: "Great peace have they which love thy law"; and Isaiah xxvi. 3, "Thou wilt keep him in perfect peace whose mind is stayed on thee". That means now, doesn't it?

Alethia. —Yes, Jesus said to his disciples, "Peace I leave with you, my peace I give unto you . . . let not your heart be troubled, neither let it be afraid" (John xiv. 27), also in John xvi. 33, we read: "These things have I spoken unto you, that in me ye might have peace". The man whose mind is stayed on God will always have an inward peace, because even though he suffers trials and tribulations he has faith in the over-ruling care of God and waits for His salvation.

Carrie. —But we get an outward peace too, even now; which is a foretaste of that which is coming. Jesus said: "Have salt in yourselves and have peace one with another" (Mark ix. 50).

Eusebia. —That reminds us of our "Conversation" on Salt.

Carrie. —Yes, the salt is the Word and if we let the Word operate in our life we shall have peace one with another. It is "the wicked who are like the troubled sea when it cannot rest, whose waters cast up mire and dirt" (Isa. lvii. 20).

Eusebia. —The Apostle Paul said "to be spiritually minded is life and peace" (Rom. viii. 6). Solomon also speaking of wisdom in the Proverbs says: "Her ways are ways of pleasantness and all her paths are peace". And what were the things which belonged to the peace of Jerusalem of which Jesus said: "O, Jerusalem, if thou hadst known?"

Carrie. —It was righteousness and the keeping of God's commandments, wasn't it?

Eusebia. —Yes! In Isaiah xlvi. 17, 18, it is beautifully expressed by the prophet. He says: "Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go. O that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea".

Carrie. —That was just why they had no peace, because, they disregarded God's commandments.

Eusebia. —There is another verse where righteousness and peace are mentioned together. It is in reference to Melchisedec (Heb. vii. 2): "First being by interpretation King of righteousness and after that also King of Salem, which is, King of peace". He is a type of the Prince of Peace who at his coming will establish in the earth, first righteousness and then peace.

Alethia. —Has anyone had time to look up the peace-offerings in this connection?

Eusebia. —I noticed two points regarding these particular sacrifices which confirm what we have found: that peace comes after or through righteousness. One is that the peace-offering was offered upon the burnt offering (Lev. iii. 5). The burnt offering signifies a whole-hearted yielding up to God by the destruction of the flesh; and peace with God is only to be obtained on these terms. The other point is found in Lev. vii. 20, 21: "But the soul that eateth of the flesh of the sacrifice of peace-offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people". There had to be a cleansing before the peace-offering could be partaken of, the cleansing of course comes through Christ.

Alethia. —How every plain that is, and seeing we know there is no peace without righteousness, how can we do better than take the Apostle Paul's advice in Romans xiv. 19: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another", and then we shall be true peacemakers who will be counted among the children of God, in that day when He makes up His jewels.

Notes on the Daily Readings for May.

DEUTERONOMY.

As noticed in our earlier readings, the Levites were separated from the congregation of Israel for the service of the sanctuary; they were cleansed, and consecrated, and offered to the Lord. The Levites were given a present to the Priest.

From the first of the readings for this month we learn that "the Levites and all the tribe of Levi, shall have no part nor inheritance with Israel, "the Lord is their inheritance" (Deut. xviii. 1, 2). In the case of the Levites, we have an example of a people who were required to "present their bodies a living sacrifice". They were required to resign all rights associated with the nation, to be cleansed, and their life consecrated to the service of the Priest. The Levites were to be no longer their own, but to be

the Priests' people. Let us think of the Levites when we are reading Paul's exhortation contained in Romans xii. 1.

The congregation of Israel is next instructed concerning the care which they must exercise when they come into the land of promise. They must not learn the abominations of the nations. Among the abominations practised by the people which God was about to cast out of the land of Canaan, were Divination or the practice of diviners (LXX.), observer of times (dealers in omens), witches and necromancers (those who question the dead). All who do these things are an abomination unto the Lord (chap, xviii. 12). It may be thought impossible for such abominations to defile God's people in this age, but it must be remembered that error works its way invidiously. Consider how Christendom has been defiled by those evils! Although God's declaration has been in the hands of men for 3,300 years, thousands of people who consider themselves followers of the Son of God, delight in dealers in omens and in prophets who "divine for money" (Mic. iii. 11), and the practice of enquiring from the dead is increasingly popular. In the Household itself, have not errors been taken up and violently defended which ten years ago would have shocked the ears? Let us take heed, we must either progress in The Faith or drift off from error to error.

Chapter xix. contains the instructions for the provision of cities of refuge to which the unintentional manslayer might flee. When the land was divided among the tribes, the refuge cities were so placed that from which ever part of the country the refugee fled his refuge was within reach. The refuge cities were Kedesh in the north, Shechem in the centre and Hebron in the south. It will be helpful to mark them on our Bible map of Palestine and to note their suitable position.

When necessity arose for Israel to go out to battle, the officers of the host were required to call upon all who were fainthearted to leave the ranks and to return home, lest they should impart faintness of heart to their brethren (chap. xx. 8). Experience shows the wisdom of this command. Men who lack courage are most discouraging to others, and the faint heart readily arrays itself in the robe of kindness, patience and humility, also the loudest denouncers when in safety, when the crisis approaches are frequently found to be among the first to exhibit a faint heart. Quiet, persistent, courageous and faithful workers show their worth in the hour of peril. Gentile nations may conscript and press all and sundry into their service, but such is not the way of God. Serve faithfully or leave the ranks!

What a stumbling block to the sceptic is Deuteronomy xxviii. This chapter cannot be placed later than the events which are foretold there, because a copy of these Scriptures was placed in the library of Ptolemy II. as early as the third century B.C., and earlier still, 640 B.C., the servants of Josiah found a copy in the Temple, and in chapter xxxi. verse 26, we read that Moses wrote out the words of God and placed the writing with the Ark. How then can we explain the foretelling of the history of the Jews for over three thousand years? Only by recognizing that the words are divine. Why are men so unwilling to praise the Lord when they find the evidence of His greatness? How clearly the experiences of Israel are foretold! So different from the vain attempts of men to presage! "The fruit of thy land shall a nation which thou knowest not, eat up . . . the Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; . . . thou shalt become a proverb and a byword among all nations:'. . . The Lord shall scatter thee among all nations.' (chap. xxviii. 33, 36, 37, 64). All these curses were to come upon the people because they did not hearken unto the voice of the Lord (ver. 45). And when Israel were scattered far and near, God would not cast them off utterly, but He would remember His covenant and He would remember the land (Lev. xxvi. 42-44). Truly the people of Israel are "God's Witnesses".

What a sad experience for Moses! At the close of all his work he is told that the people he has so faithfully led would depart from the ways of God. "The Lord said unto Moses, Behold, thy days approach that thou must die: behold, thou shalt sleep with thy fathers; and this people will rise up, and go a-whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them" (chap. xxxi. 14-16). The experience of the great lawgiver was a foretaste of the experience of the Lord Jesus whose feelings are

expressed in Isaiah: "I have laboured in vain, I have spent my strength for nought" (chap, xlix. 3). But the work in neither case was without purpose, only in so far as it is measured by the brief span of this mortal life.

In view of the coming apostasy of the nation of Israel, Moses was commanded to write a song for them, a song which would be a witness against them (chap. xxxi. 19). God would not allow the song to be forgotten (ver. 21). Moses gathered the elders of the tribes and their officers and said: "I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you, and evil will befall you in the latter days; because ye will do evil in the sight of the Lord", etc. (verses 28, 29). History testifies to the unfaithfulness of Israel, and now in the latter days we see the situation preparing for their last great tribulation: "The time of Jacob's trouble". The survivors of the coming trouble will be refined, and, as Hosea foretells, they will say, "Come and let us return unto the Lord: for he hath torn, and he will heal us", etc. (Hosea vi. 1-3). "God's word is true from the beginning" David exclaimed, and so in the matter before us we find that God has preserved the words of the song, and it still testifies to Israel's disobedience. The people still read from the book of Deuteronomy those words which testify against them: "They have corrupted themselves" (chap, xxxii. 5). "Do ye thus requite the Lord, O foolish people"? (ver. 6). "The Lord's portion is his people; Jacob is the lot of his inheritance" (ver. 9).

After the flood, when men determined to unite and build for themselves a great name, God foreknowing His determination to choose a nation through which He would manifest His purpose; frustrated the design of the men of Babel and scattered them. The people were divided and bounds set to their strength and dominion (ver. 8), according to the purpose of God in developing and afterwards regulating the nation of Israel. So it has been through the ages, Egypt, Assyria, Babylon, Persia, Greece and Rome have all been checked before they should entirely extinguish the Israelites. Hitherto they have been allowed to come, for the correction of God's people, but no farther, and their proud waves were stayed. The Apostle Paul told the people of Athens, that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts xvii. 26). The nation chosen of God, before which was manifested the great power of God "waxed fat and kicked". They forsook God which made them, and "lightly esteemed the Rock of his salvation" (chap, xxxii. 15). What a reproof witness to Israel is this song which Moses taught them, and yet it is still preserved in the Scriptures they have cherished so long, as being divine.

The blessings wherewith Moses, the man of God, blessed the children of Israel, will reward careful consideration (chap, xxxiii.) Moses refers to the journey from Sinai along which he himself had led the people, and then he carries our mind forward to the journey of Christ and his saints along almost the same route. "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints. Yea, he loved the people; all his saints are in thy hand; and they sat down at thy feet; every one shall receive of my words" (chap, xxxiii. 1-3). The Spirit speaking through David adds: "The Chariots of God are twenty thousand, even thousands of angels (rejoicing ones—LXX.), the Lord is among them, as in Sinai" (Psalm lxxviii. 17).

As we listen to the blessings pronounced upon the assembled tribes, we think again of the time when the prophet like unto Moses will bless his people, the people who are represented in the names of the tribes of Israel, which names we remember were over the heart of the High Priest. Let us consider a few of them. REUBEN: the name significant of those who turn to God, appreciating the gift of A SON, and who have cried, "God hath looked on my affliction. Let Reuben live and not die; and let not his men be few" (ver. 6). JUDAH: meaning Praise. "Hear, Lord, the voice of Judah, and bring him unto his people" (ver. 7), and the blessing of LEVI, the people joined to the Lord. The Lord who was exhibited at Massah and Meribah, for does not Paul tell us "that Rock was Christ" (1 Cor. x. 4). When the rock was smitten the living water flowed from it. Levi represents the people who are joined to Christ the Rock. Christ was separated from his brethren, he kept God's word and His covenant (ver. 9). The true Levites are also separated from natural ties to keep God's covenant. Abraham was separated from kindred and father's house to be joined to God's Rock. The Levites regarded not fleshly

ties when an idol was set up and the honour of God profaned. At that time the children of Levi joined themselves to the servant of God and consecrated themselves to the Lord (Ex. xxxii. 27-29). The light and perfection of God's purpose will be with the true Levites, and they will teach Jacob and Judah the law of God (Deut. xxxiii. 10). "Bless, Lord, their substance", declares the great lawgiver. Upon BENJAMIN, whose name signifies The Son of the Father's right hand, the blessing is pronounced, "The beloved of Yahweh shall dwell in safety by him; and shall cover him all the day long" (ver. 12). While upon JOSEPH, whose name is associated with the removal of reproach, the blessing falls, "For the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things brought forth by the moon, and for the precious things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the head of him that was separated from his brethren", (verses 13-17).

JOSHUA.

In reading from the book of Joshua of the entrance of Israel into the promised land, the mind is again impressed with the evidence of type in the events recorded, and we are grateful for the assurance of the Apostle Paul that these things were a foreshadowing of the work of Christ. Joshua led the people across the Jordan at a time when the river had overflowed its banks. Nevertheless the waters were cut off at the approach of the Ark and were held up as far north as the city Adam, some twenty miles north of the place of crossing (chap. iii. 15, 16) After crossing the Jordan the people encamped, and all the males were circumcised, and "the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from you", And they called the place Gilgal. After the people had been circumcised they celebrated the passover and then they partook of the food of the land and the manna ceased (chap. v. 3-12).

When Jesus appears he will be the antitypical Ark; and when he approaches the enemy of Israel, who will come from the North like the swelling of Jordan, he will hurl the invader back. The valley of Achor, west of Gilgal and Jericho, will be the door of hope to the afflicted nation of Israel, and the invader will be driven into the Wilderness, on to Bozrah and crushed. Then Israel will be called upon to drive the remnant of the Gogian host out of Immanuel's land, so that from Jerusalem to Lebanon the land will be clear of the invader.

The time will now have arrived which has been so long desired, when the saints who have journeyed with Christ from Sinai, Midian, Paran and Seir to the relief of Jerusalem, will be assembled by their redeemer, and the flesh will be cut off and the reproach of their bondage to sin will be rolled away, and death will be swallowed up in victory. The sustaining manna will cease because the faithful will partake of the manna which has been hidden in the Ark; and in this joyous state Jesus and his people will celebrate the fulfilment of the passover. After the conquest of the land by the divinely chosen King of the Jews, and because the seven times of the Gentiles will have been encompassed, the bulwarks of Gentile power will fall and to Israel will come the first dominion (chap. vi. 1-20).

Chapter vii. contains the lesson of how we become involved in sin unless we disassociate from it. Achan of the tribe of Judah had sinned, he had disregarded the command contained in chapter vi. verses 18, 19, but the record tells us that the children of Israel had committed a trespass, and until the people had put away from them the sinner, God Himself refused to be with the congregation. So the command to us says: "He that biddeth him God speed is partaker of his evil deeds" (2 John xi.), also "Withdraw from everyone that walketh disorderly" (2 Thess. iii. 6).

THE SONG OF SOLOMON.

This is the "Song of Songs". In Kings iv. 32, we read that Solomon wrote a thousand and five songs, and here we find that the song of them all has been preserved for us. Some people fail to understand the value of the Song! The higher tastes have to be cultivated; this applies to works of art,

and to the beauties of nature. Let us seek for the hidden beauties of the song of superlative beauty: "Thy name is as ointment poured forth, therefore do the virgins love thee . . . the upright love thee" (chap. i. 3-5). The name Christ means the anointed one, and is therefore a name which brings to mind the pouring forth of ointment, and because Jesus is the anointed of the Lord, the upright virgins love him and hope soon to be united to him. We noticed from the reading of the book of Numbers that the Levites exhibited in themselves a people separated from father, mother, brother, sister and children, and they were joined to the Priest of the Lord, so in this Song, the Virgin, who is to be joined to the "altogether lovely" one, finds no harmony with her mother's children (ver. 6).

The desire of the "fairest among women" is to be near the good shepherd and to be associated with his flock (ver. 7). How delightful these people are in the sight of each other! "As a lily among thorns, so is my love among the daughters". "As the apple tree among the trees of the wood, so is my beloved among the sons (chap. ii. 2, 3). This is the season of the year which helps us to appreciate the figures. What a contrast between the beauty of the lily and the hurtful thorns, and as we view the beauty of the apple tree we may well exclaim: How distinguished such a tree would appear among forest trees!

Nothing will unite loving hearts so much as sharing trouble, and in the case of the Lord Jesus and his bride, tribulation has drawn them into an eternal embrace. Christ for a long time has been watching the trials of his espoused; he has felt the scorn which she has suffered, the loss of health, the loss of friends, and sometimes the loss of home, all borne patiently for his sake. He has heard the encouraging words which she has spoken when her heart was sad; he has known the lonely hours endured, all that the beloved one might be served, and Christ loves the day of meeting, for which day the "fairest among women" longs and prays for. Suddenly the waiting will end. The anxieties and fears will be gone, for what is that which in a moment will cause all her afflictions to vanish? It is the news which calls her away. "The voice of my beloved" (ver. 8). He cries: "Rise up my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone" (chap. ii. 10, 11).

The union of Christ with his people takes place at Sinai, where the Lord confesses his faithful ones before the Father, and so in the Song these happy people are seen coming up from the wilderness (chap. iii. 6), and in chapter viii. 5, we read that she comes "up from the wilderness leaning on her beloved". Next we notice that the Virgin of the beloved is likened to a garden—a paradise; for such is the meaning of the word orchard (chap. iv. 12-16). It is an enclosed garden; there is no intercourse between those who are within the garden and those without. The paradise is full of fragrant shrubs: there is the calamus, the cinnamon, and myrrh from which plants the holy anointing oil was compounded; the aloes which perfume the garments of the King when anointed with the oil of gladness (Ps. xlv. 8) and the frankincense which ascended with the free-will offerings. There are pomegranates also, which are so closely associated with the fruit of righteousness; they were on the garments of the Priest and they adorned the Temple which Solomon built, while Ezekiel was shown that they are to grace the coming "House of Prayer for all nations". This delightful garden is full of "trees of righteousness, the planting of the Lord", and its fragrance will gladden the whole earth.

When the fairest among women has been married to the "altogether lovely" son of man, the land also is to be considered: "the land shall be married," therefore the land is spoken of as a woman, a woman who has been desolate but who will arise and clothe herself with beautiful garments. In chapter vii. we read of the land under the figure of a woman. The lakes, the wheat, the joyful roe, and Lebanon and Mount Carmel. The prophet Isaiah's description of the land as a forsaken woman in whom the Lord will yet delight, will help us to understand chapter viii. of the Song. When the chaste virgin of Christ has been married, her first thought will be for her desolate sister: what shall be done for her? Oh! build palaces on her walls and enclose her doors with cedars. We can all echo the espoused virgins cry: "Make haste my beloved" (chap viii. 14).

ISAIAH.

The prophet Isaiah gives us a warning which the wise will endeavour to have always in mind; "Woe unto them that call evil good, and good evil, that put light for darkness and darkness for light" (chap v. 20). It is necessary to test our teaching by the Word of God and to call that good which God esteems to be good.

Chapter vii. deals with the reign of King Ahaz. The searcher for flaws in the Bible has thought that contradiction appeared in the statements, the one in 2 Chron. xxviii. 5 which says that God delivered Ahaz into the hand of the King of Syria and the King of Israel, and the other in verse 7 of this chapter in Isaiah which states that the conspiracy between Syria and Damascus should not succeed, but there is complete harmony. The conspiracy hatched, was to drive Ahaz from his throne and to place thereon the son of Tabeal. God had made sure the throne of Judah to the sons of David, and so the conspiracy failed. The allied armies over-ran the country as far as the capital; they flowed over Immanuel's land but were not able to conquer Jerusalem. Ahaz in his wickedness sought the help of Assyria, and Tiglath-Pileser went against Damascus and so relieved Ahaz, but ultimately Assyria oppressed all three countries and before the child of Isaiah, Maher-shalal-hash-baz, could say father and mother, both Samaria and Damascus had lost their riches as the prophet foretold. The child of Isaiah spoken of in chapter viii. must not be confused with the one spoken of in chapter vii. The child spoken of in chapter vii. was to be a sign to the house of David. It was a child which would refuse evil and choose good, but before he should be known, both Israel and Syria would be desolate. In the case of the prophet's son, before he could say father and mother the spoils of the two adversaries of Judah would be taken to Assyria. The latter event occurred within sixty-five years of the prophecy (chap. vii. 8).

The overflowing like a river of the power of Assyria into Immanuel's land, foreshadows the invasion by the latter day Assyrian who is yet to fall upon the mountains of Israel. Gog and his associated people will descend on the land, only to be broken in pieces (chap. viii. 9). Immanuel and his people keep themselves separate from all Gentile confederacies. Do we not hear the voice of the Lord Jesus in the words of verse 11, "For the Lord spake unto me, that I should not walk in the way of this people saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary, but for a stone of stumbling and for a rock of offence to both the houses of Israel" (chap. viii. 11-14). "Bind up the testimony, seal the law among my disciples" (ver. 16). The Lord Jesus was separate from all worldly associations, he sanctified himself to his Father, and his disciples have ever been a called-out people and God has been their Sanctuary. So it will be in the approaching day. There will be three great confederacies: "Gog and his bands, the Lion Power with his merchant princes and colonial cubs, and great Babylon. Christ and his people will be separate from all national alliances. God will be their defence, and as the confederacies of men come against them, the nations will be broken and fall.

This day of the Lord will be a day of darkness, a day when men are forsaking God's Law and are vainly seeking to the dead (ver. 22). Nevertheless the gloom will not be as in the vexation, when Tiglath-Pileser came against the land, or when Shalmanezzer did more grievously afflict them, for a great light will shine upon the watchers and they will see the yoke of the oppressor broken as in the day of Gideon. Gideon first weeded out from the people all the fainthearted and the lax, and then went forth with his chosen remnant and overthrew the power of Midian (chap ix. 1-4). "Every battle is with confused noise and garments rolled in blood, but this shall be with burning and fire", for "a son is given, and the government shall be upon his shoulder, and his name shall be called WONDERFUL, the PRINCE OF PEACE" (ver. 16).

Again in chapter x., the ancient oppressor is used as a type of the coming invader, who shall come upon the land when the remnant shall return (ver. 21). He will come down to Migron, Michmash, Ramah, etc., places round about Jerusalem, and he shall "shake his hand against the mount of the daughter of Jerusalem" (ver. 32), but the high ones of statue shall be hewn down, for "there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (chap. xi. 1). The

Branch of Righteousness will bring down the mighty from their seats and restore Israel to Peace and the Gentiles shall seek to him and "his rest shall be glorious".

COLOSSIANS.

In his letter to the Colossians, the Apostle Paul sets forth the great purpose of God. Christ is to take the position of firstborn, he will be pre-eminent among all the children of men (chap. i. 15). All the works of God have been wrought with Christ in view. All the ages have been arranged in harmony with the work of redemption in Christ Jesus (verses 16, 17), and in the completion of the work of salvation there is held up to view, Jesus Christ, the head of the body, the ecclesia of the first-born. Now we, like the Colossians, were at one time far off from the work of redemption, aliens and enemies, but through the kindness of our God we now rejoice in being members of the body of Christ, and as we become strengthened in The Faith, we learn to endure the tribulation through which the redeemed must pass, joyfully (chap. i. 11); knowing that these afflictions will work out for those who are rightly exercised thereby a great substance of glory.

THESSALONIANS.

How anxious Paul was that the tribulation experienced by the Thessalonian brethren and sisters, should not move them from The Faith (chap. i. 3). When Paul was with the Thessalonians he told them that they must suffer, but when the trials came he could not rest until he was sure of their steadfastness. The Apostle we perceive, could scarcely control his feelings until Timothy returned and brought the good news of the faith and love of the brethren, and then Paul forgot his own afflictions in the comfort which the news brought by Timothy gave him (chap. ii. 5, 7).

Paul was not one of those people who discountenance esteem for helpful shepherds. The Apostle wrote: "We beseech you brethren, to know them which labour among you and are over you in the Lord, and admonish you; and, to esteem them very highly in love for their work's sake" (chap v. 13). Of necessity there are still those who take the position of oversight in the ecclesias and if we are careful to esteem such only for their works, we shall be acting in harmony with the Apostle's appeal. The extremes to avoid are, on the one hand, that of the paltry jealous mind which cannot tolerate praise if bestowed on others, and on the other hand that of slavishly following men when they lead us from The Faith. Let us esteem and encourage those who in love for Christ, overlook us and admonish us. Let us know and love them as servants of the chief shepherd, because they call us up to the Master's requirements and because they do this work with lowliness of mind and in meekness, and only so long as they thus serve our Lord and Redeemer. Paul shows us an example of a shepherd who, while he tends the sheep with care, is courageous when danger approaches. Do "not be soon shaken in mind, there shall come a falling away" (2 Thess. ii. 3). And how unsparing is the Apostle's description of the apostasy, "The mystery of iniquity; signs and lying wonders"; they shall be condemned that obey not the Truth but have pleasure in unrighteousness. "Now we command you, brethren, in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly, and not according to the tradition which he received of us" (chap. iii. 6). Exhortations which are contrary to this spirit cannot faithfully be given in the name of the Lord and therefore those who do not give faithful exhortations must not be esteemed.

TIMOTHY.

The dangers of falling away are still before the mind of Paul when writing to Timothy. "Do not give heed to fables" nor discussions which bring no "godly edifying which is in faith" (1 Tim. i. 4). "The end of the commandment is charity out of a pure heart" (ver. 5). When we consider the meaning of charity as given in 1 Cor. xiii. 4-8, we can see how such a virtue, proceeding from a pure heart and

a good conscience, and faith unfeigned, will keep us in the way to eternal life; while those who go wide of the pursuit of such an attainment, lose themselves in empty jangling.

Chapter iii. speaks of the dangers of the latter times when some shall depart from The Faith, giving heed to teachers who cause their followers to wander. Let us take up the charge committed to Timothy, "that thou keep the commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ" (chap. vi. 14). Nottingham. W. J. ELSTON.

Sin and Sacrifice.

In the Christadelphian magazine for April, 1926, is published correspondence between the Arranging Brethren of the North London Ecclesia and the Arranging Brethren of the Birmingham Temperance Hall Ecclesia, together with a report of an interview between three of the Temperance Hall brethren and the North London brethren.

The North London brethren, with commendable zeal for the maintenance of the Truth in its integrity, sought the co-operation of the Temperance Hall brethren in an endeavour to put a stop to the dissemination of the unscriptural teaching of bro. A. D. Strickler, of Buffalo, N.Y., having arrived at the conviction that his doctrines "go to the very root of the Truth". They further state it as their opinion that the "time is rapidly approaching when it will be vitally necessary for all faithful brethren and ecclesias to take a stand upon this matter". The Temperance Hall brethren refused to co-operate, urging in extenuation of their refusal "the ambiguity of expression in bro. Strickler's published writings"; "so long as these ambiguities of expression exist, we cannot undertake a clear unambiguous judgment thereupon" (See paragraphs 1 and 4, p. 180). Another reason given is that "The ecclesia to which bro. Strickler belongs has not thought fit to take any action against him involving disfellowship. This being so, we cannot join you in the action contemplated" (paragraph 6). Paragraph 7 reads: "In case of doubt, we suggest to you that love for the Truth should lead us away from, rather than towards drastic action, such actions being calculated to renew unprofitable controversy, rather than to quench it".

The attitude of these Temperance Hall brethren towards error and errorists is the very opposite of the course pursued and recommended by brethren Dr. Thomas and Robert Roberts. Their mind is expressed in the following, from the pen of bro. Roberts: —

"It is a thing apostolically enjoined, a thing commended by the highest reason, to contend earnestly for the faith in its integrity, and to stand aside from all who corrupt it. It is a thing, the absence of which in the first century led to wholesale corruption, and would in our day have already destroyed the distinctive features of the Truth. In the arduous battle for the Truth, it is a thing beset with many difficulties, and a true friend of the spiritual order would not increase those difficulties by protesting against it, but would rather abet and encourage every tendency in the direction of faithfulness in this gloomy and unfriendly age. . . . Dr. Thomas recommended this policy, and we have found it the only practicable one; to give the Truth the benefit of all doubts, and to accept such co-operations only as uncompromising loyalty to it might allow" (Christadelphian, March, 1898, pp. 126-129).

The Temperance Hall brethren in stating that bro. Strickler's own ecclesia has not withdrawn from him, choose to ignore the fact that there is another ecclesia at Buffalo composed of brethren and sisters who have withdrawn from him and his associates in error. Being able to see him at close range, they know what his pretensions are worth. They are brave and faithful soldiers of Christ, but they receive no encouragement from the editor of the Christadelphian and his associates.

Despite the declaration of the Temperance Hall brethren respecting "ambiguities" in bro. Strickler's writings, the example of error from his pen, cited by the North London brethren, is as plain as language could make it. It is contained in a letter written to a brother in December, 1924, from which we make the following extracts: —

"Your letter has just been received, and I am happy to answer you that I do still believe in atonement for personal sins only. . . . I am a firm believer in the fall and redemption of man, and that the only disability that God holds against man and for which man is responsible, is moral, or a wicked state of mind resulting in 'wicked works'; that alienation is because of this moral state, hence atonement has to do only with correction of it. Immortalization follows automatically as a result". "The redemption which is in 'Christ Jesus through his blood' is the forgiveness of sins" (See Eph. i. 7). "There is no such thing found in the Bible as physical alienation; nor physical atonement".

Brethren who cannot see serious fundamental error in the foregoing from bro. Strickler's pen are either ignorant or wilfully blind. In the first place, as the North London brethren pointed out, it is in conflict with the "Birmingham Basis of Faith", clauses 5 and 8. Clause 5 reads: —

"That Adam broke this law, and was adjudged unworthy of immortality, and sentenced to return to the ground from which he was taken—a sentence that defiled and became a physical law of his being, and was transmitted to all his posterity".

Clause 8: —

"That this promise had reference to Jesus Christ, who was to be raised up in the condemned line of Abraham and David, and who, though wearing their condemned nature, was to obtain a title to resurrection by perfect obedience, and by dying abrogate the law of condemnation for himself and all who believe and obey him".

Long ago bro. Strickler discarded Christadelphian belief on the above subject, under profession of superior enlightenment. He then claimed that the interpretations of the writings of the apostles by brethren Thomas and Roberts "in some important passages is not in harmony with the intent of the divine writer. The vitality of man's responsibility to God for his sins is undermined and destroyed by those interpretations". . . . "I can prove from those writings just what I believe and teach. I can also prove from the same writings something quite different". This latter statement has been several times repeated since, to the effect that the writings of these able brethren are so contradictory that he can prove opposites from them. This is a gross libel upon the great work of these faithful men, and sufficient of itself to stamp this pretender to superior wisdom as unfit for the company of true Christadelphians. It also makes manifest his blindness or deceitfulness in claiming that what these brethren teach in their writings on this subject is in agreement with what he himself teaches in his pamphlets, at the same time repudiating what they have written to the effect that the blood of the "lamb slain" was as necessary for the purging of the inherited death defilement that makes us mortal, as for the covering of personal sins.

Bro. Strickler's teaching in above letter, as in his pamphlets, is, that no offering is required by God for sin in any other sense than that of transgression, and that in consequence, Jesus Christ did not come under the redemptive scope of his own offering. This is a fundamental error. The teaching of the Scriptures, in type and antitype, as demonstrated in the writings of our capable brethren is, that so long as man continued obedient he was in a state of innocence and purity; his transgression introduced a state of sin, which is an unclean state in the sight of God, quite irrespective of transgression. Bro. Strickler does not understand this foundation principle of divine procedure, hence the confusion of thought which his writings reveal. Strictly speaking, it is true that alienation is a moral relation, but the root of the mischief is found in our inherited sin-defiled nature.

Although God is not so unjust as to impute Adam's guilt to his descendants, He requires from them a recognition of their unclean, sinful state, by nature, and a humble compliance with all His appointments for their cleansing before He will receive them into favour. In dealing with what has been written on this vitally important subject, earnest believers are not satisfied with outside appearances; they look below the surface; closely scrutinize the foundations; strive to get at the root

meaning of words, phrases and principles. Those who do this will not be led astray by bro. Strickler's writings, nor by the short-sighted efforts of himself and others to improve on the capable expositions of brethren Thomas and Roberts.

In the typical offerings under the law all uncleanness required purgation by the blood of the sacrifice; but not so in the antitype, according to bro. Strickler. Christ's offering, according to him, is effective for the purging of moral defilement, but not physical. The antitype is thus made to appear inferior to the type, the shadow to exceed the substance.

According to the Scriptures mankind are defiled by sin, both physical and morally, and an offering is necessary for the purification of those denied thereby in this two-fold aspect. This truth was insistently proclaimed in the Divine ordinances of the Mosaic ritual. Under that system everything defiled by contact with sin, whether animate or inanimate, had to be ceremonially purged by the blood of the sacrificial victim. Bro. Robert Roberts has ably and convincingly shown how this applies to Christ and his people. In the following he presents the truth of the matter: —

"Now this is part of the Mosaic figure. There must be an antitype to it. What is it? The holy things we know, in brief, are Christ. He must, therefore, have been the subject of a personal cleansing in the process by which he opened the way of sanctification for his people. If the typical holy things contracted defilement from connection with a sinful congregation, were not the antitypical (Christ) holy things in a similar state, through derivation on his mother's side from a sinful race? If not, how came they to need purging with his own 'better sacrifice'? (Heb. ix. 23)."

"Great difficulty is experienced by various classes of thinkers in receiving this view. Needless so, it would seem. There is first the express declaration that the matter stands so; 'it was therefore necessary that the patterns of things in the heavens should be purified with these (Mosaic sacrifices), but the heavenly things themselves with better sacrifices than these (Heb. ix. 23). It was of necessity that this man have somewhat also to offer' (viii. 3). 'By reason hereof he ought, as for the people, so also for himself, to offer for sins' (v. 3). 'By his own blood he entered in once into the holy place, having obtained eternal redemption' (for us, is an addition inconsistent with the middle voice of the verb employed, which imports a thing done by one to one's own self) (ix. 12). . . . We have only to receive the simple facts testified in the case to reach the end of all difficulty. With immortal-soulism and eternal torments, the solution is impossible. With the doctrine of human mortality it is otherwise. We see Jesus born of a woman, and therefore a partaker of the identical nature condemned to death in Eden. We see him a member of imperfect human society, subject to toil and weakness, dishonour and sorrow, poverty and hatred, and all the other evils that have resulted from the advent of sin upon the earth. We see him down in the evil which he was sent to cure; not outside of it, not untouched by it, but in it to put it away. 'He was made perfect through suffering' (Heb. ii. 10), but he was not perfect till he was through it. He was saved from death (v. 7), but not until he died. He obtained redemption (Heb. ix. 12), but not until his own blood was shed."

"The statement that he did these things 'for us' has blinded some to the fact that he did them 'for himself' first—without which he could not have done them for us, for it was by doing them for himself that he did them for us. He did them for us only as we may become part of him, in merging our individualities in his by taking part in his death, and putting on his name and sharing his life afterwards. He is, as it were, a new centre of healthy life, in which we must become incorporate before we can be saved" (Law of Moses, pp. 158-9). . . . "All which enables us to understand why the typical holy things were purified with sacrificial blood, and why the high priest, in his typical and official capacity had to be touched with blood as well as anointed with the holy oil before entering upon his work. When they say . . . that the death of Christ was not for himself, but only for us, they destroy all these typical analogies, and in truth, if their view could prevail, they would make it impossible that it could be for us at all;

for it only operates 'for us' when we unite ourselves with him in whom, as the first-born, it had its first effect" (Law of Moses, p. 165).

What a contrast between the truth as presented in above and the teaching of bro. Strickler. Here are a few more examples of his errors: —

"We have no right to say that Christ's individual flesh was sinful flesh."

"It is a marvellous thing that such a theory should ever have been invented as the bearing of physical so-called sin."

"God's method of salvation by the shedding of blood to make atonement did not apply to Christ, and therefore he could not have been his own better sacrifice."

"It would be utterly impossible for Christ to ever make atonement for himself."

"And here again we repeat, if no sin, no offering for himself only an offering for those who have sins."—

(See Out of Darkness, pp. 84, 85, 73, 74, 69).

It is worthy of note that when bro. Strickler is trying to deceive the simple into the belief that his teaching is in harmony with that of bro. Roberts, he never quotes from the above-mentioned book—The Law of Moses.

Bro. C. C. Walker has borne testimony as to the true character of bro. Strickler's teaching. In the Christadelphian for July, 1921, p. 313, he wrote: —

"We noticed last month among pamphlets received, one on Sacrifice which reproduces the errors that were introduced by Edward Turney fifty years ago, and which were met by the demonstration of the Truth in the pamphlet The Slain Lamb, to which attention is now directed. . . . Many of the statements of this pamphlet are now challenged, as in the pamphlet Out of Darkness into Light, which while admitting that Christ is the "Saved One" (p. 30), nevertheless objects strongly (p. 55) to the idea that the life of Jesus was a 'forfeited life', and on p. 73, presents it as 'proved' that God's method of salvation by the shedding of blood to make atonement did not apply to Christ, a statement which is a direct contradiction of Heb. xiii. 20. Again, on p. 56, the writer sets out to 'show that Christ could not be his own ransom sacrifice through death', which was exactly what the Word of God declared he should be and was. We repudiate the doctrines objected to above"

That bro. Walker has since stultified himself by pronouncing bro. Strickler "fundamentally sound" does not alter facts, nor change error into truth. His colossal blunder is a warning to all earnest brethren to give heed to the divine admonition, "Put not your trust in princes, nor in the son of man, in whom there is no help" (Psa. cxlvi. 3).

In the above-mentioned letter bro. Strickler says: "The redemption which is in Christ Jesus through his blood is the forgiveness of sins" (See Eph. i. 17), and that "immortalization follows automatically as a result"; as though forgiveness of sins covers the whole process of redemption. Thus one error leads to another in order to bolster up the initial lie; he also sets Scripture against Scripture. How different is the apostolic testimony. In the same chapter (Eph. i. 14) we read: "Until the redemption of the purchased possession"; and in Chapter iv, 30, the apostle tells these believers at Ephesus that they were "sealed unto the day of redemption". In Luke ii. 38, we read of those who "looked for redemption in Jerusalem". After speaking to his disciples of things to happen at the end of Gentile times, Jesus admonished them, saying: "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh" (Luke xxi. 28).

But why does bro. Strickler make statements so contrary to Christadelphian belief and Bible teaching? The reason is that he does not believe in the redemption of the body. He says: "Nothing but the divine mind is worth saving" (Out of Darkness, p. 1); "The divine mind, or mental nature, joined with the consciousness of existence or being is what will be saved" (p. 63). Compare these declarations with the language of the holy men of old: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after death worms destroy this body, yet in my flesh shall I see God" (Job xix. 25). "God will redeem my soul from the power of the grave" (Psa. xlix. 15). "Waiting for the adoption, to wit, the redemption of our body" (Rom. viii. 23). "This mortal (body) must put on immortality" (1 Cor. xv. 53). See also John xx. 25-27, where we have an account of Jesus appearing to his disciples after his resurrection and showing them "the print of the nails" in his hands and the scar of the spear thrust in his side.

Here is another contrast for the reader to ponder. On p. 62 of Out of Darkness, bro. Strickler says: —

"Christ as the 'mind of the spirit' a concrete conscious character, is what constituted the altar, and not this 'body of death' with its mind of the flesh" (Rom. vii. 24).

In Col. i. 21, 22, we read: "And you that were sometime alienated and enemies in your mind through wicked works, yet now hath he reconciled in the body of his flesh through death". In Heb. x. 10 we are told that it is "through the offering of the body of Jesus Christ once for all". Heb. x. 5: "A body hast thou prepared me". Jesus said to the Jews: "The bread that I will give is my flesh, which I will give for the life of the world" (John vi. 51).

How different also Dr. Thomas: —

"The flesh made by the Spirit out of Mary's substance and rightly claimed, therefore, in Psa. xvi. 8 and Acts ii. 31 as his flesh, is the Spirit's anointed altar, cleansed by the blood of that flesh when poured out unto death 'on the tree'. This flesh was the victim offered—the sacrifice. Suspended on the tree by the voluntary offering of the Spirit Word (John x. 18), 'sin was condemned in the flesh', when the soul-blood thereof was poured out unto death. The Spirit-Word made his soul thus an offering for sin (Isa. liii. 10), and by it sanctified the altar-body on the tree. . . . It was now an altar most holy; and all that touch it are holy, and without touching it none are holy" (Eureka, Vol II., p. 224).

Jehovah's plan was to nullify sin and death in Christ, that the faithful of all ages might obtain redemption through him. This required the two things which were combined in him; that he possess our corrupt nature while being perfectly holy in character. Both were necessary for the accomplishment of the Father's purpose in sending him into the world. Our nature was required that sin (diabolos) might be condemned and destroyed through his death; his righteousness was equally necessary for his resurrection to eternal life. Such a combination could only be produced by God manifest in sinful flesh in the manner testified in the New Testament. How sad that Jehovah's arrangement of wisdom and beneficence should be involved in fog and cloud through the introduction of error, and that there should be many professed Christadelphians with "souls so dead" as to countenance and encourage the evil work.

Toronto, April 27th, 1926.

WM. SMALLWOOD.

Palestine and the Jews.

MIZRACHI TO FOUND A THEOLOGICAL-AGRICULTURAL SEMINARY IN PALESTINE. —
A seminary is soon to be established near Petach Tikvah, the oldest Jewish village in Palestine, by the World Mizrachi Organization, where young men will be taught, at one and the same time, ancient Jewish lore and modern methods of agriculture, according to a decision taken at a recent conference held in Tel Aviv. —New Judaea.

* * *

Pending the completion of its ultimate home on Mount Scopus, the University Library is housed in no less than four distinct (but not widely separated) buildings in the city. It now possesses something like 130,000 volumes, and is growing at a good rate. In some branches of knowledge, particularly that of Oriental languages, the Library is now very well equipped; in others there are still considerable gaps in its collection of books. The constant accession of fresh volumes, gratifying in itself, brings with it the need for a larger staff; and the friends of the Library ought to remember that their duty to it is not done by merely adding to its stock of books, but demands also that they provide it with the means to engage and train a sufficiency of assistants. The books are arranged and catalogued on a good American system, and, so far as possible, the members of the staff are sent to Europe to be trained in library technique. The Quarterly which the Library issues (Kirjath Sefer) contains much useful bibliographical material. Recently, too, the Library has issued, in a volume of over three hundred pages, a carefully classified list of all known Hebrew works in the field of belles-lettres which have appeared during the last two centuries. The borrowing department appears to be always thronged, and the reading-room is much used, by Arabs as well as by Jews. There is here a record of achievement on which we have every right to congratulate ourselves, provided that we do not slacken in our efforts to complete the work. —New Judaea.

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ZIONIST AIMS. —There is something very refreshing in the clear-cut words in which, at the recent Revisionist Conference in Paris, Mr. Jabotinsky described Zionist aims, aside altogether from his Zionist policy. He said: —"The Jewish people are out to create in Palestine something which should be essentially different from the Diaspora. Now the essence of Diaspora is the fact that Jews are everywhere a minority. Should we be condemned to remain a minority for ever in Palestine too, this country would be just another piece of the Diaspora, and I say that it would not be worth our while to trouble the Mandatory Power nor to risk aggrieving our Semitic neighbours just for the luxury of creating, above the seventy-seven Paradises of Diaspora we already possess in every country in the world. Paradise Number 78 under the aegis of Ishmael. The Jewish people are out to create in Palestine a country where the Jews will no longer be in a minority. This is not the view of extremists. This is the view of every Zionist without any exception, even of those who deny it". —Jewish World

From Our Post Bag.

A SERIOUS BIJOU HALL FICTION.

DEAR BRO. DENNEY,

From letters received it is evident there are still some in ignorance of why the Bijou Hall founders left the South London (Clapham) Ecclesia. Only this week a beloved sister—a subscriber to the Family Journal—asks why we "dare disfellowship those who refuse to deny their Lord and would prevent a brother putting away an adulterous wife"? The Family Journal is responsible for such ill-founded questions. If the "conductor" thereof were perfectly frank, his readers would know that not only would the South London (Clapham) Ecclesia not prevent a brother "putting away" such a woman, but they would withdraw from a brother who did not "put her away". The readers would also know that the South London (Clapham) Ecclesia insists on all "putting away" being carried out on Scriptural, and not worldly, lines—those laid down by the Spirit on a similarly disgusting sin (1 Cor. v. 13). The Spirit's method does not require, nor permit the sinner being hailed before the unjust in a Gentile Court of Law: such a process is absolutely forbidden by God (1 Cor. vi. 1).

As for the South London (Clapham) Ecclesia daring to disfellowship the advocates of "going to law against another, and that before the unjust" in the Divorce Courts, and disfellowshipping the

apologists for polygamy: such a complaint surprises us; and, what surprises us still more is that such withdrawn-from ones should want to remain in our fellowship, seeing they charge us with being "engaged in an evil work"; "denying the Lord" and with being "moved by wickedness"! They ought rather to rejoice at separation from us. They would do so if they were true to their professed convictions and their one object was to purify the body, and they would make it a first principle that the sinned-against brother must forthwith legally divorce the offender; instead of which they are catering for the man's lusts by leaving him free to wait until he has met with, and set his affections on some other woman to take his wife's place. Apparently those who have gone out from us have no sympathy with what our Lord said about some being eunuchs for the Kingdom of Heaven's sake.

Let the seceders awake before it is too late, or they will discover that having sown the wind they will have to reap the whirlwind. It behoves them to realize that they have already experienced a terrible shaking, in that the seven prominent brethren outside the Bijou Hall on whom they relied for support, and of whom they made so much, have all been cut off from their fellowship on account of their fleshly views on polygamy—fruit from the same tree as that honoured by the legal divorces.

On the other hand, when they went out from us just a year ago, they predicted the speedy falling to pieces of the Ecclesia they were forsaking—one of the leaders asserting that such would happen within three months! And, yet, what are the facts? Never was the Ecclesia with its more than 300 members more highly blessed; never were its Sunday morning, Bible and Eureka Classes better attended; never its Sister's Class and Sunday School in a more zealous mind; never before was the Ecclesia blessed with such an abundance of labourers in the Vineyard; and never were the free-will offerings more readily forthcoming! All honour and thanks be to our Heavenly Father, Who doeth all things well. Let us see to it that we do not misuse such blessings. We pray our erring brethren will retrace their steps, and again, join our ranks. Such is the prayer of your co-worker.

21st April, 1927.

FRANK G. JANNAWAY.

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AN APPEAL TO THE BOURNEMOUTH, (T. H.) ECCLESIA by BRO. G. S. SHERRY.

Reprints of Truth from the writings of Faithful and Worthy men. Sin and our relationship to it
(Expounded by Dr. Thomas).

THE CONSTITUTION OF SIN.

"The introduction of sin into the world necessitated the constitution of things as they were laid in the beginning. If there had been no sin there would have been no 'enmity' between God and man; and consequently no antagonism by which to educe good out of evil. Sin and evil are as cause and effect. God is the author of evil, but not of sin; for the evil is the punishment of sin. 'I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things' (Isa. xlv. 7). 'Shall there be evil in a city, and the Lord hath not done it?' (Amos iii. 6). The evil then to which man is subject is the Lord's doing. War, famine, pestilence, flood, earthquake, disease, and death, are the terrible evils which God inflicts upon mankind for their transgressions. Nations cannot go to war when they please, any more than they can shake the earth at their will and pleasure; neither can they preserve peace, when He proclaims war. Evil is the artillery with which He combats the enemies of His law, and of His saints; consequently, there will be neither peace nor blessedness for the nations, until sin is put down, His people avenged, and truth and righteousness be established in the earth.

"This is the constituted order of things. It is the constitution of the world: and as the world is sin's dominion, or the kingdom of the adversary, it is the constitution of the kingdom of sin".

"SIN"; TWOFOLD SENSE OF THE TERM.

"The word sin is used in two principal acceptations in the Scripture. It signifies in the first place, 'the transgression of law'; and in the next it represents that physical principle of the animal nature, which is the cause of all its diseases, death, and resolution into dust. It is that in the flesh 'which has the power of death'; and it is called sin, because the development, or fixation, of this evil in the flesh, was the result of transgression. Inasmuch as this evil principle pervades every part of the flesh, the animal nature is styled 'sinful flesh', that is, flesh full of sin; so that sin, in the sacred style, came to stand for the substance called man. In human flesh 'dwells no good thing' (Rom. vii. 18, 17); and all the evil a man does is the result of this principle dwelling in him (Rom. vii. 18, 17). Operating upon the brain, it excites the 'propensities', and these set the 'intellect' and 'sentiments' to work. The propensities are blind, and so are the intellect and sentiments in a purely natural state; when, therefore, the latter operate under the sole impulse of the propensities, 'the understanding is darkened through ignorance, because of the blindness of the heart' (Eph. iv. 18). The nature of the lower animals is as full of this physical evil principle as the nature of man; though it cannot be styled sin with the same expressiveness; because it does not possess them as the result of their own transgression; the name, however, does not alter the nature of the thing".

HOW THE FLESH THINKS.

"A defective piece of mechanism cannot do good work. The principle must be perfect, and the adaptation true, for the working to be faultless. Man in his physical constitution is imperfect; and this imperfection is traceable to the physical organisation of his flesh, being based on the principle of decay and reproduction from the blood; which, acted upon by the air, becomes the life of his flesh. All the phenomena which pertain to this arrangement of things is summed up in the simple word sin; which is, therefore, not an individual abstraction, but a concretion of relations in all animal bodies; and the source of all their physical infirmities. Now, the apostle says, that the flesh thinks—to phronemates sarkos—that is, the brain, as all who think are well assured from their own consciousness. If, then, this thinking organ be commanded not to do what it is natural for it to do under blind impulse, will it not naturally disobey? Now this disobedience is wrong, because what God commands to be done is right, and only right; so that 'by His law is the knowledge of sin'; and this law, requiring an obedience which is not natural, flesh is sure to think in opposition to it. The philosophy of superstition is—religion in harmony with the thinking of the flesh: while true religion is religion in accordance with the thoughts of God as expressed in His law. Hence, it need excite no astonishment that religion and superstition are so hostile; and that all the world should uphold the latter; while so few are to be found who are identified with the religion of God. They are as opposite as flesh and spirit".

HOW JESUS WAS "MADE TO BE SIN ON OUR BEHALF".

"Sin, I say, is a synonym for human nature. Hence, the flesh is invariably regarded as unclean. It is therefore written, 'How can he be clean who is born of a woman?' (Job xxv. 4). 'Who can bring a clean thing out of an unclean? Not one' (Job xiv. 4). 'What is man that he should be clean? And he which is born of a woman that he should be righteous? Behold, God putteth no trust in His saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, who drinketh iniquity like water?' (Job xv. 14-16). This view of sin in the flesh is enlightening in the things concerning Jesus. The apostle says, 'God made him to be sin for us, who knew no sin' (2 Cor. v. 21); and this he explains in another place by saying, that 'He sent his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh (Rom. viii. 3) in the offering of his body once (Heb. x. 10, 12, 14). Sin could not have been condemned in the body of Jesus, if it had not existed there. His body was as unclean as the bodies of those for whom he died; for he was born of a woman, and 'not one' can bring a clean body out of a denied body, for 'that', says Jesus himself, 'which is born of the flesh is flesh' (John iii. 6).

"According to this physical law, the Seed of the woman was born into the world. The nature of Mary was as unclean as that of other women: and therefore could give birth only to 'a body' like her own, though especially 'prepared of God' (Heb. x. 10, 12, 14). Had Mary's nature been immaculate, as her idolatrous worshippers contend, an immaculate body would have been born of her; which,

therefore, would not have answered the purpose of God; which was to condemn sin in the flesh; a thing that could not have been accomplished, if there were no sin there.

"Speaking of the conception and preparation of the Seed, the prophet as a typical person, says, 'Behold, I was shapen in iniquity; and in sin did my mother conceive me' (Psalm, li. 5). This is nothing more than affirming, that he was born of sinful flesh; and not of the pure and incorruptible angelic nature.

"Sinful flesh being the hereditary nature of the Lord Jesus, he was a fit and proper sacrifice for sin; especially as he was himself 'innocent of the great transgression', having been obedient in all things. Appearing in 'the nature of the seed of Abraham' (Heb. ii. 16-18), he was subject to all the emotions by which we are troubled; so that he was enabled to 'sympathise with our infirmities' (Heb. iv. 15), being 'made in all things like unto his brethren'. But, when he was 'born of the spirit' in the quickening of his mortal body by the spirit (Rom. viii. 11), he became a spirit; for 'that which is born of the spirit is spirit'. Hence, he is 'the Lord the Spirit', incorruptible flesh and bones".

ORIGINAL SIN.

"Sin in the flesh is hereditary; and entailed upon mankind as the consequence of Adam's violation of the Eden law. The 'original sin' was such as I have previously shown. Adam and Eve committed it; and their posterity are suffering the consequence of it. The tribe of Levi paid tithes to Melchisedec many years before Levi was born. The apostle says, 'Levi, who receiveth tithes, paid tithes in Abraham'. Upon the same federal principle, all mankind ate of the forbidden fruit, being in the loins of Adam when he transgressed. This is the only way men can by any possibility be guilty of the original sin. Because they sinned in Adam, therefore they return to the dust from which Adam came—eph' ho, says the apostle, 'in whom all sinned.' There is much foolishness spoken and written about 'original sin'. Infants are made the subjects of a religious ceremony to regenerate them because of original sin; on account of which, according to Geneva philosophy, they are liable to the flames of hell for ever! If original sin, which is in fact sin in the flesh, were neutralised, then all 'baptismally regenerated' babes ought to live for ever, as Adam would have done had he eaten of the Tree of Life after he had sinned. But they die; which is a proof that the 'regeneration' does not 'cure their souls'; and is, therefore, mere theological quackery".

THE TWO STATES OR KINGDOMS.

"Mankind being born of the flesh, and of the will of man, are borne into the world under the constitution of sin. That is, they are the natural born citizens of Satan's kingdom. By their fleshly birth, they are entitled to all that sin can impart to them. What creates the distinction of bodies politic among the sons of Adam? It is constitution, or covenant. By constitution, then, one man is English, and another American. The former is British because he is born of the flesh under the British constitution. In this case, he is worthy of neither praise nor blame. He was made subject to the constitution, not willingly, but by reason of them who chose that he should be born under it. But, when he comes of age, the same man become an American. He may put off the old man of the political flesh, and put on the new man, which is created by the constitution of the United States; so that by constitution, he becomes an American in every particular, but the accident of birth. This will be exact enough to illustrate what I am about to say.

"There are two states, or kingdoms, in God's arrangements, which are distinguished by constitution. These are the kingdom of Satan and the Kingdom of God. The citizens of the former are all sinners; the heirs of the latter are saints. Men cannot be born heirs by the will of the flesh; for natural birth confers no right to God's Kingdom. Men must be born sinners before they can become saints; even as one must be born a foreigner before he can be an adopted citizen of the States. It is absurd to say that children are born holy, except in the sense of their being legitimate. None are born holy, but such as are born of the Spirit into the Kingdom of God. Children are born sinners or unclean, because they are born of sinful flesh; and 'that which is born of the flesh is flesh', or sin. This is a

misfortune, not a crime. They did not will to be born sinners. They have no choice in the case; for it is written, 'The creature was made subject to the evil, not willingly, but by reason of him who subjected it in hope' (Rom. viii. 20). Hence, the apostle says, 'By Adam's disobedience the many were made sinners' (Rom. v. 19); that is, they were endowed with a nature like his, which had become unclean, as the result of disobedience; and by the constitution of the economy into which they were introduced by the will of the flesh, they were constituted transgressors before they were able to discern between right and wrong".

THE FATE OF "INFANTS AND SUCKLINGS".

"Upon this principle, he that is born of sinful flesh is a sinner; as he that is born of English parents is an English child. Such a sinner is an heir of all that is derivable from sin. Hence, new-born babes suffer all the evil of the peculiar department of Satan, or sin's, kingdom to which they belong. Thus, in the case of the Amalekites, when the divine vengeance fell upon them, the decree was: 'Utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass' (1 Sam. xv. 3). The destruction of 'infants and sucklings' is especially commanded in divers parts of Scripture. Not because they were responsible transgressors; but, on the same principle that men not only destroy all adult serpents that come their way, but their thread-like progeny also; for in these is the germ of venomous and malignant reptiles. Had God spared the infants and sucklings of the Canaanitish nations, when they had attained to manhood, even though they had been trained by Israel, they would have reverted to the iniquities of their fathers. Even Israel itself proved a stiff-necked and perverse race, notwithstanding all the pains bestowed upon their education by the Lord God; how much more perverse would such a seed of evil serpents as the Canaanitish offspring have turned out to be?

"It is a law of the flesh that 'like produces like'. Wild and truthless men reproduce themselves in their sons and daughters. The experiment has been tried on Indian infants. They have been taken from their parents, and carefully educated in the learning and civilization of the white man; when they have returned to their tribe as men, they have thrown off the habits of their patrons, and adopted the practices of savage life. The same tendency is seen in other animals. Hatch the eggs of the wild turkey under a tame one; and as soon as they are able to shift for themselves they will leave the poultry yard, and associate with the wild species of the woods. So strong is habit, that it becomes a law to the flesh, when continued through generations for a series of years".

HOW MEN ARE SINNERS IN A TWOFOLD SENSE.

"But men are not only made, or constituted, sinners by the disobedience of Adam, but they become sinners even as he, by actual transgression. Having attained the maturity of their nature, they become accountable and responsible creatures. At this crisis, they may be placed by the divine arranging in a relation to His word. It becomes to them a Tree of Life (Prov. iii. 18), inviting them to 'take, and eat and live for ever'. If, however, they prefer to eat of the world's forbidden fruit, they come under the sentence of death in their own behalf. They are thus doubly condemned. They are 'condemned already' to the dust as natural born sinners; and, secondarily, condemned to a resurrection to judgment for rejecting the gospel of the kingdom of God: by which they become obnoxious to 'the SECOND Death' (Rev. xx. 14).

"Thus men are sinners in a twofold sense; first, by natural birth; and next, by transgression. In the former sense, it is manifest they could not help themselves. They will not be condemned to the Second Death because they were born sinners; nor to any other pains and penalties than those which are the common lot of humanity in the present life. They are simply under that provision of the constitution of sin, which says, 'Dust thou art, and unto dust thou shalt return'. Now if the Lord God had made no other arrangement, than that expressed in the sentence upon the woman and the man, they and all their posterity in all their generations would have incessantly gone to dust, and there have remained for ever. 'The wages of sin is death'. Sinful flesh confers no good thing upon its offspring; for holiness, righteousness, incorruptibility and life for ever are not hereditary. None of these are

inherent in animal flesh. Sinners can only acquire them by a conformity to the law of God, who offers them freely to all who thirst after the water of life eternal (Rev. xxii. 17; Isa. lv. 1-3.")

These principles are the foundation of our basis of Faith. Do you believe them?

G. S. SHERRY.

* * *

SATAN'S SEAT.

26 South Putnam St.,
Buffalo, N.Y., U.S.A.
Feb. 19th, 1927.

DEAR BRO. DENNEY,

Loving greetings in the Master's Name. I received your letter of January 9th, and wish to thank you for your kind and worthy action in reference to our distressed ones.

We would be glad to hear from you if an emergency arises. Our prayers are with you in your noble work of love set forth in the pages of the Berean, and in the excellent setting forth of the "Truth" in its purity in your pamphlet "Against" which we have recently received.

We are striving to earnestly contend with you against the perverters of God's Truth in these latter evil days. We are sojourning in the city (Bfo.) where satan's seat is. Where darkness rather than light is being set forth, and where many have gone out of "the light" into darkness. Now, dear brother, our hearts desire is that, D.V., you may be able to visit us (Mizpah Hall Ecclesia) during your trip to the United States. We have written bro. Dowling to this effect as we thought he would be helping to arrange your trip here.

With heartfelt thanks and best wishes for the success of the Berean in "crying aloud and sparing not" in this evil day, I wish to remain,

Your brother in the "One Hope",

GEORGE KLING.

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SOPHISTRY.

DEAR BRO. DOWLING, —Greeting in our Lord's Name. I have read with great pleasure your able editorial in the February Number of the Berean Christadelphian dealing with brother Mann's sophistry. If that brother, an entire stranger to me, would study the various articles you have written for some months past, with an open Bible and an open mind, I am sure his Stricklerism would vanish from his mind as the snow in harvest time, and he would have great reason to thank God for the existence of the Berean and its editors.

I hope brother Denney may be able to lengthen his visit to this country, for I am sure if you could see your way clear to arrange a visit with him to the Coast, to lighten his burden, I am sure you would both receive a great welcome all along the line of travel, I am sure that at the present time, it would be a splendid thing and of great spiritual benefit to the ecclesias. Awaiting further developments, I am, Your brother in Israel's Hope.
Vancouver, B.C., Canada.

JOHN B. ALLEN.

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MAKING THE MATTER PLAIN.

DEAR BRO. DOWLING, —Love and Greetings in Christ Jesus. I notice that Brother Denney is expecting to visit this continent in July and August. He will not be able to visit many ecclesias in the time he expects to be on this side the ocean, but we shall expect to see him, if the Lord will. Doubtless his visit will afford interest and pleasure to the brethren and sisters.

You are devoting much time and labour to combating the absurdities emanating from Buffalo. If Berean readers do not understand the subject and be able to discriminate between truth and error in this regard, it will not be your fault. You certainly make the matter plain, so that every one unspoiled by "vain deceit" should be able to clearly comprehend this very important doctrine, the doctrine of the atoning sacrifice of Christ, which the teaching of A. D. Strickler, could it have effect, would completely nullify.

May God spare you to continue the good work until the Master comes. Faithfully yours in the One Hope,
Toronto, Canada. WM. SMALLWOOD.

Answers to Correspondents.

Ques. —Does the Bible anywhere forbid Polygamy.

Ans. —Yes. In 1 Cor. vii 2, "Let every woman have her own husband". That which a person shares in common with another cannot be styled that person's own, therefore if a man have two wives, neither of these can consider that man to be her own husband. Read carefully the entire chapter. Is it not evident that the apostle had in mind monogamy as the only state of matrimony becoming brethren and sisters of Christ? —J.H.D.

Ecclesial News.

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

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

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

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

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

BEDFORD. —Montrose Rooms, 62 Harpur St. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. I am pleased to report that with the kind help of other Ecclesias, we have been permitted once again to sow the good seed of the Kingdom to those around us who are perishing for lack of knowledge. On March 20th, bro. C. R. Crawley, of Luton, met with us and gave the lecture in the evening on "Baptism". Bro. A. H. Phillips, of Luton, also met with us on March 27, and lectured in the evening on "The Blessing of All Nations, etc.". Bro. C. R. Crawley also gave the lecture on April 3rd last which was a very convincing subject, namely "What the Bible says about Great Britain, and why she controls Palestine, etc." Bro. and sis. Maxey, of this town, after standing aside for a short time to consider the much-vexed question on "Going to Law" etc, have decided for the "narrow way" and are

now meeting with us once again. We are very grateful to our Heavenly Father for His loving guidance into all Truth. —W. H. COTTON, Rec. Bro.

BLACKHEATH (Staffs.) —Meeting Room, Ross. Assembly Hall. Breaking of Bread 11 a.m.; Sunday School 3 p.m.; Lecture 6.30 p.m. Bible Class, Thursdays at 20 West St., 8 p.m. We desire to record our appreciation of the help and encouragement we have received from various brethren who have visited us in the service of the Truth, and also to state that the following resolution has been passed: "That the Scriptures do not allow a brother or sister of Christ to seek English legal divorce. That the 'putting away' for fornication, allowed by the Lord Jesus (Matt. v. 32, xix. 9) does not constitute the liberty to seek divorce or freedom to re-marry. That brethren and sisters advocating such liberty are teaching doctrine contrary to the Scriptures. Therefore, we do not uphold or fellowship any who hold views not in harmony with this resolution". —C. F. POWELL, Rec. Bro., 20 West St. Blackheath, Birmingham.

BIRMINGHAM (John Bright St.) —Meeting Room, Shakespeare Rooms, Edmund St., We regret to report that as the result of the recent ballot, bro. Norris who seconded the defeated Viner Hall amendment, has resigned from our fellowship. Sis. Osmond having removed to Dudley is now meeting with the Ecclesia at Scotts Green, our loss is Dudley's gain. During the month we have received the words of life from our bro. W. Southall, of Great Bridge. Truly we live in troublous times as we were forewarned, but blessed are they that shall endure unto the end. —C. S. TANDY, Rec. Bro. 135 Beanoon Road, Smethwick.

DUDLEY (Scotts Green). —Christadelphian Hall. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays: Bible Class, 7.30 At a special meeting of the ecclesia, held on Wednesday, March 2nd, the following resolution was unanimously passed: "That 'going to law', against another for the enforcement of any right whatsoever, is against the teachings of Christ and his apostles, and we cannot fellowship those who believe and teach to the contrary". We shall therefore only welcome those in fellowship who are of like mind with us. —FRED. H. JAKEMAN, Rec. Bro.

LONDON (Gunnerybury). —Ivy Hall, Wellesley Road (off Cambridge Road). It is with sincere regret that we report the withdrawal from our Ecclesia of bro. and sis. W. Eustace, and bro. and sis. W. Jackson who were unable to accept the resolution published under this Ecclesia's news last month. It has been suggested that our resolution makes divorce a test of fellowship, but we think it is only necessary to point out that the term we employ is "legal divorce". The resolution originally proposed to the managing brethren for submission to the ecclesia was a plain statement covering in general "going to law against". The above brethren however pointed out that, as in their opinion legal divorce did not constitute going to law against another, they accept the resolution so worded. We therefore revised the resolution to the wording as published. We are pleased to report as visitors, bro. T. Wilson, (Clapham), and sis. D. Allwood (Stamford Hill). Sis. D. Allwood is now meeting with us and we are glad to record this addition to our meeting. As we are but a small meeting we should be glad to see brethren and sisters from other meetings in fellowship, especially on Sunday evenings.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School 11 a.m.; Lecture 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately) 8 p.m. Thursdays: Bible Class 8 p.m. We are very pleased to report that two more have rendered obedience to the Truth in the way appointed, and we pray that they may hold fast the form of sound words they have confessed, and enter into that rest that remaineth for the faithful children of God. Their names are William Alfred Rivers (Sunday School), and Stanley Charles George Tarling (formerly C. of E.). We gain by removal from Nottingham, sis. Silliter, and, by re-fellowship, sis. Grace Helena Dunkley, who has been interviewed and now heartily endorses our position with regard to suing at Law and has entirely dissociated herself from the brethren and sisters with whom we are out of fellowship on this matter. We have had the company at the Lord's table of the following visitors to whom we have been pleased to extend a hearty welcome: bro. R. Hayward, sis. Marjorie and Mabel Hayward (Ipswich), bro. and sis. Smith (Purley), bro. Squires (Luton), sisters E. H. and C.H. Bath (late of Dalston), bro. Southall (Great Bridge). It is with much sorrow that we

notify the death of our sis. Jane McStravick, and bro. John Vincent Hatch, who have been laid to rest since our last report. Our deepest sympathy goes out to their mourning relatives, and we pray that the God of all comfort will sustain them in their hour of trial. —P. L. HONE, Asst. Rec. Bro.

LEICESTER. —We are very pleased to announce that bro. and sis. Bradshaw, of Nottingham, having removed to Leicester will in future meet with us. We have also had the pleasure of a visit from sis. D. Smith, of Nottingham. —E. C. CLEMENTS.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread 11 a.m., School 2.45 p.m., Lecture 6 p.m. Thursdays: Bible Class 8 p.m. We are very happy to make it known that the Luton Ecclesia has passed the following resolution practically unanimously: "Seeing that certain are contending that it is permissible to go to Law (before the alien) to obtain a legal divorce, for one cause, we declare our belief that Christ's brethren cannot go to Law against another for any cause whatsoever (1 Cor. vi. 1; 1 Peter, ii. 21-23; Matt. v. 39). We cannot extend fellowship to any who definitely believe the former teaching, nor to those who, while not believing such teaching themselves declare their intention to continue fellowship with those who do". One sister who is ill and one sister who meets more frequently with the St. Albans Ecclesia are the only members who have not yet signified their approval of the above. We ask the Father's blessing upon that which we have done, and pray that those who cannot yet see the Scripturalness of our position may search diligently to see if it is in accordance with the teaching of Christ and his apostles. The writer regrets that owing to adverse circumstances he has decided to go abroad, so the ecclesia has elected bro. A. H. Phillips to take over the Recording Office (see note on back cover). May this also meet with the approval of Him who knoweth all things. —GEO. ELLIS, Rec. Bro.

MOTHERWELL (Scotland.) —Orange Hall, Milton Street. Sundays: Breaking of Bread 11.30 a.m., School 1.15 p.m. At the half-yearly business meeting of the Ecclesia held on the 5th April, the following resolution was put before the meeting and unanimously agreed to by the Ecclesia: "We brethren and sisters of the Motherwell Ecclesia, in view of the trouble which is being experienced in certain Ecclesia's on the question of suing at law for divorce, desire to re-affirm the position which we always held, in the terms of the following resolution: That suing at law for the enforcement of rights is to be shunned by a servant of Christ, in accordance with the teaching of Christ (Matt. v. 39), the Apostle Paul (1 Cor. vi. 1), and the Apostle Peter (1 Peter ii. 21-23). And that we welcome to our fellowship those, only, who are prepared to affirm likewise". —ROD. H. ROSS, Rec. Bro.

NEWPORT (Mon.) —Clarence Hall, Rodney Road, opposite Technical Institute. Sundays: Breaking of Bread 11 a.m. Sunday School 2.45 p.m., Lecture 6.30 p.m. Seeing in certain quarters our resolution regarding "Going to Law", as set forth in the issue of the Berean for March, 1927, seems to be misunderstood, we again insert that we have no right to appeal to a Gentile Law Court to enforce any right whatsoever. —D. M. WILLIAMS, Rec. Bro.

PURLEY. —Lecture Hall, High Street. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays: Bible Class 8 p.m., Y.M.C.A., North End, W. Croydon. It is with much pleasure we report the obedience of Lilian May Wood, the daughter of bro. and sis. J. Wood, who was baptized into the Saving Name on Sunday, March 27th, after a good confession. We hope our young sister will hold fast to the Truth, and eventually be received into God's Kingdom. We have also gained by removal bro. A. F. Jeacock, late of Worthing. Visitor: sis. Bullen (Avondale Hall), whom we were pleased to welcome to the Lord's Table. —ALFRED J. RAMUS, Rec. Bro.

SHREWSBURY. —It is with very great pleasure that we announce the baptism, on the 26th March, of Mrs. Dorothy Burton (formerly C. of E.) of Wellington. We gratefully acknowledge the assistance of our brethren at Dudley in the arrangements for immersion. We sincerely hope and pray that our sister may by a patient continuance in well-doing receive the prize of life eternal. We give thanks to our Heavenly Father for the encouragement given to us. The public testimony to the Truth has been continued by monthly lectures with an average attendance of about a dozen strangers. Our warmest

thanks are due to the brethren who have co-operated with us in the work and we sincerely trust that, if the Lord will, we may be permitted to continue. —H. G. SAXBY, Rec. Bro.

SOUTHSEA. —10 Wilton Terrace, Marmion Road. Sundays: Breaking of Bread 6.30 p.m. Thursday, Bible Class, 8 p.m. It is with grateful pleasure we are able to report an addition to our numbers, of sis. D. Robinson, of Knaresborough, who joined us in February, and who will, in future, meet with us. We do indeed feel very grateful to our Heavenly Father for giving us this increase, and we pray that with His help, we may continue to keep the Truth in its purity, especially in these troublesome times. —A. G. CORDER, Rec. Bro.

CANADA.

HAMILTON (Ont.) —Berean Christadelphian Ecclesia, Jackson St. West. Sundays: School 9.45 a.m., Breaking of Bread 11 a.m., Lecture 7 p.m. Thursdays: Bible Class 8 p.m. On New Year's Day we held our usual Fraternal Gathering when we had the company of brethren and sisters from the various Canadian Ecclesias, also Buffalo, N.Y., and Detroit, Mich., about 150 sat down to tea. Again we had the pleasure and company of the C.O.F. Hall Ecclesia, Brantford, thus making it an Inter-Ecclesial Gathering. The afternoon was devoted to addresses based upon the following subject, "Built upon the Foundation of the Apostles and Prophets, Jesus Christ being the Chief Corner Stone". The addresses were profitable and upbuilding, and were delivered by the following brethren: bro. William Smallwood, of Toronto, spoke upon "Making Sure of our Foundation, the Sureness of God's Word"; bro. Marlette of Brantford, "Jesus in the Sacrificial Aspect in the Old and New Testament"; bro. Gwalchmai, of London, "Jesus as the Judge and Rewarder for Faithful Service". The evening meeting was addressed by bro. Gibson, of Toronto, on the "Signs of the Times indicating the near approach of the Saviour", which was stirring and upbuilding in these present evil days. On February 12th, the Sunday School held their entertainment and prize giving, which was greatly enjoyed by all. We have been encouraged by the services of brethren Robson and Gwalchmai, of London, bro. Marlett, of Brantford, bro. Beasley, of Toronto, and we gratefully acknowledge their labours of love. The following brethren and sisters have visited us, all of whom we have been pleased to have at the memorial Service: bro. and sis. Robinson, and sis. Gruitt (Buffalo); bro. and sis. Briggs (Tottenham); brethren Phillips, H. Barber, D. Gwalchmai, sr., W. Robson, and sisters Ivy Howard and C. Gwalchmai (London); sisters M. Maxwell and E. Birch, and brethren J. Beasley and A. and G. Blunt (Toronto); sisters N. Livermore, Florence Styles and bro. Marlette (Brantford); bro. and sis. A. Livermore and sis. J. Mullin (Detroit). We are always pleased to meet those of like faith, meeting on the Berean Basis. —E. D. COPE, Rec. Bro., 120 Flatt Avenue.