

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 40th Annual Outing
Of the
South London (Clapham) Ecclesia and
Sunday School

WILL (GOD WILLING) TAKE PLACE ON
Saturday, June 25th, 1927,
AT

Bushy Park and Hampton Court,

two of the most delightful spots near London. Details of the motor and other arrangements will be found in the programmes which can be had on application to bro. F. G. Ford, 7 Eatonville Road, Upper Tooting, London, S.W.

A CHILDRENS' PAGE.

Owing to a large number of requests for same we intend commencing next month a page or pages for the children under the supervision of bro. W. R. Mitchell, of Clapham, whose good work in this direction is already well known. His book the "Life of Christ", specially written for children has been perhaps the best illustration of his abilities. The pages will take up Sunday School work, lessons, letters, puzzles, etc. He will be glad to receive any suggestions from those interested.

UCKFIELD (Sussex). —Will any brother or sister in this neighbourhood send their address to Bro. S. Ramus, 66 Lower Road, Kenley, Surrey.

LORD BIRKENHEAD ON DIVORCE IN ENGLAND: —"A petition is rarely presented until the petitioner has chosen a new spouse". —Evening Standard.

Will Secretaries and others sending Ecclesial News, kindly send July, August, and September direct to bro. W. J. White, 102 Ribblesdale Road, Streatham, S.W.16, not later than the 10th of each month as Bro. Denney will be away, D.V., in U.S.A.

CHANGE OF ADDRESS. —Bro. J. Galna, of Launceston, Tasmania, wishes brethren to take note of his change of address which is as follows: —5 Lanoma Street, East Launceston.

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JUNE, 1927

EIGHTPENCE.

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

(Continued from page 200).

CHAPTER 42.

To all who have followed the narrative of preceding chapters, the following allegory (dated May, 1847), by a Virginian planter, will be richly appreciated: —

"ALLEGORICAL REMINISCENCES".

"But a few years ago, a learned member of the Baptist Church commenced calling his brethren and contemporaries generally, to the abrogation of the Jewish law, and to the supremacy of the laws of Jesus Christ, and especially to the doctrine of baptism for the remission of sins. For his great boldness in maintaining Scriptural views on this unpopular subject, he and all the (so styled) 'simple deluded ones', who embraced the doctrine, were excluded from the Baptist Church, and called heretics, schismatics, demoralisers, etc., by every (so-called) Christian Sect. They were charged with madness, folly, and many blemishes in moral character, and every possible means used by all denominations to destroy them. But this man led on his forces with great tact and skill against the belligerents (who largely outnumbered him) and encountered the best generals among them, and put them all to flight in every engagement, whether assailed in ambush (as he often was) or encountered in a regular pitched battle. Had this justly celebrated champion for the supremacy of the laws of Christ continued the war and the removal of all contraband goods from the house of Jesus Christ down to the present time, no mortal man can opine what a glorious day this would have been. But, lo! this mighty and victorious champion grew tired of the war, and, being satisfied with the territory he had already acquired, himself sued for peace, acquired it, and established a scientific kingdom to prepare the world for the 'providential coming' of the Lord.

"One of this General's aids, seeing he had failed to disentangle the doctrine of Jesus Christ from human tradition, and had not fully proclaimed his law, had the audacity to continue fighting the aforesaid belligerents, who called upon the General to withdraw his co-worker

from the field. The General attempted, we think, first to persuade him to retreat, as he had done; but the co-worker refusing, he next attempted to ridicule and laugh him into an inglorious retreat, and failed here also. He then gave notice to all whom it might concern, that he did not consider this man one of his aids, or co-workers, and begged his friends to withdraw all their countenance and support from him, and let him perish single-handed and alone, among his enemies.

"He then gave this abandoned officer some little surprise skirmishes, and proclaimed victory himself, though he took care to proclaim him a mighty spirit in knowledge, etc., before he killed him. The repudiated officer has recently sent him a challenge to fight him alone in single combat. But he has too much honour to engage one who he thinks never won a victory, but has been whipped by every petty officer in his army, and what is still worse, he has lately been moon stricken, and is forsaken of his few friends!!

"This peace-general and his friends uttered complaints, long and loud, whenever they were shut out of a meeting-house, excluded from the religious periodicals, or in any way denied a fair hearing, and raised an awful cry of persecution throughout the length and breadth of the land. But now they do these very same things themselves, and style the people Thomasites, heretics, schismatics, etc., and call their views non-soulism, soul-sleeping, materialism, etc. The General led away some members of the Baptist Church after him, who became alarmed at the fire of the Baptist guns, and ran back into the camp, saying that they were now fully prepared to expose the General, his doctrines and aims; and the Baptists always puffed the return of such deserters with the wonderful exposure they made, even if they made it on their bed of death with almost lifeless tongue. But now the General and his friends do the same things, as if this was a proper test of truth.

"For the last fifteen years, I have been a constant reader of the former gentleman's writings, and have considered him the ablest critic, soundest theologian, most fearless, open, candid debater, and perfect gentleman and Christian now living; although I was obliged to admit, from his own showing in his periodical, that he did not fairly meet the latter gentleman, yet believing he would do so as soon as the latter had given a fair and full opportunity to defeat him with great glory, his motto being 'full, free, and fair discussion; prove all things, and hold fast that which is good'. But, lo! this chivalrous defender of faith, repentance, and baptism, has clearly shown himself unable to defend his darling notions about the immortality of his immaterial undescribed soul, its disembodied state, and its abode in an intermediate state after death, etc.; and to keep up appearances, he calls his opponent an M.D., and no D.D.; and to destroy him every way, he further says he is moon-stricken, does not pay his debts, is an undutiful son, bad husband, disgraceful brother, and many other abominable things. Alas! how has my champion fallen! I, therefore order the periodical of the latter gentleman to be sent me, believing him not only to be sadly treated and slandered, but to be able to prove that man, dying, lives no more till the resurrection of his body; that the dead know nothing at all; that they praise not the Lord, nor remember him in death, nor have they any interest, or care, or concern, in anything beneath the sun, etc. But, I beg the latter gentleman to remember the sufferings of his Lord, and of all the saints of olden times, who were not only defamed by the popular and great men, but were shamefully put to death for saying what the law and the prophets had said: 'Hold out faithful unto death, or till the coming of the Lord, and you will receive a crown of life' (Phil. i. 29). For the Lord Jesus will come, and set up his Kingdom, to the confusion of slanderers, erring judges, proud presidents, and scientific Colleges, despite anything to the contrary notwithstanding".

(To be continued)

Polygamy.

From a letter justifying polygamy we cull the following extracts which illustrate the muddled thinking which always comes in the wake of departure from simple Truth:

EXTRACT I. —"I have yet to see a definite forbidding of more than one wife in the New Testament".

This reminds us of the brother who was a Freemason who wrote us: "I cannot find a New Testament passage forbidding me to be a Mason". We replied that the whole spirit of the Truth was against it, and no specific passage was required.

EXTRACT II. —"The principles of the Truth . . . work out in the acceptance of monogamy. The standard was the beautiful marital relationship of one husband and one wife".

This cancels out Extract No. I. surely. But there is an "if":

EXTRACT III. —"If a Turk with more than one wife came to a knowledge of the Truth . . . you should help him into the Truth and let him keep his wives . . . tolerating his polygamy".

This means accommodating the principles of the Truth to merely human circumstances, "making provision for the flesh to fulfil the lusts thereof." Our method would be to ask the Turk to alter his mode of life in obedience to the Truth. —ED.

Editorial.

"WITH WHAT BODY DO THEY COME"?

"I like the Berean Christadelphian because of its definite and outspoken manner. Your editorial in the January Number on 'Study' has led me on and kindled a desire to "know the way of God more perfectly" in the matter of the resurrection. How about the blood? Is there any Scripture to prove that "when Jesus emerged from the tomb, he was still flesh and blood nature"? —J.M.

The devout desire of our brother is a laudable one, and we have evidence to hand showing that it is shared by others and along precisely the same or very similar lines, all of which we shall endeavour to cover. Our best wishes go out to our brother, hoping that the vital spark of sacred flame thus kindled, may continue to glow with increasing brilliancy unto the perfect day, when all the vain longings and worldly aspirations of men shall surely be quenched—shrivel up and die.

It is with pleasure that we respond to the inquiries of our correspondents and furnish the Scriptural proof as requested. But first we would like to ask: If the son of the widow of Zarephath, if the Shunammite's son, if the dead man who revived when cast into the sepulchre of Elisha, if the maid of Matthew's ninth chapter, if the damsel of Mark's fifth chapter, if the son of the widow of Nain, if Dorcas of Joppa, if Lazarus of Bethany, who was dead four days, while Jesus rose on the third; if all these were living souls of flesh and blood after their short sleep of death, why not Jesus? There is an abundance of indubitable evidence along the lines desired, to be found in Paul's wonderful argument on the resurrection in his first epistle to the Corinthian brethren, fifteenth chapter. The Apostle's argument is really a masterpiece—it is one of the gems of Inspiration's literature. It is not only comprehensive, but it is simple and easily understood. There is an elegance and facility encircling the method of his neatly worded discourse, that in a very few words, carries conviction to every earnest receptive mind. Every word is so accurately applied that it is really difficult for any who are intelligent in the Truth to misunderstand him.

It is not expedient at this time to deal exhaustively with Paul's many polished phrases, nor dwell at length upon the ease and dexterity with which he leads us on, to Inspiration's inevitable conclusions. We must be satisfied in culling from here and there, words and expressions bearing directly upon the question in hand.

But let us first observe that "order is heaven's first law", for David's hope and "desire" is "ordered in all things", and therefore "sure" (2 Sam. xxiii. 5). Everything connected with the child that was born, and the son that was given, was ordered and established "from henceforth, even forever". Hence, as Dr. Thomas remarks, "there is a certain predetermined order of development", in the resurrection not only of Jesus the first fruits, but in the case of his brethren also.. The order as outlined by the Doctor, in Eureka, Vol. 1., p. 111, with regard to those "that sleep in the dust of the earth", is "apparently as follows: —

- 1st: Formation of body from the ashes of the dead,
- 2nd: Impartation of life, making it a Body of Life;
- 3rd: Appearance at the Tribunal of Christ (2 Cor. v. 10);
- 4th: Quickening consequent upon approval.

Taken as a whole those four elements constitute the Resurrection of Life".

In the case of Christ, His flesh did not see corruption, therefore, the first element in the resurrection as outlined by the Doctor, would be unnecessary. However, in the resurrection of the accepted saints whom Christ "will raise up at the last day", which of course constitutes the Resurrection of Life, these four elements in the order of development must all apply. There will be also, in the case of the rejected, an exception of the last element—the Quickening.

In Acts xxiv. 15, we read: "There shall be a resurrection of the dead, both of the just and the unjust". "The dead shall hear the voice of the Son of God and they that hear shall live" (John v. 25).

The first step taken by those who hear his voice is to "come forth". But the coming forth is not the consummation of the work. The resurrection is a process of which the coming forth is but the initial step. It is only the beginning—the setting on foot, to stand "before the judgment seat of Christ, that every one may receive the things in body according to that he hath done whether it be good or bad". Some therefore, "come forth unto the resurrection of life", others "unto the resurrection of damnation", or condemnation to die the second time. In the resurrection therefore, the bodies of the righteous and the wicked—the just and the unjust, come forth corruptible, and in the case of the latter they "shall utterly perish in their own corruption "; while in the case of the former, "this corruptible must put on incorruption"—their vile bodies must be changed (Phil. iii. 21).

Paul speaking of those who "are Christ's at his coming", both "the quick" or the living, and the dead who "come forth" from the tomb, says: "We shall not all sleep but we shall all be changed". From this it must be inferred and accepted as a fact, that the living saints and those who have "come forth", are all in the same condition of being—mortal and corruptible—a condition in which there is need of a change. Now the reason assigned by the Apostle, for this "change", which he deems absolutely necessary, is expressed by him in these words: "Flesh and blood cannot inherit the Kingdom of God". But why? Because corruption cannot inherit incorruption" (1 Cor. xv. 50. Therefore both classes of those who shall inherit are at this stage "flesh and blood" bodies, and consequently they "shall all be changed. This corruptible must put on incorruption and this mortal must put on immortality" (ver. 53). This mortal flesh and blood body which the Apostle declares "must put on immortality", because "flesh and blood cannot inherit the kingdom of God", is described by him in the same connection as "a natural body".

A SOULICAL BODY.

In the Greek of the New Testament it reads a psuchikon body, literally, a soulical body but translated "a natural body". Inspiration here employs the Greek adjective psuchikon, soulical, which is derived from the Greek noun, psuche, a soul, to describe "this mortal" which must put on immortality.

This is conclusive, for the Spirit by Moses declares that, "the soul is in the blood—the soul of all flesh is in the blood" (Lev. xvii. 11, 14); Isaiah also, speaking of the Messiah, says: "he poured out his soul unto death". Therefore, there could not be a soulical body without blood. A soulical or natural body, is a body animated by that principle of life, which is in the blood—the blood is the life-giving agent.

The teaching of the inspired Apostle is very plain. In the resurrection of the just, two conditions of life obtain: one is styled the natural, soulical or flesh and blood, and the other the spiritual or incorruptible. Both the just and the unjust emerge from the tomb as natural, soulical or flesh and blood bodies, so that in the process of the resurrection—the anastasis, or standing up, "God giveth to every seed his own body". "Whatsoever a man soweth, that shall he also reap. He that hath sown to his flesh, shall of the flesh reap corruption"—he shall be left to "perish in his own corruption". To all such the gospel will be "the savour of death unto death". But "he that soweth to the Spirit shall of the Spirit reap life everlasting". "This mortal" soulical body shall put on immortality—be changed in a moment. Bro. Roberts expressed the thought in beautiful words, when he said: —

"The fire of the Spirit flashes forth in transforming energy upon the re-vitalised human nature" (Law of Moses, p. 168).

For, as he expresses himself in another place: —

"Human nature can only be cleansed after the manner of the type—by death and burning: the burning being the change effected by the Spirit on the risen body" (see Christadelphian, 1873, p. 407.)

The ultimate issue of the Resurrection of Life, is the absorption and consumption of the blood as the medium of vitality—a vitality that is but mortal now at its best; and the substitution of an incorruptible life-giving agent—the Spirit of Life; thus destroying the power of death in the nature—"death swallowed up in victory" (Is. xxv. 8; 1 Cor. xv. 54; Heb. ii. 14, 15).

Dr. Thomas describes the "change" in the following words:

"To destroy that having the power of death is to abolish this physical law of sin and death (which is inherent in mortal flesh and blood—B.J.D.), and instead thereof to substitute the physical law of the Spirit of Life, by which the same body would be changed in its constitution and live for ever" (Eureka, Vol. I., p. 248).

FIRSTFRUITS AND HARVEST SAME IN NATURE.

One of the most pithy expressions in Paul's argument is that of verse 23, "Christ the firstfruits, afterward they that are Christ's at his coming". As bro. Roberts says in Law of Moses, p. 140, "whatever is true of the firstfruits, is true also of the harvest coming after". It necessarily follows then that the nature of the firstfruits and that of the harvest is the same, as the Word of God declares. Christ the firstfruits was mortal and needed a change; and to use the words of bro. Roberts in The Blood of Christ, "It was that nature that was to be operated upon and redeemed—for death is to be obliterated as entirely from the nature 'of those constituting the harvest' as it has been from Christ's"—the firstfruits (see pp. 21 and 30).

Having learned from the Spirit's testimony what is true in the resurrection of "the harvest"—how the changing of the vile body operates upon each constituent of the harvest, we can with confidence assume that the same operation was accomplished in the nature of the firstfruits, seeing that he was a partaker of our nature for its emancipation, purification and deliverance from death (Law of Moses, p. 246, Heb. ii. 14, 15). He was the firstfruits of the harvest, changed in a moment by "this mortal" putting on immortality.

In harmony with these thoughts, Dr. Thomas wrote, saying:

"The present nature of Christ was added to his mortal body". And again: "The natural is the basis of the spiritual" (Eureka, Vol. I., p. 367, and Vol. III., p. 691).

Again in Eureka, Vol. III., p. 587, we read: —

"They who emerge from the grave 'come forth' with the same nature they carried into it. If the same kind of body, did not come forth, it would not be resurrection but surrection . . . Jesus rose again, the same Jesus that was buried".

Referring to the shedding of Christ's blood for the remission of sin, bro. Roberts said: —

"In death by crucifixion there was only a limited effusion of blood. Though hands and feet were pierced, the nails filled the wounds and prevented a large outflow of blood. Hence, criminals dying thus, sometimes live for days. In the case of Christ, he was dead at the end of six hours. This shortness of time precludes the idea that his death was from loss of blood. The breaking of his heart by grief, is believed by some to have been the proximate cause. The necessity for the shedding of blood was sufficiently met by the trickling from his head, hands and feet, while still alive. The whole of his blood was not poured out. In death there is no circulation of the blood. Consequently the blood and water from his side would only be the fluid contained in the part penetrated. Therefore, Christ was buried and came out of Joseph's tomb with the principal portion of his blood still in his body. As an unglorified man blood was a necessity of the life restored to him. This was in him and was quickened by the resurrection power that liberated him from the tomb" (Christadelphian, 1874, p. 335).

Another matter that we should remember is that the victory over the power of death is not given at the precise moment of coming forth from the tomb. Not until "this mortal" shall have put on immortality, shall the saying that is written, come to pass: "Death is swallowed up in victory". Therefore "immortal emergence" alluded to by one of our correspondents is a fundamental fallacy—a denial of Christ's judgment seat (2 Cor. v. 10), an attempt to render one of God's solemn appointments quite unnecessary: and consequently it is a glaring error that bears its own condemnation on its face.

When at Christ's judgment seat the verdict shall be rendered which will culminate in the swallowing up of death by the Spirit of Life, it will be the greatest and most famous of all victories. Then they that are Christ's at his coming, shall know and realize the superior excellence and luxury of a nature that will be beyond the possibility of weakness or decay, They shall then be equal unto the angels and shall die no more.

Never again shall that foolish question be heard: "In the resurrection whose wife shall she be"? For the Bride will have made herself ready, being "all glorious within, her clothing of wrought gold and her raiment of needlework"; and having been espoused to one husband (2 Cor. xi. 2), she shall be presented "as a chaste virgin to Christ", at the marriage supper of the Lamb, and what God shall then join together, no man shall ever "put asunder". B.J.D.

* * *

CHRISTADELPHIAN ANSWERS.

Brother Jannaway, having with this number of the Berean Christadelphian concluded the story of his Sixth Visit to the Holy Land, has undertaken to receive and deal with Questions on Biblical and other matters of interest to Christadelphians. Where possible the answers will be compiled from the out-of-print works of Dr. Thomas and Brother Roberts, including the Heralds of the Kingdom, the Ambassadors, and the early Christadelphians, of which he is the fortunate possessor of complete sets. Questions should be addressed to brother F. G. Jannaway, 99 Stockwell Park Road, London, S.W.9.

GOING TO LAW.

An interesting debate took place in London on Saturday, May 7th, between bro. A. J. Abbotts, lately Editor of the Bible Searcher, and bro. G. F. Lake, on the question of whether faithful brethren can go to an English law court to obtain a legal divorce.

In the time for questions it transpired that bro. Abbotts had never seen a writ or a sub poena, and hence did not know of this necessary first step in the legal proceedings he came to defend.

When the nature of this dawned upon him and he was asked by bro. Lake if he would serve such a document upon a brother or sister; he could not reply in the affirmative, and his whole case was smashed. No faithful brother could therefore take the commencing steps in English divorce, so that the whole thing is stopped by that fact.

Bro. Lake properly exhibited 1 Cor. vi. 1 as dominating the whole matter and bro. Abbotts recommended further consideration of the question in view of the facts produced by bro. Lake, so that the debate undoubtedly was a good thing and will exercise a salutary effect on those who were present and had leaned towards this departure from the Truth.

MY VISIT TO U.S.A. AND CANADA.

My plan is to leave London on July 9th, and to arrive in New York on or about July 18th, D.V.

About a fortnight will be taken up by personal business, for which purpose the trip is made in the first place, and then to have about three weeks in visiting the brethren and sisters. Of this, more next month. In the meantime will brethren and sisters kindly note that from July 1st to September 4th, inclusive, bro. F. G. Jannaway will be in charge of all correspondence and copy for insertion in the Magazine, and all communications should be addressed to him during that time at his address: — 99 Stockwell Park Road, Brixton, London, S.W.9.

It is good to know that his ready help is once more forthcoming. His health has been much better of late, thanks to our Father's blessing. As to Ecclesial News, all such for July, August and September Nos., should be sent to bro. W. G. White, as see cover note.

We thank our brethren over the water for the many kind messages and invitations we have received.

RAID ON RUSSIAN HEADQUARTERS IN LONDON.

On May 13th and 14th, the Metropolitan Police thoroughly searched the premises of the Russian Trading Company—a semi-official Russian body—in Moorgate, London. They were looking for an important State document presumably stolen, and it was believed that the thief was connected with the Russian Government. More of course will be known of the matter by the time this is in print but this is a sure pointer. Ezekiel xxxviii shows a situation that we can clearly see being developed today. This antagonism between Russia and Britain is steadily growing as Ezekiel indicated. G.H.D.

CONSCRIPT EMPIRE.

A pamphlet, written by Rennie Smith, M.P., directing secretary of the National Council for Prevention of War, emphasises the growing danger of conscription in the British Empire. The principle of compulsory military service is actually in operation, he states, in South Africa, Canada, Australia, New Zealand, Ceylon, Fiji, British Guiana, British Honduras, and the Channel Islands, and it is threatened in Iraq, Southern Rhodesia, and Kenya.

Christ and the Prophets.

A Sunday Morning Exhortation by Bro. R. Roberts.

In our readings this morning, we have had brought before us two speakers: Ezekiel and Jesus. In the days of our ignorance, we should all have had the idea, derived from the unscriptural system of things around us, that there was nothing in common between two such speakers. We should have looked upon Ezekiel and the prophets in general as belonging to an effete age, in which they served their purpose and with which they had passed away, leaving nothing for us to do but to admire their abstract beauty as historic monuments of faithfulness and stern devotion to duty, invigoration, after a fashion, to contemplate but not involving anything of especial consequence for us to know or consider. Christ, we should at the same time have looked at as representing a new age—an entirely new and different style of things—a totally dissimilar system of thought, feeling and idea. This view of things, in which there is only the smallest element of truth, is common in the professing Christian world. It is fostered by elegant writings which are not according to knowledge, but the mere outgrowth of scholastic theology, which is flimsy, insipid and unreal, being based upon the thoughts and theories of men, and not upon a reverent acceptance of revealed truth.

A knowledge of the truth has emancipated us from this mistaken idea, and enabled us to realise the fact presented to us by Paul when he says, in Hebrews i. 1: "God, who at sundry times and divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son". We have God speaking in both cases, and to the same nation and for the same purpose. In the words of the parable illustrative of this very point, "He sent his servants to the husbandmen (of the vineyard) that they might receive the fruits of it: and last of all, He sent unto them His Son" (Matt. xxi. 33-41). The mission of the prophets was to bring Israel to obedience of the things commanded them, as we read in Jer. vii.: "Since the days that your fathers came out of the land of Egypt unto this day, I have even sent unto you all My servants the prophets . . . this thing I commanded them, saying, Obey My voice and I will be your God and ye shall be My people, and walk ye in all the ways that I have commanded, that it may be well unto you": and what was the mission of Christ so far as his personal ministrations were concerned? Was it not the same? He said, "I am sent to the lost sheep of the house of Israel", and his command to them in all his preaching, was "Repent", and his teaching was that "except their righteousness exceeded the righteousness of the Scribes and Pharisees, they should in no case enter the kingdom of heaven".

There was doubtless a higher aspect to the work of Christ. "To him" as the climax of God's work with man, "gave all the prophets witness". In him was to be accomplished the mystery hid from ages, how God was to be just and yet the justifier of transgressors of Adam's race unto life eternal, and the way thus opened in one man for the reconciliation of Jew and Gentile. In him was to be accomplished the solution of the problem how condemned men were to be saved by obedience and yet the glory of it should be alone to Jehovah. In him was to be historically illustrated the name Emmanuel—God with Israel reconciling them to Himself and not imputing their trespasses unto them—giving us in one man the glory of the Father and the headship and brotherhood, and obedience of the first-born among many brethren. Nevertheless, it was the same God speaking by him that spoke through the prophets, and the object of the speaking was the same in both cases: to induce men to turn from their evil ways and be reconciled to God. The form merely was different; the essence of the forms was identical. Israel were summoned by the prophets to turn to God with all their hearts and to

obey the commandments given by the hand of Moses: they were summoned by Jesus to turn to God with all their hearts and obey the commandments delivered by him. In both cases, the object of the summons so far as Israel was concerned, was the same: "That it might be well with them", with this difference in the case of the summons by Christ, that he made the form and nature of the well-ness, so to speak, more definite and obvious. The resurrection and the kingdom of God were presented by him as the nature and the occasion of the great goodness in store for those who should fear, love and obey him; while in the case of the prophets, they were permitted to speak only of the then present blessings which God should bestow upon Israel in case of obedience.

We Gentiles have been brought into the channel of this blessing through Israel's rejection of it at first. Christ, and afterwards Paul, confined his attention to his kinsmen according to the flesh: but Israel treating the offered goodness with scorn, the same salvation was offered to the Gentiles. Through this circumstance we are assembled here this morning, worshipping God through Christ, in hope of the promise made of God unto the fathers. We, who were once Gentiles in the flesh, without hope, have become fellow-citizens with all the saints of all past times. We have been adopted into the family. We have been lopped from the wild olive tree, and grafted, contrary to nature, on the good olive tree, and with the obedient natural branches, partaking of the fatness of the good Abrahamic olive tree. This is a position which, fairly realised, is calculated to inspire gladness. We are exhorted to rejoice in it. Frequent is this exhortation throughout the Scriptures: "Rejoice in the Lord, ye righteous: shout for gladness of heart". It is well to give reins to our joy. It is true that joy is not an act of the will; we cannot force ourselves to be glad; still, we can review again and again the reasons we have for gladness, and by this our gladness will take new life, though our sorrow will not take final flight till the Lord come. We shall at least realise in ourselves the words of Peter, who speaking concerning the promises, says, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptation that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Christ" (1 Pet. i. 6).

Of one principle, running through the whole of the divine economy, we must never lose sight. It is expressed by Peter thus: "that God in all things may be glorified". We may not meet with many who rise to this lesson of wisdom. It is a lesson that has become weakened and dimmed and marred by the hypocrisies and shallownesses with which it has become associated in the apostasy of Christendom. The words have come millions of times from heartless lips, on which they almost die for want of sincerity as they are uttered; or they have been shot like sparks of fire from the throats of the tempestuous votaries of superstition, wrought into mesmeric excitement at "revival meetings"; or they have come with a glib hollow sound from mouths that have never truly glorified God. They have come to be hackneyed and cant; but they represent great reality nevertheless—a reality which is the very heart and glory of the whole system of divine truth. That God might be exalted; that He may be had in highest reverence; that His unsearchable greatness may be recognized; that His great power and goodness and His underived and absolute prerogative may be apparent to the sons of men in their deepest affections and profoundest adorations; that His great name may be magnified and extolled, is the great object of all His recorded dealings, including that widest and greatest of them all, His permission of sin to reign unto death. Apart from this, His ways are not to be understood. It is no wonder that men to-day do not understand the Bible; I mean the intellectual talented men of literature. They ignore or do not appreciate its first principle—the honour of God. They look at it through the medium of the conceptions they have formed from the study of nature, which can give them no information of the ultimate ratio of things. They interpret it in the light of mere philanthropy. They tacitly assume that creation exists for man alone, and that all things are to be judged good or bad according as it affects him. This philosophy stands between them and the Bible as a veil; for the Bible exhibits a system of truth at variance with this philosophy in many points. The Bible shows us all things for God, and for man only in so far as man fulfils his part towards God. The chapter read from Ezekiel is an illustration of this kind of teaching. How frequent is the expression in it, in recounting and explaining His dealings with Israel, "I wrought for My name's sake, that it should not be polluted among the heathen" (xx. 14). His very choice and manipulation of the house of Israel is, through another prophet, declared to have had for its object (Jer. xiii. 11) that they might be to him "for a name

and for a praise and for a glory"; and by Isaiah, He says, "This people have I formed for Myself; they shall show forth all My praise". The same object is associated with the work of the gospel. "God has visited the Gentiles, to take out a people for His name"; and this people, when taken out, are taken out "that they should show forth the praises of Him who hath called them out of darkness into His marvellous light" (1 Pet. ii. 9). This is a very different idea from the idea that is current among "the churches" of Christendom. The idea current in Christendom is that the great purpose connected with the gospel, is the salvation of men in the humanitarian sense. They are taught that a single soul is of priceless worth and that its rescue from a condition of suffering is the summum bonum of the divine operations. Bible teaching (which is the teaching of eternal truth—and no other teaching is true) is the reverse of all this. It is that all flesh is as grass; that all nations have gone out of the way and are become unprofitable and vain; that they are of no value in the sight of God; that, nevertheless, God, in His wisdom and kindness will save such of them from death as will turn to Him with all their heart, abase themselves before Him, exalt His name, and do His commandments in reverence and fear. The gospel is an invitation to men to come into this attitude that they may live; and such in His sight are precious, in that they "offer the sacrifice of praise to God continually, that is the fruit of their lips, giving thanks to His name" (Heb. xiii. 15). This is the Scriptural standard of saintship, and none other will avail. Men deceive themselves if they imagine they will be saved, merely because they have come to know that man is mortal and that the kingdom of David will be re-established under Christ at his coming. It is well for them to know the truth; but the truth will only be to their condemnation if they fail to bring forth the fruit which God looks for from the communication of it.

Israel, to whom Ezekiel was sent, were acquainted with the truth so far as revealed; the "certain of the elders" we are told, in the first verse of the chapter read (xx.) even "came to enquire of the Lord, and sat before Ezekiel". What was the answer of the Lord to them? "As I live, saith the Lord, I will not be enquired of by you" (ver. 3). There are circumstances in which God will not receive men's advances, and in which he will even lay stumbling blocks before them to turn them out of the way (Ez. iii. 20), Both Israel and the Gentiles are illustrations. After long patience, God poured the spirit of slumber upon the mental faculties of the Jews, because they took no delight in His appointments, and honoured not His name: and on the Gentiles also to whom he sent His messengers in the first century, armed with the gifts of the Spirit, he finally "sent a strong delusion, because they received not the truth in the love of it". These illustrations are of individual service to us. They show us that our knowledge will be no advantage to us unless we carry that knowledge to its legitimate results. If our hearts are not set on things above instead of on things on earth; if the fear of God is not before our eyes all the day long; and praise of His name on our lips, and thanksgiving and supplication in our hearts; if our deeds are not framed in accordance with His law, in holy and trembling regard for His word, and in true and contrite humility before Him, we fail to present the features that will characterise the family that will be gathered together in glorious unity in the day of Christ, to ascribe "Blessing and glory, and honour and power unto Him that sitteth upon the throne, and unto the Lamb for ever".

THINGS REQUIRING COURAGE.

To wear your old clothes until you can pay for new ones.

To obey God at the risk of being ridiculed by man.

To acknowledge your ignorance, rather than to seek credit for knowledge under false pretences.

Sixth Visit to the Holy Land.

BY F. G. JANNAWAY.

(Continued from page 210).

AT MALTA (Melita).

Here was yet another inducement for us to make this cruise; for we had often longed to visit the island where Paul had such exciting adventures when being conveyed, with other prisoners, from Caesarea to Rome, to which city he had appealed to be tried by Caesar.

That "Malta" in the Mediterranean is the "Melita" of Acts xxviii, there can be little, if any, doubt, although there has been an attempt to associate Paul's shipwreck with the little island of a similar name in the Gulf of Venice. Those of our leaders who are disposed to see the evidence in detail we would refer to what Dr. J. S. Howson has written (Smith's Dictionary of the Bible, 2nd Edition, Vol. II., p. 315-317). We would however lay emphasis on the fact, that, after staying for three months Paul embarked in a ship of Alexandria and bound for Rome. A ship chartered from Egypt to Italy would naturally pass this Mediterranean Island of Malta, en route, whereas the little island of Meleda, in the Gulf of Venice would be quite out of the track (Acts xxviii. 11). The erroneous conclusion seems to have arisen, or may be partly accounted for, by the ancient practice of employing the term *Adria* (Acts xxvii. 27) to include both the Ionian and Sicilian Seas. The little island Meleda is off the east coast of the Adriatic. At any rate all competent authorities (including experienced seaman having full knowledge of the effects, on sailing vessels, of the winds so fully detailed in Acts xxvii), are agreed that they have no doubt of Malta being the Melita of Acts xxviii.

Our sail to Melita—what a contrast to that of the great Apostle. True we have our Ecclesial and other troubles—but this cruise, like all others we have had, has been one of choice—one of the many good gifts of the Giver of every good and perfect gift; whereas when Paul landed at Melita, it was a compulsory landing, just as the sailing in which the landing occurred was a compulsory cruise so far as the Apostle was concerned. He was one of many prisoners on their way to Rome to be tried by Caesar. It was a terrible journey in more ways than one, and added yet another chapter to the long list of sufferings enumerated by the Apostle in his second letter to the Corinthians some years previously: what a list it was: —

In labours abundant; In stripes above measure; In prisons frequent; in deaths oft; Five times flogged; Three times beaten with rods; Once stoned; Three times shipwrecked; A night and a day in the deep. Often in Perils: —Perils of waters; Perils of robbers; Perils of his "neighbours"; Perils of strangers; Perils in the city; Perils in the wilderness; Perils in the sea; Perils in the "household"; In Weariness often; In painfulness often; In hunger and thirst often; In fastings often; In cold and nakedness.

And, too, when humanly speaking, he had the care of all the ecclesias on his shoulders. Doubtless in between the events enumerated by Paul in the eleventh chapter of this letter to the Corinthians, and this Mediterranean journey, there were many other things suffered for the Cross of Christ, but this is the last recorded, and what a chapter it is—I mean the xxvii. chapter of Acts—"the sailor's chapter" as it has been fittingly termed, It is on record that Admiral Nelson read and studied it on his flagship, the *Victory*, on the morning of the Trafalgar conflict, October 21st, 1805.

As before remarked, what a contrast our sail to Melita compared with that of Paul, what experiences his! A euroclydon—not a glance of either sun or stars day after day—compulsory throwing overboard of the ship's cargo and stores to avoid sinking—the ship about to fall to pieces—nothing to eat for a fortnight— all hope of survival taken away—when, by taking soundings it became evident they were approaching land; but even so the outlook was pitiable, for being driven into a place

where two seas met, the vessel broke in two, and only by clinging to the boards and broken pieces of the ship and by swimming did the two hundred and sixty six passengers, prisoners and sailors manage to get ashore.

Not until they landed did they discover what the island was; and what a day it was when they did reach terra firma: pouring with rain and bitterly cold—and homeless! How cheering, however, to find themselves so kindly greeted by the natives who no doubt had long been on the look-out for the landing of the shipwrecked ones. The Authorised Version in Acts xxviii. refers to the natives as "barbarous people", but no doubt that is a misnomer; and we should read such description in the light of Rom. i. 14, and 1 Cor. xiv. 11—foreigners, or people of another tongue. We can picture the hospitality of those Maltese—the big and welcome bonfire and all that is symbolized. But just as they bought up their opportunity of doing good to the stranded invaders, so the most notable of the latter was enabled to repay the kindness by curing the chief man of the island of a terrible malady to the great joy of the natives who had already been led to look upon Paul as a god for having survived the attack of a snake whose bite was known to be fatal to the ordinary man.

According to what we were informed the foregoing incidents took place not so very far away from where we landed—in the harbour of the capital city of the island known as Valetta. Of this place the late Lord Beaconsfield wrote: "Valetta equals in its noble architecture, if it does not even excel, any capital in Europe. If that fair city, with its streets of palaces, its picturesque forts, and magnificent church, only crowned some green and azure island of the Sea, Corfu for instance, I really think that the ideal of landscape would be realized". Among the first things to attract our attention were the black dresses and strange-looking black hoods worn by the women-folk. The reason for their being so attired was a united vow so to do in memory of the diabolical outrages of Napoleon and his soldiers during the French invasion in 1798. The hood is called faldetta and is known also as the "hood of shame".

Paul spent the winter on this island which is about 60 miles in circumference and contains about 95 square miles of land, with a present population of about 200,000.

Another thing that struck us was the enormous number of the votaries of what our Lord terms the Mother of harlots, and the frequency of religious processions. Of course we visited the church of the island—that called St. John's Cathedral, in which are so many works of what are deemed Grand Masters. The building is not very imposing viewed from outside, but inside the furnishings and decorations are magnificent; for notwithstanding the vandalism and pillage by the French in 1798, the cathedral can still boast of an invaluable collection of gold and silver altar plate, crucifixes and the like. The fine tapestries and exquisite mosaic pavements were also equally noticeable.

By the way, I must not omit recording that this "Cathedral of St. John" is reputed to have been built on the ground occupied by Publius of whom we read in Acts xxviii. 7.

After leaving Malta our next call was to be at Naples. A lecture was advertised entitled "The Holy Land", to be given by one of the "Rev." pilgrims, but at the time arranged the vessel was passing through the Straits of Messina, always an attraction, especially at night time with the towns and cities on either side beautifully lit up; the result was there was no lecture because there was no audience!

With the visit to Melita our pilgrimage to the scenes of the labours of our Lord, and of his specially chosen apostle Paul, to all intents and purposes came to an end. After a brief stay at Naples, we were soon in full steam to Marseilles, whence we trained through France to Calais and from there crossed the Channel to Dover, on arriving at which town we sent the proverbial wire announcing our whereabouts to those at home, and in the course of two or three hours we—and now I am copying from the diary of my Beloved—"soon after sighted dear old "99" with feelings of gratitude to the Giver of every good and perfect gift, that we were once again permitted to reach home in safety and in such good health, after another of the many delightful visits to the Holy Land—Praise ye the Lord!"

The last six lines of sis. Jannaway's diary are characteristic of my partner, they run: —

"Oh, Give thanks to Him who made
Morning light and evening shade.
Source and giver of all good,
Nightly sleep and daily food;
Quickener of our wearied powers,
Guard of our unconscious hours".

(Concluded.)

THE RUTENBURG CONCESSION.

The Jewish Chronicle of March 18th last, contained a notice of the official publication of the text of the concession granted to the Palestine Electric Corporation (Rutenburg Concession).

The following is a summary: —"An exclusive concession has been granted to the Corporation for a period of seventy years. Firstly, for the utilisation of the River Jordan, and its basin, including the River Yarmuk, and other affluents within Palestine and Transjordan. Secondly, of those parts of those rivers, which are outside Palestine, and are available for utilisation under the terms of the Anglo-French Convention of Dec. 23rd, 1920, or otherwise.

"The Corporation to carry out various works, e.g., erection of dams, power houses, etc., also transmission lines supplying hydro-electric energy in districts of Jaffa, Haifa, Tiberias and Ramleh, within five years. A fine of £2,000 to be imposed for each month's delay in carrying out these works. The Corporation to have power eventually of supplying places outside Palestine. The Concession is to be a part of Palestine law. — J.H.D.

The Ark and its Contents.

Chapter xiii.

The ARK as a container, contained the tables of the law, AARON'S ROD that BUDDERED, and the GOLDEN POT of MANNA. On the basis of which things concealed in the ark, rested the blood-sprinkled coverlid or mercy seat, overshadowed by the cherubic figures bearing the glory of God. Correspondence between shadow and substance. The Christ-body in the largest sense is a container and not a mere utensil of beauty.

First of all, the law of God represented by the tables of stone, is enshrined in every heart. Obedience to divine law makes mankind beautiful and well pleasing to God, and fit for divine use in the age to come.

"AARON'S ROD THAT BUDDERED", the next article that the ark contained. The budded rod stood for the principle of divine choice and appointment as the basis of acceptable service. The budding was the resuscitation of life in a dead rod by divine power as proof of a divine selection. It foreshadowed the resurrection, when God by divine choice, "Brought again our Lord Jesus Christ from the dead" after being put to death by the murmuring people and will likewise do so again, with Christ's brethren, at his coming.

The GOLDEN POT that contained the MANNA. The manna came from heaven and sustained the children of Israel during their sojourn in the wilderness. This speaks of eternal life through Christ. Christ is the living bread that came down from heaven, whereof if a man eat, he shall not die (John vi. 51). This interpretation involves the doctrine that man is mortal, and will die apart from Christ; and also the truth that Christ is of Divine origin by the Holy Spirit.

The material of which the ark was formed carried on the harmony. Wood covered with gold. The wood, though of a valuable sort, represents human nature, perishable material covered with gold, this is tried faith and imperishable. An inferior clothed with a higher nature representing the immortal nature. The symbol combines the two features—"Glory to God in the highest" in the Cherubim on the top; "Goodwill to Men" in the law-holding cavity below.

The coverlid or MERCY SEAT was all of GOLD. An intimation that the Mediator should be without fault, and would exercise his functions as intercessor in the immortal state. The overarching cherubic glory-bearers were also of gold and one piece with the mercy seat. This takes us forward to the kingdom when the perfect Mediator will be the perfect ruler of all the earth. Since the glory to be revealed springs out of the sufferings of Christ, therefore the cherubic figures stand upon and form part of the blood sprinkled mercy-seat. The glory shining out between the outspreading Cherubic wings and resting on the mercy seat represents the active participation of the Eternal Father, without whom the whole apparatus would be meaningless, and its whole prophecy impossible of fulfilment.

The CROWN (ornamental border) all round the top of the ark, is an intimation of the royal character of the whole organization. It is a kingly institution that is contemplated in the finished work of God on the earth. Christ and his brethren, manifesting the glory of God, will be a community of kings and priests, honoured by a tried faith (gold) in previous times of evil (wood).

The RINGS on the four corners of the Ark, to receive the gold-covered wood staves by which the Ark might be carried, speak to us of the pilgrim state of mortal life during which the Ark is carried from place to place as a matter of faith. The rings are gold, because they are part of the complete symbol of the perfect future carried by the poles. The poles are wood, covered with gold, because they represent mortal minds qualified by the knowledge and belief of the truth—a qualification which constituted them priests, by whom only was the Ark to be carried during its wanderings.

The STAVES left in the rings and never withdrawn, was an intimation both that the hand of faith would never be withdrawn by faithful men from the divine work as contained in the Gospel (for the Ark was the gospel in symbol) and that they were ready to follow that work in all its movements. The staves left in the rings were a hint to be ready at a moment's notice for the next movement, wherever that might be. The meaning of the parable in our time can only be that faithful men are expected to follow the fortunes of the truth wherever they may lead.

Then the GOLDEN CENSER Aaron used on the day of Atonement which was in the "Holiest of all". The spiritual signification of the incense is, the prayers of all saints. Prayer, then, is indicated by the presence of the golden censer in the Holiest of all. It is on this basis that mercy is dispensed. For a prayerless man there is no mercy. But the incense was to be of the sort prescribed, prayer in harmony with truth alone is acceptable.

The right INCENSE had to be beaten small, not offered. Some people neglect God in daily habit, and think they can make up for it by being specially religious at certain times. While the will of God is "pray always", "in everything give thanks" (Luke xviii.; 1 Thess. v. 18).

The INCENSE had to be vaporized by fire taken off the altar. The altar is Christ (Heb. xiii. 10). The fire his sufferings.

The presence of the CENSER in the Holiest of all, as one of its permanent furnishings, is proof that prayer is not confined to the present dark and evil state, but has a place in the immortal state.

BLOOD SPRINKLED on the mercy seat of pure gold once a year. What parallel can there be to the blood of sacrifice? There must be some corresponding feature in the perfect state to the sprinkling of the sacrificial blood on the day of atonement.

The BLOOD STAINS ON THE PURE GOLD COVERLID of the ARK find their antitype in the memory of the shed blood of Christ in the immortal parts and minds of those who shall have attained to the golden state through "The Lamb of God who taketh away the sin of the world". The saints who constitute this antitypical Holiest of all, in the age to come, will have attained to their position through the shed blood of Christ.
Selected by J.V.R. R.R.

The Time of the End.

On page 77 of his exposition of Daniel, Dr. Thomas says: "Habakkuk had a vision of the catastrophe, and in noting it down said, 'At the end it shall speak and not lie' "; and because the truth of the matter would not be discerned till then, Daniel was told to "Shut up the words and seal the book to the time of the end", "for the words are closed up and sealed till the time of the end" (Dan. xii. 4, 10).

"The time of the end" then, is the period of the opening and unsealing of the word of the book; so that it may speak intelligibly to "the wise". The opening and unsealing is effected by the events of the time, being an unmistakable fulfilment of what is written: so that every one of "the wise" cannot fail "to understand".

In Daniel xi. 40, we read: "At the time of the end shall the king of the south push at him". Dr. Thomas has shown us in his exposition that the "him" to be pushed at is the "Little Horn of the Goat" power, represented in these latter days by Turkey; and the king of the south is whoever rules Egypt at the time.

But what are we to understand by the "Time of the end"? What is it the end of? Dr. Thomas, believed that the seven times that passed over Nebuchadnezzar when he was driven from men were symbolic of seven times of years that were to pass over the kingdoms of men. The seven times being seven times 360, or 2520 years. Seven times of punishment were also threatened against Israel for their iniquities, mentioned several times in the 26th chapter of Leviticus. Dr. Thomas thought that this period of Israel's chastisement commenced in the year of the great passover during Josiah's reign, and that Israel's seven times of punishment began seventeen years before the seven times of the Gentiles. According to the chronology given in our Bibles the great passover of Josiah's reign occurred in 623 B.C., and according to Rollin's Ancient History Nebuchadnezzar began to reign in 606 B.C., or just seventeen years later than the great passover. If the times of the Gentiles commenced with the beginning of Nebuchadnezzar's reign, subtracting 606 from 2520 gives us 1914 as the end of the times of the Gentiles. Counting back seventeen years from 1914, we have 1897 as the end of Israel's seven times of punishment, the year of the first Zionist Congress. Also the year that marks the ending of "a time, times, and a half ", from the setting up of the Moslem abomination (The Mosque of Omar) on the site of God's Holy Place in Jerusalem.

We know what happened in 1914 to mark the ending of Gentile times. The great war was commenced, during which a terrific blow was struck at Gentile power. England had been in Egypt for many years keeping order, but always recognizing the overlordship of Turkey. However, when towards the end of 1914 Turkey entered the war an ally of Germany, and therefore as an enemy of Britain, the British took full possession of Egypt, and so, for a time, King George became "King of the South"! They at once commenced a campaign against Turkey. They failed at the Dardanelles (it was not for Britain to take Constantinople) but they did not fail in Palestine. They made a very effective "push" in that part of the Little Horn's empire, and "dried up" his power, so far as Palestine was concerned. So, surely 1914 marks the ending of Gentile times, and the beginning of the "Time of the end".

Another period which has to do with the time of the end is the one mentioned in Dan. xiii. 13-14, about the length of which there has been a difference of opinion. We think notwithstanding all the apparent evidence there is for 2300 days being correct reading, that Dr. Thomas must be right, and that

the period must be 2,400 day-years. The angel Gabriel said to Daniel: "At the time of the end shall be the vision". Now no reasonable amount of stretching will make 2300 reach the time of the end. It is known as the "Evening-morning" vision; chap. viii. 26, and as a brother pointed out some years ago, an evening-morning is 24 hours, and not 23. Beginning at the same time as the Seventy Weeks, B.C. 456 or 457, it will end about A.D. 1943. If 1927 is the ending of the 1290 years of Dan. xii. 11, which it will be counting the 1290 from A.D. 637, there will be 45 more years till the end of the 1335 years of Dan. xii. 12. This, we believe, reaches to the end of the judgment period, and the setting up of the Kingdom of God over all the earth. Dr. Thomas believed that the last forty years is the judgment period beginning with Armageddon, and if the 2400 years end in 1945 they would end about eleven years after Armageddon. The angel Gabriel said "Then shall the Sanctuary be cleansed"; and Ezekiel tells us, chap xxxix. 11-16 that it will take seven months to cleanse the land by burying the dead after Armageddon. The 2400 would thus end at the beginning of the last hour (30 years) of the judgment period, at the end of which the whole earth will be conquered and cleansed of all abominations.

* * *

The foregoing was written by a sister who does not want her name mentioned. Her object is to direct attention to this deeply interesting subject, which has occupied her thoughts very much of late, in view of the nearness of the Lord's advent.

What she has written has the approval of the writer of these supplementary remarks. The evidence that the "seven times" of Nebuchadnezzar (2520 years), ended in 1914 seems conclusive, as also that the period styled in Scripture the "Time of the end" (Dan. viii. 17; xii. 4, 9) began in that year.

The "push" of Britain against Turkey, referred to above, must have been that foretold in Dan. xi. 40, as there is no other happening since the beginning of the "time of the end" that can be said to be a fulfilment of that prophecy.

Also, the evidence that the period mentioned in Dan. viii. 14, should be 2400 and not 2300, is conclusive to the writer's mind; for, as this sister says, it is impossible to make 2300 reach to the time of the end according to the prophecy "for at the time of the end shall be the vision" (Dan. viii. 17). It is neither scriptural nor reasonable for brethren living in these latter days to affirm that this period ended about the middle of the last century. If Dr. Thomas erred in this respect it was because he believed he was living in the time of the end, or latter days, which time has proved he was not. The thing was hidden from all until the "time of the end", therefore it is no reflection on the Doctor's wisdom or work to say that he was mistaken in this supposition.

The fact that most of the Hebrew manuscripts in existence read 2300, cannot be accepted as conclusive in the presence of positive evidence to the contrary. An error in one manuscript may have been copied and transferred to all the others. Mankind are prone to copy each others mistakes. Dr. Thomas has called attention to the fact that the Greek translation of the Old Testament known as the Septuagint, reads 2400. This the writer has been able to verify by examining several copies of same printed at different times. This has served to strengthen him in the conviction that this Greek translation made by a number of Jews from the Hebrew original about 265 B.C., must be right, in view of the evidence cited above, and therefore all the manuscripts reading 2300 must be wrong, not being in accord with Scripture testimony in the light of modern developments and the "signs of the times". Laodicean blunders would be more likely to make a mistake of this kind than learned Jews living in the third century B.C., thoroughly familiar with the Hebrew text.

Toronto.

WM. SMALLWOOD.

Conversations Concerning the Truth.

THE MARRIAGE SUPPER.

Carrie. —The first thing that comes to my mind in connection with our subject is the message contained in the Book of Revelation: "Blessed are they which are called to the marriage supper of the Lamb" (Rev. xix. 9). Does that mean called in the sense of "Many are called and few chosen" (Matt, xxii.14).

Eusebia. —What is the marriage supper? In the verse under consideration it would seem to apply to a feast arranged to celebrate a marriage. The marriage is that of the Lamb, and after that wonderful event there will be a glorious celebration.

Themia. —Will it be a real supper or is the marriage supper a figure of speech?

Carrie. —Oh! I don't think it means a real supper do you? In Isaiah xxv., we read that God gives eternal life to his people, and to my mind that will be the feast.

Zoe. —Why shouldn't it be a real supper?

Pauline. —I have always thought it would be.

Thelia. —Jesus Christ speaks as though it will be a real feast for he says: "I will not drink of the fruit of the vine until the kingdom of God shall come" (Luke xxii. 18). I should like to ask whether the marriage supper and the marriage are the same thing? In our experience the marriage comes first and the supper follows.

Eusebia. —It may help us if we decide whether there will be eating by the saints in the Kingdom of God? Of course we know that eating will not be necessary to sustain those who have received immortal life.

Carrie. —Eating seems so altogether belonging to the flesh.

Eusebia. —But we know that Jesus did eat with his disciples after he rose from the dead, and that when those chosen men of Israel were taken up into the mountain to see the vision of the Throne of the God of Israel: "they saw God and did eat and drink" (Ex. xxiv. 11).

Zoe. —Oh yes, we read in Luke xxiv. verses 42-43, "And they gave him a piece of broiled fish, and of an honeycomb, and he took it and did eat before them".

Thelia. —It seems clear then that there will be partaking of food by the immortal saints, and we know that there is a pleasure in sitting down to eat and drink with friends quite apart from the need for sustenance, or for the satisfying of appetite; now the question is, Will the marriage Supper be a literal feast? There is a feast promised in Isaiah xxv. 6. "In this mountain shall the Lord of hosts make a feast of fat things full of marrow". Isn't that literal?

Eusebia. —Jesus says definitely that he is going to eat the Passover in the kingdom of God (Luke xxii. 15, 16). "He said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God".

Thelia. —But it is the marriage feast we want to know about isn't it? How can that have anything to do with the passover?

Eusebia. —What is the fulfilment of the passover? Isn't it the completion of the deliverance of the first-born? Christ is the first-born and the rest are to be saved only by being first constituted the bride of Christ and then united to him as one, not one flesh as in the case of men in Adam, but one spirit, Paul says: "He that is joined to the Lord is one spirit" (1 Cor. vi. 17). Surely this is the marriage of the Lamb; and is he not the Passover Lamb?

Thelia. —Do you think the saints will be immortal before they partake of the supper?

Eusebia. —When the saints are made one spirit body with the Lord, that will be the marriage, and it seems to me that the Passover feast and the marriage feast would be the same, a celebrating of the joyful event which had transpired. We have a foreshadowing of that time in the entrance of Israel into the promised land in the days of Joshua, and the order of events is very interesting. After the crossing of the Jordan all the Israelites were circumcised (Joshua v. 9), "And the Lord said unto Joshua, this day have I rolled away the reproach of Egypt from off you". What was the reproach of Egypt? It was slavery—Egypt is called the house of bondage.

Thelia. —Oh yes, I can see now, We are in bondage to sin and death and the bestowal of eternal life will be the rolling away of the reproach of that bondage—the flesh as the medium of sin's operation will be destroyed.

Eusebia. —Yes, and that rolling away will take place in the promised land, on the mountains of Zion. To go back to the type; the next thing the Israelites did after the flesh had been removed and God had rolled away their reproach, was to keep the passover. After that the rest of the nations were conquered.

Thelia. —You mean that when the redeemed are made immortal, it will be the fulfilment of both the passover and the marriage of the Lamb, and that there will then be a feast celebrating both events?

Eusebia. —Yes, and then the promise of Jesus will be fulfilled, "I will not any more eat thereof, until it be fulfilled in the kingdom of God".

Thelia. —We have to be careful not to confuse the general call of the Gospel which calls us to immortality, in which case "many are called and few chosen", and the particular call of the faithful who will be clothed with immortality and invited to sit with Christ at his table and celebrate the rolling away of their reproach, and the redemption of the body of the first-born.

Eusebia. —What a delightful gathering. Pain and sorrow gone for ever with the reproach. Truly "Blessed are they which are called to the marriage supper of the Lamb".

The Lord hateth "a proud look, a lying tongue, hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, he that soweth discord among brethren."

Labour, not luck, is the rule of rational success; but power to labour is the gift of God. Therefore prayer, not the lottery, is the instrument of true reason.

Notes on the Daily Readings for June.

JOSHUA.

Last month's readings from the Book of Joshua, brought us to the entrance of the people of Israel into the Promised Land; and to the rolling away of the reproach of Egypt. The enemies of God's people were subdued and the land divided, by lot, among the twelve tribes. And now we read "The Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and

dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel" (Joshua xxi. 43-45). To the Israelites it must often have appeared as though the land of their hopes would never be reached. The faith of most of the people had given way before the discouragements. Some craved for the good things of the present which they feared they were missing, others felt sure that they would die of hunger or of thirst, and still others rebelled against God's ordinances. It was lack of faith in all cases of failure. Thus we find it recorded that on account of their unbelief "their carcasses strewed the wilderness". The land of Promise was reached although so few of those who started on the journey saw it. "There failed not ought of any good thing which the Lord had spoken". Let us receive our admonition. It has been a long journey to the Kingdom of God, and yet in few individual cases has the journey lasted longer than that of the congregation of Israel—forty years. The waiting can only really be measured by our own probation. During the journey of "the called" to the Kingdom, many have fallen along the way. Some on account of the cares of this life, many because they could not resign the pleasures offered by the people through whose land they pass; and rebellion against God's Word accounts for many of the last. The kingdom will surely be reached however, and not one good thing of all that the Lord hath promised, will fail. Let us courageously keep on.

Chapter xxiv. contains the farewell words of Joshua. "Fear the Lord and serve Him in sincerity and in truth" (ver. 14). "If it seem evil to you to serve the Lord, choose you this day whom ye will serve" (ver. 15). It is a good thing to put the direct challenge to ourselves whenever a crisis arises—Am I determined to serve the Lord, or am I transferring my allegiance to the gods of this world, whether Pride, Mammon, Stupidity or Indolence? Such a challenge will help to a clear decision. "As for me and my house, we will serve the Lord" (ver. 15).

JUDGES.

The second chapter of the Book of Judges reviews the state of affairs in the land "when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land. And the people served the Lord all the days of Joshua, and all the ways of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel" (verses 6, 7). Now Joshua had died and all that generation, and a new generation "that knew not the Lord, nor yet the works which He had done for Israel" (ver. 10). The favoured nation of God failed to observe God's commands, they neglected to drive out the Canaanites (chap. i. 27-36). After repeated failures, an angel appeared and reminded the congregation that they had been commanded not to make "any league with the inhabitants", etc., and the congregation wept when the evidence of their unfaithfulness was placed before them, and the place of their grief was called "Bochim"—the place of weeping.

Deborah's call to Barak to rise and throw off the oppression of the Canaanites is recorded in chapters iv. and v. The determination of the people to reform was of short duration, and now on account of their wickedness they were being "mightily oppressed" by Jabin, the king of Canaan. Deborah, a faithful woman had risen up to give judgment and counsel to the nation, and God had heard the cry of His oppressed people. Barak was counselled to collect ten thousand men of the tribes of Naphtali and Zebulun, and to march forth to the victory which God would give them. Barak, however, appealed to Deborah who had manifested such courage and faith in God to accompany him, and so, led by Deborah and Barak, the people marched forth to the great battle of the vale of Megiddo. How often has the nation of Israel met the Gentile foe in this region, but the most thrilling of all the battles of Megiddo is yet to be fought, and the time for that great conflict hastens on. The faithful watchers for the Master's return have always in mind the message of their Lord, that as the nations are preparing for the coming conflict:—"Behold I come as a thief".

At the battle mentioned in the chapters under review, Zebulun and Naphtali were victorious and the power of the Gentile oppressor was broken. It is interesting to note that Heber, the relative of Moses' wife, had broken off relations with Midian and was living at Kedesh near the Sea of Galilee,

and that it was the wife of Heber who slew the captain of the Gentile host. The Song of Deborah gives us an idea of the evil condition to which the nation of Israel had sunk when the Canaanite oppression aroused them. "The highways were unoccupied, and the travellers walked through byways" (chap. v. 6). These people "chose new gods; then was war in the gates" (ver. 8). Ephraim, Benjamin and Issachar seem to have come up to the help of Naphtali and Zebulun (verses 14, 15); but Reuben, Dan and Ashur held back. The men of the tribe of Reuben seem to have talked and questioned, but did nothing (ver. 5). How history repeats itself! In every crisis, each class reveals itself. Let all the fainthearted, and the talking, questioning do-nothing people remember, that in the case before us the messenger of Yahweh was sent to curse such. "Curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty" (ver. 23).

Again the children of Israel did evil in the sight of the Lord, and as a consequence were brought under the hand of the Midianites. So great was the Midianite oppression that the people of Israel made their homes in dens and caves (chap. vi. 2), and then their enemies came up and carried away the harvest. At the time of this oppression, Gideon, the son of Joash, was threshing his wheat in a winepress so that the Midianites should not see him (ver. 11). While thus at work an angel of God appeared to Gideon and gave him a commission to save Israel. First Gideon was required to prove his own faithfulness of God, he must show that his love for God came before that of his father, or his own life. "Throw down the altar of Baal that thy father hath, and cut down the grove that is by it: and build an altar unto the Lord thy God" (verses 25, 26).

Gideon faithfully obeyed the Lord's command, he carried out the work during the night, and when the men of the city discovered the wreckage of the altar of Baal, and the new altar erected to Yahweh, they called for the death of the son of Joash (ver 30) How ready were the neighbours of Gideon to kill him because he stood forth to uphold the honour of Yahweh. The Midianites and the Amalekites and the people of the East united, and came up once more to the battle ground of Israel and the nations, they "pitched in the valley of Jezreel" (ver. 33) Gideon called on the tribes of Israel to assemble for the overthrow of the enemies of God Before the battle began the followers of Gideon were put to the test, and when tried, twenty two thousand were rejected on account of being fearful and fainthearted. Still a further thinning of the ranks was necessary. The army of Israel already reduced from thirty two thousand to ten thousand, was brought to the river to drink. By far the greater number went down on their knees and drank, in such a position the attention of the people would be entirely given to satisfying their thirst. Three hundred men simply stooped and rapidly picked up the water in their hands and drank. From the host of thirty two thousand, the three hundred who stooped and drank were all that were finally chosen to participate in the victory. The three hundred chosen men of God and their Leader came upon the hosts of the Gentiles, and there was a breaking to shivers of empty pitchers, a sounding of alarm, and great confusion among the enemies of God's people, every man's sword being against his, fellow (chap vii. 22)

That the slaughter of Midian is a type of the overthrow of the Gentiles by the Lord Jesus may be seen by reference to Psalm xxxiii. 9, and Isaiah ix. 4, also x. 26 The wise in heart will ever be watchful lest they should be among the rejected, they are anxious to survive every test and so be chosen to go forth with the divinely chosen leader to the conquest of all Gentile Powers Of most of the other events recorded in the book of Judges, the divine comment is "every man did that which was right in his own eyes" (chap xxi. 25), where such is the case one does not expect that those actions will provide delightful reading.

RUTH

Sad indeed was the experience of the little family of Bethlehem, when, to escape the famine, they left the land of promise for the country of Moab The two sons of Elimelech married daughters of Moab. Elimelech died, and afterwards both his sons died, and Naomi was left a widow in a strange land. Between the two Moabitish women there was a great difference Ruth, the wife of Mahlon, became a true believer in Yahweh. What could be more simple or could better convey a heartfelt conviction, than the confession of Ruth, to her mother-in-law "Thy people shall be my people and thy

God, my God, where thou diest, will I die, and there will I be buried, Yahweh do so to me and more also if ought but death part me and thee" (chap i. 16, 17). Well might Boaz say when he saw her, "the Lord recompense thy work and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust" (chap ii. 12).

In the time of her desolation in the land of Moab, Naomi heard of the improvement of things in Bethlehem and decided to return. The situation appeared quite a natural one, but the great purpose of God was behind the widow's movements. Naomi was taking back with her Ruth, and that devout woman was destined to become the great-grandmother of David who was born in Bethlehem; and of David of the tribe of Judah, according to the foreknowledge of God, was later to be born, Jesus, the Son of God, born in Bethlehem as saith the prophet "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose going forth having been from old, from everlasting (Micah v. 2).

ISAIAH.

The effect of the work of Christ in the earth will be peace, joy and gladness, but how dreadful will be the day of his coming. Jeremiah tells us that the news of the events of that day caused him to tremble; and Isaiah informs us that in that day the earth will be "turned upside down" and the inhabitants scattered abroad (chap. xxiv. 1), and why? because "the earth is defiled under the inhabitants (ver.5), and as a consequence the curse of God will visit the world until comparatively there will be few men left (ver. 6). The state of the world is likened by the prophet to an olive tree or a vine after the fruit has been gathered (ver. 12). The institutions of the world will be utterly broken down (ver. 19), and the kings, and great men will be unable to escape in that day (ver. 21).

At that time the Lord will take up his position as King of the whole earth (ver. 23). God graciously promises that He will remember His people in that day, and they will be called away until the indignation is overpast (chap. xxvi. 20). What a delightful day for the saints will follow the day of indignation! Their reproach will be taken away, death will be abolished and God will wipe away all tears from them (chap, xxv. 8); a feast will be prepared for the redeemed (ver. 6), and they will praise their redeemer who has been a strength to the poor and needy, a refuge from the storm, and a shadow from the heat (ver. 4). With what delightful song will the faithful be received in the land of Judah when the enemy has been driven out: "Open ye the gates, that the righteous nation which keepeth the truth may enter in" (chap. xxvi. 2). The long silence on the part of God has proved how true His declaration is: "Let favour be shown to the wicked yet will he not learn righteousness", but when God's judgments are in the earth, then the nations will learn righteousness (chap. xxvi. 9, 10).

The ten tribes are severely condemned in chapter xxviii. The crown of Ephraim is called a crown of pride upon the head of drunkards; and although the crown was a wreath of beauty, the flowers were fast fading, and soon were to be trodden under feet (verses 1-3). The scornful leaders of Israel, instead of heeding the prophets warning, asked "Whom shall he teach knowledge? . . . them that are weaned from the milk"? (ver. 9), and the prophet Isaiah replied, "Hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, we have made a covenant with death, and with hades are we at agreement: when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves" (chap, xxviii. 14, 15). Instead of the rulers of the people teaching the nation the ways of God, precept upon precept, a little here and a little there, they were leading their followers away from God a little here and a little there (ver. 13), until now they imagined that their own false theories would save them, as though they could make themselves secure with death. The word of God through Isaiah continues to inform the scornful of His word that judgment will be laid to the line, and righteousness to the plummet; and their refuge of lies will be swept away (ver. 17). Many peoples since the days when the beautiful crown of Ephraim faded and was trodden under feet, have deceived themselves into believing that they could make themselves right with death and avoid its pains, but how defenceless they will be when the overflowing scourge sweeps along! Those who have made lies their refuge will find themselves altogether unprotected, like an exhausted man who retires to bed

expecting to repose and who discovers the bed too short and his covering too narrow (ver. 20). Let those scornful people beware, who so glibly talk of being forced to toe the line, remember that "judgment is to be laid to the line, and righteousness to the plummet", and that which is out of truth is to be swept away.

Although the city of David has been humiliated to the dust, God has not forgotten his promise regarding the land (chap. xxix). The Gentiles are again about to contend for the possession of the land but all those people will be disillusioned. The nations of the world for the most part, profess to honour the Almighty, but their heart is far removed from Him; their ideas of God are obtained from the precepts of men and not from the Scriptures; to these people the word of God is a sealed book (ver. 11). It is such people who will come against Jerusalem anticipating a great spoil, but "it shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty . . . so shall the multitude of all the nations be, that fight against mount Zion " (ver. 8).

Chapter xxxiv. deals with the destruction of the nations at Bozrah, Joel informs us that when the Lord, in pity for his people, makes his power felt upon the Gentile hosts who are contending for his land, that the northern army will be driven into a land barren and desolate with the vanguard to the eastern sea, and his rearguard toward the utmost sea (Joel ii. 20), so that we understand by the help of these two prophets that the Lord will drive the northern army from Jerusalem south east on to Bozrah in Edom, or in its Greek form, Idumea, where they will be destroyed. The desolations of the land of Palestine are to be ended and "the wilderness and the solitary place will be gladdened (chap. xxxv. 1), and the redeemed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads (ver. 10).

Before leaving the prophet Isaiah let us take comfort from the words of chapter liv. There are many pleasures in this life which the children of God must forego; some, miss a home and family, and at times it may seem that the saints of the Most High are a forsaken people; but in the chapter before us we discover that it is just those people who appear to be missing the good things of life, that God has in mind for special blessings. "Sing, O barren . . . break forth into singing . . . thy Maker is thy husband; the Lord of hosts is His name" (verses 1-5). "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires" (ver. 11). And all thy children shall be taught of God and great shall be the people of thy children" (ver. 13). How delightfully comforting are the words in verse 17: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord".

HEBREWS.

The lesson which the Apostle teaches in chapter vi. of his letter to the Hebrews ought to be kept constantly before our minds. Some portions of the earth receive all the rain sent upon it but give no fruit in return; only thorns and thistles are produced. Such land is rejected, it is cursed land and its produce only fit for burning (ver. 8). Men and women who receive all the blessings God may send, and produce no fruit unto holiness in return, are like the rejected land, and their destiny is destruction. Let us each endeavour to be like the land which "bringeth forth herbs meet for them by whom it is dressed, and receiveth blessing from God".

Chapter vii. sets before us Melchisedec the King of Salem as a type of Christ. Melchisedec was a priest of the Most High and also the King of Salem—peace. All that we read of this great man is that he lived, unlike the priests of the sons of Levi, who began their priestly life at twenty and relinquished it at fifty, there was no beginning of the days of the Melchisedec priesthood, and no cessation. Melchisedec had no predecessor in the office, and no successor. The record of the King of Salem is very brief but it is sufficient to inform us that he lived, and that Christ being a priest after the order of Melchisedec, has no predecessor nor successor; for in the case of Christ, he ever liveth. Melchisedec, the king of righteousness met Abraham the servant of God after that servant had subdued the oppressors of the land, and the king brought forth bread and wine. The meeting of Abraham with

the King of Salem foreshadows that greater meeting when the servants of the Lord will have broken the oppressor, and they sit down with Christ at his table in his kingdom.

The Apostle Paul tells us in chapter ix., that as in the tabernacle which the people of Israel erected, so in the arrangements under the new covenant, there is the sanctuary, the sacrifice and the Priest. In the first tabernacle, the holy place, the priest ministered daily; but only once a year did he enter the second, the Most Holy. In the day of atonement when the High Priest entered beyond the inner vail, he entered alone, bearing the atoning blood which he offered for himself and also for the errors of the people. In the entrance of the Priest alone into the Most Holy, the Holy Spirit signified, that the way into the Most Holy was not yet made manifest and would not be, so long as the first tabernacle was standing (chap. ix. 1-8). Jesus ministers daily in the Holy Place even in heaven itself. He is a High Priest over his own House. Those who hold "fast the confidence and rejoicing of the hope" are remembered, where their mediator now officiates. Their names are on the heart of the High Priest, and the incense of praise and worship is remembered on the bread of memorial, the memorial of those who though "many, are one bread" and the lightstand is lightened by the Priest and radiates the light produced by the oil extracted by the household, from the Spirit word. The holy place is separated from the Most Holy by the Vail which represents the flesh. Christ the true High Priest has passed the Vail into the immortal State, but Christ has passed alone, and that state will not be manifest until the work signified by the priest officiating in the first tabernacle is completed. When Christ has finished his work as High Priest at the right hand of God, he will return to complete the redemption of his household; at that time the reproach of his people will be taken away, and death will be swallowed up in victory.

Christ is to return to remove the vail and then the Most Holy will be manifested as John tells us: "He saw the temple opened and the ark was seen" (Rev. xi. 19).

Those people who deny that Jesus had to offer for his own redemption, deny God's word as recorded in Heb. 9, and they fail to understand the purpose of God; which purpose commences with the redemption of God's firstborn by sacrifice, as seen in the type of the firstborn. If Christ needed no redemption what is the teaching of the passover wherein the firstborn and only the firstborn was saved through the blood of the sacrifice?

JAMES.

"My brethren", says the Apostle James, "count it all joy when ye fall into divers temptations, knowing that the trial of your faith worketh patience, but let patience have her perfect work, that ye may be perfect and entire" (chap. i. 2-4). It is natural to endeavour to avoid all the trials of our faith, but duty requires obedience to God's commands; and if we remember that our Father in heaven does not willingly afflict, but that these difficulties and pains are to make us fit for the eternal joy which God has in store for His children, we shall be helped to joyfully endure the trials. If we can endure trial, then patience will lead us on to perfection. We are not to differentiate between sins; to offend against God's law is to disobey God, whether it is by personal conduct, the embracing of heresy or the fellowship of wrong, (chap. ii. 10, 11). For all failings repented of, there is forgiveness with God, but from all wrongdoing which is upheld, we must separate. The wisdom which comes to us from God, is first of all pure, then peaceable; it is forbearing and easy to approach with entreaty. How dreadful it is to be addressed as adulterers and adulteresses, yet this is the divine mode of address to those who are espoused to Christ, and who make friendship with the world (James iv. 4). The simple precept regarding our affairs in life should not be forgotten. "Ye ought to say, If the Lord will, we shall live, and do this or that" (ver. 15). It is a command so easily neglected in this ungodly age. "Be patient", exhorts the apostle, "ye have heard of the endurance of Job" (chap. v. 11). The example we have in the patriarch Job is not that of a man who was undisturbed by whatever wrong was committed. Job was a man who courageously shouldered his burden, and withstood every endeavour to pervert the ways of God. "Though He slay me yet will I trust in Him", yet "while my breath is in me, and the spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit". "God forbid that I should justify you". Such is the example of Job, the man of endurance. Let us be enduring; like Job we

may be perplexed at our troubles and feel that our judgment is taken away; but like that faithful man, if we endure, we may be sure that we shall come forth as gold.

There is cause for gratitude to God in the fact that there are still among us men who will take up the responsibilities of Elders, brethren who would give their all, even life itself, for the flock of the Lord Jesus; to such the Apostle's exhortation still brings encouragement: "Feed the flock of God . . . taking the oversight", and endeavouring to be "ensamples to the flock" and to such Peter says: "When the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter v. 4). Courage, then ye faithful. Elders who are often sad at heart, and wearied in body and mind, because of your anxious care for the flock, remember the chief Shepherd knows your cares, for he gave his life for the sheep.

REVELATION.

The Revelation opens with a message of grace to those who read and attend to the book. The message is from Jesus Christ, "the first begotten from the dead, and the prince of the kings of the earth", who "hath made us kings and priests unto God and his Father" (chap. i. 5, 6). "Behold, he cometh with clouds; and every eye shall see him, and all kindreds of the earth shall wail because of him" (ver. 7). When will all eyes see the Lord Jesus, and the people of the earth wail because of him? It will be after the judgment of the called; when the faithful are made kings and priests. The redeemed will be made the white cloud which will always attend the Lord; and when these people go forth for the conquest of all nations, every eye will see, and there will be wailing and lamentations and woe.

In reading the letters to the Ecclesias (chap ii.), let us again resolve to keep clear of the evil practice of the Nicolaitines, the people who destroyed the simplicity of the Truth by blending with it alien principles. Let us resolve to shun the doctrine of Balaam, and take no hand in the work of breaking down the barrier between the Household of God and those who are estranged from Him; then there will be little danger of our following the corrupt ways of Jezebel and subordinating the faith of Christ to heathen worship. Testimony to the corrupt ways to which men professing to be leaders of the flock of Christ may fall, is to hand from the discovery made in the Cathedral of Cologne of a statue of the Egyptian goddess Isis; also in the Cathedral of Aix of an "Isis" Panel, at the side of the goddess on this panel is a little Temple of Horus the Egyptian god, and on the roof of the Temple a cherub playing a double flute, on the opposite side is "Pan" with a serpent entwined round his right arm. This panel is considered to belong to the fourth century. In commenting upon the discovery, the Magazine Ancient Egypt says: "Here is a striking observance of the indulgence preached by St. Augustine in regard to heathen worship: one breaks not their idols . . . one dedicates them to Jesus Christ".

The promises of the Lord Jesus to those who overcome are most uplifting: "To him that overcometh will I give to eat of the tree of life" (chap. ii. 7). "Be thou faithful unto death and I will give thee a crown of life" (ver. 10). "To him will I give to eat of the hidden manna" (ver. 17). "To him . . . will I give power over the nations" (ver. 26). "The same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels" (chap. iii. 5). "Him, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God" (chap. ii. 12).

Chapters viii. and ix. contain evidence of the over-ruling power of God. What a help to the saints that outline of the history of the world has been! How gracious was the action of the Lord Jesus in passing on to his brethren the revelation which the Almighty had given to him! All through the intervening years between the giving of this book and the Lord's return, those who have read it diligently have been able to tick off the working out of the divine plan, and thereby to be assured that the consummation would be reached. The agents of God who brought the seven alarms have finished their work, a work lasting from the fifth century to the fifteenth century. The Goths, Huns and Vandals wasted and ultimately ended the glory of the Western Empire (chap. viii. 12). and the Saracens and Turks completed the work of destroying an Empire which claimed to be the Kingdom of Christ.

During the punishment and final overthrow of the Roman Empire, evil minds were working out new systems of iniquity, and the punishments administered by the Barbarians brought no repentance. From among the ten kingdoms of Western Rome—symbolised by the ten horns of the Beast (chap, xiii), there arose an ecclesiastical mouth (ver. 5), which spake great things and blasphemies (7th cent.), and by the 16th century had developed into the iniquitous Papal Empire (chap xiii. 11), which will soon be destroyed by Christ (Rev. xviii.)

From the religious systems of iniquity we turn with joy to consider the mountains of Zion adorned with the throng of the redeemed who are assembled with the Lord Jesus. What delightful music! Perfect in tone, Majestic, yet sweet as the sound of harps. Thousands of immortal voices sing of redemption, a song which none can understand, only the redeemed (chap. xiv. 1-5). From the eyes of these people all tears have gone for ever; banished together with pain and death (chap. xxi. 4).

It is well to watch carefully the state of the Turko-Euphratean Power, the rising of Jerusalem and the war clouds which are now gathering. Is not the thrilling announcement of chapter xvi. verse 15, imminent. "Behold, I come as a thief. Blessed is he that watcheth".
Nottingham. W. J. ELSTON.

Palestine and the Jews.

The agricultural census taken last summer by the Department of Agricultural Colonisation of the Palestine Zionist Executive give some indication of the work achieved by the Keren Hayesod. The report contains some interesting figures and results of the agricultural activity. It records forty-one settlements, wholly or partly financed by the Keren Hayesod, in the Kwuzoth, while in the Moshavim fifty-seven persons are the average training farms, sixteen small-holders' villages and four "middle-class" settlements. The population of these settlements is 4,628, and when the workers' training groups and Yemenite quarters in the other Jewish villages are added, we arrive at a total number of 6,500 Jews who are settled on the land through the efforts of the Keren Hayesod, which constitutes one-fifth of the Jewish rural population. The forty-one settlements in question cover an area of almost 100,000 dunams (about 25,000 acres) which show the steady development. To appreciate the progress, it has to be remembered that five years ago only 16,700 dunams were under cultivation. As to the nature of the cultivation it is worth recording that 70 per cent, are devoted to the growing of cereals, legumes and vegetables. Among other things we gather from the report that the principal crops are wheat, barley, oats, and maize. There are many other details of interest in the report, notably the statistical tables showing an average of forty-nine persons being settled on every 1,000 dunams in the Kwuzoth, while in the Mishavim fifty-seven persons are the average per thousand dunams. —New Judaea.

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JEWISH AND ARAB CO-OPERATION AT HAIFA. —Doar Hayom attaches great importance to the fact that both Jewish and Arab representatives are taking part in the work of the Economic Commission in Haifa. The Arabs have consented to reverse their previous attitude of opposition only after long hesitation. Although the Commission was established by the Government some time ago, its work had up to the present been carried on only by representatives of the Government and of the Jews. At last the Arabs have expressed their willingness to delegate to the Commission the same number of representatives as that of the Jews. Apart from the political aspect of the matter, it is of great practical importance. It may be assumed that the Arabs have been impelled to reconsider their attitude by the apprehension that their interests might be prejudiced if the Government discussed the building of the harbour with the Jews alone. Once the Arabs realise the great possibilities of Palestine's future they will understand that this future can only be attained by the joint work of Jews and Arabs alike. —New Judaea.

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SCHOOL FOR PALESTINE GUIDES. —To such an extent has the art of imposing upon the credulous tourist grown in Palestine, that the Opera Cardinal Ferrari, an Italian University in Jerusalem, has conceived the idea of holding evening classes for dragomans. Such an institution is by no means out of place. Tourists in Palestine are woefully deceived as to the true nature of the country, and if they place any reliance upon the doses of historical information as supplied by the guides (who mostly are not of the Jewish persuasion), they are apt to secure a hodge-podge of uninteresting detail that Baron Munchausen could certainly have improved upon even in his less inspired moments. The gullible visitor to Jerusalem seems to take this wrong information for granted, as a part of the scenery. No tourist takes a guide seriously, they argue, so they listen and acquiesce. Imagine, as the writer heard, a guide saying, that "Tel-Aviv is a place where 7,000 Jews live, and 6,000 are out of work," or that "Talpioth is really a part of Talbieh (a Christian quarter three miles away)", instead of being, as it is, a pretty Jewish suburban area on the Bethlehem Road. None of the Prophets are known for their Jewish origin. "Nebi Musa" is Moses, "Mar Elias" is St. Elijah, "Nebi Samwill" is Samuel, "Nebi Rubin" is Reuben. "Nebi Daoud" is David, and so on. Even St. John the Baptist is known as "Mar Hanna"! These cool appropriations are, so to say, the limit. The School for Guides might lead to the supplying of experienced and well-informed guides, but it will take some time before the nuisance of the amateurs is eradicated.

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In connection with the above, it is of interest to learn that the Zionist Information Bureau for Tourists, conducted by the Keren Kayemeth and the Keren Hayesod, has issued a "Guide to Jewish Palestine". The book, which consists of over seventy pages, is illustrated with photographs and maps, and, in addition to a fairly comprehensive guide to the "New Yishub", gives an interesting history of the Zionist Organization and its activities in Eretz Yisrael. —The Jewish Chronicle.

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ZIONIST LIBELLED. —Odhams Press, Ltd., agreed in the King's Bench Division yesterday, to contribute £840 to the Palestine Foundation Fund as an expression of their regret for publishing in John Bull a libel on Mr. Abraham Isaac Kastelian-Kastelianski, a naturalised Englishman, of Russian birth, and a prominent Zionist. They also withdrew unreservedly any imputations contained in the article, offered a full apology, and agreed to pay the costs of the case. Mr. Stuart Bevan, K.C., for Mr. Kastelian-Kastelianski, said that the action concerned a serious libel accusing him of grave commercial dishonesty in connection with a company called the Eastern Company of Transport and Insurance, Ltd. —The Daily Express.

Answers to Correspondents.

J.B. asks: —"What is the nature of the writ, and the sub poena mentioned on page 18 of Against?"; as he has been informed, he says, that these are merely 'matters of form like marriage certificates'".

The Writ is a document issued by the Law under authority of the King. It is of the nature of a Summons, and in default of an appearance being put in to it, it threatens £100 fine or imprisonment. Hence sub poena, Latin for under penalty. The full title is sub poena centum libronim, which means "Under penalty of £100 fine".

Any brother availing himself of the Law's aid has to threaten (by personal service of this document) the one against whom he proceeds and the witnesses he calls. It should be noted that such must be served personally on the other or by his agent, generally a solicitor's clerk. The Children of God are called upon to "forbear threatening" (Eph. vi. 9).

From Our Post Bag.

TO THE BRETHREN AND SISTERS EVERYWHERE. A SUITABLE ANSWER TO THOSE WHO
ASK—

"WHAT HAS THIS TO DO WITH US"?

"The peculiar crime of the present age of Christian profession is that of dishonouring the Scriptures. All classes lend themselves to it in one way or another. Either they neglect them while acknowledging them as the words of God, or they completely nullify them by beliefs and traditions subversive of all their teachings".

CHRIST'S MIND re TOLERATION OF FALSE DOCTRINE.

"Can we imagine Christ, who addressed the seven Asiatic ecclesias, in reprobation of false doctrine and commendation of the true, regarding any of these forms of treachery with anything but detestation? Can we imagine him looking with favour upon any toleration by his friends of any form of it? Whatever others may think, we have not so learnt Christ. Charity is Charity, but does not require us to submit to the corruption of the truth. The abomination has been introduced among believers of the present day. While some of us would have none of it, others have parleyed with it, and blown with trumpets of very uncertain sound. Others have bewildered themselves for want of clear perception of the bearings of things".

FALSE DOCTRINE THE TROUBLE OF GOD'S FRIENDS EVERYWHERE.

" 'Wisdom would teach us', say some, 'not to import your troubles here'. We have sought to exclude the element of—personalities—"My pleasant friend, it is not 'our trouble' in any personal sense. It is the trouble of God's friends everywhere. You cannot keep it away if you are faithful. The question has nothing to do with person or place. Places will change and persons will die, but truth and duty are the same for ever".

PERSONS OR PRINCIPLES? —WHICH?

"There is no personal question at issue or personal motive involved on our side.

"We had to choose between persons and principles; and in this there could really be no choice. The truth of God at all hazards is the only course open to men with open eyes. It is your course as well as ours; and it extends to fellowship as well as the personal reception of the truth, else the words of Christ mean nothing. You believe the right thing yourself, but you receive another who is in fellowship with those everywhere who believe the wrong and are leagued in opposition to the right. In this you take part with the wrong. It would be pleasant if we were at liberty to make personal goodwill the rule of fellowship; but no man can act on this principle who accepts the apostolic writings as a rule of conduct. It is one of the preparatory disciplines to which the wisdom of God subjects the heirs of the Kingdom, that they be faithful to His word in the relations of the present evil state; and however distasteful to flesh and blood are the embarrassments which this rule creates, faithful men have no choice but to submit with as much sweetness as they can bring to a disagreeable duty". BROTHER ROBERTS.

All who believe that false doctrine in a neighbouring ecclesia is not their trouble, are exhorted to ponder the import of the above.
Southsea.

J. B. HANDLEY.

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TAKING A DECIDED STAND.

DEAR BRO. DOWLING. —The brethren at this point are now satisfied that nothing further can be done in the interest of fellowship in so far as the meetings in Britain are concerned. The writer's experience during the responsibility controversy taught him for various reasons to give every consideration to those who were unable to act with the same speed as himself. No "Intelligence" has been sent anywhere since that most regrettable announcement of Bro. Walker's now over two years past that bro. Strickler was "fundamentally sound". We have now decided to support with our fellowship those meetings in Canada and the U.S.A. that are standing for the Truth in all its fundamental phases as against the Temperance Hall fellowship. We shall be pleased if you will send along the enclosed Intelligence to the Berean, which is taken by all the brethren at this point.

Richard, Sask, Canada

FRED. W. JONES.

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A CHILDREN'S PAGE?

DEAR BRO. DENNEY. —Greeting you in the Hope of Israel. Enclosed please find M.O. for 9/- for the Berean. We are sorry we were unable to send earlier and thank you for the January No. which we received. We appreciate very much the healthy tone of your magazine and trust that you and bro. Dowling may continue in the good work until our Lord returns. On account of being in isolation and having to instruct our children in the fear and admonition of the Lord, we have been subscribing to the Childrens Family Journal as a help, and we did find it very instructive and the children enjoy working out the puzzles. Owing to the Journal's attitude on Divorce and mis-applying the Master's words we are not continuing after June. Would it be possible for you to insert an extra page in the Berean for the benefit of scholars in isolation? Trusting that we may be able to see you when you visit Toronto, and above all that we may be worthy to associate in the Kingdom with all the faithful in Christ Jesus. We remain, sincerely your Brother and Sister in Hope of Salvation,

Tottenham, Ontario.

THOMAS H. BRIGGS.

We should like our Readers' opinions on this point. —EDS.

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ROMAN CATHOLIC HYPOCRISY.

To the Editor of the "Berean Christadelphian".

DEAR BRO. DENNEY, —Greeting. The article below makes it quite manifest that the Romish Church does not after all believe in the indissolubility of marriage: —

"Many Roman Catholics will be disquieted, and most other people will be bewildered, by the reasons which led the Tribunal of the Sacred Rota to annul the Marconi-O'Brien marriage. It is stated that the parties married 'with the distinct understanding that either could sue for a divorce if their life together became intolerable.'

"The Roman Catholic Church is opposed to divorce. It regards marriage as indissoluble. Yet here we have the Tribunal of the Sacred Rota laying it down that the sacredness and indissolubility of marriage are subject to any pre-wedding arrangement. Which obviously means that the permanent separation of husband and wife can be arranged to suit the susceptibilities of a Church which does not recognise divorce. It is the sort of squaring of the circle which is rather baffling to the lay mind". —Daily Express, May 7/27.

What then becomes of the contention that faithful brethren and sisters are following in Rome's footsteps, because they, unlike Rome, not only believe in the indissolubility of marriage, but also show this faith of theirs by their works? Faithfully your brother,
Canonbury, London.

J. H. DYER.

Ecclesial News.

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

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

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

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

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

ASHTON-UNDER-LYNE. —64 Dale Street, nr. Chester Square. Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m. We continue to witness for the Truth in this place. Since our last report we have held two special lectures on Sundays, April 10th and 17th. Bro. Geatley, of Oldham, and bro. Ask, of Macclesfield, were the speakers. Though widely advertised, we are sorry to say there was but a poor response. The brethren here have recently canvassed about a thousand houses (from door to door) or behalf of the Sunday School and Sunday evening lectures. It is interesting work, but the result shows that the great majority of people are absolutely apathetic towards religion. We take courage however, in remembering our Lord's prediction: "As it was in the day of Noah", etc. On April 30th, we held our scholars' party and prize distribution. About thirty brethren and sisters and scholars sat down to tea. The after meeting was taken up with singing of hymns and recitations by the Sunday School scholars. Also a lantern lecture, showing many beautiful slides, kindly lent by the L.M.S. Railway. These were augmented by a number of slides, showing local views, prepared by one of our brethren. Bro. Heyworth, of Whitworth, distributed the prizes, and in a few well chosen words, reminded the scholars of the greater prize in store for those who serve God faithfully. We were pleased to have present a number of brethren and sisters from Whitworth and Bacup. —J. H. MELLOR, Rec. Bro.

BIRMINGHAM (John Bright St.) —Meeting Room, Shakespeare Rooms, Edmund St. At our quarterly business meeting held on the 4th of May, the following resolution was unanimously passed: That we welcome to our fellowship only those who are in agreement with our resolution as accepted by our Ecclesia published in the Berean Christadelphian, April issue. We are sorry to report that the seceder and supporter of the Viner Hall amendment to our Resolution has returned to the Temperance Hall fellowship accompanied by their sister wives and daughters, namely bro. and sisters Norris and bro. and sisters Pearce. — A. E. TANDY, Rec. Bro.

So the acceptance of one Reservation leads to the acceptance of all such. —EDS.

BOURNEMOUTH. —483 Wimborne Road, Winton. Sundays: Breaking of Bread 11 a.m. Thursdays: Bible Class at 8 p.m., 39 Frederica Road. Since our last report we have been cheered by the company of the following brethren and sisters, their presence and help being appreciated: —Bro. and sis Wood, bro. and sis. Young, sisters Ford, Potier, sen., and Olga Potier, Anderson (Clapham, Avondale Hall); bro. and sis. Saxby (Wellington), bro. and sis. Richards (Shrewsbury), sis. Dorothy Smith (Nottingham). In view of the disturbance in the brotherhood on the question of going to law, we wish it to be known that this meeting is in entire agreement with the attitude of the Clapham (Avondale Hall) meeting, viz, "that suing at law for the enforcement of any right whatsoever is to be shunned by a servant of Christ". We are definitely of opinion that a brother is debarred by scriptural teaching from

instituting proceedings at law, either against brethren, sisters, or strangers, and welcome to our fellowship those only who subscribe to this. —J. WILKINSON, Rec. Bro.

BRIDGEND. —Dunraven Place. Sundays: Breaking of Bread 11 a.m. Lecture 6.30 p.m. Tuesdays: 7.30 p.m., Bible Class. We are pleased to report the addition to our Ecclesia of our aged bro. W. Winston, who has removed from Swansea. We thoroughly appreciated the services of bro. E. H. Bath, of London, at Easter who took bro. Denney's place as visitor, and gave us words of comfort and edification both morning and evening. On Easter Monday, bro. Bath had an interview with bro. Williams from whom we have withdrawn, and after a long investigation, had to conclude the case was hopeless. —W. WINSTON, Rec. Bro.

BRIGHTON. —Athenaeum Hall (Room C). 148 North Street. Sundays: Breaking of Bread 5 p.m., Lecture 6 p.m. We continue in God's mercy to shew forth the Word of Truth to our friends and neighbours around through the aid of brethren from London, and take this opportunity to thank all who have assisted in this work. We have had the company of the following brethren and sisters since last writing: —Bro. E. H. Bath, bro. T. Wilson, bro. Bellamy, bro. D. Bayles, sisters Kate and Phyllis Ellis, sis. Southgate, bro. and sis. S. H. Coliapanion, sis. L. and bro. Phillip Coliapanion, bro. John Cannell (Chadwell Heath); sis. Hatch, bro. Evans, sis. Jenkins, sis. Ilene Jenkins, sis. W. J. White and sis. Mary White (Avondale Hall); sis. Hart and sis. Kelby (St. Albans). It would greatly assist us if the visiting brethren and sisters would kindly hand in their names should they enter the room close on time of commencing. We welcome all of Berean Fellowship to the Lord's Table. —S. G. BARRETT, Rec. Bro.

CHADWELL HEATH. —Ashton Hall, High Road. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays, 8 p.m., Bible Class, Cleveland Road Schools, Ilford Lane, Ilford. We are very pleased to report that Mr. Cyril Walter Finch, of Laindon Hill, was baptized into the Saving Name of Jesus Christ on Monday, May 9th. We rejoice at this evidence that God's Word is still powerful to the convincing of some. We earnestly pray that our brother will receive the prize of everlasting life. Also we are glad to say that our numbers have been increased by the addition of bro. and sis. P. E. White from Southend Ecclesia and sis. Farrell from Stamford Hill Ecclesia. We have had the pleasure of the company at the Table of the Lord of the following: —bro. John Webster (Brighton); bro. and sis. J. M. Taylor (Gunnerybury); and sis. Woods (Purley). —J. C. ADEY, Rec. Bro.

LEICESTER. —17 Churchill Street. Until we can find a more suitable place, we are meeting together at the above address every Sunday morning at 10.45. Since last writing we have had the pleasure of the company of sis. Stubbs (Nottingham), bro. and sis. Ask (Macclesfield) and sis. Clee and bro. Wilson (Coventry), bro. Wilson giving us acceptable words of exhortation. The two latter will meet with us as often as possible, as at present they are in isolation. —E. C. CLEMENTS, Rec. Bro.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School 11 a.m.; Lecture 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately) 8 p.m. Thursdays: Bible class 8 p.m. We have pleasure in reporting that the sin-covering name has been put on in the appointed way by Miriam Florence Edith Smith, daughter of bro. and sis. M. Smith (late of Purley), who are now meeting with us. Our young sister has our prayers and best wishes for success in the race for life eternal. We have been pleased to extend a hearty welcome at the table to the following visitors: —sis. Swain (Ipswich), sis. Allen (Luton), sis. Pritchard (Chadwell Heath), sis. Warner (Luton), bro. Richards (Dudley), bro. Elston (Nottingham). On Friday, April 15th, we spent a most enjoyable time in the company of a very large number of Sunday School scholars and brethren and sisters from all parts. The afternoon was devoted to the scholars in the distribution of prizes and suitable addresses; following which a company of about 260 sat down to tea. The scholars were afterwards entertained separately whilst the brethren and sisters listened to stirring and upbuilding addresses by the following brethren: E. W. Evans, F. C. Wood, C. F. Ford, F. G. Jannaway, G. H. Denney. It was felt by all present that a highly profitable and

enjoyable time had been spent together, and we have every occasion to be thankful to our Heavenly Father for this evidence of his love and mercy towards us. —P. H. HONE, Asst Rec. Bro.

LONDON (Gunnersbury). —Ivy Hall, Wellesley Road (off Cambridge Road). We have been greatly encouraged by the coming into our midst of sis. Heath who embraced the Truth through the old Brixton Ecclesia. She has not for a considerable time been a member of any meeting, but having held the Principles of the Faith without dissent, we heartily welcome her as a member of this ecclesia after a satisfactory interview. We regret to report that sis. Jeapes who at first declined to vote either way on the resolution re going to law, has now joined the Ilford (Cranbrook Hall) meeting thus placing herself out of our fellowship. — G. BRETT, 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. Thursdays, Bible Class, 7. 45 p.m. We are pleased to announce that on Sunday, April 10th, we had the company of our brother D. Jakeman, of Dudley, who exhorted us in the morning, with words that were a comfort and encouragement to us, and also lectured in the evening, which was well attended, and altogether we had a very uplifting time. We are also pleased to state, that bro. T. Keepence, of the Star Building Ecclesia, of the Birmingham Temperance Hall fellowship, has resigned his membership with them, and has become a member of our ecclesia in the Clapham fellowship. Also we have gained another member, by our bro. P. Richards having decided to reside in the town, becoming a member of our ecclesia; the said brother was formerly of the John Bright Street Ecclesia. We have also been pleased to welcome on three occasions during the past month, our sis. Eunice Goville, who is in isolation, but has been home on holiday. We should like once again to state, that we will extend a hearty welcome to any bro. or sis. of like precious faith, who may be this way on holiday during the summer months. —D. M. WILLIAMS, Rec. Bro.

PEMBERTON (nr. Wigan). —Christadelphian Meeting Room, Orrell Gardens, Orrell Post. Sundays: School 2 p.m.; Breaking of Bread 3 p.m. Lecture 6.30 p.m. Thursdays: 7 p.m. The Pemberton Ecclesia have passed the following resolution unanimously: "That suing at law for any right whatsoever is to be shunned by a servant of Christ, as being out of harmony with his teaching (Matt. v. 39; 1 Cor. vi. 1; 1 Peter ii. 21, 23); and we invite the fellowship of those only of like mind". We have been further encouraged in our labours by receiving into our fellowship bro. F. Lea and his sister wife Lottie, who on account of the Birmingham and Strickler heresies have withdrawn from the Wigan (T.H.) fellowship. We still continue to place the witness before the people here by willing workers and we rejoice to see interest manifested. —J. WINSTANLEY, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall 148 Union Street. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Thursdays: Bible Class, 7. 45 p.m. On Good Friday we held our Fraternal Gathering. Tea was provided at 5 p.m., to which a good number of brethren and sisters, with our Sunday School scholars and interested friends sat down. We were pleased to have with us sis. Cockcroft, sen., of Oldham. At 6 p.m. our Sunday School scholars with the aid of some of the brethren and sisters, gave us an excellent musical programme. The Sunday School Report was presented by bro. H. R. Nicholls, which was very encouraging, showing an appreciative interest taken by the scholars. The awarded prizes being presented by the chairman, bro. A. J. Nicholls, with appropriate remarks to each scholar. At 7 p.m. we held our meeting, which took the form of a series of short addresses, the subject for consideration being: "The Lord's Return", Its effect on the land, by bro. Roberts, Its effect on the world, by bro. H. R. Nicholls, Its effect on the Household, by bro. Mitchell, the Return of Christ by bro. Brett. Suitable hymns were sung between each address. A most profitable and enjoyable time was spent by all, with a full appreciation of what the Lord's Return may mean. On Thursday, May 12th, we are having a Special Lecture on the subject, "The abolition of War, and the Establishment of a Lasting Peace", bro. Ernest W. Evans, of Clapham, being the Lecturer. We are looking forward to a good time and pray that it may be the means to draw others to a knowledge of the Truth and to reveal God's Purposes Great and Glorious. —JOHN HODGE, Rec. Bro.

PURLEY. —Lecture Hall, High Street. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Thursday: Bible Class 8 p.m., Y.M.C.A., North End, W. Croydon. We have been pleased to welcome at

the Lord's Table the following visitors: sisters Davis, L. Jeacock, F. Squire; brethren J. Squire, J. Warwick, S. Warwick, R. W. Jeacock, W. Davis, all of Avondale Hall, Clapham. —ALFRED J. RAMUS, Rec. Bro.

SWANSEA. —Portland Buildings, Gower Street. Sundays: Eureka Class, 11 a.m., Breaking of Bread, 6.30 p.m. Thursdays: 7.30 p.m. Being some time since forwarding intelligence we wish to state we wholeheartedly endorse the position of the South London (Clapham) Ecclesia that suing at law for the enforcement of any right whatever is to be shunned by a servant of Christ as being out of harmony with his teachings. We have much pleasure in reporting the obedience to the faith of Miss Doris Hillman, formerly Church of England, who put on the Saving Name of Jesus by baptism on April 10th, and is now rejoicing in the Hope of Israel. We pray that she with us will run the race well and faithfully to the end, and at last receive the glorious prize of everlasting life. On the other hand we have lost by removal to Bridgend our aged bro. W. Winstone, who in future will meet with that Ecclesia. He was a great help to us at our Eureka Class being a great reader and lover of the Doctor, and well versed in all his writings and in his lifetime had personal contact with him. We have been compelled to withdraw our fellowship from bro. and sis. Watkins (Skewen) for long continued absence from the meetings, this step was taken after repeatedly writing them pointing out the seriousness of their attitude, but to no purpose. We have had the pleasure of the following visitors at the table: —Bro. Walter Winston (Bridgend), sis. Muriel Bullen (Clapham), April 3rd. And we are grateful for the increased strength and encouragement afforded us by the company of bro. Willie Jeacock (Clapham), during the Easter holidays. Our brother spoke at the Eureka Class and refreshed us with words of comfort at the breaking of bread. Truly the consolation is at hand and we heed the Spirit's voice: "Be patient brethren, unto the coming of the Lord". —JAMES HY. MORSE, Rec. Bro.

WELLING. — Scout's Hall, Warwick Road (opposite Danson Park) Sundays: Breaking of Bread, 2.45 p.m., School 4.30 p.m., Lecture 6.30 p.m. Wednesdays: Bible Class, 8 p.m. We continue our efforts to proclaim the Truth to our neighbours, and pray that God will bless our endeavours. We are pleased to announce that bro. and sis. Drummond have withdrawn from the Bexley Heath Ecclesia, and after a satisfactory interview once more meet in unison with those whose separation from the world is preferred to its citizenship. GEO. L. BARBER, Rec. Bro.

AUSTRALIA.

NEWCASTLE (New South Wales). —Kitchener Hall, Union Street, Adamstown. Breaking of Bread 10.45 p.m., Lecture 7 p.m. once a month. We are pleased to be able to say that since our last report appeared, we have been enabled in the providence of God, to obtain the above hall for our meetings. We have since the commencement of the year, delivered three lectures on the following subjects, "The Second Coming of Christ", "What Christ is Coming For", and "The Millennium". We also are in co-operation with the Memorial Hall Ecclesia, Cessnock, to whom we send a lecturer once every month. So far attendances of strangers at lectures have been very gratifying and we trust that our efforts will eventually bear fruit to the honour and glory of God. As visitors we have enjoyed the company and fellowship of sis. Case and bro. Rex Case (Launceston, Tas.), also bro. H. Dando (Cessnock). We note with joy the signs of the political firmament which so unmistakably herald the coming of our Lord and Saviour, and continue in our humble endeavour to merit his approval when he appeareth. —PERCY O. BARNARD, Rec. Bro.

CANADA.

HAMILTON (Ont.) —Pythian Hall, Jackson Street West. Sundays: Breaking of Bread 11 a.m., School 9.45 a.m., Lecture 7 p.m. Thursdays: Bible Class at 8 p.m. It is with pleasure we make the following announcement: At a special meeting of the arranging brethren of the I.O.O.F. Ecclesia and the Arranging Brethren of the Pythian Hall Ecclesia, on December 17th, 1926, held for the purpose of discussing the separation which existed between us and if possible, come to an agreement upon a sound basis, which we are now happy to say is the outcome of our meetings and correspondence. The

agreement which the two Ecclesias are now united upon is as follows: —"Having a sincere desire for reconciliation and the union of the two Ecclesias with an earnest desire for the well-being of the Truth entrusted to us, believing this will be served by such a union, we, the members of the I.O.O.F. Temple Ecclesia, and the Pythian Hall Ecclesia, agree to unitedly bury all past differences and disagreements and with a full determination to strive for unity and the blessing of our Heavenly Father, meet together in the bonds of love and peace, and that this basis of agreement be sent as intelligence to the Berean Christadelphian and all Ecclesias involved". We regret to say about twenty members of the I.O.O.F. Ecclesia have withdrawn from us on the "Alien Divorce Question", and we wish to make our position clear with regard to the question of Alien Divorce, which has caused so much trouble. We repudiate the idea of forced separation of a trivial re-married divorce, when said re-marriage takes place in days of darkness. We have been further strengthened by the company of bro. G. Gibson (Toronto), who spoke the word of exhortation and lectured for us in the evening. We have welcomed the following visitors to the Table of the Lord: sis. Gruitt (Buffalo, U.S.A.), sis. Clara Gwalchmai (London, Ont). We have lost by removal bro. and sis. A. Purcival to London, Ont., whom we commend to the brethren and sisters of the Ulster Hall Ecclesia, also bro. W. Pole to Toronto, who will meet with the Kimbourne Hall Ecclesia. In future we shall be known as the "Berean Christadelphian Ecclesia", as a convenient distinction, meeting in the above named Hall. —E. D. COPE, Rec. Bro.

LONDON (Ont.) —Ulster Hall, corner Dundas and Clarence Streets. Sundays: School 10.15 a.m., Breaking of Bread 11.30 a.m., Lecture 7 p.m. Wednesdays: A.O.F. Hall, 8.15 p.m. Since last writing we are pleased to report that the following brethren and sisters have resumed fellowship with us, who were formerly in fellowship with the Temperance Hall, Birmingham Ecclesia: bro. and sis. James Howard on Nov. 21st, 1926; bro. and sis. G. Phillips on Nov. 28th, 1926; bro. and sis. Ed. Howard on Feb. 13th, 1927. We are sorry to announce the death of bro. Proctor, of Tillisonburg on January 29th, who was laid to rest in Mt. Pleasant Cemetery. He is now awaiting the Master's return to call him from the grave. We have had the pleasant company of many brethren and sisters from Canton, Ohio, Detroit, Toronto, Hamilton, Brantford and Guelph. We welcome all those of like precious faith to the Table of the Lord. Bro. and sis. Percival have recently moved here from Hamilton. Sis. Wilton has returned to Raymond, California, and is in isolation there. We have just enjoyed a very pleasant visit from bro. B. J. Dowling, of Worcester, Mass., who spoke Sunday morning, Monday and Wednesday nights to the brethren and sisters, giving beautiful words of exhortation. He also lectured on Sunday evening to a very large audience. We thank our brother for his labour of love. —W. D. GWALCHMAI, Rec. Bro.

MONTREAL (Que.) —Allies' Hall, 284 Charron St., Pt. St. Charles. Sundays: Breathing of Bread, 11 a.m. We have had the pleasure of assisting another of the sons of Adam to put on the sin-covering Name of Jesus, in Mr. John Fields, 33 (Church of England). May the blessings of our Heavenly Father attend him always on his pilgrimage Zionward. On the other hand we regret at having to withdraw from sis. Monteith and bro. A. Verner for long continued absence from the Lord's Table. We trust that they may see their error and return to the fold before it is too late. —J. V. RICHMOND, Rec. Bro.

SAINT JOHN (N.B.) —Christadelphian Hall, 38 Charlotte Street. Breaking of Bread 7 p.m. We regret very much to see unrest and division among our brethren, but are thankful that the members of this ecclesia are all of one mind and in accord with the Editors of the Berean Christadelphian Magazine in their battle to uphold the principles of the faith as set forth in the Scripture. We appreciate their efforts and all others who are earnestly contending for the true faith by combating the erroneous doctrines now being circulated among the believers. That God may bless their efforts is our earnest prayer. —ARCHIBALD DUNCAN, Rec. Bro.

NEW ZEALAND.

WHANGAREI. —We recently received advice from bro. Graham, of Huntly, that a brother and two sisters have decided to take a firm stand, and uncompromising attitude in regard to current controversies, and the following letter, a few days later, will explain the position: —

Hakanoa Street.
Huntly, March 9/27.

DEAR BRO. MACDONALD,

Greeting in Jesus' Name. We the undersigned having carefully considered our attitude in relation to fellowship with the Berean Christadelphian, and also to the brethren and sisters in the Watkato who are in your fellowship, we have resolved not to extend fellowship to any who are not with the Berean or any who have reservations on our Basis of Fellowship or who take a neutral position with the Whangarei Ecclesia.

With love in the Truth, we remain, Your Brother and Sisters in Christ,
Alexander and Mildred Surgenor, and Ivy Chappell,

The news that a few more have a desire for the whole Truth without compromise is cheering, and encouraging, but such a position can only be obtained by much heart searching and tribulation in which The Truth must have first place. Jesus said: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world" (John xvi. 33). The overcoming of the world and a realisation of what it means should be the desire of every brother and sister on whom the Name of Christ is named. —K. R. MACDONALD, Rec. Bro.

TASMANIA.

LAUNCESTON. —Temperance Hall, York St., Small Room. Sundays: Breaking of Bread 11 a.m., Lecture 7 p.m, School at 14 Frederick Street, 2.45 p.m. Wednesdays: Bible Class, 8 p.m. On Saturday, January 15th, we held our Sunday School Annual Outing, on the River flats, Killafady. Bro. Robertson, of Melbourne, having arrived during the morning, advantage was taken of his presence among us, in respect to the examination of one of the Sunday School scholars, our second son, William John Galna; and on he being found to possess the necessary knowledge of "the things concerning the kingdom of God, and the name of Jesus Christ", bro. Robertson put him through the waters of baptism, the same afternoon, in the North Esk river. A most happy day being brought to a close by this pleasing event. Our new brother was the third immersed from the Sunday School. On Sunday morning we had sis. Moss, of Legerwood with us, also bro. Robertson, who gave us the word of exhortation, in the afternoon. We had the Sunday School Annual Distribution of prizes, our brother again giving us his aid. Also lecturing for us in the evening and the following Wednesday, January 19th, in the Mechanics Hall, which we had hired for the occasion, some thirty strangers being present on each occasion. We thank our brother for the aid so cheerfully given during his visit. Our numbers have been further increased, through sis. Ward (sen.) and sis. Maida Ward, late of Beaconsfield, coming to reside in Launceston. This has left sis. Diprose in isolation in Beaconsfield, but we visit her from Launceston, as often as circumstances permit. —J. GALNA, Rec. Bro.

LAUNCESTON. —We left 18 Thistle Street some four years ago. I have called your attention to it from time to time, the present address being 5 Lanoma Street, East Launceston, Tas. We have heard a brother was in Launceston seeking us and failed to find us. —J. GALNA.

UNITED STATES.

BALTIMORE (Md.) —Bro. D. E. Williams writes: "I love the Berean Christadelphian as much as ever. Its contents suit me exactly. I have been in the Truth for 65 years and spent considerable time in the company of Dr. Thomas. I wish to thank you and bro. Denney for your noble endeavours to enlighten believers on the perils of the present situation. Your editorials and all your productions are highly appreciated here, being in strict harmony with Dr. Thomas and bro. Roberts. I am delighted to see that your work is confirmed and augmented by such noble brethren as Geo. H. Denney, Frank Jannaway and so many others. I have been in many Biblical battles, earnestly contending for the Faith

for many, many years, and I have always contended that it was not only un-Christlike, but preposterous for saints to forget their dignity "in Christ" and stoop to worldly methods, to have troubles of any kind among themselves adjusted by the "Satan". If any man sue you at the law, or any person whatsoever smite you, persecute you or despitefully use you, Christ has made our duty plain. Now, dear brother Dowling, I am nearing my 86th year, and my prayer still ascends for you and all the faithful. Paul sends love, also sis. Beulah H., and bro. J. W. Mosier, together with myself and others". —D. E. WILLIAMS, Rec. Bro.

CHICAGO (Ill.) — Room 811, Capitol Bldg. Sunday: Breaking of Bread 10.45 a.m. We regret to report that bro. Angus MacDonald fell asleep on April 12th, and was laid to rest in Forest Home Cemetery. Bro. Frank Coverley spoke words of comfort. Our brother died as he had lived, full of love and zeal for the Purity of the Truth and fellowship, and with a firm conviction that he had "not believed cunningly devised fables". Bro. Dowling will grieve to hear of his death for they were frequent correspondents. Bro. MacDonald was born in Lincoln, England, but he spent over twenty years in the work of the Truth in Chicago. There was a large gathering of brethren and sisters when we sorrowfully laid him away. The undersigned has been elected Recording Brother, to whom all Ecclesial Correspondence should now be sent. —FRANK COVERLEY, Rec. Bro., 120 Albion Avenue, Park Ridge, Illinois.

JASONVILLE (Ind.) —Christadelphian Hall, So. Virgil St. Sundays: Breaking of Bread 10 a.m., School 11.15 a.m., Lecture 7 p.m. We are glad to report the baptism of George Bickel (15) and Richard Bickel (13), on March 24th. Our new brethren are the sons of bro. William Bickel of this meeting. We extend a cordial invitation to all visiting brethren who hold the Truth in purity. —AUDE PLEW, Rec. Bro.

LOS ANGELES (Cal.) —Woodmen of the World Hall, 1040 South Grand Avenue. Sundays: School 9.30 a.m., Breaking of Bread 11 a.m., Lecture 7.30 p.m. Wednesdays: 7.45 p.m., Cleveland Hall, 7.30 South Grand Avenue. It is with much gratitude to our Heavenly Father that we report the following additions to the household by baptism into the sin-covering Name for remission of sins. On May 23rd, 1926, Mrs. E. B. McFarlane (52) sister in the flesh to our sis. M. C. Young; Nov. 28th, 1926, Mrs. Edna White (22), daughter-in-law to our sis. G. White; Feb. 20th, 1927, James Flenniken (27); April 3rd, 1927, William Cutter (20), husband to our sis. Francis Young; Feb. 27th, 1927, Gerald Burnett (17), son of our bro. and sis. C. E. Burnett; April 10th, 1927, Gertrude Seagoe (17), daughter of our sis. Sarah E. Seagoe, William Sharp (19) and Elizabeth Sharp (17) son and daughter of bro. and sis. Jas. C. M. Sharp. The last four mentioned are Sunday School Scholars. We rejoice to see the power of the Gospel of Christ at work in our midst and pray that our new brethren and sisters with us may share in the glories shortly to be revealed. We have to report withdrawal of fellowship from sisters Emily Frank and Irene Moore on account of having joined a meeting not in our fellowship, also from bro. Frank R. Cutter for long absence from the Lord's Table. On Jan. 1st, we held our usual Annual Fraternal Gathering and S. S. Entertainment. A large gathering of brethren and sisters from this and neighbouring ecclesias received comfort and encouragement from addresses upon the theme "All power given unto Christ to bring peace on earth and goodwill among men". After partaking of refreshments a program arranged by the Sunday School which included lime-light views of the Holy Land, followed by the distribution of prizes to the scholars, was enjoyed by all present. — JAS. C. M. SHARP, Rec. Bro.