

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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CONTENTS	Page
Dr. John Thomas (Christadelphian): His Life and Work	341
Editorial	345
The Power of Godliness (R. Roberts)	352
Christadelphian Answers	357
Conversations Concerning the Truth	359
Notes on the Daily Readings for August	361
Christadelphians and Military Service	365
Palestine Earthquake	366
The Situation in Melbourne, Australia	367
Going to Law	368
The Date of Christ's Birth.....	369
Notes on the Law of Moses	370
Where is the Place of Understanding?	374
Britain's Coming Isolation	376
The Beasts of Revelation	378
Palestine and the Jews	380
From Our Post Bag	382
Ecclesial News	384
The Children's Page	388
Sunday School Lessons	389
Puzzles	392
Paragraphs	344, 366, 377

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Notes.

FAMILY JOURNAL AND "COUNSEL'S OPINION". —We are in agreement with the Counsel quoted in the above. He was asked to give his opinion in regard to witnesses "not reluctant" to go and give evidence against a fallen brother or sister and did so. But it is impossible to get a verdict in any case unless the witnesses are there, and in Divorce cases especially, it is the universal custom to sub poena. Let anyone in doubt, put these questions to "counsel": —(1) In the event of necessary witnesses not being willing to give evidence by voluntary attendance what must be done to ensure such attendance? (2) What are the penalties for refusing to attend under such circumstances. Let us have all the truth while we are about it.

W.G. AND OTHERS. —Having to squeeze out your own, with much other good matter, brings back that "feeling in the pit of the stomach," which we so frequently experienced while we were co-editor. It was one of the reasons why we were so happy at being allowed to resign! Before sailing for Canada and the States, bro. Denney informed us he had "piles of good matter, both in manuscript and type," so much that he was "compelled to ruthlessly ration the contributors". He advises contributors to re read what they write with a view to it occupying less space. Having done so, the contributor should again read it with a similar object, and having arrived at the conclusion that not another word can be eliminated, then send it along, and the editors will see what their blue pencil can do!

W.B. —Read our foregoing note to W.G. Since penning those words, we have received from bro. F. Walker, the printer, a very brief but a very emphatic request: "Please do not send more matter than essential; I have such a considerable amount on hand, and in type". Thus, contributors will understand why their articles may not appear in the near future.

KEW GARDENS, LONDON. —The Mutual Improvement Class of the South London (Clapham) Ecclesia will, God willing, pay the Annual Visit to these beautiful gardens, on Saturday, August 13th. Programmes can be had by applying to bro. F. C. Wood, 36 Danecroft-road, London, S.E.24.

E. W. EVANS. —"Palestine and the Jews". You will see we have only found room for your excellent digest of the latest developments in the Holy Land. We would that we had space to have included the printed matter enclosed therewith, but the "Notes" on our cover, to W.G., W.B., and others, will reveal why we cannot.

B.G. (Edinburgh). —We are pained that you do not "see eye to eye with us on polygamy", and that you "do not think the Scriptures bear out our idea". We can but urge you to ponder 1 Tim. iii. 12, and Titus i. 6. Meanwhile we have removed your name from our "In Fellowship" correspondents.

LEAMINGTON. —At present we cannot co-operate with this Ecclesia on account of the views of some therein concerning going to law, but we are hopeful of better news before we next publish.

OUR FIRST LOVE! —The Birmingham Statement of Faith, adopted by the Temperance Hall Ecclesia under the presidency of the late Editor of the Christadelphian (Robert Roberts), and re-adopted, Sept. 14th, 1908, under the presidency of the present Editor of the Christadelphian (C. C. Walker); including all the original proof texts. This has been reprinted in a permanent clothette binding, and can be had gratis by any and every Christadelphian sending a post card with full name and address to F. G. Jannaway, 99 Stockwell Park Road, London, S.W. 9.

W. LOGAN, WATERFORD. —Half a beautiful shell in two pieces (!) has reached us with loving greetings, but your new address was evidently on the half that has not reached us—in fact, our address was on the missing half also, but "Jannaway" found us. Send your new address please.

ISLE OF WIGHT. —Will any brethren or sisters visiting here August 6th to 20th please communicate with sis. (Miss) Alice Cockcroft? We can assure them of happy companions—the right sort. Letters to 140 Wermeth Hall Road, Oldham.

WANTED. —February, 1927, copies of the Berean Christadelphian. Full price paid. F. WALKER, 41 Stokes Croft, Bristol.

MEMORIAL FLAGON, Plate and two Cups. —Will any ecclesia having such to dispose of communicate with bro. G. Barber, 10 Bramley Place, Crayford, Kent. The Welling Ecclesia is in need of such.

"SIN IN THE FLESH." —To many who think enough has now been written on this subject to convince all who are open to conviction, we would say, they have our sympathy, but we must remember that the "enemies of the Truth" on this First Principle in the United States (as they were termed in the May Christadelphian, 1922) are now being supported by the Editor thereof; in fact we hear that he is about to proceed to America with a view of neutralizing the faithful upholding of Clauses v., viii., and xii. of the Birmingham Statement of Faith. Our readers may rest assured that bro. Dowling will see they are not unduly troubled with lengthy articles on the subject.

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EIGHTPENCE.

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

(Continued from page 296).

CHAPTER 44.

Concerning Professor Fowler's phrenological delineation of Mr. Alexander Campbell, the following appeared in the pages of the Herald of the Future Age, 1847, p. 177, from the pen of Dr. Thomas: —

“So accurate was the phrenograph of our friend, the supervisor, whom some of his ignoble and undiscerning admirers style 'Nature's Nobleman', considered, that some of our friends who are acquainted with both parties wished the Editor of the Herald also to be subjected to the searching scrutiny of the same oracular phrenologist. It is well-known that the Editor of this paper has been denounced by Mr. C. and his partizans as heartless, utterly destitute of all benevolence, sympathy, and love to God or man. 'An Evangelist from the Western Reserve, Ohio', writes an esteemed friend, 'describes you to me as the most uncompromising, stubborn, self-willed, and dogmatical person ever known; having large self-esteem and firmness, and deficient benevolence; though a good intellect, and all this hardened by a real bilious temperament.' I must confess I cannot discover the overflowing of a predominant benevolence in your writings, though I see all the indications of large conscientiousness. I also think 'your self-esteem a little larger than your approbateness'. Elsewhere he says, 'I found the brethren in Williamsville most worthy brethren, but they seemed to have formed the opinion that John Thomas "appeared to be a pretty hard case"! Some of the brethren at Clarence are equally strong in their condemnation; and I assure you I have almost been discouraged in your behalf! To come nearer home, the editor is denounced as a liar (by men, indeed, who are destitute of the Truth), and, like themselves, devoid of all conscience. Still, such is the denunciation, whatever it may be worth. An editor, too in these parts, pronounces him to be the Arnold of this reformation, and is reported to have said that he 'would rather pass through seven inquisitions than fellowship such a bad man"! Thus it would appear, that, while the supervisor was supposed to be within a degree or so of perfection, until the American phrenologist rent the veil away, the Editor of the Herald, by his evil influence, had been condemned as the

incarnation of all Satanic mischief in the Bethlehem* dominion. Now the events in relation to these two persons, which have been developed in the course of the last ten or twelve years, have created an interesting problem in phrenology, namely, what is the ORGANIC difference between them, though both for years professedly advocating a common Truth, to pursue such a widely different course? To solve this question, it was suggested by certain in New York and Richmond, to adopt the expedient indicated by Mrs. Campbell in the case of her liege. It was accordingly arranged that Mr. L. N. Fowler's science should again be tested, and that the Editor of the Herald should be incognito to his skullographic digitations. The Editor being a perfect stranger to Mr. Fowler, and the visit being paid to him immediately it was resolved one, there was no time for him to receive any previous information by rumour, or otherwise, that would facilitate or aid him in the phrenography.

*In Pennsylvania, U.S.A.

"Accompanied, then, by a single individual, the Editor of this paper visited the calvary in Nassau-street. While he was inspecting the skulls and casts of peccant humanity 'laid upon the shelf', the brother was introduced to the phrenoscopic chamber in the rear, where he found Mr. L. N. Fowler 'at home'. He told him he had 'a case for examination, and that he wished him to be particular in the description'. The Editor was then called in for a scrutiny, which he very readily obeyed, being not afraid of an examination by the Lord Himself, knowing assuredly that he was about to place himself in the hands of one who could have no bias—who had proved his competency to a right interpretation of human nature upon scientific principles: and who would make a faithful record of his observations for the sake of his own reputation of brainology. Phrenography may err, but nature never lies, What is bred in the bone will come out in the flesh; so that the skilful phrenologist can read with accuracy the inner man in living characters upon the hairy scalp. The Editor feels that he partakes of the imperfections of a nature 'made subject to vanity or corruption; but he also knows that it is impossible that he can be the wretched being his detractors would have him thought to be. He was glad, therefore, that opportunity now offered to settle the matter by authority which had been proclaimed by the enemy as truth itself. The Editor quotes that same authority as proof that the supervisor and his satellites have vilified him; and that the imputation of a singularly vicious nature recoils upon him, and not upon the Editor of the Herald of the Future Age.

Being seated, then, Mr. Fowler proceeded forthwith to read off the description 'like a book'. He pronounced sentence by sentence his observations, which were immediately and successively recorded by his lady-amanuensis at the table. The Editor moved not a muscle, lest it might be construed indicatively, and so aid Mr. Fowler in his examination. The business being completed, the synopsis presented the following report:—

'Size of brain, 22 inches and a half; for place 5, that is, "full".

'Strength of the system, 6, or great.

'The degree of activity, 6.

'The propelling or executive faculties, 6.

'The motive temperament—sanguine and lymphatic, 5.

'The motive apparatus—analagous to the bilious temperament—plus 6.

FACULTIES—Amativeness, 5 to 6; philoprogenitiveness, plus 5; adhesiveness, 6; inhabitiveness, 6; concentrativeness, 5; combativeness, 5 to 6; destructiveness, 5; alimentiveness, 5; acquisitiveness, 5; secretiveness, 4; cautiousness, 6; approbateness, plus 5; self esteem, 6; firmness, plus 5; conscientiousness, 6; hope, 6; marvellousness, 4;

veneration, 5; benevolence, 6; constructiveness, 5; ideality, 6, sublimity, 6; imitation, 5 to 6; mirthfulness, 5 to 6.

'INTELLECTUAL FACULTIES, 5 to 6; observing and knowing faculties, 5; individuality, 5; form, 6; size, plus 5; weight, 5; colour, 3; order, 6; calculation, plus 5; locality, 6; eventuality, 5; tune, 5; language, 5; causality, 5 to 6; comparison, 5 to 6; suaviteness D., 4; intuitiveness, 5.'

"PHRENOLOGICAL DESCRIPTION OF THE DOCTOR.

" 'One marked feature of your whole organization is density. You can endure a great amount of both mental and physical labour, without experiencing that degree of fatigue which most persons would in accomplishing the same. You have a predominance of the bilious temperament, which gives physical strength and toughness, and favours power of will. You can resist disease with more effect than most persons; are seldom sick.

" 'You have a positive, distinct character, are never half-way in anything; have strong will and determination of mind, and are disposed to take positive and independent views of things. You think for yourself, and rely on your own resources; had rather guide than be guided; are governed more in your actions by impulse or surrounding influences.

" 'You have great courage and presence of mind; are not afraid to defend your cause, to do what you think is right, or to advocate what you consider the Truth; are naturally a plain, almost blunt, spoken man; believe in acting openly and straight-forward, say what you want to say without smoothing the matter over; are perhaps too harsh in your manner of expression, though experience may have taught you more policy than you naturally possess. You abominate hypocrisy and also cruelty; you have too much pride, benevolence, and sense of honour, to attack one in a defenceless condition, yet, when in controversy with an opponent, would be strongly inclined to be sarcastic, and severe in your criticisms. You have an enterprising mind, strong hope, and bright anticipations; are seldom if ever discouraged; opposition and difficulty only stimulate you to greater exertion. You are very persevering and thorough-going in whatever you take hold of; not easily driven or conquered, especially where duty and moral principle are involved. Your religious views are rather peculiar to yourself. You have naturally a good share of devotional feeling, and a stray tendency to investigate theological subjects, but have not much respect for 'the powers that be'; or in other words, you would pay just as much deference to a layman who presents truth as to an LL.D.

" 'You have a high degree of general sympathy and philanthropy, are willing to give your influence to whatever you think you may meet. You are much given to reasoning and thought; one inclined to expand subjects as you become interested in them; have high degree of amplifying, and use rather extravagant language, in describing and explaining the subject treated of. You have much scope of imagination, are a lover of the sublime and magnificent, and appreciate the beautiful and perfect-like; to do business on a large scale, and bring about great results. You have a good deal of caution and prudence, but are not timid or over-anxious about consequences. You cannot bear to be idle, always have something on hand to demand your attention and keep you busy. You have a good memory of ideas, places, and facts, but memory of details and common occurrences depends upon your necessity of exercising it; are not deficient in this quality if you will give it a chance to develop. Your ability to use language is not equal to your flow of thought, hence you can write better than speak.

" 'You form strong attachments, are a kind, warm-hearted friend, interested in Woman, and in the welfare and happiness of children. Have a desire to improve mankind in their social as well as moral and intellectual natures. It is more natural for you to lead the mind of others than to be led, and to exercise authority than submit to it. You had a desire when a boy, to assume the responsibilities of a man, and be your own master.

" 'You are fond of order and system in physical arrangement, but appreciate it more particularly in mental operations; are rather exact in having work done to suit you.

“ ‘You have a variety of talent, and can adapt yourself to circumstances and different kinds of society with considerable facility.

“ ‘You make distinct impressions on the minds of others, and will be likely to have warm friends and bitter enemies,

" 'To sum up the most prominent points in your character, they are: energy, perseverance, determination, independence, strength of intellect, moral courage, and vividness of imagination—October 5th, 1847".

"Such then", remarks the Doctor, "are the two men who have been before the public for so many years in antithesis to each other. Those who are personally intimate with them and acquainted with their history and writings will recognize them in their phrenographs. The Editor acknowledges his as a correct transcript of his natural man without any abatement ".

(To be continued).

Let the present moment always be wisely used, and life will be solidly built up before and behind. —R.R.

Editorial.

THE BLOTTED PAGE.

In these surely perilous times in which we live, there is being produced a page in Christadelphian history, that exhibits a lamentable ignorance of fundamental Truth in the ecclesias, accompanied on the part of some with heretical and schismatic denials of its first principles. Not only do words deceitfully flow—deceiving and being deceived—but violent and irreverent statements are made by representatives of the Temperance Hall fellowship, such as "Christ butchered upon a Calvary log to redeem", etc.

The sacrilegist who used these heinous words, made this angry retort when reminded of the fact that he was teaching error, on one of the most vital points of our faith—the sacrifice of Christ—which unfortunately has become one of the most perplexing features of the Truth to many in the Temperance Hall fellowship, because of the fact that the blackest and most fatal errors on this important doctrine, have been labelled "fundamentally sound" at Birmingham by bro. C. C. Walker, and the Temperance Hall fellowship quietly submit to this unrighteous decision.

The hectic ebullitions of those who stamp the teachings of Dr. Thomas and bro. Roberts, on this important subject, as "darkness", are countenanced in fellowship, and thus bidden "God-speed" by the Temperance Hall fellowship, and because of this, these outbursts of feeling against the teachings of our beloved "leaders", show no sign of abatement, but are rather on the increase.

Moreover, some of the more subtle members of this fellowship who are partial to heresy, knowing the hold that the writings of brethren Thomas and Roberts have upon the household, claim that the above well-known teachers favoured their views, and boldly quote certain parts of their writings and certain answers to questions in a Debate, to establish their false claim. Among this class now figures bro. C. C. Walker's Agent in the U.S.A.—bro. J. S. Mann. In a recent issue we made a few comments on his perverse manipulation of some of bro. Roberts' answers in the Roberts-Andrew

Debate on "Resurrectional Responsibility". We then promised to notice a further perversion of bro. Roberts' answers. It was the following we then referred to.

In reply to bro. Andrew's question, No. 406, bro. Roberts said: "Blood-shedding is never spoken of except in connection with actual sin". We ourselves see nothing ambiguous nor doubtful about this reply. To us the answer appears absolutely correct, and most certainly it is.

The nature of which Christ partook was the unclean nature of Adam and his posterity. But that nature would not have been unclean if Adam had not actually sinned, and therefore no atonement by blood-shedding would have been required.

But Adam actually did sin and the uncleanness of the "law of sin and death" followed. God's Law reads: "It is the blood that maketh an atonement for the soul" (Lev xvii. 11). Therefore, the connection is inevitable and complete. The matter is so plain that a child can understand it in that connection and in no other.

Not so, however, with bro. Walker's agent. Note carefully what he has to say; bro. Mann says: "Bro. Roberts could not make the above answer, if he believed it necessary for Christ to shed his blood to atone for his sin-nature". But why not, bro. Mann? Your statement is diametrically opposed to bro. Roberts' own words as we shall soon show. Again, bro. Mann says: "Bro. Andrew was trying hard to make bro. Roberts admit that Christ offered a sacrifice to CLEANSE HIMSELF, but the doctrine is not found in bro. Roberts' works!!!" The following replies made by bro. Roberts himself, to questions asked during the Debate will show how utterly unreliable bro. Mann's statements are: —

Question 704. —"What is the antitype of making an atonement for the Holy Place in regard to Christ?"

Brother Roberts Answer: —"CLEANSING HIM and redeeming him from Adamic nature utterly".

Question 715. —"How could Jesus have been made free from that sin which God laid upon him in his own nature, if he had not died for himself as well as for us?"

Bro. Roberts Answer. —"He could not".

Question 716. —"Then He offered for Himself as well as for us?"

Bro. Roberts' Answer. —"O certainly".

Question 717. —"Is it not clear then from this that the death of Christ was necessary to PURIFY HIS OWN NATURE from the sin-power?"

Bro. Roberts' Answer. —"Certainly"

Question 718. —"That was hereditary in Him in the days of his flesh?"

Bro. Roberts' Answer. —"No doubt of it".

Question 719. —"And he as the First One had to undergo purification through his shed-blood and resurrection?"

Bro. Roberts' Answer. —"CERTAINLY, I have NEVER called that in question in the least".

Bro. Roberts' answers to the above questions demonstrate the inaccuracy and the untruthfulness of bro. Mann's statements, and prove his argument to be worse than hollow. His misleading assertions are wholly unfounded—contradictions of the facts.

ROOTED IN DISHONOUR.

False statements are becoming common in the Temperance Hall fellowship. Why do they thus profane God's Truth? All such attempts to deceive are rooted in dishonour to the Truth. Many in the Temperance Hall fellowship to-day, are expending their energies and time with consuming fervour in opposing the Truth concerning Christ's sacrifice, and also His Commandments; and are thus forging chains that if not thrown off will bind them in darkness forever. They are being led on by an incautious error that is worse than ignorance.

Men who teach that our nature will never be redeemed, purified, justified and perfected, are not a whit better in doctrine, than some who tell us that we are now immortal, and that death is simply and only playing with us for lack of real work. Both ideas are foreign to the work of God in Christ. Both are enemies of the cross of Christ, but in opposite directions—both denying the work that was accomplished by God manifestation in Christ.

The nature of which the Christ partook (Heb. ii. 14, 15), in being born of Mary, was redeemed from death through His own blood (Heb. xiii. 20), that the promise made of God, that the SEED OF THE WOMAN should bruise the serpent's head or destroy the diabolos, and afterwards, that same seed, occupy the throne of his father, David, for ever (Luke i. 13-33), might be verified and fulfilled. These great and precious promises would ever remain unfulfilled, and God's plan of redemption be frustrated and defeated, if it were true as some say, that "the physical nature of neither Christ nor His brethren is the object of salvation".

In the case of Jesus the Christ—the child born of Mary—the son given; his physical nature was, by a change in its constitution, saved in that he feared; and afterward they that are his at his coming, having likewise "feared the Lord" (Mai. iii. 16), shall also be in the likeness of his resurrection (Rom. vi. 5), and thus be delivered from the bondage of corruption, into the glorious liberty of the children of God (Rom. viii. 21), death shall have no more dominion over them (Rom. vi. 9). They too, as was the first-fruits, shall then have been cleansed, purified and perfected through the precious blood of the covenant.

On this point bro. Roberts also speaks very definitely in the Debate saying: —

"The Cleansing of sin-nature is reserved for the resurrection" (bro. Roberts' answer to question 457).

"Sin in the flesh is physical; justification from that is by the change that is to come at the resurrection" (bro. Roberts' answer to question 269).

"God forgives our sins when we are baptized, and takes away sin in the flesh when we are changed" (bro. Roberts' answer to question 129).

Here we find that bro. Roberts taught the very doctrine that bro. C. C. Walker's agent declares in his letter as "monstrous," and "not found in his works".

Thus nonchalantly does he oppose bro. Roberts, while at the same time he professes to approve of his writings.

From all this it would appear that if wisdom were to be his guide, the next time bro. Mann attempts to dilate upon bro. Roberts' teaching, it would be better to select a subject with which he is more familiar.

But better still it would be, if he were denied paper, pen and ink for a time, that he might cease to write, and learn to read the Debate and other works more carefully, that he might correctly understand what the writers do teach.

But bro. Mann unfortunately has several companions with him, nursing those awkward errors, which he so disastrously defends; and as in all such cases, we know no man after the flesh—our partialities on account of personal acquaintance can never stand in the way of duty; we therefore are constrained to write as we do, and to say, that to see these misguided men so filled with self-sufficiency, that they will attempt to teach others, doctrines which they themselves do not understand, is one of the most pitiful anomalies of the present situation. It is necessary for this Magazine to speak with no uncertain sound in condemnation of such evil works. Temperance Hall people have doubts, we have none on such matters. The Truth has no hooks to hang doubts upon, and doubt indulged in, develops error, and thus works more mischief than even the giant Despair.

SHAMEFUL WORK.

Men who undertake to join the Truth with errors that have long ago been refuted and discarded, usually give "the simple" who are led by them, some ground for the presumption that they do not misrepresent, but some of these men seem to lack even the ability; for by dissimulation and false interpretations so barefaced as to be easily detected by all who will take the trouble to investigate, they seek to establish theories which they themselves do not understand. If they did they would never quote bro. Roberts. It is simply shameful for these men to attempt in this manner, to stain the reputation of such a noble defender of the Truth as bro. Roberts, by so manipulating and falsifying his words as to make it appear that he upheld these "damnable heresies" (2 Pet. ii. 1, 2).

However, men are responsible only for that which comes within the scope of their ability to discriminate between Truth and error. Therefore, we hope that their dissimulations and misrepresentations may not meet with that Divine retribution which they seem to so richly deserve. But by all that is right and proper, they should be more careful in the future, remembering the limits of their sphere, meanwhile making honest efforts to enlarge it; but only in the channel of the Truth, so that they may in some degree at least, make amends for the evil they have wrought by their rash and unfortunate methods.

In the meantime, let the faithful everywhere fully realize that high-blown pride in many disguises, is now very busy at the work of injecting into the veins of the ecclesial body of Christ, many insidious poisons, causing the most serious troubles and fatal consequences in the ranks of the Truth; and if the "mouths" of its votaries are not stopped in the ecclesias, the present Truth may become almost lost once more, and Christ may find even less faith on the earth when He comes, than we are sometimes disposed to think.

Many of those who to-day ought to be the Truth's most ardent exponents and defenders are not only nodding in cordial assent by fellowship to this evil work, but as a pretext for their negligence, they make the false claim that they have no responsibility, and therefore little interest in ecclesias outside of their own, "especially in foreign countries". This comes, of course, as bro. Roberts once remarked, from a defective appreciation of the spiritual unity that will always exist among the faithful members of the One Body of Christ.

Therefore let all believers everywhere, in every country, who realize their Scriptural responsibility in all such matters, join heartily and effectively together in the work, for the defence of the Faith once for all delivered to the saints, for its safe keeping, so that the enthusiastic interest in the Truth, and that earnest zeal for its purity and integrity, that has so strikingly characterized the true brotherhood of Christ ever since the days of Dr. Thomas, and so impressively in Apostolic times, may not be wholly abandoned nor lost sight of.

B.J.D.

CHRISTADELPHIANS AND CHRISTADELPHIANS.

When we embraced The Truth in 1875 (and, by The Truth, we mean the "First Principles" set out in the "Birmingham Statement of Faith"), there was but one community to our knowledge, holding those "First Principles" as a "Basis of Fellowship", and that community was known as

Christadelphians; then a despised, albeit, a united and happy little flock. In those far-off days, to withdraw, or be withdrawn from that little community, whose Headquarters were at Birmingham, was, in the mind of the writer, to be outside the "One body" of Christ! Now, however, there are at least a dozen Fraternities, each of which claims to be Christadelphian; and, yet, each refusing to fellowship the other eleven!

These divisions have led us to take a wider view than we did in 1875, for we are convinced it is more than possible that those on the "right-hand" in the Day of Judgment will include some from each of the said communities, notwithstanding their present separation.

Doubtless some will ask: Then, why not fellowship all such pending the Judge's decision? Why allow divergent view's on one of our Thirty "First Principles" to be a bar to present fellowship? Our reply is: Read what our beloved pioneer, Dr. Thomas, informs us in Eureka I, especially the last thirty-five pages. There, we have historical facts showing how the teaching of Christ was first subverted, and then finally lost. It was not the work of a day, or a generation; it was "here a little" (item of truth compromised), and "there a little". And, why the little? Evidently, as the evidence shows, in order to retain, or admit, some "worthy" person or persons. The result was, as Dr. Thomas shows, The Truth was supplanted by the "traditions of men": "the Spirit" was quenched by "the flesh".

Hence, the absolute necessity—if we would prevent the recovered Truth being again lost—that we rigidly abide by the Scriptural "Principles of Fellowship" so well set out by our other beloved forerunner, bro. Robert Roberts, when faced with the same difficulties that we are faced with to-day. His reason for re-stating and emphasizing those "First Principles" was explained thus: "There is prevalent at the present time a lamentable looseness in regard to what must constitute the Basis of Fellowship. It arises partly from ignorance, and partly from an over-anxiety to increase numbers and keep together divergent elements. This must inevitably result in serious trouble or grave declension. . . The Truth's interest is at stake; and, no doubt, much depends upon our action, as to whether it is yet to be maintained in its purity and simplicity, or lapse into Laodiceanism. The crisis is, doubtless, the most acute that has taken place. . . A too long course of loose discipline and slackness in dealing with wrong principles in doctrine and practice has, no doubt, intensified the evil, and made it all the more bitter, and grievous, and hard to bear. . . Good will result in the case of those, many or few, who will outride the storm by keeping a firm grasp of the anchor of the soul, by coming out of this ocean of suffering as 'gold tried in the fire'".

As a help to the troubled ecclesias, bro. Roberts besought them to keep in mind certain elementary truths concerning true Fellowship. Let us reproduce the most important ones. The following are, word for word, those of bro. Roberts. The numbering is our own, and is only added to facilitate reference:

1. —"That the first condition of association is the belief of the Truth, apart from the perception and reception of which, there is no basis of fellowship".
2. —"That the Truth forming this basis is made up of a number of items, or elements, that are each essential to its integrity as a whole".
3. —"That it is a matter of duty to require the recognition of these at the hands of those claiming association with us in the Truth".
4. —"That we are not at liberty to receive anyone who denies or refuses to believe any of them; because, the receiving of such would open the way for the currency of their principles among us, with the tendency of leavening the whole community. The elements of the Truth are so mutually related that the displacement of one undermines the foundation of the whole".
5. —"A man believing the Truth, but willing to wink at its denial among those in fellowship in any of its essential elements, becomes, by this willingness, an offender against the law of

Christ, which requires the faithful maintenance of the whole. Faithful servants of Christ cannot unite with such, on the ground that though he hold the Truth himself, such a man is responsible for the error of those whom he would admit; and, therefore, becomes the channel of a similar responsibility to those who may endorse him in fellowship: 'He that biddeth him God-speed is partaker of his evil deeds'."

6. —"That it is the duty of the friends of the Truth to uphold it as a basis of union among themselves by refusing to receive those who deny any part of it, or those who would receive those so denying".

7. —"Paul commands withdrawal from 'any man' 'who obeys not his word', 'delivered by epistle'. He commands the brethren to hold fast the traditions taught by him, 'whether by word or epistle'."

This is the mind of those for whom the Berean Christadelphian speaks, and why we confine our fellowship to those of the "same mind". We believe, that to extend fellowship to any of a contrary mind would result in "divisions" forbidden by the Spirit (1 Cor. i. 10, 11); or, what is equally obnoxious to the Lord, a compromising of the Truth, and a tolerating of false teaching for the sake of friendship and peace (Rev. ii. 15, 20). Hence, this restriction of our Fellowship, feeling confident that, if we err in so-doing, we err on the right side, by giving God and not man the benefit of any doubt.

Meanwhile, however, we are hopeful of the divine prerogative being exercised on the behalf of all who are honestly striving to know and to do the will of God—whoever they may, and wherever they may be found. For all such, Hezekiah's prayer is our prayer (2 Chron. xxx. 18, 19).

* * *

Since penning the foregoing, we have received the current issue of a "Christadelphian" Magazine (The organ of the "Christadelphian Mutual Improvement Societies' Union") which confirms our conclusions that the Birmingham Basis of Fellowship is rapidly becoming a dead letter—merely a phrase to deceive. In the said "Christadelphian" Magazine, the Editor allows a brother of many year's standing to declare, "I was never able to subscribe to the doctrine of Conscientious Objection in the circumstances of the Great War"! And to further declare that, "Many brethren exercise the privilege of voting". All we can say is, that to such, those represented by the Berean Christadelphian refuse fellowship (Rom. xvi. 17; 2 Thess. iii. 6).

F.G.J.

The Power of Godliness.

A Sunday Morning Exhortation by Bro. R. Roberts.

In our reading this morning, we have been informed that the Scriptures, which are elsewhere declared to be for comfort and patience, are also profitable for reproof and instruction in righteousness. We have recently had occasion to look at the comfort in the glory of the prospect opened up before us in the Gospel. This is the bright side: to-day we glance at the dark side—that side, namely, that exhibits the position of saints in the present evil world—taking the word saints for present purposes, as including all upon whom the name of Christ is called, without reference to whether they are faithful or otherwise. Here we shall find reproof and instruction in righteousness most salutary—most necessary. While in this position we are in danger. The greatness of the danger is evidenced in the constant recurrence of the apostolic exhortation to be on our guard. "Beware, lest any of you be hardened through the deceitfulness of sin". "Let us therefore fear, lest any should seem to come short". "Let him that thinketh he standeth, take heed lest he fall". "Be not conformed to this world, but be ye transformed by the renewing of your mind". "Redeem the time because the days are evil". "Be ye holy in all manner of conversation." "Love not the world, neither the things that are in

the world". "Pass the time of your sojourning here in fear". Such are examples of the constantly recurring precepts of the Spirit to the saints in relation to their present position. They point to our danger, and danger calls for circumspection.

Let us look this morning at some of our dangers. The chapters read give us a clue. We read therein of some who were to be "lovers of pleasure, more than lovers of God." The persons so described were not unbelievers: they were professors, for it is added that they had "a form of godliness but denying the power thereof". This is a graphic description. It sets forth exactly who is meant. It does not mean that the persons to whom it applies would deny there was a form of godliness, or reject the form. The word "deny" has the same force here as in the exhortation to believers to "deny ungodliness and worldly lusts," that is, put them away, have no part with them. Don't consent to them—deny them. The persons in question believed the gospel in theory, and submitted themselves in form to its institutions, but there is a something in connection with these which they practically denied in not being influenced by it: "the power thereof". What is this?

If seed is put into the earth, and does not germinate, it has no "power" in the soil. It is powerless and at last succumbs to corruption. This is a simile employed by Jesus himself, in reference to the Word: the Word is seed: our minds are soil: if the seed does not bring forth the results intended, we have the form without the power. As a rule, the failure of seed to germinate is due to some defect in the seed: in other cases the seed is good, but some one or more of the conditions necessary to its fructification are wanting. There is a lack of moisture, or the ground is too hard, or it is not sufficiently covered with soil, etc. In the case of the seed of the Word, there is no defect in the seed: failure in fructification must be due altogether to the surrounding conditions. These conditions are most of them subject to control. The quality of the soil cannot be altered: a man cannot by an act of will change himself at the start from being what he is, as regards natural capacity and proclivity, but he can regulate the external conditions which at last even affect the constitution of the mental soil to some extent. A piece of poor ground well cultivated will show a fair result, and even improve in quality where good soil left untended will yield a crop of weeds, and deteriorate in its own constitution. The parallel in the case of mental tillage is perfect.

Certain conditions are essential to the fructification of the good seed sown in the heart, and other conditions are hurtful and will positively arrest growth at last and bring decay and death. The pursuit of pleasure is one of the latter conditions. It is mentioned in the chapter read: "lovers of pleasures" are the antithesis to "lovers of God". It is mentioned in other places. Paul speaks of certain female professors who, living in pleasure, were "dead while they lived". The opposite condition is expressed as "living soberly, righteously and godly in this present world, looking for that blessed hope". Incidentally we have a practical illustration of the two states in one of the chapters read. In the 10th verse (2 Tim. iv. 10), Paul says, "Demas hath forsaken me, having loved the present world". Two years before, in writing to Philemon, Paul describes this Demas as his "fellow labourer", and therefore a partaker of the sufferings that are incident in all ages in one form or another to those who identify themselves with the high calling of God which is in Christ Jesus. So that here is the case of a man, an actual companion of the apostles, turning aside from this cause, that he "loved the present world". Now this is an influence to which we are all, at all time, exposed. There are pleasures in the world. There is recognition, entertainment, society, merry-making and honour for those whom the world love, and these things make the time speed pleasantly away. Even for those that the world doesn't love, there are many pleasures provided, if people like to go in the way of them. There is a gratification to the natural mind in going with the multitude in the ways of pleasure. There is always a fascination about the thing, especially if it is "respectable", and engaged in as something about which the lovers of pleasure can say there is "no harm" in it.

The temptation to give in to this kind of seduction is liable to be felt in the loneliness, endurance and self-denial that belong to the present walk of fellowship with Christ. The temptation is especially felt by the young, who have not yet realized the hollow character of all the ways of man. They need especially to be warned, and if they are wise, they will listen. There are two strong reasons why they should listen: always presupposing that they have earnestly made Christ their portion, and

not taken up with him merely because friends have done so. There are two things which make it impossible for those, whether old or young, who desire the approbation of Christ at his coming to indulge in the pleasures of the world, whether in the form of the ball-room, concert hall, theatre, or any of the other devices which sinners have invented for the whiling away of their heavy hours.

The first is, these things are hurtful to the new man formed within them by the Word: they check the fructification of the seed of the Word. They hang a heavy weight on the spiritual racer: they help the sin which doth already too easily beset us: they tend to hold the mind in a carnal sympathy, and to keep at a distance the things of God. They make us feel one with the world, which is God's enemy. They are therefore a hindrance. They do not help us to Christ, but they rather widen the distance between us and him. Who has not at one time or other experienced the mental blank—the spiritual desolation—caused by the peculiar mental combustion called "pleasure"? Therefore on the score of spiritual expedience, spiritual men and women (and none others are the children of God) should never be found in the paths of pleasure-seeking. They should be found taking care of the seed of the Word that has been sown in their hearts. To follow pleasure is as if a man should water his garden with vinegar or lime water. Let him water it rather with the pure water of the Word, and manure it with those self-restraints and sobrieties which will make it healthful and strong and vigorous.

But there is a stronger reason why we should "stand not in the way of sinners, nor sit in the seat of the scornful". It is one of the plainest teachings of Christ concerning himself and his brethren that they are "not of the world". By the world he does not mean the earth, or air, or sky; he means the people that inhabit the earth; the people who compose the present order of society. Not being of the world is a sufficient reason of itself why we should not be found consorting with the world in its particular pleasures and festivals. But we are expressly commanded to "Love not the world". We are further informed that if in spite of this exhortation, we do love the world and have its friendship, it will be at the price of God's friendship, for "the friendship of the world is enmity with God". There is substantial reason for the invitation of "come out from among them and be separate", that God may receive us, and that we may be His sons and daughters. That reason is the one given by John: "All that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father"; that is, these sentiments are not such as the Father approves as the motives of action in those whom He has formed in His own image. Now these feelings mentioned by John are the conspicuous features of every worldly gathering of pleasure-seekers and of worldly people when they don't gather. When we attain to any growth in Christ, we see this clearly, and more clearly every year. At first, to youth and inexperience (and always to the carnal mind, whether old or young), it seems not so bad. Things seem fair and harmless; and the apostolic portraiture overdrawn, and the scruples of such as are guided by the apostles over strong. But at last, with maturer judgment of all things, and enlarged appreciation of things that are truly "good", the world looks all that it is, and if we are wise, we stand aside as God's friends have always stood aside from the enemy of God. We get to see that the world in all its ways is wrong at the root. What root is that? God. The world sprang from God; and in a right state of the world, God would be its highest honour, its highest concern, its highest pleasure. But in the actual state of the world, God is not there at all. He is unknown, unregarded where professedly recognized, sneered at where not actually denied in words—blasphemed everywhere in the actions of men. His Word neglected where admitted, despised where not avowedly cast out, spurned and denounced where the carnal mind openly unfurls the flag of its rebellion. While casting God behind their backs, the world scruples not to use, as if it were its own, the goodness God has distributed with open hand on every side. It lays its hand on everything as if it were creator and lord of all. It puts itself in the place of God. The Word tells us that for the pleasure of God, creation exists. The world ignores this, and acts on the theory that all things are for the pleasure of man. Thus God is dethroned in His own house. God purposes a great change in this respect. He intends to humble the haughtiness of man, that the Lord alone may be exalted in that day. He intends to exhibit His glory to the eyes of all flesh, when, because of His judgments, all nations shall come and worship before Him. He will say, "Be still, and know that I am God. I will be exalted in the earth". The day is coming when one shall not say to his neighbour, "Know the Lord, for all shall know Him, from the least even to the greatest". Every knee shall bow to Him, and every tongue confess.

Meanwhile He is making preparation for that day in the selection from men by the preaching of the gospel of a family who shall shadow forth His glory, and execute His authority in the age to come. They are called to the fellowship of His Son, who is the first-born of the family, and their elder brother. This fellowship consists in walking as he walked (1 John ii. 6), and being in the world as he was in the world (1 John iv. 17), doing the will of the Father, and glorifying His name, even to the point of enduring the contradiction of sinners against themselves. Now shall these—the appointed executioners of divine vengeance on the world, the appointed reflectors of divine wisdom in the age to come, the appointed instruments of enlightenment and blessing to all mankind in the day of holiness to Jehovah—shall these be found consorting in the pleasures of a world that knows not God, and obeys not the gospel of our Lord Jesus Christ? Can the sons of God give countenance to assemblies and occasions in which God is dethroned, and pleasures placed on the seat of honour and power?

It is scarcely possible for a heart in true sympathy with God to falter in the answer to this question. David is a true instance of such a heart, and he says, "I have hated the congregation of evil-doers. I will not sit with the wicked". "I have not sat with vain persons, neither will I go in with dissemblers". Such will be the account that every faithful son and daughter of the Lord God Almighty will give of themselves. And what if such a course may bring present weariness (though a righteous man is less weary in solitude than in the crowd of those who set not God before them)? What if it shut you off from much that looks agreeable and entertaining and advantageous in the present time? The day that hastens is a day of great recompense for those who take up the cross and follow Christ. It is a day when the present evil world will be no more, when it will have passed like a dream, when the children of vanity shall lament in vain with weeping and wailing and gnashing of teeth, mourners shall be comforted, and the despised shall be exalted. There is no human joy, and no earthly pleasure comparable to the joy and gladness that will electrify the ranks of those who shall come to Zion with singing, crowned with everlasting and unspeakable joy in the day when for them, sorrow and sighing shall flee away.

Christadelphian Answers.

When possible these Answers will be compiled or abridged from the writings of old CHRISTADELPHIANS—Dr. Thomas, R. Roberts, and other veterans. Questions to be dealt with in these columns should be addressed to F. G. Jannaway, 99 Stockwell Park Road, London, S.W.9.

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8. —"Eureka" AND BROTHER ROBERTS.

The brother does not deal fairly with bro. Roberts who would have you believe that the latter did not consider it necessary to study Eureka further than what could be obtained from a single reading. True, bro. Roberts only read it through once, but it was his continual study afterwards. Let him speak for himself on reaching the last page of the last volume: "Eureka does for its generation what Sir Isaac Newton did for the mariner. It places a man in such a mental relation to before-perceived but not understood objects of the Apocalyptic firmament, that he is able to extract from them information of his whereabouts in the apparently benighted journey he is running. The Scripturally-enlightened reader is made to feel himself in the company of generations past, who have trodden the same unpopular path of obedience to the Word. . . His faith is strengthened: his ardour strongly excited: his enlightenment increased, and his mind in every way exercised unto godliness, with a vigour that is bracing in the extreme. Eureka is a breeze of truth that comes from the high hills of prophetic vision upon the nearly-stagnant atmosphere of the plains of ignorance below, blowing away the sultry vapours, and dispersing incipient disease. Eureka is a temple of light, resplendent with hues of precious stones: in the courts of which, those who love the light and the truth will often be found (The Ambassador, 1869, pp. 2 and 3). That is not only the mind of bro. Roberts concerning Eureka, but the mind of all who have studied it.

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9. —"THE REST OF THE DEAD" (Rev. xx. 5).

The Apocalypse was showed to John not alone for the benefit of the servants of the Deity in the Times of the Gentiles, but also for the same class among the subjects of the Millennial Kingdom. Eighteen hundred years ago John wrote of the dead of the First Resurrection, multitudes of whom had not then been born; yet he says concerning them, "I saw the dead, small and great, stand before the Deity". Upon the same principle he speaks of the "Rest of the Dead", who had not come into existence, either in, or before the resurrection of the first-fruits. The "rest" is the remainder of a whole number of certain dead ones to whom eternal life is to be imparted by the Son. The first-fruits are only the earnest of the harvest to be gathered in. The Millennial generations will have the happy assurance, that, though the resurrection of the first-fruits had passed, there would be a resurrection of a remainder to complete the whole number originally given by the Father to the Son (Eureka, III., p. 673).

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10. —THE ANGELS THAT FELL.

Although very little has been revealed about the angels that fell, enough has been made known to justify you in resting undisturbed in the assurance that if once you attain to the immortal state, you are beyond the danger of fall. The promise that we shall be made equal to the angels, refers to "the elect angels" (1 Tim. v. 21), of whom it is testified that they are spirit (Heb. i. 6); and they are strong (2 Pet. ii. 11); that they stand in the Father's presence (Matt, xviii. 10; Luke i. 19); that they are bright and glorious and terrible to look at (Matt, xviii. 3; Judg. xiii. 6); by implication, that they are immortal (Luke xx. 36) . . . That we cannot fall after entering that glorious state is made certain by the reflection that sin is due to the weakness of the animal nature which we now possess. This animal nature will cease with the change that "swallows up" death; when this mortal puts on immortality, we are informed that it will no longer be in a state of weakness but in a state of "power" (1 Cor. xv. 43), a state in which there will be no more curse, but the throne of God and of the Lamb shall be in it and His servants shall serve Him (Rev. xxii. 3) (The Christadelphian, 1885, p. 323).

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11. —"OF SUCH IS THE KINGDOM OF HEAVEN".

If children under age are not saved, what does Jesus mean when he says, "Of such is the Kingdom of heaven"? Jesus answers this question in the very next words following those quoted (Luke xviii. 17): "Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein". If Christ intended that the Kingdom of Heaven was made up of infants, what chance is there for men and women? But, he meant children in disposition (The Christadelphian, 1875, p. 88).

Conversations Concerning the Truth.

"YE ARE OUR EPISTLE WRITTEN IN OUR HEARTS" (2 Cor. iii. 2).

Eugene. —Our subject this time is taken from Paul's 2nd letter to the Corinthians (iii. 2). Paul says: "Ye are our epistle written in our hearts." I can't see how the Corinthians were written in Paul's heart, it would be easier for me to understand if it read: "Ye are our epistle written in your heart," and then it would mean that the Apostle had written the Truth in the hearts of the Corinthian believers.

Alethia. —Paul says written in our hearts, doesn't he?

Eusebia. —The Apostle commences his letter, "Paul, an apostle of Jesus Christ, by the will of God, and Timothy our brother unto the church of God which is at Corinth."

Eugenia. —But how were the brethren epistles written in the hearts of Paul and Timothy?

Eusebia. —It is necessary to get in our mind what the Apostle was endeavouring to make clear to the believers at Corinth. A situation had arisen on account of which the authority of Paul was questioned. The Apostle points to the evidence of his sincerity and then asks, Are we beginning to commend ourselves, or need we letters of commendation to you or from you? Why? The Corinthian church having been taught by Paul, was his epistle for all others to read.

Alethia. —The Corinthians certainly ought to have been satisfied with the Apostle Paul, and not require any proof that he and Timothy were true Apostles; that ecclesia was a witness of his work as he wrote in his first letter (i. 6), that the testimony of Christ was confirmed in them.

Eusebia. —And in chapter ix. verse 2, Paul says, "For the seal of mine apostleship are ye in the Lord."

Eugenia. —Why were they doubting him at all?

Eusebia. —It was a similar case to that which caused Paul to write to the Galatians and say: "Am become your enemy because I tell you the truth" (Gal. iv. 16).

Alethia. —Oh yes! He had written to them in the first letter about the divisions which were among them, and also that they had not withdrawn from one who had sinned (I Cor. v.), and in chapter ii., verse 4, of his second letter he says: "For out of much affliction and anguish of heart I wrote unto you with many tears."

Eusebia. —And why? Wasn't it because the apostle knew the weakness of human nature? He could see that they were just slipping, and that they were even puffed up, instead of mourning on account of the sin which was defiling them. Then when he wrote sharply to them, there were some of the Corinthians, false apostles, Paul calls them, who suggested doubts about Paul's authority (2 Cor. xi. 13).

Alethia. —I think that is just what he means by "since ye seek a proof of Christ speaking in me" (2 Cor. xii. 13), don't you?

Eusebia. —Yes; and he continues, "Examine yourselves whether ye be in the faith, prove your own selves . . . but I trust that ye shall know that we are not reprobates" (2 Cor. xiii. 5, 6), and then he tells them how in all things he had shown himself a true minister; "Giving no offence in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses", etc. Quite a long list of things by which they could judge his work.

Eugene. —But why did it matter so much what they thought of Paul?

Eusebia. —It did not matter to him personally, he himself said, "With me it is a very small thing that I should be judged of you" (1 Cor. iv. 3). Paul was only concerned for their eternal welfare, because they were "written in his heart". He was their father in the gospel and he loved them. His great desire was to see them approved in the day of Christ, even if for the time being they loved him less.

Alethia. —Oh! that is where this verse comes in, "And I will gladly spend and be spent for you: though the more abundantly I love you, the less I be loved" (2 Cor. xii. 15).

Carrie. —So it means the work of the Apostle Paul could be seen in the Corinthian believers; they were his epistle to be read by all, and the believers themselves, not the epistle, were in Paul's heart.

Alethia. —Yes, "Ye are in our hearts," says Paul in chapter vii., verse 3, to "die and live with".

Eusebia. —Isn't there encouragement for us. Paul preached to the Corinthians in much affliction, and then when he had to point out their wrong doing they actually doubted his claims. It would be painful

for him to write as he did, and we can understand his tears. Did they need a letter of commendation from him? No; they knew all about him. Did he need a letter of commendation from them? No; all knew of his work among them, they were his commendation; and they were in his heart to die and live with; even though because of his faithfulness, they loved him less.

Alethia. —You mean we should be patient and courageous in face of discouragement and misunderstandings. We must think of Paul at such times and "by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Cor. iv. 2).

Notes on the Daily Readings for August.

2 SAMUEL XVIII.

"A foolish son is the calamity of his father" (Prov. xix. 13). David discovered the truth of the divine proverb. Absalom was a vain and deceitful man; his desire for praise refused to be controlled by righteousness. To be renowned for beauty, and to carefully weigh the hair after his head was polled, was pleasing to a man's vanity, but true men of God will not find their pleasure in recording the abundance of their hair, neither will they find satisfaction in being renowned for their beauty of countenance. In 2 Sam. xv., we learn that by flattery he deceived the subjects of his father, and when sure of their support he was quite willing for his father to be slain so that he himself might be King.

As we consider the record, we find nothing to admire either in the treachery of the King's son or in the multitude of people who were so easily seduced by enticing words. Let us avoid the vanity shown by Absalom: Pride of hair and dress, and courting of present praise. Let us be sincere in all service, doing all our work that the Lord Jesus may praise us. How vain the beauty of Absalom appears when contrasted with the majestic beauty of Immortality! How puny the honeyed words of that vain young man when compared with the sound speech required of men who are striving to become "a hiding place from the wind and a covert from the tempest," and as a "great rock in a weary land" (Isa. xxxii. 2).

In the first chapter of our reading for this month we find David in great tribulation; he is a fugitive from his wicked son. But does not the beauty of David's character reveal itself in his time of trouble? It was so when the life of Saul was at his mercy, at a time when David was hunted as a partridge on the mountains; and now as David flees from Absalom, and Shimei, a relative of Saul, reviles him, David recognized that Shimei was but an instrument in the hand of God. Here again is our lesson; let us not permit feelings of resentment against those who may be but instruments in the hand of God for our trial; let our attention be fixed on our conduct under the trial that it may work patience. David's great desire at the battle of the Wood of Ephraim, was that Absalom's life should be spared. What great care parents bestow on their spoilt children—still continuing the spoiling!

In our view of the events, we can see that the loss of the life of Absalom was for good (chap. xviii.)

Immediately upon the return of David to Jerusalem, he again experiences revolt (chap. xx.), this time it is Sheba. It is sad to note how ready the people are to follow the rebel (ver. 2). David selected Amasa who had been the captain of the army of Absalom to take the place of Joab, who appears to have been removed from his position after the death of Absalom. Amasa is told by David to return within three days (Ver. 4), but he was a longer time, and David fearing further rebellion commissioned Joab to go after him; this gave Joab his opportunity, and treacherously killing Amasa, Joab regained his position of commander of the army (ver. 23).

The tribulations of David had their right effect upon him, and he turned to God as his only safe refuge. "The Lord is my rock and my fortress, and my deliverer . . . in Him will I trust" (chap. xxii.). One great lesson we may learn from David: he appealed to God in trouble and when deliverance

came he recognized that God had delivered him, and expressed his gratitude. It is possible to appeal for help in a time of calamity, and then when we are free, to even boast how well we got ourselves out of it.

In chapter xxiv., we read of the numbering of Israel. God had promised to make Abraham an innumerable multitude of people, and now in the height of the glory of the Kingdom, David wished to have the people counted. As we read in 1 Chronicles xxi., Satan moved David to number Israel, and in this chapter we read: "The anger of the Lord was kindled because of David's offence". David did not learn the number because Levi and Benjamin were not counted. The offence cost the lives of seventy thousand people through pestilence. The threshing floor of Araunah, where the angel of God stood and restrained the plague, was purchased by David for fifty shekels of silver, which price included the oxen and necessary things for a burnt offering (chap xxiv. 22-24).

FIRST BOOK OF KINGS.

On account of the determination of Adonijah to secure the throne, David determined that Solomon should be anointed king before he himself died (chap i. 1-48). This unusual proceeding is important in view of the terms of the covenant which God made with David. God said: "When thy days be fulfilled and thou shalt sleep with thy fathers, I will raise up thy seed after thee . . . and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever" (2 Sam. vii. 12). This covenant carried the hope of David beyond Solomon, to one who would appear after David was buried, which seed, of course, was Christ. Solomon, although he started his reign with so much promise, soon showed those tendencies which if left unchecked lead away from the paths of righteousness. Affinity with the House of Pharaoh was the first downward step (chap. iii.). Solomon commenced by loving the Lord, and desiring that God would give him an understanding heart to discern between good and bad (chap. iii. 9). It seems difficult to understand how a man of such wisdom and zeal as Solomon, would fall away, but so God informs us. Friendship with Egypt brought marriage with an alien; from friendship with one alien, Solomon's affection moved to others: Moabites, Ammonites, etc. (chap. xi. 1-3). Love for aliens brought the desire to be accommodating, and he provided places where these aliens could follow their worship; until Solomon, at first the most promising of the servants of God, introduced that which God had foretold was most abominable in His sight. Solomon built an high place for the worship of Molech (chap, xi. 7). The Lions on the steps of the King's throne may be traced to the practice of the Egyptian Kings who had such carved on their thrones as may be seen in the British Museum. So the heart of Solomon was turned away from God (ver. 4). As a consequence, he left the kingdom in confusion at his death, and ten of the tribes were severed from the House of David.

Solomon finished badly. His son Rehoboam, whose mother was an Ammonitess (chap. xiv. 21), continued in the way of idolatry, and Abijam brought no improvement. Therefore, it must have been a great and noble work in which Asa engaged when he set his heart to bring Israel back to the true service of God. Maachah, the Queen-mother was removed: no light work to remove one whose influence had been so great. He reigned forty-one years. One wishes that his work had been carried further, and all the high places had been removed, and the temple-worship restored throughout the land. It was a sad slip that Asa's faith in Jehovah should have failed when Baasha the King of Israel came against him (chap. xv. 17-20), but he soon submitted to the admonition of Hanani, the seer (2 Chron. xvi. 7). Let us take heed that our faith does not fail in the hour of peril, lest we also turn from God to means of deliverance which although they may appear more real, are really vain.

In 2 Kings iii. 4, 5, we read that "Mesha king of Moab . . . rendered to the king of Israel an hundred thousand lambs, and a hundred thousand rams, with the wool. But it came to pass when Ahab was dead, that the king of Moab rebelled against the king of Israel". It is interesting to have testimony to this fact from the king of Moab himself. In the British Museum there is exhibited a cast of the celebrated Moabite Stone, on which Mesha relates that after the death of Ahab, he was able to shake off the yoke of Israel, under which his people had endured forty years' slavery.

The servants of Christ in these days are very highly privileged. We can look at the discoveries which bear witness to the truth of God's Word; we can read of fulfilled prophecy and can see prophecy being fulfilled, which are signs to us that the day is near which will end tribulation and bring in everlasting joy. Until that day the children of God must be strangers and pilgrims, and the nation of Israel will be a reproach.

JEREMIAH.

The prophet Jeremiah brings the day of gladness to mind, and the lifting of the head of Jerusalem from the dust which has so long obscured her glory, and the actual commencement of the return of her children, is one of the inspiring signs that the unclouded morning is near. God, whose word cannot fail, has said, "I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds . . . and I will set up shepherds over them which shall feed them, and they shall fear no more . . . and a king shall reign and prosper . . . and this is the name whereby he shall be called: The Lord our righteousness" (Jer. xxiii. 3-8). Meanwhile the scattered exiles are a proverb, a taunt and a curse (chap xxiv. 9).

In the prophet Jeremiah we have an example of that faithfulness which is required in God's servants. The prophet was courageous without showing vindictiveness, however great his trial. Jeremiah proclaimed the divine warnings to the people who assembled in the court of the Temple, and when the priests heard him say that unless the word of God was heeded, the Temple would be made a desolation, they denounced the prophet as worthy of death. The accusations against Jeremiah were heard in an assembly of the princes of Judah, when the priest declared, "This man is worthy to die" (chap. xxvi. 11). And Jeremiah answered: "The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and obey the voice of the Lord", but, "as for me, behold I am in your hand: do with me as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves and upon this city" (verses 12-15).

THE EPISTLE TO THE ROMANS.

Under the guidance of the Holy Spirit, the Apostle Paul makes clear certain important truths which are frequently confused as a result of insufficient attention. In the first chapter Paul speaks of the power of the Gospel which reveals the righteousness of God. God is righteous and will not countenance sin. The only basis on which salvation can be had is the vindication of the righteousness of God. The Law of Moses pointed to the way of redemption, but could not bring it about because of the weakness of the flesh; but God sent His son to declare His righteousness and to condemn sin in the flesh, of which he was partaker in all points like his brethren. In spite of the manifestation of God's majesty and eternal power as seen in the works of creation, mankind in general has no desire to cherish the truth of God. There is a day approaching when the judgment of God will be revealed (chap. ii. 5) bringing immortality to the faithful, and anguish and destruction to the evil-doer (verses 8, 9): and the judgment will be dispensed by Jesus Christ (ver. 16).

The only way to justification is through deliverance from Adamic condemnation and union with the spirit of life in Christ Jesus. There is then the law of sin and death—in Adam, and the law of the spirit of life—in Christ Jesus (chap. viii. 2). When are we delivered from the law of sin and death? Some have said at baptism and have then been met with the difficulty: Why then are we still under the power of sin and death? Death still claims those who are baptized into Christ Jesus. Others have said by resurrection, supposing that the baptism has given them a legal right to be raised from the dead, and that therefore the unbaptized cannot rise. These again are met with a double difficulty. First, if only baptized people can rise and that because they have been released from the Adamic condemnation, by what law did the son of the widow of Nain rise? and others also. Second, there is the case of Lazarus: surely it will not be suggested that he was longer under Adamic condemnation after his resurrection! No; the redemption from Adamic condemnation is a work which commences with the birth of water at

baptism; we then with the mind die to the world and are alive in Christ. From baptism to the end of our probation, like Paul, we delight in the law of God after the inner man, but find another law in our members bringing us into captivity to the law of sin, which is still in our members (Rom. vii. 22-24). This condition of things will continue until the members of Christ are born of Spirit, when the Adamic condemnation will have gone for ever, because it is impossible for the law of sin and death to operate in Spirit-bodies.

Christ having brought redemption, if we faithfully serve him there is no other law which can condemn us (chap. viii. 1). God hath predestinated the people He foreknew to be conformed to the image of His son, so that in the coming age of glory Christ shall be the firstborn among many brethren. The divine method of election is to send forth a call, and those who respond, are placed under trial to prove or justify them, and the people who pass through the trial will be glorified (chap. viii. 29, 30). It is necessary to recognize, that, to be faithful to the Lord Jesus we must have our minds renewed; they must be transformed, brought away from conformity to the world and fashioned according to the will of God. Service to God then being a service from the heart, cheerfully given, we become willing offerings, acceptable to God, (chap. xii. 1, 2).
Nottingham. W. J. ELSTON.

CHRISTADELPHIANS AND MILITARY SERVICE.

The Notice which appeared on our cover last month requesting the present addresses of all those who were parties to the London Petition, 1914-1915, was sent to the Christadelphian, but the Editor could not see his way to insert it.

It came as a surprise to the whole Brotherhood that the Petition presented to Parliament did not have the seal of the Birmingham Ecclesia, and that the Temperance Hall Petition, with its discreditable "Clause 7" is still alive—a Petition which a prominent Presiding and Arranging brother of the Temperance Hall Ecclesia has openly told that Ecclesia "is wide enough to include all sorts of military service". Another Temperance Hall co-labourer has also written that "it is clear bro. Walker and the 'Christadelphian' are not with us re non-combatant service".

If the Temperance Hall let it remain at that, they cannot complain at their names being omitted from the "War Office Register of Christadelphians". The attitude of those whose names appear therein is clearly set out on the Title Page of Without the Camp, of which fact we unreservedly assured, the Government.

Palestine Earthquake.

BUT NOT THE ONE PREDICTED IN ZECHARIAH XIV. 4.

Further particulars received by Mr. Israel Cohen, the general secretary of the Zionist Organization in London, from its offices in Jerusalem, show that the recent earthquake in Palestine has caused damage to several important and historical buildings, in addition to widespread suffering amongst the native population. The Palestine Earthquake Relief Fund, on behalf of which an appeal appeared in The Daily Telegraph yesterday, is, Mr. Cohen explained in an interview, entirely non-sectarian. As a matter of fact, so far as is known at present, only one Jewish person (a woman) was killed, the victims being Arabs and Samaritans, The town of Nablus, in Samaria, nearly the central point of Palestine, has been one of the worst sufferers, about fifty of its inhabitants having been killed. A great deal of distress has also been caused in Lydda and Ramleh, in the southern half of Palestine. Altogether 200 persons were killed in Palestine, and 68 in Transjordan. In the former 356 people were seriously injured and 102 in Transjordan.

At Jerusalem, Government House and the private premises of Field-Marshal Lord Plumer, the High Commissioner, have been so much damaged that it will take a considerable time before the

necessary repairs have been completed. The Hebrew University in Jerusalem has also suffered, and a quantity of valuable scientific apparatus in the bio-chemical laboratory has been destroyed. All the lectures have had to be transferred to another building. A hundred and fifty poor Jewish families in the town have been obliged to vacate their homes, and are being housed in temporary barracks.

Of the historical buildings which have suffered in the earthquake, the most important are the Mosque of Omar, the Tomb of Rachel, just outside Jerusalem, and the Church of the Holy Sepulchre; the Moslem, Jewish, and Christian religions having thus each paid toll in the disaster.

* * *

We shall not be here when the prophecy of Zechariah (xiv. 4) is fulfilled: we shall either be with the Lord, or with those referred to by him in Matt. xxv. 41. F.G.J.

Power to wait is half the battle. —R.R.

The Situation in Melbourne, Australia.

Here one meeting, the one held at the Temperance Hall, Melbourne, is whole-heartedly with us in our fight for the whole Truth. Bro. L. Walker is Secretary thereof, and this ecclesia has just issued an appeal to the Collins Place Ecclesia, the main points of which are set forth thus: —

"Let us briefly repeat the main points we have mentioned: —

"(1) In times past all error was opposed by the whole body, and in every part of the world, world-wide movements for the conversion of the world ecclesia to error must be met by worldwide unity to correct same. This is not theory, but the wholesome words of Scriptural practice.

"(2) Bible teaching on fellowship has been violated, your own recording brother has given you first-hand evidence of the proof of A. D. Strickler's false teaching.

"(3) Your own propositions, Jan., 1925, are proved to the hilt, and are in perfect agreement with correct Bible teaching on world-wide fellowship.

"(4) You as an ecclesia are pledged to carry out same; you have moved and carried such with the intention of putting them into actual practice.

"Now we humbly ask you, what is your decision? Are you going to uphold the Apostasy which is creeping into the household, by closing your eyes and ears, and making excuses of many kinds?

"Do you subscribe to the false reasoning of "too far away"?

"Have personalities cast their shadow over a right perception? The Truth is not a question of persons; it is a matter of principles; personalities therefore must not interfere with your stand on pure doctrine and fellowship. We again repeat, in the matter of Renunciationism, Partial Inspiration, etc., the effect was world-wide as affecting withdrawal therefrom, and was not limited to Birmingham.

"Why do you not stand for world-wide purity and unity now?

"As a duty we so write.

"Signed on behalf of the brethren and sisters of the Temperance Hall Ecclesia, Melbourne, Australia.

"May 23rd, 1927.

"L. WALKER, Recorder".

We hope something will come of this appeal. Bro. R. S. Walker, the secretary of the Collins Place meeting, was in England recently and personally interviewed bro. C. C. Walker and others. We had the pleasure of several interesting talks with him.

From here bro. L. Walker went to U.S.A. and personally assured himself of bro. Strickler's wicked departure from the Truth.

Hence the appeal now set forward.

EDS.

Going to Law.

The conductor of a contemporary magazine, in seeking Counsel's Opinion led him to believe that the witnesses would voluntarily attend Court to give evidence against a fallen sister in order to enable the offended husband freedom to marry another, while his wife was alive. The whole of the facts have been laid before the same Counsel. Here is the result: —

"CASE FOR THE OPINION OF COUNSEL.

"Counsel will remember advising quite recently on some questions which were placed before him relative to the position of Witnesses in the Probate, Admiralty and Divorce Division of the High Court of Justice.

"There are two supplemental questions which it is desired to have Counsel's Opinion upon. They are as follows: —

"1. —If the Petitioner for divorce is not assured of the voluntary attendance in the Divorce Court of the essential witnesses because of their religious scruples to giving evidence in open Court against a co-religionist, what must the Petitioner do in order to provide the Court with the required evidence?

"2. —If the essential witnesses refuse to attend and give their evidence, what penalties are they threatened with?

"Counsel will please give his opinion accordingly.

"OPINION.

"1. —There is only one course, and that is to serve the witnesses with sub poenas.

"2. —If, after a witness has been served with a sub poena, he or she fails to attend, he or she will be attached, that is, put in prison either for a specified period, or until further order, which might mean until he or she has paid all the costs thrown away by their non-attendance, and an undertaking to the Court to attend and give evidence.

"Signed: S. A. KYFFIN".

The above reveals what is being catered for, and hashed up in a dozen ways in one issue of a magazine claiming to be "a monthly periodical devoted to the instruction of our children".

No wonder "parents and guardians" are keeping it from their little ones; thus necessitating the pathetic lament of its conductor last month. We beseech the Bijou Hall folk to heed bro. Bellamy's fatherly advice: "Drop the matter; come back and stand on sound principle". So far the net result of more than a year's work of the legal-divorce advocates has been the breaking-up of three or four struggling little ecclesias; the forcing-back of a few of the Temperance Hall fellowship; and, the drawing of two or three weak ones back into the world.

The Date of Christ's Birth.

Bro. P. H. Metcalfe recently contributed the following interesting article to the Vancouver Sun: —

"Let us investigate the account of our Lord's birth as recorded in the Scriptures.

"We read in Luke i. 26, 'The angel Gabriel was sent from God . . . to a virgin espoused to a man whose name was Joseph . . . and the virgin's name was Mary' in the sixth month.

"In Exodus xii. 2 we read, 'This month' (Abib, which corresponds with March) 'shall be unto you the beginning of months; it shall be the first month of the year unto you', which instituted the Mosaic sacerdotal sabbatical economy, which prevails throughout the Scriptures in regard to ecclesiastical matters.

"The 'sixth month' would therefore be the Hebrew month of Elul, or our August, just after Elizabeth had 'hid herself for five months following her conception, which took place in March (Luke i. 24), who gave birth to John the Baptizer, after completing her 'full time' (verse 57) on December 25th, B.C. 5, after 280 days from March 20th, B.C. 5, which was the vernal equinox.

"As our Lord was 'twelve years old' on the day of Pentecost (Luke ii. 42, the 'day of the first fruits' (read the significance contained in Leviticus xxiii. 15-21, and Deut. xvi. 19-12), and the day of Pentecost happened on May 7th in B.C. 4, the Hebrew month of Sivan, the fiftieth day after Feast of the Passover, upon which day also the law was given, also the Holy Spirit (Exodus xix. 1 and Acts ii. 1), hence that day was the day of the nativity, occurring after the expiration of 268 days from August 12th, B.C. 4, which corresponds with the 5th of the Hebrew month Elul, in the year from (Genesis iii. 24) 4065.

"Astronomers will tell you that on August 12th, B.C. 5, the 'Sun entered Virgo', and also that '268' days is reckoned a period of 'astronomical gestation', hence 'the heavens declare(d) the glory of God' at His conception as well as at the nativity (Luke ii. 9), also at the Crucifixion (Luke xxiii. 44, 45), and the Ascension (Acts i. 10, 11), and will do so again when He returns (Matthew xxiv. 30).

"The month of December, the Hebrew month of Chisleu, the bleakest month of the year in Palestine, would scarcely be the month when the 'shepherds abiding in the field kept watch over their flock by night' (Luke ii. 8).

"The Catholic Encyclopedia, under 'Christmas'—'Christ born on Pachons 25th.'

“'Pachons' is the eighth month of the Egyptian calendar (and corresponds with our May), which is dated from the battle of Alexandra, when Octavions conquered Egypt, the first 'Thoth' being from August 31st.

"However, at Christmas we are not celebrating a 'date', but the greatest 'event' in history.

"Vancouver.

P. H. METCALFE".

Notes on the Law of Moses.

The SECRET CHAMBERS of the SANCTUARY and its furniture were an actual meeting point between God and Israel for the time being.

"There will I meet with thee"—not anywhere, but there— over a blood-sprinkled Ark, or through a God-vindicating slain lamb; over an Ark containing the God-written law on indelible stone, the miraculously budded rod, and the golden pot of manna.

The VEIL which CONCEALED the ARK from outside view challenges our attention next. We ascertain from the circumstances recorded in Matthew xxvii. 21, that when Jesus died, "the veil of the temple was rent in twain from the top to the bottom", because of "A new and living way which Jesus hath consecrated for us through the veil, that is to say, his flesh" (Heb. x. 20). The veil, then, stands for the flesh of present mortal nature, as possessed by Christ in his mortal days. This nature veils off, or stands between us and the glorious realities signified by the golden Ark-throne in the Holiest of all. The veil divided the two apartments; the veil of the flesh divides the two states.

The VEIL had to be TORN ASUNDER that we might enter from the one to the other. This was done in Christ. The successful rupturing of the veil required the righteousness of a perfectly obedient man, which only existed in Christ. So the rending of the Temple veil could proclaim the opening of the new and living way, though resurrection had to follow crucifixion before the opening was actually achieved.

The VEIL was a COMPOSITE FABRIC, composed of various materials and various colours, "BLUE, PURPLE, and SCARLET and FINE TWINED LINEN of CUNNING WORK" (That is, clever, complicated needlework). The veil did not stand for the flesh merely, but for the form of it provided in Christ, who blended in himself the elements foreshadowed by the different materials of the symbolic veil. If it had been a prophecy of the flesh merely, a red cloth would have sufficed.

"FINE TWINED LINEN" is a speaking part of the symbolism. LINEN always stands as a FIGURE for RIGHTEOUSNESS. Hence we easily read righteousness in the fine twined linen of the veil; and a perfect righteousness deftly wrought, as signified by fineness of the twining or working. It is the prophecy of a perfectly righteous man who should be no product of accident, but the express provision of divine workmanship, as exemplified in the begetting of Jesus by the Spirit. It was needful that the Adamic nature should be divinely handled, divinely shaped, divinely embroidered with the antitypical, "fine twined linen".

Though a sinless man was needed for this work, yet he had to be a man clothed in the very nature of the historical sinner. Hence the SCARLET ENTERS into the COMPOSITION of the veil. The veil was not all linen. Had it been, the man would open the way into the Holiest by death and resurrection. But it was fine linen, blended with scarlet. SCARLET always stands for SIN.

A sinless man made subject to the consequences of sin, this is the combination of the fine twined linen and the scarlet.

There remains the BLUE and the PURPLE. BLUENESS is Scripturally associated with DIVINE HEALING (Pro. xx. 30). As to PURPLE it is always associated with ROYALTY. He who should take away the sin of the world, and open the way unto eternal glory, should be a royal personage (PURPLE) as well as a holy one (WHITE), a sufferer (SCARLET), a King as well as a sacrifice. A healer (BLUE) as well as a ruler, and a bearer of the divine glory (the cherubic figures) at both stages of his manifestation.

The PILLARS upon which the veil was hung may have a meaning. They were FOUR in NUMBER, made of SHITTIM WOOD covered with GOLD, standing in SOCKETS of SILVER, and FILLITED with HOOPS at the top for the suspension of the veil. We all know that pillars are used figuratively to denote leading and upholding men.

It is a remarkable fact that the testimony for Christ has been shown to the world and hooked upon four particular men who were eye witnesses and ministers of the Word, "MATTHEW MARK, LUKE and JOHN".

The composition of the PILLARS agrees with this understanding of them. WOOD, PERISHABLE HUMAN NATURE, coated and made beautiful with the gold of faith in preparation for the clothing-upon with the immortal; standing upon the SILVER FOUNDATION OF PURITY for which they were chosen (SILVER is always the FIGURE OF PURGED CHARACTER (Mal. iii. 3; Isa. i. 22)). The HOOPS of GOLD would stand for the pens of FAITH by which the "evangelist" testimony was given to the world.

There is no manifested glory of God, and no light except what comes from the lit candlestick with the seven branches. The natural light is excluded by the coverings of the tabernacle, and the light of the cherubic glory in the Holiest is intercepted by the veil. Darkness artificially dispelled is characteristic, then, of the holy place.

To this there is a complete parallel in the holy state pertaining to the present life of the saints. There is no manifested glory of the Lord: that is veiled off by the earthly nature of present experience. There is light, but it is merely "the light of the knowledge of the glory of God", irradiated by the lit candlestick of the Word of the Lord. The saints walk by faith, and, therefore, by the light of the golden candlestick, which is seven-fold as intimating its perfection for the purpose in view. This is a real light, though faint by comparison with that which is within the veil. It is a light of actual demonstrated truth.

The light was caused by the combustion of oil supplied to the lamps morning and evening, without which the light would have gone out—whence we may gather the idea that the candlestick does not represent the Word of the Lord in the abstract, but that Word as incorporate in living believers, after the example of the seven apocalyptic candlesticks which stood for seven light-bearing communities of saints.

When inspiration, acting through the prophets and apostles, had incorporated itself in writing, the writing was not in itself, but the mere means, of the light when it enters into the knowledge and understanding of living believers. The Word as oil becomes in them the light, when combusted in their understanding, and by this light they walk in darkness. This will enable us to understand why the lamps had to be replenished morning and evening.

The CANDLESTICK, though all of GOLD (PURE FAITH), did not stand for perennial light, like the glory shining between the cherubim: on such, light is only possible in the spirit state. The only light we can have at present is the light of illuminated brains, and this is not a fixed light, but the light that requires constant renewal by daily supplies of the oil of the Word. Nothing less than the daily reading of the Word can answer to this type.

The light of the Truth burns steadily under such a process: under any other, it goes out for all practical purposes of saintship.

The OIL was to be supplied by the children of Israel; "Pure oil, olive, beaten FOR the LIGHT". This is in harmony with the fact that Israel has furnished the men who were the mediums of the oil-word, and that the same was delivered in much affliction (beaten for the light).

The EXCLUSION of the NATURAL LIGHT is evidently a part of the symbolism. There was no window in the tabernacle, and the light that would have come from the open roof was intercepted by the several coverings that were laid across. As we behold the darkened interior of the structure intended to symbolize the relations of God to man, lit only by an apparatus forming part of the symbolism, we are plainly informed that "the light of nature" can throw no light on the question of what man's relation to God is, or what God's purpose with him is, or how man can be acceptable with God. In short, that "religion" is an affair of revelation exclusively and that natural religion is a myth.

The GOLDEN CANDLESTICK stood on the left-hand of the holy place as one entered the door. Standing in front before the veil of the most holy was the altar for offering incense. Outside the tabernacle was the larger altar for sacrifice, because the holy place typified the holy state arising out of the divine appointments for the purpose, chief among which is the sacrifice of the holy one. In the holy place was the ALTAR of INCENSE on which morning and evening it was the high priest's part to offer incense with fire taken off the altar of sacrifice. This incense altar was of wood covered with gold, and resembled the Ark in being finished on the top with a royal crown, and having gold-covered staves always in the rings ready for use. The ALTAR of INCENSE REPRESENTS the SACRIFICE of PRAYER offered with Christ-fire on the gold-plated foundation of faith, without which it is impossible to please God (Heb. ii. 6). The presence of this altar in the Mosaic Holy and the daily consumption of INCENSE upon it, is a powerful inculcation of this truth of God, which is otherwise so often declared in the Scriptures, that men are not acceptable to Him who do not "PRAY WITHOUT CEASING," "and in everything give thanks", to His name. No strange incense was to be used. God's own truth is the only acceptable basis of approach. Man's own thoughts and inventions are odious to Him.

The ALTA.R of INCENSE, though wholly a symbol of prayer, was associated with atonement, in being TOUCHED ONCE a YEAR WITH "the BLOOD of the SIN OFFERING" slain and offered outside (Ex. xxx. 10), which is an intimation that prayer is not acceptable except at the hands of those who have come into contact with the sacrifice of Christ in the way appointed — the understanding, belief and obedience of the gospel, in being baptized into his death.

On the right hand side of the holy place, against the inner side of the south wall of the chamber, stood a table made of hard wood covered with gold (Ex. xxv. 23). On it were placed two PILES of CAKES, of fine flour, six in a pile, twelve in all. On each pile (or row) was placed a vessel containing a quantity of frankincense in process of burning. The cakes were to be renewed every sabbath, and the old ones eaten by the priests in the holy place. They were called the shewbread, because always on show "before the Lord". They showed first of all, the national constitution of the twelve tribe subjection to the law of Moses. The twelve cakes of SHEWBREAD may suffice to RECALL the TRUTH in this matter. "THE BREAD of GOD" (as the shewbread is called, Lev. xxi. 6); "is He that cometh DOWN from HEAVEN and giveth life unto the world" (John vi. 33). We not only see the twelve cakes piled on the table in the Mosaic holy place to "show" the Truth; but in the finished antitype we see twelve thrones for the twelve apostles over the twelve tribes of Israel (Matt. xix. 28; Luke xxii. 30).

ROBERT ROBERTS.

Where is the Place of Understanding?

The question of the advisability of "advanced" learning for the rising generation is by no means unimportant. With the modern system of compulsory education for children it becomes comparatively easy to receive a rudimentary education, and after passing the graded schools, entrance into high school seems eminently desirable. Next the high school is but the stepping stone to the college or university, hence it becomes a question of paramount importance as to exactly how far we should advise our children to advance in the field of education.

Seeing that many well-meaning brethren and sisters may be deciding one course is improper, which other equally well intentioned brethren may consider far more necessary and in perfect harmony with Scripture teaching, it seems appropriate to offer suggestions as to what course would contribute most to the moral advancement and spiritual well-being of the student.

In connection with the admonition to receive instruction, the wise man Solomon, speaking by inspiration, gives advice to be counselled by "the law of thy father and mother" and opens up a field of thought by declaring that "the fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction" (Prov. i. 7, 8).

When we realize that advanced education carries with it much pernicious teaching regarding the origin of the human race, we should hesitate to absorb that which has caused many to espouse infidelity.

True the seeds of such teaching are occasionally taught in the graded schools, but proper parental supervision will check it there.

True learning reveals to man his natural simplicity, hence we find the wise man again in Prov. xxx. deprecating his own ability to the extent of declaring he was "more brutish than any man" having "neither learned wisdom" nor "had the knowledge of the holy" (Prov. xxx. 2, 3).

Comparing this statement with the apostolic teaching in 1 Cor. iii. 18-20, we find a seeming wisdom in this world is abominable, and worldly wisdom is in reality "foolishness with God", the thought of the wise being "vain."

Perhaps the apparently dogmatic assertion that higher education is detrimental may be more truthful than the vague generalizations which intimate that the high school is imperative and the university even more desirable if possible.

To decry education is to subject oneself to ridicule and contempt, for it is evident that knowledge is vital to become proficient in theology or science in any of its branches, hence it becomes a question of proper limitations; may we suggest the end of high school? and proper discrimination.

Far be it from our intention to counsel restraint of any who are knocking at the doors of wisdom's temple, yet we submit that much that passes current as wisdom is "falsely so called". To illustrate: in a recent legal battle in which the question of evolution as opposed to the simple Bible narrative of the origin of man arose, counsel for the defendant (or prosecution, it matters not) in declaring for a literal understanding of Genesis, were maligned by opposing counsel as not being highly educated since the higher schools of learning declare for evolution.

Let us all be insistent that the children receive instruction; let it be instilled at an early age, but let it be patterned after the model set before us in him who was "wiser than his foes". Let parental instruction be supplemented by attendance at Sunday School, and let not ecclesia leaders suppose the fewness of scholars makes teaching less necessary. Consider the wealth of instruction in a single Psalm (Psalm, cxix.). Consider who it was that was tutored and enriched in knowledge by the precepts of the holy writ. Remember the "learning" on the side of "the proud who digged a pit for him", yet the simple prayer of the humble man was "teach me thy statutes" (see ver. 67, 85).

Some brethren may point to the herculean labours of a Dr. Thomas as evidence of the need of greater education, nevertheless let it be remembered that the Doctor's education, like the vocation of the soldiers addressed by John the Baptist, was received prior to his reception of the Gospel (Luke iii. 19).

As this article is intended as a suggestion inviting brethren and sisters to give consideration to the question under discussion rather than a definite rule which is imperative in all cases we conclude with the earnest solicitation that before advising a college course for their children, brethren endeavour to show them that "knowledge puffeth up" (1 Cor. viii. 12), and that the "adding of knowledge" (2 Peter i. 5) is only accomplished by enrolling in the divine school of instruction, sitting at the feet of Jesus "in whom (God and Christ) are hid all the treasures of wisdom and knowledge"; hence the warning is appended, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ" (Col. ii. 2, 3, 8).

Ariel, Pa., U.S.A.

H. A. SOMMERVILLE.

Britain's Coming Isolation.

From bro. A. M. Grant, of Welling, Kent, and others too numerous to mention, we have received notes and writings concerning the present crisis in China. One very telling one from the Illustrated Herald has the title "Britain's lone hand", and is written by Gen. Sir Ian Hamilton. The China embroglio, to our mind, is but another evidence of the development of antagonism between Russia and Britain, which will result in the situation depicted in Ezekiel xxxviii.

The Japanese alliance was terminated by Britain in 1921 to please U.S.A. Now Japan looks upon Britain as almost negligible in Eastern affairs, to be supported or abandoned according to the turn of events.

The Russian mind has the characteristics of the Czarist regime still. As Gen. Hamilton says: "At heart every Russian is a Tsar". To-day, the Bolshevik Government is stirring up hatred of Britain wherever it can do so, because, as its official newspaper has declared: "England is the greatest obstacle to the progress of the proletariat. If we are to have a world revolution, the capitalists of Britain must be overthrown". It was because of this spirit of hatred of British rulers that so large a sum of money was sent to help on the recent refusal of the miners to work for the wage offered by the mine owners. Not because they loved the miners, but because they thought that Mr. A. J. Cook (the self-declared "humble disciple of Lenin") could lead a revolution similar to their own, did the Russians send a half million of money over to England. Mr. Cook still has hopes of bringing about revolution, however, and has spent most of his time recently in Russia learning the methods that were successful there. The present disturbed internal condition of China has given Russia a new opportunity to damage British prestige and property. Her rulers are far-sighted men and offered support to the one force in China which was best able to damage Britain, and which had the largest share of animosity thereto. One characteristic of the Chinese to which several British Generals have made reference is that while the rank and file made good enough fighting material yet there was no strata of society similar to English aristocracy from which good officers could be drawn. Russia offered to supply officers to lead and train the Southern armies of China. Every one of these, when the offer was gladly accepted, was not only a military leader but an ardent propagandist.

The present situation has resulted, and if the 200 millions of men in China are to be trained and disciplined Russia with her own two millions of trained men will have the mightiest force at her disposal that any power has ever yet had in the world's history. She is working for a world war, as every observer sees, and her greatest obstacle and foe is the power prophetically described as "the Merchants of Tarshish with all the young lions thereof". The present trouble in the Far East is therefore a definite sign of the beginnings of the preparation for the war of Armageddon, when the Russian challenge will reach its height. Much may happen in the interval but the sinister happenings of to-day should cause every faithful one to make fresh resolve to serve God "with heart, and soul, and mind", for the Lord himself is verily at the door. Let the call to meet the bridegroom find us as men that wait, ever at the Master's gate, with loins girded and staff in hand. G.H.D.

"Polygamy was permitted, but not appointed under the Law of Moses. It was a custom dating from pre-Mosaic chaotic times. The Law found it in existence, and made it subject to regulation. But we are not therefore to infer for it a divine character. The Law sanctioned Divorce; but Jesus told the Jews it was because of the hardness of their hearts they were suffered to put away their wives (Matt xix. 8), but that from the beginning it was not so. On the same principle, polygamy was tolerated without being expressly sanctioned, 'from the beginning it was not so.' Adam had but one Eve, Noah but one wife. And wherefore one? enquires the Prophet on this subject: 'That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth' (Mal. ii. 15). Paul distinctly recognizes 'one wife' in his general allusions to marriage and in his comparison of the Church to the spouse of Christ (Titus i. 6; Eph. v. 31-33; 1 Cor. vii. 2; xii. 27). Now as the Law of the future age will be the divine Law proceeding from Zion (Isa. ii. 3) we may be quite

sure that a provisional, accidental, abnormal, and hurtful institution like polygamy will find no place".
—ROBERT ROBERTS (Christadelphian, 1874, p. 282).

The Beasts of Revelation.

(Rev. xii. 13 and 17).

It is possible there may be misapprehension in the minds of some, as to the exact historical signification of these symbolical representations of various "powers", "noted in the Scriptures of truth", under the term of "beasts". It will be profitable, perhaps, to consider some of them. The Dragon, the Beast of the Sea, the Beast of the Earth, the image of the Beast, and the Scarlet-coloured Beast. It is not desirable to confound these "powers", nor to be ignorant of what they stand for. They are all developed, more or less, on the same arena, the territory of the old Roman Empire in its western half, but there are important differences in their epochs and characteristics.

It is well-known that "beasts" in symbol represent world-powers, kingdoms, dominions, etc. We see from Daniel's vision of four beasts (chap. vii), that four kings, or rather kingdoms, are to be understood. The same will be true of the beasts of the Revelation.

The "Dragon" with seven heads crowned and ten horns not crowned (chap. xii. 3, etc.), they will undoubtedly stand for the Pagan Roman Empire. What is testified of its deeds most surely prove this. It was the "Beast" which crucified Christ, destroyed Jerusalem, martyred the Apostles, persecuted the saints, throwing them to the lions, in the amphitheatres in Rome and elsewhere, gave them to the sword and the flames, and in other ways endeavoured to quench the light of Christianity. Here, then, we are on sure ground, and nearly all the great interpreters of Bible symbology agree.

Next there is the "Beast of the Sea" (chap. xiii. 1). Dr. Thomas' writings prove the beast to be the Roman Catholic power, the Papacy, to whom the "Dragon" transferred the dominion of the West. The seven heads and ten horns identify it with the Dragon, only under a new development. Instead of the heads being crowned, it is now the horns which bear the emblem of sovereignty. One of its heads had been "wounded to death" (Greek, slain). This was the sixth, the Imperial, overthrown by the Goths, whose king proclaimed himself king of Rome; continuing "a short space" as the seventh head, to give place to the eighth head, or form of government; which "head" in John's time "was, and is not, and yet is", for though the eighth, he was in character and dominion after the "Dragon gave him his power, and seat and authority", really identical with the sixth, Imperial head.

It is testified of this power, that "all the world wondered and worshipped the beast" (those "whose names were not written in God's book of life") saying, "Who is like unto the beast; who is able to make war against him", i.e., to succeed and overthrow him. His time, 1260 years, being fixed by Deity before hand. This beast is Daniel's "little horn" (chap vii. 8), with "eyes and mouth speaking great things and blasphemies" who "made war with the saints, and prevailed against them" (ver. 21); casting "the truth down to the ground"; in other words, the Papacy. But his time has come. Like the King of the North, of Daniel xi., he "comes to his end and none shall help him". The French power which had supported him so long, at the outbreak of war in A.D. 1870, withdrew its soldiers from Rome, and King Victor Emmanuel's army entered—the Papal temporal power collapsing like a house of cards. This was exactly 1260 years from its establishment under the decree of the Emperor Phocas, in A.D. 610.

We now come to the "Beast of the Earth". This power the Doctor rightly identifies as the Franco-German, established by Charlemagne, King of the Franks, whose capital was at Aix-la-Chapelle. He ruled in southern Gaul and was a descendant of Pepin and Charles Martel, Mayors of the Palace, a title hitherto unheard of, but fully described in Eureka. Charlemagne gradually extended his dominion over France, Austria, Switzerland, Southern Germany, in fact, over the greater part of the Western Roman Empire. He was much attached to the Papacy and was proclaimed Augustus, on

Christmas Day, A.D. 800, by Pope Adrian, whom he had restored to the Papal Chair, and was crowned with the Iron Crown by him. Thus he exercised "all the power of the first beast before him", and caused "the earth and them that dwell therein to worship the first beast whose deadly wound was healed" (chap. xiii. 12). Doing "great wonders", causing "fire to come down from heaven upon them" by force of arms. He established what is called the Germanic Confederation, of which the late king of Prussia, William, constituted himself the head, taking the title of German Emperor in A.D. 1870, which dignity belonged previously to Austria. Charlemagne also established the Holy Roman Empire in A.D. 800—"The image of the beast"—concerning which a witty writer has said, that it was neither Holy, nor Roman, nor an Empire. In fact it was a phantom dominion, a dignity only. It was however, after being given "life" by the beast, able to enforce its will through the Papacy as practically all the Catholic notables of Europe belonged to it, as Counts of the Holy Roman Empire, a dignity much sought after.

When Francis II., Archduke of Austria, abolished the Holy Roman Empire in A.D. 1806, tired of dignity without dominion, the "Image" ceased to exist. So also when the Papal States ("the patrimony of St. Peter") were incorporated in the Italian Kingdom, A.D. 1870, the "Beast of the Earth" collapsed. There now only remains "the Beast of the Sea", divided up into the "iron and clay" condition of the toes of Nebuchadnezzar's great image (Dan. ii. 42). These "receive power one hour with the beast", and are destined to be overthrown by the "little stone cut out without hands". From A.D. 1870, until that event occurs, the Papacy having been robbed of its dominion, is reduced to the position of the "false prophet" (Rev. xix. 20), or as in the other figure, the woman "clothed in purple and scarlet" of chapter xvii.

The beast upon which the woman rides, is described in the same terms as the "beast of the sea", to whom the dragon gave power and great authority, because it operates upon the same arena, viz, the Western Roman Empire. It may be noted, however, that the sea beast has its horns crowned, whereas the horns of the scarlet-coloured beast of chapter xvii., are not so crowned. John says, "They have received no kingdom as yet". They were to receive it, however, later, at a time not specified, but which may be inferred, however, from the fact that they fight against "the Lamb" when he is manifested on their arena, who overcomes them and takes away their dominion (Dan. xii. 12) Previous to this, however, we are told the reason for their existence, viz., "These shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire". A process which has now been going on for many years; until the Pope has been made a voluntary prisoner in his own palace—an ecclesiastical false prophet.

To recapitulate: —

The Dragon—The Pagan Roman Empire.

The Beast of the Sea—The Papacy.

The Beast of the Earth—The Franco-German Empire.

The Image of the Beast—The Holy Roman Empire.

The Scarlet-Coloured Beast—The Present European Body- Politic.

Hitherto is the end of the matter.

P.E.D.

Palestine and the Jews.

LAND BOUGHT FOR RUTENBFRG SCHEME. —The Government of Trans-Jordan has sold to the Palestine Electric Corporation an area of 6,000 dunams of land on the Transjordanian side of the Jordan. The purchase price was £14,000 and the land will be utilised for the purpose of carrying

out the concession for the generation and distribution of electricity granted to the Corporation. The Prime Minister of Transjordan has explained that the sale of the land was effected without any difficulty, and without the Corporation having to use the powers of expropriation with compensation which were conferred on it by the concession. —Jewish World

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THE JEWISH NATIONAL HOME. —Compiled from details supplied to the League of Nations Mandates Commission, June 1927: —

	1926	1925
Total Population of Palestine	887,000	757,182
Number of Jews on September 1st ...	158,000	138,000

Showing a proportion of Jews to the remainder of the population of 17. 6 per cent, in 1926 as against 11.1 per cent, in 1925.

* * *

JEWISH WORKERS number 31,821, of whom 23,447 are in the towns. The classification of the latter, according to educational qualification was as follows: —From a University, 1,058; From Secondary Schools, 9,715; From Primary Schools, 7,217; From Religious Schools, 5,257; From Manual Training Schools, 204; No Schooling, 545. Over 20,000 could speak, read, and write Hebrew.

* * *

AGRICULTURAL SETTLEMENTS now number over 120, of which 41 are wholly or partly under the direct control of the Zionist Organization. The population of these was 4,628 persons, and the area of land cultivated, 25,000 acres, of which 75 per cent, was devoted to cereals and vegetables, and 10 per cent, to plantation. Orders for 400,000 additional vines have been received from the various settlements under the control of the Zionist Executive. The area of orange groves was approximately 17,000 dunams or 4,500 acres.

* * *

TOWN AND INDUSTRIAL DEVELOPMENT. —In Tel-Aviv, 1,061 new buildings were erected containing 1,249 dwelling rooms and 135 businesses. There were 592 Jewish factories employing 5,711 persons with an invested capital of £E. 1,840,227. An increase of 45 works over the year 1925, but with slightly reduced capital of some £E.260,000, but employing 711 more workers. There has been a large increase in the use of electricity, the power stations at Jaffa and Haifa are supplying power to 419 consumers with 711 motors working in comparison with 185 and 382 respectively, in 1925. There were 23 Hebrew publishing firms in the Land.

* * *

HOSPITAL WORK, ETC. —The Hadassah Medical organization. The hospitals in Jerusalem, Tel Aviv, Safed, and Haifa, and the clinics in Tiberias and the Colonies were in full activity. The number of patients admitted in the first six months of 1926 was: —Jerusalem, 1,489; Tel Aviv, 1,787; Haifa, 934; Safed, 497: Total 4,707. The membership of the Organization at the beginning of 1927 was 41,000. June, 1926, a new tuberculosis ward was opened in the Safed hospital, with 28 beds, to which 5, taken from other wards, were afterwards added. Over 20,000 school children received medical attention from the School Hygiene Department of the Hadassah. There were 1,628 babies in the clinics at the end of May, 1926. The total attendance of mothers and babies in the calendar year amounted to 20,302.

EDUCATION. —The number of schools under the supervision of the Education Department of the Zionist Executive increased from 169 to 194, the net increase in the number of teachers was 88, and classes 83, and of pupils 2,350. The Schools were distributed as follows: —Jerusalem 33, with 4,524 pupils; Jaffa, Tel Aviv 30, with 7,193 pupils; Haifa 13, with 1,600 pupils; Other towns 14, with 979 pupils; Colonies 104, with 4,297 pupils. In the Jewish Schools NOT under the control of the Zionist Organization, there were 9,125 pupils. The Total number of Jewish Scholars in all Schools in Palestine in 1926-1927 was 26,481 (14,207 boys and 12,274 girls), or 40.24 per cent, of the total number of School children in Palestine. In connection with the Hebrew University, several new chairs and lectureships have been established, amongst them, chairs for Bible Studies, Jewish History, and Jewish Philosophy. New lectureships for Sociology of the Jews, and for Hebrew Mediaeval Poetry: also a field archaeologist is working under the auspices of the University, and the Jewish Palestine Exploration Society.

From Our Post Bag.

THE VISION TARRIETH NOT.

The Sun and Moon are darkened and the stars have fallen. The iron peoples are now mixed with clay and we are now in the mixed period of iron and clay, and that period will hold until smitten by the little stone on its mixed feet and toes, and the king of the north in his overflowing, will lade himself with thick clay. This mixed period includes our resurrection and judgment, as all Christ's saints are to be with him when they smite the image; therefore the vision is speaking now. The vision depicts the king of the north being lured into Palestine to his doom by the wealth which has accumulated there. Think also of the democratic ideas now so prevalent. Christ will not have democracy in the Kingdom. It will be unmixed iron rule there. Here we are, then, brethren, in the mixed iron and clay period that Daniel saw twenty five hundred years ago, but it is now turning to fulfilled prophecy, and the next crowning of the ten Kings will be after Christ sits on the white horse and his army in heaven follow him on white horses clothed in white linen, and standing in the sun he will call the fowls to that great supper. This will be the first battle after John makes his proclamation, and also the first battle after the seven thunders utter their voice which will then be in the hour of Judgment, for the smiting of the image had already opened the door in heaven. We do not know how long yet, but we can be confident we have reached the resurrection and Judgment period, and what little time is left is ours to wisely use. Let us strive to make the best use of it. Your brother in the hope,
Texas.
W. J. GREER.

FOUNDATION OF THE WORLD.

DEAR BROTHER DENNEY, —You will probably have received a booklet by W. Mosby entitled "The Foundation of the World", purporting to be a reply to the review of his previous pamphlet "The First and the Last Adam". As I was responsible conjointly with you for this review I shall be obliged if you can find space in the Berean for this brief rejoinder.

The pamphlet affords sad evidence of the instability of the human mind. While still contending that God is the Author of sin, the writer has now decided that "Eve was not directly forbidden by God to eat of the tree of knowledge" (p. 11)—that Adam may have told her, but she was "under no obligation to obey man"; that it was a "worthy motive which induced Eve to eat of the forbidden fruit" (p. 12).

Happily such statements can be easily refuted by the inspired writings; let this word speak in its simplicity, and contention will cease. The serpent was more subtil or shrewd than any beast of the field, and having observed the restriction under which Adam and Eve were placed, asked the woman:

—
"Hath God said, Ye shall not eat of every tree of the garden"?
Answer: —

"We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden God hath said, Ye (plural) shall not eat of it, neither shall ye touch it, lest ye (plural) die" (Gen. iii. 1-3).

This Scripture is so clear, little comment is necessary; the serpent knew that the man and the woman were both under the command; the woman confirms this by saying, "God hath said ye shall not eat of it", whereas according to the theory advanced she should have said: "God hath told Adam not to eat of it, but I am under no obligation to obey the voice of man".

What confusion results from human speculation; what havoc is wrought among unstable souls who lend an ear to such surmisings. The words of the prophet ring out in these last days: "If they speak not according to this word, it is because there is no light in them". Is God unequal in His ways, that He should place the man under a law of obedience, and allow the woman to follow her own desires? The author of "The Foundation of the World", having adopted a God-dishonouring theory, attempts to hedge it round by human reasonings which further engulf him. The false theory at the base is that Adam was created subject to death, with the propensities of sin in his members. This flagrant denial of the simple truth of God requires props to hold it up, which the human mind is not slow to invent; for very often a false theory is a beloved child.

Should any be troubled by the pamphlet mentioned, an hour with Dr. Thomas through Elpis Israel will quickly dispel the gloom; for the Doctor's appeal to the Law and to the Testimony, makes his writings clear, simple, and true. Let the exhortation be to read and value the writings of brethren Thomas and Roberts, for they reveal master minds learned in the ways of God.

The author of "The Foundation of the World" does not understand that sin is the transgression of God's law, and therefore the work of man; while evil may be the direct creation of God for the execution of His purpose. Evil is not sin. God creates the one but not the other; hence "Shall there be evil in a city and the Lord hath not done it"? and, "Wherefore as by one man sin entered into the world", "for by one man's disobedience many were made sinners".

We are also told that "Jesus, unlike the first Adam was obedient to all God's laws and commands, and according to the Edenic law of sin and death should not have died, he should have been changed from mortal to immortal without dying" (p. 17). A rather strange statement to come from one who originally set out to refute the Clean Flesh Theory.

Such is a sample of the many inaccuracies and falsehoods in this pamphlet. Let us cling tightly to the old foundation, for other foundation can no man lay than is laid, and beware lest as the serpent beguiled Eve through his subtilty, our minds become corrupted from the simplicity that is in Christ. Faithfully your brother in Christ,
Liverpool.

W. ROTHWELL.

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.

ALL NAMES (both CHRISTIAN and SURNAME) must be given in
PRINTED LETTERS.

ASHTON-UNDER-LYNE. —Christadelphian Meeting Room, 64 Dale Street. Sundays: Breaking of Bread 11 a.m.; School, 3 p.m.; Lecture 6.30 p.m. On Whit Friday we held our usual Children's Outing. This year Mottram was visited, and a goodly number of brethren and sisters journeyed along with the scholars to this beautiful spot. A field had been procured adjoining the farm where dinner and tea were served, and during the day games and races were engaged in by the scholars. Altogether a very enjoyable day was spent. The arrangements were in the hands of bro. H. Cockcroft, our Sunday School Superintendent, and everything passed off without a hitch. We are grateful to the following brethren who have assisted us in proclaiming the Word: bro. Ask (Macclesfield); brethren Geatley, Butterfield, Cockcroft, and bro. W. Cockcroft, jun. (Oldham). We have had a visitor, sis. Heatch (Clapham). We are always pleased to see brethren and sisters of like precious faith. — J. H. MELLOR, Rec. Bro.

BRIGHTON. —Athenaeum Hall (Room C), 148 North Street. Will visitors to this town please note the alteration of time of our meetings as follows: Breaking of Bread 5.15 p.m., Lecture 6.30 p.m. We take this opportunity to thank all those brethren who have assisted us in proclaiming the glad news of the Gospel. We have been pleased to welcome into our midst the following brethren since last writing: bro. G. M. Clements, bro. P. M. Sharpe, sisters G. M. Clements and A. G. Sharpe, sis. G. Snelling (Avondale Hall); sis. Warren (Luton); bro. and sis. Hart (St. Albans); sis. Kelby, sis. Jeacock, bro. L. Collett, bro. Evans, bro. W. Webster, sis. James, sis. Ford, sis. D. A. Robinson, sis. Collett, bro. Cannell (Chadwell Heath); sis. Atkinson, bro. Bellamy, bro. B. Wilson (Redhill); sisters E. and P. E. Corder (Wilton Terrace, Southsea); sis. Westley (Avondale Hall). It gives us pleasure to have added to our number one sister who has recently been immersed, at present living at Worthing, viz. sis. Sollis. We welcome all of like precious faith who are in fellowship. —S. G. BARRETT, Rec. Bro.

CHADWELL HEATH. —We wish it to be known, at the earliest possible moment, that the above ecclesia have found suitable accommodation at The Metropolitan Academy of Music, 2 Pembroke Gardens Seven Kings, Essex (near Seven Kings Station, L. & N.E.R.); and we shall therefore, in the future, if the Lord will, be known at the SEVEN KINGS' ECCLFSIA. Our meetings will be: Sundays: Breaking of Bread, 11 a.m.; Lecture 6.30 p.m.; Tuesday: M.I.C. at 8 p.m.; Wednesday: Bible Class at 8 p.m. all at the same address. —J. L. METTAM, Asst. Rec. bro.

LEICESTER. —We very much regret to say that bro. and sis. E. Clements have now removed to New Barnet. We have much appreciated the company and help of the following brethren and sisters: —sis. R. Peel, sen., bro. and sis. H. Peel (Nottingham); bro. W. H. Wilson (Nuneaton); sis. Clee (Coventry). —A. C. BRADSHAW.

LONDON (Clapham). —Avondale Hall, Landor Road, SW. 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 very much pleasure in recording that the following have rendered obedience to Christ in baptism during the past month: Albert William Squire (formerly neutral); Winifred Susan Clements, (daughter of our bro. and sis. E. A. Clements, and a former Sunday School Scholar); Mrs. Ada Elonar Molter (formerly Church of England). These all have our prayers for their success in the race they are now running. We gain by removal the following, whom we welcome into our midst: bro. G. J. Barker, sis. E. A. Barker, sis. M. G. Bath, sis. B. A. Bath, all of the Dalston Ecclesia. We have had the pleasure of the company at the Table, of the undermentioned brethren and sisters, all of whom have been heartily welcome: bro. and sis. Cyril Clements (Purley); bro. and sis. C. Evans (Brighton); sis. M. Smith (Nottingham); bro. C. H. Bath (Dalston); sis. Allen (Luton); bro. Watkins (Swansea); sis. Furneaux (Margate); sis. Lilian Cope (Hamilton, Canada); sisters E. H. and C. H. Bath (Dalston); bro. Eric Clements (Leicester); bro. Morse, sen. (Swansea); sis. May Morse (Swansea); bro. D. C. Jakeman (Dudley); bro. Wilkinson (Bournemouth); sis. M. Hayward (Ipswich). Our 40th Annual Outing (to Bushey Park and Hampton Court) was held on Saturday, 9th July, when we were very pleased to have the company of many brethren and sisters from various parts, and a very enjoyable time was spent amidst beautiful surroundings. About 250 sat down to tea, after which the brethren and sisters listened to profitable and upbuilding addresses by brethren C. F. Ford and W. J. White; the children, in the meantime, being addressed by bro. W. R. Mitchell. —P. L. HONE, Asst. Rec. Bro.

MACCLESFIELD. —Will brethren and sisters please note our change of address: 9 Crew Avenue, Hurdsfield Estate, Macclesfield. We welcome to the Table of the Lord, any who may be passing this way, who are upholding the whole Truth of God. Will intending visitors please inform us when to expect them. —CHAS. A. ASK, Rec. Bro.

MOTHERWELL (Scotland.) — Orange Hall, Milton Street. Sundays: Breaking of Bread 11.30 a.m., School, 1.15 p.m. It gives us very great pleasure to report that yet another of the sons of Adam has come out from the spiritual darkness which surrounds: Mr. John McLeod, formerly Free Church of Scotland, has after witnessing a good confession, been baptized into the Name of Jesus. We rejoice that our labour in proclaiming the Truth has been blessed by our Heavenly Father, who has given the increase. We held our Annual Outing on the 25th of June, to Dalton, unfortunately the day turned out wet, so that we had to spend the time under shelter, nevertheless we managed to spend quite a pleasant time. We welcomed to the Table of the Lord, bro. A. Geatley (Oldham), who was on a motor cycle tour. We extend a cordial welcome to any in our fellowship who may be passing this way. —ROD. H. ROSS, Rec. Bro.

NOTTINGHAM. —Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m., School 2.30 p.m., Lecture 6.30 p.m. Wednesdays: Huntingham St. Schools, 7.45 p.m. Four week-night lectures arranged for May have now been given, and the ecclesia has been much encouraged by the result. We are pleased to report the following additions by baptism into the name of Christ: Doris and Hilda Bale; and Cyril Lane, the husband of our sis. Lane. The introduction of the first two, to the way of salvation, is an encouraging example of what may be done by a young sister speaking a word in season, to her work-companions; and also showing in daily conduct that the Truth requires separation from all the ways of the world. On account of the reluctance felt by the ecclesia to obtain the Truth's literature from sources which are believed to be unreliable, it has been resolved to make a special effort to publish a supply for the use of the brethren. —W. J. ELSTON, 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: 7.15 p.m. We are pleased to report the following additions by baptism: on June 16th, George William Park (neutral), and on June 23rd, John Ollerton (neutral). It is our prayer that they may hold fast and remain faithful to their high calling in Christ Jesus. We rejoice to see the fruits of our labours in these perilous times and will doubtless be an incentive to greater effort. —J. WINSTANLEY, Rec. Bro.

PURLEY. —Lecture Hall, High Street. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Wednesdays: Bible Class, 8 p.m. at Y.M.C.A., North End, West Croydon. It is with very much regret that we report our withdrawal from sis. Phillips, who has joined the Bijou Hall Ecclesia. We have been pleased to welcome to the Lord's Table the following brethren and sisters: sisters L. Jeacock, Squire, Christopher; and brethren R. Jeacock, A. Cottrell, S. Warwick. —ALFR. J. RAMUS, Rec. Bro.

RED HILL. —Rees' Rooms, Warwick Road. Breaking of Bread, Sundays at 11.30 a.m. Lecture 7 p.m. We wish to report that bro. W. J. Ramus, of the Purley Ecclesia has joined the Red Hill meeting. Also bro. Manktelow and sis. McCree, both of Clapham Ecclesia. Hoping they will be of real help to us in the work of the Truth. —W. H. WHITING, Rec. Bro.

SOUTHSEA. —10 Wilton Terrace, Marmion Road. Sundays: Breaking of Bread 6.30 p.m. Thursdays, Bible Class, 8 p.m. It is with a deep feeling of gratitude and praise to our Heavenly Father, that we forward our Intelligence, for He has been pleased to hear the cry of His children, and grant their request, by restoring to us, after a long illness, our sis. Emmaretta Corder, who, I am glad to say, is now well enough to meet with us at the Table of the Lord. A steady improvement has been maintained since her return, and we pray God for a continuance of the same. Also we have enjoyed the company and fellowship of sis. Hunt-Smith (Clapham), and a mutual benefit, both spiritual and physical, we fell was imparted. It is also our lot to report the loss of sis. D. A. Robinson. We feel her loss, but we know our Father doeth all things well, blending love with all our woes. Our loss is Brighton's gain, and we heartily commend her to the faithful there. We have again been cheered by a visit of sis. Cobb (Plymouth), and we much enjoyed her fellowship. All feel that these occasions are granted to us as a kind of "oasis in the desert," while on our pilgrimage journey, thus being strengthened to run the race set before us. —A. G. CORDER, 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. We have been pleased to have had the company of bro. Mitchell and sis. Muriel Greenacre (Clapham) at the Memorial Table of the Lord, on June 19th and 26th, bro. Mitchell kindly giving us words of encouragement and exhortation at both meetings which was greatly appreciated. We shall be pleased to welcome any brethren in our fellowship who might be coming this way for their holidays; it is truly encouraging to have the company of brethren who are out wholeheartedly for the Truth in its purity, when it is heeded so lightly by the vast majority. Still, we must not be discouraged, the signs all around us plainly showing the near approach of our Lord, even Jesus Christ. —J. H. MORSE, Rec. Bro.

TIERS CROSS. —Sundays, Breaking of Bread 2.30 p.m. Since our last report we have been greatly encouraged and strengthened by the presence of our beloved brethren W. J. Elston and J. B. Strawson (Nottingham), who came and stayed a few days with us. We are thankful indeed to our Heavenly Father for the spiritual upbuilding. We are always pleased to meet brethren like the above, full of the truth; such company is sweet, and gives one a good lift on our road. —H. THOMAS, Rec. Bro.

WELLING. —Scouts' Hall, Warwick Road, High Street (opposite Dawson Park.) Sundays: Breaking of Bread 2.45 p.m., School 4.30 p.m., Lecture 6.30 p.m. Wednesdays, Bible Class at 8 p.m. We continue the proclamation of the Truth and have been encouraged both by the help of visiting brethren and sisters and also the attendance of strangers to the Lectures. We have lost the company of our bro. and sis. Newton, who have removed to "Woodville," Rock Hill, Chipping Norton, nr. Oxford. We understand that they have gone into isolation, but have been in touch with the brethren at Stadhampton —GEO. L. BARBER, Rec. Bro.

UNITED STATES.

JASONVILLE (Ind.)—South Virgil Street. Sundays: Breaking of Bread 10 a.m., School 11 a.m., Lecture 7 p.m. Wednesday, Bible Class 7 p.m. It is with great pleasure we report three more baptisms: Ed. Hall (28), Hazel Hall (26) his wife, and Catherine Plew (23), wife of bro. Don Plew of this

meeting. These were baptized Wednesday evening, June 1st, after which the brethren and sisters gathered at the hall on South Virgil St., where we had our usual supper together, followed by a short service. These visible results of our efforts are a great encouragement to the brethren here and we trust our new brethren and sisters will hold fast the purity of the Truth. —AUDE PLEW, Rec. Bro.

BRANTFORD. —C.O.F. Hall, 136 Dalhousie St. Sunday: Breaking of Bread 10.30 a.m., School 3 p.m., Lecture 7 p.m. Visiting speakers since last report have been brethren Barlow (Buffalo); Cope (Hamilton); Dowling (Worcester), and E. Styles (Detroit). Bro. Barlow also addressed the gathering at a Saturday evening Social. Bro. Dowling on this occasion was only able to pay us a mid-week visit, but even so, these house-gatherings are very pleasing and quite profitable. Visitors from Hamilton added to the happiness; other welcome visitors at the Table of the Lord include bro. and sis. Wm. Styles and sis. A. Livermore (Detroit); and sis. Cope and daughter, Lilian (Hamilton). In March we had the sorrowful experience of burying our late bro. Hy. Luff (77 years), bro. Vibert (Hamilton) kindly assisting with a well-arranged presentation of the truth. —H. W. STYLES, Rec. Bro.

VANCOUVER (B.C.) —1029 Commercial Drive. Sundays: Breaking of Bread 11 a.m. We are pleased to report the baptism after a good confession of the things of the Kingdom and the Name, of Emily Bertha Ball (26), formerly Church of England. We pray that she may so run that eternal life may be given her. We were pleased to have with us at the Table our aged sis. Porter and her daughter, sis. Richmond, in January, en route to their home in Hardisty, Alberta, from Seattle, Washington, U.S.A. We extend a cordial invitation to all of like precious faith. —JOHN B. ALLAN, Rec. Bro.

WINNIPEG. —Royal Templar Bldg., 360 Young Street. Sundays: School 9.50 a.m., Breaking of Bread 11 a.m., Lecture 7 p.m. Wednesdays: 8.15 Bible Class. We continue to proclaim the glorious hope of the Gospel to those who have "ears to hear," and we are pleased to say that our meetings have been very well attended. We can but "sow and water", and leave the increase in the hands of Jehovah. Some of our friends seem to be giving earnest heed to the things spoken of from the Word of Truth, and we feel encouraged by their interest to renew our strength from the great Fountain of Life, and carry on diligently in the Lord's service here in this great city of the middle west. We have had the company of the following brethren and sisters, whom we were pleased to see and enjoyed their company: bro Gordon (Richard, Sask.); bro. David McArthur (Kelloe, Man.); sis. Alex. McArthur (Kelloe, Man.); bro. and sis. D. Gwalchmai (London, Ont.). We feel greatly indebted to bro. Gwalchmai for his ministrations while here. He spoke the word of exhortation and also lectured on Sunday evening to a good audience, upon the subject: "Signs of Christ's near return". We have a suggestion to make to our Eastern brethren, and that is that you arrange to spend your vacation actively in the "Service of the Lord" here in Winnipeg. "He will your work reward; Work, brethren, work". We held our Ecclesial Gathering in our own hall on Good Friday last. About seventy sat down to tea, and afterwards a profitable time was spent in hymns of praise and short addresses by several of our brethren. —WILL. J. TURNER, Rec. Bro.

The Children's Page.

DEAR BOYS AND GIRLS,

If you were asked the following question I am sure that you would be able to answer it correctly. To which land did Abraham and Jacob go when there was a famine in the land of Canaan? But if you were asked where Isaac went, you might not be able to answer so readily or correctly. For Isaac did not go to Egypt—he went to the land of the Philistines, to Gerar. You may have a difficulty in finding it on your maps in your Bibles, but it is about nine miles south of Gaza.

Now why did Isaac go to Gerar? We are not told in the Bible record (you will find it in the 26th chapter of Genesis), but we may make a guess. If there was a famine in our land, and we journeyed to a certain place it would be because we expected to find food there. Isaac went to Gerar; it must have been because he expected to find food there. And what kind of food? There is one food

which we call the "staff of life", and that is bread, and when the Bible speaks of a famine, it means the failure of the crops of wheat, barley, and rye, so that there is lack of bread. Isaac then expected to find corn at Gerar, and there is a verse in the same chapter which shows that Isaac had good reason for his expectation. If you read verse twelve you will see that when Isaac sowed in that land he received back an hundredfold. Now that is a very good return is it not? It shows that the land must have been very fertile then.

And now there is a sequel to this incident which happened so many centuries ago. Gerar fell upon evil times, the town which was once a royal city became a ruin, then only a mound, a heap surrounded by country which was anything but fertile; in fact it might almost be termed a desert, and few outside readers of the Bible remembered its existence. But a little company of men and women were anxious to know more about the peoples of Palestine of long ago, and they set to work to dig into this mound.

What did they find? Immense granaries, or store-houses for grain, capable of holding enough corn for an army of 100,000 for three months, and an abundance of iron and flint sickles. And so in 1927 men have shown that the Bible is true. Your sincere friend,

W. R. MITCHELL.

SUNDAY SCHOOL LESSONS.

AUGUST 7th, 1927.

Subject for proof —That ye must be humble and forgiving.

MATTHEW xxii.

The object of the parable of the marriage of the king's son was to illustrate the unfaithful attitude of the Pharisees and people, to the preaching of the Gospel by Christ and his disciples. They proved their unworthiness of the invitation they received to partake of the marriage supper of the Lamb (Rev. xix. 7-9), by rejecting Christ and persecuting his disciples (ver. 6), and a few years after the utterance of this parable, they paid the penalty of their folly in the terrible rigours of the siege of Jerusalem, under Titus, foretold in verse 7. Moreover, as a consequence of the Jews rejecting the Gospel message, the way of salvation was opened to the Gentiles (Acts xiii. 46), who are represented as the guests not previously bidden to the feast. But though many have been called, few will at last partake of the marriage feast when Christ returns. "Not everyone that saith, Lord, Lord, but he that doeth the will of the Father." This is represented in the parable by the guest unsuitably clad. Only those clothed with garments of righteousness will be fit companions for Christ in his Kingdom.

Shortly after the utterance of this parable, the Pharisees and the Herodians sought to entrap Christ in his words. The motive behind their question was not to obtain instruction, but to undermine his authority in the eyes of the common people. The Pharisees contended that the Law forbid the payment of tribute, but the Herodians maintained that it was right to be loyal to Herod as the Roman representative. These two parties, ordinarily at enmity, were united against Christ. Prefacing their question with subtle flattery they asked, "Is it lawful to give tribute unto Caesar or not?" In contrast with their form of speech, Christ replied, "Why tempt ye me, ye hypocrites?" He knew their motives, being able to read their hearts (John ii. 24). His answer (verses 19-21) confounded the questioners. It successfully thwarted their evil designs by evading the main issue, yet it taught the lesson that the claims of temporal rulers must be admitted, provided that the claims of God receive first and full consideration.

Christ next came into conflict with the Sadducees on a question concerning the resurrection. His reply to their enquiry taught the important lesson that the relationship of this present life would all cease when the righteous received their reward, for they would be equal unto the angels, who are not

governed by earthly arrangements. Jesus also used the opportunity to prove the truth of the resurrection from the Old Testament Scriptures, which the Sadducees denied.

The teaching of Christ on the two great commandments is clear and is enlarged by John in his first epistle, which teachers would do well to study. To love God we must keep his commandments which require us also to love one another (1 John iv. 20).

* * *

AUGUST 14th, 1927.

Subject for Proof: That we must preach the Word.

MATTHEW xxiii.

The chapter contains Christ's scathing denunciation of the hypocrisy of the Pharisees. It reveals the character of Christ in blending love with a sturdy opposition to unfaithfulness to God's requirements. The sins of the Pharisees, which we must avoid, were that they said, but did not; they sought the praise of men rather than the praise of God; they affected lordship over their brethren; they were over exacting in the small matters of the law, but neglected the more important matters of truth, righteousness and mercy; they denounced their fathers who persecuted the prophets, but they themselves practiced the like towards Christ and his apostles. Against such men, Christ directed his denunciation.

The reference in verse 27 to whited sepulchres reminds us of the custom in the East regarding burying places. Where sepulchres were not marked by pillars, which was the usual custom, they were scrupulously "whited" once a year, just before the passover, to prevent passers-by from being defiled, and thus infringing the Law of Moses. The casual observer would be impressed by the striking appearance of such sepulchres, but a peep inside would reveal corrupt bodies and cause the observer to be defiled thereby. Such typified the Pharisees. Outwardly they appeared very righteous, but inwardly they were corrupt and defiling to many who might otherwise be faithful (ver. 13). A terrible judgment awaited these unfaithful men, however. Christ foretold that they would crucify him and persecute his disciples, for whose blood they would be held responsible. This responsibility they admitted later (chap, xxvii. 25), and Christ's prophecy recorded at the end of this 23rd chapter was fulfilled to the letter when Jerusalem was besieged a few years later by the Romans, the Temple destroyed, and over a million Jews perished.

* * *

AUGUST 21st, 1927.

Subject for Proof: That we must keep separate from the world.

MATTHEW xxiv.

The chapter deals with two series of events, viz, the overthrow of Jerusalem, and the second coming of Christ. The first part received its fulfilment about thirty-five years after Christ uttered this prophecy, when during the siege of Jerusalem, the Romans caused a plough to pass over the Temple area in their search for hid treasures (see Micah iii. 12). Before these things should be accomplished however, Christ was to ascend to Heaven, false prophets were to arise deceiving many, the disciples were to be afflicted, and the Gospel was to be preached in all the world, or habitable. Paul refers to the accomplishment of this work in Col. i. 6 and 23. The overthrow of the Jewish State is described in The Ways of Providence, pages 285-325. Throughout all these terrible happenings however, God was caring for and strengthening His servants. They were given "a mouth and wisdom" in testifying against their adversaries (Luke xxi. 15); they were given an opportunity of fleeing from the doomed

city to the little town of Pella, outside the region of the Roman operations (Matt. xxiv. 16); and they were given added strength in the midst of their severe trials (1 Cor. x. 13). The lesson is that we should commit our ways unto God and trust in Him.

Christ next indicated the signs of his second coming which at the right time would be just as apparent to faithful watchers as were the signs heralding the coming destruction of Jerusalem. Verse 29 refers to the political signs, employing the sun, moon and stars, as figures of the ruling powers in the earth (see Gen. i. 14). With the aid of a concordance many passages can be found showing the figurative use of the sun, etc. notably, Jer. xv. 9, and Joel ii. 10. Christ also referred to the Jewish sign under the parable of a fig tree, which is frequently used as a symbol of the Jewish nation. The uprise of Zionism in the last thirty years is a sure sign that Christ is near. The apparent difficulty of verse 34 is explained if it is remembered that the generation spoken of by Christ is the one living, when these signs are to be seen. The great lesson of the chapter is that we should be watchful and prepared for the Lord's coming.

* * *

AUGUST 28th. 1927.

Subject for Proof: That we must do all to the glory of God.

MATTHEW XXV.

Chapter xxv. must be read in the light of Christ's teaching in the previous chapter. Having spoken of the day of his second coming Christ said: "Then shall the kingdom of heaven be likened unto ten virgins." The parable which follows throws an interesting light on eastern marriage customs. The bridegroom usually set forth late in the evening to fetch his bride from her father's house, to bring her to his own home for the wedding feast. On his way he was met by a company of maidens, usually ten in number, who then joined the procession. Being night-time, the maidens used lamps, for which a good supply of oil was needed as the hour of the bridegroom's arrival was uncertain, and sometimes delayed. It was considered bad form for anyone to have an unlit lamp when the bridegroom arrived. This custom was used by Christ to illustrate the things connected with his second coming. His servants, like the ten virgins, are waiting his arrival. The oil of their lamps is the Word of God, by which their light shines before men (Matt. v. 16). Some foolishly allow that oil to run out through failing to replenish it by a reading of the Scriptures. The servants of Christ for the most part, now sleep in the dust of the ground awaiting the coming of their Lord (ver. 5). When he comes it will be too late to make amends for past folly. The unwise will be excluded from the kingdom, but the wise will enter with Christ into their joy.

The parable of the talents illustrates the same principles, teaching us that to please God we must be busy in His service, wisely using time and opportunity. Christ's description of the judgment seat, recorded at the end of the chapter, impresses upon us the need for faithfulness in small things, and that the basis of reward will lie strictly "according to works" (Rev. xxii. 12). The chapter gives ample scope for enlarging on the first principles concerning the coming Kingdom of God.

PUZZLES.

We feel that the time allowed for answering puzzles was rather too short so we have extended it to the last day of month of issue. We shall therefore hold over the answers for July issue until September issue. Please send answers to W. R. Mitchell, 46 Thornlaw Road, West Norwood, S.E.27, and write your name and age on answer sheet.

* * *

1. —HIDDEN PLACE. What is its name?

A sea port of Palestine, at which a prophet embarked on a ship bound for Tarshish.

Later a God-fearing man who was commanded to send there for one who should show him the way more perfectly.

* * *

2. —SQUARE PUZZLE.

1. This man prophesied evil things,
Against one of Israel's wicked kings.
2. This was a fair place of rest,
Till husband and wife were put to the test.
3. Those who do not God's Word fear,
Shall find eternal rest in here.
4. In David's time (under the Law),
This son of Levi kept the door.

* * *

3. —DOUBLE ACROSTIC.

1. The antitypical slain lamb.
2. The Ending.
3. A pool in Jerusalem the name of which meant "sent".
4. A young man who became angry with Job.
5. In the kingdom, this will flow from God's throne like a river.
6. One of the four rivers which watered the Garden of Eden.

The initial and final letters give the name of two boys, who grew to be great men in the sight of God.

4. —DIAMOND PUZZLE.

1. I am found in Shem, but not in Ham.
Now can you guess what letter I am?
2. Boys and girls have been known to pull quite a long face,
When mother has told them to go to this place.
3. When Jerusalem's wall was being restored,
This man helped in the work of the Lord.
4. Till this number of seven times, must we forgive,
Those who sin against us, if we would live.
5. Some, for the Truth's sake, have forsaken these.
The road to the Kingdom is not one of ease.
6. An abbreviation you here must spot,
Which is just the opposite to " It is not".
7. This letter concludes the diamond puzzle,
It is found in hurry, but not in hustle.