

The Berean CHRISTADELPHIAN

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

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

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

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Notes.

LEAMINGTON ECCLESIA. —To enquirers. We have written the Recording Brother, and he is bringing the matter before the Arranging Brethren. They did think that their resolution would be all-sufficient to deal with any who might think fit to go to law against another in a Gentile Court; such is not so, for their resolution admits of the fellowship of those who demand the right to go to the Gentile Court for redress of a wrong. We hope by next month our Leamington brethren and sisters will have taken the right stand; in fact three sisters here have already done so.

F.S., SERVING AS JURYMEN. —The editor of the Bible Searcher has terribly blundered in so scathingly denouncing the Answer given in the Berean, 1923, p. 330. It was by "G.H.D.", but word for word from the pen of bro. Roberts (see Christadelphian, Vol. II. p. 206).

E.C., JURORS. —See note to F.S. Further, the editor of the Bible Searcher made another foolish (if not worse) blunder in criticising what is found on page 246 of "Christadelphian Answers." The Answer there on Christadelphian Jurymen is not "off the bat of F.G.J.!" It is a compilation of an Answer given by bro. Roberts as will be seen on reference to the Christadelphian, Vol. XV. p. 134, where among other things, bro. Roberts asserts and shows "There is nothing in the commandments of Christ" to prevent a brother of Christ "sitting on a jury".

A.A. —We were delighted at your frank admission that from the evidence we submitted to you—"It is quite fair to say that bro. R Roberts would not have approved of a brother going to law to obtain a divorce". Seeing that it was because the South London (Clapham) Ecclesia that the Bijou Hall brethren and sisters "went out from" Avondale Hall. Why not retrace your steps instead of trying to set "Moses, the Lord Jesus and Paul" against bro. Roberts. You misread the former as much and as surely as you did the latter.

TO ONE AND ALL. —Whatever has gone amiss during the Editor's absence, please put down to the "credit" of F.G.J. The latter is conscious of leaving much undone which he would like to have done, but with a clear conscience he can plead he has tried to do his best. Answering every letter has been an impossibility. During the last two or three weeks he has had the additional burden (a pleasant one) of personally writing the names of over 2,000 past and present co-workers in the little work, Christadelphians: Then and Now; as well as personally addressing and posting them. Copies thereof have also been received and included in the National (British Museum) Library, etc., as a testimony to the Basis of Fellowship of true Christadelphians.

V.H. —No one has been louder in praise of the Scripture knowledge and following of bro. Roberts than yourself, unless it be the Conductor of the Family Journal. One of you defied bro. Elston to cite

cases of "withdrawal from an innocent party who obtained divorce on the ground of adultery", and it was printed and published the world over that "Not one item of proof is forthcoming"! Goliath was not more arrogant and defiant: but how little did he dream of the little stone in the divine sling. God has always provided such when and where it suits His purpose (we call especial attention to the revelations in the pages 000 to 000 of this issue). We hear of some who think the Arranging and Presiding brethren of the South London (Clapham) Ecclesia are too tender in dealing therein with those who so terribly and persistently misrepresented bro. Roberts, but their object is not simply to vindicate bro. Roberts, but to win back those who "went out" from them.

BROTHER DENNEY'S ATLANTIC TOUR. —This is nearly a thing of the past. We have received many letters, and from all accounts, it has resulted in much good. We are glad to hear how well in health he has kept, for all of which we are truly thankful to our Heavenly Father.

J.E.C. —Now that it is an established fact that not even for the "one reason" would bro. Roberts tolerate a breach of 1 Cor. vi. 1, it is scarcely to your credit to say: "I have never used bro. Roberts' name in support". You fully well know how his good name has been used as a lever by those who have misled you. When our worthy forerunners wrote anything they found to be untrue, they were brave enough to tell their readers—"please put your pen through what we then wrote"—but in contrast thereto those who have misled you are re-dressing their skeleton. In their "searchings" and "researchings" of bro. Roberts' writings and the Christadelphian, why did they not look farther than 1892, and "leave untouched" 1897 and 1898?

THE CHILDREN'S PAGE. —It gratifies us to know how much this is appreciated. "The four pages", we agree, "could not be better filled".

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EIGHTPENCE.

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

(Continued from page 344).

CHAPTER 45.

After the new start made by the Doctor in his re-immersion, he determined to visit Baltimore, New York, and Buffalo, with the object of laying before his acquaintances in those parts, his perfected apprehension of the Truth which he had, from time to time proclaimed, in certain of its elementary constituents, but without taking the attitude he was now prepared to assume as to the importance of its being received, in order to justification unto life eternal. He first went to Baltimore. Then he called on his old friend (now dead), Mr. Richard Lemmon, and stated he had called to see if he could get an opportunity of speaking at the Meeting-House of the Campbellite, with whom he was connected. He wanted an immediate answer, because the return train started soon, and if he could not have the opening desired, he would go back at once. Mr. Lemmon asked him to walk in, and talk the matter over, which having been done, the two went out to see "Deacon Sands", for the purpose of ascertaining if the Meeting-House could be had for the purpose mentioned. The result was that Sands and Lemmon, between themselves, assumed the responsibility of deciding to give the Doctor a hearing, and issued announcements, advertising the Doctor to speak on the following Sunday. When the day came, the Doctor went to the place with his friend Lemmon. After the preliminary services had been got through, an individual arose in the meeting, and protested against the Doctor being allowed to speak. This provoked an angry discussion, which was terminated by a vote being taken, when the individual in question was the only person who held up his hand against the Doctor proceeding with his discourse. In the afternoon and evening, the Doctor addressed an audience of tolerable dimensions, on what is now familiarly known as "The Gospel of the Kingdom". The effect varied with the capacities and inclinations of the hearers. Some spoke against the Word, as of yore; others (a very small minority, of course), were stimulated to investigation, and in one or two instances, induced ultimately to abandon Campbellism for the "new doctrine".

Encouraged by the manifestation of kindness at Baltimore, the Doctor proceeded to New York, where he obtained the use of the hall in which he spoke on the occasion of his first visit, and in several lectures, laid before his Campbellite acquaintances, and such of the public as chose to attend,

the Gospel of the Kingdom, in its several prophetic and doctrinal features. The result was that several individuals laid hold of it precipitately, and commenced agitating it more on account of its novelty (as afterwards appeared), and the opportunity it gave for the notoriety that ever attends the promulgation of new things. There were, of course, others of a better class, who accepted the Truth in sincerity and love. The result of the lectures was a great disturbance in the Campbellite congregation. Those who were favourably affected by them broached the new views in the meeting. This gave great offence, and ended in a resolution that such should no more speak of these things. This caused the withdrawal of the Doctor's friends, who started a meeting of their own in the house of George B. Stacey, the ringleader of the party. This was the origin of the Christadelphian Ecclesia of New York, which has since passed through somewhat chequered fortunes.

From New York the Doctor proceeded to Buffalo, where he obtained the use of the Millerite Meeting-House, through the influence of one Francis B. Scott, a sort of Miller-Campbellite. His labours here were without visible result. The doctor's acquaintances could not endure the restoration of the Jews. Nothing would satisfy them, to use the Doctor's words, short of a glorious conflagration of the globe, with all its wicked inhabitants. Unwilling, however, to leave that part of the country without a further opportunity of laying the Truth before the people, the Doctor wrote to Joseph Marsh, a Millerite Elder, in the city of Rochester, N.Y., then editing a paper called the Millennial Harbinger, stating, that on the supposition that he (Elder Marsh) did not believe he had obtained the perfection of knowledge, and that there was still some truth to be learnt which he had not discovered, he should propose (Elder Marsh having no objection) to call and speak at his Meeting Place. Elder Marsh wrote the Doctor a reply to "Come". The Doctor went, but his visit was unpalatable to the congregation—only about sixty persons turned out, and on these the Doctor's arguments, on behalf of the new doctrine, seemed to have as little effect as on their brethren at Buffalo. The Doctor returned to New York, and from thence home to Richmond, and thus brought to a close his first tour for the proclamation of the Gospel of the Kingdom.

We now reach a distinct and important stage of the Doctor's work. Britain was now to get the benefit of the light which had been slowly developing for fifteen years under those Transatlantic circumstances and influences which were necessary to the great results brought about. The idea of visiting England was suggested by the outbreak of revolution in Europe, in the year 1848. For this year and its events the Doctor had been looking anxiously, and the occurrences of those public disasters, which he had for some time taught his readers to expect, he thought favourable to obtain a hearing in England, for the glorious doctrine of the coming Kingdom, which should quell all turbulence, and establish righteousness and peace on the earth. The idea was prevalent that the tide of democracy would sweep away absolutism in every form, and lead to the establishment of a universal republic on the model of the United States.

The Doctor was anxious to show that the political speculations in which the country was indulging, would certainly turn out illusory, and that though the thrones of Europe were being shaken by democratic upheavings, their final destruction would not be accomplished by any popular outbreak, but that they would be reserved for a final and terrible overthrow, to be effected by Christ and his saints at the appointed time.

But though animated with this desire, the Doctor had no idea how he was to obtain a hearing in Britain. It was impossible, with his slender means that he could individually open the door, and how else it was to be done, in the absence of friends, acquaintance, or influence, was a very unpromising problem. The Truth was known nowhere. Campbellism prevailed to a considerable extent, but "The things concerning the Kingdom of God and the name of Jesus Christ" had no abiding place, either in any person or community, then or since known.

The Doctor had no acquaintance amongst the Campbellites as he had in America, to take him by the hand, and give him opportunities of presenting his convictions to considerable bodies of people, to a certain extent prepared by Campbellism (a slight improvement on Orthodoxy), to exercise their

judgment independently and intelligently on the Truth. True he had been heard of by some in England, but what such had heard of him was calculated to excite distrust and aversion.

The prospect of getting a hearing was very uncertain. Nevertheless the Doctor persevered in his intention, with results for which (and among them the writer of these sentences) * have reason to be profoundly thankful to the God of whose Truth he was the devoted servant.

(To be continued.)

* Robert Roberts, the author of the Biography entitled "Dr. Thomas His Life and Work."

Editorial.

OUR MARCHING ORDERS

Bro. Denney, before departing for his visit to Canada and the States, when handing over "editorial responsibilities", informed the writer that pressure of matter and limitation of space had compelled him to "ration all" his correspondents and helpers so as to "give all good matter a chance", and in particular mentioned "Dr. Thomas' Life and Work," 4 pages; "Editorial", 5 pages; "Robert Roberts' Exhortation", 5 pages; "Notes on the Readings", 4 pages; and so on. The following came from bro. Dowling, our "co-editor", before he heard of bro. Denney's difficulty of space, and it is too good to curtail, so these few words must form my share of Editorial.

F.G.J.

"THE LAW OF SIN AND DEATH"

Dr. Thomas wrote saying, "The almost uncontrolled and continuous operation of 'the law of sin and death' styled by philosophers 'the law of nature', which is (sin in the flesh— B.J.D.) an indwelling and inseparable constituent of our present economy, has exceedingly deformed the image, and effaced the likeness of God, which man originally presented" (see Elpis Israel, p. 35). This law is defiling.

The condemnation of Adam to death because of his transgression, established in his nature a physical condition—"the law of sin and death" which in case of posterity ensuing, would necessarily be a quality transmitted to them, and they would naturally be partakers of a physical impulse to sin, inherent in their constitution, rendering their nature unclean in the sight of the Deity, and therefore under condemnation to die (Rom. viii. 2, 3).

Our Basis of Faith reads: the "sentence defiled and became a physical law of his being and was transmitted to all his posterity". That which originated in the sin of our first parents, then became a cause of sin in themselves and in their posterity, and is therefore accurately described by Paul as "sin in the flesh".

This principle or property of our physical nature is not self-existent. No property of matter is. It requires force of some kind behind it, to bring results. This is a self-evident fact of every-day experience.

In the case of "sin in the flesh", it is God's sentence behind it that gives it force, and brings the result which is death. It is a law of our nature, implanted when Adam transgressed, styled in the Scriptures, "the law of sin and death". In harmony with these thoughts, Dr. Thomas wrote concerning "sin in the flesh", saying: "It is not an individual abstraction but a concretion of relations" (Elpis Israel, p. 114). That means the union of separate but related properties in the physical constitution, rendering the organization imperfect—not so "good" as it was in the beginning. Sin introduced the

change, and the organic structure was then and there based upon the principle of decay, which means, "dying thou shalt die." All of this is comprehended in that one Biblical phrase, "sin in the flesh", also styled diabolos, because its tendencies are sinful and it carries with it "the wages of sin", which is death (Rom. vi. 23). It has "the power of death", and is therefore styled "the law (not two laws) of sin and death". Sin is the fountain and death is the stream that flows from it, but God will ultimately dry up both the fountain and the stream.

In God's present economy of human affairs, He has joined these two—sin and death—together, a sure and certain law; and for men to attempt to separate them in their religious systems is to cause confusion and perplexity. Death "entered into the world by sin" (Rom. v. 12), and in no other way, and for men to say, as many in the Temperance Hall fellowship do, that it was in Adam's constitution before he sinned, and that it only required time and experience to demonstrate it, is language only fit for Bedlam; because it is a denial of the Inspired Record, that "death entered by sin", for death is the wages of sin; that is the divine law.

The effect cannot precede the cause, therefore, to say that Adam's nature was in the same condition physically, before he sinned as after, is to give the lie to Scripture and to reason. It is not only a denial that death entered by sin, but an irrational assertion that the effect—death—existed in reality before that which the Bible declares to be the cause of it, namely, sin. As cause must precede effect, it is absolutely and demonstrably certain that Adam was free from death until he sinned, and consequently free from the tendency to decay. No such calamity as death could universally exist without a cause; and the Bible gives the cause and styles it "sin".

God foresaw the result of making man a free-will agent, and He made things to work as they did. "Sin bringeth forth death", because death is its "wages". This is God's established law, implanted and set in operation in Adam's constitution by Divine decree, and styled in the Spirit's phraseology, "the law of sin and death". "Sin in the flesh", therefore, is a physical attribute—an impulse—directly urging to action, contrary to God's commands (Rom. vii. 17-24). Its tendency is to transgress, and it is therefore always accompanied with decay and death. God's condemnation of "sin in the flesh," applies and takes effect in every individual member of Adam's race. Even God's own Beloved Son was no exception, for he was a partaker of the condemned nature.

Nevertheless behind this frowning Providence there was hid a loving, smiling face, "for God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through him might be saved." God did not die, as some of the "simple" teach, but He stood within the shadow, keeping watch over His own. God's arm was there, shaping the end—the redemption of the nature. God's Son "took part" or was "made" of the condemned nature, to deliver it from that which was destroying it (Rom. viii. 3; John iii. 16, 17; Heb. ii. 14).

We inherit this evil, this tendency to sin, to decay, and death, from Adam. In this way we bear the effects of Adam's sin in our own bodies. The effect of our sins, is the same as that of Adam's sin, which ends in death. So Christ, having our sinful nature, bore the effects of our sins in his own body to the tree (1 Pet. ii. 24). This physical sin condition of Christ and his brethren is the subject of justification, or making right, not at baptism, but at the resurrection.

Therefore, Christ who kept this attribute of his nature—"sin in the flesh"—in complete subjection, and never transgressed God's law, was "justified" by the Spirit, when he was changed from mortality to immortality (1 Tim. iii. 16). Christ was thus delivered from "the law of sin and death" which he inherited from Adam.

He partook of this nature with its imperfections and uncleanness for the express purpose of redeeming and delivering it from death, and this redemption having been achieved in and for himself, by offering an atonement for the soul or nature, followed by resurrection and perfection of his nature,

God in His mercy offers us a participation in this redemption which His Son thus accomplished through his own blood (Lev. xvii. 11; Heb. ix. 12).

This participation is based and depends upon certain conditions laid down, namely, faith or belief, and obedience, and our sins being confessed are forgiven and we are made partakers of the heavenly calling in Christ Jesus (Col. ii. 12, 13; Heb. iii. 1). We must therefore, be united with him by belief and baptism; we must "put on Christ" in order to make this atonement and redemption accomplished by Christ for himself, effective "for us" (Rom. v. 11, and viii. 23).

There are many to-day, who style themselves Christadelphians who do not believe the revealed truth on this vital question. They have forsaken the right way, therefore we cannot fellowship them. It is very inconvenient for us to antagonize them, but we must "earnestly contend for the faith", and we cannot compromise the Truth to increase the facilities of friendship.

To Timothy, Paul wrote saying, "CHARGE SOME that they teach no other doctrine. Hold fast the form of sound words, for all they which are in Asia be turned away from me." Although Paul was unable to keep the ecclesias together, because of "false teachers", which is true of the faithful to-day, yet in the end, he gloried in the fact that he had "KEPT THE FAITH". "Be ye followers of me as I am of Christ" (1 Tim. i. 3; 2 Tim. i. 13, 15, and iv. 7; 1 Cor. xi. 1).

"SIN IN THE FLESH."

"Sin in the flesh" is not actual transgression as taught by many in the Temperance Hall fellowship to-day who say that "Christ as a sacrifice, made no atonement for himself, because of his inherited physical nature, or sin in the flesh." We do not inherit moral guilt or actual sin as the arguments of some in that fellowship suggests; nor was Christ physically half divine and half human nature as another class claim. Jesus was a partaker of human nature (not angelic) (Heb. ii. 14-16). He was made of a woman; made in all points like unto his brethren, having the physical principle or property of "sin" in his nature. Therefore, he was tempted in all points like as we are, yet without transgression. Thus He was "made sin for us who knew no sin" or transgression.

Although "highly related in paternity, image and character" to the Father, he was "made a little lower than the angels", who are partakers of the divine nature, for he was made in "the inferior nature of the seed of Abraham" which is sinful nature. He was "a sinless man made subject to the consequences of sin", or as Dr. Thomas puts it "sinful flesh was laid upon him that through death he might destroy him that had the power of death, that is the devil or sin in the flesh" (Elpis Israel, p. 89). This was the iniquity "that was laid upon him, and was afterward caused "to pass from him," when he was "clothed with a change of raiment" (Zech. iii. 4). Christ's "spiritual body is constituted of flesh and bones, vitalized by the Spirit. It is the animal body purified, not evaporated into gas or vapour. It is a bloodless body"—the natural or soulical body changed—the nature cleansed and purified from "sin in the flesh". "A spiritual body" is a body purified from "the law of sin and death" (Elpis Israel, pp. 37, 38, and 39).

The mode of Christ's death was necessary for him, that he might bear the curse of the Law without transgressing it, for it is written: "Cursed is he that hangeth on a tree". Thus he and he alone, overcame the Adamic curse and the Mosaic curse, by his death and resurrection. His righteousness sustained him. He led captivity captive, and was then placed in the position of a mighty saviour (Is. xxviii. 2; lxiii. 1), to give gifts unto men—even the gift of eternal life to as many as God shall give him. Therefore, as by the disobedience of one, many were made or constituted sinners, "so by the obedience of one shall many be made righteous" (Rom. v. 19).

If some of our correspondents would keep these facts of Revelation constantly in mind, they would soon discover that God's ways are equal. Their doubts would be satisfied and removed, their mysteries explained and their pathway through life so illuminated, they would stray from the fold no more; and furthermore, they would cease to see in the writings of Dr. Thomas and bro. Roberts, on this

vital question, that which really is not to be seen, namely those supposed contradictions, which in truth do not exist, and which, by the way, in the airy imagination of their minds some do so fondly and so confidently attempt to correct, enlarge, diminish or blot out.

Such are generally too self-opinionated and therefore nearly always wrong. The charming works of Dr. Thomas and bro. Roberts in the hands of these, are like beautiful flowers in the hands of the blind. They may scent the odour, but do not see the beauty. Their extravagant imaginations give form and shape to beliefs unknown in the Bible, and therefore at variance more or less with the beautiful system of Truth. B.J.D.

The Holy Scriptures.

A Sunday Morning Exhortation by Bro. R. Roberts.

The longer we are acquainted with the Scriptures the more do we appreciate the perfect wisdom of the plan upon which they have been constructed. We find them so constituted that we can read them from year's end to year's end, with an interest that never wanes, and a pleasure that never satiates. If we had had the making of the Bible, this would not have been the case. We should have produced a book so precise in its definitions, so methodical in its arrangement, so guarded against repetitions, and so limited in demeanour, that one acquaintance would have exhausted our interest. Instead of this, we have a book so diverse in its composition, though uniform in its design; so loose in its style, though accurate in its statements; so incessant in its assertion of first principles, though free from prolixity; that we read it with renewed and growing interest each year of our acquaintance. In this respect it is like nature as contrasted with art. Man can make beautiful things; but his productions fail to satisfy as nature satisfies; their beauty is petty, limited and superficial. Nature's beauty is thorough and inimitable, whether it be the structure of a flake of snow, the organization of a plant or meanest insect under the microscope, or the stupendous revolutions of the starry firmament. Nature and the Bible both bear the impress of Divinity. There is one great plan, and on the basis of that plan, infinite diversity of beautiful detail. There is a unity in all parts of the Bible, and yet a certain diversity which maintains the interest of the persevering reader ever fresh and fair. "LINE UPON LINE, precept upon precept, here a little and there a little". This is its plan as defined by itself. It explains the fact that we never meet on the basis of Bible reading, without having something new to interest brought under our notice.

This morning furnishes a new illustration. We have two chapters before us (Jonah iv. and Heb. ix.) as different as possible one from another, and yet both converging from different points upon a common subject, and that a subject the sublimest of all—the character of God. This is the foundation of all well-being, present or to come. We are so familiar with that, we are apt to take it as a matter of course. Let us exercise our thoughts upon it so that we may awake to a lull sense of its joyfulness. Let us look at it in this way: before we were born, we knew nothing about the constitution of the universe. For anything we knew, and for any necessity that existed so far as we were concerned, we might have come into being to discover that the universe was in the grasp of a monster, whose delight consisted in producing painful excitement in all the subordinate creatures of his power. We might have found God who made us, a devil to afflict us, and His great house of heaven and earth, an abode of deformity and despair. What could we have said against it? Nothing. We could but have accepted facts beyond our control. We might have raved and cursed, to the delight of the fiendish contriver of our misery: we might have wailed with despairing agony 'that God was not a beneficent being, that that existence was not a delight: but we could have altered nothing, nor made out a case of reasonable grumbling.

A picture like this helps us to rejoice in the fact stated by Jonah: "I knew that thou art a gracious God and merciful, slow to anger and of great kindness, and repentest thee of the evil". We behold with unspeakable relief and admiration that subject to vanity, though we are, by reason of rebellion against the Most Blessed and Only Potentate, yet we live in a glorious sphere, whose ordinances are based in the highest beneficence. The grandeur of the glittering firmament on high; the

overpowering glory of the splendid sun in the heavens; the softness and benignance of the blue ethereal sky"; the pleasant play of light in its infinite variations of colour and shade; the invigorating rush of the healthful breeze; the charming fragrance of opening flowers; the beauty of earth's variegated carpet, the pleasure of every healthful function—in fact, the whole paraphernalia of being, reveals the fact that the creating, sustaining, and presiding Genius of heaven and earth is the good and wise and gracious Being revealed to the fathers of the house of Israel. When to all these we add the promise of life everlasting, a nature incorruptible, society joyful and ennobling, a kingdom unfading, we can see what reason we have for joining, and that rapturously, too, in the exultation of David: "I will extol thee, my God, O King; I will bless thy name for ever and ever. Every day will I bless thee, and praise thy name for ever and ever . . . "

The chapter in Hebrews brings out the same lesson in a different way. In this, we are brought into contact with the Mosaic tabernacle and the service of sacrifice connected with it; and we are taught that these were but the preliminary "example and shadow of heavenly things"—the things from heaven centring in Christ. We look first at one and then at the other, and find the same evidence of the graciousness of God. THE MOSAIC SYSTEM constituted a meeting point between God and man—a place where God was approached in worship and supplication and friendship. When we realize that this meeting point was solely of God's contrivance, and that it was appointed for a sinful nation who deserved no forbearance at His hands, we realize the fact that was proclaimed on Sinai, that Jehovah is "merciful and gracious, long-suffering and abundant in goodness and in truth". And what shall we say when we see "God in Christ reconciling the world unto Himself, not imputing their trespasses unto them"?—what but join in the exclamation of John, "Behold what manner of love the Father hath bestowed upon us"! "Herein is love, not that we loved God, but that God loved us, and hath given His Son to be a propitiation for our sins". "God commendeth His love toward us in that while we were yet sinners, in due time Christ died for us".

In the case of believers in Christ, the goodness is of a very different nature. They are called to the fellowship of the Father, and that fellowship an eternal fellowship, and involving a participation in His incorruptibility and deathlessness. Now, considering who they are, members of a race condemned for sin at the start, and guilty each one of "many offences", and considering the exalted nature of the privilege of friendship and companionship with God, it is no marvel that a special and adequate form of broken-heartedness and fear should be provided for them. God is great and holy; and He receives not sinners to His eternal society without the utmost recognition on their part of His position of prerogative and their position of no claim—yea worse, deserving death. Hence, His requirement of the shedding of blood, as the basis of propitiation. But we are too far astray for Him to accept even this at our hands. Therefore, in the Son of Mary—His own Son—He gave us one in whom He will accept it, and in whom He has accepted it, for "He, by His own blood, entered once into the holy place, having obtained eternal redemption" ("for us", is not in the original, and is excluded by the "voice" of the verb—the middle—which concentrates the application on himself). YET this Son of Mary and Son of God, was one of the sufferers from the evil that sin has brought into the world, though without sin as regards his character, His mission as the propitiation required this combination in harmony with the principle to be exemplified in his death, viz., the declaration of the righteousness of God as the basis of His forbearance in the remission of our sins (Rom. iii. 25, 26). In the righteous Son of David, the law of sin and death was destroyed by death and resurrection, and now in Him is "the law of the spirit of life" established in harmony with the indispensable requirement of God's supremacy and righteousness. In Him now is life for all who will come unto God by Him, morally participating in His crucifixion, and sharing His death in the act of baptism. God will grant forgiveness to all who come to Him in the way appointed. It is no case of substitution or debt-paying which would obscure the righteousness and the goodness of God. It is a case of God approaching us in kindness, and giving us, by His own manipulation, one from among ourselves in whom His "law is magnified and made honourable" (Isa. xlii. 21), that by His blood we may be washed from our sins, in the sense of being forgiven unto life eternal for His sake; and that of His righteousness we may partake in the assumption of His name.

The fact that sacrifice is required in order to life eternal is, therefore, not inconsistent with the goodness which God showed to the Ninevites without sacrifice. It is rather the form which His goodness takes in a higher matter, and required by the greater highness of the matter. It is the same goodness manifested in both cases. It is the same God who shines in all parts of the Bible. "What shall we say then to these things? If God be for us, who can be against us? He that spared not His own Son, but freely gave him up for us all, how shall He not with him also freely give us all things: Who shall lay anything to the charge of God's elect? It is God that justifieth—who is he that condemneth? It is Christ that died; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? . . . I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. viii. 31-39).

There is one thing, and one thing only, can separate us from this love. It is specified in the words of Isaiah to Israel: "Your iniquities have separated between you and your God". God will have no regard for those who forget Him or neglect His commandments: those who sink into a state of self-service, who live exclusively for their own comfort and well-being, who let God slip from their practical recognitions; His word from their studies; His honour from their concern; His commandments from their lives, will awake to find that where life and death, and men and angels, and heaven and earth, were powerless to interpose an obstacle between them and the friendly regard of the Almighty, their own folly has done it without further remedy. God is love; but our God is also a consuming fire. He will not be mocked; He will not be put off with the fag-ends of our service. He demands the whole heart and the whole life; and he is not his own friend who refuses the call. There will come a time when the man who has served himself will find he has served a master who can only pay him at last with tribulation and anguish and death; while the man who obeys the Divine call will at the same period discover that in making God his portion, he has secured the joyful eternal inheritance of all things.

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.]

12. —ROUGHNESS OF THE WAY.

Don't be dismayed; keep a stout heart. The troubles that beset you are common to your brethren. Some have endured them years and years, and are still enduring, and never expect anything else till the Lord comes. The rough weather tries the vessel. You erred in expecting things to continue as smooth and pleasant as they were at the start. You are like a landsman out to sea for the first time. From the shore the water looked tranquil, the sky settled, the prospect, lovely and assuring; but, the gallant ship having got well off the land, there is a trouble in the water that brings you a queer sensation all over, especially about the stomach, giving you altered views of the situation, and making you wish you had stayed in port. If you are a brave man you will persevere, and reap the harvest at the end of the voyage (The Christadelphian, 1870, p. 216).

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13. —PREACH THE WORD.

It is not enough to say the people have the Bible (although upon them is cast a fearful responsibility by this circumstance). They have the Bible it is true, but is it not a sealed book among the people? and, more, is it not a neglected book? There might as well be no Bible in the world as far as the great body of mankind is concerned. We have thus an exalted function to perform—a noble

opportunity to turn to account; and shall we indulge in ignoble indolence? Shall we shrink from the task of unfolding the Bible's blessed truths to the perishing, and unsealing its gushing inspiration? To put the matter in another light: Shall we refrain from giving a testimony for God in this conceited, hard-hearted, unbelieving generation? (Herald of the Kingdom, 1861, p. 33).

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14. —CIRCUMCISION.

Circumcision was enjoined upon Abraham, and its observance was demanded throughout all generations as a sign and condition of the national election. Its obligation, therefore, was as great nationally in Paul's time, as is as great now as it was in the days of the Law. The Law has passed away, but not circumcision. Paul did not discountenance circumcision as a national practice among the Jews (Acts xvi. 3); but he did not wish to trammel the Gentiles with a system with which they had no connection (The Ambassador, 1865, p. 206; and The Christadelphian, 1890, p. 460).

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15. —WILD BEASTS IN THE MILLENNIUM.

The idea that the wild beasts of the forest will finally lose their ferocity in the Millennial Age is based upon a number of considerations, beginning first of all with the express statement upon the prophecy of Isaiah (xi. 6-9; lxxv. 25); next to that "the restitution of all things", paradise included, suggests that there will be a return to the domestic condition that evidently belonged to the Adamic period, wherein it was given to the first man to have dominion over all the beasts of the field (Gen. i. 26; Psa. viii. 6, 7), and which also at the first received from his mouth the names by which they afterwards came to be known; for they were all conducted into his presence for this very purpose (Gen. iii. 19), which of itself suggests a domesticated character, for which many of them are not now distinguished. . . The idea that the tamed wild beasts of Isaiah's prophecy are only emblematic of nations once estranged, and nations once symbolized by these animals now being at peace, is an interpretation as unnecessary as it is untenable. The fitness of things, and the character and world-wide range of the Millennial institution, require just such a corresponding change in the animal creation; hence it is said, that God will make a covenant with the beasts of the field (Hos. ii. 18), and the evil beasts will cease out of the land, and Israel shall dwell safely in the wilderness, and sleep in the woods (Ezek. xxxiv. 25). —The Christadelphian, 1888, p. 741.

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16. —"DAVID AFTER GOD'S OWN HEART"

How could David be called "a man after God's own heart, when he was a murderer and adulterer? A "man after God's own heart" is a man who answers to the definition given by God Himself: "To this man will I look, to him that is poor and a contrite spirit, and trembleth at my word" (Isaiah lxvi. 2). David answered exactly to this description. God's Word in anything, commanded his profoundest reverence and regard; and when convinced of wrong-doing, he was penitent to the utmost abasement. He would not sanction the killing of Saul by Abishai, because Saul was the Lord's anointed (1 Sam. xxvi. 9-11). He made instant confession and reparation in the matter of Uriah the Hittite. Towards God he was "as a little child". When he sinned, he confessed and forsook his sins. Thus he was a man after God's own heart (Christadelphian, 1873, p. 177).

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17. —GOD THE AUTHOR OF EVIL.

God is certainly the author of evil. He Himself declares it (Isaiah xlv. 7; Amos iii. 6; Jer. xlv. 5). He is the author of evil in a sense in which He is not the author of sin: for sin is the wrong use of independent power conferred upon a creature, and of this He is not the author. But of the evil inflicted in punishment thereof, He is the author direct. But then, says the objector, James has said: "God cannot be tempted with evil." This is not out of harmony with the other truth. He does not deal in evil for the love of it. Evil presents no attraction to Him that He should inflict it for the mere sake of it, or draw men by temptation into the channel of it. He is good, and good only: but, He inflicts the evil on rebellion, and this indeed is part of His goodness (The Christadelphian, 1892, p. 263),

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18. —Eureka AND BROTHER ROBERTS.

In addition to what we printed in Answer 8 (p. 357, last month), we are reminded that in the Christadelphian for 1875, p. 215, bro. Roberts wrote: "I have embraced the opportunity given me by this retirement of reading Eureka a second time. I am deeply thankful for it". It pains us exceedingly to find the present editor of the Christadelphian so unlike his predecessor, and apparently anxious to let his readers learn that bro. Roberts contented himself with the reading of Eureka only once (which was untrue). Another instance of how reprehensible it is to quote an early answer when a later answer by the same writer dispels wrong conclusions deduced from the first answer. Bro. Roberts truly wrote "I HAVE ONLY READ 'Eureka' THROUGH ONCE" but soon after he wrote, "I have embraced the opportunity given me by this retirement of reading 'Eureka' A SECOND TIME. I am deeply thankful for it" (The Christadelphian, 1875, p. 216). Evidently the present Editor of the Christadelphian only knew of the earlier statement.

A Trip to America.

Early Saturday morning, July 9th, we set off from Tilbury London, on a tender to board the s.s. "Minnekahda" in the Thames. One call—at Boulogne—and the journey to New York was commenced. Here is a well-ordered community of some 700 souls in a comfortable floating home. The usual average of human life is quickly struck. Some are intellectual: some are dull and heavy. Properly represented are all the various types according to the usual percentages. Human nature is a peculiar study. Never designed to control itself, but to attain its highest by submission to the Divine will, it has nevertheless, impatient of control, determined, as far as its majority is concerned, to set its faith in itself and carve out its own destiny.

Picking up a paper on board we read that the Bishop of London has been condemning Millenarianism as "pernicious" and mischievous, thus deliberately setting forth our Lord Jesus as a liar when he gave John the message of Revelation xx. He does but interpret man's mind, and quite correctly. Man's pride is in himself. Why should Jesus or God interfere? He will work out his own salvation when he has found out what particular kind of salvation he favours. Yet the greatest of all men found it his "meat and drink"—his whole life's work—to submit to the Divine commands and do "not my own will but the will of Him who sent me," thus subordinating self to the Creator's direction. Thus did Jesus attain the highest, and so may we. Just as we defer to God, so shall we rise. The Divine nature is destined to be given to those who serve best. We "stoop to conquer."

The decadent tribes of mankind used to make idols of wood and stone and occasionally destroyed them in vagaries of fashion and imagination: then making others to please them better. The modern way is to reject the Bible and to fashion Christ and God in the habiliments of modern thought. Hence, while keeping the names of the Father and the Son before men, the ideas thus covered, change continually, and men still make and serve their own gods. There is no resemblance whatever between

the Christ now presented by leading religious teachers and the Carpenter's Son who walked the roads of Galilee and quelled the storms on the Lake of Gennesaret.

We stand by the Jesus who came as the Lamb of God, and the destined world's King by conquest, and in his Kingdom is our citizenship. Blessed be the God and Father of our Lord and Saviour Jesus Christ who has opened our eyes to the light of His glorious Truth. Let the heathen rage and the nations enjoy their vain things.

We had two lectures this week, one by a Professor from a university in California, and one from a missionary returning home from China. Neither had much backbone in him. The Professor spoke on "How we Talk," and the Missionary on "The Present State of China". Both were conspicuous more for what was not said than for the information given. Many conversations have we had with various people aboard. The authority of the Scripture is the foundation matter. I believe I am the only man of all this number who holds to the great foundation truth—an Inspired and Infallible Bible—God's Holy Word, and the only guide to Salvation. Hence every talk we had resolved itself into an argument about the authority of the Scriptures. It is interesting to observe that it is now commonly granted that the Bible teaches what we believe. The world's thought has, however, advanced beyond such crudities, and we are left behind. One of my critics, a very eminent professional musician, pointed to progress in music, literature, etc., and contended for the same progress in religion. Why should we be tied to the ideas and ideals of two thousand years ago? This argument found great favour with all who were listening. One man called it a "knock-down" blow. My reply was the very simple one that God had once for all delivered to us the Word of His Truth which was neither true or necessary of music and other realms of human knowledge and attainment.

Well, July 18th, here we are running smoothly along into New York harbour, and we post this to show our safe arrival at the entrance to the great American Continent. On arrival at the New York Dock on July 18th, we had two welcomes. The one was from our business friends: the President and Committee of the "New York Retail Credit Traders" being in waiting to receive myself and my English business friends, and to escort us to our Hotel. The other was (because of the bonds of the Truth) the more acceptable. Sis. Fenn, whom we used to know in Sheffield was sitting on our baggage when we went to claim it, and we had the great pleasure of spending the afternoon with her and hearing much interesting news about old acquaintances and recent happenings. With her we inspected the great State Library on Fifth Avenue.

Tuesday and Wednesday, July 19th and 20th, had to be given up entirely to business, which we carried through successfully, and on Thursday, 21st, we departed for Boston, arranging to meet bro. Dowling at Springfield en route. My sister in the flesh lives at Boston, and my intention was to stay a day or two with her. Bro. Dowling soon found me at Springfield, and we quickly discovered that we were as much attached on personal acquaintance as we had previously been on and by correspondence. The journey to Worcester sped quickly by as we conversed; and there we parted until Saturday, 23rd July.

Arrived at Boston, my sister, sis. R. Wilson, and niece and nephew were in waiting along with bro. Jas. Carruthers, who had brought his car along to run us quickly down to my brother-in-law's residence at Mattapan. During the evening we had long and interesting talks with bro. J. Carruthers, sen., and others. Bro. Carruthers was in the Glasgow meeting some years ago, and he and his family are all out here in New England.

On Friday afternoon we had a happy excursion to Nautasket, and also enjoyed a chat with bro. and sis. Davey, of Beverley Farms, and lately of Swansea. In the evening we met a large number of the brethren and sisters of the Scott's Hall Ecclesia. This ecclesia is not in our fellowship, although not extending fellowship to bro. A. D. Strickler. We were not at all clear about the position, but were hopeful at the close of the meeting that we were nearing an agreement. A meeting of all the brethren and sisters had been called for the following Monday evening, and this prior meeting with the Scott's Hall people was designed to be helpful. To me it appeared that the differences between us were largely

if not altogether a matter of words and phrases rather than of doctrine or principle. We were, however, doomed to disappointment, as events afterwards demonstrated.

On Saturday, July 23rd, I went to Worcester. Here in the evening we had a meeting for the purpose of assisting another son of Adam to put on the sin-covering name of Jesus Christ. The immersion took place in a Baptist Church which was closed for the summer season, and rented to the Worcester brethren for the purpose that evening. A very pleasant and spiritually upbuilding meeting. During the hot weather services in churches are reduced here to a minimum. Many of the ecclesias meet once only during the day for the simple reason that the customs established here are hard to break through, and people simply will not attend religious meetings on a sultry evening. To me it was pleasant indeed to find really fine summery weather, for I certainly did not feel it so oppressive as many who reside here do. Probably I would be like them after the novelty of settled fine weather had worn off. For the moment it is most enjoyable to reduce one's clothing to a minimum and to bask in God's glorious sunshine.

On Sunday, July 24th, we all assembled at the ecclesial meeting place of the Worcester brethren and found a fine earnest company including many visitors. Bro. Dowling presided and was supported on the platform by bro. Townsend, of Moncton N.B., Canada, who had made a long journey by car along with a number of others in order to be present. From bro. Townsend we had stirring words of exhortation earnestly delivered after the Breaking of Bread. Much conversation and hearty greetings were exchanged after the meeting was over. Our first experience of a meeting in remembrance of Christ on this continent was full of interest. In several non-essential ways it differs from our English ways of carrying out that feast of remembrance, but the spirit and faith were just the same. We were greatly encouraged and stimulated.

During the afternoon, our hospitable host and hostess, bro. and sis. F. Jones, who spared no pains to make the visiting brethren and sisters happy and comfortable, took us in their car to several interesting beauty spots in the neighbourhood. The evening meeting was at 7. p.m. and was well advertized: a goodly number of people coming along to hear about "The Neglected Bible". In Worcester there are several meetings. One is for Temperance Hall, Birmingham, at any price, trusting that ecclesia absolutely, and is also determined in favour of fellowship with bro. A. D. Strickler. Another belongs to the faction associated with the late bro. T. Williams and bro. J. J. Andrew, and now linked up with the Partial Inspirationists; and there is also another small sect with various views which have cropped up in our history from time to time. One thing was most definitely clear: the meeting which is in our fellowship is the only one that holds the Truth inviolate as embodied in our Statement of Faith, and which restricts its fellowship to those of like mind. Let us rejoice that there is still a remnant who will not bow the knee to the altars of the fleshly Baal.

On Monday evening, July 25th, at Dudley, Boston, a joint meeting was held of brethren from the ecclesias of Boston and Worcester. Bro. Owens, of Boston, presided. Two-and-a-half hours' discussion took place with a view to arriving at an agreement. Such would, without doubt, have been arrived at if it had not been for the personal influence and views of bro. John Williams, of the Scott's Hall Ecclesia, Boston. When the point was arrived at in a resolution to approve the Los Angeles declaration and thus to set up a common ground of adherence to the old Christadelphian position in regard to the Sacrifice and Nature of Jesus, bro. J. Williams said that he emphatically repudiated the idea that Jesus had to atone for himself. He made many confusing, diffuse and contradictory speeches, seventeen in all, during the evening, but finally made himself quite clear. By his perfect obedience Jesus obtained a free life and needed not to make any atonement for himself. This old error started with bro. E. Turney in the seventies, and has always had a fatal attraction for a certain type of mind. Misled by bro. J. Williams' personal influence, some twelve present voted against the Los Angeles declaration and in favour of "No atonement for Christ Jesus". We were saddened and disappointed, and so we believe were nearly all present. Well might the prophet of old cry out for deliverance from deceitful men. We hope and pray that either bro. Williams sees the wicked error of his ways or that his influence for evil may be arrested.

The next day July 26th. Bro. Dowling and myself made a seven-hour journey to Elizabeth to meet the brethren there. We met at sis. Hardacre's house (formerly associated with Leeds) and renewed some old-standing friendships, notably bro. and sis. Sticht (Birmingham and Cardiff), and bro. and sis. Tucker, late of Sheffield. A good profitable meeting resulted. No essential difference of opinion appeared to exist between us. We were very glad to know that robust defender of the One Faith, bro. W. Biggar, with whom we had very pleasant conversation prior to the meeting. He without the slightest hesitation threw all his great abilities on the side of a pure fellowship—The Truth inviolate. The only jarring note came from bro. Gamble, once of the Antipodes, who roundly accused us of using personalities, and trying to form a party. . We assured the meeting of our regrets if in any way we had given room for such accusations, but we felt that bro. Gamble's own speech might quite justly have been classed under the head of the accusations he made against us. It was personal and bitterly so throughout. But although this was so, we discovered no difference of opinion between us regarding fellowship and doctrine, and this is what matters most.

G.H.D.

(To be continued).

Brother Roberts— His True Position Concerning Divorce.

A GRAVE MISREPRESENTATION AND ITS CORRECTION.

It is with considerable reluctance that we return to the subject of Divorce. The position of the South London (Clapham) Ecclesia in relation thereto has been made perfectly clear in the Statement entitled "Clapham and Suing at Law", published in the Berean Christadelphian for February last; and it was hoped that it would be unnecessary to add more to what was then said thereon. A careful consideration however, of the following facts will provide ample justification for departure from our intention to make the publication of the above-named Statement our final word in reference to the subject.

One of the outstanding features of the discussion upon the subject of Divorce in which the Ecclesias have been engaged, is the oft-repeated claim of the Bijou Hall brethren, that their position in reference to the subject is precisely the same as that of our late bro. Roberts. The following extracts from Bijou Hall writings are illustrations of this contention on their part: —

"Our views regarding Divorce are the same as those held by bro. Roberts (see Christadelphian, 1883, p. 31 and 1892 p. 422), etc., etc., (Christadelphian Family Journal, Vol. II. p. 219).

Again,

"Our position in regard to Divorce is that taken by Dr. Thomas and bro. Roberts— a position which has prevailed in the South London Ecclesia up till April 8th. Any who desire the extracts from bro. Roberts' writings can have them by sending a post-card with name and address" (Christadelphian Family Journal, Vol. II. p. 411).

In addition to the foregoing illustrations which have appeared in print, we may quote the following, written by one of the Conductors of the Christadelphian Family Journal: —

"I am not a little surprised that you should leave untouched the references to Marriage, Divorce, and Suing at Law, of the greatest student of the Scriptures known to you and me— bro. Roberts. Our brother was no novice in the consideration of these subjects, and wrote much upon them".

And further, by the same writer: —

"I stand where bro. Roberts stood".

The above illustrations are sufficient to show the nature of the claim put forward by the Bijou Hall brethren—it is that their position in regard to Divorce is identical with that of bro. Roberts. It is, however, a matter for genuine regret that the Bijou Hall brethren in recommending the Ecclesias to study the references to the subject in the writings of bro. Roberts, should have given prominence only to the allusions to the matter in the Christadelphian for 1883 and 1892. For reasons which we shall show, it is of far greater importance to carefully study what our brother wrote in the year of his death, namely, 1898. In that year bro. Roberts was faced with the necessity of dealing with an actual case of Legal Divorce, which occurred in the Ecclesia which he was then joining, viz., Melbourne, Australia.

The following references to the case, extracted from the pages of the Christadelphian should be carefully examined: —

"The Ecclesia has withdrawn from bro. A. J. Collins, and also from sis. A. Middleton". (Extract from the Melbourne Ecclesia's Intelligence, published in the Christadelphian, 1897, p. 473).

NOTE. —The withdrawal from the above brother and sister was occasioned by the sin which led to a subsequent Divorce suit, and which is referred to in the following Intelligence from the Melbourne Ecclesia.

"We regret that we have had occasion to withdraw from bro. Middleton on account of his maintaining the principle that he was justified in petitioning before a Gentile Court of Law for divorce from his wife". (Extract from Melbourne Ecclesia's Intelligence, published in the Christadelphian, 1898, p. 363).

It should be noted that from the next item in the above Intelligence, it appears that bro. Roberts was actually in Melbourne at the time. Immediately following the above extract, we are informed— "Bro. and sis. Roberts sailed for New Zealand on May 25th".

Confirmation of this is before us in a letter from bro. K. R. Macdonald, who writes: —

"Bro. Roberts was in Melbourne at the time".

It will be readily perceived that it is of the highest importance to ascertain the mind of bro. Roberts in reference to the Melbourne Ecclesial withdrawal from the brother who had instituted proceedings for legal divorce, and fortunately we are able to reproduce his own words regarding it. They are as follows: —

"We returned to Melbourne on Friday, May 6th. The Melbourne meetings are well maintained. Some pain has been caused by the shocking misbehaviour of one brother and the highly unscriptural action of another in connection with it, in seeking redress in the Divorce Court. The incident discouraged the brethren somewhat. They have not, however, the cause for shame that they would have if they tolerated or countenanced such infractions of the divine law. When brethren confess their sins and forsake them, they are entitled to forgiveness; but when they defend and vindicate them, they stand in the way of their own mercy". (Extract from "A SECOND VOYAGE TO AUSTRALIA", see Christadelphian, 1898, pp. 377, 378).

Here is bro. Roberts' true mind in reference to Legal Divorce. It is not ambiguous, but is, on the contrary unmistakable. We would earnestly commend the following facts to the Bijou Hall brethren's careful and diligent consideration: —

(a) The above incident occurred in the very year of bro. Roberts' death. The foregoing extract from his Diary is under date of May 6th. On the following September 23rd bro. Roberts died

at San Francisco. It is therefore his mind upon the subject at the end of his life, which had been devoted to the study of Scripture teaching upon this, and also upon other subjects.

(b) It is the expression of bro. Roberts' mind upon the subject when he was faced with an actual case of Legal Divorce in the Ecclesia which he was joining, and is, therefore, of greater value than a detached reference when no actual case existed.

(c) We appeal to the Bijou Hall brethren to take particular notice of the language bro. Roberts used in regard to the case. He characterizes the action of the one who sought Legal Divorce as, "highly unscriptural"; as an "infraction of the divine law"; and, if defended and vindicated, as "standing in the way of their own mercy".

(d) Bro. Roberts clearly expresses the view that if the Melbourne Ecclesia had taken no action in the matter of the said brother's "infraction of the divine law", it would have been to them "a cause for shame".

The Bijou Hall brethren claim to "stand where bro. Roberts stood". Is the claim a true one? Bro. Roberts' own words prove it untrue, and a serious misrepresentation: unintentional, but real; and we appeal in the spirit of brotherly love, that their attention having now been directed to their error, they should acknowledge it.

* * *

For the purpose of clearly exhibiting the fundamental differences between the views of the Bijou Hall brethren, and those of bro. Roberts, we append the following in parallel columns: —

EXTRACT FROM THE WRITINGS OF BIJOU HALL BRETHERN.

I have placed your letter of the 11th November before our Executive, and they wish me to say, that, so far as they are aware, the only "differences" between the two meetings is the difference in the ecclesial position brought about by the decision of your presiding brethren, as voiced to the ecclesias on March 19th, and approved and confirmed by your ecclesia on April 8th. —a decision which fixes an appeal to the Law Courts for a divorce for broken wedlock as an act of disobedience worthy of disfellowship. In the judgment of our brethren this is contrary to the provision made by Christ in his teaching to his disciples in his Sermon on the Mount (Matt. v. 32). —(Extract from Letter of 20th Nov., 1926, from Rec. Bro. of the Bijou Hall Ecclesia, to the Secretary of the Clapham Ecclesia).

The brethren and sisters in the Bijou Hall consider that the Amendment passed by your Ecclesia on April 8th exceeded what is Scriptural, in forbidding that for which Christ in Matthew v. 32 clearly gives permission, viz., the dissolving of the marriage bond when a partner is guilty of the sin mentioned. As divorce can only be obtained through a court of law, our brethren are of opinion that Christ sanctions the obtaining of divorce in this, the only way that is lawful (Romans xiii. 1; 1 Peter ii. 13, 14). . . *

As the Amendment now stands it violates the consciences of our brethren and sisters because it compels withdrawal from those who might Scripturally, as we think, obtain a divorce—(Extracts from letter of Dec. 2nd, 1926, from the Rec. Bro. of the Bijou Hall Ecclesia, to the Secretary of the Clapham Ecclesia).

". . . brethren (who ought to behave better) are using the writings of Dr. Thomas and bro. Roberts, and are denying (on mere assertion) what these brethren have said. Bro. Roberts did not believe in the papal dogma of the indissolubility of marriage, nor forbid the obtaining of a legal divorce for broken wedlock ". —(Christadelphian Family Journal, Vol. III. p. 353. #

On the same occasion that Christ said, "Resist not evil", he gave sanction for divorce for one cause (Matt. v. 32, 39). The Bijou Hall brethren take their stand upon Christ's words. Therefore your correspondent in charging these brethren with "suing at law" because they will not repudiate or nullify Christ's words really points his charge against Christ. In disfellowshipping those who stand by Christ's words they disfellowship Christ. — (Christadelphian Family Journal, Vol. III., p. 473). +

Do not be blinded by unwise talk. To petition for divorce is not to resist evil. Christ sanctioned the one, but not the other (Matt. v. 32, 39). In order to be married we have to obtain the consent of the powers that be, and this is only obtained upon the basis of evidence furnished and conditions fulfilled. And the same has to be done to carry out Christ's permission in the case of broken wedlock. Our duty is to be subject to the powers that be (Rom. xiii. 1; 1 Pet. ii. 13, 14). Much has been said about "redress". What redress can there be for broken wedlock? What redress for instance, does an innocent partner obtain when a judge pronounces a marriage dissolved because a man (or a woman) is too immoral to be entrusted with an innocent partner's honour—too immoral to be placed in charge of his (or her) children? What redress could there be for a widowed, broken-up home—for fatherless (or motherless) children? The home may be cleansed but "redress" is a misnomer. (Christadelphian Family Journal Vol. III , p. 193. =

EXTRACTS FROM THE WRITINGS OF BRO. ROBERTS.

* "And the highly unscriptural action of another in connection with it in seeking redress in the Divorce Court". (Extract from brother Roberts' Diary, quoted above).

#. "Highly unscriptural action". (Bro. Roberts' Diary).

+ An "infraction of the divine law". "A cause for shame". (Bro. Roberts' Diary).

= "The highly unscriptural action of another . . . in seeking redress in the Divorce Court". (Bro. Roberts' Diary).

* * *

With the above conflicting views before the reader, we ask, Is the claim of the Bijou Hall brethren true? Is their position in the matter of divorce the same as that of bro. Roberts? In our opinion there could be no greater contrast than the views expressed in the above extracts. To claim that they are the same is a great wrong to bro. Roberts, and a serious misrepresentation of his position.

The Bijou Hall brethren's regard for bro. Roberts is too well known to be in dispute. Any doubt on this point would soon be dispelled by the frequent exhortations emanating from them, to "Read the writings of bro. Roberts", an exhortation in which all lovers of the Truth will heartily concur. A perusal of the Christadelphian Family Journal also reveals the same confidence in our brother's views. We therefore earnestly appeal to them to carefully ponder the foregoing expressions of his mind, and in bare justice to brother Roberts (whom we hope shortly to see "face to face"), to withdraw their statements which so manifestly misrepresent him.

An impartial view of the facts narrated, will, we believe, establish beyond all question that in reference to the subject of Legal Divorce, it is not the Bijou Hall brethren but the South London (Clapham Ecclesia which "Stands where bro. Roberts stood").

We are, faithfully,

Your brethren and fellow-labourers in His Service,

E. W. EVANS,

J. M. EVANS,
C. WHARTON,

C. F. FORD, F. G. JANNAWAY,
W. J. WHITE.

H. W. APPLEBY, E. A. CLEMENTS, F. G. FORD,
J. BELLAMY, G. M. CLEMENTS, P. L. HONE,
C. F. CLEMENTS, C. DAVISON, W. E. WHITE.

Avondale Hall, Landor Rd,
Clapham, S.W.

F. J. BUTTON, Secretary,
South London (Clapham) Ecclesia.

11th August, 1927.

1 Hillsboro' Road, East Dulwich, S.E.22.

NOTE: —Certain portions of the extracts have been emphasized for obvious reasons.

Conversations Concerning the Truth.

"A SWEET SAVOUR OF CHRIST" (2 Cor. ii. 15).

Carrie. —The words of our subject are found in 2 Cor. ii. 14-16, and we want to know what these verses mean. We know that if we follow Christ we are a sweet savour unto God but what does the verse mean which speaks of "a savour of death unto death". How could that be a sweet savour?

Eusebia. —The word "savour" (osme) in the 14th and 16th verses does not mean any particular kind of savour; it is applied to both good and bad. But the original word (Euodia) used in the 15th verse, is for fragrant smells. To notice the difference in the words will help us in considering the passage.

Alethia. —Verse 14 says: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place". The savour of the knowledge of God may be sweet or otherwise.

Eusebia. —Yes! It is "the savour of His knowledge" which was made manifest by the preaching of the Apostles. What is the savour of God's knowledge?

Carrie. —The Truth, isn't it?

Alethia. —Yes! But the difficulty is, in what way is the Truth a sweet savour of death unto death?

Carrie. —The 15th verse is easy to understand, "We are unto God a sweet savour of Christ".

Thelia. —Yes, but "in them that are saved, and in them that perish". The difficulty to me is: How could those who were perishing be a sweet savour?

Alethia. —But Thelia, the Apostle doesn't say so. He says: "We are unto God a sweet savour of Christ". That means the Apostles were a sweet savour doesn't it?

Eusebia. —What is a savour of Christ?

Carrie. —We are a savour of Christ if we follow him.

Alethia. —Yes, if our lives are ordered by his commandments we shall be to God a fragrance of the work of Christ, shall we not?

Irene. —Paul tells us how to be a savour like Christ, in Ephesians v. 2: "And walk in love, as Christ also hath loved us and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour".

Alethia. —So in following Christ and continuing his work we are unto God a sweet savour whether those we endeavour to enlighten accept our testimony or not.

Eusebia. —That is the meaning of verse 15. Not that those who perish are a sweet savour. The next verse is the difficulty: "To the one we are the savour of death unto death".

Alethia. —The previous verse shows us that the Apostle Paul is speaking of two classes of people, those who are being saved and those who are perishing. To those who were perishing, the ministers of Christ were a savour of death unto death, were they not?

Themia. —The showing forth of the Truth is a sweet fragrance before God, but to one class of people it is a showing of death and to the other a showing forth of life.

Eusebia. —Doesn't the passage bring to mind the offering of Christ? We seem to see Jesus the Saviour upon the altar of sacrifice showing forth to all the world the unworthiness of our sin-stricken flesh, to live, and declaring God's righteousness in requiring the destruction of sin's flesh. Through the faithful sacrifice of Christ which upheld God's righteousness, God has offered immortality, first rewarding Jesus, and thus giving assurance unto all men. Christ's exhibition of the justice of God's law which gives death as the penalty of sin, and God's declaration of Life for those who become united to Christ's work is really the essence of the Gospel. This Gospel has been, as it were, wafted on through the ages all over the world. Where faithfully done in Christ it has been a fragrance before God because it has not only been in words, but in showing forth of Christ's work of condemning sin and glorifying God in the life of the believer, so that able speakers, young brethren, and sisters old and young, both in conversation and conduct, have sent forth the odour of Christ's work. One class of people have only seen the abstinence from worldly pleasure and heard the proclamation of the reality of death and it has appeared but an odour of death; they often have said, "You might as well be dead". The others have seen the promise of life which has been the moving force of the believer, and it has been to them a savour of Life, and it has led them also to the Water of Life.

Alethia. —How beautifully the words of Solomon's Song fit in with that. "Thy name is as ointment poured forth". Christ's name is "Anointed" and the declaring of his name has been a showing forth of the most fragrant message of grace. You remember the words of our Hymn: "He shall raise and comfort mourners by the sweetness of his name". His name is "Saviour" isn't it? How delightful!

Thelia. —Now we can understand why Paul asks: "Who is sufficient for these things"? meaning, who is adequate for such a wonderful work, and the Apostle adds, "We are not as many which corrupt the word of God", but of sincerity, as before God, in Christ, we speak.

Carrie. —The savour is the work of showing forth the favour of God in Christ. To those who only see death in it, it is a savour of death and they will perish, and so it becomes unto death in their case.

Eusebia. —We must all remember that being in Christ we have joined him in his work upon the altar, and we are to show forth the grace of God in Christ. We feel our insufficiency. We must ask for help so that we each may be a fragrant savour before our God and participate in the wafting forth of God's salvation to the world.

It is more valorous to suffer injustice without retaliation than to kill a thousand foes on the field of battle; but no man can perform this kind of valour who does not see that God requires it at his hands. —R.R.

Notes on the Daily Readings for September.

THE SECOND BOOK OF KINGS.

In our reading of the history of the Kings of Israel, we have travelled a hundred years from the death of Solomon, and what a change in the land! The kingdom is divided and idolatry is supreme in both sections. Both the kingdom of Judah and that of Israel, by which name the ten tribes are from now distinguished, are ruled by kings of the same name, Joram or Jehoram, and both are wicked kings. Since the reign of Omri the declension from God's ways has been very rapid. It was Omri who gave the name Samaria to the new capital of the northern kingdom. Omri bought the place from Shemer and called it Samaria after its former owner (1 Kings xvi. 24). Ahab followed Omri and continued in his wicked ways, he married an alien woman, the daughter of the King of Zidon. Ahaziah's short reign followed and then Joram came to the throne. Joram's sister married the Joram who was King of Judah. The new king's reign was a turbulent one. Moab rebelled against him and then the King of Syria made war against Israel (2 Kings vi. 8). The Syrian king appears to have thought that it was sufficient for him to send out companies of soldiers against Joram, but what a lesson he learned concerning the power of God. The King of Syria found his plans for raiding Israel frustrated time after time and suspected conspiracy among his own officers, and when he was informed that Elisha the prophet was able to acquaint Joram of the Syrian king's arrangements, he sent an army of men to Dothan with instructions to capture Elisha, who was living there (chap. vi. 13).

Dothan lay to the north of Samaria and some twelve miles nearer to Syria. When Elisha's servant saw the Syrian host his heart failed him, it was then that Elisha prayed that the eyes of the young man might be opened to see the evidence of God's power against the vain ambitions of man (chap. vi. 17). The Syrian army was smitten with blindness and was led by Elisha into the midst of Samaria and then their eyes were opened. Joram, the King of Israel, was instructed by the prophet, through whom God's power for the protection for his people had been revealed, that the men should be fed and then sent home to their master. Thus was Syria humiliated before Israel, and their disturbing bands were not sent any more into the country. In later days when the fear of the God of Israel had faded from their memory, a King of Syria determined to make war again, but he was careful now, not to send bands of men, but to gather the whole of his army for the invasion (chap. vi. 24).

Chapter ix. brings us to the rebellion of Jehu against Joram. Jehu was divinely called to destroy the house of Ahab because of their wickedness (verses 6, 7), and as a reward for this work the descendants of Jehu, to the fourth generation, were to reign over the kingdom (chap. x. 30) This promise was fulfilled in the successive reign of Jehoahaz, Joash, Jeroboam (2) and Zachariah, and then the house of Jehu was destroyed (chap. xv. 30). It was only thirty years after the removal of the house of Jehu that Israel, heedless of the warnings uttered by the prophet Amos, filled up the cup of their iniquity and were carried captive by the King of Assyria; and a little more than a 100 years later still, the throne of Judah was overturned by the King of Babylon. The fall of the throne which had been occupied by the descendants of David was the cause of the bitter lamentations of Jeremiah. What a consolation for the prophet when viewing the desolations of Zion to be able to declare, "The Lord will not cast off for ever" (Lam. iii. 31).

EZEKIEL.

The servants of Nebuchadnezzar came against Jerusalem and put an end to the short reign of Jehoiachin, and the King, his mother and his servants with many of the princes, officers and artificers, altogether some ten thousand people were carried captive into Babylon, and among these captives was Ezekiel, the priest. For eleven years after the capture of Jehoiachin, the kingdom of Judah continued under Zedekiah but without any reformation, as was shown in the visions given to Ezekiel while in Babylonia. In the 5th year of Jehoiachin's captivity, that is six years before the end of the kingdom, Ezekiel was by the river Chebar, a river which flows between the Euphrates and the Tigris, when he saw a vision of the coming of the Lord for the judgment of His people (chap. i.). The glory of the Lord

was seen over four living forms called Cherubim. They were first seen coming from the North, afterwards in the Plain (chap, iii.), and then Ezekiel was caught away with them to the House of God, to be present at the judgment of God's people (chap, viii. 9). In the first place the appearance of the glory of God has reference to the wickedness of the Jews still in the land. The glory appeared to the faithful exile in captivity, he was, in vision, taken to the House of God at which judgment must begin, great unfaithfulness was revealed there. God's law had been neglected for more pleasing service, and the idols of the Gentiles were worshipping in the House called by God's name. On account of the wickedness of the people God was about to withdraw Himself from them, and there would be great destruction of the people

Although the vision of the Cherubim had to do with the iniquity of the House of Israel in the time of Zedekiah, there is a wonderful foreshadowing of the coming of Christ, when the scattered people of the Lord will be conveyed away to the judgment of the House of God. The Cherubim in its completeness is revealed in chapter i. —living glorious beings over whom is seen the glory of Yahweh. Before the Cherubim is complete, the people of God—a people without citizenship, will be caught away to the Judgment which will bring destruction to all who have not the mark of the Father's name in their foreheads (chap, ix. 5, 6). So dreadful will be the destruction that Ezekiel, the man of sign, exclaims "as they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel" (ver. 8). Indeed! "many are called but few are chosen", and yet we know that all who have faithfully striven to serve God will be saved, as Ezekiel was, because of the mercy of God; but alas! how few are, in all sincerity, servants of God!

When the Judgment was ended, during which time of course the glory of the Lord will not be seen over the Cherubim, then the House of God will be filled with a glorious cloud, and the court will be filled with the brightness of God's glory (chap. x. 4). The House of God shows us "the chosen" in their family relationship, while the Cherubim exhibit and divine executors of God's will; so that the sound of the Cherubim's wings will be heard in the outer court, or among the Gentiles. The dispersed of Israel will be gathered, and the abominations of the Gentiles will be destroyed. This is the work of the Cherubim.

PAUL'S SECOND LETTER TO THE CORINTHIANS.

There are many hidden beauties in Paul's letter. The Apostle has experienced much sorrow, he has learned how soon the love of men will cool when their ambitions are opposed, and the Apostle found much comfort in the divine assurance that "we can do nothing against the Truth" (chap. xiii. 8). Our own conduct in relation to the Truth shows us either to be approved or else to be unworthy of the Gospel call. Paul's desire is, that the Corinthians should show themselves to be approved, doing that which is honourable even though he himself should be treated as a reprobate (chap. xiii. 7). When Paul wrote his first letter reproving them for their wrong, there were some in the Ecclesia who resented his admonition and sought to destroy his influence. They suggested that he was beside himself, pointed out his weakness of presence and so forth, as men do! Paul found comfort, in the mercy of God, in his tribulation (chap. i. 4).

What a delightful character the Apostle reveals to us! "If we are afflicted, it is for you" for if you follow us in the same sufferings it will be for your salvation (ver. 6). "In Asia, we despaired of our life, but we knew that the sentence of death was in us", we must die in some way and in what better way than in doing the work of the Lord, so that instead of shirking the dangerous work of proclaiming the Truth, Paul "trusted in God who raiseth the dead" (ver. 9). Again the Apostle says, "God hath shined in our hearts the light of the knowledge of His glory in the face of Jesus" (chap iv. 6), so that the children of God can look away from the present troubles to the time when the glory of God seen in Jesus will shine on them transforming them into the same glory (ver 18). For Paul says, We know that if this dwelling of earth be dissolved, we have an eternal house reserved in heaven, therefore, while at home in this house we groan, having an earnest desire for the other one (chap, v.) We are confident, says the Apostle, quite sure of the prize, because we have seen as it were the sample and guarantee of it in the immortal Jesus; and in the Spirit-power given to the Apostles there was given a taste

beforehand of what the spirit birth would be (chap. v. 5). The prize was sure, uncertainty lay only with sin's flesh. What noble characteristics the Truth inspires in those who are truly apprehended of it! Consider the affectionate self-sacrifice shown in Paul's words of chapter iv. verses 10-12: "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us but life in you".

Paul was divinely appointed a minister of the Gospel, which Gospel proclaimed that Eternal Life exhibited in the glorified Jesus. The faithful proclamation of this Truth meant death; so that death was working in the apostles, but it was for the life of a believer. So then Paul courageously worked, "knowing that he which raised up the Lord Jesus" would raise up the Apostles to be present with the believers in the day of glory (ver. 14). Having such assurance the Apostle was not despondent, for he knew that the present short-lived afflictions were working out for him that which was exceedingly greater, even an eternal weight of glory (verses 16, 17). Far from despondency, the apostle adds, nearer the end of his letter, "I will very gladly spend and be spent for you" (chap. xii. 15).

Although Paul showed so much fatherly care for the brethren it was necessary for him to add, "though the more abundantly I love you, the less I be loved". Paul was no mere sentimentalist, no seeker after the praise of men, he was faithful to his God and he dearly loved the children of God and worked to keep them in God's ways. Serving the Lord with humbleness of mind. As a true father, he made no demands on them; whatever may happen to me, keep fast hold of the mercy of God. Such is Paul's disposition, and in such a way true love will prove itself. Speaking the Truth made Paul the enemy of the backsliders, but he was determined to serve the Lord whom he knew; who had appeared to him. His determination was to glorify God, "whether by life or by death". The peril of death was ever before the Apostle, not only on account of the Pagan power, but also on account of the advancing apostasy which by wicked arts was transforming the ministers of satan into counterfeit apostles of Christ (chap. xi. 13). So that Paul was about to visit the Church at Corinth, the church for which he had laboured so much—for which he gladly would have died. He was about to visit them with witnesses for the third time, determined not to spare the unrepentant (chap. xiii). No doubt some would call him very uncharitable and self-righteous.

Nottingham.

W. J. ELSTON.

The Faith that Overcomes the World

(1 John v. 4).

The God of Israel is reasonable and just in all His ways; and in nothing more so than in the faith and obedience He demands as the condition of His favour. He does not ask us for our confidence and trust before giving us abundant evidences of His personal existence, wisdom, power, and goodness, in His revelation of His sovereign will and purpose with the earth and man. In the wonders wrought in ages past in the midst of His people Israel, of which we have an infallible record in His Word, He laid a foundation deep and broad upon which faith may build unto life eternal. As bro. Roberts, who being dead yet speaketh, has said, "We require the visible hand of God to give us faith in the invisible". God does not ask us to trust the one without showing us the other. It is the visible hand of God in the past that has laid the foundation of faith in the invisible one in the present. It is what God has openly, visibly, manifestly, undoubtedly done, in the beginnings of things, that furnishes the ground for the wholesome belief in His present and continued operation in a way not manifest but necessary, for the guidance of affairs to their appointed issue in that morning of brightness and peace which is to succeed the present night of darkness and confusion.

There is a constant appeal of this sort in the Scriptures. Throughout their entire course there is a recognition of the reasonable view that the obligation to obey an invisible God arises out of the fact that He has made Himself visible in His acts before calling upon us to submit to Him (Visible Hand of God p. 2.). It is the Facts recorded in God's Word that supply the foundation for faith. Faith is confidence based upon evidence. All men understand it in this sense as applied to ordinary affairs. It is

the same in things divine. "Without faith it is impossible to please God, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. xi. 6). As Dr. Thomas wrote: "Although a Scriptural faith is the scarcest thing among men, it is exceedingly simple, and by no means difficult to acquire when it is sought for aright. Paul gives the best definition of faith. He says "Faith is the confident anticipation of things hoped for, the full persuasion of events not seen". This is the faith without which, he tells us afterwards, God is not, and cannot by any possibility, be pleased. It is a faith which lays hold of the past and the future. The person who possesses it knows what is testified concerning Jesus by the apostles, and is fully persuaded of its truth; he also knows the exceeding great and precious promises which God has made concerning things to come, and he confidently anticipates the literal fulfilment of them. Laying hold of these things with a firm faith, he acquires a mode of thinking and a disposition which are estimable in the sight of God; and being like Abraham in these particulars, he is prepared, by induction into Christ, to become a son of the father of the faithful and of the friend of God" (Elpis Israel, p. 145).

Faith, as defined above, can only come as the result of an intelligent understanding and affectionate belief of God's "exceeding great and precious promises". Such a faith is divinely regarded as the most precious thing that mortal man can possess. Those who have it and keep it, enduring to the end, are styled "The precious sons of Zion comparable to fine gold" (Lam. iv. 2). In 1 Peter i. 7, it is said to be more precious than gold that perisheth. Consequently, gold, the most precious of metals known to the ancients, is its fitting symbol throughout the Scriptures.

God's people, in all ages, have been strengthened and sustained by their confidence and trust in His Word, otherwise they could not have successfully engaged in the conflict styled by the apostle Paul "The good fight of faith" (1 Tim. vi. 12). Among these Abraham, "the friend of God", stands pre-eminent, who under the most trying and untoward circumstances "staggered not at the promise of God through unbelief; but was strong in faith giving glory to God; being fully persuaded that what He had promised He was able also to perform" (Rom. iv. 20). In his case we have a practical demonstration of what constitutes true saving faith; "The faith that overcomes the world"; that gives us the victory, through our Lord Jesus Christ (1 John v. 4; 1 Cor. xv. 57).

The fight which God's people have to wage consists largely in restraining their natural impulses in obedience to His commands; "crucifying the flesh with its affections and lusts"; thus keeping themselves "unspotted from the world", and "separate from it" (Jas. i. 27); "a world that lieth in wickedness". Jesus said to his disciples: "in the world ye shall have tribulation; but be of good cheer, I have overcome the world" (Jno. xvi. 33). "We must, through much tribulation, enter the Kingdom of God" (Acts xiv. 22). This tribulation is elsewhere called "Our light affliction which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory" (2 Cor. iv. 17).

The reward to the victors is "great" and "precious"; hence it is written: "He that overcometh and keepeth my works to the end, to him will I give power over the nations, and he shall rule them". Again, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God" (Rev. ii. 7, 26); and many other such like "precious promises" there are in God's infallible Word. In short, everything that the best of men and women could desire is promised to them that "overcome"; honour, riches, glory, power, with eternal life that their possessors may enjoy them for ever; "An inheritance incorruptible and undefiled that fadeth not away" (1 Pet. i. 4).

The battle cannot be fought, nor the victory won, without faith, "unfeigned faith"; "The faith that works by love" (Gal. v. 6). This faith cometh by hearing the Word of God (Rom. x. 17). None but reverent, diligent students of this Word can be properly equipped for "The good fight of faith". Therefore, ye who would be victors in the fight, "Put on the whole armour of God that ye may be able to stand against the wiles of the devil; having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked" (Eph. vi. 11, 14-16). Many of past generations who girded themselves have been able to fight successfully and obtain the victory over the enemy within and the world without; of whom the apostle Paul was a

notable example, and who could say: "I keep my body under and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. ix. 27).

Concerning the prospects of himself and his faithful fellow-soldiers in Christ He wrote: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii. 18). At the end of his probation he could confidently affirm: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (2 Tim. iv. 7).

As a result of the revival of the Truth in these "latter days" through the providentially directed labours of Dr. Thomas, there is still a "remnant of the woman's seed" upon the earth, fighting "the good fight of faith" that they may "lay hold on eternal life". As in past ages, God has "hidden these things from the wise and prudent" and "revealed them unto babes" (Luke x. 21). Consequently, now, as then, "Not many wise men after the flesh, not many mighty, not many noble are called" (1 Cor. i. 26), so that it is still true that "God hath chosen the poor of this world, rich in faith, to be heirs of the kingdom which He has promised to them that love Him" (Jas. ii. 5).

It remains for these latter day soldiers of Christ to be "faithful unto death", that they may, at last, receive the coronal wreath of victory from the captain of their salvation (Rev. ii. 10). This they will be able to do if careful to emulate the noble example of the illustrious "fellow servants" who have preceded them; and who, because of their faithfulness, have been highly commended by God in His Word, having been strong in faith, giving glory to Him, jealous of His honour and His truth. It is the duty of such to do their utmost to preserve God's Word from corruption. Faithfulness in dealing with this Word will be the test of their fitness in the day of inspection, at the hands of the righteous Judge, to be numbered with that great multitude of righteous immortals who "Sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways thou king of nations. Who shall not fear thee, O Lord, and glorify Thy name, for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" (Rev. xv. 3, 4).

Toronto.

WM. SMALLWOOD.

JEHOSHAPHAT—WHEREIN WAS HE LACKING?

He did not take a firm attitude with those who were in a wrong position. He was friendly with the ten tribes who, though Israelites, had departed from the right way. He granted cooperation with Ahab, which he ought to have declined. He allowed his son, Jehoram to marry a daughter of Ahab, which he ought to have forbidden. A prophet of God reproved him on the subject. Jehoshaphat was a good man, but lacking in the firmness towards evil-doers, he could not refuse their friendly advances. . . Here is a bit of learning. . . It is our duty to decline religious co-operation with those who are not in full submission to the way of the Lord (Christadelphian, December 1894, p. 459).

Palestine and the Jews.

FINANCE. —Jewish construction work was financed by two funds, mainly maintained by voluntary contributions from all over the world. The Keren Keyemeth Le Yisroel (Jewish National Fund) and the Keren Hayesod (Palestine Foundation Fund). The receipts of the Keren Hayerod for the financial year September 30th, 1926, was £520,317, distributed as follows: — (in comparison)

	1926	1925
Agricultural Colonization including experimental stations	209,917	135,720
Education, including University Library, Hebrew University and Haifa Technical Institute.	83,500	88,141

Immigration and Labour	70,049	49,155
Public Health	37,201	36,548
Public Works	63,963	31,106
Investments	18,515	
Trade and Industry ...	16,945	9,370
National and Communal Institutions	6,402	
Religious Institutions	9,422	11,087
Administrative and Miscellaneous Expenses	25,886	42,364

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. C. F. Ford, at 19 Grove Road, Brixton, London, S.W.9, no later than the 10th 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: 5 Florence Road, Worcester, Mass., U.S.A.

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

BIRMINGHAM (John Bright Street). —Shakespeare Rooms, Edmund St. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Wednesdays: Bible Class 8 p.m. We are pleased to report that bro. A. Parish has rejoined our Ecclesia. We are also thankful to acknowledge the assistance of brethren and sisters from other Ecclesias who have helped us with their presence at the table of the Lord amongst whom may be numbered brethren L. Reynolds and S. Miller (Nottingham). —A. E. TANDY, Rec. Bro.

BLACKHEATH (Staff.) —Meeting Room, Ross. Assembly Hall. Sundays: Breaking of Bread 11 a.m., School 3 p.m., Lecture 6.30 p.m. Thursdays: Bible Class 8 p.m. at Meeting Room, 20 West Street. We are pleased to be able to record that Miss Amy Smith (Primitive Methodist), sister in the flesh to our sis. Baker, has seen the necessity of accepting God's appointed way, and after a good confession was immersed into the all saving name of Jesus Christ by bro. D. Jakeman at the Scotts Green Ecclesia, Dudley, on Wednesday, July 20th, and was welcomed into the Household on Sunday morning, July 23rd. We earnestly desire that our new sister may be found worthy of an abundant entrance into the joys of our Lord when He returns. We should also like to thank the Dudley Ecclesia for their assistance in carrying out the immersion. Because many brethren and sisters may have thought that there was division in our Ecclesia on account of certain Intelligence which was published in another magazine we think it right to state that bro. and sis. Sidaway and sis. Rosetta Siviter desired to stand aside from the meeting until they had fully satisfied themselves that the Resolution passed by the Ecclesia on the Divorce question was in harmony with Christ's words. Having now fully considered the matter they have taken up their old places in the Ecclesia; realizing that the action of the Ecclesia is the only one that is compatible with the righteous walk and conduct of a brother or sister of Christ. We very much appreciate the free gift of a brother who desires to be unnamed, which will enable us to extend the work of proclaiming the Truth, and also enable us to secure some much-needed literature. We have been much encouraged and strengthened by the company and words of the brethren who have visited us in the service of the Truth; and we thank them for their labour of love in

the Master's vineyard. On Saturday, July 9th, the brethren and sisters and the Sunday School scholars went to the Habberley Valley where they spent an enjoyable time. —C. F. POWELL, Rec. Bro.

BRIGHTON. —Athenaeum Hall (Room C), 148 North St. Sundays: Breaking of Bread 5.15 p.m. Lecture 6.30 p.m. Wednesdays: Bible Class 7.30 p.m. The following resolution has been accepted by the majority of the brethren and sisters of this meeting:—"It is an offence against the teaching of Christ to go to law to obtain divorce, or for any other purpose whatsoever, and we will only fellowship those who are in agreement therewith". During the last month we have been pleased to welcome among us and to the Lord's table sis. Wesley (Seven Kings); sis. W. E. White and sis. Beryl White, sis. Hatch (Clapham); bro. McKay (Motherwell); bro. and sis. Hodges (St. Albans); sisters Warner and Phillips (Luton); sis. Jenkins and sis. Eileen Jenkins (Clapham); bro. and sis. Nicholson (Seven Kings); bro. and sis. S. R. Wood (Clapham); brethren Ridge and Blank (Northampton); bro. and sis. Goodwin (St. Albans); bro. and sis. W. Southall (Birmingham). We accord a hearty welcome to all in fellowship and we wish once again to thank all those brethren who have assisted us in the proclamation of the Gospel. —S. G. BARRETT, Rec. Bro.

CHADWELL HEATH. —2 Pembroke Gardens, High Road, Seven Kings. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Tuesdays: M.I.C. at 8 p.m. Wednesdays: Bible Class 8 p.m. We are very pleased to report that on Thursday, the 4th August, Miss Dorothy Gladys Cannell was baptized into the Saving Name of Jesus Christ. We sincerely trust that our new sister will run the race to the end, and that we with her may have the joy of participating in the great gift of everlasting life. —J. C. ADEY, Rec. Bro., 156 Perth Road, Ilford.

COLCHESTER. —2 Barrack St. (corner of Brook St.) Sundays: Breaking of Bread 11.15 a.m., Lecture 6.30 p.m. We wish to thank all lecturing brethren who have so kindly helped in proclaiming the "Good News", and also for all their helpful words of exhortation to assist us in our walk to the Kingdom. At this opportunity we wish to say we have had the pleasure of the company of the following brethren and sisters to the Table of the Lord: bro. and sis. Sewell, bro. and sis. Appleby, bro. and sis. Button, sisters Doris and Olive Button, sis. D. Bayles, sis. E. Walker, bro. L. J. Walker (Avondale Hall, Clapham). Bro. and sis. Prior wish to express their deep appreciation of the contributed kindness, afforded them by brethren and sisters while unable to find continued employment. We extend a hearty welcome to all brethren in our fellowship who may be in the vicinity. —L. WELLS, Rec. Bro.

DERBY. —"Azil", 54 Beaufort St., Cowsley Estate. We regret to state sis. R. M. Clarke has returned to those not in our fellowship. We have been cheered by the company of sis. Muriel Grimes and bro. A. Barrett, also brethren F. E. Grimes, J. B. Strawson and E. H. Elston (Nottingham) from whom we were pleased to have the word of exhortation. —R. J. TOWNE, Rec. Bro.

FALMOUTH. —On Sunday, 31st July, bro. C. O. Owen (Clapham), and sis. May Cockcroft (St. Austell) were here; we broke bread together and spent a very profitable time; bro. Owen exhorting us. We shall be pleased to see any bro. or sis. passing this way during the holiday season or at any other time. —WM. WARN, Rec. Bro.

GREAT BRIDGE. —Sundays: Breaking of Bread 3.30 p.m., School 11 a.m., Lecture 6.30 p.m. Thursdays: Bible Class 7.30 p.m. We regret to announce that we have lost by transfer to Birmingham, Edmund St. Ecclesia, bro. and sis. W. Southall and sis. Southall, sen. As all three are now residing in Birmingham they find it more convenient to attend the above meeting; this is a loss we could ill afford, as our meeting is so small; however, we take comfort from the fact that our loss is another's gain, and we commend them to the love and fellowship of the brethren and sisters at Birmingham, who will find in bro. Southall a ready and capable worker in the Truth. —THOS. PHIPPS, Rec. Bro., "Holmleigh", Providence St., Tipton, Staffs., where all communications intended for Great Bridge Ecclesia should now be sent.

LONDON (Clapham). —Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School 11 a.m.; Lecture 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately) 8 p.m. Thursdays: Bible Class 8 p.m. It is with much pleasure that we are able to report the following additions to our number by baptism during the past month, and we pray our Father that our new brethren and sisters may so run that they will receive the glorious prize of eternal life in the Kingdom of God. July 3rd, Edna Phyllis Hill (formerly C. of E.); July 10th, John George Mumford (formerly neutral); July 10th, Elizabeth Mary Mumford (formerly neutral); July 17th, Harley Pestell Christmas (formerly C. of E.); July 17th, Mabel Ruth Clements (ex Sunday School); July 17th, Florence Phoebe Clements (ex Sunday School). The latter two are daughters of our bro. and sis. E. A. Clements who now have five daughters who have rendered obedience in this way. Our bro. H. L. Evans and sis. G. O. Snelling were united in marriage on the 16th July, and they have our very best wishes in their new relationship, which we hope will enable them the better to help one another to win the approval of the Master when he soon appears. We have gained by the removal of bro. and sis. Eric Clements from Leicester, but regret to lose the company of sis. E. F. McCree and bro. A. T. Manktelow, who now meet with the Redhill Ecclesia. We have been very pleased to welcome the following brethren and sisters at the Table of the Lord since our last report: —bro. G. H. Denney (Dalston); bro. and sis. Buck (Gunnersbury); bro. Cyril Clements (Purley); sis. Allen, and sis. Warner (Luton); sis. Bacon (Chadwell Heath); sis. L. Cope (Hamilton, Canada); sis. Doris Jannaway (Southport); sis. Sollice (Worthing); bro. McKay (Motherwell); sis. G. E. Mynott (Nottingham); sis. Lily Wood (Purley); sis. J. Wood (Purley); bro. and sis. Sandy (Plymouth); bro. J. Squires (Luton); and sis. Joyce Squires (Luton). — P. L. HONE, Asst. Rec. Bro.

LONDON (Gunnersbury). —Ivy Hall, Wellesley Road (off Cambridge Road). We are pleased to record the addition to our numbers of bro. James Phillips, who was immersed by the Clapham brethren on July 3rd, after a good confession of the One Faith. We trust our new brother will run well and receive the prize at the coming of the Lord. —T. G. BRETT, Rec. Bro.

LONDON (Putney). —The Scouts Hall, Oxford Road, Putney, S.W. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. We deeply regret to announce that the following brethren and sisters are no longer in fellowship with us, they not agreeing to the Ecclesial Resolution on the question of Divorce as previously published in the Berean, and their names have been removed from our books: —bro. and sis. W. H. Jackson, bro. and sis. A. Gay, bro. P. Gay, and sis. P. Reynolds. We are pleased to report that our numbers have been increased by the transfer to this Ecclesia of bro. B. Smith (Welling), and bro. and sis. C. H. Bath (Dalston), and we heartily welcome them into our midst. We are deeply indebted to the brethren from Clapham, Dalston and Welling for their help in the joyous labours of the Truth. —A. CATTLE, Rec. Bro.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread 11 a.m., School 2.45 p.m., Lecture 6 p.m. Thursdays: Bible Class 8 p.m. On Whit Monday our ecclesia in company with bro. and sis. Brookes, brethren James and Eve, and sis. Singleton (Clapham), spent a pleasant day together in Ayot Woods near here. In the evening, in a quiet little spot we were able to enjoy the daily readings and "made melody in our hearts to God in the singing of psalms and spiritual songs", while bro. Squires entertained the Sunday School scholars with a talk on some of the wonders of God's works in nature. In faithfulness to the commands of Christ we announce that we have had to perform the sad but very necessary duty of withdrawing from bro. Earnest Hedley Tutt, for his long continued absence from the Table of the Lord. We have borne long and patiently with our brother in the hope that he would return. After a very brief run in "the race", he gave up and returned to the darkness from whence he came. The pull of the pleasures of darkness proved too strong for him. In these pleasure-seeking days it is an exhortation to each of us to see that we "love not the world, neither the things that are in the world". We thank all those brethren who have so willingly spent themselves in the Master's service here during the past three months. —A. H. PHILLIPS, Rec. Bro.

NOTTINGHAM. —Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m. School 2.30 p.m., Lecture 6.30 p.m. Huntingdon St. School: Tuesday, Eureka Class 7.45 p.m.; Wednesday 7.45 p.m. In

connection with the Eureka Class, a Tea and Fraternal gathering has been arranged for Saturday, Oct. 15th, Tea at 4 o'clock, after meeting at 6 p.m.; when addresses are to be given as follows (D.V.) "Mosaic Shadows of Good Things to Come": The House of God, "I will be sanctified in them that approach me", (speaker, bro. J. B. Strawson). The City of God, "The Lord God Almighty and the Lamb are the Temple of it" (speaker, bro. G. H. Denney). Walking in the Light, "Thy whole body shall be full of light", "what communion hath light with darkness", "The Lord will give them light and they shall reign for ever and ever" (speaker, bro. W. J. Elston). The meeting will be held in the Huntingdon St. Schools. All brethren and sisters in fellowship are cordially invited. — W. J. ELSTON, Rec. Bro.

OLDHAM. —Co-operative Guild Room, Greenwood Street, Huddersfield Road. Sundays: Breaking of Bread 10.30 p.m., School 2.45 p.m., Lecture 6.30 p.m. Wednesdays: Bible Class 7.30 p.m., 140 Werneth Hall Road. We intend, if the Lord will, holding our Fraternal Gathering on Saturday, September 10th, in our own meeting room. Tea at 4.30 p.m., meeting at 6 p.m. The theme for consideration is as follows: "The Sons and Daughters of God in Days of Probation". 1st: See that ye walk circumspectly, redeeming the time because the days are evil (Eph. v. 15, 16). 2nd: If God be for us, who can be against us? (Rom. viii. 31). We hope to have bro. W. Southall, Birmingham, with us. The Hall is within easy reach from either Glodwick Road Station or Mumps Station; 'bus Nos. 1, 5, 6, 12, 20, pass the end of the building. The following brethren have been to help us: brethren W. J. Elston (Nottingham), and F. H. Jakeman (Dudley). Visitors have been sis. W. J. Elston and sis. M. Grimes (Nottingham), and sis. Jakeman (Dudley), bro. Bacon (Rochdale). We should be glad to see any brethren and sisters who are in fellowship who may be passing this way. —A. GEATLEY, 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. Thursday: 7.15 p.m. On July 16th we held our Annual Sunday School Picnic to the Delph Tea Gardens, Parbold, nr. Southport. Nearly all our brethren and sisters accompanied and shared with them in races, etc. A most excellent time was spent, and we had the happy company of bro. A. Geatley who motored over from Oldham. We are at present having a good attendance of the stranger at our Sunday lectures. It is most encouraging. —J. WINSTANLEY, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall 148 Union Street. Sundays: Breaking of Bread 11 a.m., Lecture 6.30 p.m. Thursdays: Bible Class, 7.45 p.m. We held our combined Ecclesial and Sunday School Outing at Cornwood, in June. The party were conveyed by D.M.T. 'buses. We had a full Ecclesial attendance, with several interested friends. An excellent tea was provided after which bro. Brett gave us a very appropriate address. The arrangements for the outdoor programme were in the hands of bro. H. R. Nicholls, each item was followed with interest, there being no break in the programme. The prize distribution was carried out by bro. A. J. Nicholls, which with consolation prizes to the brethren and sisters interested young and old. A most enjoyable time was spent by one and all. We have to report the removal of bro Roberts to Portsmouth, to which Ecclesia in our fellowship we commend him. On August 6th, bro. H. R. Nicholls and sister K. Higgs were united in marriage. They have the best wishes of our Ecclesia for their future happiness, with the hope that they may be helpful to each other in attaining unto the Kingdom and its glory, and to enjoy Life Eternal. Bro. Cecil Nicholls has taken upon himself the responsibility of marrying outside The Truth. We would welcome brethren or sisters who are spending their holidays in the West. —JOHN HODGE, Rec. Bro.

SWANSEA. —Portland Buildings, Gower Street. Sundays: Eureka Class 11 a.m., Breaking of Bread 6.30 p.m. Thursday, 7.30 p.m. We have been greatly encouraged by the help of quite a large number of brethren and sisters during their holidays, the brethren speaking both at our Eureka Class and Breaking of Bread, much to our comfort and edification. The following are the names of those who have met with us during the past month: bro. and sis. Llewellyn Evans, bro. and sis. J. M. Evans, sis. Mona Evans and sis. Phillis Squire; brethren Leslie Evans, John Evans, T. Wilson, Dennis Bayles, Frank Morse, also sis. May Morse, late of our Ecclesia (who has obtained employment in London), all of Clapham Ecclesia, London; bro. Alfred Morse (Carmarthen), and brethren Jenkins and Williams (Bridgend). On Bank Holiday Monday a goodly number of brethren and sisters, including our visitors

journeyed to Gower and spent a most enjoyable day together. We partook of lunch at Reynoldstone, where we also had our readings, and then proceeded to Rhosilly the furthest point on the Gower Coast where we had tea. We returned feeling exceedingly grateful to our Heavenly Father for His bounty unto us, weather being perfect and the sunshine glorious. —J. H. MORSE, Rec. Bro.

TIERS CROSS. —Sundays, Breaking of Bread 2.30 p.m. On July 28th. we had the sweet company of our beloved brethren and sisters from Clapham, bro. J. M. Evans, sister wife, and sister Mona Evans; brethren John and Llewellyn Evans and sister wife, also bro. T. Wilson. On July 29th, after a good confession, bro. J. M. Evans baptized, at Broad Haven, David James Thomas, son of the writer, into the saving name of Christ. We feel encouraged to see the fruit of our labour; may our Heavenly Father bless him with strength to overcome the evil of this world, and find acceptance with Christ. Many thanks to the above for their help and words of encouragement. —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 have to report that our aged bro. Smith, who was 85, has rested from his labours after a 47 years' experience in the Truth. Our bro. F. G. Jannaway laid him to rest but a short while before the revealing of "the rest that remaineth to the people of God", at the cemetery at Wickham. Our sympathies go out to our aged sis. Smith who has also travelled in "the narrow way" for a similar period, and we pray that God will give her strength to have courage in her loss, but which we all believe will be but for a short time. We have been pleased to receive back into our midst our sis. Bantick, who, not having thoroughly understood the position held by the Bexley Heath Meeting through being in hospital (having lost the sight of one eye) during the discussions on Divorce. Repudiating the teaching of "Going to law against" and also Polygamy as held by them, she is now in fellowship again with us "resisting reservations on our old basis set forth in the Birmingham Statement of Faith". We take this opportunity of thanking brethren who have so kindly ministered unto us in spiritual things. —GEO. L. BARBER, Rec. Bro.

AUSTRALIA.

MELBOURNE. —Temperance Hall Meeting, Russell St. Sundays: Breaking of Bread 5 p.m., School 3.30 p.m. We are pleased to further contribute to the Berean which in our humble opinion is putting the Creator and His commands first. In these days when there is much pandering to the flesh and idolizing persons before the Divine principles, keeping the faith is a process bringing much embarrassment to those engaged in such. But the effort must not be slackened nor the endeavour impeded, and we all do well having put our hand to the plough to keep tilling the ground of the vineyard, helping all to take root downward and bear fruit upward in the noble work of cultivating the fruits of the Spirit. Our Sunday School still continues and gives satisfaction to those concerned, likewise the distribution of leaflets. We are now in touch with an interested stranger, who up to the present has shown great earnestness. It is our wish that he continues in the things he has been assured of and eventually be with us in the race for the crown of life and glory, which shall not fade away. We have recently issued an open letter to the meeting from which we separated. We endeavoured to re-awaken them to their responsibility of which they are all aware; through their own statement of propositions, January, 1924, and which you published some time ago. Whether they will put such into effect and refuse fellowship with those who are corrupting the Truth, remains to be seen. Such is the gist of the propositions referred to. As in the open letter, we still, with all brotherly kindness and charity, urge them to reconsider their position and carry out the proposals which they have, as a meeting, carried almost unanimously. We are pleased to have the fellowship, and welcome to the Lord's Table, of bro. Ray Levisque (Whangarei, New Zealand), who brought loving greetings from that Ecclesia. —L. WALKER, Rec. Bro.

CANADA.

MONCTON (N.B.) —In the closing hours of Gentile times, two more have sought the refuge from the coming storm of death and evil: Mr. Guy Christie Daye, and Mrs. Rose Elizabeth Daye, husband and wife, the latter, late of Bristol, England. Mr. Daye, like many others in the recent past, gave all that he had to King and country. We hope and pray that both will now give the remainder of their lives to the service of the coming King of all the earth. The immersion took place on April 16th, 1927. — WILLIAM HAYWARD, Rec. Bro.

TORONTO (Ont.) —Kimbourne Hall, 1484 Danforth Av. Sundays: Breaking of Bread 11 a.m., School and Bible Class 10 a.m., Lecture 7 p.m. Wednesdays: 8 p.m. We held our annual Fraternal Gathering on Good Friday, April 15th. Visitors were welcomed from Brantford, Guelph, Hamilton, London (Ont), Montreal (Quebec), and Buffalo (N.Y.) Bro. Fred. Marlett (Brantford) spoke on Christ as a Prophet, bro. J. P. Vibert (Hamilton) spoke on Christ as a Priest, bro. D. Gwalchmai, sen. (London) spoke on Christ as a King, and bro. B. J. Dowling (Worcester, Mass.) spoke on the Exodus of our Lord Jesus. In the evening, bro. Dowling spoke again, choosing as his subject: "Behold, He comes, Your Leader Comes". We are greatly indebted to these brethren for their share in making this one of the most successful gatherings we have ever held. On the following Sunday, bro. Dowling ministered to us both morning and evening. The subject of his lecture was: "Searching for the Truth of the Present and Hereafter". He spoke again for us on Wednesday evening on the subject of "Psalms". His labour of love among us will not soon be forgotten. On July 1st, we held our Ecclesial and Sunday School Outing in High Park. It was a beautiful day and enjoyed by all, but especially the children. We announce, with pleasure, that Ella Beasley, daughter of bro. and sis. Beasley, has put on the saving name of the Master. We are also pleased to announce the marriage of bro. Francis Jacques and sis. Queenie Maynard. We have lost the company of one of our oldest and most faithful brethren, bro. Thomas Harman, who fell asleep on June 27th. He had suffered much of late, but is now resting in peace, having held fast to the faith, waiting for the coming of our beloved Lord. At the funeral, bro. Beasley spoke to those assembled, calling attention to the faith of our brother. We have been assisted in the proclamation of the Truth by bro. Hawkins (Guelph), bro. Marlett (Brantford), bro. Vibert (Hamilton), and bro. Turner (Winnipeg). Their willing help is greatly appreciated. The following visitors have met with us: bro. Pole, sisters Lillian Cope and Ila Holt (Hamilton); bro. and sis. H. Styles and sis. Florence Styles (Brantford); sis. Hawkins (Guelph); bro. and sis. Nerdon, bro. and sis. Hall, and bro. Hall jun., bro. and sis. T. Howard, bro. and sis. Phillips and sis. Nellie Smith (London); sis. Robinson (Goderich); bro. Baines and sis. Manicom (Montreal); sis. Craig and sis. Turner (Winnipeg); sis. Anderson (Buffalo) and sis. Sadie Middleton (Detroit). — GEO. A. GIBSON, Rec. Bro.

UNITED STATES.

CANTON (Ohio). —Eagle Hall, McCurdy Block, Walnut and Tusc St. E. Sundays: Breaking of Bread 10.30 a.m. We are pleased to report that on February 20th, we had the pleasure of assisting another to put on the sin-covering Name in the immersion of Nellie Thomas (15), daughter of bro. and sister William J. Thomas, after a good confession of the things of the Kingdom and the Name. We are pleased with her early choice of the ways of pleasantness and the paths of peace, and feel thankful for her example and encouragement to others among the young to remember their Creator in the days of their youth, and trust that she with us shall obtain an abundant entrance into the Kingdom of God. On May 26th, we closed our mid-week Bible Class for the summer months with a programme of social entertainment and refreshments. At the end of June our Sunday School was closed for the hot weather, and following the closing we held our Annual Sunday School Outing, on July 4th, to Summit Beach Park, Akron, O. Two large 'busses provided for our conveyance afforded ample room and comfortable means of transportation, while some went in their own machines. There were over sixty present who all seemed to enjoy the day. Recent visitors: brethren J. D. Thomas (Stubenville), B. Luther (Detroit), J. Orechovsky (Lansing); sisters Jentsch (Akron), Barnes (Chicago), Hankinson (Zanesville). —P. PHILLIPS. Rec. Bro.

DETROIT (Mich.) — I. O.O.F. Hall, Canton and Gratiot Avenues. Sundays: Breaking of Bread 10 a.m.; Lecture 7.30 p.m. Wednesdays: 8 p.m. (home to home). We have just returned from our Annual Fraternal and Sunday School Outing to Bobolo Island. This is an hour's ride down the Detroit river. We spent the usual nice time together, and added, again, to our store of useful experience. Bro. and sis. Hanes have removed to Cleveland. Bro. and sis. Bargiband, we believe, have also left the City, probably for Cleveland; we have no definite information. Added to our previous list of visitors is brother Edmison (Brantford). Bro. Ernest Styles and sis. Elizabeth Hickman have joined hands, to run together the race for life. Our wish is for their present happiness in their new state, and their ultimate success. —G. GROWCOTT, Rec. Bro.

WORCESTER (Mass.) — Foster Hall, 2 Foster Street. Sundays: Breaking of Bread 10.30 a.m., School 12 n., Lecture 7 p.m. On July 4th, we held our Sunday School Outing at Hadwen Park. A company of believers from the Boston Ecclesia, coming to Worcester, took part in the events for the day. Bro. Owens addressed the Gathering on the subject: "Christ and His work". This was a source of edification to those enlightened in the Truth, and heart searching to the many friends present, some of whom we hope are endeavouring to learn the Truth as it is in Jesus. It is my pleasing duty to report the baptism into the Saving Name of Christ, of Dr. G. H. Gillander, of North Brookfield, Mass., on July 23rd, formerly Congregationalist. The apprehension of the Truth by our brother is another testimony to the power and completeness of that excellent work of our bro. Roberts', Christendom Astray. Through the reading of this book, Dr. Gillander has been able to understand the writings of the Prophets, Jesus and the Apostles, which contain the whole counsel of God. It is our fervent hope that he will receive eternal life. On July 24th, we had the pleasing company of bro. Geo. H. Denney of London, England, who exhorted us at the Breaking of Bread, and lectured to a large audience in the evening. He also spoke at the Baptismal Service on the previous Saturday evening. Our brother's visit will long be remembered by us. It has strengthened us in the bonds of fellowship with those of like precious faith in London and elsewhere. If the purity of the Truth is to be maintained, the fight will have to be a fearless one, and relentlessly waged against those corrupters of the Word that have infested the brotherhood with the fleshly-minded doctrines of men. We thank God for the unswerving vigilance of the editors and co-workers of our magazine (the Berean Christadelphian). and trust they may continue to fight the good fight of faith, and in the end receive the reward for such. The following visitors were welcomed by us: sis. Mabel Fenn (late of Vancouver but now of Elizabeth, N.J.); sis. Hills, sen., and sis. J. Hills (formerly of Seattle, but now of New York); sis. Florence Styles (Brantford, Canada); bro. and sis. A. Duncan (St. John, N.B. Canada); bro. and sis. Thos. Townsend (Moncton, Canada); bro. H. Ricketson (Boston, Mass.); and bro. and sis. Geo. Strong, sisters A. Jackson, Lumley, and Goodwin (Dorchester, Mass.), also brother and sister Thomas Lumley and sis. Robson (Dorchester, Mass.) —A. MARSHALL, Asst. Rec. Bro.

The Children's Page.

DEAR BOYS AND GIRLS,

By the time you read this letter, the holidays for most of you will have ended. You have all, I hope, spent a most enjoyable one: particularly those of you who have been able to see the things of beauty which God has created for our pleasure. Those who have bathed and paddled in the sea have sometimes been attracted by the beauty of its colour; those who climbed the branches of some great tree, or picnicked on the green grass (and it is green this year, isn't it?), or who fished in the brook by some drooping willows could not help noticing how fresh and beautiful it all is. This is part of the benefit you get from a holiday, especially those who live in towns where much is ugly and depressing (though even here the morning mist and evening sun changes ugliness into beauty).

Now God knows that His creatures are happier and healthier for this change of surroundings and opportunity to see more fully His works of creation; and it is therefore not surprising that when He gave a Law for His people Israel (you know through whom it was given, and therefore its name) he instituted holidays, during which no servile work was to be done, and all could rejoice in serving him.

Perhaps the feast of greatest rejoicing was that one called the Feast of Tabernacles, when for seven days the Israelites lived in shelters made of branches of palm and willow, and boughs of thick and goodly trees.

Jesus of course kept this feast (as you may read in John vii.), and in his time the priests used to draw water from the Pool of Siloam and pour it upon the altar morning and evening. You will notice that Jesus uses this act to base his discourse upon, saying to the people, "If any man thirst, let him come unto me and drink." When the Jews were scattered because they would not come unto Jesus, but filled up the cup of their iniquity by crucifying him, they still tried to keep the feast. In the time of Cromwell, Jews from Europe and all parts of Britain gathered together and "kept" the Feast of Tabernacles among the willows on the banks of the Thames; this being the last time it was publicly "kept" in England.

Yet the time is coming when the Feast will again be celebrated. When Jesus returns, and the great temple is built on Mount Zion, "every one that is left of all the nations . . . shall even go up from year to year . . . to keep the feast of tabernacles" (Zech. xiv. 16). It is our earnest hope that you who are reading these words may be amongst those who will take part and rejoice in this "holy day" of the Lord.

Your sincere friend,

W. R. MITCHELL.

SUNDAY SCHOOL LESSONS.

SEPTEMBER 4th, 1927.

Subject for proof —That children must obey their parents.

MATTHEW xxvi.

We are reminded of the intense mental sufferings of Christ, associated with the events narrated in this chapter, by what we read in verse 2. Christ knew that all the types connected with the Passover Feast were about to be fulfilled in his own body. He directed two of his disciples to a place where they might prepare the Passover. God's over-ruling providence is illustrated by the fact that the necessary accommodation was available, seeing that at Passover time Jerusalem was crowded, and every possible room requisitioned. Details concerning the Passover may be found in Exodus xii., and in Law of Moses, pp. 11 and 199.

Whilst the Passover was being prepared, the chief priests and elders were scheming to get Christ in their power. They could not take him in the presence of the people for fear of them, and they would be unaware of his whereabouts when alone, for he was but a visitor to Jerusalem. Judas Iscariot, moved with avarice, and possibly supposing that no harm could come to Christ, agreed to betray him for thirty pieces of silver—the price of a slave.

At the appointed time, Christ sat down with his disciples to eat the Passover for the last time before the establishment of the Kingdom of God. During the proceedings, he identified Judas as his betrayer, but the disciples obviously did not understand the dreadful events about to happen. This point comes out in the conversation of the two disciples journeying to Emmaus (Luke xxiv. 21). During the feast, Christ instituted the ceremony of breaking bread and drinking wine, commemorative of his sufferings and pointing forward to his future glory.

After the supper, he went out to the Mount of Olives and earnestly prayed to God for strength. Nevertheless he completely yielded his own will to that of his Father. "He was obedient in all things, even to the death on the cross." In due time, Judas accompanied by an armed rabble came on the scene and betrayed his Master with a kiss—the token of friendship. Jesus was then brought before the

Sanhedrim, the supreme council of the Jews, and falsely accused. Nevertheless he reviled not (1 Pet. ii. 23). The denial by Peter of Jesus illustrates the weakness of human nature, the effect of true repentance, and the forgiveness extended to all who endeavour to serve God.

* * *

SEPTEMBER 11th, 1927.

Subject for proof —That Christ's followers must remember Him in breaking bread.

MATTHEW xxvii.

The object of the chief priests in bringing Christ before Pilate was that sentence of death might be passed on him, for they had no power to pass this sentence. Their charge was one of treason, for they declared he claimed to be a king, thereby challenging the Roman authority. Meanwhile, Judas, filled with remorse and shame returned the ill-gotten money to the chief priests, and went out and hanged himself. Such was the result of harbouring and encouraging evil thoughts. The lesson is obvious.

Pilate was anxious to release Jesus, and he sought to do so by resorting to the practice of freeing a prisoner at the feast day. He appealed, not to the chief priests, but to the people. Whom would they have released? Christ or Barabbas? (a robber and a murderer). Influenced by their leaders, the people asked for Barabbas. Still Pilate protested the innocence of Jesus, but eventually gave way to the mad cry of the multitude after endeavouring to shift the responsibility from himself to the people. They accepted the responsibility (ver. 25), and within a few years suffered for their wickedness in the terrible siege of Jerusalem, A.D. 70.

Christ was next scourged, then cruelly treated and mocked by the Roman soldiers, and at last crucified. Teachers should refer to the Psalms and prophets where the sufferings of Christ were foretold, notably Psalm xxii., Psalm lxix., Isaiah liii. At the death of Christ, the veil of the temple was rent in twain symbolic of the "new and living way" which was opened by Christ whereby his followers might attain to life eternal (see Heb. x. 20, also Law of Moses, pp. 123-125). At the end of the day, the body of Christ was laid in the sepulchre of Joseph of Arimathea, and a watch was set by order of the chief priests, lest the disciples attempted to steal the body away.

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SEPTEMBER 18th, 1927.

Subject for proof —That we must return good for evil.

MATTHEW xxviii.

On the first day of the week, Mary Magdalene and Mary, the mother of James and Joses, came to the sepulchre where Christ had been buried. The keepers had been disturbed by extraordinary occurrences; first an earthquake, then a visitation by an angel. They hurried terrified to the chief priests to whom they related their experiences, and from whom they received large sums of money in return for stating to all enquirers, that the disciples had stolen Christ's body whilst they slept. The lives of the soldiers which were endangered through their supposed dereliction of duty, were safeguarded by the chief priests who no doubt bribed the Roman governor.

Meanwhile the women had come to the sepulchre and found that Christ had risen from the dead. They hastened to inform the disciples to whom Christ subsequently showed himself alive. The chapter affords many of the "infallible proofs" of Christ's resurrection (Acts i. 3), and are explained in Nazareth Revisited, pp. 516-530.

Reference should be made to the great truths associated with Christ's resurrection. It is the guarantee that God will rule the world in righteousness by him (Acts xvii. 31). It brought the hope of life eternal to all who obey God (1 Pet. i. 3). It is a pattern of the reward to be given to all who are Christ's (1 Cor. xv. 23; Phil. iii. 20). The command of Christ to his disciples recorded at the end of this chapter informs us of the conditions of salvation; firstly belief, then baptism, followed by an observance of whatsoever Christ has commanded.

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SEPTEMBER 25th, 1927.

Subject for proof —That we must watch for Christ's second coming.

REVIEW OF LESSONS.

In reviewing the lessons of the past quarter taken from the last twelve chapters of Matthew, it is only possible to pick out the more important features. The outstanding events in that period of Christ's life dealt with in the lessons might be briefly reviewed, as for instance, the transfiguration, Christ's triumphant entry into Jerusalem, his trial, crucifixion, and resurrection. His teaching concerning the Kingdom of God might also be picked out in the various chapters, particularly chapter xix. 16-30; chapter xxii. 1-14 and 30-33; chapters xxiv. and xxv. Illustrations of the sinless character of Christ might be given, wherein he is our example, and a short epitome made of the general precepts of Christ which should govern our daily lives.

PUZZLES.

1. —DIAMOND PUZZLE.

1. Over this letter you need not hesitate,
It is the eleventh in the alphabet.

2. Adam lost this for a wife,
Who should accompany him throughout his life.

3. If approval we receive at length
God will do this to our strength.

4. If we keep this always in mind,
It will help us, we shall find.

5. If you search in the book of Samuel,
You will find this man, who judged Israel.

6. When in a race we first have come,
This is what we really have done.

7. I am in jam, but not in honey;
Neither am I in penny, yet I'm in money.

* * *

2. —DOUBLE ACROSTIC.

1. Here Abraham made a covenant with Abimelech.

2. David's eldest brother.

3. One of Jacob's twelve sons.
4. A town in Judah where "Philip was found."
5. A prophet.
6. A good king of Judah.
7. A friend of David when Absalom rebelled.

The initial and final letters give the names of two of King David's mighty men.

* * *

3. —SQUARE PUZZLE.

1. Here is the name of a man
Whose father was Seth, whose son was Cainan.
2. Here is an idol, that God abhorred,
Which Israel worshipped when they forgot the Lord.
3. An ancestor is here included,
Of Jesus himself, in the line of David.
4. The Zebulonite father of Gaddiel,
Who searched the land of Israel.

* * *

4. —WHAT IS THE NAME?

This name is given to a man who baptized
One who had lost the sight of his eyes.
'Twas also held by one who died
Because to the Holy Spirit he lied.

ANSWERS TO JULY PUZZLES.

R
R A T
R A M A H
E A R
H

R E A D
E A S E
A S I A
D E A D

Jo a B
E v E
Ri o T
Uria H
S a uL
A p E
L e aH
EndurE
MiriaM

Athens.
Acts.

RESULTS (Maximum Marks 20).

Kenneth T. Adey, 20.
Rachel M. Briggs, 20.
Lilian Dunrose, 20.
Bessie Briggs, 19.

Evelyn R. Briggs, 18.
Ruth Nicholson, 18.
Eric Aston, 16.*
Dennis Adey, 15.

*Eric gave correct solutions, but received help.
