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The Berean
CHRISTADELPHIAN

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

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

Edited by W. J. WHITE, B.J. DOWLING
and C.F. FORD

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Science falsely so called

By Dr. John Thomas

Orientalism is denominated, not philosophy, but “ science falsely so-called”, by Paul in his letter to Timothy. The votaries of it were so numerous in Persia, Syria, Chaldee and Egypt. Of this science there were many sects. It has been thought worthy of remark, that, while, “ the Greek and Roman sects of philosophy were much divided about the first principles of science, all the sects of the Oriental science deduced their tenets from one fundamental principle.”

This science supposed that “The origin of evils, with which the universe abounds, was to be found not in God, whom they viewed as essentially good and benevolent; but as there was nothing beyond or without the Deity but matter, therefore matter is the centre and source of all evil and vice. That matter was eternal, and derived its present form, not from the will of the supreme God, but from the creating power of some inferior intelligence, to whom the world and its inhabitants owed their existence. Some imagined two eternal principles from whence all things proceeded, the one presiding over light, and the other over matter; and by their perpetual conflict explained the mixture of good and evil that appears in the universe. Others maintained that the Being who presided over matter was not an eternal principle, but a subordinate intelligence, one of those whom the Supreme God produced from himself. They supposed that this Being was moved by a sudden impulse to reduce to order the rude mass of matter, and to create the human race. A third sort fell upon another system, and said there was a Triple Divine Principle or a Triumvirate in which the Supreme Deity was distinguished from the material and from the Creator of this world. The Supreme Being they supposed to be radiant light, most pure, different from the immensity of space, called the Pleroma. The eternal nature, having dwelt long in solitude, produced from itself two minds of different sex, which resembled the Supreme Parent in the most perfect manner. In process of time from these two proceeded a celestial family. These were called Eons. How many of these there were was not decided. The Creator of this world they styled Demiurgus.

Man they considered a compound of terrestrial and celestial nature; of the evil principle of matter, and of divinity. Those who subdue the evil principle that propels them to sin against the Supreme, ascend directly to the Pleroma; those yielding to the evil principle shall be sent after death into other bodies, until they awake from their sinful lethargy. In the end, the Supreme God shall come forth victorious and having delivered from their servitude the greatest part of those enslaved souls, shall dissolve the frame of the visible world, and involve it in ruin. After this primitive tranquility will be restored in the universe and God shall reign with happy spirits in undisturbed felicity through endless ages.

Such a the brief outline of the opinions current among the Gentiles elaborated by the thinking of the flesh, darkened by ignorance of the divine testimony, and sin, in

the last days of the Mosaic world. It was a hash, well and truly designed by Paul, “ philosophy and vain deceit,” “ vain babbling and oppositions of Science, falsely so called.” No one professing the Faith, who received them in whole or in part could avoid being spoiled by them. It was the commingling of these fleshly thinkings with the Word of God that corrupted the faith of Israel; and afterwards the doctrine of the Apostles delivered to both Jews and Gentiles. They faithfully discharged their mission, but “false brethren” who had pleasure in unrighteousness,” who desired to popularize the Truth, that they might be zealously affected by the simpletons they deceived, mixed it up with these crotchets of the flesh, and out of the offensive mixture presented to the world the mess of stuff “ the Spirit spued out of his mouth,” in the early part of the Fourth Century – Rev. iii. 16. Out of this vomit grew up and matured the system of things extant in our world, popularly, and therefore falsely styled, but universally recognized as “ Christianity,” and Apocalyptically symbolized by prostitutes – Rev. xiv. 4, xvii.5. Christianity in the popular sense, in its ecclesiasticism; is constituted of what the intoxicated multitude (Rev. xvii,2) call “ all the Names and Denominations of Christians,” but which the Spirit styles “ the Mother of Harlots, and Abominations of the Earth” ; and in another place “ Names of blasphemy.” This harlot brood of clerical sects is the modern expression of the old heathen sects of “ philosophy ” and “ science.” The one is parent of the other, and the flesh is father of them all: the chief difference being, that the ancient heathen theologians said nothing about Jesus, as he had not then appeared; while the modern heathen philosophy, or clergy interlard their speculations on God, souls, heaven, and hell, with expressions concerning him as an element of what their predecessors, professing “ science falsely so called,” styled “ the Triple Divine Principle.” Ancient heathenism and modern heathenism are essentially the same – “ the thinking of the flesh,” unenlightened by the Truth from first to last. We advise the reader to have nothing to do with the clergy or their sects. We say nothing against their sincerity, for we cannot read their individual hearts. They may be sincere, and they may not; we cannot tell; but this for ourselves, we know assuredly, that they are not Christian. They and theirs are naught else but a Laodicean counterfeit of the reality. The principles and practices which make up their piety, begin and end where those of Pythagoras, Socrates, Plato, Aristotle, Epicurus, Zeus, and Antisthenes began and ended, namely, in the thinking of the flesh; whose “ philosophy ” and “ science,” conventionally termed “ wisdom,” are mere foolishness in the estimation of God, and of all who are taught of Him to the understanding of the Truth. Our pious and sincere clergy belong to the same church as the pious and sincere Socrates and Plato, whose souls have oftentimes been placed in heaven by their clerical admirers in discourses concerning them.

There can be no doubt, then, in the mind of one enjoying the “ marvellous light ” of God’s wisdom, that the Romish and Protestant clerical orders and sects belong to “ court of the Gentiles, ” as well as the old heathen sacerdotal orders and sects. They teach with Pythagoras, Socrates, Plato, and the Eclectics, that it is an emanation from God’s essence; and that man is an union of malignant matter and immaterial and deathless mind; they teach with them the existence of demons, “ an order of beings inferior to the Deity and superior to man ” – the disembodied souls of dead men and women, whom they style “ saints ”; and teach with them that they ought to be worshipped as mediators. Hence the worship of the ghosts christened by “ the church,” the Virgin Mary, St. Patrick, St. Boniface, St. Januarius, and so forth, which would be as appropriately named the Harlot Jezebel, St. Blarney, St. Alcohol, St. Humbug, and so forth. These are the “ demons ” incorrectly rendered “ devils ” in

the A.V., worshipped and honoured by the Romanists and Protestants in their spiritual calendars, and temples dedicated to their honour; and on account of which the judgments of the fifth and sixth trumpets were sounded against anti-Christendom – Rev. ix. 20. They introduced the austerity of the stoics into their systems, through monastic and conventual establishments. They make what they call “virtue,” the sanctimoniousness of sect, the only bond of friendship, as Antisthenes; so that if a pupil try their principles by the Word, and find them not of the Truth, and testify to that effect, he is treated as an enemy.

With the orientalist of the court they teach that the origin of evil was not in God, though the Scriptures positively declare that He created evil. The clergy teach with them an immaterial Deity, and assign to matter the source of all evil, and of all vice. This leaves what they call the immaterial immortal soul, a sinless entity; why then send it to hell for punishment? The clerical God and Devil are the two eternal antagonistic principles of the universe which figure so conspicuously in the “science” of the East. Their dogma of the Trinity is a plagiarism from the same source; and the God they proclaim an incorporeal diffusion of radiance through the universe – an abstraction without body and without parts, is equally the God of “the Names and Denominations” as of the magicians and sorcerers of the Far East. Nor is the analogy yet exhausted. The rewards and punishments of souls taught by the clergy are referable to the same source of error. The terms of their teaching are alone changed. The substance yet remained. “Those who subdue the evil principle that propels them to sin against the Supreme ascend directly to Peroma.” This is the root of the clerical dogma of going to heaven beyond the skies at death. The old Chaldeans and our “Reverend Divines” are in full fellowship upon this point. An almost universal restoration also comes from the same fountain; for according to “science,” the Supreme God shall deliver the greater part of the souls enslaved in sin and death; and having escorted them into the preloma, “dissolve the frame of this visible world, and involve it in ruin.” This is the origin of “World-burning,” a tradition which has bewildered the brains of all classes of Laodiceans, whether wise or foolish. Astronomers and “divines” are all struck with the same folly which is very scientific, but entirely false.

Here then is a oneness between the ancient and modern leaders of the blind. Modern heathenism is just the ancient “christened” with “holy water” in the name of Jesus. Some think us very uncharitable in all this. But we cannot help it. We see that the matter is as we have stated it, and therefore we hesitate not to declare it, for we are not of that class who believe one thing and speak another; nor are we afraid to speak out what we believe. The heathen dogmas held by the clergy make it impossible for them to believe and preach the Truth. If this be true, it ought to be proclaimed upon the housetops. We are sure it is, and therefore we warn all who would find the Truth to eschew the clergy and their traditions as the path of deception that leadeth unto death (“Herald of the Kingdom and Age to Come,” 1861, pp. 115-117).

“God giveth to a man that is good in His sight wisdom, and knowledge, and joy.”

Saints and Sinners

An Exhortation by Bro. Roberts

Our reading this morning (Ezekiel xvii.) brings before us four personages, prominent and important in their day, from whom we may learn something of valuable application to ourselves. In the first place they have long ceased out of the land of the living. This may seem too common a circumstance to be commented upon. Perhaps so, but it is a great fact nevertheless of immense assistance to those in the land of the living who may be wise enough to realize it. For, were not these men very real in their day. Was not Nebuchadnezzar a mighty ruler, as picturesquely and impressively surrounded with the accessories of authority as the Emperor of Germany or Queen Victoria? Did he not enjoy the sweets of gratified ambition and the satisfaction of unchallenged supremacy with all the zest of any modern incumbent of imperialism? Lived he not an active, intelligent, consequential life in the field and in the metropolis? Did he not command homage and deference as royalty now does? Was his name not a power in the land of the living? Yes, yes; Nebuchadnezzar was just as human and practical, and to himself real and precious as any living soul now enjoying the breath of life. And Pharaoh, was he a whit behind him? Was he not Nebuchadnezzar's compeer and rival, as fervently interested in all human things as any man now alive? The king of Judah, also, was a man, and an interested, anxious, scheming man, like all the other wearers of crowns. And where are they and all their surroundings so important in their day? Mouldered into nameless dust. They are gone as completely as if they had never been. They were probably interred with pomp. The coffins containing their remains, or the urns their dust, were doubtless of the most precious material, and placed in the securest and most lasting place of sepulture to be found; but where now the kingly sarcophagus, the lordly mausoleum? The very trace of them has vanished as completely as the footprint in the sand washed out by the advancing tide.

The fourth was a prophet of the Lord, of whose end we have no record. He may have died in peace and come to his grave with honour; but it is more likely, a great deal, that he shared the fate of the company to which he belonged, of whom it is testified, that

“ They were stoned, they were sawn asunder, they were destitute, tormented, afflicted (of whom of the world was not worthy), they wandered about in sheepskins and goatskins, in dens and caves of the earth.”

Whether or no, they are all gone. We look back to the moment when the words were written which we have read in their English translation this morning. At that moment these four men were living characters on the stage of action; now, they are not, except in the futurity written for them in the book of God by the parts they severally performed.

The lesson of this part of the case is obvious. We are assembled this morning in the apparent realities of present conscious and intelligent life; and it seems to our senses as if the scene would never change, as if the life we have would never vanish, as if we must remain for ever. The contemplation of the past will help to correct the hallucination of the senses. We shall realize, as we grope in the tenantless shadows of perished past that was as real in its day as the imperious present, that we too are flitting across the scene; that upon us also the light of life will go out, and our names disappear in the same awful vortex of time that has already drawn into its bosom of everlasting oblivion, countless myriads of names and renowns and greatnesses.

The realization of this fact – that our life is but as a vapour that appeareth for a little while and then vanisheth away - would be altogether a depressing feat if there were no other view to be taken. If we could only look back upon a dark devouring past - if we could not also look forward unto those “ ages to come ” of which the Spirit of God speaks by Paul, “ in which God will shew the exceeding riches of His grace in His kindness toward us through Christ Jesus ” – ages of glory and light and joy and life everlasting, there would be no wisdom or advantage in reflecting on our situation. Rather would it be expedient to stifle thought and give strong drink to him that is ready to perish; let him drink and forget his misery. But the case stands not thus. Despair is not written on the face of the universe. Hope is the language of heaven and earth as we see them, even if we were unable in the absence of the Father’s voice to interpret their speech.

“ Good hope through grace ”

is the proclamation of the gospel. Eternal wisdom which brings this good tidings asks us to number and see the present days of our vanity that we may rightly estimate and redeem them, and not waste and ruin them by walking as other Gentiles walk, in the vanity of their minds, having the understanding darkened. In this relation it is wise and wholesome to remember, as we contemplate the generations of the dead, that our days upon are as a shadow; that there is none abiding; that every man walketh in a vain show, and that every man at his best estate is altogether vanity.

It is well also to recollect that though in themselves of very little value, our mortal days are of immense consequence as determining the cast of the future. Ezekiel, who, buried with whatever dishonour, will stand in glorious acceptance among the chosen of the Lord in the day of Christ’s manifestation upon earth, will occupy that position as the result of the mortal history enacted 2,400 years ago. But for Ezekiel in suffering there would be no Ezekiel in exaltation. Our present life is of unspeakable importance viewed in this light. The idea is brought home to us in the other part of our reading, where Jesus tells us that in the day of the kingdom,

“ Many will come from the east and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.”

These “ many ” coming there from all points of the compass, are comprehensive of the selection from among “ all nations,” which it was divinely purposed to effect by the testimony apostolically delivered to them (Luke xxiv. 47; Acts xv. 14). They therefore comprehend any in Birmingham and elsewhere who may become fitted by the word of truth to be numbered among them. At the joyful time of their muster there are others to whom a different portion is assigned; whom the Lord refuses to acknowledge, and who depart from his presence-

“ in weeping and gnashing of teeth when they see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and they themselves thrust out.”

Now, on what principle is it that some are rejected while others are accepted? This is most important to realize, for it is the apprehension and effectuation of this principle now that lays the foundation for the “ exceeding joy ” that waits on the presence of our Lord Jesus at his coming. The principle is stated with a plainness and simplicity that come down to understanding of the least capable. Jesus tells us that in that day he will say to the rejected-

“ I know you not, whence ye are; depart from me, ye workers of iniquity.”

Hence the ground of rejection is the pursuance of a certain line of action in the present time while we are, so to speak, left to ourselves. A certain line of action, the

Lord considers iniquitous; of a certain other line of action he will say, "Well done." How important to know the one and the other. There is forgiveness with God, but it is for those who-

"confess their sins and forsake them" (Prov. xxviii. 13)

who "repent" in this scriptural sense (Mark vi. 12), who let the time past of their life suffice to have wrought the will of the Gentiles and who now seek to be "followers of God as dear children, walking in love" (Ephes. v. 1), and who, thus doing His commandments, acquire a right to "eat of the tree of life and to enter through the gates into the city" (Rev. xxii. 14). There is a poor prospect for those who cannot truthfully say more than the national liturgy makes the national sinners dolefully mumble every Sunday: "We have done those things which we ought not to have done and we have left undone the things which ought to have done."

The people seem to think that a confession of this sort is the very pinnacle of piety. They justify it by reference to the publican of the parable, who, standing afar off, looking toward the temple, besought mercy to himself as a sinner, and of whom Christ declared that he went down to his house justified rather than the complacent Pharisee who was able to recount his righteous deeds. But this is a misapplication of truth. It is quite true that the ground of the justification or forgiveness of a sinner to whom the gospel comes is the confession of his unworthy history, and the hearty recognition of the entire absence of any ground of recommendation to God; but the case is altered when in the waters of baptism, he becomes washed and sanctified and cleansed from all his past sins. He is no longer a sinner laden with his sins; he is a saint or consecrated one, who having become dead to sin, in his baptismal participation in the death of Christ, no longer continues therein. He no longer yields his members as instruments of unrighteousness unto sin, but unto God as man alive from the dead and his members as instruments of righteousness (Rom. vi. 13). He no longer lives the rest of his time in the flesh to the lusts of men, but to the will of God (1 Pet. ix. 2). He belongs to those who are sober, and hoping to the end for the salvation coming with Christ, as obedient children, not fashioning themselves according to the former lusts in their ignorance, but being holy in all manner of conversation after the image of Him who hath called them (i. 13-15). He is not without fault, but for this there is provision in the priesthood of Christ, who makes intercession for the saints and obtains forgiveness for those who walk in the light (1 John i. 7; ii. 1). A saint with forgiven faults and failings is a very different person from the incorrigible sinner of the prayer book. Although he is commanded to say with his brethren-

"We are unprofitable servants: we have done that which it was our duty to do," still this speech is to come out of their mouth after he has

"done all those things that are commanded" (Luke xvii. 10).

Orthodox religion has enshrouded this feature in mist. It is most important to be emancipated from the misconception. The apostolic antidote is contained in these words:

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear" (1 Pet. iv. 18).

And again in such words as these: -

"Be not deceived: he that doeth righteousness is righteous (1 John iii. 7)

"Let no man deceive you with vain words: for because of this things cometh the wrath of God upon the children of disobedience."

“ Be ye not therefore partakers with them” (Ephesians v. 6).

These words point in the direction of a possible deception on this subject. It is a deception widely and perhaps unconsciously practiced in the present day. The difference between righteousness and sin is either practically abolished by the vain thoughts and theories of man, or the necessity for righteousness is destroyed by false theologies which practically teach that salvation is independent of personal reformation and more likely to be secured by remorseful guilt than a purified conscience. The truth is that –

“ without faith it is impossible to please God” (Heb. xi 6).
and it is another truth that Jesus is –

“ the author of eternal salvation to them that obey him” (Heb. v. 9).

Consequently those who are destitute of faith and obedience are without hope. Disobedience resulting from unbelief was the beginning of mischief with the Adamic race. Obedience resulting from faith is the road back to blessing opened through Christ. These declarations cannot be controverted, however unpalatable they may be. They are the true sayings of God, as will be discovered in joy and anguish by different classes when the Lord stands in the earth to make visible the issues of the present probation.

If the salvation coming with Christ is for “ all they that obey him,” it follows that he must have given them commandments to obey. In the last words of Christ to his apostles before his ascension he said to them concerning the nations to whom their testimony to be delivered:

“ Teach them to observe all thing whatsoever I have
commanded you” (Matt. xxviii. 20)

He emphatically predicated friendship on compliance with this, saying:

“ Ye are my friends if ye do whatsoever I command you “
(1 John xv. 14).

John the beloved disciple speaks thus strongly on that point:

“ He that saith I know him, and keepeth not his commandments
is a liar and the truth is not in him ” (1 John ii. 4)

Here, then, is a rule by which we may try ourselves and judge ourselves; and by which also we may correctly estimate the pretensions of the great religious bodies of the world. They are loud, some of them, in their professions of his name; but where is the obedience? His institutions and precepts are disregarded and the traditions of men, both in faith and practice, exalted in their place, as it was in Israel in the days of Jesus. Concerning ourselves, the rule is most important to apply, because obedience in many points is hard and bitter. Now is the day of our trial. When Christ arrives the necessity for the commandments we now have will have passed for ever.

“ Strive to enter in at the strait gate: for many shall seek
to enter in and shall not be able.”

The original word is to “ agonise ” – agonise to enter. This is stronger than strive. It expresses the highest degree of earnest endeavour. It is very different from Dr. Talmage’s advice in a recent lecture, not to be in too great a hurry on the road to heaven for fear the boilers should burst. Dr. Talmage’s doctrine is more agreeable to the natural man than Christ’s; but Christ’s is the true doctrine, for all that : to seek First the Kingdom of God and His righteousness. After all the other things, he says, the Gentiles seek. The brethren of Christ are not independent of the “things” the Gentiles seek; but their heavenly Father knows they have need of them, and will give them in needed measure. These are not the supreme object of their solicitude and endeavour, as it is with the Gentiles. The principles and the hope of their calling –

worthless rubbish in the eyes of the unbelieving or the worldly – are with them of primary consequence, and will give shape and bent to their individual policy in all the paths of their meanwhile wandering feet.

God will help those whose affections are thus set on things above and not on things on the earth. That is, He will help them in attaining the object of their endeavour, as children of God. He may not help them in the sense of prospering them in this present world; this might be help in the direction of destruction, though pleasant for the time being. He will help them in the sense of so manipulating the circumstances of their lives, that they will be guided and kept in the way that leads to life. This guidance may mean the actual permission of evil- nay the contrivance of affliction. This is taught in a variety of ways. David teaches it in saying:

“ It is good for me that I have been afflicted...Before I was afflicted, I went astray, but now I have kept Thy word.”

It is taught still more plainly in the word quoted by Paul:

“ Despise not thou the chastening of the Lord, neither be weary of His correction: for whom the Lord loveth He chasteneth.”

This lesson is taught in the parable of the fig tree, read this morning: “ Dung it and dress it, that it may bring forth fruit,” cannot mean anything else than the process of individual exercising in the ways of providence referred to by Jesus when he says:

“ Every branch in me that bringeth not forth good fruit, He purgeth it that it may bring forth more fruit.”

Let us take this consolation in all the dark and bitter hours of our present probation, that if we are intelligently exercised thereby, they are working out for us an eternal weight of joy unspeakable and full of glory.

WHO ARE OUR COMPANIONS?

David could say: “ I am a companion of all them that fear thee, and of them that keep thy precepts ” (Psalm cxix. 63). Can we?

Editorial

SEEING THROUGH A GLASS DARKLY

Recently a clergyman, a “ doctor of divinity ” in the city of New York, preached a rather remarkable sermon, his theme being “ The whole truth about Religion.” His text was: “ Now we see through a glass darkly.” In the course of his remarks he made the following extraordinary but straightforward confession of his ignorance, saying : “ What the final truth about religion will be, you nor I, no more know, than we know what the future of aviation or electricity will be.”

The style of this gentleman’s confession gives a large range of probability as to what “ truth ” might be, and this pleases the multitude, and undoubtedly proves that “ darkness covers the earth and the gross darkness the people, ” concerning the true religion; for the world’s religious leaders confessedly blind as to the future, “ understanding neither what they say, nor whereof they affirm.”

Startling as is this clergyman's statement, we heard it almost equalled a short time ago by a "Christadelphian," but not of our fellowship, who said: "There are certain technicalities and difficult aspects connected with the truth concerning the Lord Jesus, and the Name of the Father, Son and Holy Spirit which we are not permitted to understand, and therefore cannot confidently teach. As a whole they were evidently beyond Paul, who wrote: "Now we see through a glass darkly...know in part."

Such a wresting of the Scriptures as this is well calculated to breed contempt for Paul as a teacher, and for the Scriptures as an authority. It means that Paul understood perhaps half of the truth, and much remains yet to be revealed.

The falsity of such an assertion as the above is established by Paul's own testimony in Acts xx. 27:

"I have not shunned to declare unto you ALL the counsel of God," and the same book closes with the statement that Paul taught:

"These things which concern the Lord Jesus Christ with all confidence."

Paul predicted and deplored the rise of just such men as the above, when he said: "Of your own selves shall men arise speaking perverse things." Paul therefore urged the brethren to "feed the church (or ecclesia) of God," not occasionally, but continuously – "cease not" (Acts xx. 31), even as the Good Shepherd commanded Peter, saying:

"Feed my lambs - feed my sheep," with a good full diet of "wholesome words," giving attendance, day by day, "to reading, to exhortation and to doctrine" (I Tim. iv. 13). These perverters and purveyors of unwholesome words, like those of Ezekiel's day (Ch. xxxiv. 8), "scatter" the sheep, and "feed themselves, but not the flock," and the people languish for the want of good food and are "destroyed for lack of knowledge" (Hos. iv. 6).

There is nothing more misleading, sordid and disappointing than to find people living in a fine palatial residence on half fare or less, just to make an appearance. This should not be so in the house of God. No man can be in good spiritual health while living on a meager, inadequate diet, trying to make it appear that he has the whole truth of religion – all that is worth while, as he would say.

A partial knowledge of the Truth where a fuller knowledge is easily attainable is a calamity. Ignorance of the things of the Name, caused by a rejection of scriptural instruction, in things that are quite possible to know, and absolutely essential, is a great sin, entailing incalculable loss, for no man can be saved by ignorance, even if it be of the most reverent and devoted type.

"He that sinneth against instruction, wrongeth his own soul."
(Prov. viii. 36).

"Some have not the knowledge of God, I speak this to your shame."
(I Cor. xv. 34)

The knowledge of the things of the Name, or the perception of the truth concerning Christ, being attainable and essential to salvation, we read that Jesus taught his disciples:

"Beginning at Moses and all the prophets expounded unto them in all the Scriptures the things concerning himself."

"He opened their understanding that they might understand the Scriptures." (Luke xxiv. 27, 45).

"Go ye therefore," said he, "and teach all nations baptizing

them in the name of the Father and of the Son and of the Holy Spirit.”
(Matt. xxviii. 19)

The things concerning the Name must be correctly understood before they can be correctly taught. The true disciple understands and will teach others. The command to teach comes from Christ, and he who neglects it is carelessly disregarding the express orders of the Master.

The great central truth of the Scriptures is “ the Name of the Father and of the Son, and of the Holy Spirit.” It is foundation of all doctrine and the bond of our fellowship.

Candidates for baptism must be taught, and understand not only the Gospel of the Kingdom, but also the things concerning the Name, into which they are baptised. They must know and believe in the unique position of Christ as the Son of God as well as the Son of Man. To know the only true God and Jesus Christ whom He hath sent, must be the object of the most earnest aspiration of all who would attain to eternal life (John xvii. 3). Inattention to these things is the depth of folly – it is self-robbery.

There are no “ technicalities ” nor “ difficult aspects ”, connected with this knowledge. It is wholly opposed to the occult Grecian knowledge, studied by the clergy, which is open only to the intellectual culture of the colleges.

The knowledge of the truth is simple and may be easily acquired by all who “ become as little children ” – of childlike teachableness.

The mistaken application of Paul’s words:

“ Now I know in part,”

“ Now we see through a glass darkly”-

is no justification for religious ignorance of any one of the fundamental doctrines.

If there is any one phrase which occurs more frequently than another in the Apostolic writings, it is the phrase “ WE KNOW.” The Apostles declared positively that they knew and had the Truth: -

“ We know we are of the Truth.” (I John iii. 19.)

“ Hereby know we the spirit of truth, and the spirit of error.”

(I John iv. 6)

“ We know we are of God.” (I John v. 19)

“ For we know him.” (Heb. x. 30).

“ We know that we know him.” (I John ii.3.)

“ We know that when he shall appear.” (I John iii. 2.)

“ Ye know that our record is true.” (III John 12.)

“ I have written unto you because ye know the truth.” (I John ii. 21)

“ I am persuaded that ye are filled with all knowledge.” (Rom. xv.

14.)

SPIRITUAL GIFTS.

One of the chief characteristics of the Apostolic age was the possession of “ spiritual gifts ” – visible manifestations of the Divine approval of the teaching of the Apostles, by “ miracles, wonders, and signs which God did by them.” In Corinth the believers were: -

“ Enriched by Christ, in all utterance and in all knowledge,
coming behind in no gift.” (I Cor. i. 5-7.)

Paul wrote to them in his first epistle, saying:

“ God set some in the ecclesia, first apostles, secondly

prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.” (xii. 28).

The Apostles were placed first, as being, together with Christ and the prophets, the founders of the “ household of God ” (Eph. ii.20; Rev. xxi. 14), and as being endowed in the highest degree with spiritual gifts, and these were they to whom Christ spake, saying:

“ When the Spirit of Truth is come, he will guide you into ALL TRUTH.” (John xvi. 13.)

Notice here that it reads: “ All Truth,” not a “ part ” of it.

Although there were “ diversities of operations ” in these gifts, it was the same God working in all (I. Cor. xii. 6). These operations are referred to as follows:-

“ They shall lay their hands on the sick and they shall recover.” (Mark xvi. 18)

“ Having then gifts differing... whether prophecy, let us prophesy; he that teacheth, let him wait on teaching, or he that exhorteth, on exhortation.” (Rom. xii. 6-8.)

These and many other allusions to “ spiritual gifts ” imply a condition of things in the Apostolic age, which certainly has not been seen since. With regard to gifts of healing, their efforts did not reach beyond the generation following, but the gifts of teaching, which were classed under the names of wisdom, teaching, and knowledge, have left their effects with us to this day in the writings of the New Testament ; and these prove incontestably that the Apostles were given an extraordinary insight into the Truth – the Spirit led them into ALL TRUTH – not merely a “ part ” of it; therefore, they declared “ all the counsel of God.”

Furthermore, the Spirit gave them extraordinary powers of communicating it, the effect of which on the day of Pentecost was universal astonishment.

Later when Paul preached –

“ The truth of God...as it is in Jesus,”

he was able to declare “ all the counsel of God,” because God had revealed it unto him by His Spirit, “ for the Spirit searcheth all things, yea, the deep things of God ” (I. Cor. ii. 10-12); the object being “ that we might know the things that are freely given us of God ” – not merely to know a “ part ”, perhaps half!

Seeing then that these things are so, it becomes manifestly obvious that when Paul wrote the words “ Now I know in part, ” he did not contradict himself, as the clerical application of his words would imply, but was surely confining himself to the subject in hand – “ spiritual gifts, ” and was without doubt referring to one of these – the gift of “ the word of knowledge ” (Ch. xii. 8), which like the other gifts, was bestowed in his day “ partitively ” (see Emphatic Diaglott, New Testament), or upon “ particular members ” of the One Body (Ch. xii. 27.)

Each “ part ” or member of the One Body had their own particular gift, and as they were all one body, the Apostle argues that no one “ part ” could say to another “ part,” I have no need of thee” (vs. 21). Whatever the gift might be, it was given to each “ part ” for the profit of all (vs. 7), “ for the perfecting of the saints ” (Eph. iv.12, 16).

Paul’s gift of “ knowledge ” is well defined in Dan. v. 12, as that of:

“ Interpreting of dreams and showing of hard sentences and dissolving of doubts.”

While Paul had this excellent gift “ partitively,” that is, as a “ part ” among the other parts of the one body, he nevertheless possessed it in a most remarkable

proportion, qualifying him for the authorship of the most illustrious and profound body of correspondence in the whole history of literature.

His Epistles are recognised the world over, as the most complete doctrinal expositions of the Truth extant.

Concerning his qualifications, as a teacher, by this gift of “knowledge,” he wrote, saying:

“I certify you brethren, that the gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ” (Gal. i. 11,12).

He was supernaturally instructed with regard to the Truth, and all the facts relating thereto. This accounts for his stern uncompromising attitude toward error, and the remarkable statement made by him in his letter to the Galatians:

“Though we or AN ANGEL from heaven preach any other gospel unto you than that which we have preached, let him be accursed.” (Ch.i.8)

To ask us believe that such a man as Paul – the Divinely instructed Apostle to the Gentiles, only knew in part the gospel of the Kingdom and Name, which he was specially qualified and commissioned to teach and to preach, is imposing a greater burden upon our credulity than any sane man can be expected to bear.

Just here we may remark that the Greek word translated Know, in I Cor.xiii. 12, the passage in question, is rendered had knowledge in Matt. xiv. 35 and elsewhere. Therefore, without doubt, Paul’s reference was to gift of “knowledge” which he had or possessed in affluence, yet only as one part, or one member of the body of Christ, for Peter, James, John and others had the same gift of knowledge in common with him.

But Paul declared that when that which is perfect is come, then which is in part shall be done away. Then they shall all have come in the unity of the faith, unto a perfect man - unto the measure of the stature of the fullness of Christ (Eph. iv. 13). They shall be like him and see him face to face.

VISIONS AND REVELATIONS.

Referring to the gift of prophecy, Paul wrote: -

“Now we see through a glass darkly.”

To ascertain his meaning we must refer to the prophets. All the prophets saw “through a glass darkly”, except Moses, with whom

“The Lord spake face to face as a man speaketh unto his friend.”

(Ex. xxxiii.11).

To “see through a glass darkly,” in a riddle or enigma (see marginal reading of I Cor. xiii. 12) was a common Rabbinical saying, and the meaning of the phrase as used by Paul is made plain and clear by comparing Numbers xii. 6-8.

“If there be a prophet among you, I the Lord will make myself known unto him in a VISION and will speak unto him in a DREAM. My servant Moses is NOT SO. With him will I speak mouth to mouth, even apparently and not in DARK SPEECHES and the similitude of the Lord shall he behold.” (Read also Ex. xxxiii. 23.)

“Dark speeches” are here the equivalents of “visions: and “dreams,” and in the Septuagint version, the word here translated “dark speeches” (ainigmaton, defined enigma or an obscure saying) is the same as is used by Paul in I Cor. xiii. 12 (ainigmati) and rendered “darkly”. It does not occur again in the New Testament.

The words “through a glass” (dia esoptrou) used by Paul in this connection indicate an imperfect transparent medium, as used by the ancients in their windows, through which objects were but dimly discerned. Or his words may be a reference to the metal “looking glasses” of Ex. xxxviii. 8, from the illusion that what is seen in a mirror appears to be behind it, and is so seen through it. Yet it is naught but a vision.

Paul’s prophetic “visions and revelations of the Lord,” like those of Daniel (Ch. vii. 15,16) and other prophets, were of this character.

Their prophetic visions were embodied in signs and symbols, requiring interpretation; they saw “through a glass darkly” or dimly – in an enigma.

But with Moses this was “not so,” and –

“There arose not a prophet since in Israel like unto Moses whom the Lord knew face to face.” (Deut. xxxiv. 10).

To understand the meaning of Paul’s words is not a difficult task when proper attention is paid to the context, and when his advice and method is followed “comparing spiritual things with spiritual” (I Cor. ii. 13), for in this simple way “they are spiritually discerned” and therefore correctly discerned.

As in the case of David so with Paul, the Spirit of the Lord spake by him, and God’s word was in his tongue. Therefore, he declared “ALL the counsel of God” - the whole truth – not a part of it, and a curse may attend those who presume to say that it was otherwise (Gal. i.8, 9).

B.J.D.

THE BIBLE TRUE.

SIDON. – (Read Ezekiel xxviii. 20-23).

Under the Persian dominion Sidon rebelled and as a result 40,000 citizens perished in the streets of the city; during the Crusades it was sacked repeatedly; and right down the centuries, even so late as 1840, when it was bombarded by England and other powers from the sea, blood was shed in her streets and her wounded fell in the midst of her.

The Bible and the British Museum

Visit No. 3

Our Editors remind me that it is now more than three months since our last visit to the British Museum; and, that another look round will be welcome; so having a spare hour or so, we will betake ourselves there, accompanied by all who are so minded.

Well, here we are in the Entrance Hall; just deposit your umbrellas and sticks at the counter, take receipts for them, and follow me through the “Roman Gallery” and “Assyrian Transept” into the spacious “Southern Egyptian Gallery.” Here facing us, in the centre of the southern end, is a kind of pedestal table with its marble top as it were raised and sloped, so that without stooping we have a good view of the entire

surface. Before, however, telling you its story, and meaning, and import, let us take a stroll through this, the “ Southern,” and the adjoining “ Central” and “Northern Egyptian” Galleries, and particularly notice the inscriptions on the various exhibits, monumental and otherwise. Look at those colossal sarcophagi, or marble and stone coffins. Take notice of the hundreds and thousands of what look like miniature pictures in the form of writing: line upon line, no matter what the exhibit – gravestones or sepulchral slabs, columns, statues, birds, beasts, mythological objects – upon each and all are to be seen these mystical symbols, or hieroglyphics. What do they stand for? Well let us now get back to the up-ended pedestal table we saw on first entering the “ Southern Gallery” ; it is known the world over as

The Rosetta Stone

One third – the top third – of this stone slab is occupied by the hieroglyphic writing which we have been looking at on the other exhibits in these three Galleries: what is meant thereby? Can we tell? Yes! Beyond the shadow of doubt: how privileged we are as Bible students; what an advantage we have over our predecessors of the past eighteen or nineteen centuries, to whom this monumental writing was enigmatical. Even so late as the 18th century, the hieroglyphics had been regarded as mere pictures; although some learned men had come to the conclusion that the signs within the cartouches, or oval frames, on the monuments contained the names of monarchs or some other royal personages. That supposition was the first step in the decipherment of Egyptian inscriptions; and when this “Rosetta Stone” was found it was not long before the puzzled Egyptologists were able to read the pictorial writing as easily as you and I can read the Bible.

It was unearthed at a place called Rosetta, by a French officer while superintending certain excavating operations on the bank of the Nile. It was seen that it contained three sets of writing, on the top third, Egyptian hieroglyphic or writing of the priests; on the middle third, the Demotic or writing of the people; and on the lower third, Greek. The immense value and importance of the discovery was apparent, and it was handed over to the care of the “National Institute” at Cairo. This was in 1798; but when, in 1802, the British defeated the French, the Stone came into the possession of the former, and was then deposited in the British Museum. Copies were sent to learned Societies throughout the world, and from the well-understood Greek writing on the Stone, it was seen to be a Decree of the Egyptian Priests drawn up in the year 195 B.C., in honour of the then reigning monarch or Pharaoh, Ptolemy Epiphanes, in recognition of the great work he had done for his people. The inscriptions record how he had brought peace to Egypt; removed heavy taxation; extinguished debts; liberated prisoners; increased the army; strengthen the navy; exempted the priests from taxation; and, above all, provided the latter with free holidays!

Not to be wondered at - that the holiday-provided priests smothered him with honours. In their Decree, which this Stone records, he is stated by the priests to be superior to his adversaries; like the resplendent sun; born of the gods; always living; beloved by Ptah; and termed The God Epiphanes!

The last lines on the Inscription read: “ That this Decree be engraved on a tablet of hard stone, in hieroglyphics, enchorial (or demotic), and Greek characters; and placed in every Temple of the first, second, and third class, near the image of the ever-living King.”

From the foregoing it was evident that the “Decree” contained in the Greek language was but a repetition of what was contained in the hieroglyphics on the upper

portion of the inscription; and so it proved to be: The method by which the greater part of the Egyptian alphabet was recovered is this: it was assumed correctly that the cartouche always contained a royal name. The only cartouche on the Rosetta Stone was assumed to contain the name of Ptolemy. An obelisk brought from Philae about that time, contained both a hieroglyphic inscription and a translation of it in Greek, which mentioned two names, Ptolemy and Cleopatra, and one of the cartouches was filled with hieroglyphic characters, which were identical with those in the cartouche of the Rosetta Stone. Thus there was good reason to believe that the cartouche on the Rosetta Stone contained the name of Ptolemy, written in hieroglyphic characters. Here is the cartouche which was assumed to represent the name PTOLEMAIOS, or PTOLEMY, the hieroglyphics being numbered:

and here is the cartouche which was assumed to represent the name Cleopatra:

If the assumption be correct, we ought to find the necessary letters, or signs, in their proper places. Do we? Let us see. Here are the signs which are said to spell Cleopatra:

Now when we look at the Ptolemy cartouche in the Rosetta Stone, we find the sign for P is which is the 5th sign in the Cleopatra Philae cartouche, and which should be so, seeing P is the 5th letter in Cleopatra. In the Cleopatra cartouche the 2nd letter L is represented by a lion; and as in Ptolemy the 4th letter is an L, we ought to find a lion, which we do; and so on.

Egyptologists have spent years in studying these hieroglyphic inscriptions, and, without the slightest doubt, they have correctly mastered the subject, with results that enable us to rightly appreciate what we behold in these Egyptian Galleries and Rooms.

This plan of writing public notices in three languages, or dialects, is not unknown in districts adjacent to frontiers; and since the Protectorate of Palestine by Britain, we have noticed that all public announcements are made in English, Hebrew, and Arabic – to wit, at all the railway stations and public buildings.

Now let us proceed along this Gallery, through the “Egyptian Central Saloon” to the “Northern Egyptian Gallery”, where, on the right hand wall is a most valuable exhibit known as

THE TABLET OF ABYDOS.

This large tablet which was brought from Abydos, on the west bank of the Nile, was much larger when perfect, and contained the names of no less than 52 Pharaohs, or Egyptian Kings (you will remember what we told you about the cartouches when we were dealing with The Rosetta Stone). This list of Kings formed one of the principal evidences for the very ancient dates inscribed on some of the exhibits in these Egyptian Galleries. When we first used to visit the British Museum, more than half a century ago, one of our difficulties was to reconcile Bible Chronology with those dates, which were given as early as 7,000 and 8,000 B.C.! But as the authorities became older they became wiser and realised, among other things, that the Pharaohs, whose names are recorded in this Tablet did not reign consecutively as was formerly thought, but many of them concurrently. Let me quote what Sir

Henry Rawlinson says in his "Manual of Ancient History": "In the age of the first seventeen Dynasties there were in existence at one time, two, at another three, and at another five, and even six parallel and independent kingdoms, existing simultaneously in different parts of the land. This state of things continued until near the end of the 16th century B.C., when Egypt was united into a single realm, the capital of which was Thebes."

The figures on the right of the Tablet before us, illustrate King Seti I. Pointing out to his son (who became Rameses II.), their illustrious ancestry.

Now let us adjourn to the upper floor of the Museum, ascending the staircase at the end of the "Northern Egyptian Gallery." Passing through the Mummy and Mummy-case Rooms, we call a halt in the "Fourth Egyptian Room," and survey the wall cases in which are to be seen countless evidences of the idols or gods of Egypt. Not the least among the animals worshipped by the Egyptians was the bull or calf. The sacred bull was known as

APIS.

This was worshipped throughout Egypt; from whence, there cannot be the slightest doubt, sprung the why and the wherefore of the terrible sin of Israel in demanding Aaron to make a golden calf, as recorded in Exodus xxxii. This hankering after the Egyptian bull-deity, again manifested itself when the Ten Tribes broke away from the Two, on the death of Solomon, as detailed in I. Kings, xii. 25-33.

The writer will long remember his visit to what is known as the Serapeum, near Memphis, on the western bank of the Nile, not far from the great Pyramids. It was discovered and brought to light in 1851, by the famous Egyptologists, Pasha Mariette, who had learned from the writings of Strabo, of the two thousand years before, that there was a Temple of bull tombs in the vicinity of Memphis; and that, leading to the entrance of the Temple there was an avenue of Sphinxes. He commenced excavations, and after two months' work, was rewarded by coming upon the head of one of the sphinxes, and he finally laid bare an avenue of 141, extending over a distance of 600 feet. At the end of the avenue was a propylon (or gate), with a lion on either side, some 70 feet below ground. Here he found a subterranean passage, with huge vaults, about 60 in all, 24 of which contained solid granite sarcophagi, or coffins, which had formerly contained mummified bulls. As already stated, the sacred bull was known as Apis, which was embalmed at death and buried with great pomp in this necropolis. These huge coffins each consists of a single block of polished granite or limestone, measuring about 13 feet long, 7 feet wide, and 11 feet high, and weighing about 65 tons. Many of them bear inscriptions. We noticed that one of these coffins was in the subterranean passage, as though, when the burying place was deserted, the coffin was in course of removal to or from its vault. Another, we noticed, had its immense cover sideways.

In connection with the mummified gods which we see on the shelves of this Egyptian Room, the Bible student will do well to read Exodus xii. 12; xx. 4; Deut. iv. 15 - 20; Psalm cvi. 19, 20; Ez. viii. 10; and Rom. i. 23.

Before concluding this visit, let us adjourn to the adjoining Egyptian Room and have a look at some of the four-thousand-year-old

EGYPTIAN BRICKS.

Before doing so, however, please open your Bible at the Book of Exodus, chapter v. and read verses 5, to 12, which run thus: "And Pharaoh commanded the same day the task-masters of the people, and their officers, saying, Ye shall no more give the people straw to make bricks as heretofore, let them go and gather straw for themselves. And the tale of bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof; for they be idle; therefore they cry, saying, Let us go and sacrifice to God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words. And the task-masters of the people went out, and their officers, and they spake to the people, saying, thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it; yet not aught of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw."

Now note those bricks in that wall case: each brick is about 18 inches long, by about 9 inches wide. Many of them bear the actual stamp of Rameses II., who is accepted by many authorities as being the Pharaoh of the Oppression. It is not at all unlikely that these bricks, in which we can see straw, were made by the oppressed Israelites.

FRANK G. JANNAWAY

"Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God."

The Doctrine of the Immortality of the Soul

ITS FUNDAMENTAL CONCEPT

The doctrine that man may live on independently of God seems to have its first mention from the Serpent's lips: "Ye shall not surely die" (Genesis iii. 3). Possibly this evil teaching may have prevailed in the world right up to the Flood, but it was not believed by Noah and his family, who, because they held the Truth of God, were preserved in the Ark. These good people believed that when the flood came "every living substance was destroyed that was upon the face of the earth: both man and cattle and creeping things and fowl: all wherein was the breath of life" (Genesis vii. 23, etc.). They were also given the Rainbow sign and covenant, and by its help looked forward to the Rainbow throne with its accompaniments of resurrection, judgment and reward (Revelation, iv. and v.). Not very long after the re-peopling of the earth by Noah's descendants begin, the theory of the Immortality of the Soul again made its appearance. Grant Allen and others trace this doctrine back to the first city and its first Ruler, and those who immediately succeeded him. The City was Babel - later Babylon. The man was the "great warrior" of Genesis x. 9, who first after the flood set up a "kingdom" - Nimrod. When he died, a successful attempt to preserve his authority for his son had for its foundation the assertion that Nimrod lived on as a spirit and was still interested in the welfare of "his people," and desired to continue his guidance and control through his family and his priests.

The doctrine of the soul's immortality has been popular ever since and there appears to be no waning of that popularity to-day. The Bible nowhere countenances it, as all honest students at once admit. Nor is it in dispute to-day that the early Christian

Church, until near the end of the second century A.D., believed in the mortality of man – the imperative necessity of resurrection judgment - and the bestowal of immortality as a reward at Christ's second coming. We may quote appropriately here the words of Theophilus, Bishop of Antioch written in his *Ad Autolyicum* 2, 27, late in the second century, concerning Adam's creation.

“Was Adam by nature mortal? Certainly not.

“ Was he then immortal? Neither can we affirm this. He was by nature neither mortal nor immortal. If he had been made immortal from the beginning he would have been made God. Again, if God had made him mortal- dying- He would seem to have been the cause of his death. Neither then mortal or immortal did He make him, but capable of both; so that if he should incline to things of immortality, i.e., keeping the commandments of God he should receive as reward from him immortality; but if, on the other hand, he should turn to the things of death, disobeying God, he should himself be the cause of death to himself.”

Tatian and Clement of Alexandria could be quoted to the same effect. But the Greek thought with the teaching of Plato, began to permeate Christian Ecclesias at the close of the same century or round about 100 years after the death of the surviving apostle, John.

The first appearance that has been discovered of the theory of the soul's inherent immortality in Christian literature is in a writing of Athenagoras, a Greek philosopher who embraced Christianity late in the second century. His work is entitled “The Resurrection of the Dead,” and in it he speaks of man as possessing “ an immortal soul-incorruptible.” From that time on, the two streams run side by side until at last those who held the early view – that of man's mortality – are found outside the great organisation known as the Christian Catholic Church. Babylon and Greece conquered.

Ireneus (third century) may be quoted where he says in his *Contra Haer.*, Book 2, 34, 3: “Life does not arise from us nor our own nature but is bestowed according to the grace of God.” Against him at about the same time we have Tertullian in his *De Resurrectione Carn.*, 3, affirming: “ I will use therefore the opinion of the one Plato and assert that every soul of man is immortal.”

Arnobius, the teacher of Lactantius, in the fourth century roundly declared that the doctrine of the soul's inherent immortality was “ an innovation” in Christian teaching.

But the innovation finally prevailed when Augustine adopted it, and for a thousand years so-called Christian theology was founded upon Augustinianism. Now there is to-day a wide-spread belief in the soul's inherent deathlessness not particularly or necessarily founded upon any pseudo-Christian or Pagan doctrine of the kind. The best example of its exposition of recent years was that of Sir Oliver Lodge, when, in his presidential address to the British Association, he pleaded for a full investigation into the claims of spiritualism. He did not really break any new ground, however. In all defences of the doctrine from the earliest times there is one fundamental concept without which the doctrine is impossible. This foundation thought is the exact opposite of that to be found in such passages as *Philippians*, chap. iii. verses 20 and 21. Here Paul declares that the Christian hope is centered in “looking for the Saviour, the Lord Jesus Christ, to change our vile body that it may be fashioned like unto his own glorious body according to the working whereby he is able to subdue all things unto himself.”

I Cor. xv. 53, may further be instanced.

“ This corruptible must put on incorruption. This mortal must put on immortality.” This fundamental concept here is that the man is one body and one soul and these terms are interchangeable. The mind is a part of that body and cannot exist apart from it. Its manifestation of character either good or bad depends entirely upon its proper functioning as an integral part of the whole physical organisation. Hence the sentence is a true one – “Dust thou art and unto dust shalt thou return.”

It is also true that all who are responsible to Christ’s judgment seat will appear there as mortal men and women to give account of the things done “in the body.” The acquitted are “clothed upon” with immortality (II Cor. v. 4) “that mortality may be swallowed up of life.” This is “redemption of the body” (Rom. viii. 23).

The fundamental concept of the doctrine of the immortality of the soul is, however, expressed in the quotations that follow. In parallel columns we quote from Sir Oliver Lodge in a recent lecture on “Immortality”, and from a work recently published which has a rather misleading title. We call Sir Oliver Lodge’s statements, No. 1, and the writer’s statements, No. 2 and call attention to their complete correspondence.

No. 1

The mind is not the body and the body is not, and cannot explain, the mind.

The mind is consciousness or identity of the individual.

This consciousness, with all its possibilities is not explainable as being merely the result of physical exercise.

The mind is the man, not the body which it controls.

Thought, in all its wonderful manifestations is not explainable as a mere production of brain tissue.

Thought is eternal and while the body perishes the real man lives on.

Released from the trammels of the flesh, thought – conscious thought – travels to greater heights of attainment.

Thought is indestructible though bodies perish.

No. 2

The work of religion is for each one to create within himself the Divine mind that is the New man.

Wisdom and righteousness are eternal principles. Abstractly they could not exist for they belong to mentality and mentality belongs to individual and personal identity. Identity is the consciousness of separate, individual existence.

This conscious individuality is something which is of God. The chemical materials of the bodies of animals and of the vegetable world are all of the same kind.

The mechanical structure of the body is for the use of the mind and the mind makes use of the body.

It is the mind that makes up the real man. The Divine mind becomes concrete as an individuality. For a man to have the mind of the Spirit is though he had eternal life.

God's purpose is not to save the flesh nor those who are in the flesh: everything belonging to the flesh is doomed to destruction. Those who deny these things have not the mind of the spirit.

All who are in Christ have passed from death to life and although still clothed with the filthy garments of the flesh in due season if they faint not they will receive a change of raiment.

The mind of the spirit, the new creature, has an earthly house in which it tabernacles, and in death this is destroyed.

All the quotations under the heading No. 1 are from Sir Oliver Lodge's latest defence of the soul's deathlessness. All those under the heading No. 2 are from the book entitled "Out of Darkness into Light," by Bro. A. D. Strickler, of Buffalo, and illustrate how exactly the same fundamental concept is necessary for the twin doctrines of the soul's immortality and of the cleanness of human flesh. Both necessarily involve the further idea that Jesus died as a substitute for others who may, through his work, escape punishment otherwise due to them. Both destroy, and equally destroy, the whole foundation of the Divine mercy as exhibited in Jesus Christ.

There is, therefore, no doubt that the old Apostasy is once more re-asserting itself among those who appeared to have escaped therefrom. Those have done right who refuse to countenance this re-assertion. Those who term it "fundamentally sound" take upon themselves a most terrible responsibility.

G.H. Denney

BLIND LEADERS OF THE BLIND

"When I am dead let the organ play the doxology and let them sing loudly, for I shall be singing with them."

Rev. Mark Guy Pearse.

"In death there is no remembrance of thee, in the grave who shall give thee thanks?"

Psalm vi. 5

“Surely our fathers have inherited lies.”

The Historic interval between the Old and New Testaments

“Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.” Such were the days between Malachi and Matthew. After the foretelling of the coming of “the messenger of the covenant,” an unbroken silence of four and half centuries falls. Then the messenger of the covenant came to Judah and the silence for them was broken though not for Israel who wandered “from sea to sea and from the north even to the east” (Amos viii. 12). Some in Judah waited “for the consolation of Israel,” and rejoiced when they saw the babe through whom God would perform the mercy promised to the fathers. Why did they “wait”? Because the gulf of time had been bridged, and they, like Daniel before them, “understood by books the number of years.” Had not Daniel himself given a time bridge? “Seventy weeks are determined upon thy people and upon thy holy city...know therefore and understand.” Had he not moreover given in detail the events which became history in this period? So that for the watchers the famine of words was not one which was sore unto death; their spirit lived by reason of the gradual fulfillment of all that had been spoken. This period is one of the greatest interest because we too are enduring a famine of the prophetic word, but keep alive in watching the Gentile programme being fulfilled until the day comes “that shall burn as an oven.”

The period was one of change. If we compare Ezra’s day with that of Jesus the greatness of the change becomes apparent.

We may first take the appellation “Scribe”. It was frequently applied to men prior to the commencement of this period, but with a meaning limited to the exercise of the art of writing. From the time of Ezra the term had a fuller meaning. Ezra was “a ready scribe in the law of Moses,” i.e., not only a transcriber, but an expounder, a member of that body of elders which for 150 years exercised complete sway over the spiritual life of the people. But this body was solitary, there were no other sects or factions, whereas in Christ’s days there Pharisees, Sadducees, Scribes, Lawyers, Zealots, Herodians, Galileans, and Assassins.

We may note a great change from the uncompromising attitude of Ezra towards the Gentiles of his day to that which existed in the time of Christ. “No fraternising” may well have been the cry of Ezra. But when Jesus taught, many of his hearers were publicans, paid servants of Rome; when he stood before Pilate a considerable body did not speak falsely when they cried: “We have no king but Caesar.”

Lastly the period may be noted as that in which the Law, the Psalms, and the Proverbs had been enlarged by the addition of those numerous books we know as Apocrypha.

In religion, in politics, in literature, this period was an important change. About 430 years B.C. Nehemiah succeeded in establishing the Jewish remnant one more in the land of their fathers. But not for long was it to remain outside the domination of its great neighbour. A hundred years later the Persian Bear (Daniel vii. 5; xi. 2) had laid its comparatively mild yoke upon this remnant. Palestine was a Persian Satrapy. It was a time of encouragement and prosperity, a condition which left

its mark upon the Jews. The captivity in Babylon and even in Shushan, had given to the Jews a true valuation of the Law. A zeal for the law becomes apparent once more in Palestine. Jewish tradition says that the Great Synagogue was founded by Ezra, and there can be little doubt that there existed from this time a body of scribes and teachers who watched over the purity of the text of scripture and explained its meaning. Hence this period witnesses the growth and development of the twofold form of the law, the written form, and the form which later was so severely denounced by Christ as “traditions.” It saw also the development of ritual, this being the inevitable outcome of pronouncements upon the application of the law to every detail of life by an ecclesiastical body like the scribes.

Very suddenly the Persian period was to close. Daniel prophesied: “And a mighty king shall stand up and shall rule with great dominion and do according to his will.” In ten years this mighty king Alexander was to earn his title of “Great.” In the centre of that great crescent stretching from Macedonia to India which owned his sway, was Palestine. The conquest was not without its effect upon the Jews. Alexander favored them, and having conquered Egypt a large colony of Jews were allowed to settle in the new city named after him – Alexandria. These Jews, separated from their own land, were influenced by the Greek civilization and influence which was world-wide, so that “in this sea of Greek culture, there was only one island, the Plateau of India, with its temple citadel Jerusalem.” (“England and Palestine,” p. 30. Herbert Sidebotham)

Alexander’s triumph was short lived. At the age of 33 he died, not, however, before a successor had been named. But God had determined otherwise, for the angel had declared to Daniel: “And when he (Alexander) shall stand up, his kingdom shall be broken and shall be divided toward the four winds of heaven” (Daniel xi. 4).

Many generals grabbed at portion of the empire, so that it is recorded in 1 Maccabees i.8, that “Alexander’s servants made themselves kings everyone in his place...and evils were multiplied in the earth.” By the year 301 B.C. there were four chief ones answering to the four winds of Daniel xi. 4, and the four wings of Daniel vii. 6, and finally two, answering to the two brazen things Daniel ii. 32, and the King of the north and the King of the south Daniel xi. 5 – 6. For about 100 years these two lines of kings struggled and fought, the bone of contention nearly always being Palestine. Their alliances, their deceit, their campaigns, their victories, and defeats are given in wonderful detail by the angel to Daniel and the historic fulfillment is described by Dr. Thomas on pp. 49 – 56 of his Exposition of Daniel. It is but necessary that we should note a few of these details.

Amongst these we would particularly note the mention in v. 14 of the intervention of a third party, one destined to play a most important part in this epoch of history, one which should eventually rule over the Grecian Empire, and thereby answer to Daniel’s fourth beast (Dan. vii. 7). They are styled here “robbers of thy people” or better perhaps “breakers of thy people”. These breakers of Daniel’s people (the Romans), supporting as they do the King of the South (at this time Ptolemy Epiphanes) fail to stop the inroad of the King of the North (Antiochus the Great), who thereby “stands in the glorious land” (Chap. xi. 16). But not always was the victory to be with Antiochus. He turned his attention to the Isles of Greece (v. 18) and thus brought upon himself a decisive defeat by the Romans at Thermopylae. Yet once more this third party intervenes, and that after Antiochus had plundered the temple and was again in the territory of the King of the South, besieging Alexandria. The Roman envoys in the ships of Greece (Ch. xi. 30) demanding his withdrawal, a demand he dare not disobey. In his chagrin he sends his general Appollonius to

destroy Jerusalem, and he “pollutes the sanctuary of strength,” placing in the temple the statue of Olympias Jupiter. Not content, he decrees that all the subjects must worship according to the State religion – the pantheism of the Greeks.

Before speaking of the effect of these decrees it may be well to note the change which the one and half centuries of Greek dominion had caused. We have already noted the setting up of a colony of Jews at Alexandria. It was estimated by Philo that these together with other colonies in Egypt numbered 1,000,000. In the reign of the King of the South spoken of in verse 5 of chapter xi. (Ptolemy Philadelphus) a Greek translation of the Old Testament was made. Because it was the work of 72 scholars it became known as Septuagint.

The first King of the North (Seleucus) also gave citizen rights to the Jews in Antioch and in all towns founded by him in Asia Minor and Syria. These colonies became known as the Dispersion, dispersed about Parthia, Media, Elam, Mesopotamia, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Lybia and Cyrene, Rome, Crete, and Arabia (Acts ii. 9 – 11). It is recorded that the Septuagint was universally accepted by the Jews of the dispersion as their text of the Scripture (“Murrays Bible Dictionary.” Article: Septuagint.).

Many of these Jews, tintured with Greek thought, fostered alliance between the Law and Greek Philosophy, and this period sees the rise of two parties, known in their later development as the Sadducees and Pharisees. It will readily be seen how far the Sadducees were influenced by Greek thought when we compare the doctrine of former – that there is no resurrection (Matt. xxii. 23) with the Greek reception of Paul’s teaching that there was (Acts xvii. 32). Nor was this class confined to the dispersion. In Judea itself there was a strong Grecian party notably to be found among the rich. At the period of time of which we write (cir. 175 B.C.) the high priest, Jason, made offerings to Hercules of Tyre, and built a gymnasium (an institution particularly Grecian) at the foot of Mount Zion. He changed his Hebrew name Jesus to a Greek form Jason, an example which was widely followed.

Many Greek colonies were established in Palestine – Pella, Ptolemais, and Scythopolis, and that that region spoken of in Matt. iv. 25 by the Greek name Decapolis. Isaiah spoke prophetically of “Galilee of the Gentiles,” and it helps us to understand why the other great party in Palestine spoke so contemptuously of the Galilean when history records how largely Greek thought, civilization, and even people filtrated into this part of the Holy Land.

This second party was known first as the Chasidim or righteous ones, and we can see in their great adherence to the written law, and equally great insistence on the oral traditions, the germination of that sect known as the Pharisees. Nevertheless this party had a part to perform. They were the national party. Their strict observance of the law demanded that they should keep strictly separate, and thus the law acted through them as schoolmaster to keep the nation intact until Christ should come (Gal. iii. 24)

A spark was all that was necessary to light the Nationalist flame of the Chasidim; it was supplied by Antiochus, and the flame flared up in the house of the Maccabees. Antiochus decreed that the daily sacrifice should cease, no Sabbath nor feasts should be kept, circumcision should not be practiced, and the books of the law and the prophets should be burnt. He caused groves to be planted and idols erected.

But the 430 years of Ezekiel were ended (Ezek. iv.) and the foreign yoke was to be cast off for a short time. In the year 167 B.C. Mattathias, a priest at Modin (six miles east of Lydda), slew an apostate Jew as he offered an idolatrous sacrifice. With the words “I and my sons and my brethren will obey the law of our fathers,” he defied

the decrees of Antiochus. With his five sons he fled to the mountains of Judea whither the people rallied.

“ Then they assembled to them the congregation of the Assideans (the Chasidim or Pharisees)...everyone that had a good will for the law.” “And they gathered an army...and Mattathias and his friends went round about and they threw down the altars, and did valiantly” (1 Macc. 2).

When Mattathias died in the year following, “Judas, his son, called Maccabeus (the Hammer) rose up in his stead.”

Antiochus was not idle. Apolloneus, his general, was sent, but met with a severe defeat. Seron was sent, and defeated, for “Judas rushed suddenly upon them and Seron and his host were overthrown before him.” Lysias was appointed, but with 3,000 men Judas overthrew 47,000.

So successful had been the revolt against the King of the North that in 165 B.C. Judas was able to re-dedicate the temple, an event which was afterwards commemorated by the Feast of Dedication (John x.22).

For three more years Judas was victorious, and though in 162 B.C. Jerusalem was again besieged, a peace was concluded on honorable terms, religious liberty being granted to the Jews.

It would seem that this should have brought the military struggle to an end. It certainly satisfied the Assideans, but not the Maccabees. Nothing short of complete political independence was their aim; fighting did not cease, and in this campaign Judas lost his life.

The remaining history of the house which fills so much of this second century B.C. is not so bright nor clear.

Though Jonathan, the brother of Judas, succeeded in making himself master of all Palestine he fell by the hand of a Syrian assassin in 143 B.C.

Simon, the last of the sons of Mattathias, succeeded in completely throwing off the foreign yoke. He minted a coinage in Judea, established law and order, and encouraged husbandry and commerce. Yet he was treacherously murdered by instigation of the King of the South. His son, John Hyrcanus, succeeded him and died peaceably in year 106 B.C. to be followed by Aristobulus. But the end of the house was near. “Holpen with a little help” (Daniel xi. 34), this vigorous family had preserved the nation in order that “the faithful prophet might arise” (1 Macc. 13). Having accomplished this, there was a decline in religious faith, morals, and power in the remaining members. Internal disputes and dissensions which now occur caused the active interference of “the third party,” the Romans. Pompey captured Jerusalem, but though he favored Hyrcanus of the Maccabees, this weak representative of the house allowed the Idumean family of Antipater (the father of Herod the Great) to creep into favor and power. Herod followed and held the land as a vassal of Rome. Thus the Romans planted their iron heel upon the land and when in A.D. 70 they laid desolate the city “beautiful for situation,” and scattered the remnant of Judah, they fully justified the angel’s description given to Daniel – “the breakers of thy people”.

We have thus briefly surveyed the historic period between the Old and New Testaments. We have seen that it was a period of change; in religion, formalism, and ritual displaced true religion, to meet with scathing denunciation from the lips of Christ; in politics nationality had increased and strengthened until it reached that blaze of expectation which blinded them to their true Messiah, which led to their rejection of him, and to their extinction as a nation upon the mountains of Israel.

But the speedy passage of the times of the Gentiles (Luke xxi.) brings us to the time when neither Greek, Idumean, nor Roman will oppress the Jew, but when “the

sons of them that afflicted her shall come bending unto her” (Isa. Ix. 14), to the time when no Asmonean family “holpen with a little help” will be necessary to establish the nation, for the root and offspring of David, the Lion of the Tribe of Judah, the King of Righteousness and King of Salem, having all power in heaven and in earth will take his birthright and reign over the house of Jacob forever.

W.R. Mitchell

Self- Examination

“Examine yourselves, whether ye be in the faith; prove your own selves.” (2 Cor. xiii, 5.)

1. Having believed the gospel and having baptized into Christ, have I maintained the profession of my faith to which I testified at my baptism, faithfully and firmly and in love for the Truth?
2. Is my desire, zeal, and love for the Truth as strong or stronger than when I was immersed?
3. Is my desire and determination to keep the Commandments as strong now as when I first believed and obeyed the gospel?
4. Is my conversation and manner of living of the high standard that it should be in Christ Jesus?
5. Do I acknowledge God in all my ways – in prayer, in thanksgiving, in praise, in conversation, in word, and in deed; in fact, in all things?
6. Do I read His Word – the Bible – daily, and inwardly digest the spiritual food that I may benefit thereby?
7. Do I attend the meetings of the brethren, the Bible classes and other gatherings, with the desire to benefit thereby and to worship God in spirit and in truth?
8. Am I maintaining that separation from the world to which the Truth calls me, by abstaining from its godless ways and habits and amusements?

Adapted from “Bible Truth”.

Signs of the Times

Luke xxi. 26. - Most of the newspapers have devoted some considerable space to a retrospect of political events during 1929 and to a forecast of likely events during 1930.

There is very considerable pessimism manifest as to the future, fulfilling Christ’s prediction that men’s hearts would fail them for fear and for looking after those things which are coming.

It is of course chiefly in regard to foreign affairs that anxiety is felt. With the Five-Power Naval Disarmament Conference in London less than a month away, France had authorized the building of 14 warships during 1930, and the spending of £ 100,000,000 on the army and navy.

In the Balkans “militarism is triumphant.” Every town in Rumania “looks like Aldershot on a Sunday afternoon.” In Constantinople “the traffic is frequently brought

to a standstill by marching troops.” One man in three in the streets of Belgrade is in uniform. “With the pre-war armaments appears the pre-war atmosphere.” Such are random sentences from an article in the Daily News, December 30th, 1929, which concludes: “ They remain sinister, sordid and perilously unstable.”

How the trouble in India will turn out, no one can foresee. It is evident that the revolt against British rule is strong and widespread, and it is more than probable that Russian Communists have largely fostered it. During the war it was frequently observed that Britain needed control of Palestine, Iraq and the Persian Gulf, to protect her Eastern possessions, and it is now beginning to look as if this protection may be required. It will show how harmoniously and infallibly God’s purpose moves, and how clearly political events are revealed in Scripture if we recall Bro. Roberts’ words in Christendom Astray, written in 1862. Of certain events, he said, “they pave the way for the political sequel, in which Britain, mistress and protector of the Jews, not from any love of them, but from her own political exigencies having reference to India, will be the enemy of Russia when she comes like a cloud to cover the land.”

At one time, great distances handicapped Russian enterprises, but to-day distance has been annihilated by fast aircraft. We are not surprised to learn that “the largest proportion of its revenue spent by any country on aeronautical development is almost certainly spent by Russia.” All countries are developing their aircraft as rapidly as possible in spite of peace protestations. The annual that is devoted to aeronautical statistics remarks: “We may be approaching an age of universal peace, but nobody seems to be taking any chances about it.”

It is not plain that we are rapidly approaching “the days of vengeance that all things which are written may be fulfilled”? (Luke xxi. 22). But let not the saints’ hearts fail for fear, for the promise to them is “there shall not a hair of your head perish.”

W.J.

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 Recognized 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 not later than the 7th 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 refuted to give fellowship to those who tolerate the false doctrine of brother A.D. Strickler.

All such must be sent in the first instance to bro. B. J. Dowling by the 1st 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.

ASHTON-UNDER-LYNE. – Meeting Room, 64, Dale Street (off Richmond Street), near Chester Square. Lecture, 6.30 p.m. Memorial service, 3p.m. On October 27th and November 3rd last we held special lectures in our meeting room. These were well advertised in the local Press, and in addition we distributed 4,000 invitation cards. Bro. Heyworth of Rochdale lectured on the first date on “God’s Remedy for Sin and Death. Life only in Christ.” Bro. Geatley of Oldham followed on “Trouble in the East! Has the Jew a right to the Land of Palestine?” The response was very poor, but nevertheless the message was faithfully proclaimed, and God will give the increase in due time if it be His will. We are advertising our lectures weekly in the local papers and distributing invitation leaflets and literature on

various phases of the Truth. Since the special lectures mentioned above, we have had several strangers at our Sunday evening lectures, one of whom seems rather interested. For this awakening of interest we are very grateful and we hope and pray to see a continuance of it. The ecclesia here numbers ten, one of whom, our Sis. May, is a confirmed invalid, being unable to meet with us. We are also widely scattered, which precludes us from holding week-night meetings. It is now nearing six years ago since we decided to stand aside from those with whom we were once associated, and we are thankful that so far we have been enabled to maintain the Truth in its purity. The following have assisted us since our last report: - Brethren Heyworth of Rochdale, and Geatley, Butterfield and W. Cockcroft (Junn.) of the Oldham ecclesia. We have also had the pleasure of welcoming sis. Heyworth at the Lord's Table. - J.H. Mellor, Rec. Bro.

BEDFORD. - Montrose Rooms (upstairs), 62, Harpur Street, Bedford. Breaking of Bread, 11 a.m. Lecture, 6.30 pm. "Watchman, what of the Night?" Truly we are living in the Saturday night of Gentile times. This little ecclesia commenced the year 1930 by arranging for a course of lectures to be given, dealing with the subject of "The Nations and a World Peace"; and "The Signs of our Times," leading up to "Armageddon" and beyond. In addition to the usual card distribution, large posters advertising the lectures have been placed on upwards of 50 hoardings in and around this town for six weeks, and we pray that God will bless our efforts so that some around us may be turned from darkness to light. The following brethren have labored amongst us by exhortation and lectures since last reporting, and we take the opportunity of tendering our united thanks to them for their labor of love: W.R. Jeacock, F.W. Brooks, E.J.B. Evans, J.T. Warwick, H.W. Hathaway, F.C. Wood, I.P. Evans, W.P. Lane, T. Wilson, H. M. Doust, E. Maundrell, L.J. Walker, and W.E. White (all of London). We have also been pleased to welcome at the Table of the Lord: sis. Hathaway, Sis. Wood (London), and sis. Milroy (St. Albans). We are also pleased to have the company of sis. M. Bird (Clapham), who, having left London, is now meeting with us again. - W. H. Cotton, Rec. Bro.

BRIDGEND. - Dunraven Place. Sundays: 11.0 a.m. and 6.30 p.m. Tuesdays, 7.30 p.m. We are pleased to record the return to our ecclesia of bro. Reggie Williams, who has been at Southall for some time. Our visitors have been sis. Phyllis Lang (Southall) and Bro. G. Ellis (Rhondda), who lectured for us during his visit. - Gomer Jones, Rec. Bro.

BRIDGENT. - Dunraven Place. Sundays: 11 a.m. and 6.30 p.m. Tuesdays, 7.30 p.m. It is with great regret that we have to record yet another loss to our already diminishing numbers. Our beloved bro., Ray Williams, having at the time of writing departed to Doncaster, where he will be in employment there. It is most probable that our bro. Will be in isolation, as we know of no ecclesia in that town. We are pleased to announce that bro. Frank Walker of Bristol has promised to give a lantern lecture in the Café Royal on January 11th, the title being, "The Dream of a Monarch and the Visions of a Prophet." He will also lecture for us on Sunday, January 12th, God-willing. These lectures are being extensively advertised throughout the whole district, both through our local newspaper and by posters and hand-bills, and we trust that God will bless the effort that is being put forth. We would like to appeal to all brethren and sisters of the neighboring ecclesias to come and support us. Bro. Ellis of Llwynypia visited us on December 1st, when he lectured for us. Arrangements are being made for the exchange of speaking brethren between the Rhondda ecclesia and our own, so that we may be of mutual help and encouragement to each other. - Gomer Johns, Rec. Bro.

BRIGHTON. Athenaeum Hall (Room "A"), 148, North Street. Sundays: Breaking of Bread, 5 p.m.; Lecture 6.15 p.m. Wednesdays: Bible Class (same hall as on Sundays, Room "B"), 7.45 p.m. We thank the following brethren for their help in the Truth's service, with words of exhortation and lecturing support during December, 1929: A.K. Clements, E.J.B. Evans, F.W. Brooks (Clapham), A.A. Jeacock (Croydon) and W. Webster (Seven Kings). We have also been glad to welcome at the table of the Lord, sisters M. Warner (Luton), I. Stokes (Holloway) and V. Westley (Clapham), and we have much pleasure in reporting the transfer of sis. M. Warner from Luton to this ecclesia. The attendance of strangers still gives us encouragement, several being very interested. - J.D. Webster, Rec. Bro.

DUDLEY. - Scott's Green Ecclesia. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesday, Bible Class, 7.30 p.m. We are pleased to report that bro. and sis. Ashman, having applied for fellowship and having expressed themselves in entire agreement with us on the principles in question of recent years, now belong to our ecclesia. We have been pleased to welcome sis. Deane of Wednesbury and sis. Stanway of Wellington at the Table of the Lord. We thank the brethren who have labored among us

and trust if Jesus delays His coming, we may, speaking the Truth in love, grow up into Him in all things which is the Head, even Christ. – Fred. H. Jakeman, Rec. Bro.

HITCHIN. – Co-operative Hall, Nightingale Road. Sundays: Breaking of Bread, 4.15 p.m.; Lecture, first, third and fifth Sundays in the month, 3 p.m. M.I.C. at “Eureka,” 61, Radcliffe Road, on Thursdays, 7 p.m. Our first lecture for the new year was delivered by bro. J.T. Warwick on Sunday, January 5th, entitled “The One God, not a Trinity.” We have great hopes that these lectures will bring some good results. We acknowledge gratefully the help of our visitors with their words of exhortation. We have been cheered with the presence of the following: bro. and sis. Warwick (Clapham), bro. Carter (St. Albans), bro. and sis. F.R. Wright and bro. and sis. Hedon (Holloway). – H.S. Shorter, Rec. Bro.

HORN’S CROSS (Kent). – Co-operative Hall, Galley Hill, Swanscombe. The undersigned brethren and sisters will in future be known as the “Horn’s Cross Ecclesia.” We shall meet for Breaking of Bread at a room over the Co-operative Stores, Galley Hill, Swanscombe, Kent, at 11 a.m. Sundays from January 5th, 1930. We hope also to be able to announce in the next issue Bible Class and Lecture arrangements, which are not quite completed. We have been meeting at Welling, seven miles distant, with local trains as our means of conveyance; this we have covered continually for four years. Bro. and sis. Drummond, bro. and sis. Hembling, bro. G.H. Linggood, bro. and sis. Newton. – Faithfully your bro. in the Hope of Israel, J. Hembling, Rec. Bro.

LEAMINGTON SPA. – Holmdene, Milverton. Breaking of Bread, 11 a.m. Greetings in Jesus’ Name. We regret to report our withdrawal from bro. Bernard Palmer, who has joined a meeting with which we are not in fellowship. On Sunday, December 8th, we had the company of several of like precious faith from London and district, viz.: bro. Fred. Jeacock (who gave us an exhortation), and sisters Mona Evans, Mitchell, Lily Jeacock, Eileen Ford, and Gwenn Squires. Their visit gave us much pleasure. – Your bro. in the Hope of Israel, Leigh Feltham.

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 sorrow that we announce the death of sis. Lena Sarah Rodett, whose probation ended on December 15th. Our sister, owing to illness, had been unable to attend the meetings for the last few years, but nevertheless she manifested right to the end a keen appreciation of the Truth. The interment took place at Camberwell New Cemetery on December 20th, bro. F. G. Jannaway presiding on the sad occasion. All such occasions are “sad,” but we are comforted with the thought that “precious in the eyes of Lord is the death of His saints.” We are sorry to lose by removal, our bro. and sis. Eric C. Clements, who will in future meet with the brethren and sisters at Holloway (North London). We shall miss the labors of bro. Eric, but our loss will be the gain of those with whom he now meets. We add to our numbers by removal, bro. and sis. M. Joslyn from West Ealing, who will in future meet with us. On December 9th, bro. W. R. G. Jeacock and sis. E.G. Pelling were united in marriage. We pray that our Father’s rich blessing may rest upon them in their new relationship and that they may be true helpmeets, being “heirs together of the grace of life.” We are hoping on the occasion of bro. B.J. Dowling’s visit in the summer to be able to arrange a fraternal meeting, of which due notice will be given later. On Thursday, December 26th, we held our usual fraternal gathering, when we were much cheered by the company of a large number of brethren and sisters from various parts, including Birmingham, Blackheath, Bridgend, Brighton, Coventry, Croydon, Holloway, New Tredegar, St. Albans, St. Austell, Seven Kings, Swansea, Wellington and West Ealing. About 300 sat down to tea, the number being increased to over 400 for the After Meeting, when profitable and uplifting addresses were delivered upon the subject, “The Faith and Patience of the Saints.” We have been pleased to welcome the following visitors at the Table, namely, bro. Williams (Braintree), bro. and sis. C.F. Evans (Brighton), bro. I. H. Milner (Bristol), bro. and sis. H. Crosskey, bro. D.J. Hunt –Smith, sis. Milroy and bro. and sis. Wood (Croydon); sis. M. Fletcher (Hitchin), sis. Ivy Hayward (Ipswich), bro. T. Davis (New Tredegar), bro. Restall (Oxford), bro. Cuer and bro. W. Webster (Seven Kings), bro. and sis. Morse (Swansea), bro. and sis. Saxby and bro. Brewer (Willington). – F.C. Wood, Ass. Rec. Bro.

LONDON, N. (Holloway). – Sundays: 11.15 a.m. and 7 p.m. The Free Library, Manor Gardens, Holloway Road (next Royal Northern Hospital). Thursdays: 8 p.m. London College, 409, Holloway

Road. On December 15th, 1929, we gained by removal from the Clapham ecclesia, bro. and sis. E. Clements, who sojourned recently in Leicester. Visitors during the month have been bro. and sis. M. Joslin of West Ealing, and bro. J. Warwick of Clapham. We closed the year with a feeling of profound thankfulness to our Heavenly Father for His abundant mercies to us. We have multiplied our numbers by three during the year and a Lightstand for the whole Truth and nothing but the Truth seems now to be firmly planted in North London. The prospect was a very bleak one in 1923, when a few of us made a stand against overwhelming numbers and influence, but "wisdom is justified of her children," and time has proved that we acted aright, and that every other meeting in North London is prepared to compromise the Truth in some way or another. Bro. B. J. Dowling has now definitely fixed the date, God willing, of his arrival in England. This will be on June 5th, and he will land at Plymouth, where the undersigned will meet him. On Saturday, June 14th, a fraternal gathering will be held in North London, at which it is hoped he will be present, and also on the following day, June 15th. It would be very helpful if other meetings who would like our beloved brother's company would communicate with the undersigned, so as to make it possible for him to submit a proposed plan to bro. Dowling. He is to stay in this country until July 30th, when he returns, via Southampton. – G.H. Denney, Rec. Bro.

LONDON (Putney). – Scout's Hall, Oxford Road, S.W. Sundays: 11 a.m. and 6.30 p.m. Bible Class, Thursdays, at 8 p.m., at 2 Schubert Road, East Putney. Another year of Gentile times has passed, and we look back and thank our heavenly Father for the rich blessing He has caused to rest upon our labors in this corner of His Vineyard. If our Lord should delay His coming, and we have to look back on another year's work, we pray we shall be able to count those who have come to the knowledge of the Truth through our labors. It is our earnest prayer that there will not be the necessity, but rather that we shall be able to discuss our labors in the Flesh with those of our brothers and sisters whom, in the mercy of God, we shall meet in the Kingdom. Meanwhile, we are encouraged by the attendance of strangers at our lectures. We hope, God willing, to hold a fraternal gathering at the above hall, Saturday, February 22nd, and give hearty invitation to all brethren and sisters in fellowship to join us on this occasion. – A. Cattle, Rec. Bro.

LONDON (West Ealing). – Leighton Hall, Elthorne Park Road, W. 7. Sundays: Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. We regret to report the transfer of bro. and sis. Joslin to the Clapham meeting, and to notify the suspension for the time being of the Bible Class. One of our brethren is engaged in correspondence through a local paper on the subject of Palestine and has had one or two letters inserted. We shall be glad to see any brethren and sisters in fellowship when this way. – T.G. Brett, Rec. Bro.

LUTON. – Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Sunday School, 2.45 p.m. Thursdays, 8 p.m. We are delighted to report two more additions to our numbers by baptism on December 14th, 1929, viz.: Samuel Gordon Hodge, age 18, the son of our bro. and sis. Hodge of Plymouth, and Margaret Rose Smith, age 19, formerly Church of England. Our earnest desire for them both is that, having been called out from the night of darkness, and having had their feet guided into "the path of the just," they will "go on unto perfection" until they reach that perfection of sons of God in eternal day. It was reported by the registering bro. at our annual business meeting that there had been nine baptisms during 1929, the highest ever recorded in a single year. Looking back over the work, and the results of the past year, we have been greatly encouraged to persevere in the Master's glorious work of inviting sons of Adam to become sons of God. Sis. Milly Warner has obtained an appointment in Brighton, and will therefore in future be meeting with the brethren there, to whose love and care we commend her. During the month we had the pleasure of meeting at the Table of the Lord: bro. and sis. Ask of Leicester, sis. A.T. Abbotts of Redhill, bro. D. Webster of Brighton, and the brethren S.H. Coliapanion, A.T. Abbotts and W. Jeacock as serving brethren. – A.H. Phillips, Rec. Bro.

MOTHERWELL (Scotland). – Orange Hall, Milton Street. Breaking of Bread, 11.30 a.m.; School, 1.15 p.m. Week-night Class, alternate Thursdays, 7.30 p.m. Lecture, alternate Sundays, 6.30 p.m. We regret to record the death of bro. David Dall, who died on December 5th, 1929, in Airbles Home, Motherwell, in his 80th year. Bro. Dall had been in failing health

for a considerable time and had to be removed to the Airbles Home Hospital so that he might receive better attention. He was baptized in 1882 at Arbroath, by bro. W. Robertson, who is now retired and lives in this locality, and who attended to bro. Dall's affairs from the time of his going to the Home until he died. We laid him to rest in Airbles Cemetery to await the time when the earth shall cast out her dead, bro. Quin doing what was necessary at the graveside. We held our annual fraternal gathering and distribution of prizes to the Sunday School scholars on January 2nd, when, with the company of brethren and sisters, scholars and friends, in all 50 people, a pleasant afternoon was spent. - Rod. H. Ross, Rec. Bro.

NEWPORT (Mon.). - Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (first Sunday in each month 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Eureka Class, 7 p.m. We are pleased to announce that we have assisted another of Adam's race to put on the sin-covering name of our Lord and Master Jesus Christ, through the waters of baptism, on December 27th last. Our new sister is Mrs. Lilian Jenkins, the eldest daughter of our sis. Jaine of Chepstow. Our prayer is that our sister may continue firm unto the end, and gain an inheritance in God's most glorious Kingdom. - David M. Williams, Rec. Bro.

OLDHAM. - Co-operative Guild Room, Greenwood Street, Huddersfield Road. Breaking of Bread, 10.40 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: 7.30 p.m., at 140 Werneth Hall Road. During the year which has just ended, we have been able to distribute over 60,000 cards and leaflets advertising our lectures and calling attention to the claims of the Gospel. We are now distributing cards in the districts around the hall, inviting parents to send their children to the school, and also calling attention to the Adult Class for interested strangers. We intend, if the Lord will, holding our annual School Party on Saturday, March 1st, tea at 4.30 in our meeting room, and we should be pleased to have the company of brethren and sisters and their children from the surrounding ecclesias. On November 24th we had the assistance in exhortation and lecture of bro. R. Barton (Pemberton). - A. Geatley, Rec. Bro.

PEMBERTON. - Sundays: Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m.; Sunday School, 2 p.m. Wednesdays: Bible Class, 7.15 p.m. Saturdays: M.I.C., 3 p.m. We held our annual Sunday School gathering and prize distribution on New Year's Day. Recitations were given by the children, and they were addressed by our bro. Geatley of Oldham, who spoke of the art of writing and the material used by the ancients with special reference to its bearing upon the Bible. The work of the past year being reviewed, we were encouraged to labour in the same sphere with renewed effort until the Master's returns. We have had the company of sis. D. Jannaway of Southport at the Lord's Table.

PLYMOUTH. - Oddfellows' Hall, 148, Union Street (near Railway Arch). Sunday School, 10.30 a.m.; Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.45 p.m. On Thursdays, December 26th, we held our ecclesia tea and fraternal gathering, when nearly 30 brethren, sisters and friends partook first of the food necessary for the temporal man, and afterwards of spiritual food in the form of three addresses concerning the "Fruit of the Spirit" sub-divided as follows: (1) "Love, Joy, Peace"; (2) "Long-suffering, Gentleness, Goodness"; (3) "Faith, Meekness, Temperance"; the speakers being brethren Finnemore, Widger and J. Hodge. An enjoyable time was spent together, and we were pleased to welcome bro. L. Williams (Braintree) and bro. G. Hodge (Luton). The visit of the later was special interest to us on account of the fact that he is the son of our bro. and sis. J. Hodge, and was a scholar in our Sunday School before leaving us a few month's ago to reside at Luton, and now has visited us as a brother. We thank God and take courage that where one has sown and another has watered, He has given the increase. We had the pleasure of the company of these two brethren also at the Table of the Lord on Sunday, December 22nd. Arrangements are being completed for the advertising of three special week-night lectures, the first of which will be given, if the Lord will, on Thursday, January 30th the subject and speaker being as announced

last month. We propose to advertise these lectures by newspaper notices, distribution of handbills, and by the use of a pair of sandwich boards, and we pray that our efforts may receive divine approval and blessing. On Thursday, January 2nd, bro. Arthur Brown and sis. Ivy Nicholls were united in marriage; we bid them God-speed, and trust that they will be spiritually helpful to one another in the race for Eternal Life. If it be in accordance with the Lord's will, we shall be visited by our bro. B.J. Dowling from the U.S.A. on June 6th, and are making arrangements to obtain his co-operation in the work of the Truth in this city. Bro. Dowling in making Plymouth his first place of call on the occasion of his visit to this country, and he will not find us lacking in the warmth of our greeting when we welcome him as a faithful brother. May our Heavenly Father bless his effort in this country. - H.R. Nicholls, Rec. Bro.

ROCHDALE. – 345, Bk. Market Street, Whitworth. Sunday School, 1.30 p.m; Breaking of Bread, 2.45 p.m. Bible Readings, Tuesday evenings. "Greetings to the Household." We are very grateful for the good response to our appeal for comforting letters to be sent to our isolated sisters. They are greatly appreciated. We continue to distribute leaflets, and do what we can with the hope that some may yet be enlightened " ere Christ comes." We are thankful for the words of exhortation we receive weekly, and pass them on to the isolated ones. We trust the support for the Berean for 1930 will be much increased; the articles contained therein give us great comfort and help in these dark days of apostasy. Our sincere hope is that we may abide in the day of his coming. – Fraternally yours, T. Heyworth, Rec. Bro.

SEVEN KINGS. – 1, South Park Crescent, Green Lane, Seven Kings, Ilford, Essex. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Tuesdays: M.I.C. and Eureka Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. Since last reporting we have been very pleased to welcome the following visitors to the Table of the Lord: sisters Westley, Gadsby and K. Sowerby, and bro. Michael (Clapham); bro. and sis. Murton (West Ealing); amd sisters Irving and Stokes (Holloway). Bro. Mitchell was with us in the Truth's service, and we thank him for his labour of love. If the Lord will, we purpose holding on Saturday, April 26th, next a fraternal tea and meeting. We extend a very hearty invitation to all brethren and sisters in fellowship to be with us. Full details later. - W.J. Webster, Ass. Rec. Bro.

SWANSEA. – Portland Buildings, Gower Street. Sunday School, 3 p.m.; Breaking of Bread, 5.30 p.m.; Lectures, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m. We are greatly encouraged by the continued attendance of strangers at our lectures; we have a number who are greatly interested in the Truth and have great hope they will accept God's overtures of mercy by obedience to the Gospel's message of salvation. On Sunday, December 29th, we had the company of bro. Gomer Jones (Bridgend), who exhorted and lectured for us, and on January 5th sis. Muriel Bullen (Clapham) met with us at the Table of the Lord. - James Hy. Morse, Rec. Bro.

WELLING (Kent). – Co-operative Hall, High Street. Sundays: Breaking of Bread, 11 a.m.; School, 3 p.m.; Lectures, 6.30 p.m. Greetings in our Most Holy Calling to an inheritance among the saints, incorruptible, that fadeth not away. We continue to proclaim the Truth is this corner of the Vineyard and take this opportunity of thanking the brethren who have helped us in this work. The past few months have not revealed any results of our efforts, but we hope and pray that, if the Lord permits, a series of special lectures, which we shall be giving each Thursday evening during the month of February in the above hall, instead of the usual Bible Class, will bring forth fruit to the honour and glory of our Heavenly Father. This effort is the direct result of the anonymous gift of £ 10 given by a brother some months ago. The following fellow pilgrims have cheered us by ministrations and their presence at the Feast of Love and Remembrance: bro. G.H. Lethbridge, E.H. Bath, D.L. Jenkins (Holloway); L.J. Walker, H.T. Atkinson, W.R. Mitchell, W.E. White, W.P. Lane, bro. and sis. Hathaway, bro. and sis. J.T. Warwick, bro. and sis. W. Jeacock (Clapham); and bro. A. A. Jeacock (Croydon). The annual tea and prize-giving for the Sunday School will be held on Saturday, March 8th,

and we shall be pleased to welcome any brethren and sisters who can be with us on this occasion; we have been cheered and have appreciated their visits in the past. The following brethren and sisters have left us to commence a new meeting at Swanscombe, between Greenhithe and Gravesend, and we pray that God will bless them in their new sphere of labour: bro. and sis. Hembling, bro. and sis. Drummond, bro. and sis. Newton, and bro. H. Linggood. – Geo. L. Barber, Rec. Bro.

AUSTRALIA

VICTORIA. – Masonic Hall, Bell Street, Coburg. We are still labouring in the Master's work, brethren Robertson and J. Hughes lecturing each Sunday alternately. One or two attend occasionally, which gives us encouragement, for we live in an age when the enquiry for the Truth dwindles. Nevertheless we are discharging our responsibilities in sowing the word. We regret to record the news of the death of our sis. Ward, aged 81. Our sister was much respected for her quiet consistence in her endeavour to carry out her Master's command and her patient waiting for his return. She was laid to rest at the Fawkner cemetery, bro. Hughes doing what was necessary at the graveside. Events such as these bring home to our minds the real value of the Truth and its practical purpose, and we take comfort in the words of scripture, "Blessed are they that die in the Lord, that they may rest from their labours"; "For the path of the righteous is as a shining light which shineth more and more unto the perfect day." For that resurrection morn will usher in to the righteous what their mortal state could not imagine, for eye hath not seen nor ear heard what God hath prepared for them that love Him. We leave, then, our sister to our Redeemer, for he judges rightly, and happy will we be if we share with her the glories of the age to come. Our sis. Ward, till about two weeks before her death, was in fellowship with the Launceston (Tasmania) ecclesia, and came to Melbourne with the intention of meeting with us. Sis. Ward's daughter Maida (in the Truth also) pre-deceased her some months ago. Faithfully your bro. in Christ – L. Walker, Rec. bro.

CANADA

MONTREAL, P.Q. – Allies' Hall, 284, Charron Street, Point St. Charles, Sundays: Breaking of Bread, 11 a.m. We haven't much to report since our last intelligence, excepting that we have had the pleasure of welcoming the following brethren and sisters to the Table of the Lord: bro. and sis. G. Gibson, sis. E. Birch (Toronto); bro. and sis. G. Kling, bro. and sis. J. Middlestead (Buffalo, N.Y); bro. and sis. Manicom (Quebec). These have all been a source of comfort and help to us in our pilgrimage. – J. V. Richmond, Rec. Bro.

TORONTO (Ont.) – Kimborne Hall, 1484, Danforth Avenue. We regret to report that we have lost, by removal, bro. and sis. L. MacCharles. They are now living in Stratford, Ont., where our brother was transferred in connection with his work. We are sorry to note that they will be in isolation, but trust that they will not be discouraged nor dismayed. Bro. and sis. Arthur Timms are spending the winter in England. We wish them every happiness on their first visit to their homeland. Since our last report, we have been associated in the proclamation of the Truth by bro. J. D. Baines of Montreal and bro. J. P. Vibert of Hamilton. We are also pleased to report the following visitors: sis. E. Robinson of Goderich, Ont., bro. and sis. Wm. Sparham, sis. Pole and sis. Lillian Cope of Hamilton, and bro. Gilbert G. Biers of Rochester, N.Y. Bro. Biers had the misfortune of losing the company and association of his beloved sister-wife, who fell asleep on October 4th. We extend our sincere sympathy to our bro., and earnestly pray that the time will not be long before the Lord Himself shall descend from heaven and raise the dead in Christ to a newness of life. – Geo. A. Gibson, Rec. Bro.

VANCOUVER, B.C. – 1720, Gravely Street. Sundays: School, 9.45 a.m.; Breaking of Bread, 11 a.m.; Lecture 7 p.m. Since our last intelligence, the election of serving brethren took place, with very little change from the past year. We are pleased to state that our bro. John Randell, Junr. has been added to our list of speakers, and bro. Mitchell is now one of our arranging brethren. It has been decided to hold a fraternal gathering in our hall in Gravely Street, on January 13th, 1930. Our sis. Blackwell of Portland, Oregon, has been a welcome visitor. – J.B. Allan, Rec. Bro.

NEW ZEALAND

WHANGAREI. – In the end of Gentile times we have abundant evidence both in the state of the household (2 Thes.) and also the affairs of the world, that we are in the very end of the days. It is then for those who still hold fast to be strong and of good courage, that they may be among those who endure to the end. We have need of faith. The writer's sister-wife has just undergone a very serious operation, but thanks to the Giver of every good gift, in whose hand is the breath of life of all mankind, she has been spared to us, and in our trials we have had ample evidence of the Truth of what is written "that the prayer of faith shall save the sick." Our prayers have been answered and our Heavenly Father has raised our sister up again, and in grateful thankfulness we record that fact. Our thanks also go out to those brethren and sisters whose prayers for us ascended to the Throne of the Most High and He has graciously heard us, and His merciful kindness endureth for ever. - K. R. Macdonald, Rec. Bro.

UNITED STATES

WORCESTER (Mass.). – Sawyer Building, 393, Main Street (Elevator Service). Since our last report we have moved into the above quarters, where our facilities are greatly improved. The Fall and Winter lectures are being well attended, some interest among strangers being manifested. Our visitors have been bro. Marshall of London, Ont., Canada, bro. and sis. Robert Wilson of Boston, bro. H.A. Sommerville of Ariel, Pa., also brethren John and David Sommerville and sis. Sommerville of the same ecclesia and sis. Shead of Quinabaugh, Conn. We regret to report of the severe illness of our assistant recording bro., A. Marshall, whose efficient help in many ways we greatly miss. We are hoping for his speedy recovery. – B. J. Dowling, Rec. Bro.

ECCLESIAS IN THE UNITED STATES AND CANADA IN FELLOWSHIP

The Brethren named will be willing to supply information as to Meetings
in their vicinity on the basis of purity

CANADA

Brantford, Ont. – H. W. Styles, 117 Victoria Street

Guelph. – J. Hawkins, 9 Elizabeth Street.

Halifax, N.S. – Pauline M. Drysdale, Brae Burn Road, Armdale.

Hamilton, - E. D. Cope, 120 Flatt Avenue.

Hatfield Point, N.B. – J. S. Ricketson.

Lethbridge, Alberta. – Sidney T. Batsford,
412 7th Avenue South.

London. – W. D. Gwalchmai, 18 May Street.

Moncton, N.B. – T. Townsend, 11 McAllen
Lane.

Montreal. – J.V. Richmond, 2051 Wellington Street.

Quebec, P. Q. – R. Manicom, 17 ½ Cremazie Street.

Oshawa, Ont. – Geo. Ellis, 305 Courcellette Avenue.

Richard, Sask. – Fred. W. Jones, Box 30.

St. John, N. B. – A. D. Duncan, 46 Adelaide Street.

Toronto. – Geo. A. Gibson, 294 Glebeholme Blvd.

Vancouver, B.C. – John B. Allan, 790 40th Avenue, E.

Winnipeg. –W. J. Turner, 108 Home Street.

UNITED STATES

Baltimore, Md. - D. E. Williams, 1939 W. Mulberry Street.
Beaukiss, Texas. - A. C. Harrison.

Boston, Mass. – John T. Bruce, 23, Hosmer St, Everett, Mass.

Buffalo, N.Y. – L.P. Robinson, 43 Birch Place.

Canton, Ohio. – P. Phillips, 1123 Norris Place, N.E.

Carlton, Texas. – S. S. Wolf.

Chicago, Ill.- Frank Coverley, 120 Albion Street, Park Ridge.

Clyde, Texas. – T. H. Tunnell, Route 2, Box 138, Callahan, Co.

Dale, Texas. – J. Bunton.

Denver, Colorado. – Percy Dixson, No. 340 Irvington Place.

Detroit, Mich. – G. Growcott, 3985 Field Avenue.

Dripping Springs, Texas. – J. O. Banta.

Elgin, Texas. – F. I. Beardslee, Route I.

Elizabeth, N.J. – Ernest Twelves, 409 Washington Avenue.

Forestville, Conn. – Adam Johnson, 110 Central Street.

Freeland, Luzerne Co., Pa. – Ivor Morgan, 125 Highland.

Glendale, Pa. – T.J. Llewellyn, 105-15th St. Scranton, Pa.

Hawley, Pa. – H.A. Sommerville, Lake Ariel, Pa.

Hebron, Texas. – J. Lloyd.

Houston, Texas. – Joseph H. Lloyd, 7211. Avenue C., Houston, Texas.

Jasonville, Indiana. – Aude Plew, R. F. D., No. 3.

Jersey City, N.J. – S. L. Van Akin, 82 Caryl Avenue, Yonkers, N.J.

Lampasas, Texas. – W.A. Ray.

Los Angeles, Cal. – Jas. C. M. Sharp, 2725 So. Rimpau Blvd.

Lackawaxen, Pa. - John L. D. Van Akin.

Lubec (North) Maine. – A. L. Bangs.

Mason, Texas. – E. Eastman.

Newark, N.J. – R. W. Seldon, 852 So. 15th St., Newark, N.J.

Philadelphia, Pa.- 1626 Arch Street Ecclesia. D. C. Wilson, 3330 North 15th St.

Pomona, Cal. – Oscar Beauchamp, 261 West 8th Street.

Portland, Oregon. – Carl Hanson, 779 Roosevelt Street, Portland, Oregon.

Post City, Texas. – A. W. Greer.

Robert Lee, Texas. – James Greer.

Rochester, N.Y. – G.G. Biers, 243 Genesee Pk. Blvd.

Rochdale, Texas. – R. O. Greer.

Santa Barbara, Calif. – W.S. Davis, 310- 5th Avenue.

San Saba, Texas. – S. H. Farr.

Scranton, Pa. – See Glendale.

Seymour, Conn. – Geo. Carruthers, 31 Pershing Ave.

Stephenville, Texas. – R. R. Wolff.

Stonewall, Texas. – Clarence Martin.

Taylor, Texas. – E. Swayze.

Winters, Texas. – J. M. Clayton.

Worcester, Mass. – B. J. Dowling, 5 Florence Street.

Yucaipa, Cal. – R. Smead, R. R. I., Box 57.

Zanesville, Ohio. – J. P. Phillips, 1520 Euclid Avenue.

Errors and omissions will be gladly rectified by sending particulars to B. J. Dowling, 5
Florence St., Worcester, Mass. U.S.A.