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The Berean CHRISTADELPHIAN

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

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

Edited by GEO. H. DENNEY and FRANK G. JANNAWAY.

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Notes.

CHANGE OF ADDRESS. —Bro. D.C. Jakeman has removed to Scott's Green (adjoining Christadelphian Hall), Dudley.

W. J. GREER (Texas). —Your thoughts have the ring of Dr. Thomas and bro. Roberts about them, and we are happy at being in fellowship with such. Your "words" are helpful.

E. HILL (Ontario). —You evidently have not seen our reply to you in our June number, on page 3 of cover. The Berean Christadelphian does not exist for the purpose of giving "a hearing to both sides." Its object and aim you will see is clearly stated on our Title Page.

"VAIN PHILOSOPHY."—What else is to be expected from those who reverse the divine law by placing the "chief commandment" second—in other words, our fellow-man first and the Creator second. There we have, in a nutshell, the why and the wherefore of the vast difference between what our forerunners, Dr. Thomas and bro. Roberts, wrote upon principles governing Fellowship, and what is now being retailed in the Christadelphian. It is what the Doctor, in his characteristic style, termed "sloppy sentimentality."

SUNDAY SCHOOL JOURNAL. —This new periodical (monthly) for Teachers and Scholars, entitled Christadelphian Family Journal is now ready—see our review this month. Can be had of bro. E.W. Browne, 14 Elms Road, Clapham, S.W., price 4d.

H. YEARSLEY (Eltham). —Anxious to correct any "misrepresentation" in the Berean Christadelphian, we sought further information, and the additional evidence, including some from your own circle, is in direct opposition to what you would have us believe. Bro. Roberts often said, "If you want to get at the truth of a matter, put a few simple and direct questions." We put twelve to you, and your only reply is, "It is a pity that you trouble to compile such a long list of queries!" Yes, bro. Roberts was right. We understand our two Ilford brethren are still ready to meet the two from either the Temperance Hall, or the Brixton Hall.

LITERARY CONTRIBUTORS (at home and abroad). —During the time we have had editorial work forced upon us, the evidence is overwhelming for the conclusion we formed and expressed years ago to the editor of the Christadelphian—surely there are sufficient "tried Christadelphians" capable of providing upbuilding matter for the pages of the Christadelphian, without having to resort to "clerical" matter, and what bro. Thompson bluntly calls "unnecessary newspaper scraps of mere fleshly-minded foolishness and compromises of righteous attitude." Let not contributors think we have consigned their articles to the waste paper basket, much is waiting to be used. We insert what we think the exigencies of the month require. And, will all please note that we only have forty pages at our disposal?

ORMSKIRK. —Please do not quote bro. Garside in the present controversy; he adopted the same attitude forty years ago. An essay by bro. Ashcroft (of Partial Inspiration fame), which filled bro. Roberts "with dismay, confusion, shame and pain" afforded bro. Garside "solace and reassurance!" Even when bro. Roberts pointed to manifestly unscriptural statements in the essay, bro. Garside prevaricated, and wrote that, such had "evidently been misunderstood" and "given shape to other fancies and fears." Then, as now, he pleaded for "longsuffering and forbearance of one another," and then, as now, wound up his plea with that much abused word "peace." We remember well how bro. Roberts brushed on one side all sloppy sentimentalism and personal friendship, and vanquished the enemy. This is what would have happened in the Davis/Pearce onslaught had bro. Roberts been there.

V.H. (Sutton Coldfield). —There is much to be said for and against dating printed books. We sometimes think one way and sometimes another. As a rule we agree with you—but there are cases when not advisable. You ask any publisher, and not simply the reader. On some questions there are two sides—neither wrong.

J.H.B. (Seattle). —Bro. Brett's address is 76 Neath Road, Plymouth, England. We are sure he will be pleased to hear from bro. E. Mitchell.

ECCLESIAL NEWS. —We are compelled to hold back much Ecclesial News because the Recording Brother who sends such does not say if the ecclesia is in harmony with the stand taken by the Berean Christadelphian (see the three paragraphs under the heading of Ecclesial news). Intelligence from communities admitting members with reservations should be sent to the Birmingham Christadelphian. Will Recording Brethren when sending Ecclesial News for the first time, inform us of the position of their ecclesia.

C.R. (Australia)—We see not the slightest contradiction between what is stated in Without the Camp, concerning doing voluntary work for the powers that be, and what was stated in the Berean Christadelphian for March last, concerning political movements. You can be a road sweeper in the grounds of the King's Palace, or cart the soldiers' washing from the Barracks to the Laundry and back, without the least suspicion of patriotism. Yes: we had noticed the tremendous gulf you refer to, between what the Editor of the Christadelphian wrote in 1920, p. 35, and what he wrote in 1921. As you rightly remark: "It is sad to see the change of our brother's mind."

WANTED. —Young sister, or sister's daughter, about 16 or 18, for serving in shop (confectionery, etc.), in Streatham; easy hours. Apply: c/o Editor.

T.A.S. (Worcester). —We thank you heartily for your long and encouraging letter, all the more so coming from a sister who has eyes to see, and wisdom to discern and keep clear of the surrounding apostasy. Hold fast, and let no man take thy crown.

SOUTHEND. —Boarders can be received by bro. and sis. Wille, at 20 Westbury Parade, Southchurch, Southend-on-Sea.

FURNISHED BED ROOM. —And board if necessary. Sis. (Mrs.) Evans, 49 Kellett Road, Brixton, London. Very accessible to all parts.

"A TEMPERANCE HALL FRIEND."—Much as we appreciate what you write and what you contribute, or wish to contribute, we are sorry to have to say to you—we cannot accept it unless you are "for us," which we cannot think is really so while you remain in fellowship with those who are against us. This applies both to those who wish to contribute to the Berean Christadelphian financially and those who wish to contribute literary matter. (This is our answer to others besides our Birmingham subscriber).

R.W.F., and many others. —You have no idea how we appreciate your contributions and suggestions as to additional matter for the pages of the Berean Christadelphian. One of the chief difficulties is what to hold over each month, and the penciled note, "hold over," goes against the grain, but we are limited to forty pages. Very little has willingly to be put into the waste-paper basket.

C.A.B. (Wolverhampton). —Thanks for cuttings and finger posts to good articles in the writings of Dr. Thomas and R. Roberts. Doubtless you have seen by their use how appreciated they are, although we are not always able to find time to personally acknowledge them.

A.G. and others. —You will have seen from our article on Immortal Emergence in July Berean Christadelphian that we have no sympathy with those who believe in such; in fact, it is utterly opposed to the Birmingham Amended Statement of Faith which we accept wholeheartedly and without any reservation.

G.E. (Luton). —With pleasure we note your increased orders for the Berean Christadelphian. Yes, every Berean Christadelphian ought to take it. Many have pointed out that it only works out at half the

price of the Daily Mail, and only half the price of the Christadelphian, which, even its two oldest defenders—brethren Lake and Thompson—declare hopeless as regards any defence of the Faith.

A.J. (Wellington). —Our pages are far too few to allow of “free discussion” therein of the many non-vital matters on which brethren hold different views. And as to vital matters, generally known as First Principles; we do not intend to give the other side a hearing, except it be to make manifest, there and then, the unscripturalness of the heresy. The object of the Berean Christadelphian is clearly set forth on its title page. We thank you for your appreciative and appreciated remarks concerning our magazine.

E.Y.J. (Australia). —Yes; we do fellowship the little Blackheath Ecclesia which was cast out of fellowship by the Temperance Hall Ecclesia simply because this little community preferred to remain where they had been meeting for years and years, rather than remove with the majority, who decided upon a hall at Rowley Regis. Moreover, and all important, the little Blackheath flock adheres wholeheartedly to the Birmingham Statement of Faith which the Temperance Hall Ecclesia does not, inasmuch as they fellowship A. Davis and others who will not wholeheartedly give their adherence to.

W.A. (Australia). —Yes; we do insist on Rules of the Ecclesia being observed by all the members thereof where they do not conflict with the law of Christ, as many man-made rules do, as we all know. In such a case members have the right to move elsewhere without fear of being disfellowshipped, provided, of course, they have not left the Truth.

TOUCHSTONE. —“Touchstone” is a valuable test to those who know how to use it, for it enables one to discern between refined gold and Birmingham tinsel. Bro. A.S. Thompson, of North London, poses as an expert, and when he heard a neighbour was about to obtain something from Birmingham, he, at once, without asking permission, applied his touchstone, and deliberately pronounced judgment thus: —“The power for right has passed from the Birmingham meeting. . . . For YEARS PAST it (THE CHRISTADELPHIAN) has very largely been the purveyor of unnecessary newspaper scraps of MERE FLESHLY-MINDED FOOLISHNESS and COMPROMISES of RIGHTEOUS ATTITUDES.” Repeated tests of his touchstone has revealed the same base metal. Has our brother discovered another re-agent? Or is he like some analytical chemists we know, open to give evidence for “either side,” and when necessary, only apply his touchstone to the “rolled gold” in which the base metal is encased?

D.E.W. and others. —The Berean Christadelphian is carried on solely for the Brotherhood—wholly and solely, therefore we do not trouble about what an alien says. We know many professing friends of the Bible, who would have preferred some of the chapters printed separately so that it could be freely lent, and thus avoid the jibes of the enemy. We have the whole of bro. Roberts’ Christadelphians (Ambassadors) from 1864 onwards, and are taking such as an example of how a magazine for the Household should be conducted. A magazine whose editors have an eye as to what an outsider may say or think is bound to be “Balaamite.”

A WELL-WISHER. —It is entirely untrue we kept private letters of brethren Lake and Thompson to bring against them ten years later as evidence. Not one was marked private—some postcards. Only secret slanderers would ask such letters to be reckoned private. We cannot imagine either of these brethren slanderers: we believe them to have been the warnings of faithful watchmen crying the same warning year after year, and we cannot fathom why they are now neutral; are they less alarmed at the unfaithfulness of Birmingham and the Christadelphian? We know otherwise, and so will Birmingham sooner or later.

The Berean

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Dr. John Thomas
(Christadelphian)

His Life and Work

CHAPTER 8.

The prospectus (reproduced in previous chapter), which indicated the remarkable tone of the Doctor's mind so early as 1834, was published by Mr. Campbell with favourable remarks. The first number of the Advocate appeared in May; 1,000 copies being printed and entirely disposed of. It was composed almost entirely of the Doctor's original contributions. We publish the first as illustrative of the quality, as to which the discerning reader will agree with the verdict of the People's Friend, an American paper, published at the time in Philadelphia: "Style chaste, reasoning close; takes high ground; treats all human authority very unceremoniously; appeals directly to the Scriptures, and contends for their supremacy over all councils and edicts, ancient and modern; shows he has bestowed much attention upon the subjects of which he treats." These sentences were descriptive of a pamphlet, at that time published by the Doctor, entitled *New Catholic Controversy: a mirror for dogmatic religions, in a letter, etc.*; but are equally applicable to the *Apostolic Advocate*, of which the first article is entitled—

THE THEOLOGY OF THE NINETEENTH CENTURY.

“If one proposition be more self-evident than another, it is this: that the religion of the disciples of Christ cannot be found among any of the popular religions of the 19th century, which divide among them the realms of the demesnes of Christendom. The religion of Christ is a religion of faith and obedience, the one being as essential and important as the other; they are, in truth, one and indivisible. The popular religions, on the other hand, are religions national and speculative in their nature, based on opinions and upheld by systems of abstract definitions, composing creeds, confessions, and articles of faith. With each religion, the fundamental and essential doctrines of the Gospel are the leading and characteristic dogmas of their individual creeds. Whatever is not contained in the creed is non-essential, especially if the omission be a diagnostic of some more humble and less popular faith. Popular faith is feeling magnified with confidence, and inasmuch as it produces violent and convulsive

action of that important organ of the animal constitution, it is very emphatically termed 'faith in the heart.' It is a kind of sanguineous principle, yielding from the several organs through which it passes, copious effusions of tears, mucus, and saliva. Hence that foaming at the mouth, suffusion of the eyes and cheeks, and running at the nose so conspicuous in the subjects of revival, camp meetings, and protracted conventional excitements. Popular faith is lunatic in its phases, being now new, then old, now gibbous, and then rotund, and following the ocean of life in all its ebbs and flows. The opinions of the people's instructors determine the complexion of their faith, and hence that riddle-like proposition that 'Faith is not the belief of testimony.' (The author of this proposition was named Riddle.) It is true the popular faith is not the belief of testimony, and no wonder that, like the priests, the people should maintain it; for well do they know, both the teachers and the taught, that their religious faith is not founded on the testimony of the Apostles and Prophets, but on the traditions, devices, and commandments of men. What need we marvel, then, at the diversified and contradictory faiths that chequer the ecclesiastical chart of the Christianised world? We need not be surprised, I say, that Divine Doctors of the popular faith should insist on a faith christened orthodoxy with holy water, which does not require testimony to produce, seeing that they are not accustomed to prove their positions either by reason or Holy Writ. Indeed, where is the necessity of proof? Have not their flocks conceded to them their demands in full as to their ambassadorial character, their divine calling and sending, and their claims of succession to the Apostles? If these high pretensions be granted, shall we, the laity, presume to ask the Reverend Clergy for their proofs? Absurd in the extreme would it be to concede to them Apostolicity without proof, and then to demand a reason for what they affirm! Let them prove the first, and we, for one, in subordinate affairs, will obey implicitly, and for ever after hold our peace. But, as to their divine rights, credat Judoeus apella non Ego? —The following will be a fair illustration, both as to believers, the manner of faith, and the effects of popular faith. On the 1st day of March, 1834, an infant first breathed the breath of heaven, and raised its eyelids to the solar beams; unused to this mode of existence, it cried and sobbed and squalled so lustily as greatly to disturb the equanimity of a maiden aunt. Her soured temper could not endure the provocation, and though it was a sacramental week, she tartly reprobated the uncouth noise, and sinned through anger most unchristianly. The original sin and total depravity of the babe were beyond doubt, and as its looks did not promise life beyond four-and-twenty hours, humanity and religion dictated the propriety of saving its soul from hell. A reverend divine was accordingly sent for, who being stimulated by the importance of the occasion, and a zeal in his Master's service, came with as much despatch as comported with the dignity of the clerical gait. 'Go ye,' says the Great Teacher, 'into all the world, and proclaim the Glad Tidings to the whole creation: he that believeth and is baptised shall be saved, but he that believeth not, shall be condemned.' Acting under this commission, then, this reverend successor of the Apostles and ambassador of Jesus Christ, arrives at the house of mourning for the purpose of imparting salvation to the puny babe. Accordingly, he dips his holy hands into water consecrated by prayer, and with the subject of faith in his left arm, raises, with uplifted eyes and beaming grace, his bending arm with palm supine. The period of grace hovers over the face of the infant—awful moment! The infant scarcely breathes. The sacred drops at length begin to trickle from the holy digits of his reverence; they reach the face, and, with an emphatic sprinkle, the magic words, 'Selina! I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost—Amen!' fall on the sealed ears of the expiring child, who, with a struggle, now gives up the ghost.

This instance, and a very common one it is, is a fair illustration of the subject, mode of impartation, and effects of the most fashionable popular faith. Its subject is, for the most part, a babe of eight days old, endowed with all the facilities of mind and body in a dormant, undeveloped state; it sees, but it discerns not; it hears, but it understands not; it has a brain, but on the tablet of its mind, no images of thought are there. How then is faith imparted? Let the reverend clergy—so skilled in metaphysics, in all the magic of the Chaldeans, in all the learning of the Egyptians, and in all the mythology of the Pagan world—explain, for I cannot. But the effects of this popular faith, what are they? Scepticism, delusion, death! Common sense contemplating the proud, ambitious priest, discerns in his religious practices and demeanour, the usurpation of supernatural powers, and the impiety of a man who lies in the name of God. Disgusted at such exhibitions of mockery, and acquainted with no other Christianity than that under the form of the religions of the day, the minds of men, with the light only of reason and common sense to guide them, run into the fatal extreme, and denounce all religions

as false. Hence in France, in Italy, in Portugal, and Spain, when occasion offers, they not only avow their Scepticism, but deny even the being of a God. Nor are things, in reality, much better in Protestant countries; for though Atheism is not so recklessly proclaimed there, hypocrisy, indifference, latent and avowed Scepticism, in all their subtle, specious, open and disguised forms, extensively prevail. Even in these United States, where religion is supposed to flourish, it is not difficult to see the downfall, not very remote either, of all its sectarian establishments. At this very moment, infidelity, like a worm that dieth not, gnaws their vitals, and a numerous and parasitical priesthood is permitted to exist out of courtesy to the ladies, in whose case is verified the prediction of the Apostle, for which see (2 Tim. 3:1-7). We rejoice, however, to know, on the testimony of the Apostles and Prophets, that all these human establishments will be overturned, and the glorious dominion of the Great King, returned victorious and conqueror over his foes, and leading captive at his chariot wheels, kings whose many diadems will deck his brow, will rise paramount and be established on the wreck of empires, immovable as the everlasting hills. Kings and sacred bards have turned their harps prophetic of his Golden Age. The will the Prince of Peace reign in His Holy Hill of Zion, and rule the nations with a law of love. No kingly or priestly tyrants then to disturb the world's repose; no anti-Christian or sectarian rivals then to divide the empire with the King of Saints; no Popes, no Councils, no General Assemblies, Synods, and Presbyteries, with their bulls, and canons, and orthodox confessions to disturb the world. No! These disturbers of the public peace, these social bandits, then will be bound in captive chains in the dark abyss for a thousand years. Such, then, will be the death of all delusion until the last apostasy foretold in time; when Satan shall go forth to deceive the nations which, at that period will inhabit the four corners of the earth— (Rev. 20:7-8).

(To be continued.)

The Bible wholly inspired and infallible.

No 111. — The Book of Proverbs.

There are numerous collections of proverbs in the world, but the Bible has one unique distinction. While all other collections are more or less diffuse and often self-contradictory, the Proverbs of Solomon have a complete chain of unity of thought, aim and expression. One hope and one set of principles animate them.

Another notable feature is that while it seems clear that Solomon did not actually write all of them, although he collected together the whole of them, and while the collected parts must have been compiled over many centuries of years, yet, nevertheless, the same essential unity is preserved: —

Structure. The Book of Proverbs seems to consist of five parts or main sections: —

1. —Chapters 1 to 9, epigrams, etc., in praise of wisdom.
2. —A number of double line proverbs—chapters 10 to 22.
3. —A collection of four-line or quatrain proverbs—chapters 22 to 24.
4. —Four chapters, 25 to 29, another collection of two-line proverbs.
5. —Four epigrams, sonnets, and a peculiar acrostic poem—chapters 30 and 31.

Relation to the Mosaic Law. Throughout is the deepest reverence for the law given by God through Moses, and no hint of “traditions” or any human modifications. This stamps the book as being in line with the Divine mind.

Relation to contemporary thought. The Proverbs cannot be accounted for as being the outcome of the human thought of their times.

Dr. Toy properly observes in the article “Proverbs” (International Critical Commentary): — “None of its aphorisms are popular proverbs or folk-sayings. They are all reflective and academic in tone, and must be regarded as of . . . high moral culture.”

Mr. W.A.L. Elmslie, in his fine book, *Studies in Life from Jewish Proverbs*, commenting on this says: “This observation is true, and is of great importance.”

We see the finger of God. Contrast the book with Ecclesiasticus—the wisdom of Ben Sirach, found in the Apocrypha—and the difference noted becomes quite clear.

Relation to the Hope of Israel. Throughout the book are references to the hope of the righteous, and the reward of the faithful. All are in perfect harmony with the rest of the Holy Scripture. They are summed up exceedingly well in chapter 2: 21-22: “For the upright shall dwell in the land, and the perfect shall remain in it for ever. But the wicked shall be cut off from the earth, and the transgressors rooted out.”

What the Proverbs demand. A striking feature of the Proverbs is that more than mere justice is asked for, and there is no trace of sordidness or malice or revenge. They insist on mercy, honour, generosity and love as rules of the life of righteousness. “By the blessing of the righteous the city is exalted”—Proverbs 11: 11.

The proverbs also demand that rich and poor in the present life be mutually helpful. Class and caste banes of present-day life and destructive of national unity always, are put aside as of no value. Righteousness alone exalts, and all have opportunity to fulfil it.

A Trenchant Saying. Is not this proverb wonderfully true from the Divine point of view: “Righteousness exalteth a nation, whereas sin is a shame to any people”—chapter 14: 34.

Yet how few nations have ever recognised or admitted it, or ever been “convinced of their sins.” Force, might, ambition have been the distinguishing feature of all, and their glory and crown. But the Divine proverb is true, nevertheless.

We hope to return to this fascinating subject later. —G.H.D.

(To be continued.)

Editorial.

THE MOVING FINGER.

God’s finger wrote long ago the story of our times. But there is tremendous interest for us in seeing that which was written coming to pass before our eyes. Our minds are drawn to listen afresh to that rallying cry of our Lord Jesus himself: “IT IS WRITTEN.” When temptation came, or great trial loomed large, that was the sustaining power, the written Word. So it was, too, when the fearful scourging and agony of death past, the joy of resurrection and acceptance fully known, Jesus would instruct his erstwhile disappointed dear ones. When they said, not knowing him, “We trusted it had been he who should have redeemed Israel,” he opened to them the Scriptures, and said, “Thus it is written”—Luke 24: 46.

So our faith in days of extremity is strengthened.

These present words were written in a fortress of the Dumfriesshire hills where we had fled to recover from an ill of the flesh, and while writing, our thoughts took a double turn. First, in thinking of the history of these old hills, and of the days when the Scottish Covenanters, though possessed of but

part of the Truth that “is written” of God, yet were ready and willing to die for their faith. Today, their descendants are full of “toleration,” and seeking unity with the children of those who once oppressed them. The union of the Established Church and of the main Church of Nonconformity in Scotland is now nearly accomplished. This is the spirit of our times—the death of robust religion—the day of indifference to form of doctrine in any shape. What a lesson is afforded us in our own special circumstances! Our fellow-worker points the moral below.

The second turn of our wandering thoughts was caused by reading the Glasgow Herald of July 14th, with its news from all parts. France and England making some sort of endeavour to patch up the present position and to evolve a common policy towards Germany, and at the same time the Editor of that paper by his very words shows how little confidence he has in the possibility. He feels that France is like a petted child. It will have all it wants, or it will render the whole earth miserable with its cries. The world over, it is now recognised that Peace lies broken for ever, and War is enthroned by the policy of France. Yet everywhere, mingled with sore despair and very great perplexity, there is a hope, fostered by politicians and clergy and other leaders of men, that there may be a way out, and that France may be tractable. But those enlightened by the Word see plainly that “there is no peace, saith my God, to the wicked.” The days for preparation for Armageddon are now upon us. “Prepare war” is still the all-prevailing slogan of the nations, and Labour governments do but shout the same, though having in their inner circle men who declare their pacifism. “It is not in man to direct his ways” aright. So we wait the gathering storm, for we know that beyond it lies the calm haven of our rest. “The Lord will come.” So we see the world’s ignorance and its blatant claim to enlightenment but further signs of the truth of the Word. Passage after passage leaps to the eye that bears upon the situation we envisage today. The dominant note, however, is that of Revelation 16: 13.

“The moving finger writes.
And having writ, moves on.”

—G.H.D.

“WAXED FAT AND KICKED.”

That is what Jeshurun did—Deuteronomy 32: 15. Thousands do the same thing, when they, what the world terms, “succeed.” The Bible abounds with examples. Woe be to us if we fail to heed the lesson. Look at Israel after the flesh; success was their downfall. What did not God do for them? He chose them not for their greatness, for they “were the fewest of all people.” He regarded them as His vineyard, and asked, “What more could have been done for My vineyard?” And what about them? “They kept not the covenant of God, and refused to walk in His law.” They “forgot His works, and His wonders that He had showed them;” “yea, they turned back and tempted God and limited the Holy One of Israel.” So He “gave them up to their own hearts’ lusts, and they walked in their own counsels.” They boasted, “we have Abraham for our father,” but “the works of Abraham” they did not; and “they burned incense to vanity;” they “stumbled in their ways from the ancient paths;” and “they looked for peace, but no good came.”

* * *

We turn to “Israel after the Spirit.” We see them in the first century, a “few in number, little flock;” a sect of which Paul said, “it is everywhere spoken against.” Paul, however, foretold declension, and declension came side by side with popularity; the flock waxed fat and kicked. The Lord has given us a striking picture thereof: “Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” We commend to our readers, Section 6 of Eureka 1, pages 401-454, as issued for 1/- by the “Maranatha Press.” Dr. Thomas therein vividly shows how what the world calls success was the undoing of the early churches.

History is now repeating itself: who can fail to see it? Only those who are blinded by fleshly ties, love of ease, or vested interests. Look at what the blinded ones want us to regard as “our mother ecclesia;” or, to use the latter’s own term, “The recognised centre of Christadelphian activity.” We

have before us a letter written by the Editor of the Christadelphian when the war crisis was upon us, in which he contended that numbers, not of ecclesias but of individuals, should count. "Ecclesias," he said, "would not be a fair test;" and, in the same letter, he appealed to us to heed the voices of "the thousand or more" in Birmingham. If we had done so, the London Petition for Total Exemption would have been abandoned. The present Editor of the Christadelphian repudiated his predecessor's wholeheartedness in these words, "Bro. Roberts was super excellent, but very extreme on some matters, this among them!" He underlined the words "very extreme." Thus the present Editor would have little ecclesias, such as referred to in Romans 16: 5; 1 Corinthians 16: 19; and Philemon 2, bow to the ruling of the Laodicean host.

* * *

It seems incredible that some whom we have regarded as pillars of the Truth should succumb to the argument of numbers, truckle to the Temperance Hall Laodicea, and pocket their expressed convictions for the sake of peace. Bro. Lake, has, during the recent trouble, denounced the Temperance Hall Meeting as "a huge nonconformist chapel." Bro. Thompson has, in writing, declared that "the power for right has passed from the Birmingham meeting;" that the Christadelphian magazine "for years past, has very largely been the purveyor of unnecessary newspaper scraps of mere fleshly minded foolishness, and compromises of righteous attitudes." Bro. Boulton has declared he is "alarmed," and that "the situation is generally deplored." He also agreed with others that, "the CHRISTADELPHIAN" does "not reflect the real views of faithful and tried brethren." As to bro. W.H. Barker, his lament was that "a personal appeal to C.C.W. is useless." And as to bro. Bonds—he joined with bro. F.W. Turner, B. R. Walker and others, in a letter to the Editor of the Christadelphian, declaring, "The work of the Truth, bro. Walker, is in danger; and you should know it, and make the fact unmistakeably patent; but, to the distress of many brethren, you do not."

* * *

Let it be noted that the Ecclesia referred to by bro. Lake and the others, is that which ordered all other ecclesias to "bow the knee" to its dictum not later than July 31, under pain of the anathema of the Editor of the Christadelphian, for the pages of the latter would therefore be closed to all who did not fall into line by consenting to what bro. Islip Collyer deliberately pronounced "the sin of Birmingham"—the withdrawal from John Bright Street, Birmingham. We shall be interested to see how North London, Brixton, Twickenham, Portsmouth, Leicester, Coventry, have treated the mandate, to say nothing of the score or more of other ecclesias who have also definitely declared that they would be no party to cutting off brethren who faithfully protested against substituting the constitution of men for the commandments of Christ. Possibly the threat of Birmingham, to count those who dare to be Daniels as "adversaries," will terrify many; but for our part we rejoice at being separate from such a community until it repents of its "sin," and does the right thing.—F.G.J.

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DUDLEY AND PEMBERTON.

We rejoice greatly to know that the stalwart brethren at Scott's Green, Dudley, and at Pemberton, Wigan, have decided for the whole Truth.—EDITORS.

Palestine and the Jews.

(Under this heading we hope every month to furnish up-to-date information culled from Jewish and other papers, extracted from cuttings for which we are indebted to bro. J.H. Dyer and other correspondents).

* * *

PALESTINE GOVERNMENT REPORT FOR 1923. —The report of the Palestine Administration for the year 1923 issued by the Colonial Office may be considered satisfactory from some points of view, but can hardly be considered as an inspiring document. Indeed, the whole tone of the Report is so plain, matter-of-fact, that it would almost appear as if the Palestine Administration had meant to emphasise that the affairs of the country and the policy governing them have at last become

stabilised. If this assumption be anything near the truth, we have no desire to quarrel with this attitude, even though we are conscious of the disappointment which it has caused among Zionists generally. But we painfully recognise, as many of us have done some time ago, that we must not look to the Palestine Government to establish the Jewish National Home; this is the duty of the Jews themselves, and we can only demand of the Government that it should facilitate their already difficult task. —Zionist Review.

* * *

LAW STUDENTS IN PALESTINE. —The Government Law School in Jerusalem conferred today its certificate on the first students to complete the course and graduate at the school. Forty-five students have graduated, among them thirty-eight Jews. The graduates were congratulated by Mr. Norman Bentwich, the Attorney-General of Palestine. Speeches were also delivered by one Arab and one Jewish graduate, and by one Arab and one Jewish teacher. The Jewish teacher in his speech emphasised that the Governmental Law School is the only place in the world where Modern Law is being taught in the Hebrew language. —Jewish Guardian.

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ORANGE GROWING IN PALESTINE. —Since the opening of the British Empire Exhibition the Jaffa orange has come into its own. Though it already enjoyed a reputation in Lancashire and further North, it was comparatively unknown to the London public. The “Pardess” Cooperative Society of Orange Growers (Jaffa) has done the spade-work in achieving this result. From its stand, which is one of the most attractive in the Palestine Pavilion, it began from the first day selling oranges direct to the public, either separately or in quantities, and the “Jaffa” has now established itself as an extremely popular variety, and as the largest, sweetest, and most juicy orange in the world. —Jewish Guardian.

* * *

TURKISH JEWS FOR PALESTINE. —There is of late a strong Palestine emigration movement among the Jews of Turkey largely due to the political conditions in the country.

Hundreds of Jews have been registered at the Palestine Emigration Office, waiting for visas to proceed to Palestine. Many of them are agricultural workers from Thrace, in possession of agricultural implements and sufficient means to enable them to purchase soil in Palestine.

A delegate has arrived this week from Adrianople, representing fifteen Jewish families in that city, to negotiate with Mr. Gourland for facilities to enable them to proceed to Palestine. They are all skilled agricultural workers possessed of sufficient means for their settlement on the land in Palestine. A large number of Sephardic traders, too, have registered for permits for Palestine.

Representations are being made to the Palestine Government with a view to obtaining a special issue of visas for Sephardic Jews from Turkey. It is understood that the Palestine Government is favourably disposed to the idea, as it is felt that the Sephardic Jews are accustomed to living on good terms with the Arabs. —Jewish World.

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HEBREW LANGUAGE FOR PALESTINE. —In a recent census taken in Palestine, more than 95 per cent. of the Jews returned the language as “Hebrew.”—Jewish Guardian.

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LESS ENGLISH SPOKEN IN PALESTINE. —The number of people who use English as their regular means of conversation is small. The English colony, composed mainly of Government officials, speak English; the police speak English. The rest who have to use English on various occasions make a point of murdering the language in most cruel fashion. In the towns we nearly always found people who were willing to speak English to us. In the colonies, and particularly in the post-war colonies, Hebrew is the sole language, and even when they could speak English they refused to do so. —Jewish Guardian.

* * *

DEPORTED TO PALESTINE! —Thirty-seven Zionists in Moscow have been ordered by the Soviet authorities to be at the port of Odessa at latest by 29th June, for immediate deportation to Palestine.

They were originally sentenced to banishment to the penal settlements in Siberia, but the Soviet authorities afterwards decided to allow them to go to Palestine instead if they were able to secure their visas before 11th June. Their relatives and friends immediately communicated with the Palestine Zionist Executive, who made representations to the Palestine Government, and the British Attaché in Moscow soon afterwards received a telegram from the Palestine Government that the visas were being sent out. The visas arrived in Moscow on 5th June.

The party includes several married men, and will comprise 46 souls in all. —Jewish Guardian.

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THE “KEREN HAYESOD” IN PALESTINE. —From its inception in March, 1921, to April, 1924, the Fund amounted to £1,300,000, but as they had anticipated the amount to be 25 millions in five years, it would be realised that they had fallen short of expectation. In consequence, the work that could be done was in proportion seriously curtailed. The money at their disposal had been spent as follows: £360,000 on agricultural settlements, £260,000 on education, £16,000 on immigration, £100,000 on labour, £91,000 on sanitation and health, £115,000 in investments in Palestine, and £170,000 in various other ways. Immigration had been helped to the extent of nearly 40,000 in the last three years, but it did not approach the original estimate of what they had intended. Absolutely it might be small, but relative to the number of Jews already in the country it was considerable. They subsidized training schools for Haluzim in their country of origin and accommodated them when they arrived in Palestine. The considerable unemployment which had first occurred had now entirely vanished owing to the extension of the industries, mainly tobacco. The Education Department supported 121 schools, 2 secondary schools and 2 training colleges for teachers, employed 500 teachers and educated 12,000 children from the elementary stage to the University. Technical education in schools was about to begin at Haifa, and the Hebrew University would be opened in the autumn, the Departments of Chemistry, Microbiology, and Jewish Learning being already in working. The question of sanitation and hygiene was very important for Palestine. They had five hospitals, six outdoor clinics, where 20,000 patients per month were treated, irrespective of race or creed, training schools for nurses, and traveling units of doctors and nurses. —Jewish Guardian.

Faith and Obedience.

A Sunday Morning Exhortation by Bro. R. Roberts.

Acts 2. —We still live under that dispensation of divine wisdom which was announced on the day of Pentecost, when Peter called upon the Jews to repent and be baptised for the remission of sins, that they might become heirs of the grace or favour, which he told them in another place—(1 Pet. 1:14)—would be “brought unto them at the revelation of Jesus Christ.” Though not of the seed of Abraham according to the flesh, we are related to the Pentecostian summons, inasmuch as by the mouth of that same Apostle, the salvation which was offered to the Jews, was afterwards extended to the Gentiles, when he went to the house of Cornelius. We can rejoice to know that the Gentiles may become fellow heirs of the same glorious things with the Jews themselves, and look forward with them to those times of refreshing, which shall come from the presence of the Lord, when He shall send Jesus Christ.

It is in connection with this hope that Peter exclaims, “Be converted;” that is, be changed from what we are by nature; be changed from grovelling worms, having no hope beyond the present state of things; be changed from children, who follow after the lusts that are in the world, and who recognise no higher law than their own interests and inclinations; be changed from these things, that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord; as much as to say, that in some sense, our sins will not be blotted out until the Lord comes. Our sins are now forgiven us for Christ’s sake (1 John 2:12), but they cannot be said to be finally blotted out until all their effects cease; until we are delivered from this afflicted state in which sin reigns unto death.

Our sins will be in every sense blotted out when weakness and death are no longer experienced by us, and when we rejoice in the immaculate nature of the spirit.

Yet, in another sense, may we look forward to the coming of the Lord for the blotting out of our sins. None of us will know till then how we stand in the regards of Christ. We may know that so far as we are able, we are following the course divinely prescribed. We may understand and believe the Truth, and strive to follow out the commands of the Spirit, and on the whole, have the answer of a good conscience. At the same time, it is Christ's thoughts concerning us that will determine our position. Our own thoughts in this matter are not a certain guide. As Paul says: "Not he that commendeth himself is approved, but whom the Lord commendeth." Since, then, we know not till the Lord come whether He approve us, and whether He overlook our offences, the coming of the Lord may justly be regarded as the great crisis of the question of the blotting out of our sins. We shall then know the divine estimate of our present career.

The Lord seeth not as man seeth. His thoughts are higher than ours, as heaven is high above the earth. For this reason, we cannot judge ourselves in the sense of forming a reliable estimate of our course. We may judge ourselves in the sense of taking ourselves to task, and inspecting ourselves in the light of the Word; but that the conclusions we shall come to will be correct, does not follow. The Lord will settle this. May we be included in the gracious words addressed to Israel:

"I have blotted out as a cloud thy transgressions, and as a thick cloud thy sins: Return unto Me, for I have redeemed thee."—(Isaiah 44: 22.)

This will be "refreshing" to all to whom it belongs. The coming of Jesus Christ will bring refreshing for all who are hungering and thirsting after righteousness. There is little to refresh at the present time. This is the time of absence of all divine interposition; we see not the arm of the Lord outstretched, as in ancient days.

We are surrounded by an evil generation, who have no fear of God before their eyes; who set at nought everything that God has done; and who regard the Jewish history as a polluted thing, and divine operations as a myth. The things upon which we most set our hearts are a scorn to our neighbour. The blessed hope is despised. We are strangers and pilgrims. We have here no continuing city. We seek one to come; and, in a sense, we are on a pilgrimage to it. A pilgrim is one who travels from one place to another, and who traverses in his journey a strange country, in which he is not at home, and which he seeks to get through with all due celerity. This is our case, if we are true men in Christ. We are in the world, but not of it, nor at home in it. Lot's wife set out, but stopped. So with us, some are travelling in earnest; some are not. They are not all Israel that are of Israel. This was the case among Israel after the flesh, and it certainly is the case with Israel after the spirit, for Paul himself, in the days of his ministration, gave testimony to that effect, speaking of some, even with weeping, who served not the Lord Jesus, but minded earthly things—seeking their own, and not the things that were Christ's.

If this was so in the dispensation of the Spirit, we need not wonder at anything in this line we may experience in these days of silence and darkness. The man who is really travelling, is living in the present time for the future. Before him, in his "inward parts," is a fixed purpose, not intelligible to carnal contemporaries. Deeply rooted is a principle of action invisible to the eyes of such as know not God. This class, at present outcast in society, will at the appointed time be made to prevail by the compulsion of Omnipotence. At present there is no divine interference at all beyond the secret ways of providence. All men—without and within—are suffered to walk after their own way, till the Lord come, who shall make manifest the hidden things of darkness.

As pilgrims, we have a pilgrim's experience. Going through the desert, he is often subject to privation for want of water. What water he has, he carries in a bottle. There is no spring by the way. That is just our predicament. We sojourn in a dry and thirsty land. We have our bottle, but unlike the ordinary pilgrim's bottle, it is an inexhaustible bottle—the Bible: we can renew our strength continually by reading. We sit down to the Bible, and we hear God speak. What though His words are not audible? They mean the same as if we heard with the ear. With the daily use of this bottle, the pilgrim is enabled to endure the thirst of the wilderness. In the wilderness, also, there are hovering vultures and ravening wolves, ready to devour; skeletons also, of camels lying in the way, and telling the pilgrim of the perils of his path. The pilgrim has to be on the continual look-out. He has to observe a defensiveness that is not compatible with ease. He cannot indulge in much joy, one of the principal conditions of which is repose and security. In these respects, we find a pilgrim's life in the world at the

present time. Then the penetrating sand comes blowing about the pilgrim's tent, making every object rough to handle, and even getting into the food. This has its parallel in the disagreeables of intercourse with sinners, unwashed or otherwise, and the discussions and precautions to which sanctified intelligence would not stoop, but for the necessities of an evil situation.

All these things make the pilgrim long for the time of refreshing. It is one comfort to know that the pilgrimage must, in any case, be short; however disagreeable, however bitter, however difficult to endure, it will come to an end. Others before us have had to grapple with the same difficulties, who, pressing towards the same mark of the prize of the high calling, in faith and patience, and perseverance—not being put off by their untoward experience, have worked out for themselves a portion in the glorious age.

Paul is, perhaps, the best illustration of this. His troubles were great. We can read them in his letters to the Corinthians.

He was "troubled on every side, yet not distressed; perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed."

He had many physical dangers to encounter. He was often in peril by land and sea, from his own countrymen, in peril among the heathen, in peril among false brethren, besides having the anxieties incident to the care of all the churches. Then his course was embittered by the uprising of false apostles, who secured the ear of the disaffected and the envious, and many that were not so; succeeding to so great an extent, that "all Asia" was at one time turned away from him. This experience caused him to condescend, or to play the fool, in personal vindication. He says to the Corinthians,

"I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you, for in nothing am I behind the very chiefest apostles, though I be nothing."

His, (Paul's) was a very bitter career, but Paul is now at rest. Long before we appeared on the scene—ages before we had begun to know the existence of evil—1800 years ago, Paul fell asleep, and has been quietly resting in the bosom of God all the time. When he awakes, as he will do shortly, I hope we shall see his face with gladness. He will know nothing of the long dreary interval we are helping to fill up. He will awake as from a deep sleep, tranquil and invigorated.

In a few short years, the times of the Gentiles will have culminated in the glory of the Lord revealed. This very year may witness the Lord's reappearance on the earth. Hence our pilgrimage can be but of short duration. But apart from that, our course will soon be over. Life at the longest is a short and troubled dream. The austerities of the desert will soon be no more for us. Our groans will cease, and our voices will be hushed in the grave, and that to us will be the instant vision of the Lord, for in death there is no knowledge of time. We shall seem to close our eyes, and reopen them instantly in strength, to behold the realised expectation of Job, when the Redeemer shall stand, in the latter days, upon the earth. Our course, then, is to wait; endure with patience the race set before us. The times of refreshing will come from the presence of the Lord, though they tarry. Refreshing will they be, because the Lord will be there, the head and fountain of all authority, His word settling everything; His law going to the end of the earth creating righteousness; and bestowing blessings to the ends of the earth. We shall regale ourselves with refreshment to the full; for the Lord, who will bring the refreshing, will give us a nature capable of drinking it all in, and tiring not.

In the present body of our humiliation, enjoyment is ephemeral. We cannot stand it long; it consumes the brain fibre in which it is generated, and leaves us dull and irresponsive. But when we shall be in spirit nature, we shall be strong and clear, and efficient in all our faculties. We shall feel that readiness, and comfort, and ease of intercourse which it is not permitted us to realise in a high degree at the present time. The spirit is willing, but the flesh is weak. A week's toil consumes the energies, and incapacitates for even social activity; and brethren are backward and awkward often from sheer lack of physical pith, to act and express the sentiments of their hearts. When these times of refreshing come, this will all be changed. Every one will be full of strength, and, therefore, full of joy.

The main business now is to steer such a course as will ensure our entrance therein. This course must needs be much of a solitary course; that is, we must rely for ourselves on the high calling. We must not depend upon anybody. We must not look leaningly anywhere but on high. The steadfastness of our career must not depend upon other attractions or inducements outside the world; neither must we be impeded by obstructions coming from others. We must continue to the very end, in the love of God and faith of the promises. To this end, we must keep the company of the Word in daily reading.

Divine approval is only to be obtained in one way; that is, walking by faith, as in the sight of Him who is invisible. It is this that overcometh the world, even our faith; and faith is the substance of things hoped for. It is a picture in the mind of good things to come, and great things now existing, even the Father and our Lord Jesus. That picture has been drawn on the tablets of our hearts by the pencil of the Spirit—the Word of the Lord; and that which puts it there must keep it there; for unlike ordinary pictures, it has to be constantly renewed. The canvas upon which it is drawn is of such a nature as to absorb into itself whatever is placed on its surface. The impression of yesterday is weaker than that of today. Hence, the picture pencilled by the Spirit has to be renewed continually with the colours of the Spirit; that is to say, we must for ourselves be continual readers of the Word. By that process, we get to feel one with those who have gone before; one with that which is coming; and least in unison of all with the present.

Now, this is a matter which, in its essence, is exceedingly simple; but, in our position, may be made exceedingly complex. The case of Abraham—the father of the faithful—illustrates the simplicity of the matter. Faith in God's promises, and obedience to His commandments, are exhibited as the sum of acceptable walk and conversation. By this simple course was Abraham acceptable before God. That which makes the matter apparently less simple to us, is that we live in a day when the Truth does not come to us in the direct way in which it got at Abraham. It comes to us in a complication of related circumstances requiring extrication. We have around us an ecclesiastical system of many forms and doctrines, the claims of which have to be put to the test and seen through. This involves mental labour, and effort has to be put forth to deliver ourselves from the bondage of the system.

Then the Truth came to us—not in the language in which it was written, but through a translation; consequently the intent of the original often comes into question, and matters of controversy are propounded which appear to be deep and real to the superficial apprehension, but which, so far as faith towards God is concerned, and the obedience with which He is well pleased, are so much mere encrustation. Critical knowledge, an acquaintance with the classics, and all that sort of thing, is, after all, adventitious to the real matter. A man might spend his whole life over dictionaries and lexicons, &c., and miss the reality in the end. The real thing is the reception, with full assurance of faith, and love of the promises of God and His commandments, which constitute the simplicity that is in Christ. Let us strive after this. It is exceedingly simple. The fear of God, the love of Christ, hope in His Word, obedience of His commandments, will enable us to stand in the great day of account, when a knowledge of dialectics, and the understanding of all mysteries, will pale and wither before the brightness of the rising sun. —R. ROBERTS.

THE CHRISTADELPHIAN FAMILY JOURNAL

This is a new publication out last month for the first time. We are very pleased with its beginning. Good sound matter for children and adults alike, most of it from the good pen of bro. Arthur T. Jannaway. It should appeal to the younger minds in good fashion for they are thoroughly well catered for. Send to bro. E.W. Browne for a copy and you will agree with us. —EDS.

Our Calling.

(Concluded from page 245).

No comment is required to show that the original word, *klesis*, used in the passage in question has no connection in any way with occupation or employment.

The English word “calling” is a participle of verb to call, derived from German *kallen*, meaning to call, speak loudly. Professor Skeat states, is not allied to Greek word *kaleo* and *klesis*, but to another word *geruo*, meaning to speak, to sing out, to proclaim.

Full meanings culled from the large Oxford Dictionary are as follows: —

1. —Literally.
 - (a) A crying out loudly; a cry; a shout.
 - (b) A proclamation.

- (c) The cry of animals.
 - (d) The act of summoning, a summons.
 - (e) The act of convoking an assembly, and quoting from Macaulay: “A bill for the frequent CALLING and meeting of Parliament.”
2. —Figuratively.
- (a) A Divine or preternatural summons to any office or duty, quoting 2 Timothy 1: 9, “Who hath saved us and called us with an holy CALLING.”
 - (b) That duty or position to which one is called; one’s occupation or profession IMPLYING that everyone who discharges the functions of any profession or vocation in the world HAS A CALL OR SUMMONS, WE PRESUME A DIVINE ONE.
 - (c) Position, rank, quoting from Shakespeare’s As you like it—
 “I am proud to be Sir Rowland’s son,
 “His youngest son, and would not change that
 “Calling to be adopted heir to Frederic.”
 - (d) The persons of any occupation or profession.
 - (e) One’s name, title or designation.

Be it noted again, even this English word, literally, has no relation at all to occupation, employment, or profession from the secular point of view. It is only under the figurative usage, and that based on a “presumed religious standpoint” as indicated in section (b) above. Herein lies the cause of the misunderstanding of this passage and its consequent misapplication in the past and today, as will be presently further elaborated.

The word “vocation” means: —

- 1. —(a) A calling or designation to a particular state, profession or business, a summons, an injunction.
 (b) One’s calling, profession, business, employment, trade.
- 2. —(a) In Scripture (klesis) as Ephesians 4: 1: “I therefore the prisoner,” etc. (as before quoted), IS APPLIED TO ALL CHRISTIAN MEN.
 (b) The call to the Ministry.

The analysis, then, of the word “calling” in its original meaning plainly reveals that primarily it has nothing to do with the means whereby we are able to obtain our daily bread, and further, that its usage in this way in the English language is also quite secondary, and appropriated from a “presumed religious point of view.” In this connection the Dictionary of Phrase and Fable declares that it is based on the “calling” of the Apostles by the Lord Jesus to come and follow him. But this seems rather a curious basis to work on, as the Apostles left their occupations to follow Jesus, and their subsequent work hardly comes under the accepted head of employment.

The conventional usage is undoubtedly a relic of the great Apostasy, and was at one time one of the weapons of its priesthood to keep the common people in what was deemed their proper places; in fear and subservience to themselves. Study reveals the way, unconsciously often, not only that interpretations, but habits and customs and even necessary things in use are rooted in the Apostasy, showing the need for the exercise of care in adoption without full examination. To illustrate this thought, take the necessary Calendar. This comes from the Latin form of the very word being discussed. This useful adjunct of modern life has reached us by putting into a concrete form a custom of the priesthood, viz., that of proclaiming the first day of each month; and literally means “proclamation day.”

The history of the dark Middle Ages with its serfdom and the attitude of the priests in collusion with the nobility, is a clear illustration. It is endeavoured to enforce the same idea today, viz., that each individual is called to their several kinds of employment by God, as is brought out in the Church of England Catechism, which must be learned before acceptance into the Church.

In answer to the question, “What is thy duty towards thy neighbour?” the answer to be learned and repeated begins: —“My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me.” The closing words being: —“Not to covet nor desire other men’s goods; but to learn and labour truly TO GET MINE OWN LIVING AND TO DO MY DUTY IN THAT STATE OF LIFE UNTO WHICH IT SHALL PLEASE GOD TO CALL ME.”

As this is mainly taught to young people just upon starting out to earn their own living, it is easy to see the way “employment” became to be spoken of as “a calling” with the innuendo that it was of God. The same idea came out in the prayer of the Bishop of London at the Wembley Stadium on May 25th last, as expressed in the following quotation: —“WE BESEECH THEE TO POUR THINE ABUNDANT BLESSING ON THE DOMINIONS OVER WHICH THOU HAST CALLED THY SERVANT GEORGE TO BE KING.”

This is not the “calling” that the word *klesis* is intended to convey, which is the call to God’s Kingdom and glory—1 Thessalonians 2: 12; and 2 Thessalonians 2: 14, “Called by the Gospel.” Study of the passages given at the outset in which the word occurs proves this fact beyond possibility of contradiction.

The work in connection therewith is, as co-labourer with God in His vineyard, and not for the bread that perishes, which Christ relegated to a very minor place, as Matthew 6: 31-32, “Therefore, take no thought (i.e., be not over anxious) saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For, after all these things do the Gentiles seek.” Clearly indicating that the call to the Kingdom means a separation of life and practice. Study of the original word in the Scriptures in all its inflexions strengthens the conviction that the previously accepted interpretation is not on sound lines. Luke 5: 32, “I came not to call the righteous but sinners to repentance.” Romans 8: 30, “Moreover whom he did predestinate, them he also called, and whom he called: them he also justified.” Matthew 20: 16, “Many called, few chosen.” 1 Corinthians 1: 1-2, “Called an Apostle . . . called saints.” Revelation 17: 14, “Lord of lords, and King of kings: and they that are with him are called, and chosen, and chosen and faithful.”

The calling of the Scriptures is the separation of a class of people out of mankind in general who shall constitute The One Yahweh Name, a multitude of faithful believers of all ranks of society, a few nobles, many labourers for their daily food—the Ecclesia of God—eventually to take up the occupation of ruling the world in righteousness for God and His Glory.

It is, however, demurred that the context of 1 Corinthians 7: 20 lends itself to the popular interpretation of which we have seen the true origin. Is that really so? What are the facts? Wrongful teaching and practice had crept into the Ecclesia at Corinth, viz., (1) That if one only of a married couple obeyed the Truth, the call of the Gospel required separation from the unbeliever; (2) Judaizers said circumcision must be performed in addition to baptism into the Name of Christ; (3) Others taught that the effects of circumcision, in those who had obeyed this rite before obeying the call, must be obliterated; (4) That a slave (a bond slave as they were in those days) on obedience to the Truth, must obtain his freedom; (5) That the call of the Gospel compelled celibacy.

This analysis of the chapter reveals that the context of the chapter does not point to employment or occupation in the ordinary accepted sense of the word, but rather to certain states or conditions of life, certainly not the usual means of earning a livelihood, in which knowledge of the Truth is received and obeyed.

1. The married state, in which both, happily, are obedient to the call.
2. The married state in which, sadly, only one obeys the call.
3. The circumcision state.
4. The bond slave state.

From these conditions or states, ordinarily, there can be no change. Paul's teaching in the chapter is most clear, namely, THAT THE CALL OF GOD does not alter these states in any way, though it certainly governs walk in them. In them, those called must "work out their salvation in fear and trembling." That is, no doubt, the meaning of verse 24—the key of the whole passage. "Brethren, let every man, wherein he is called (i.e., in the several states brought to the Apostle's notice, and upon which he is giving divine counsel, inspired of God) THEREIN ABIDE IN GOD." This, in full keeping with Ephesians 1: 17-18, quoted at the outset.

A translation of this passage by Conybeare & Howson in their Life of Paul bears out well the suggestion offered in this article which it is believed follows the Scriptural method of exegesis more closely than does the popular interpretation.

1 Corinthians 7: 17-24, "Only let each man walk in the same path which God allotted him wherein the Lord has called him. This rule I give in all the churches. Thus, if any man when he is called bore the mark of circumcision let him not efface it; if any man was uncircumcised at the time of his calling, let him not receive circumcision—circumcision is nothing and uncircumcision is nothing, but obedience to the commands of God. Let each ABIDE IN THE CONDITION wherein he was called. Wast thou in slavery at the time of thy calling? Care not for it; NAY, THOUGH THOU HAVE POWER TO GAIN THY FREEDOM, rather use thy condition. For the slave who has been called is the Lord's freeman, and so also the freeman is the Lord's slave. He has bought you all. Beware, lest you make yourselves the slaves of man (i.e., party leaders). Brethren, in the state wherein he is called let each abide in God."

The 5th matter on which Paul was approached—"Celibacy, or getting married," with all the difficulties and obligations therewith, the Apostle adequately deals, but obviously the question has no connection with the interpretation at issue. —E. W. EVANS.

"Many are poor, and outcast, and despised, who are none of Christ's, and will not be gathered in the day when he makes up his jewels. We must be the followers of Christ in more things than poverty and disgrace."—R. ROBERTS.

The Birmingham Evil.

1. The first public letter respecting the Military Service Exemption appeared in the Christadelphian for December, 1913, p. 559, and as a result the London Committee prepared a petition, after which the Temperance Hall (Birmingham) also prepared another and published it in the 1914 Christadelphian, p. 422.
2. No one outside Birmingham signed the Temperance Hall petition, whereas 154 ecclesias signed the London one, which was presented and accepted by Parliament without the Temperance Hall signature (Birmingham Trouble, p. 10).
3. The London Committee advised all brethren to appeal for total exemption from all Military Service, whereas the Temperance Hall petition accepted Non-Combatant Service (Christadelphian, 1914, p. 422), and bro. C.C. Walker in Christadelphian, April, 1916, p. 169, pleaded for "liberty of conscience" regarding the Military Service, and quoted the case of Cornelius in Acts 10, and in the Christadelphian for June 1916, Non-Combatant Corps were suggested as a solution for brethren.
4. In 1917 two Temperance Hall brethren joined the Special Police, and took the oath to serve "their sovereign lord, the King," whereupon the Temperance Hall Arranging brethren resolved that their release must be obtained or they should recommend their disfellowship to the ecclesia.
5. At the next Meeting an Amendment was put by an Examining Brother and seconded by another Examining Brother "that no action be taken for the present against the position of Special Constables generally."
6. These two Examining Brethren made speeches shielding the Constables, in which they said:

—“I am not satisfied that it so far wrong as to describe it as a sin”—Unjust Balance, p. 32.
 “I accept the Basis but I do not agree with all of it. I am not convinced that service in the Police is wrong, and hesitate to say it is a sin”—Unjust Balance, p. 62.
 “I personally would not withdraw from them”—Birmingham Trouble, p. 16.
 “A policeman’s work is entirely good”—Birmingham Trouble, p 17.

7. At the next meeting—November 1st, 1917, bro. C.C. Walker read Christendom Astray, chapter 18, p. 280, and the meeting strengthened their Constitution by adding the word “Constable” with Army in Doctrines to be rejected.
8. On December 10th, 1917, both these Examining Brethren who made the speeches, sent in their resignations from Ecclesial Offices. One brother was removed, whereas the other was asked to continue his office, and both remained in fellowship.
9. The non-agreement with the Basis by these two brethren, and their continuing in fellowship caused great commotion within the Temperance Hall and some thirty brethren (known as John Bright Street) stood apart, asking for investigation.
10. On July 10th, 1919, the Temperance Hall asked these John Bright Street brethren to return to fellowship, and because they refused to do so until an investigation had taken place, they were disfellowshipped on October 9th, 1919.
11. Several attempts were made at reconciliation by both sides, but all failed and finally the John Bright Street Ecclesia asked the Clapham Ecclesia to intercede under Rule 34 of the Birmingham Constitution as they were assured the brethren in question were sound—although it was doubted.
12. The primary result of the investigation was that there was not sufficient reason for standing apart, and as NO DOCTRINE was involved the two Ecclesias should fellowship each other. At a later date, however, the belief of certain brethren was called in question with the result that the Clapham Ecclesia ask the Temperance Hall for an assurance that certain brethren ACCEPT WITHOUT RESERVATION the Temperance Hall Basis regarding Military and Constable Service. And they also ask that the John Bright Street Ecclesia might be taken into fellowship as they are not doctrinally unsound.
13. No assurance has come from Temperance Hall and therefore the Clapham Ecclesia with the John Bright Street Ecclesia have disfellowshipped the Temperance Hall and all who continue in their fellowship.
14. It was the speeches of the two arranging brethren that brought the question to a head. These contended that there was a difference between Judicial Force and personal violence. The Army used personal violence. “The policeman on the contrary finds his work is entirely good . . . judicial force . . . is a definitely appointed means for the suppression of evil and is virtuous because of its Divine sanction—it is moral and beneficent in result.”
15. The Temperance hall thereby continues to fellowship those who will not admit that it is Scripturally wrong to join the Police or the R.A.M.C. under conscription. They have strengthened their Basis by saying it is wrong to join the Constabulary, but they continue to fellowship those who do not believe (or unreservedly accept) their own Basis, but will accept in the sense of submitting to the voice of the majority.
16. As soon as this matter is settled by each brother as to what position he is prepared to take upon the Military Service Question (for it is a Military Service Question) dispute, then another question is waiting to be settled known as the “Strickler or Clean Flesh Heresy.”

D. E. WILLIAMS.

Plymouth.

“Who touched Me?”

In the 8th chapter of Luke we have recorded a miracle performed by the Lord Jesus in the case of a woman of great faith, who said, “If I can but touch him, I shall be made whole”—read verses 43-48.

That incident, like every other Scripture record, has a lesson for us to learn.

Jesus has been summoned to raise from death the daughter of Jairus; around him gathers a great multitude, some believing and friendly, some doubtful and hostile, all expectant and curious.

His fame as a healer of diseases has spread, and the sick, the dumb, the lame, and the blind, are there.

Making his way to the ruler's house Jesus is surrounded by the crowd, pressing and jostling around him; but, in all that struggling crowd, there is only one that touches him, —and that one a woman who is sick beyond help or hope—and she is healed by the touch.

It is at this point of the story that we perceive the lesson.

A crowd is ever about the Master, but we must break through it if we are to touch him.

The greater part of the crowd is too busy money-making and pleasure-seeking to devote any time to an endeavour to touch him. They are busy circulating the Bible (together with whisky and tobacco), and denying its authority, in his name; busy proclaiming his peace with shells and bombs, and excusing war and bloodshed, in his name; worshipping him with shouts of strife, and discord, and contention; all busy about Christ, all part of the crowd, all calling themselves by his name, but not touching him.

Another part of the crowd is busy discussing his meaning, explaining away his teaching, and his commandments; are they touching him?

How clearly we can see all this. But how does it affect us? We are not of the world; neither have we "reservations" on Christ's teaching; nor do we tolerate false teachers; we have obeyed the call to "come out" and "turn aside" from such. Surely none of these things apply to us—surely we are touching Christ? Well, let us remember this, it is not simply membership of an ecclesia and attendance at the meetings, but the personal individual effort, which enables us to touch Christ.

One by one (not as a body), his brethren and sisters, by continual and strenuous endeavour in faith and obedience, are pressing through the crowd and touching Christ. Are we among the number? You, brother, and you, sister, who read these words, and I who write to you, are we touching Christ?

If so we must know it; yes, and it will be known and seen by those around us; for, we cannot touch him without receiving and partaking of his virtue, his humility, and meekness. We are constantly exhorted to examine ourselves, to see that we are in the faith: what is the result of our self-examination? Probably we have assured ourselves that we are in the faith, having obeyed from the heart that form of doctrine which was delivered to us.

But, let us go a step further in our self-examination? Are we touching Christ, daily, hourly, constantly?

We have accepted the Truth; we have been baptised; we attend the weekly breaking of bread, the lectures, and the various meetings of the brethren; but it is possible to do all these things and still fail to touch Christ.

In his epistle to the Romans the apostle Paul speaks of those who "hold the Truth in unrighteousness," and declares that the wrath of God shall be upon all such. That is a solemn warning to us brethren and sisters, for it is addressed, not to the outside world of unbelievers but to Christadelphians who hold the Truth. Let no one rest satisfied with the external forms of their connection with the Truth, lest, at the last, they are declared to have held the Truth in unrighteousness.

Let us press through the crowds which throng around the Lord Jesus, but are not touching him; who call themselves by his name, but do not the things which he commands.

The woman of whom we read touched Christ secretly; no one knew it but Jesus and herself, but immediately virtue or strength went forth from him and was manifested in her.

So it will be with us if we are not satisfied to remain one of the crowd, mere onlookers, but press through it in an effort to reach him. We also shall succeed and receive virtue and strength, and, though the effort is made in secret, the result will be evident to those with whom we come in contact. We shall manifest a Christ-like disposition—gentleness, readiness to forgive and overlook offences and injuries, and a meek and quiet spirit, which is, in the sight of God, of great price—1 Peter 3: 4.

If any doubts or questions arise in our minds as to our course of action in any matter (and such must constantly arise in these pleasure-seeking times of trouble and unrest), let us be guided by this question; “Will it help me to keep in touch with Christ?” Only if that question is faithfully answered, and acted upon, will the words of Jesus to the woman who touched him be said to us in the day of judgment, “Be of good comfort, thy faith hath made thee whole.”—C.F. FORD.

The Rise of the Jewish Sects.

(Continued from page 164).

THE SADDUCEES.

So also in direct opposition to this sect arose the Sadducees—the name adopted as a distinction by those who wished to foster intercourse with other nations. The sect of the Sadducees consisted of the Jewish aristocracy, viz., the soldiers, diplomatists and officers who had risen to prominence in the late war, with the priests and the old high priestly families. From Solomon to the close of the Maccabean war the High Priest had almost always been a member of the family of Zadok, but at the close of the Greek period the doings of the Zadokites made them highly unpopular, and in the new epoch a widespread dislike of their religious lukewarmness and Hellenistic manner of life existed in the public mind. The same Greek tendencies, however, soon re-appeared among the Maccabees and the high officials who surrounded them. The party of the Scribes profoundly disapproved of these tendencies, and stigmatised the Sadducees as the followers and imitators of the Hellenists of pre-Maccabean days. No doubt the stigma was a just one. In speaking of the Pharisees and of the Scribes synonymously we must not forget that the Scribes were not all Pharisees, nor were the Pharisees all Scribes. The New Testament sufficiently proves the contrary.

THE DOCTRINES HELD BY THE SECTS.

As to the respective doctrines held by these two sects, it would be an impossible task to classify and place before you the numerous doctrines, some important, some trivial, which with slight alterations the two held down to the Christian era, since the Targums, the Talmud, and Josephus' writings do not contain the whole of them. We may notice a few of the most important.

Following the old Chaldee-Egyptian doctrine of the soul's immortality, the Pharisees believed in a resurrection of the body and future reward of the righteous, whom they believed to be the Jews, and a part only of even them. They believed that the souls of wicked men never rose again but went directly to subterranean Sheol at death, and their bodies were never resurrected. (Josephus, Essay on Sheol.) They taught that all things except the fear of God were subject to Providence. Providence they defined to be the plan which God had laid down, which incapacitated men from doing anything but what they were predestined to do. They further looked for a Messiah to be a temporal prince, a warlike and mighty deliverer. But that which was the most marked characteristic of the sect was their superogatory attachment to the ceremonial law, their multiple washings, prayings and fastings, their public giving of alms, their affected and intolerant manners, building tombs—“whited sepulchres”—

for the prophets, to make themselves appear more righteous than their forefathers, their over-scrupulous observance of the sabbath, to the exclusion of works of mercy and love, neglecting either justice or mercy, charity or humility in their self conceit and outward appearance of righteousness and virtue. They believed in the existence of angels and following an Egypto-Persian line of thought, divided them into good and bad. They bitterly opposed foreign rule, and all departures from the old established maxims of Jewish political life. On the other hand the Sadducees denied the existence of either angels or spirits, immortal souls, or rewards and punishments after death. They held that to believe in a resurrection of either just or unjust was to show a foolish and illogical standing because the actions of men depended entirely upon their own freewill, there being no such thing as Destiny or Fate. They believed that there was a Deity, but that after His first act of Creation He had left the earth and its affairs severely alone. They did not profess to disbelieve any part of the recognised canon of inspired Scripture, but endeavoured by mangling and distorting the text, if not to elicit corroboration of their own doctrines, at least to prevent a contrary effect. Their manner of life was a clear imitation of the Epicurean style, making it as happy as possible. They were stern hard judges, teaching that a man was naturally just and powerful, and had just as great incentives to do right as he had to do wrong.

THE ESSENES.

Now as to the Essenes. The origin of this sect is rather uncertain, but the mass of evidence seems to point to the conclusion that it originated during the reigns of John Hyrcanus and of Alexander Jannaeus by a disgust and contempt of the petty squabbles and over profuse ritual of the Pharisees and the lax discipline and anti-scriptural notions of the Sadducees. In contrast to these two parties the Essenes were not a party, but a religious order, founded upon communistic principles and subject to ascetic rules of life. Finding it impossible to reduce their distinctive ideas to practice in the heart of the community, the Essenes withdrew themselves from the civil and political life of Palestine, and established themselves in, what we may style, monasteries, under a monastic code of principles. In B.C. 141 their numbers did not exceed 500 but they finally reached, according to Philo, a total of 6,000. When Christ preached in Palestine they were estimated at 4,000. The most marked characteristic of the sect was its intense and ever-increasing desire to live up to the highest possible standard of legal purity. With the Essenes the dread of catching uncleanness assumed such extravagant proportions as to render almost all social intercourse impossible between them and their fellow-men. The Pharisees, as has already been seen, exhibited strong manifestations of this tendency, but it was reserved for the Essenes to carry it to the extremest lengths. Defilement might be produced in such a variety of ways by mingling with the multitude that the Essenes were constrained to separate themselves entirely from the body politic, and to live a form of discipline which would enable them to gratify their aspirations after a mode of existence thoroughly in accordance with the most stringently applied requirements of the Law. However, in their beginning, the Essenes did not so fully adopt the practices involved in the principles which they professed. The absolute need of withdrawing themselves from the main current of national life forced itself upon them by degrees whilst they were vainly endeavouring to reach their religious aims in the midst of the community.

In the earliest references to them, i.e., in Josephus and Pliny, they are represented as occupying posts of influence and honour at Temple and Court. But residence at Jerusalem was incompatible with the rigid observance of their professions, so they took a further step and retired to the villages. But even there it was impossible to avoid contamination, and the greater part of them retired to the deserted solitudes of Engedi on the shores of the Dead Sea. Here, down to the appearing of the Messiah, they lived in peaceful seclusion, subsisting entirely on the daily labour of their hands, and constituting an idyllic world of their own.

The name Essenes was probably not their first cognomen, but an appellation of a later date, derived from the chief village of their habitation—Essa. In the eyes of the world the most marked feature of Essenism was the strenuous piety of its adherents. It is singular how Essenism grew from 500 or so to 4,000 or 6,000 since, instead of “marrying and being given in marriage” and acquiring children in a natural manner, the greater part of the Essenes adopted children of unclean parentage and

educated them in their own principles and practices. It is difficult to say from what quarter the Essenes derived this notion of antipathy to marriage, but on most other points of Jewish Law they were at one with the Pharisees, more, however, in the interpretation than in the application. Josephus attributes to them the gift of prophecy, and states that Judas, an Essene, foretold the death of Antigonus, brother of king Aristobulus, at Straton's Tower, which was literally fulfilled. Menehim, another of this sect, prophesied of Herod, when yet a boy, that he should obtain the crown of Judea and reign for many years. Besides this he accredits them as being interpreters of dreams, which by the way the Essenes held were silent intimations of the Divine will. In proof of this talent he cites the case of Simon, who lived B.C. 20 to A.D. 8, a noted interpreter. The Essenes were also held in high estimation as doctors and medicine men, having a wide knowledge of herbs and their properties. James the Apostle is said to have been allied with them for a time in his early life.

(To be continued.)

Serious Departures from Gospel Truth.

History is repeating itself. Perverted views concerning the Sacrifice are again to the front, but those who claim pre-eminently to "sit in Moses' seat," instead of combating the heresies are endeavouring to stifle "earnest contention" with cries of "peace" and "misunderstandings." How different, bro. Roberts thirty years ago, in dealing with kindred views—clean flesh—uncondemned human nature, etc. Let our readers compare the following from the pen of bro. Roberts, with the teaching of bro. Walker's present friends: Bell, Strickler, Ladson and Fry.

Bro. Roberts wrote: "It is truth and fact we want, and in this matter, it is only by testimony that we can get at them;" and he proceeds to give the testimony thus:—

ON THE NATURE OF MAN AND THE DEATH OF CHRIST.

1. —That death entered the world of mankind by Adam's disobedience.
 - "By one man sin entered into the world and death by sin"—Romans 5: 12.
 - "In (by, or through) Adam all die"—1 Corinthians 15: 22.
 - "Through the offence of one many are dead"—Romans 5: 15.

2. —That death came by decree extraneously to the nature bestowed upon Adam in Eden, and was not inherent in him before sentence.
 - "God made man in his own image . . . a living soul (a body of life) . . . very good—Genesis 1: 27; 2: 7; 1: 31.
 - "Because thou hast hearkened unto the voice of thy wife . . . unto dust shalt thou return"—Genesis 3: 17, 19.

3. —Since that time, death has been a bodily law.
 - "The body is dead because of sin"—Romans 8: 10.
 - "The law of sin in my members . . . the body of this death"—Romans 7: 23-24.
 - "This mortal . . . we that are in this tabernacle do groan, being burdened"—1 Corinthians 15: 53; 2 Corinthians 5: 4.
 - "Having the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead"—2 Corinthians 1: 9.

4. —The human body is therefore a body of death requiring redemption.
 - "Waiting for the adoption, to wit, the redemption of our body"—Romans 8: 23.
 - "He shall change our vile body that it may be fashioned like unto his own glorious body"—Philippians 3: 21.
 - "Who shall deliver me from the body of this death?"—Romans 6: 24.
 - "This mortal (body) must put on immortality"—1 Corinthians 15: 53.

5. —That the flesh resulting from the condemnation of human nature to death because of sin, has no good in itself, but requires to be illuminated from the outside.

“In me (that is, in my flesh) dwelleth no good thing”—Romans 7: 18.

“Sin dwelleth in me”—Romans 7: 20.

“The law of sin which is in my members”—Romans 7: 23.

“Every good and perfect gift is from above, and cometh down from the Father of Lights”—James 1: 16.

“Out of the heart proceed evil thoughts”—Matthew 15: 19.

“He that soweth to the flesh shall of the flesh reap corruption”—Galatians 6: 8.

“Put off the old man which is corrupt, according to the deceitful lusts”—Ephesians 4: 22.

6. —That God’s method for the return of sinful man to favour required and appointed the putting to death of man’s condemned and evil nature in a representative man of spotless character, whom He should provide, to declare and uphold the righteousness of God, as the first condition of restoration, that He might be just while justifying the unjust, who should believingly approach through him in humility, confession, and reformation.

“God sent His Son in the likeness of sinful flesh, and for sin condemned sin in the flesh”—Romans 8: 3.

“Forasmuch as the children are partakers of flesh and blood, he also himself took part of the same, that through death he might destroy him that had the power of death, that is, the devil”—Hebrews 2: 14.

“Who his own self bare our sins in his own body to the tree”—1 Peter 2: 24.

“Our old man is crucified with him, that the body of sin might be destroyed”—Romans 6: 6.

“He was tempted in all points like as we are, yet without sin”—Hebrews 4: 15.

“Be of good cheer, I have overcome the world”—John 16: 33.

“Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God, I say, at this time, his righteousness, that he might be just, and the justifier of him that believeth in Jesus”—Romans 3: 26.

7. —That the death of Christ was by God’s own appointment, and not by human accident, though brought about by human instrumentality.

“He that spared not His own Son, but delivered him up for us all”—Romans 8: 32.

“Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain”—Acts 2: 23.

“Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together for to do whatsoever thy hand and thy counsel determined before to be done”—Acts 4: 27.

“No man taketh it—my life—from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father”—John 10: 18.

8. —That the death of Christ was not a mere martyrdom, but an element in the process of reconciliation.

“You that sometimes were alienated in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death”—Colossians 1: 21.

“When we were enemies, we were reconciled to God by the death of His Son”—Romans 5: 10.

“He was wounded for our transgressions; He was bruised for our iniquity; the chastisement of our peace was upon him, and with his stripes we are healed”—Isaiah 53: 5.

“I lay down my life for my sheep”—John 10: 15.

“Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh, let us draw near”—Hebrews 10: 20.

9. —That the shedding of his blood was essential for our salvation.
 “Being justified by his blood, we shall be saved from wrath through him”—Romans 5: 9.
 “In whom we have redemption through his blood, even for the forgiveness of sins”—
 Colossians 1: 14.
 “Without shedding of blood there is no remission”—Hebrews 9: 22.
 “This is the new covenant in my blood, shed for the remission of sins”—Matthew 26: 28.
 “The Lamb of God that taketh away the sin of the world”—John 1: 29.
 “Unto him that loved us and washed us from our sins in his own blood”—Revelation 1: 5.
 “Have washed their robes and made them white in the blood of the Lamb”—Revelation 7: 14.
10. —That Christ was himself saved in the Redemption he wrought out for us.
 “In the days of his flesh, when he had offered up prayers and supplications with strong crying
 and tears unto Him that was able to save him from death, and was heard in that he feared.
 Though he were a son, yet learned he obedience by the things which he suffered. And being
 made perfect, he became the author of eternal salvation unto all them that obey him”—
 Hebrews 5: 7-9.
 “Joint heirs with Christ”—Romans 8: 17.
 “By his own blood he entered once into the holy place, having obtained eternal
 redemption”—Hebrews 9: 12.
 “Now the God of peace that brought again from the dead our Lord Jesus Christ, that great
 shepherd of the sheep, through the blood of the everlasting covenant, make you perfect,”
 etc.—Hebrews 13: 20.
11. —That as the anti-typical High Priest, it was necessary that he should offer for himself as well as
 for those whom he represented.
 “And by reason hereof, he ought as for the people, so also for himself, to offer for sins. And
 no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also
 Christ glorified not himself to be made a high priest, but he that said unto him,” etc.—
 Hebrews 5: 3.
 “Wherefore it is of necessity that this man have somewhat also to offer”—Hebrews 8: 3.
 “Through the Eternal Spirit, he offered himself without spot unto God”—Hebrews 9: 14.
 “Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins and
 then for the people’s: for this he did once when he offered up himself”—Hebrews 7: 27.
 “It was, therefore, necessary that the patterns of things in the heavens (that is the symbols
 employed under the Law) should be purified with these (Mosaic sacrifices), but the heavenly
 things themselves (that is, Christ who is the substance prefigured in the Law), with better
 sacrifices than these” (that is, the sacrifice of Christ—Hebrews 9: 23. —R. ROBERTS.

(Were our brother to appear on the scene and see what is appearing in the Christadelphian he
 once edited, we can imagine him exclaiming to the present editor, “Ye have need that one teach you
 again which be the First Principles of the Oracles of God.”—EDITORS.)

“We must keep Christ’s company in all respects as his mothers and sisters and brothers. We
 must not be like children of the world, with whom family relations are all in all. The brother of Christ
 has a higher family circle than that of the flesh. The world does not understand this, but what
 matters?”—R. ROBERTS.

* * *

“The friends of Christ will walk in love, but they will not be all milk and honey. Christ was
 not so. He was a very disagreeable man to those who were not on the same side as himself; he was
 always railing against the clergy of his day; whom he denounced as those who had taken away the key
 of knowledge.”—R. ROBERTS.

Principles governing Fellowship.

A REPLY TO BRO. ISLIP COLLYER.

First I should like to point out that the precise moment at which principles become helpful is that in which they are acted upon, and that this helpfulness is again entirely dependent upon an impartial application of them. It is in this latter aspect your article does not afford that help because it mostly fails to connect those principles with the current situation, and when you do occasionally descend from a contemplation of the abstract to a consideration of the concrete, the application is not made with impartiality, viz., a due regard to the facts.

You are somewhat fond of giving illustrations: permit me to give you one. Supposing I committed an act which brought me within the pale of the Law, say theft. My Counsel, in attempting to defend me, points out how admirable my principles are: —that I absolutely reprobate theft and crime of all sorts, and invariably extol virtue. “Look at his principles; how can he possibly be guilty though he has done this thing?” Such a “defence” would only raise a smile. But, supposing the defending Counsel were to elaborate his plea of “principles” in such an ingenious manner as to convey the implication that after all the real culprit is the Counsel for the PROSECUTION! Such tactics as these would surely occasion some severe comments on the part of the Judge. This truly illustrates the tactics which you have adopted in your role as Counsel for the Defence on behalf of Temperance Hall in your article on Fellowship.

You say “there has been much failure to realise the sanctity of the Fellowship of the Father and the Son.” This I naturally take to be a comment upon the action of those who have withdrawn from Temperance Hall. But who violated that “sanctity of Fellowship” by retaining in it those who “called in question the commandments of Christ,” and who have never withdrawn or been asked to withdraw such sentiments? Again, who, in your own words, “cut off brethren from fellowship, without Scriptural warrant”?

Were not these violations of “the sanctity of fellowship” the cause of the storm, and is it not here that your principles should be applied? Instead of this you extol the principles themselves and challenge anyone to produce better ones, which is quite beside the point because they are obviously Scriptural. It was these violations of “the sanctity of fellowship” which constitute the “unscriptural divisions” between Temperance Hall and John Bright Street and Blackheath meetings, and which being persisted in necessitated a Scriptural division in conformity with the very principles you enunciate.

You ask, “Have these brethren denied any element of the Faith?” Yes, that element of the Faith which governs “the sanctity of fellowship.” This “iniquity” did not want any “watching for.” Its occurrence was announced by the Temperance Hall themselves, the details being afterwards revealed by those who had been “cut off from fellowship without Scriptural warrant.”

As you are well aware, if this had not occurred and been persisted in, there would have been no division at all, yet you concentrate upon “the reluctance of some to be severe with offenders” as being the sole cause of the trouble.

Might I ask how you would apply the “law of love” to those who take up an unscriptural position and persistently brazen it out, as in the case of (1) Pearce and Davis by “calling in question the commandments of Christ”: (2) Temperance Hall in supporting them: (3) Temperance Hall in withdrawing from those who protested?

As you are aware, years have been spent in endeavours to “restore” such ones in a “spirit of meekness” but without result. Your “principles” are applied in such a way as to suggest that no such attempts had ever been made, and the “law of love” you “urge” in such a way as to suggest the

occurrence of personal offences as between London and Birmingham, which are amenable to forgiveness under Matthew 18. This Scripture has been grossly misapplied by those who seem to imagine that if one offends God it lies within the province of his brother to forgive him for having done so! It is surely obvious that here there is nothing whatever either necessitating or rendering possible any personal forgiveness unless we assume Papal pretensions in that respect. To use your own words, “surely it is evident that in such an application there is the most amazing perversity.”

Another example of such “amazing perversity” is contained in your suggestion that “perhaps there is no one charge that can so easily be tested, but rather a multitude of alleged offences.” The one charge (or two) which have been “tested” and proved are the cause of the storm, but with “amazing perversity” you ignore the former, and concentrate upon the latter. Moreover this “multitude of alleged offences” were charged against Temperance Hall by those who are in fellowship with that meeting, and are merely cited in order to prove that fact, and thus refute the suggestion that all serious criticism has emanated solely from one quarter.

You apply your “principles” in such a way that every statement of fact concerning wrong doctrine held or practised is to be regarded as “evil speaking,” “railing,” “reviling,” “strife,” “wrath,” “perverse disputings,” and unlawful “judgment.” According to your own application of “principles,” you yourself stand convicted of unlawfully judging those whom you regard as brethren by your remaining in separation from, and refusing to break bread with, Suffolk Street. An application of “principles” on the lines which you advocate surely absolves you from any necessity to “pass judgment” in this way.

On the other hand, your exemption of others from the necessity of “passing judgment” and “taking sides” is in strange contrast with the Temperance Hall’s latest edict by which this “passing judgment” and “taking sides” is rendered obligatory by July 31st!

You philosophise at considerable length on the possibilities of self-deceived zealots indulging the proclivities of the flesh which they mistake for zeal for the Truth. A candid admission of the frailties of the flesh demands acquiescence to such a possibility as an abstract proposition, while your friends at Temperance Hall will, of course, know in which direction to discharge this arrow which you have so carefully prepared and sharpened for them.

It would be quite reasonable to attribute to misplaced zeal a withdrawal based upon a mistaken assumption of false doctrine or unscriptural conduct. But take the case of withdrawals where no definite charge of unscriptural doctrine or conduct is even alleged let alone sustained, viz., the withdrawal of Temperance Hall from John Bright Street and Blackheath. Neither yourself or any other sane person would ever dream of attributing such withdrawals to a zeal for the Truth even misplaced. Yet your reproaches are levelled exclusively at those for whose actions you profess to be able to find a certain measure of excuse on the ground of misplaced zeal, while at the same time you identify yourself with those whom you cannot and do not attempt on any ground at all! This is the truly amazing position into which you have philosophised yourself in a vain attempt to hold the balance between right and wrong.

If you would only descend from your contemplations of virtue in the abstract to a recognition of all the hard facts to which your “principles” apply, the impossibility of neutrality must surely become apparent to you. —N. A. EUSTACE.

“Beware of friends, both false and true: we may be damaged by friends when enemies could not touch us: lean not much. Lean on the rock that is eternal. Be not discouraged by any man’s faithlessness; and to this end refrain from much joy at promising appearances.”—R. ROBERTS.

Ecclesial News.

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

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

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

All Intelligence intended for insertion in the following month must be in our hands by the 25th of the previous month.

BEXLEY HEATH. —Cooperative Hall, Broadway. Sundays: Breaking of Bread, 11 a.m.; Lecture. 7 p.m.; Thursdays: Bible Class 8 p.m. We rejoice that our efforts have been blessed and that the following have put on the Saving Name of Jesus Christ. On April 18th, Miss Lottie Buckworth (20), formerly Roman Catholic; on June 6th, Miss Kathleen Sowerby (16), and Benjamin Smith (15), both formerly Sunday Scholars; also on the same date Mr. Robert Penn (40), formerly Baptist. Against these gains we have to report loss by removal to Oxford of bro. F. Kirby, and sis. D. Greenacre. —GEO. L. BARBER, Rec. Bro.

BLAKENEY (Glos.). —Brook Cottage, New Road. Sundays: Breaking of Bread, 6 p.m. We have been much cheered by visits on July 6th, of brethren F.E. Dunkley and A.W. Ramus, and sis. Vida Dunkley; and on July 13th, bro A.W. Ramus and sis. Grace Dunkley, all of Clapton. It was helpful to listen to the brethren's exhortations. We thank our visitors for interesting themselves, as they do, by sending them Sunday School lessons each week. We shall heartily welcome any brother or sister in fellowship who can visit us. —H. MATTHEWS.

BOURNEMOUTH. —438 Wimborne Rd., Winton. We are pleased to record that our number has been increased and gratefully acknowledge the working of our Father's hand. Bro. and sis. Kerman Jackson and sis. Elizabeth Scott have joined us from the Winton Ecclesia. While not seeing the Scriptural warrant for withdrawal from John Bright Street, they had, after repeated exhortations, refrained from taking sides. The circular letter from the Temperance Hall (see June Christadelphian), is felt to be deceptive, and to involve the condoning of their deplorable procedure. It is in consequence destructive of unity of mind and purpose essential to fellowship. The matter was brought before the Arranging Brethren, together with the unsatisfactory position of Ilford re Military Service, but at the Ecclesial meeting a resolution was passed accepting the Temperance Hall attitude and excluding from fellowship those in sympathy with the John Bright Street position. We earnestly pray that others in Winton may be led to realise their responsibilities and to join issue with us in endeavouring to keep pure that glorious Truth God has revealed. We shall very warmly welcome such. —J. WILKINSON.

BRIDGEND. —Adare Chambers Ecclesia. Meetings: Sundays: 11 a.m., Breaking of Bread; Eureka Class, 3 p.m.; Lecture, 6.30 p.m.; Tuesday evening 7.30 p.m., Bible Class; Thursday, 7.30, Mutual Improvement Class. We are pleased to report the addition to our number by baptism of Mr. Emlym Jones, formerly Church of England. The baptism took place on June 29th, in the River Ogmere, in the presence of a good number of brethren and sisters. We pray our young brother may be blessed with strength to run the race, and finally be numbered with that glorious multitude who receive "the pebble"—and the raiment pure and white. —W. WINSTON, Rec. Bro.

BRIGHTON. —Athenaeum Hall, (Room B), 148 North Street. Sundays: Breaking of Bread, 5.30 p.m., Lecture, 6.30 p.m. We still continue to proclaim the Truth with the assistance of brethren from other ecclesias, who visit us for that purpose, and for whose services we are truly thankful. During the past few weeks we have had the pleasure of the company of brethren W.J. Webster and S. Lindsay (of Ilford), and of sis. Jannaway (of Clapham), and sis. Truin (of Ilford). We shall be glad to welcome any brethren and sisters visiting Brighton, and who are in fellowship. —J. A. ANSTEE, Rec. Bro.

BRISTOL. —41 Stokes Croft. Breaking of Bread; Sundays, 3 p.m. We are pleased to report that we had the company of sis. K. Cooper, of Clapham, at the Table of the Lord on July 20th. We still continue in our isolation, but in no wise weakened on that account that the position we have taken is the correct one. Will possible visitors please note that the writer will not be in Bristol on any of the Sundays during August, but hopes to meet with bro. Higgs, 42 Baker St., Weston-super-Mare. This seaside spot is only about twenty miles from Bristol, and any brethren and sisters on the Berean Christadelphian basis of fellowship will be welcomed to the Breaking of Bread on Sunday afternoons at 3. —F. WALKER.

COVENTRY—Cooperative Room, Lockhurst Lane. Sundays: Breaking of Bread, 2.45 p.m.; Lecture, 6.30 p.m. We are greatly cheered by the addition of another one to our number, bro. W.H. Wilson, of Nuneaton, who has dared to stand alone in withdrawing from the false fellowship condoned by the other brethren in that town. He applied to us for fellowship, quite satisfied us of his convictions in regard to the “Birmingham Trouble,” and now regularly meets with us, although living at a distance of eight miles from our meeting room. We have also been much upbuilt and encouraged by the faithful exhortations of brethren C. Powell (Blackheath), A. Broughton (Birmingham), F. Walker (Bristol), E.A. Clements, E.W. Evans, and F.G. Ford (London), W.J. Elston (Nottingham), W. Southall (West Bromwich), and V. Hall (Sutton Coldfield). Most of the Lectures were well advertised by posters, a few strangers attended, and we all feel strengthened by the fact that a testimony has been given against the world—its beliefs and ways. Like Noah, we are not discouraged because we are not popular. God willing, we hope to have another special effort in the Autumn. We shall be pleased to welcome any brethren and sisters who can come along and help us by their presence, or render assistance in any way. —H. C. GATES, Rec. Bro.

CROYDON. —Gymnasium Hall, 117 High Street; Sundays 11 a.m. and 6.30 p.m.; Thursdays 8 p.m. On and after August 7th, the Bible Class will be held in the Horniman’s Hall, North End. We are pleased to gain by removal, sis. Phillips, of Margate, and to have had the pleasure of a visit from sis. Hilda Powell, of Clapton. —ALFRED J. RAMUS Rec. Bro.

DUDLEY. —Christadelphian Hall, Scott’s Green. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30; Sunday School, 2.45 p.m.; Wednesdays, Bible Class 7.30 p.m. Our Ecclesial news generally will be sent for the September Berean Christadelphian (D.V.), but we shall be pleased, if not too late for insertion in the August number, by your publishing the following Resolution passed by the Scott’s Green (Dudley) Ecclesia, on Wednesday, June 18th, 1924. The Arranging Brethren having considered the answers to questions put to the Birmingham Temperance Hall Arranging Brethren, they consider the same to be “Nebulous, evasive, and very unsatisfactory, and in view also of their circular of May 1st, 1924, refusing to fellowship those who hitherto have taken a neutral attitude of Birmingham Temperance Hall Arranging Brethren on the question of fellowship, we ask that a Special Ecclesial Meeting be called for Wednesday, June 18th, 1924, and place before the Ecclesia all the particulars and decisions of the Arranging Brethren upon this all-important matter. Recommending them to re-affirm our position already taken upon the amplified basis of fellowship, and to join hands with the Clapham brethren, and all the brethren in their fellowship, in the faithful stand for the purity of the principles of the Truth.” This matter was discussed at the Special Ecclesial Meeting held on Wednesday, June 18th, when the above Resolution was carried. All present voting with the exception of one, who was neither for or against. —A. BICKERS, Rec. Bro.

HARROGATE. —Christadelphian Room (Harrogate Girls’ Club), 2 Parliament Terrace. Sundays: Breaking of Bread 4 p.m., Lecture, 6.30 p.m. During the summer months, and while the Summer

Service of trains between Knaresborough and Harrogate continues, the time of the Memorial Service will be 4 p.m., instead of 3 p.m.—W. MOSBY, Rec. Bro.

LEAMINGTON. —Priory Hall, Priory Terrace. Sundays: 10.45 a.m. and 6.30 p.m.; Thursdays, 7.30 p.m. We are pleased to be able to report that another has seen the necessity of “coming out,” namely, sis. Beach, formerly of the Kenilworth Ecclesia, after giving long and careful consideration to the position, has severed her connection with that ecclesia and the Temperance Hall fellowship, owing to their toleration of those not sound in the Faith. Her application for our fellowship was considered and favourably received by the Leamington Ecclesia. We are glad to report that in the work of proclaiming the Truth our efforts receive encouragement. The lectures are better attended than they have been for years past, and there is a hearty spirit pervading our little company of Believers. —W. H. CORBETT, Rec. Bro.

LEICESTER. —64 Redcross Square. It is with much pleasure and with thankfulness to our Heavenly Father that I am able to report that sisters E. Phillips and B.M. Williams have withdrawn their fellowship from the Leicester (Rechabite Hall) Ecclesia, and are now meeting with us. Unfortunately the writer has to undergo an operation for leg trouble, at the London Hospital, which will involve an absence from Leicester for several months, leaving the various duties connected with our little meeting to be carried on by bro. C. Ask, 50 Evington Road, Leicester. —E. C. CLEMENTS.

Later. —We are glad to be able to report that we have obtained a suitable room in the Secular Hall, Humberstone Gate, Leicester, where, until further notice, we will meet, God willing, for the Breaking of Bread at 10.45 every Sunday morning. —E. C. CLEMENTS.

LICHFIELD. —Our Heavenly Father who never makes a mistake has in His infinite wisdom and love seen fit to bring a deep sleep upon my beloved and only son at the young age of 20. He met with an accident while cycling about four miles from home, and succumbed quite peacefully after an operation. Our beloved bro. Elston, came out and laid him to rest in the presence of a goodly number of brethren, sisters, and interested friends on July 5th. As you know, my boy was cradled in the Truth from babyhood and was baptized when only fourteen years of age. Often has my boy tried to get some of his young friends to come and hear lectures on the Truth—and many did come and hear bro. Elston proclaim such at his graveside. —S. M. HARRISON.

LONDON, S. (Clapham). — Avondale Hall, Landor Road, S.W. Sundays 10 a.m.; Mutual.Improvement.Class; 11 a.m.;Breaking of Bread 11 a.m. , Sunday School; 7 p.m. Lecture. Raleigh Hall, Brixton, Tuesdays 8 p.m.; Eureka Class and M.I. Class (alternately), Thursdays, 8 p.m. Bible Class. We have much pleasure in recording the baptism, on July 6th, of Mr. Clifford Mottram Hawley, also Mrs. Lily Hawley, both formerly Congregationalists. We also are pleased to add to our number sis. Revis, senr., sis. E. Revis, bro. C. Revis (all from Croydon), and sis. E. Denney (mother of bro. Denney), formerly of Liverpool. The Annual Fraternal Gathering of the Ecclesia, and Outing of the Sunday School, took place in Bushy Park and Hampton Court, on Saturday, June 28th, at which nearly 300 brethren, friends and children assembled. An ideal day was enjoyed, and profitable addresses listened to. Special trains conveyed the party to and from. The Mutual Improvement Class have arranged an Outing to Kew Gardens for Saturday, August 9th, and also one to the British Museum, with an after Meeting at the Essex Hall, Strand, on September 27th: further particulars will be issued later. —F. J. BUTTON, Asst. Rec. Bro.

LONDON, E. (Clapton). —Pembury Hall, 41 Pembury Road, Clapton. E.5. Sundays: Breaking of Bread, 11 a.m., Lecture, 6.30 p.m. Fridays, Bible Class, 8 p.m. It is with pleasure we report that bro. And sis. Routledge, formerly meeting with the Leytonstone Ecclesia, have decided to “come out” from those who fellowship the doctrinal errors tolerated by the Birmingham Temperance Hall Ecclesia; and, after a satisfactory interview with two of our Presiding Brethren, they now meet with this Ecclesia. It is gratifying to know that some still realise that “narrow is the way that leadeth unto Eternal Life.” May others grasp the truth ere it be too late. —C. C. REDMILL, Rec. Bro.

LONDON, W. (Gunnersbury). —Ivy Hall, Wellesley Road, Chiswick, W. Sundays: 11 a.m. and 7 p.m.; Wednesdays, 6.30 p.m. We held our First Fraternal Meeting, at Ivy Hall, on June 14th, when we were cheered by the company of about 100 visiting brethren and sisters. After a pleasant ramble in Kew Gardens, and tea in the open air, we adjourned to Ivy Hall, where we received faithful words of warning and comfort, it proving a very encouraging and uplifting time. It has been our unpleasant duty to withdraw from bro. Silliter for disorderly walk. We are continuing the public testimony of the Truth with the help of brethren from other ecclesias, which is very much appreciated, but of late there has been no immediate response by those who know not the Truth. Will all concerned please note that the Recording Brother's address will, for the time being, be Clovelly Road, Ealing, W.5. — W. E. EUSTACE, Rec. Bro.

MARGATE. —Forester's (Lower) Hall, Union Row. Sundays: 3 p.m., Lecture; 4.45 p.m., Breaking of Bread. Wednesdays, 7.30 p.m., Bible Class (at "Lachine," Addiscombe Road, Cliftonville.) We are continuing to uphold the Lightstand in this town, and are very grateful to the brethren from Clapham, Ilford and Gunnersbury for their assistance. We have had many visitors during the last few months, and wish to thank those who have so kindly given their services while on holiday. —A. FURNEAUX, Rec. Bro.

NOTTINGHAM. —Huntingdon Street Schools: Sundays: Breaking of Bread 10.30 a.m.; Sunday School, 2.30 p.m., Lecture, 6.30 p.m.; Tuesday Eureka Class, 7.45 p.m. Wednesday, Bible Class 7.45 p.m. We have made arrangements for all our meetings to be held in the above Schools until the completion of alterations at the Corn Exchange. On Saturday, May 31st, bro. S. Heason and sis. M. Johnson were united in marriage. They have the good wishes of the brethren and sisters. Together they have studied the Gospel call, and it is our prayer that they may now prove a help and an encouragement to each other on the way to Life Eternal. On account of business, bro. and sis. Heason will reside in Sheffield, but will meet with us as frequently as possible. Arrangements are being made to hold our Eureka Class Tea Meeting on Saturday, October 19th, to which all brethren and sisters in our fellowship are welcome. —W.J. ELSTON, Rec. Bro.

PEMBERTON (nr. Wigan). —Christadelphian Meeting Room, Orrell Gardens, Orrell Post. Sundays: Bible Class, 2 p.m., Breaking of Bread 3 p.m., Lecture 6.30 p.m. Wednesdays, Bible Class at 7 p.m. After seriously considering the Birmingham Trouble for some time, it is my pleasing duty to report, that, the majority of the Pemberton Ecclesia have voted in favour of the following resolution: "That we, the Pemberton Christadelphian Ecclesia, shall withhold our fellowship from the Birmingham Temperance Hall Ecclesia until they give an assurance that they will accept in their fellowship only those who whole-heartedly support the Basis of Faith concerning Military and Constabulary Service; and, further, that the Temperance Hall Ecclesia will unconditionally cancel its withdrawal from the John Bright Street brethren, which withdrawal this ecclesia regards as unscriptural. We shall extend our fellowship only to those who have taken a similar attitude." This ecclesia now numbers thirty-seven, including bro. and sis. J. Sumin of the newly-formed Wigan (Temperance Hall) Ecclesia, whom we are pleased to welcome into our fellowship. We sincerely hope and pray that there may be more around us that will have their eyes opened to the declension so abroad in the ecclesias, and with us take heed. We pray that God will give us strength to carry on faithfully the work of the Truth in these perilous times. —J. WINSTANLEY, Rec. Bro.

PLYMOUTH. —Temperance Hall, Millbay Road; Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. We have a few regular attendants at our evening lectures, and hope and trust that the seed sown is falling into good ground. We are endeavouring to obtain accommodation for a week-night Bible Class. We are pleased to welcome the enlarged Berean Christadelphian, as well as the Christadelphian Family Journal. We trust they will always continue to uphold purity of doctrine and fellowship as they have begun. Visiting brethren and sisters in fellowship will be heartily welcomed here. —JOHN HODGE, Rec. Bro.

RED HILL. —Ree's Rooms, Warwick Road. Sundays: 11.15 a.m., Breaking of Bread; 6.30 p.m., Lecture. On Whit Monday last this ecclesia had another of their Rambles on the Reigate Hill, which

outing was well supported by about forty-six brethren and sisters from the Clapham (Avondale Hall) Ecclesia. A most enjoyable time was spent. An alfresco lunch, and tea made with the aid of wood-fire added to the pleasure. After tea, and the Daily Readings, words of comfort and upbuilding were spoken by brethren Sutch and Lee. Strangers at our lectures are few, but we are glad to know we have one interested friend attending. —W. H. WHITING, Rec. Bro.

CANADA.

KING'S COUNTY (New Brunswick). —Hatfield Point. It is with pleasure I send the intelligence that on June 15th, Mr. Dunn baptized Mrs. Dunn into the Saving Name. Upon the same occasion we enjoyed the company of bro. and sis. Townsend, bro. and sis. Haywood, and sis. Jennie Haywood, all of Monckton. I enclose post office order, and if it is again enlarged shall be willing to help. With greetings in love of the Truth. —J. S. RICKETSON.

UNITED STATES.

CANTON (Ohio). —Eagle Hall, McCurdy Block, Corner Walnut and Tuse Streets, E. Sundays: School at 9.30 a.m. Breaking of Bread, 10.30 a.m. At our last business meeting, held Sunday, 6th July, a resolution was unanimously adopted, that in view of the present attitude of the Temperance Hall Ecclesia, and of the editor of the Christadelphian, in regard to the teachings of bro. A.D. Strickler and other matters, that we discontinue sending Intelligence to the Christadelphian. This Ecclesia found it necessary to take a stand against the Strickler doctrines about twenty years ago, and we are still unchanged in our decision to refuse to fellowship any who believe and teach, or who are in sympathy with the views of bro. Strickler concerning the Sacrifice of Christ. Our reluctance to give up our association with the Christadelphian, was due to the repeated assurance of bro. C.C. Walker, of his disapproval of bro. Strickler's teachings, but now that he has closed the Magazine against further correspondence upon this question, we have despaired of hope of the action, which we supposed he was but reluctant to perform. We have, therefore, decided to send our intelligence hereafter to the Berean Christadelphian, which Magazine is striving to preserve the Truth in its purity, and giving its support to those only who refuse to fellowship error. —P. PHILLIPS, Rec. Bro.

LOS ANGELES (Cal.)—Benevolence Hall, Foresters' Bldg., 10th and Olive Streets. Sundays: School, 9.30 a.m.; Worship, 11 a.m.; Lecture 7.30 p.m.; Thursdays at 7.30 in Concord Hall (same building). We are happy to report the following have put on the Saving Name by baptism. On February 12th, Mr. and Mrs. C.H. Hackley; April 9th, Miss Evelyn Lightfoot, from our Sunday School; April 23rd, Mrs. Bain, mother of our brother, Wilfred Bain; May 14th, Miss Parker. We pray that He who is able to keep them from falling will guide them through this evil day and at last give them with us an inheritance in His glorious kingdom. Sis. Bain left for Winnipeg, Canada, a few days after her Baptism. Bro. H.D. Smart, formerly a member of the Birmingham Sunday School, and for a long time a member of this ecclesia, fell asleep in Jesus, after a serious operation, and about five weeks' suffering. He was laid to rest in the San Gabriel Cemetery by bro. Smith who spoke encouragingly of the Resurrection. Sis. Smart has our loving sympathies. We have gained the company of bro. and sis. McDonald, of Saskatchewan, Canada; also of bro. T. Segoe, from the Pomona Ecclesia. Bro. Geo. Aue and sis. Kathleen Norris were united in marriage on June 6th; they have the best wishes of all who know them. On June 9th, sis. Carter and sis. Smart who originally came from Birmingham, have left for England, where they expect to remain for some time; accompanying them on a visit, are bro. and sis. Brazener and bro. and sis. McKie. Our ecclesia bids them all God-speed; we shall miss their uplifting company, you will see by the enclosed Resolution, etc., the stand these brethren and sisters have taken, and the recommendations given to them on departure, which we think on account of the present situation in the Brotherhood you will approve. We are glad you are enlarging the Berean Christadelphian. —EDGAR ROUND, Rec. Bro.

The Resolution above referred to reads as follows: —

“May 26th, 1924.

“Whereas: Certain brethren and sisters of this Ecclesia are contemplating visiting ecclesias in England, and inasmuch as fellowship conditions now obtaining in the Household are precarious, we deem it our duty to submit for your information the following facts contained in a Resolution by the Arranging Brethren of the Los Angeles Christadelphian Ecclesia adopted May 18th, 1924.

“That we, who have adopted the Birmingham Amended Statement of Faith and Fellowship, have, because of certain false doctrines being taught in the Household, relating to the atoning sacrifice of Christ, which controvert the doctrines enumerated in the Birmingham Statement of Faith, have also given our individual and collective assent to a Resolution of January 22nd, 1922, repudiating those false doctrines, and have by our Recording Brother, endorsed the May, 1923, Declaration of Ecclesias of the United States and Canada. A copy of this Declaration which has been approved by about fifty ecclesias in the United States and Canada is attached hereto (see also the Berean Christadelphian, September, 1923, pp. 288-293).

“We cannot, therefore, fellowship those who believe the false doctrine repudiated, or those who fellowship such. Therefore, the careful study of the Declaration by the ecclesias to be visited by our brethren and sisters is humbly requested in order that true fellowship and comfort of the meeting may be mutually enjoyed. It is our sincere conviction that we cannot ‘break bread’ with those not in practical sympathy with the stand we have taken for the purity of the Truth.

“For the purpose of identification, our brethren and sisters will carry a copy of this Resolution, and a copy will be mailed to the ecclesias to be visited for their advanced information. Our brethren and sisters have undertaken, where conditions in ecclesias are not consistent, with the stand herein outlined, to ‘break bread’ alone. (Here follows a copy of the letter of recommendation to the ecclesias, in Berean Christadelphian Fellowship, which may be visited). —Signed, EDGAR ROUND, Rec. Bro.

FROM OUR POST BAG.

GREAT BRITAIN.
(From MONMOUTHSHIRE).

“I have read nearly (if not) all that has been published on the Birmingham side of the Trouble now in the Household, and should like to hear the other side before forming an opinion.

“Would it be possible for me to obtain the literature that has been published on your side of the question? Any cost shall be pleased to remit. I believe some has been sent to our Recording Brother, but none has been distributed. With love in the Truth, -----.”

[Our brother has now been freely supplied; so will all others who apply. The “recording brother” and all others, were sent supplies. Some have not distributed them because darkness is preferred to light by those whose deeds are dark: they take their “marching orders” from Birmingham; to do otherwise means their ecclesia being excluded from the Intelligence columns of the Christadelphian. But, we should like to know what would have happened, humanly speaking, had the editor of the Christadelphian been allowed to dictate to the brotherhood in 1916. All the weaklings would have been in khaki, shouldering the rifles, drilling and forming fours, and trusting to providence not to “fire” when so commanded! Let the editor’s four Birmingham colleagues turn to the notes they made at the joint meeting on March 24th. That evening will ever live in our memory. Hence the footnote we penned to the 3000 circulars issued to all eligible within 24 hours. The bulk of the brotherhood, forgetful of those days of deliverance, and are now seeking shelter with the ecclesia that fought for Clause 7, and against the London Petition! Even “leading brethren” and others, who vowed they would never truckle to a Temperance Hall edict, are scared by the Christadelphian’s threat as to what will happen if they do not bow down by July 31st. Such leaders will do anything, it seems, under

compulsion—take oaths, vote, put on khaki, become special constables, and fellowship the “clean flesh” and other heresies they anathematised but a short time since. Such are now willing to swallow the leek and join the Temperance Hall in their un-Christlike edict, rather than be Daniels. What a picture!

Not unlike what we read in Daniel 3: 5. We thank God their threats cannot be backed up with what we read in verse 11. A few of the Birmingham and Brixton correspondents wish they had].

* * *

CANADA.
(From HAMILTON).

“It is deplorable to see those brethren who we have looked up to for guidance in things pertaining to purity of doctrine turning their backs on truth and following cunningly-devised fables. Surely it is a sign that the Coming of the Lord is near. ‘Will he find the faith on the earth?’ We are grieved to see the names of so many brethren we knew in England having been connected with Ilford and Oxford, and knowing so well brethren Boulton, Lake, Thompson and quite a number who for the present are following Birmingham. We extend to you our wholehearted support in the stand you have taken to uphold the Truth; it is the only course you could have taken, you have our sympathy in your trials, and we know you will come out more than conquerors for your labours will not be in vain. We cannot understand why so many are so blind to the facts and still be in sympathy with Birmingham. We have been for years fighting the Strickler doctrine, and now things are coming to a head, for the ecclesias in Canada and the States are taking a stand against Birmingham, which you will see shortly. We are delighted with the Berean Christadelphian—keep up the good work. We have taken the Christadelphian for twenty-two years, but now have had to let it drop.
Hamilton, Ontario.

ERNEST D. COPE.

* * *

UNITED STATES.
(From CALIFORNIA).

“There is something else for which I wish to commend you. And that is for your reference to the craze for a radio set in so many homes. I take the view of it as you do. Let me tell you of an example of the evils. About a year and a half ago, I went, with much personal discomfort, to the home of a brother where there was being held a class for the reading and study of Elpis Israel. The brother had a radio set. And while the elders were endeavouring to improve themselves in the knowledge of the Truth, the younger members of the company were in another room listening to the radio. I do not know what was on the lists for the evening, but it was not helpful to the Kingdom . . . an inducement for carnal pleasure, and it had its evil effects.
Los Angeles.

JAMES IRWIN.”

[Our brother rightly calls attention to the Christadelphian of bygone days, expressly refers to an article entitled, “Hating the Garment spotted by the Flesh” in 1890, p. 323.].

* * *

(From POMONA).

“I have been in the Truth over thirty years, and on all the issues which are disturbing the Household at present I am with the Berean Christadelphian. An Apostasy has been at work for some time, and is increasing to more ungodliness as it gathers strength and numbers, until the whole would be cancerous unless a warning voice continues to sound forth its message of danger. . . . May an approving and beneficent Providence guide and direct those who are in deed and in truth striving against every encroachment of error or innovation from the Faith once delivered to the saints.
Pomona, California.

H. W. BANTA.”

* * *

(From SEATTLE).

“Thanks for the pamphlets. Am glad to know we have such brethren to carry on for purity of Faith and practice. Here, they say, it is too far to take any stand, although, strange to say, it is not too far to pick flaws in the Berean Christadelphian. I have been convinced from the first that it is a true Christadelphian magazine: that the Christadelphian has been on the side of the enemy for quite a while what with truckling to Strickler and seeking to justify him with the help of brethren Hill and Waite—calling in question those stalwart pioneers, Dr. Thomas and bro. Roberts. In lieu thereof we have insipid writings under the editorship of bro. C.C. Walker, who has sadly failed in following their steps. I am sorry to see brethren who were once stalwart for the Truth falling for mere friendship—pleasing man rather than God. I hope they will soon realise their mistake—their responsibility is great, because others look up to them as leaders. . . . The ecclesia here consider it sufficient to re-affirm their Basis of Fellowship and fellowship all who agree. This we have pointed out is a spirit of neutrality. So we (and bro. E.L. Mitchell) have sent in our resignations and are meeting in our own house. . . . If the writings of Dr. Thomas and R. Roberts were more read there would not be this situation in the Household, but they are shelved, and other works take their place.
Seattle.

J. H. BISSEL.”

[Our brother is right—see our editorial last month. Shakespeare, and the Bible side by side in the hands of a Birmingham lecturer and a daughter of Sarah; Kipling’s poems in lieu of the Psalms; “Life on the ocean wave” for a duet, at a sister’s class, in place of an anthem! Well might a Birmingham brother exclaim, “What are we coming to?”—EDS.]

* * *

(From TEXAS).

“Much has been written and said on fellowship which has beclouded the subject. To my mind it can be clearly expressed in three words—agreement in doctrine and practice. When we are in agreement with Christ’s doctrine and in obedience to his commandments we are in his fellowship, and in him is no darkness at all. If we are out of agreement with him in doctrine or practice, we are in darkness, and not in fellowship with the Father and Son. Now widening tendencies to fellowship are in the disturbed factions—one even (bro. C.A. Ladson) writing and claiming that Christ fellowshiped Judas after he planned to betray Christ—and he says Christ knew it! But Christ said, ‘Satan entered’ after he gave him the sop; and he went immediately out. Christ said to him, ‘That thou doest, do quickly.’ The evidence is, he fell by transgression; he did not fall before: he was not a devil in manifestation until after he received the sop, which was after supper. So, we may have in our body one today, organically a thief, but can we deal with him as a thief until he steals something? He is not a thief in practice until he steals something; just so, Judas was not a devil in practice or manifestation until the devil or intent to do entered him after the sop, which was after the memorial supper, so that we may extend fellowship to an organic thief, and in less than an hour afterwards an opportunity offers itself when he would betray the Truth for a sum of money, or it may be the taking of a brother’s life; but, who or where is the brother that would condemn that ecclesia for fellowshiping a thief or a traitor that was only manifest after the fellowship was over, and Christ says, ‘By their fruits ye shall know them;’ so the views of some would throw down every bar to fellowship.
Texas, U.S.A.

W. J. GREER.”

* * *

(From PHILADELPHIA).

The Christadelphian Ecclesia, meeting in the Grand Fraternity Building, 1626 Arch Street, Philadelphia, through no fault of its own, has been charged with not holding a sound position on the “Clean Flesh” theory. This charge is entirely unwarranted, because at a special meeting of this ecclesia, held on September 23rd, 1923, the “Clean Flesh” theory was denounced very strongly, and a resolution was passed re-affirming our position, with special reference to those articles in our Statement of Faith that have a bearing on the Nature and Sacrifice of Christ. These articles in effect

exclude the “Clean Flesh” adherents from our fellowship. But to set at rest any doubts as to our position the ecclesia passed the following resolution at a special meeting held on June 8th, 1924: —

“Be it resolved that this Ecclesia does not fellowship those individuals or ecclesias who hold, teach, or countenance the false doctrines set forth by bro. A.D. Strickler, in his pamphlet Out of Darkness into Light.”

“I have been specially requested by the ecclesia to send the above to the Christadelphian, and to the Berean Christadelphian, in order to put our position clearly before the brotherhood. I may add that we have not yet taken a position in relation to the Clapham and Birmingham Trouble—HERBERT FIDLER, Rec. Bro. Philadelphia, June 29th, 1924.

IN FELLOWSHIP.

(See the three paragraphs under “Ecclesial News”).

ASHTON-UNDER-LYNE. —J.H. Mellor, 27 Newmarket Road, Waterloo.

ARDROSSAN (Scotland). —J. Davidson, Inglefield Terrace.

BEDFORD. —W. H. Cotton, 23 Rosamond Road.

BEWDLEY. —H. Pigott, “Shatterford,” nr. Bewdley.

BEXLEY HEATH. —G.L. Barber, 9 Bramley Place, Crayford, Kent

BIRMINGHAM. —J. E. Weetman, 204 Burbury Street, Birmingham.

BIRMINGHAM. —A. H. Broughton, 140 Wiggin Street, Birmingham.

BLACKHEATH (Staffs). —W. H. Sidaway, 46 Hawes Lane, Rowley Regis.

BLAKENEY. —H. Matthews, Brook Cottage, New Road.

BOURNEMOUTH. —J. Wilkinson, 438 Wimborne Rd., Winton, Bournemouth.

BRIDGEND. —W. Winston, Clifton House, Bridgend.

BRIGHTON. —J.A. Anstee, “Brynteg,” South Coast Road, Peacehaven.

BRIMINGTON. —R. Wharton, Station Road.

BRISTOL. —F. Walker, 41 Stokes Croft.

CASTLEFORD. —E. Foster, 16 Joffre Av., Glasshoughton.

CHESTERFIELD. —(See BRIMINGTON).

COLCHESTER. —L.H.W. Wells, 73 Kendall Rd.

COVENTRY. —H. G. Gates, 14 Wyken Way, Stoke Heath.

CREWE. —J.W. Atkinson, 34 Meredith St. Crewe.

CROYDON. —A.J. Ramus, 66 Lower Rd., Kenley, Surrey.

DERBY. —W.E. Caulton, 26 Sun St., Derby.

DUDLEY. —A. Bickers, 39b Swan Street, Pensnett.

EDINBURGH. —Mrs. B. Godfrey, 2 Wellington Place, Leith.

FALMOUTH. —W. Warn, Budock House, Falmouth.

HALIFAX. —F. Shepley, 3 Calder Terrace, Mytholmroyd, Yorks.

HASTINGS. —F.B. Handley, Fairlight Sanatorium, Ore.

HAVERHILL. —C. H. Atkin, "Rookwood."

HEANOR. —(See Langley Mill).

HEREFORD. —W.H. Morton, 62a St. Martin's St., Hereford.

HITCHIN. —H.S. Shorter, "Eureka," Walsworth Rd., Hitchin.

HUDDERSFIELD. —W. Bradford, 12 Union Street, Hill Top, Slaithwaite.

HURST (near Reading). —A. H. Palser, 4 Lodge Road.

ILFORD. —W. Diggins, 211 Hampton Rd., Ilford, Essex.

IPSWICH. —S. Simpson, 116 London Rd., Ipswich.

KNARESBOROUGH. —W. Mosby, "Holmside," Borobridge Road, Knaresborough.

LANGLEY MILL. —A. Bowles, 21 Milnhay Rd., Langley Mill.

LEAMINGTON. —H.W. Corbett, 16 Joyce Pool, Warwick.

LEICESTER. —E. Clements, 64 Red Cross Square.

LICHFIELD. —S.M. Harrison, 102 Birmingham Rd.

LINCOLN. —Bro. and sis. Heaton, 109 Sincil Bank.

LIVERPOOL. —W. Rothwell, 207 North Hill Street, Princes Road.

LONDON (North). —C. Redmill, 30 Florence Rd., Stroud Green, N4.

LONDON (South). —F. Button, 22 Stockwell Park Crescent, S.W. 9.

LONDON (West). —W.E. Eustace, 21 Chelverton Rd., Putney, S.W.

LUTON. —Geo. Ellis, 44 Oak Road.

MANCHESTER. —(See Oldham).

MARGATE. —A Furneaux, "Lachine," Addiscombe Rd., Margate.

MILFORD HAVEN. —A. Charman, Castle Hall.

NEATH. —S. L. Watkins, 29 Winifred Rd., Skewen

NEW TREDEGAR. —G. Evans, 22 Jones St., Phillipstown, New Tredegar.

NOTTINGHAM. —W.J. Elston, 97 Woodborough Rd.

NUNEATON. —W. H. Wilson, St. Elmo, Edward Street.

OLDHAM. —A. Geatley, 116 Cooper Street, Springhead, Oldham.

OXFORD. — F. Mayes, Hunt Stables, Stadhampton.

PEMBERTON (near Wigan). —J. Winstanley, 29 Green Lane, Orrell, near Wigan.

PORTSMOUTH. —A. G. Corder, The Lodge, London Road, North End..

PLYMOUTH. —J. Hodge, 1 Notte Street.

RAINHAM. —E. Crowhurst, Fairview, Herbert Rd., Maidstone Rd., Rainham.

READING. —(See HURST).

REDHILL. —W. H. Whiting, 65 Frenches Road Redhill.

RHONDDA. —G. Ellis, 18 Sherwood, Llwynypia, Rhondda, Glam.

ROPLEY (Hants.). —C. H. Lindars.

SALTCOATS (Scotland). —J. Holland, 39 Well Park Road.

SHREWSBURY. —J. Evans, 12 Poplar Avenue, Castlefields.

SOUTHAMPTON. —C.M. Robinson, 69 Randolph St.

SOUTHEND-ON-SEA. —F. Jackson, "Dometo," Swanage Rd., Southend.

ST. ALBANS. —W. Goodwin, The Bungalow, Beresford Rd., Fleetville.

ST. AUSTELL. —A. Sleep, Moorland Cottage, Moorland Rd., St. Austell.

SUTTON COLDFIELD. —A. Cheffins, Elim, Reddicap Hill.

SWANSEA. —J. H. Morse, 33 Gerald St., Hafod.

TIER'S CROSS. —H. Thomas, Haverford-west, Pemb.

WELLINGTON, Salop. —H. G. Saxby, 47 Urban Terrace.

WESTON-SUPER-MARE. —A. Higgs, 42 Baker Street.

WORTHING. —A. Jeacock, St. Olaves, Boundary Rd., Worthing.

SCOTLAND.

Apply to J. Holland, 39 Wellpark Rd., Saltcoats, Ayrshire.

UNITED STATES.

(For list of ecclesias).

B. J. Dowling, 76 Florence Street, Worcester, Mass, U.S.A.

CANADA.

(For list of ecclesias).

W. Smallwood, 194 Carlow Avenue, Toronto, Canada.

AUSTRALIA.

A. H. Barncastle, 413 Elizabeth Street, Sydney, N.S.W.

INDIA.

L. W. Griffin, Chakadahpur.

NEW ZEALAND.

AUCKLAND. —L. Walker, 3 Mewburn Avenue, Mt. Eden, Auckland.
